This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 447640

Digitized by Google

FROM
NICHOLSON'S,
No. 7 EAST STATE STREET,
TRENTON, N. J.
Book-binding of every description done with promptness and at reasonable prices.

16

16

No. 16
MERCER
MASONIC LIBRARY
ASSOCIATION.

Hosted by Google

Hosted by Google

Hosted by Google

Hosted by Google

Hosted by Google

THE

AMERICAN QUARTERLY REVIEW

OF

FREEMASONRY

AND ITS KINDRED SCIENCES.

EDITED

BY ALBERT G. MACKEY, M. D.,

ASSISTED BY

REV. GEORGE OLIVER, D. D.,
Author of "Historical Landmarks of Freemasonry," etc.

ALBERT PIKE,
Past Grand High Priest of Arkansas.

MICHAEL FURNELL, L. D.,
Prov. Grand Master of North Munster, Ireland.

GILES FONDA YATES,
Past Grand Commander of the N. S. C. of the 33d.

ROB MORRIS,
Grand Master of Kentucky.

JOHN FITZHENRY TOWNSEND, LL. D.,
Deputy Grand Master of Ireland.

WILLIAM S. ROCKWELL,
Grand Master of Georgia.

CHAS. E. BLUMENTHAL, M. D.,
Past Grand Master of Knights Templar of Pennsylvania.

SIDNEY HAYDEN,
Past Master.

W. P. STRICKLAND, D. D.,
Past Deputy Grand High Priest of Ohio.

FINLAY M. KING,
Senior Grand Warden of New York.

BENJ. B. FRENCH,
Past Grand Master of Washington, D. C.

SALEM TOWN, LL. D.,
Grand Chaplain of New York.

LEBLANC DE MARCONNAY,
Master of La Clémente Amitié Lodge, Paris.

JOHN L. LEWIS,
Grand Master of New York.

REV. AUG. C. L. ARNOLD,
Author of "Philosophical History of Freemasonry," etc.

JOHN W. SIMONS,
Past Grand Master of Knights Templar of New York.

J. FLAVIUS ADAMS, M. D.,
Past Master.

EUGENE VATET,
Master of La Clémente Amitié Cosmopolite Lodge.

A. T. C. PIERSON,
Grand Master of Minnesota.

JAMES B. TAYLOR,
Master of Chancellor Walworth Lodge.

DAVID RAMSAY, LL. D.,
M. W. Sov. of Pelican Chap. R. ✝., Charleston, S. C.

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

VOL. II.

NEW YORK:

ROBERT MACOY, PUBLISHER, 29 BEEKMAN STREET.

1859.

Hosted by Google

Hosted by Google

Gift
Mr. Wm. C. Hollands
10-12-1929

TO

A. T. C. PIERSON,

M. W. GRAND MASTER OF MASONS OF MINNESOTA,

THIS SECOND VOLUME

OF THE

AMERICAN QUARTERLY REVIEW

OF

FREEMASONRY AND ITS KINDRED SCIENCES,

Is Fraternally Dedicated,

BY THE EDITOR;

NOT ONLY AS

A TESTIMONIAL OF HIS PROFOUND RESPECT AND ESTEEM,

BUT AS

A PUBLIC ACKNOWLEDGMENT, WHICH HE IS PROUD IN THUS MAKING, OF A SINCERE AND WELL-TRIED MUTUAL FRIENDSHIP.

Hosted by Google

Hosted by Google

CONTENTS.

A

ACCEPTED..... 356
Adams, Hon. Amos..... 148
Adams, J. F., Character of Robert Burns. 369
Lessons for Young Craftsmen 486
Musical Musings..... 71
Sketches, etc..... 89
Treatment of Consumption. 296
Advancement of Candidates..... 125
Advocate, the Masonic..... 572
African Architecture..... 560
Alabama: Officers of Grand Lodge..... 571
Alexandria Lodge, No. 22, Virginia...142, 431
Ali-Seeing Eye, the..... 387
Ancient Initiations..... 125
Ancient and Accepted Rite..... 294
Annual Address before the Grand Lodge of New York, Extracts from the..... 98
Ark and Anchor..... 447
Arkansas: Officers of Grand Lodge..... 151
Arithmetic..... 103
Arnold, Aug. C. L., Lesson of the Beehive.. 223
Lodges of Sorrow..... 62
Pictures on the Wall.. 352
Rationale and Ethics of Freemasonry..... 440
Astronomy..... 33
Asylum for the Inebriate..... 425
Atlantic Cable, the..... 281
Atys and Cybele, Mysteries of..... 22
Australia: Provincial G. L. of Victoria, etc. 152

B

Bacchus, the Mysteries of..... 20
Baltimore Masonic Hall..... 142
Battles of the U. States by Sea and Land.. 573
Beautiful, the..... 284
Beehive, the Lesson of the..... 223
Book of the Chapter..... 434
Books on Freemasonry, etc.: Catalogue of. 440
Boston: Masonry in..... 141
Blue Blanket, the..... 290
Bright Mason..... 287
Brotherly Love..... 410
Burns, Robert, the Character of..... 369
Burns, Robert Anniversary of the Birth of. 428

C

Cagliostro..... 566
Calhoun, Hon. John C., Monument to..... 152
California: Officers of Grand Lodge..... 151
" " " Chapter..... 294
Capitular Degrees, the..... 543
Ceremonial Law of the Jews..... 375
Characteristics of the Sons of Jacob..... 316
Charge, a New..... 357
Charges approved in 1722..... 252
" at Installation, the Ancient..... 249
" at Makings..... 249
Charter of Cologne..... 51
Clay, Hon. Henry, Life, Correspondence, and Speeches of..... 439
Coercion..... 94
Connecticut: Officers of the Grand Lodge, Chapter, Council, and Encampment.. 152
Connecticut: History of Masonry in..... 571
Consecration of John Abbot Lodge..... 291
" of Nassau Hall, Boston..... 430
" of a New Hall, Kingston, Jam. 295
Constitutions of Edward III..... 247
Constitutions of the Freemasons..... 573
Continental Lodge, No. 287, of New York, Fifth Anniversary of..... 150
Corn, as a Masonic Symbol..... 17
Corn, Wine, and Oil..... 467
Corner-Stone, Symbolism of the..... 9
Crusades against Literature..... 564
Cyclopedia of Biography..... 413

D

Decalogue of Masters of Lodges..... 552
Deeds of the Brotherhood..... 131
Deneale, W. Bro. G., Address of..... 432
Denial of Christian Burial to a Mason..... 428
Discipline..... 138
Dist't of Columbia: Officers of G. Lodge.. 436
Divine Law, the..... 270
Doctrines of the Ancient Mysteries..... 416
Druidical Mysteries..... 28

E

Early Records of Freemasonry in Connecticut..... 440

Hosted by Google

East, the..... 122
Egyptian Origin of Masonry..... 81
Elberfeld..... 97
Eleusis, the Mysteries of..... 19
Emblems of the Craft..... 104
Enoch..... 510
Everett, Hon. Edward..... 430

F

Faithful unto Death..... 89
Florence Nightingale Lodge..... 138
Foreign Correspondence..... 95
Foundations of Masonic Law..... 230
France, Masonry in..... 95
Franklin, Benjamin..... 121
Fratres Militiæ Templi..... 293
Frederick the Great..... 115
Freemasonry..... 417
Freemasons Everywhere..... 387
Freemasons' Magazine (London)..... 142
French, B. B., High Twelve..... 468
The All-Seeing Eye..... 387
Two Sabbath-days in One.. 218

G

General Grand Master of the United States, an office proposed by Pennsylvania... 432
Georgia: Officers of Grand Chapter..... 150
" " " Lodge..... 435
Gloves..... 335
Gnosticism..... 19, 162, 313, 448
God, the Shadow of..... 88
Grand Lodge of England: No Persuasion. 147
" " Indiana: The '*Quarterly*' recommended by the.. 146
" " Iowa: Reprint of Proceedings, etc..... 293
" " Kentucky: Its action relative to Restoration, etc. 92
" " Louisiana: Collision, York and Scotch Rites, etc.. 210
" " Maryland: The *Universal Masonic Library*.... 147
" " Tennessee: Annual Communication, etc..... 434
" " Texas: Valuable Suggestions, etc..... 106
" " Washington Territory: Affiliation, etc..... 571
" " Wisconsin: Various Topics discussed..... 219
Greek Mysteries, Celebration of the..... 32
Grover & Baker's Sewing Machines..... 576

H

Hanover: "Sister Lodges,"..... 97
Harmony..... 178
Hayden, Br. S., Interesting Notes of.. 431, 574
Henderson, Frater James Alexander..... 147
Hesed, Translation of the Word..... 292
High Twelve, a Masonic Song..... 468
Hiram Abif's Example..... 49
Historical Magazine..... 440
Historic Notes on Masonry..... 431, 574
History of Freemasonry, & Mas. Digest, 149, 293
" " in Connecticut.... 571
" " in Kentucky..... 294
" " in N. Carolina... 572
Horæ Esotericæ..... .... 115, 270, 375, 552
Hymn to the Supreme Being..... 78
" to Yggdrasill..... 414

I

Illinois: Officers of Grand Lodge..... 436
Illustrative Notes on Charter of Cologne.. 56
Indiana: Grand Encampment—Important Resolutions—List of Officers..... 437
Inebriate Asylum, laying Corner-stone of.. 425
Influence of Freemasonry..... 286
Installation Charges, the Ancient..... 249
Iowa: Officers of Grand Lodge..... 151

J

Japanese and Chinese, Mysteries among.. 28

K

Kentucky: Grand Lodge of, Discussion, etc. 92
" " Encampment: Officers of, 151
" Officers of Grand Lodge, Consistory, and Council..... 436
Kingston, Jamaica: Interesting Correspondence from..... 295

L

Labyrinth, the Celebrated..... 315
Landmarks of Masonry, on the..... 492
Legend of Judea—The Temple..... 312
Lessons for Young Craftsmen..... 486
Level, the..... 491
Lewis, John L., Jr., Annual Address of... 98
" " Biographical Sketch, 353
Liberal Arts and Sciences..... 148
Light, Symbolism of..... 441
Lodges of Sorrow..... 62
Louisiana: Officers of Grand Lodge..... 571
Love of Man..... 289
Lovell, Rev. Stephen, Obituary Notice of.. 438
Lux, Light..... 358

Hosted by Google

M

Mackey, A. G., Foundations of Mas. Law.. 230
Charter of Cologne..... 51
Lectures of Freemasonry.. 297
Symbolism of Corner-stone. 9
" Light..... 441
" Sprig of Acacia. 153
Maine: Officers of Grand Lodge, Chapter, Council, and Encampment..... 149
" Officers of G. L., Chap., and Enc't. 571
Masonic Catalogue, Making a..... 132
" Ceremonies at Binghamton..... 294
" Character..... 287
" Curiosity..... 419
" Faith..... 123
" Harp, the..... 293
" History, Outlines of..... 359
" Jurisprudence, a Text-Book of... 573
" Processions..... 131
" Songs, Original..... 387, 468
" Temple (new) at Nashville..... 434
" Toleration..... 209
Masonry, Advancing rather rapidly..... 293
" in Mexico..... 569
" the Probable Origin of..... 359
Masons are Builders..... 412
Masons of Turkey, Constitution of, etc.... 572
Massachusetts and Rhode Island: Officers of Grand Encampment, etc..... 431
Materials for the Temple..... 136
Medals of the Freemasons....34, 179, 337, 471
Michigan: Officers of Grand Chapter..... 292
Milnor, R. W. James, Address of..... 433
Minnesota: Interesting Proceedings—List of Officers of Grand Lodge..... 437
Minot's Ledge Lighthouse, laying Corner-stone of..... 430
Misraim, the Rite of..... 383
Mississippi: Officers of Grand Council.... 151
" " of G. L. and Chapter. 571
Missouri: Officers of G. L. and Chapter... 152
Mitchell, Dr. J. K., Death of..... 147
Mitchell, Bro. J. W. S..... 149
Monitor of Thomas Smith Webb..... 421
Morgan, Captain William..... 413
Morris, Geo. P., Master's Song..... 137
Morris, Rob, Emblems of the Craft..... 104
Masonic Catalogue..... 132
Masonic Medals, 34, 179, 337, 471
Voice of Masonry, etc..... 440
Webb's Monitor, new ed. of.. 572
Mount Vernon..... 148, 284
Music, Egyptian..... 71
Mysteries, Ancient, the various.....19–33

N

Nails of the Temple, extract from..... 142
Nebraska: Officers of Grand Lodge..... 152
New Brunswick: Interesting Items, etc... 151
New Jersey: " " Chapter..... 294
New York: " " Lodge..... 146
" " " Council..... 152
" " " Commandery 294
" Important Transactions of G. L. 143
No Persuasion..... 147
North Carolina: Officers of Grand Lodge. 570

O

Obedience..... 217
Ode to Death, by Frederick the Great.... 120
Ode, by Mrs. Caroline M. Sawyer..... 336
Ode of Welcome..... 431
Ode in the Nineteenth Degree of the A. and A. S. R..... 161
Ohio: Officers of Grand Lodge, Chapter, Council, and Encampment..... 436
Oil, a Symbol of Prosperity, Happiness, etc. 17
Olcott, Austin, Obsequies of the late..... 139
Old York Constitutions of 926..... 244
Oldest Lodge in the United States..... 418
Oliver, Rev. G., D. D..... 492
Original Thoughts..... 130
Orphic Poem, an..... 424
Osiris and Isis, the Sun and Moon..... 330

P

Parable of the Vineyard..... 128
Parallel Lines..... 407
Parting Ode to the Boston Temple..... 420
Pass of Death..... 133
Penalty..... 269
Pictures on the Wall..... 352
Pierson, A. T. C..... 543
Pike, Albert.....19, 146, 161–2, 313
Plumb..... 222
Politics and Masonry..... 136
Present, the, and the Eternal..... 87
Primitive Freemasonry of Antiquity..... 129
Proficiency..... 368
Provincial G. Lodge of New Brunswick... 151
Prudence..... 110

R

Rationale and Ethics of Freemasonry..... 440
Record of the Past..... 135
Regulations of 1663..... 248
" of 1703, 1717, and 1720.... 251–2
" , the General, of 1721..... 258
Religion of Masonry..... 77

Hosted by Google

Restoration to Membership..... 511
Riches, a Sonnet, by Spenser..... 336
Rickard, Bro. Nicholas, Obituary of..... 438
Rite of Misraim..... 383
Rockwell, Bro. William S..... 148, 194

S

Sabbath, the..... 417
Saint John's Day..... 151
Samothrace, the Mysteries of..... 25
Sawyer, Mrs. Caroline M..... 50, 146, 336
Schley, Gov. William, Obituary of..... 438
Scottish Rite, the, and the Spurious Scottish Rite in Louisiana..... 388, 517
Secrecy..... 193
Shoes..... 351
Silence..... 285
Simons, R. W. John W..... 146, 383
Sixth Science, the—Music..... 296
Sketches from a Mason's Note-Book..... 89
Something New for the Voice..... 438
Song, Appropriate Masonic, by Frederick the Great..... 117
Song, the Master's..... 137
Songs, Original Masonic..... 387, 468
Soul of Man: its Origin in Heaven..... 162
South Carolina: Officers of G. Chapter.... 571
" Annual Communications of G. L. in lieu of Quarterly. 146
" Masonic Congress favored; Revision of Constitution, etc..... 435
Sprig of Acacia, Symbolism of..... 153
Stones..... 552
Sun, Worship of the..... 24, 313
Supports of the Lodge..... 502
Symbolism, Mackey on..... 9, 153, 441
Symbols of Freemasonry, Historically Considered..... 194

T

Tannehill, M. W. Wilkins, P. G. M., Death of, 434
Temple in the Heart, the..... 61
Temple, Stones of the..... 420
Tennessee: Officers of the Grand Lodge, Chapter, and Council..... 435
Testimonial to Comp. Mackey 571
Texas: Officers of Grand Lodge..... 149
Third Degree, the..... 503
Thought, a Beautiful..... 412
Thoughts on the Past and Present..... 408
Time Symbol, the Yggdrasill..... 414
Town, Bro. Salem, LL. D..... 359, 437
Transient Brethren..... 70
Travels of a Master Mason..... 361
Trestle-Board, Explanation of the..... 114
Tribute of Esteem to Bro. C. A. Fuller, of Tennessee..... 435
Turner, Bro. Edward, Tribute of Respect to 292
Two Sabbath-days in One..... 218
Tyler, Bro. Marcus M., Obituary of..... 438

U

Universal Masonic Library, the..... 147

V

Valedictory..... 568
Valued Memento, a..... 570
Venus and Adonis, the Mysteries of..... 19
Vineyard, Parable of the..... 128
Voice of Masonry, etc..... 440

W

Washington at Refreshment..... 286
" Letter from..... 431
" Popular Error respecting..... 294
" Lodge, Alexandria, Va..... 432
" Territory: G. Lodge organized —List of Officers..... 571
Webb's Monitor..... 147, 572
Webb, Thomas Smith: Particulars of the Decease of..... 292
West India Masonic Correspondence..... 295
What is Masonry?..... 113
Wine, a Symbol of Refreshment, etc..... 17
Wisconsin: Officers of Grand Lodge..... 151
Wisdom, Strength, and Beauty..... 551
Wisdom, the Search after..... 50
Wood's Oration, Notice of..... 440
Wren, Sir Christopher..... 366

Y

Yates, G. F., Horæ Esotericæ, 115, 270, 375, 552
Shadow of God..... 88
York Rite..... 18
Young America..... 134
Youth of Solomon..... 486

Hosted by Google

AMERICAN

QUARTERLY REVIEW

OF

Freemasonry and its Kindred Sciences.

VOL. II.] JULY, A. L. 5858. [No. 1.

THE SYMBOLISM OF THE CORNER-STONE.

BY ALBERT G. MACKEY, M. D.

THERE is an important ceremony in the ritual of the first degree of Masonry, emphatically referring to the north-east corner of the lodge, "of which," to use the language of the Jewish law-giver, "we cannot now speak particularly," but which will be so fresh in the recollection of every mason as to need no more specific allusion. In this ceremony the candidate becomes the representative of a spiritual corner-stone, and hence, to thoroughly comprehend the true meaning of the emblematic ceremonial, it is essential that the student should investigate the symbolism of the corner-stone. This, therefore, is the object of the present article.

The corner-stone,* as the foundation on which the entire building is supposed to rest, is, of course, the most important stone in the whole edifice. It is, at least, so considered by operative masons. It is laid with impressive ceremonies; the assistance of speculative masons is often, and always ought to be, invited, to give dignity to the occasion; and the event is viewed by the workmen as an important era in the construction of the edifice.

In the rich imagery of Orientalism, the corner-stone is frequently referred to as the appropriate symbol of a chief or prince who is the defence and bulwark of his people, and more particularly in Scripture, as denoting that promised Messiah who was to be the sure

* Thus defined: "The stone which lies at the corner of two walls, and unites them; the principal stone, and especially the stone which forms the corner of the foundation of an edifice."—WEBSTER.

Hosted by Google

prop and support of all who should put their trust in his divine mission.*

To the various properties that are necessary to constitute a true corner-stone—its firmness and durability—its perfect form, and its peculiar position as the connecting link between the walls, we must attribute the important character that it has assumed in the language of symbolism. Freemasonry, which alone, of all existing institutions, has preserved this ancient and universal language, could not, as it may well be supposed, have neglected to adopt the corner-stone among its most cherished and impressive symbols, and hence it has referred to it many of its most significant lessons of morality and truth.

In preceding articles on this subject, I have alluded to that peculiar mode of masonic symbolism by which the speculative mason is supposed to be engaged in the construction of a spiritual temple, in imitation of, or, rather, in reference to, that material one which was erected by his operative predecessors at Jerusalem. Let us again, for a few moments, direct our attention to this important fact, and revert to the connection which originally existed between the operative and speculative divisions of Freemasonry. This is an essential introduction to any inquiry into the symbolism of the corner-stone.

The difference between Operative and Speculative Masonry is simply this—that while the former was engaged in the construction of a material temple, formed, it is true, of the most magnificent materials which the quarries of Palestine, the mountains of Lebanon and the golden shores of Ophir could contribute, the latter occupies itself in the erection of a spiritual house—a house not made with hands—in which, for stones and cedar, and gold and precious stones, are substituted the virtues of the heart—the pure emotions of the soul—the warm affections gushing forth from the hidden fountains of the spirit—so that the very presence of Jehovah, our Father and our God, shall be enshrined within us as His Shekinah was in the holy of holies of the material temple at Jerusalem.

The speculative mason, then, if he rightly comprehends the scope and design of his profession, is occupied, from his very first admission into the order until the close of his labors and his life—and the true mason's labor ends only with his life—in the construction, the adornment, and the completion of this spiritual temple of his body. He lays its foundation in a firm belief and an unshaken confidence in the wisdom, power, and goodness of God. This is his first step. Unless his trust is in God, and in Him only, he can advance no

* As, for instance, in Psalms cxviii. 22, "The stone which the builders refused is become the head-stone of the corner," which, Clarke says, "seems to have been originally spoken of David, who was at first rejected by the Jewish rulers, but was afterward chosen by the Lord to be the great ruler of His people in Israel;" and in Isaiah xxviii. 16, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation," which clearly refers to the promised Messiah.

Hosted by Google

farther than the threshold of initiation. And then he prepares his materials with the gauge and gavel of Truth, raises the walls by the plumb-line of Rectitude, squares his work with the square of Virtue, connects the whole with the cement of Brotherly Love, and thus skillfully erects the living edifice of thoughts, and words, and deeds, in accordance with the designs laid down by the Master Architect of the universe in the great book of revelation.

The aspirant for masonic light—the Neophyte—on his first entrance within our sacred porch, prepares himself for this consecrated labor of erecting within his own bosom a fit dwelling-place for the Divine Spirit, and thus commences the noble work by becoming himself the corner-stone on which this spiritual edifice is to be erected.

Here, then, is the beginning of the symbolism of the corner-stone; and it is singularly curious to observe how every portion of the archetype has been made to perform its appropriate duty in thoroughly carrying out the emblematic allusions.

As, for example: this symbolic reference of the corner-stone of a material edifice to a mason when, at his first initiation, he commences the intellectual task of erecting a spiritual temple in his heart, is beautifully sustained in the allusions to all the various parts and qualities which are to be found in a "well-tried, true and trusty" corner-stone.* Its form and substance are both seized by the comprehensive grasp of the symbolic science.

Let us trace this symbolism in its minute details. And, first, as to the form of the corner-stone:

The corner-stone of an edifice must be perfectly square on its surfaces, lest, by a violation of this true geometric figure, the walls to be erected upon it should deviate from the required line of perpendicularity, which can alone give strength and proportion to the building.

Perfectly square on its surfaces, it is, in its form and solid contents, a cube. Now, the square and the cube are both important and significant symbols.

The square is an emblem of morality, or the strict performance of every duty.† Among the Greeks, who were a highly poetical and imaginative people, the square was deemed a figure of perfection, and the ανηρ τετραγονος, "the square or cubical man," as the words may be translated, was a term used to designate a man of unsullied

* In the ritual "observed at laying the foundation-stone of public structures," it is said: "The principal architect then presents the working tools to the Grand Master, who applies the plumb, square and level to the stone, in their proper positions, and pronounces it to be *well-formed, true and trusty*."—*Webb's Monitor*, p. 120.

† "The square teaches us to regulate our conduct by the principles of morality and virtue."—*Ritual of the E. A. degree.* The old York lectures define the square thus: "The square is the theory of universal duty, and consisteth of two right lines, forming an angle of perfect sincerity or ninety degrees; the longest side is the sum of the lengths of the several duties which we owe to all men. And every man should be agreeable to this square, when perfectly finished."

Hosted by Google

integrity. Hence, one of their most eminent metaphysicians* has said that "he who valiantly sustains the shocks of adverse fortune, demeaning himself uprightly, is truly good and of a square posture, without reproof; and he who would assume such a square posture, should often subject himself to the perfectly square test of justice and integrity."

The cube, in the language of symbolism, denotes truth.† Among the Pagan mythologists, Mercury or Hermes was always represented by a cubical stone, because he was the type of truth,‡ and the same form was adopted by the Israelites in the construction of the tabernacle, which was to be the dwelling-place of divine truth.

And, then, as to its material: This, too, is an essential element of all symbolism. Constructed of a material finer and more polished than that which constitutes the remainder of the edifice, often carved with appropriate devices and fitted for its distinguished purpose by the utmost skill of the sculptor's art, it becomes the symbol of that beauty of holiness with which the Hebrew Psalmist has said that we are to worship Jehovah.§

The ceremony, then, of the north-east corner of the lodge, since it derives all its typical value from this symbolism of the corner-stone, was undoubtedly intended to portray, in this consecrated language, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which, just at that time and in that place, the candidate is most impressively charged to maintain.

But there is also a symbolism about the position of the corner-stone which is well worthy of attention. It is familiar to every one—even to those who are without the pale of initiation—that the custom of laying the corner-stones of public buildings has always been performed by the masonic order with peculiar and impressive ceremonies, and that this stone is invariably deposited in the north-east corner of the foundation of the intended structure. Now, the question naturally suggests itself, whence does this ancient and invariable usage derive its origin? Why may not the stone be deposited in any other corner or portion of the edifice, as convenience or necessity may dictate? The custom of placing the foundation-stone in the north-east corner must have been originally adopted for

* Aristotle.

† "The cube is a symbol of truth, of wisdom and moral perfection. The new Jerusalem, promised in the Apocalypse, is equal in length, breadth and height. The Mystical city ought to be considered as a new church, where divine wisdom will reign."—*Oliver's Landmarks*, ii., p. 357. And he might have added, where eternal truth will be present.

‡ In the most primitive times, all the gods appear to have been represented by cubical blocks of stone, and Pausanias says that he saw thirty of these stones in the city of Pharæ, which represented as many deities. The first of the kind, it is probable, were dedicated to Hermes, whence they derived their name of "Hermai."

§ "Give unto Jehovah the glory due unto His name; worship Jehovah in the beauty of holiness."—Psalm xxix. 2.

Hosted by Google

some good and sufficient reason; for we have a right to suppose that it was not an arbitrary selection. Was it in reference to the ceremony which takes place in the lodge? Or is that in reference to the position of the material stone? No matter which has the precedence in point of time, the principle is the same. The position of the stone in the north-east corner of the building is altogether symbolic, and the symbolism exclusively alludes to certain doctrines which are taught in the speculative science of Masonry.

The interpretation, I conceive, is briefly this: Every speculative mason is familiar with the fact that the east, as the source of material light, is a symbol of his own order, which professes to contain within its bosom the pure light of truth. As in the physical world, the morning of each day is ushered into existence by the reddening dawn of the eastern sky, whence the rising sun dispenses his illuminating and prolific rays to every portion of the visible horizon, warming the whole earth with his embrace of light, and giving new-born life and energy to flower and tree, and beast and man, who, at the magic touch, awaken from the sleep of darkness; so in the moral world, when intellectual night was, in the earliest days, brooding over the world, it was from the ancient priesthood living in the east that those lessons of God, of nature, and of humanity first emanated, which, traveling westward, revealed to man his future destiny, and his dependence on a superior power. Thus every new and true doctrine, coming from these "wise men of the east," was, as it were, a new day arising, and dissipating the clouds of intellectual darkness and error. It was a universal opinion among the ancients that the first learning came from the east, and the often-quoted line of Bishop Berkely, that

"Westward the course of empire takes its way,"

is but the modern utterance of an ancient thought, for it was always believed that the empire of truth and knowledge was advancing from the east to the west.

Again: the north, as the point in the horizon which is most remote from the vivifying rays of the sun when at his meridian height, has, with equal metaphorical propriety, been called the place of darkness, and is, therefore, symbolic of the profane world, which has not yet been penetrated and illumined by the intellectual rays of masonic light. All history concurs in recording the fact that, in the early ages of the world, its northern portion was enveloped in the most profound moral and mental darkness. It was from the remotest regions of northern Europe that those barbarian hordes "came down like the wolf on the fold," and devastated the fair plains of the south, bringing with them a dark curtain of ignorance, beneath whose heavy folds the nations of the world lay for centuries overwhelmed.

Hosted by Google

The extreme north has ever been, physically and intellectually, cold, and dark, and dreary. Hence, in Masonry, the north has ever been esteemed the place of darkness, and, in obedience to this principle, no symbolic light is allowed to illumine the northern part of the lodge.

The east, then, is, in Masonry, the symbol of the order, and the north the symbol of the profane world.

Now, the spiritual corner-stone is deposited in the north-east corner of the lodge, because it is symbolic of the position of the neophyte or candidate, who represents it in his relation to the order and to the world. From the profane world he has just emerged. Some of its imperfections are still upon him; some of its darkness is still about him; he as yet belongs in part to the north. But he is striving for light and truth; the pathway upon which he has entered is directed toward the east. His allegiance, if I may use the word, is divided. He is not altogether a profane, nor altogether a mason. If he were wholly in the world, the north would be the place to find him—the north, which is the reign of darkness. If he were wholly in the order—a Master Mason—the east would have received him—the east, which is the place of light. But he is neither; he is an Apprentice, with some of the ignorance of the world cleaving to him, and some of the light of the order beaming upon him. And hence this divided allegiance—this double character—this mingling of the departing darkness of the north with the approaching brightness of the east, is well expressed, in our symbolism, by the appropriate position of the spiritual corner-stone in the north-east corner of the lodge. One surface of the stone faces the north, and the other surface faces the east. It is neither wholly in the one part nor wholly in the other, and in so far it is a symbol of initiation not fully developed—that which is incomplete and imperfect, and is, therefore, fitly represented by the recipient of the first degree, at the very moment of his initiation.*

But the strength and durability of the corner-stone are also eminently suggestive of symbolic ideas. To fulfill its design as the foundation and support of the massive building whose erection it precedes, it should be constructed of a material which may outlast

* This symbolism of the double position of the corner-stone has not escaped the attention of the religious symbologists. Etsius, an early commentator, in 1682, referring to the passage in Ephesians ii. 20, says: "That is called the corner-stone, or chief corner-stone, which is placed in the extreme angle of a foundation, conjoining and holding together two walls of the pile, meeting from different quarters. And the Apostle not only would be understood by this metaphor that Christ is the principal foundation of the whole church, but also that in him, as in a corner-stone, the two peoples, Jews and Gentiles, are conjoined, and so conjoined as to rise together into one edifice, and become one church." And Julius Firmicius, who wrote in the sixteenth century, says that Christ is called the corner-stone, because, being placed in the angle of the two walls, which are the Old and the New Testament, he collects the nations into one fold. "Lapis sanctus, i.e. Christus, aut fidei fundamenta sustentat aut in angulo positus duorum parietum membra æquata moderatione conjungit, i. e., Veteris et Novi Testamenti in unum colligit gentes."—*De Errore profan. Religionum*, chap. xxi.

Hosted by Google

all other parts of the edifice, so that when that "eternal ocean whose waves are years" shall have engulfed all who were present at the construction of the building in the vast vortex of its ever-flowing current; and when generation after generation shall have passed away, and the crumbling stones of the ruined edifice shall begin to attest the power of time and the evanescent nature of all human undertakings, the corner-stone will still remain to tell, by its inscriptions, and its form, and its beauty, to every passer-by, that there once existed in that, perhaps then desolate spot, a building consecrated to some noble or some sacred purpose, by the zeal and liberality of men who now no longer live.

So, too, does this permanence and durability of the corner-stone, in contrast with the decay and ruin of the building in whose foundations it was placed, remind the mason that when this earthly house of his tabernacle shall have passed away, he has within him a sure foundation of eternal life—a corner-stone of immortality—an emanation from that Divine Spirit, which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.*

It is in this way that the student of masonic symbolism, is reminded by the corner-stone—by its form, its position, and its permanence—of significant doctrines of duty, and virtue, and religious truth, which it is the great object of Masonry to teach.

But I have said that the material corner-stone is deposited in its appropriate place with solemn rites and ceremonies, for which the order has established a peculiar ritual. These, too, have a beautiful and significant symbolism, the investigation of which will next attract our attention.

And here it may be observed, in passing, that the accompaniment of such an act of consecration to a particular purpose, with solemn rites and ceremonies, claims our respect from the prestige that it has of all antiquity. A learned writer on symbolism makes, on this subject, the following judicious remarks, which may be quoted as a sufficient defence of our masonic ceremonies:

"It has been an opinion, entertained in all past ages, that by the performance of certain acts, things, places and persons acquire a character which they would not have had without such performances. The reason is plain: certain acts signify firmness of purpose, which, by consigning the object to the intended use, gives it, in the public

* This permanence of position was also attributed to those cubical stones among the Romans which represented the statues of the god Terminus. They could never lawfully be removed from the spot which they occupied. Hence, when Tarquin was about to build the temple of Jupiter, on the Capitoline hill, all the shrines and statues of the other gods were removed from the eminence, to make way for the new edifice, except that of Terminus, represented by a stone. This remained untouched, and was enclosed within the temple, to show, says Dudley, "that the stone having been a personification of the God Supreme, could not be reasonably required to yield to Jupiter himself in dignity and power."—*Dudley's Naology*, p. 145.

Hosted by Google

opinion, an accordant character. This is most especially true of things, places, and persons connected with religion and religious worship. After the performance of certain acts or rites, they are held to be altogether different from what they were before; they acquire a sacred character, and in some instances a character absolutely divine. Such are the effects imagined to be produced by religious dedication."*

The stone, therefore, thus properly constructed, is, when it is to be deposited by the constituted authorities of our order, carefully examined with the necessary implements of Operative Masonry—the square, the level, and the plumb—and declared to be "well-formed, true and trusty." This is not a vain nor unmeaning ceremony. It teaches the mason that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of Souls to be materials worthy of the spiritual building of eternal life, fitted "as living stones, for that house not made with hands, eternal in the heavens." But if he be faithful, and withstand these trials—if he shall come forth from these temptations and sufferings like pure gold from the refiner's fire—then, indeed, shall he be deemed "well-formed, true and trusty," and worthy to offer "unto the Lord an offering in righteousness."

In the ceremony of depositing the corner-stone, the sacred elements of masonic consecration are then produced, and the stone is solemnly set apart by pouring corn, wine and oil upon its surface. Each of these elements has a beautiful significance in our symbolism.

Collectively, they allude to the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy, which are the promised rewards of a faithful and diligent performance of duty, and often specifically refer to the anticipated success of the undertaking whose incipiency they have consecrated. They are, in fact, types and symbols of all those abundant gifts of Divine Providence for which we are daily called upon to make an offering of our thanks, and which are enumerated by King David, in his catalogue of blessings, as "wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart."

"Wherefore, my brethren," says Harris, "do you carry *corn, wine and oil* in your processions, but to remind you that in the pilgrimage of human life you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness hath made in the bodies, or affliction rent in the hearts of your fellow-travelers?"†

But, individually, each of these elements of consecration has also an appropriate significance, which is well worth investigation.

---

* *Dudley's Naology*, p. 476.

† *Masonic Discourses*, Dis. iv. p. 81.

Hosted by Google

Corn, in the language of Scripture, is an emblem of the resurrection, and St. Paul, in that eloquent discourse which is so familiar to all, as a beautiful argument for the great Christian doctrine of a future life, adduces the seed of grain, which, being sown, first dieth, and then quickeneth, as the appropriate type of that corruptible which must put on incorruption, and of that mortal which must assume immortality. But, in Masonry, the sprig of acacia, for reasons purely masonic, has been always adopted as the symbol of immortality, and the ear of corn is appropriated as the symbol of plenty. This is in accordance with the Hebrew derivation of the word, as well as with the usage of all ancient nations. The word *dagan*, דגן, which signifies *corn*, is derived from the verb *dagah*, דגה, *to increase, to multiply*, and in all the ancient religions the horn or vase, filled with fruits and with grain, was the recognized symbol of plenty. Hence, as an element of consecration, corn is intended to remind us of those temporal blessings of life and health, and comfortable support, which we derive from the Giver of all good, and to merit which we should strive, with "clean hands and a pure heart," to erect on the corner-stone of our initiation a spiritual temple, which shall be adorned with the "beauty of holiness."

Wine is a symbol of that inward and abiding comfort with which the heart of the man, who faithfully performs his part on the great stage of life, is to be refreshed, and as, in the figurative language of the east, Jacob prophetically promises to Judah, as his reward, that he shall wash his garments in wine, and his clothes in the blood of the grape, it seems intended, morally, to remind us of those immortal refreshments which, when the labors of this earthly lodge are for ever closed, we shall receive in the celestial lodge above, where the G. A. O. T. U. for ever presides.

Oil is a symbol of prosperity, and happiness, and joy. The custom of anointing every thing or person destined for a sacred purpose is of venerable antiquity.* The statues of the heathen deities, as well as the altars on which the sacrifices were offered to them, and the priests who presided over the sacred rites, were always anointed with perfumed ointment, as a consecration of them to the objects of religious worship.

When Jacob set up the stone on which he had slept in his journey to Padan-aram, and where he was blessed with the vision of ascending and descending angels, he anointed it with oil, and thus conse-

* "The act of consecration chiefly consisted in the unction, which was a ceremony derived from the most primitive antiquity. The sacred tabernacle, with all the vessels and utensils, as also the altar and the priests themselves, were consecrated in this manner by Moses, at the divine command. It is well known that the Jewish kings and prophets were admitted to their several offices by unction. The patriarch Jacob, by the same rite, consecrated the altars which he made use of; in doing which, it is more probable that he followed the tradition of his forefathers, than that he was the author of this custom. The same, or something like it, was also continued down to the times of Christianity."—*Potter's Archæologia Græca*, B. ii. p. 176.

Hosted by Google

crated it as an altar to God. Such an inunction was, in ancient times, as it still continues to be in many modern countries and contemporary religions, a symbol of the setting apart of the thing or person so anointed and consecrated to a holy purpose.

Hence, then, we are reminded by this last impressive ceremony, that the cultivation of virtue—the practice of duty—the resistance of temptation—the submission to suffering—the devotion to truth—the maintenance of integrity, and all those other graces by which we strive to fit our bodies, as living stones, for the spiritual building of eternal life, must, after all, to make the object effectual and the labor successful, be consecrated by a holy obedience to God's will and a firm reliance on God's providence, which alone constitute the chief corner-stone and sure foundation, on which any man can build, with the reasonable hope of a prosperous issue to his work.

It may be noticed, in concluding this topic, that the corner-stone seems to be peculiarly a Jewish symbol. I can find no reference to it in any of the ancient Pagan rites, and the EBEN PANAH, the *corner-stone*, which is so frequently mentioned in Scripture as the emblem of an important personage, and most usually, in the Old Testament, of the expected Messiah, appears, in its use in Masonry, to have had, unlike almost every other symbol of the order, an exclusively temple origin.

YORK RITE.

THE ancient York rite is that practiced by all English and American lodges, though it has deviated somewhat from its original purity. It derives its name from the city of York, where the first Grand Lodge of England was held. The ancient York rite originally consisted of but the three primitive degrees of Ancient Craft Masonry, but in this country four others have been added to it, and its degrees, as it is at present practiced, are as follows: 1, Entered Apprentice; 2, Fellow-Craft; 3, Master Mason; 4, Mark Master; 5, Past Master; 6, Most Excellent Master; 7, Holy Royal Arch. In some of the United States, two other degrees are also given in this rite—those of Royal and Select Master. The order of High Priesthood is also given, as an honorary degree appertaining to the presiding officer of a Royal Arch Chapter. The York rite is the mother of all the other rites; from it they have separated as so many schisms; it is the most ancient, the most simple, and most scientific; and, so far as my knowledge of the other rites extends, with the principal of which I am sufficiently acquainted, I may be permitted to say, that it is the only one in which the true system of symbolic instruction has been preserved.

Hosted by Google

GNOSTICISM, THE KABBALA AND THE MYSTERIES,

AS CONNECTED WITH AND ILLUSTRATING MASONRY.

BY ALBERT PIKE.

No. 5.

THE Greeks fix the date of the establishment of the Mysteries of Eleusis at the year 1423 B. C., during the reign of Erechtheus at Athens. According to some authors, they were instituted by Ceres herself; and, according to others, by that monarch who brought them from Egypt, where, according to Diodorus of Sicily, he was born. Another tradition was, that Orpheus introduced them into Greece, together with the Dionysiac ceremonies, copying the latter from the Mysteries of Osiris, and the former from those of Isis.

Nor was it at Athens only that the worship and Mysteries of Isis, metamorphosed into Ceres, were established. The Bœotians worshiped the Great or Cabiric Ceres, in the recesses of a sacred grove, into which none but initiates could enter; and the ceremonies there observed, and the sacred traditions of their Mysteries, were connected with those of the Cabiri in Samothrace.

So in Argos, Phocis, Arcadia, Achaia, Messenia, Corinth, and many other parts of Greece, the Mysteries were practiced, revealing everywhere their Egyptian origin, and everywhere having the same general features; but those of Eleusis, in Attica, Pausanius informs us, had been regarded by the Greeks, from the earliest times, as being as far superior to all the others as the gods are to mere heroes.

Similar to these were the Mysteries of Bona Dea, (the good goddess,) whose name, say Cicero and Plutarch, it was not permitted to any man to know, celebrated at Rome from the earliest times of that city. It was these Mysteries, practiced by women alone, the secrecy of which was impiously violated by Clodius. They were held at the Kalends of May; and, according to Plutarch, much of the ceremonial greatly resembled that of the Mysteries of Bacchus.

The Mysteries of Venus and Adonis belonged principally to Syria and Phœnicia, whence they passed into Greece and Sicily. Venus or Astarte was the great female deity of the Phœnicians, as Hercules, Melkarth or Adoni was their chief god. Adoni, called by the Greeks Adonis, was the lover of Venus. Slain by a wound in the thigh, inflicted by a wild boar in the chase, the flower called anemone sprang from his blood. Venus received the corpse, and obtained from Jupiter the boon that her lover should thereafter pass six months of each year with her, and the other six in the Shades with Proserpine—an allegorical description of the alternate residence of the sun

Hosted by Google

in the two hemispheres. In these Mysteries, his death was represented and mourned, and after this maceration and mourning were concluded, his resurrection and ascent to heaven were announced.

Ezekiel speaks of the festivals of Adonis under the name of those of Thammuz, an Assyrian deity, whom every year the women mourned, seated at the doors of their dwellings. These Mysteries, like the others, were celebrated in the spring, at the Vernal Equinox, when he was restored to life; at which time, when they were instituted, the sun (ADON, lord, or master) was in the Sign Taurus, the domicile of Venus. He was represented with horns, and the hymn of Orpheus in his honor styles him "the two-horned god," as in Argos Bacchus was represented with the feet of a bull.

Plutarch says that Adonis and Bacchus were regarded as one and the same deity, and that this opinion was founded on the great similarity in very many respects between the Mysteries of these two gods.

The Mysteries of Bacchus were known as the Sabazian, Orphic and Dionysiac festivals. They went back to the remotest antiquity among the Greeks, and were attributed by some to Bacchus himself, and by others to Orpheus. The resemblance in ceremonial between the observances established in honor of Osiris in Egypt, and those in honor of Bacchus in Greece, the mythological traditions of the two gods, and the symbols used in the festivals of each, amply prove their identity. Neither the name of Bacchus, nor the word *orgies* applied to his feasts, nor the sacred words used in his Mysteries, are Greek, but of foreign origin. Bacchus was an Oriental deity, worshiped in the east, and his orgies celebrated there, long before the Greeks adopted them. In the earliest times, he was worshiped in India, Arabia and Bactria.

He was honored in Greece with public festivals, and in simple or complicated Mysteries, varying in ceremonial in various places, as was natural, because his worship had come thither from different countries and at different periods. The people who celebrated the complicated Mysteries were ignorant of the meaning of many words which they used, and of many emblems which they revered. In the Sabazian feasts, for example, (from Saba-Zeus, an Oriental name of this deity), the words EVOI, SABOI, were used, which are in nowise Greek; and a serpent of gold was thrown into the bosom of the initiate, in allusion to the fable that Jupiter had, in the form of a serpent, had connection with Proserpine, and begotten Bacchus, the Bull; whence the enigmatical saying, repeated to the initiates, that a bull engendered a dragon or serpent, and the serpent, in turn, engendered the bull, who became Bacchus: the meaning of which was, that the bull (Taurus, which then opened the Vernal Equinox, and the sun in which sign, figuratively represented by the sign itself, was Bacchus, Dionusos, Saba-Zeus, Osiris, &c.,) and the serpent,

Hosted by Google

another constellation, occupied such relative positions in the heavens that when one rose the other set, and *vice versa.*

The serpent was a familiar symbol in the Mysteries of Bacchus. The initiates grasped them with their hands, as Ophiucus does on the celestial globe; and the Orpheo-telestes, or Purifier of Candidates, did the same, crying, as Demosthenes taunted Eschines with doing in public, at the head of the women whom his mother was to initiate, EVOI, SABOI, HYES, ATTE, ATTE, HYES!

The initiates in these Mysteries had preserved the ritual and ceremonies that accorded with the simplicity of the earliest ages, and the manners of the first men. The rules of Pythagoras were followed there. Like the Egyptians, who held wool unclean, they buried no initiate in woolen garments. They abstained from bloody sacrifices, and lived on fruits or vegetables, or inanimate things. They imitated the life of the contemplated sects of the Orient, thus approximating to the tranquillity of the first men, who lived exempt from trouble and crimes in the bosom of a profound peace. One of the most precious advantages promised by their initiation was to put man in communion with the gods, by purifying his soul of all the passions that interfere with that enjoyment, and dim the rays of divine light that are communicated to every soul capable of receiving them, and that imitates their purity. One of the degrees of initiation was the state of inspiration to which the adepts were claimed to attain. The initiates in the Mysteries of the Lamb, at Pepuza, in Phrygia, professed to be inspired, and prophesied; and it was claimed that the soul, by means of these religious ceremonies, purified of all stain, could see the gods in this life, and certainly, in all cases, after death.

The sacred gates of the temple, where the ceremonies of initiation were performed, were opened but once in each year, and no stranger was ever allowed to enter it. Night threw her vail over these august Mysteries, which could be revealed to no one. There the sufferings of Bacchus were represented, who, like Osiris, died, descended to hell and rose to life again; and raw flesh was distributed to the initiates, which each ate, in memory of the death of the deity, torn in pieces by the Titans.

These Mysteries, also, were celebrated at the vernal equinox; and the emblem of generation, to express the active energy and generative power of the Divinity, was a principal symbol. The initiates wore garlands and crowns of myrtle and laurel.

In these Mysteries, the aspirant was kept in terror and darkness three days and nights, and was then made to perform the Αφανισμος, or ceremony representing the death of Bacchus, the same mythological personage with Osiris. This was effected by confining him in a close cell, that he might seriously reflect, in solitude and darkness, on the business he was engaged in, and his mind be prepared for the

Hosted by Google

reception of the sublime and mysterious truths of primitive revelation and philosophy. This was a symbolic death—the deliverance from it, regeneration; after which he was called διφυης, or twin-born. While confined in the cell, the pursuit of Typhon after the mangled body of Osiris, and the search of Rhea or Isis for the same, were enacted in his hearing; the initiated crying aloud the names of that deity derived from the Sanscrit. Then it was announced that the body was found, and the aspirant was liberated amid shouts of joy and exultation.

Then he passed through a representation of hell and elysium. "Then," said an ancient writer, "they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with wonderful and holy visions. And now become perfect and initiated, they are FREE, and no longer under restraint; but, crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred Mysteries at pleasure." They were taught the nature and objects of the Mysteries, and the means of making themselves known, and received the name of *Epopts*—were fully instructed in the nature and attributes of the Divinity, and the doctrine of a future state, and made acquainted with the unity and attributes of the Grand Architect of the universe, and the true meaning of the fables in regard to the gods of Paganism: the great truth being often proclaimed, that "Zeus is the primitive source of all things; there is ONE God, ONE power, and ONE ruler over all." And after full explanation of the many symbols and emblems that surrounded them, they were dismissed with the barbarous words Κογξ and Ομπαξ, corruptions of the Sanscrit words, *Kanska aum Pakscha;* meaning, *object of our wishes, God, silence,* or *worship the Deity in silence.*

Among the emblems used was the rod of Bacchus, which once, it was said, he cast on the ground, and it became a serpent; and at another time he struck the rivers Orontes and Hydaspes with it, and the waters receded, and he passed over dry-shod. Water was obtained, during the ceremonies, by striking a rock with it. The Bacchæ crowned their heads with serpents, carried them in vases and baskets, and at the Ευρησις, or finding, of the body of Osiris, cast one, alive, into the aspirant's bosom.

The Mysteries of Atys in Phrygia, and those of Cybele his mistress, like their worship, much resembled those of Adonis and Bacchus, Osiris and Isis. Their Asiatic origin is universally admitted, and was with great plausibility claimed by Phrygia, which contested the palm of antiquity with Egypt. They, more than any other people, mingled allegory with their religious worship, and were great inventors of fables; and their sacred traditions as to Cybele and Atys, whom all admit to be Phrygian gods, were very various. In all, as we learn from Julius Firmicus, they represented by allegory

Hosted by Google

the phenomena of nature, and the succession of physical facts, under the vail of a marvelous history.

Their feasts occurred at the equinoxes, commencing with lamentation, mourning, groans and pitiful cries for the death of Atys, and ending with rejoicings at his restoration to life.

We shall not recite the different versions of the legend of Atys and Cybele, given by Julius Firmicus, Diodorus, Arnobius, Lactantius, Servius, Saint Augustine and Pausanias. It is enough to say that it is in substance this: that Cybele, a Phrygian princess, who invented musical instruments and dances, was enamored of Atys, a youth; that either he, in a fit of frenzy, mutilated himself, or was mutilated by her in a paroxysm of jealousy; that he died, and afterward, like Adonis, was restored to life. It is the Phœnician fiction as to the sun-god, expressed in other terms, under other forms and with other names.

Cybele was worshiped in Syria, under the name of Rhea. Lucian says that the Lydian Atys there established her worship, and built her a temple. The name of Rhea is also found in the ancient cosmogony of the Phœnicians by Sanchoniathon. It was Atys the Lydian, says Lucian, who, having been mutilated, first established the Mysteries of Rhea, and taught the Phrygians, the Lydians and the people of Samothrace to celebrate them. Rhea, like Cybele, was represented drawn by lions, bearing a drum, and crowned with towers. According to Varro, Cybele represented the earth. She partook of the characteristics of Minerva, Venus, the moon, Diana, Nemesis, and the Furies—was clad in precious stones, and her high priest wore a robe of purple and a tiara of gold.

The grand feast of the Syrian goddess, like that of the mother of the gods at Rome, was celebrated at the vernal equinox. Precisely at that equinox the Mysteries of Atys were celebrated, in which the initiates were taught to expect the rewards of a future life; and the flight of Atys from the jealous fury of Cybele was described, his concealment in the mountains and in a cave, and his self-mutilation in a fit of delirium, in which act his priests imitated him. The feast of the passion of Atys continued three days, the first of which was passed in mourning and tears, to which afterward clamorous rejoicings succeeded, by which, Macrobius says, the sun was adored under the name of Atys. The ceremonies were all allegorical, some of which, according to the Emperor Julian, could be explained, but more remained covered with the vail of mystery. Thus it is that symbols outlast their explanations, as many have done in Masonry, and ignorance and rashness substitute new ones.

In another legend, given by Pausanias, Atys dies, wounded, like Adonis, by a wild boar in the organs of generation, a mutilation with which all the legends ended. The pine tree under which he was said to have died, was sacred to him, and was found upon many

Hosted by Google

monuments, with a bull and a ram near it—one, the sign of exaltation of the sun, and the other of that of the moon.

The worship of the sun, under the name of Mithras, belonged to Persia, whence that name came, as did the erudite symbols of that worship. The Persians, adorers of fire, regarded the sun as the most brilliant abode of the fecundating energy of that element, which gives life to the earth, and circulates in every part of the universe, of which it is, as it were, the soul. This worship passed from Persia into Armenia, Cappadocia and Cilicia, long before it was known at Rome. The Mysteries of Mithras flourished more than any others in the Imperial City. The worship of Mithras commenced to prevail there under Trajan. Adrian prohibited these Mysteries, on account of the cruel scenes represented in their ceremonial; for human victims were immolated therein, and the events of futurity looked for in their palpitating entrails. They reappeared in greater splendor than ever under Commodus, who, with his own hand, sacrificed a victim to Mithras; and they were still more practiced under Constantine and his successors, when the priests of Mithras were found everywhere in the Roman empire, and the monuments of his worship appeared even in Britain.

Caves were consecrated to Mithras, in which were collected a multitude of astronomical emblems, and cruel tests were required of the initiates.

The Persians built no temples, but worshiped upon the summits of hills, in inclosures of unhewn stones. They abominated images, and made the sun and fire emblems of the Deity. The Jews borrowed this from them, and represented God as appearing to Abraham in a flame of fire, and to Moses as a fire at Horeb and on Sinai.

With the Persians, Mithras, typified in the sun, was the invisible Deity, the parent of the universe, the mediator. In Zoroaster's cave of initiation, the sun and planets were represented overhead, in gems and gold, as also was the Zodiac. The sun appeared emerging from the back of Taurus. Three great pillars—Eternity, Fecundity and Authority—supported the roof, and the whole was an emblem of the universe.

Zoroaster, like Moses, claimed to have conversed face to face, as man with man, with the Deity, and to have received from Him a system of pure worship, to be communicated only to the virtuous, and those who would devote themselves to the study of philosophy. His fame spread over the world, and pupils came to him from every country. Even Pythagoras was his scholar.

After his novitiate, the candidate entered the cavern of initiation, and was received on the point of a sword presented to his naked left breast, by which he was slightly wounded. Being crowned with olive, anointed with balsam of benzoin, and otherwise prepared, he was purified with fire and water, and went through seven stages of

Hosted by Google

initiation. The symbol of these stages was a high ladder, with seven rounds or steps. In them, he went through many fearful trials, in which darkness played a principal part. He saw a representation of the wicked in Hades, and finally emerged from darkness into light. Received in a place representing Elysium, in the brilliant assembly of the initiated, where the Archimagus presided, robed in blue, he assumed the obligations of secrecy, and was entrusted with the sacred words, of which the Ineffable Name of God was the chief.

Then all the incidents of his initiation were explained to him; he was taught that these ceremonies brought him nearer the Deity, and that he should adore the consecrated fire, the gift of that Deity and His visible residence. He was taught the sacred characters known only to the initiated, and instructed in regard to the creation of the world, and the true philosophical meaning of the vulgar mythology, and especially of the legend of Ormuzd and Ahriman, and the symbolic meaning of the six Amshaspands created by the former: *Bahman*, the Lord of Light; *Ardibehest*, the Genius of Fire; *Shariver*, the Lord of Splendor and Metals; *Stapandomad*, the Source of Fruitfulness; *Khadad*, the Genius of Water and Time; and *Amerdad*, the Protector of the Vegetable World, and the prime cause of growth. And, finally, he was taught the true nature of the Supreme Being, Creator of Ormuzd and Ahriman, the Absolute First Cause, styled ZERUANE AKHERENE.

In the Mithriac initiation were several degrees. The first, Tertullian says, was that of Soldier of Mithras. The ceremony of reception consisted in presenting the candidate a crown, supported by a sword. It was placed near his head, and he repelled it, saying, "Mithras is my crown." Then he was declared the soldier of Mithras, and had the right to call the other initiates fellow-soldiers, or companions in arms. Hence the title *Companions* in the Royal Arch degree of the American rite.

Then he passed, Porphyry says, through the degree of the Lion—the constellation Leo, domicile of the sun and symbol of Mithras, found on his monuments. These ceremonies were termed, at Rome, Leontic and Heliac; and *Coracia* or *Hiero-Coracia*, of the raven, a bird consecrated to the sun, and a sign placed in the heavens below the lion, with the hydra, and also appearing on the Mithriac monuments.

Thence he passed to a higher degree, where the initiates were called *Perses* and children of the sun. Above them were the *Fathers*, whose chief or Patriarch was styled Father of Fathers, or *Pater Patratus*. The initiates also bore the title of *Eagles* and *Hawks*, birds consecrated to the sun in Egypt—the former sacred to the god Mendes, and the latter the emblem of the sun and royalty.

The little island of Samothrace was long the depository of certain

Hosted by Google

august Mysteries, and many went thither from all parts of Greece to be initiated. It was said to have been settled by the ancient Pelasgi, early Asiatic colonists in Greece. The gods adored in the Mysteries of this island were termed CABIRI, an oriental word, from *Cabar*, great. Varro calls the gods of Samothrace, *Potent gods.* In Arabic, Venus is called *Cabar*. Varro says that the great deities whose Mysteries were practiced there, were Heaven and Earth. These were but symbols of the active and passive powers or principles of universal generation. The two twins, Castor and Pollux, or the Dioscuri, were also called the gods of Samothrace; and the Scholiast of Apollonius, citing Mnaseas, gives the names of Ceres, Proserpine, Pluto and Mercury as the four Cabiric divinities worshiped at Samothrace, as Axieros, Axiocersa, Axiocersus and Casmillus. Mercury was, there as everywhere, the minister and messenger of the gods; and the young servitors of the altars, and the children employed in the temples, were called Mercuries or Casmilli, as they were in Tuscany, by the Etrusci and Pelasgi, who worshiped the great gods.

Tarquin, the Etruscan, was an initiate of the Mysteries of Samothrace, and Etruria had its Cabiri as Samothrace had; for the worship of the Cabiri spread from that island into Etruria, Phrygia and Asia Minor; and it probably came from Phœnicia into Samothrace, for the Cabiri are mentioned by Sanchoniathon; and the word *Cabar* belongs to the Hebrew, Phœnician and Arabic languages.

The Dioscuri, tutelary deities of navigation, with Venus, were invoked in the Mysteries of Samothrace. The constellation Auriga, or Phaëton, was also honored there with imposing ceremonies. Upon the Argonautic expedition, Orpheus, an initiate of these Mysteries, a storm arising, counseled his companions to put into Samothrace. They did so; the storm ceased, and they were initiated into the Mysteries there, and sailed again with the assurance of a fortunate voyage, under the auspices of the Dioscuri, patrons of sailors and navigation.

But much more than that was promised the initiates. The Hierophants of Samothrace made something infinitely greater to be the object of their initiations, to wit: the consecration of men to the Deity, by pledging them to virtue, and the assurance of those rewards which the justice of the gods reserve for initiates after death. This, above all else, made these ceremonies august, and inspired everywhere so great a respect for them, and so great a desire to be admitted to them. That originally caused the island to be styled *Sacred.* It was respected by all nations. The Romans, when masters of the world, left it its liberty and laws. It was an asylum for the unfortunate and a sanctuary inviolable. There men were absolved of the crime of homicide, if not committed in a temple.

Children of tender age were initiated there, and invested with the

Hosted by Google

sacred robe, the purple cincture and the crown of olive, and seated upon a throne, like other initiates. In the ceremonies was represented the death of the youngest of the Cabiri, slain by his brothers, who fled into Etruria, carrying with them the chest or ark that contained his genitals, and there the Phallus and the sacred ark were adored. Herodotus says that the Samothracian initiates understood the object and origin of this reverence paid the Phallus, and why it was exhibited in the Mysteries. Clemens, of Alexandria, says that the Cabiri taught the Tuscans to revere it. It was consecrated at Heliopolis, in Syria, where the Mysteries of a divinity having many points of resemblance with Atys and Cybele were represented. The Pelasgi connected it with Mercury, and it appears on the monuments of Mithras, always and everywhere a symbol of the life-giving power of the sun at the vernal equinox.

In the Indian Mysteries, as the candidate made his three circuits, he paused each time he reached the south, and said, "I copy the example of the sun, and follow his beneficent course." Masonry has retained the circuits, but has utterly lost the explanation, which is, that in the Mysteries the candidate invariably represented the sun, descending southward toward the reign of the Evil Principle, Ahriman, Siva, or Typhon (darkness and winter), there, figuratively, to be slain, and after a few days to rise again from the dead, and commence to ascend to the northward.

Then the death of Sita was bewailed, or that of Cama, slain by Iswara, and committed to the waves on a chest, like Osiris and Bacchus, during which the candidate was terrified by phantoms and horrid noises.

Then he was made to personify Vishnu, and perform his avatars, or labors. In the two first he was taught in allegories the legend of the deluge. In the first he took three steps at right angles, representing the three huge steps taken by Vishnu in that avatar, and hence the three steps in the Master's degree, ending at right angles.

The nine avatars finished, he was taught the necessity of faith, as superior to sacrifices, acts of charity, or mortifications of the flesh. Then he was admonished against five crimes, and took a solemn obligation never to commit them. He was then introduced into a representation of Paradise—the company of the members of the order, magnificently arrayed, and the altar with a fire blazing upon it, as an emblem of the Deity.

Then a new name was given him, and he was invested in a white robe and tiara, and received the signs, tokens and lectures. A cross was marked on his forehead, and an inverted level, or the tau cross, on his breast. He received the sacred cord, and divers amulets or talismans, and was then invested with the sacred word or sublime name, known only to the initiated, the Triliteral A. U. M.

Then the multitude of emblems was explained to the candidate;

Hosted by Google

the arcana of science hidden under them, and the different virtues of which the mythological figures were mere personifications. And he thus learned the meaning of those symbols, which, to the uninitiated, were but a maze of unintelligible figures.

The third degree was a life of seclusion, after the initiate's children were capable of providing for themselves, passed in the forest, in the practice of prayers and ablutions, and living only on vegetables. He was then said to be born again.

The fourth was absolute renunciation of the world, self-contemplation and self-torture, by which perfection was thought to be attained, and the soul merged in the Deity.

In the second degree, the initiate was taught the unity of the Godhead, the happiness of the patriarchs, the destruction by the deluge, the depravity of the heart and the necessity of a mediator, the instability of life, the final destruction of all created things, and the restoration of the world in a more perfect form. They inculcated the eternity of the soul, explained the meaning of the doctrine of the Metempsychosis, and held the doctrine of a state of future rewards and punishments; and they also earnestly urged that sins could only be atoned for by repentance, reformation and voluntary penance, and not by mere ceremonies and sacrifices.

The Mysteries among the Chinese and Japanese came from India, and were founded on the same principles and with similar rites. The word given to the new initiate was O-MI-TO Fo, in which we recognize the original name A. U. M., coupled at a much later time with that of Fo, the Indian Buddha, to show that he was the great Deity himself.

The equilateral triangle was one of their symbols, and so was the mystical Y; both alluding to the triune god, and the latter being the ineffable name of the Deity. A ring, supported by two serpents, was emblematical of the world protected by the power and wisdom of the Creator, and that is the origin of the two parallel lines (into which time has changed the two serpents) that support the circle in our lodges.

Among the Japanese, the term of probation for the highest degree was twenty years.

The main features of the Druidical Mysteries resembled those of the Orient.

The ceremonies commenced with a hymn to the sun. The candidates were arranged in ranks of *threes*, *fives* and *sevens*, according to their qualifications, and conducted nine times around the sanctuary, from east to west. The candidate underwent many trials, one of which had direct reference to the legend of Osiris. He was placed in a boat, and sent out to sea alone, having to rely on his own skill and presence of mind to reach the opposite shore in safety. The death of HU was represented in his hearing, with every external

Hosted by Google

mark of sorrow, while he was in utter darkness. He met with many obstacles, had to prove his courage, and expose his life against armed enemies—represented various animals, and at last, attaining the permanent light, he was instructed by the Arch-Druid in regard to the Mysteries, and in the morality of the order, incited to act bravely in war, taught the great truths of the immortality of the soul and a future state, solemnly enjoined not to neglect the worship of the Deity, nor the practice of rigid morality, and to avoid sloth, contention and folly.

The aspirant attained only the exoteric knowledge in the two first degrees. The third was attained only by a few, and they persons of rank and consequence, and after long purification, and study of all the arts and sciences known to the Druids, in solitude, for nine months. This was the symbolical death and burial of these Mysteries.

The dangerous voyage upon the actual open sea, in a small boat covered with a skin, on the evening of the 29th of April, was the last trial and closing scene of initiation. If he declined this trial, he was dismissed with contempt. If he made it and succeeded, he was termed thrice-born, was eligible to all the dignities of the state, and received complete instruction in the philosophical and religious doctrines of the Druids.

The Greeks also styled the Epopt Τριγογος, thrice-born; and in India perfection was assigned to the Yogee who had accomplished many births.

The general features of the initiations among the Goths were the same as in all the Mysteries. A long probation, of fasting and mortification, circular processions, representing the march of the celestial bodies, many fearful tests and trials, a descent into the infernal regions, the killing of the god *Balder* by the evil principle, *Lok*, the placing of his body in a boat and sending it abroad upon the waters, and, in short, the eastern legend, under different names, and with some variations.

The Egyptian Anubis appeared there, as the dog guarding the gates of death. The candidate was immured in the representation of a tomb, and, when released, goes in search of the body of Balder, and finds him, at length, restored to life, and seated upon a throne. He was obligated upon a naked sword, (as is still the custom in the *Rit Moderne*,) and *sealed* his obligation by drinking mead *out of a human skull.*

Then all the ancient primitive truths were made known to him, so far as they had survived the assaults of time; and he was informed as to the generation of the gods, the creation of the world, the deluge, and the resurrection, of which that of Balder was a type.

He was marked with the sign of the cross, and a ring was given to him as a symbol of the Divine protection, and also as an emblem

Hosted by Google

of perfection, from which comes the custom of giving a ring to the aspirant in the fourteenth degree.

The point within a circle, and the cube, emblem of Odin, were explained to him; and, lastly, the nature of the Supreme God, "the author of everything that existeth, the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the Being that never changeth," with whom Odin, the conqueror, was by the vulgar confounded; and the triune god of the Indians was reproduced, as ODIN, the Almighty FATHER, FREA, (*Rhea* or *Phre*,) his wife, (emblem of universal *matter*,) and *Thor*, his son, (the Mediator.) Here we recognize *Osiris*, *Isis*, and *Hor* or *Horus*. Around the head of Thor, as if to show his eastern origin, twelve stars were arranged in a circle.

He was also taught the ultimate destruction of the world, and the rising of a new one, in which the brave and virtuous shall enjoy everlasting happiness and delight; as the means of securing which happy fortune, he was taught to practice the strictest morality and virtue.

The initiate was prepared to receive the great lessons of all the Mysteries, by long trials, or by abstinence and chastity. For many days he was required to fast and be continent, and to drink liquids calculated to diminish his passions and keep him chaste.

Ablutions were also required, symbolical of the purity necessary to enable the soul to escape from its bondage in matter. Sacred baths and preparatory baptisms were used—lustrations, immersions, lustral sprinklings, and purifications of every kind. At Athens they bathed in the Ilissus, which thence became a sacred river; and before entering the temple of Eleusis, all were required to wash their hands in a vase of lustral water placed near the entrance. Clean hands and a pure heart were required of the candidates. Apuleius bathed seven times in the sea, symbolical of the seven spheres through which the soul must reascend, and the Hindus must bathe in the sacred river Ganges.

Clemens, of Alexandria, cites a passage of Menander, who speaks of a purification by sprinkling three times with salt and water. Sulphur, resin, and the laurel, also served for purification, as did air, earth, water and fire. The initiates at Heliopolis, in Syria, says Lucian, sacrificed the sacred lamb, symbol of Aries, then the sign of the Vernal Equinox—ate his flesh, as the Israelites did at the Passover, and then touched his head and feet to theirs, and knelt upon the fleece. Then they bathed in warm water, drank of the same, and slept upon the ground.

There was a distinction between the lesser and greater Mysteries. One must have been for some years admitted to the former, before he could receive the latter, which were but a preparation for them, the vestibule of the temple, of which those of Eleusis were the sanc-

Hosted by Google

tuary. There, in the lesser Mysteries, they were prepared to receive the holy truths taught in the greater. The initiates in the lesser were called simply *Mystes*, or initiates, but those in the greater, *Epoptes*, or Seers. An ancient poet says that the former were an imperfect shadow of the latter, as sleep is of death. After admission to the former, the initiate was taught lessons of morality, and the rudiments of the sacred science, the most sublime and secret part of which was reserved for the Epopt, who saw the truth in its nakedness, while the Mystes only viewed it through a vail, and under emblems fitter to excite than to satisfy his curiosity.

Before communicating the first secrets and primary dogmas of initiation, the priests required the candidate to take a fearful oath never to divulge the secrets. Then he made his vows, prayers and sacrifices to the gods. The skins of the victims consecrated to Jupiter were spread on the ground, and he was made to set his feet upon them. He was then taught some enigmatic formulas, as answers to questions, by which to make himself known. He was then enthroned, invested with a purple cincture, and crowned with flowers, or branches of palm or olive.

We do not certainly know the time that was required to elapse between the admission to the lesser and greater Mysteries of Eleusis. Most writers fix it at five years. It was a singular mark of favor when Demetrius was made Mystes and Epopt in one and the same ceremony. When at length admitted to the degree of Perfection, the initiate was brought face to face with entire nature, and learned that the soul was the whole of man; that earth was but his place of exile; that heaven was his native country; that for the soul to be born is really to die; and that death was for it the return to a new life. Then he entered the sanctuary; but he did not receive the whole instruction at once. It continued through several years. There were, as it were, many apartments, through which he advanced by degrees, and between which thick vails intervened. There were statues and paintings, says Proclus, in the inmost sanctuary, showing the forms assumed by the gods. Finally, the last vail fell, the sacred covering dropped from the image of the goddess, and she stood revealed in all her splendor, surrounded by a divine light, which, filling the whole sanctuary, dazzled the eyes and penetrated the soul of the initiate. Thus is symbolized the final revelation of the true doctrine as to the nature of Deity and of the soul, and of the relations of each to matter.

This was preceded by frightful scenes, alternations of fear and joy, of light and darkness, by glittering lightning and the crash of thunder, and apparitions of spectres, or magical illusions, impressing at once the eyes and ears. This Claudian describes in his poem on the rape of Proserpine, where he alludes to what passed in her Mysteries. "The temple is shaken," he cries; "fiercely gleams the light-

Hosted by Google

ning, by which the Deity announces his presence. Earth trembles, and a terrible noise is heard in the midst of these terrors. The temple of the son of Cecrops resounds with long-continued roars; Eleusis uplifts her sacred torches; the serpents of Triptolemus are heard to hiss, and fearful Hecate appears afar."

The celebration of the Greek Mysteries continued, according to the better opinion, for nine days.

On the first, the initiates met. It was the day of the full moon, of the month Boëdromion, when the moon was full at the end of the sign Aries, near the Pleiades and the place of her exaltation in Taurus.

The second day, there was a procession to the sea, for purification by bathing.

The third was occupied with offerings, expiatory sacrifices and other religious rites, such as fasting, mourning, continence, &c. A mullet was immolated, and offerings of grain and living animals made.

On the fourth, they carried in procession the mystic wreath of flowers, representing that which Proserpine dropped when seized by Pluto, and the crown of Ariadne in the heavens. It was borne on a triumphal car drawn by oxen, and women followed bearing mystic chests or boxes, wrapped with purple cloths, containing grains of sesame, pyramidal biscuits, salt, pomegranates and the mysterious serpent, and perhaps the mystic phallus.

On the fifth was the superb procession of torches, commemorative of the search for Proserpine by Ceres, the initiates marching by trios, and each bearing a torch; while at the head of the procession marched the Dadoukos.

The sixth was consecrated to Iacchus, the young light-god, son of Ceres, reared in the sanctuaries, and bearing the torch of the sun-god. The chorus in Aristophanes terms him the luminous star that lights the nocturnal initiation. He was brought from the sanctuary, his head crowned with myrtle, and borne from the gate of the Ceramicus to Eleusis, along the sacred way, amid dances, sacred songs, every mark of joy, and mystic cries of *Iacchus*.

On the seventh there were gymnastic exercises and combats, the victors in which were crowned and rewarded.

On the eighth was the feast of Æsculapius.

On the ninth the famous libation was made for the souls of the departed. The priests, according to Athenæus, filled two vases, placed one in the east and one in the west, toward the gates of day and night, and overturned them, pronouncing a formula of mysterious prayers. Thus they invoked light and darkness, the two great principles of nature.

During all these days no one could be arrested, nor any suit brought, on pain of death, or at least a heavy fine; and no one was

Hosted by Google

allowed, by the display of unusual wealth or magnificence, to endeavor to rival this sacred pomp. Everything was for religion.

Such were the Mysteries, and such the Old Thought, as in scattered and widely-separated fragments it has come down to us. The human mind still speculates upon the great mysteries of nature, and still finds its ideas anticipated by the ancients, whose profoundest thoughts are to be looked for, not in their philosophies, but in their symbols, by which they endeavored to express the great ideas that vainly struggled for utterance in words, as they viewed the great circle of phenomena—Birth, Life, Death or Decomposition, and New Life out of death and rottenness—to them the greatest of mysteries. Remember, while you study their symbols, that they had a profounder sense of these wonders than we have. To them the transformations of the worm were a greater wonder than the stars, and hence the poor dumb scarabæus or beetle was sacred to them. Thus their faiths are condensed into symbols or expanded into allegories, which they understood, but were not always able to explain in language; for there are thoughts and ideas which no language ever spoken by man has words to express.

ASTRONOMY

Is the science which instructs us in the laws that govern the heavenly bodies. Its origin is lost in the abyss of antiquity; for the earliest inhabitants of the earth must have been attracted by the splendor of the glorious firmament above them, and would have sought in the motions of its luminaries for the readiest and most certain method of measuring time. With astronomy the system of Freemasonry is intimately connected. From that science many of our most significant emblems are borrowed. The lodge itself is a representation of the world; it is adorned with the images of the sun and moon, whose regularity and precision furnish a lesson of wisdom and prudence; its pillars of strength and establishment have been compared to the two columns which the ancients placed at the equinoctial points as supporters of the arch of heaven; the blazing star, which was among the Egyptians a symbol of Anubis or the dog-star, whose rising foretold the overflowing of the Nile, shines in the east, while the clouded canopy is decorated with the beautiful Pleiades. The connection between our order and astronomy is still more manifest in the spurious Freemasonry of antiquity, where, the pure principles of our system being lost, the symbolic instruction of the heavenly bodies gave place to the corrupt Sabean worship of the sun, and moon, and stars—a worship whose influences are seen in all the mysteries of Paganism.—LEXICON.

Hosted by Google

MEDALS OF THE FREEMASONS.

BY ROB MORRIS.

"Bring me a penny that I may see it. And they brought it. And he saith unto them: Whoso is this *image* and *superscription?* And they said unto him, Cæsar's"—*Mark* xii. 15, 16.

I.

THE investigation of matters stamped with the impress of antiquity is fast becoming a favorite employment with American as well as foreign writers. An evidence of this is found in the articles going the rounds of the press in relation to numismatics, or the science of medals. That which a few years since was found only in such papers as the London *Illustrated News*, and others of that class, forms now a department in many of our home journals, is discussed even in penny sheets, and read by various classes of society with curiosity and interest.

In view of this, we have prepared a series of papers upon the *Medals of the Freemasons.* Whatever concerns so large and influential a body of men as the freemasons, cannot surely be uninteresting to the public. A fraternity of four thousand lodges, and nearly two hundred thousand men of the best classes of society, banded together for purposes of mental and moral improvement, has no common claim upon the attention of the public, nor is their numismatology a light matter to antiquarians. Our investigations have given us access to many rare and curious medals, engravings of which, together with brief descriptions and moral applications of the emblems, will form the material of this series. The masonic use of ancient devices being moral and scientific, much of our space will necessarily be consumed in that department.

The first medal proposed for explanation is the famous *Freemason's Ducat*, issued as far back as 1743, at Brunswick. This is by Andrew Vestner, one of the best engravers of his day, and is one of the oldest masonic pieces extant:

The design upon the *obverse* of this medal represents Harpocrates, the God of Silence, who, as the son of Isis and Osiris, stands at the

Hosted by Google

entrance of most Egyptian and Roman temples. He is exhibited here leaning upon a pillar, over which a lion's skin, spotted with bees, is thrown. Upon his left arm is sustained a cornucopia, out of which the various implements of Masonry, the *square*, &c., are seen to be falling. In the possession of the lodge "Charles of the Crowned Pillar," at Leipsic, is a statue of Harpocrates, of which this figure, with the accompaniments, is an exact copy. The inscription above is *Favete linguis*,* which, with the motto below, *Equitas, Concordia et Virtus*,† conveys those cautions and inculcates those doctrines which the true mason strives most sedulously to acquire and to practice. Freemasonry, it is known, forms a happy centre of re-union for worthy men desiring a select society of friends and brothers, who have bound themselves in a voluntary obligation to love each other, to afford aid and assistance to each other in time of need, to animate one another to acts of virtue and benevolence, and to keep inviolably the secrets which form the chief characteristics of the order.

Come and let us seek the straying,
  Lead him to the shepherd back;
Come, the traveler's feet betraying,
  Guide him from the fatal track.
    Come, a solemn voice reminds us—
    Come, a mystic fetter binds us—
  Masons, here your duties lie;
  Hark! the poor and needy cry.

The *reverse* of this medal exhibits a pile of building-stones, over which is suspended the instrument—the *plumb*—of Justice, held by an arm and hand protruding from a cloud. This symbolically implies that it is only by a just application of *divine morality* that man may be shaped from the rude and unaccepted mass in which he exists by nature, to fill an acceptable place in the temple of God. To be an upright man is our bounden duty; to do justice and to have charity, are excellent steps in human life; but, to *act uprightly*, gives a superlative degree of excellence. Do this, and we become examples in religion, in civil and moral conduct. It is not enough that we are neither enthusiasts nor persecutors in religions, neither tending toward innovation nor infidelity, in the passions only. But we should be zealous *practicers*—observers of and steadfast members in religious duties. In civil matters, we should not only submit to, but execute the laws of our country; obey its ordinances and perform all its precepts; be faithful to the constitution of the realm, and loyal to our governors; true soldiers in the defence of our

* Be silent. The form of admonition given among the Romans when the ceremonies of their initiations were about to be commenced.
† Justice, Concord and Virtue.

Hosted by Google

liberty. In morality, it requires of us not only that we should not err by injuring, betraying or deceiving, but that we should do good in every capacity in that station of life, wherever the Almighty Providence has been pleased to place us. All this is taught in a most impressive ceremony, in the first degree of Masonry.

The inscription upon the *reverse* is from Horace, B. 3, O. 1st—*Aequa lege sortitus insignes et imos.**

The second medal in the series bears date 1774.

Its history is thus given: During the Turko-Russian war of 1768 to 1774, which closed July 21, of the latter year, by the peace of Kainardschi—a war which has had its counterpart, in a considerable measure, in the late strife between Russia and the allied powers—the forces of Russia had occupied the principalities of Moldavia and Wallachia. Baron Von Gartenberg Sadogusky, who, in 1757, had been Master of the masonic lodge at Warsaw, Commissioner-General of the Imperial Russian army, established, in 1774, a lodge at Jassy, at his own expense, under the name of *Mars.*

At the various festivals of this lodge, which appear to have been scrupulously maintained in accordance with the ancient practice of "calling from labor to refreshment," the most distinguished officers in the Russian army, among whom are named Field Marshal Romanzo, Generals Melesino, Egelstrom and Romances, also many Bojaderes and merchants, were entertained, and some of these, according to a custom of most of the Russian lodges at that period, were admitted as visitors within the lodge.

As Masonry at the present day† is strictly prohibited in Russia, it

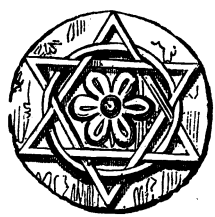
* Fortune, with impartiality, yields her honors and her penalties.

† It is reported in the papers of the day (December, 1857) that the Emperor Alexander has removed the prohibition.

Hosted by Google

is proper to say here that the first regular lodge in that country, of which we have any knowledge, was formed in 1739, during the Grand Mastership of Lord Raymond, England; the second, styled *Lodge of Perfect Union*, in 1771—the Master and most of the members of the latter, however, being chiefly English residents, merchants. In 1772, a Provincial Grand Lodge, of which John Yelaguine, Privy Counselor to the Empress, was Grand Master, was established; but within the last half century the jealous spirit of Russian despotism has closed the lodges, and forbidden the practice of the rites. It is known that during the governmental favor the institution greatly flourished in Russia.

At the establishment of the lodge *Mars*, as above described, this medal was struck at the mint of Baron Von Gartenburg, the engraver being Stockman, and the mint-master F. Comstadius. The emblems on the *obverse* are very distinct, and, to the instructed eye of the mason, highly suggestive. That upon the breast of the principal figure is *Solomon's Seal*, a well-known ancient device in Masonry. More largely developed, it presents the following form:



Great power was attributed by the superstitious in ancient times to this emblem; the readers of the Arabian Nights' Entertainment will recal various illustrations of this. "The double or endless triangle, in one or the other of its different forms, constituted the famous Seal of Solomon, our ancient Grand Master, which was said to bind the evil genii so fast that they were unable to release themselves. By virtue of this seal, as the Moslems believed, Solomon compelled the genii to assist him in building the temple of Jerusalem and many other magnificent works."

On the left of the figure are displayed the implements and furniture of Masonry, the relics of mortality resting upon the volume of divinity—the trowel, square, gavel, compasses, &c. A writer, thirty years since, blended the following just sentiments with the explication of these symbols: "Where is the mason's trust? The stream of time is not unruffled, and the slender bark must sometimes breast an overwhelming storm. Where is then the mason's trust? The tempest comes—the waves lift up their heads—the angry elements conspire to hurl destruction on the little ship—she buffets, struggles,

Hosted by Google

founders, sinks! No, she cannot *sink*. The hand of faith is at the helm, and on her brow eternal Hope. Her strong arm sustains the heaviest burden—her penetrating eye looks through the twilight, and discerns a calmer latitude. Yes, various indeed is this world's climate; but our strength is crippled and we cannot reach it. Behold, one cometh as the morning, and the glory of the noonday is round about her. Her head is in the heavens, and her strength upon the mighty deep. She leads us into smooth waters, and we move on our way rejoicing."

The *reverse* of this medal exhibits a wreath of oak leaves, within which are the words, "Moldav, Calculum Album, Adiecerunt Maiores, 5774."

The third design in this catalogue is of more recent origin, 1835:

This medal was struck in honor of Bro. Charles Boettiger, that indefatigable inquirer into the dominions of history and art, by his numerous admirers, friends, and chiefly his masonic brethren, as a memento mori, Nov. 18, 1835. It was executed by the engraver at the Saxon Mint, Koenig. The *obverse* is not given here. It is a likeness of the deeply-regretted brother, and, being a correct representation of his features, recalls to mind that cheerful and friendly spirit in which, amidst an innumerable array of literary labor, he was wont, with unintermitting good-humor, to welcome every visitor. Its inscription is, "C. A. Boettiger, Nat. VIII. IVIV. MDCCLX. Mort. XVIII. Nov. MDCCCXXXV." It cannot be denied that the privileges of Masonry, in all ages, have been made too common. They have been not unfrequently bestowed upon the worthless and the wicked, and the reputation of the society has been injured thereby. Good and true men, "not immoral or scandalous, but of good report," ought alone to be honored with them. But looking over the generations past of freemasons, the eye delights to rest upon the worthy, the distinguished, the lamented; and prominent among these appear such names as Boettiger.

The *reverse* shows the bird of Minerva, the *Sapient Owl*, attempting

Hosted by Google

to unrol, for the benefit of posterity, the biography of the deceased, which is surrounded by a branch of laurel. The *Roll* is the only emblem strictly masonic upon the medal. It is this which is placed, among other appropriate objects, in the *crypt* of the corner-stone of an edifice of any sort masonically inaugurated, and it is this which, with branches of evergreens, and many a heart-felt sigh and tear, is deposited, as a last token of love, in the open grave of a deceased brother. The motto is, "Discipulis gaudens et priscæ fontibus artis."* Of this inscription it may be said, in the words of one who has devoted forty years to the most popular political and religious systems, and sectarian inventions for elevating and harmonizing the human family into a universal fraternity of peace and mutual good-will, that "there is no institution more available, or which may be rendered more efficient and practically useful, than that of Masonry." Should we succeed, by our explication of these symbols and historical elucidations of these medals, in impressing upon the mind of the reader a correct opinion of the antiquity, unchangeability and universality of this ancient institution, a high purpose will be accomplished. Much of the remains of anti-masonic prejudice is yet extant, as discreditable to the age as it is injurious to the cause of truth and virtue, wrought out by masonic hands. An earlier medal, struck in honor of Boettiger, will be given in a subsequent page.

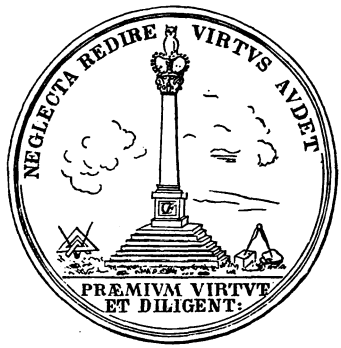
We now illustrate our article with reference to a commemorative act of Joshua's, when he had brought the Israelites through Jordan to Canaan, on the tenth day of the first month. Twelve stones, which they had taken from the miraculously-dried-up bed of Jordan, Joshua pitched in Gilgal, and calling around him the tribes of Jacob, thus commanded them: "When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of the Jordan from before you until ye were passed over, as the Lord your God did to the Red Sea, which He dried up from before us until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God for ever." In this spirit the Medals of the Freemasons have been struck, to commemorate important eras or events in their history, and to preserve our ancient legends and traditions from falling into oblivion.

Of this sort is the following, bearing date 1771, of which the dies are still extant, and in possession of the lodge *St. Charles de la Concorde*, at Brunswick:

---

* Rejoicing in her disciples, and in the fount sources of her ancient art.

Hosted by Google



The history of this elegant piece of masonic numismatics is thus recorded: The lodge *St. Charles de la Concorde*, established at Brunswick in 1770, in memory of its M. W. Protector, Duke Charles of Brunswick, an institute for instructing four poor young men in mathematics, drawing, history, geography, and the French tongue. In 1773, two other lodges, viz: *Charles de L' Indissoluble Fraternitè* and *Jonathan of the Pillar*, united with that of *St. Charles de la Concorde* to form a single lodge, and then, with a joint treasury and an enlarged power of doing good, the number of pupils was increased to twelve. These acts of benevolence were in accordance with the most ancient teachings of Freemasonry. It is one of their earliest injunctions: "If there be a poor man among you, of any of thy brethren, within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thy heart nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that he wanteth."

The medal above given was engraven by command of Duke Ferdinand of Brunswick, by whom it was designed as an honorarium, to be bestowed upon the best pupils of the institution from year to year. It is worn on a blue ribbon

The *obverse* represents a pillar reared upon seven steps, ornamented with a ducal hat or crown, upon which is the owl, the emblem of Science and Industry. The seven steps in Masonry allude to Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, styled the seven liberal arts and sciences, of which Geometry, the fifth and noblest, is the basis on which the whole superstructure of Freemasonry, whether operative or theoretical, is erected. The compass, whose points extend from a crude mass to a finished ashlar, conveys a lesson patent to every reader. The implements on the opposite side are the square, level and compass. The inscrip-

Hosted by Google

tion is, *Neglecta redire virtus audet, Premium virtus et diligent.** Upon the basis of the column are blended, in one monogram, the initials of the two Dukes of Brunswick, Charles and Ferdinand.

The *reverse* exhibits a fertile meadow, illuminated by the rays of the sun, and watered by a limpid brook that winds through it. In this manner, says the lecturer to these favored youth, a young man should be invigorated by the rays of science, while yet his heart, like the pure brook, should ever preserve its purity and integrity. Its inscription is to the same effect: "Solis et rivi beneficio Surgunt."† To this end various emblems of Masonry are directed. The white apron—which, upon the person of a mason, separates the animal from the intellectual—is an emblem of innocence, admonishing him that while his hands and head are busy amidst the contaminating affairs of temporal existence, he may and must preserve his garments unspotted from the world.

The next in our series is of date 1820. It was cast in iron, by command of the lodge *Hercules*, at Shwerdnitz, July 5, 1820, to commemorate her semi-centennial existence, and to perpetuate the happy efficiency she had enjoyed during that period. It commemorates, also, the fiftieth masonic jubilee, and the twenty-fifth official term of the Master of the lodge of *Hercules*. This gentleman's eminence in

Masonry and virtue was coëxtensive. A man is said to be a good mason who has studied and knows himself, and has learned and practiced that first and great lesson of subduing his passions to his will, and who tries to the utmost of his power to free himself from all vices, errors and imperfections—not only those that proceed from

* Virtue, neglected, dares to return; and they love the reward of virtue. The first portion of the instruction alludes to the story of Astrea, who fled from the earth to return only with the restoration of the golden age.

† They grow by benefit of the sun and stream. The device below signifies "Freemasons' School of Brunswick, founded in 1771."

Hosted by Google

the heart, but likewise all other defects of the understanding which are caused by custom, opinion, prejudice or superstition—he who asserts the native freedom of his mind, and stands fast in the liberty that makes him free—whose soul is universal, yet well contracted, and who despises no man on account of his country or religion, but is ready at all times to convince the world that Truth, Brotherly Love and Relief are the grand principles on which he acts. Such was the character of the Master of the lodge *Hercules*, stamped now in imperishable iron for the criticisms of all time.

The *obverse* has this inscription: "Br. A. Lv. Martinetz, U. St. George. K. P. Maior, Stiter D." Its emblems are a triangle, with the *Ineffable Word* of Freemasonry, an open Bible upon an altar, the symbols, square, compasses, trowel, globe, gavel and evergreens. These, collectively, teach that a mason's lodge is the temple of peace, harmony and brotherly love. Nothing is allowed to enter there which has the remotest tendency to disturb the quietude of its pursuits. A calm inquiry into the beauty of wisdom and virtue, and the study of moral geometry, may be prosecuted without excitement; and they constitute the chief employment of masons in the tyled recesses of the lodge. The lessons of virtue which proceed from the east, like rays of brilliant light streaming from the rising sun, illumine the west and south, and, as the work proceeds, are carefully imbibed by the workmen. Thus while *Wisdom* contrives the plan and instructs the workmen, *Strength* lends its able support to the fabric, and *Beauty* adorns it with curious and cunning workmanship. All this is accomplished without the sound of either ax, hammer or tool of iron within the precincts of the temple, to disturb the sanctity of that holy place.

Thine in the temple—holy place—
Where silence reigns the type of peace,
With grip and sign
And mystic line
My masons' love I do confess
Each block I raise, my friendship grows
Cemented firmly, ne'er to loose—
And when complete
Our work we greet
Thine is the joy my bosom knows.

The *reverse*, of which only the surrounding wreath is here displayed, contains the following inscription: "D. V. Julii MDCCCXXX. vollendete 1 jabr d. lodge Hercules in Schweidnitz."

Our next selection bears date 1757.

Hosted by Google

This medal of the builders of the last century was struck in commemoration of the election of Count Christian Frederick Anson Von Bentink, August 6, 1757, to be Grand Master of the Grand Orient of the Netherlands.

It is known that Freemasonry was disseminated in Holland previous to 1731, for in that year Phillip Dormer Stanhope, afterward Lord Chesterfield, the English Ambassador at the Hague, initiated Francis Duke of Lothringer, afterward Emperor of Germany, into the masonic institution. And although the authorities—November 30, 1735—promulgated an edict that the congregations and assemblies of masons should be entirely abolished, under severe penalties, yet lodges have ever existed there, and even grand officers, although we have no evidence that a Grand Lodge was regularly opened until St. John the Evangelist's Day, 1756. At that period a General Assembly of masons, summoned at the suggestion of the lodge *Union Royal*, was held by the deputies of thirteen lodges then in existence at the Hague. Louis Dagran, one of the oldest masons in Holland, presided. A. N. Van Aerssen Beyeren Von Hogenheide was elected Grand Master, and Baron Charles Van Boetzelar, Deputy. The constitutions and laws digested at that and the next meeting remained in force for sixty-two years.

At the next assembly, in 1757, the above-described medal was struck, of which the masonic explication is thus given: The *obverse* presents a temple, illuminated by the rays of the sun, and surrounded by the three lesser lights of Masonry. Before it is a fountain, which, with its fertilizing waters, moistens the seven steps of the temple. In the extreme foreground are the two pillars whose materials, dimensions and names are known as well to the biblical as the masonic student—*Jachin and Boaz.* From prejudice as well as ignorance arise most of the objections against Freemasonry, and all the misrepresentations of its principles and practices. These two emblems alone, properly understood, would serve to remove every objection that can reasonably be urged against Freemasonry. It has been generally thought that these pillars were made and erected for ornament, because they supported no building. But Abarbinel's

Hosted by Google

conjecture is not improbable, that Solomon had respect to the pillar of *cloud* and the pillar of *fire* that went before them, and conducted them in the wilderness, and was a token of the Divine Providence over them. These he set at the porch or entrance of the temple—Jachin representing the pillar of the cloud, and Boaz the pillar of fire—praying and hoping that the Divine Light and the cloud of his glory would vouchsafe to enter in there; and by them God and His providence would dwell among them in this house.

At the foot of the flight of *seven steps*, so frequent a symbol in Masonry, are seen the rough and the perfect Ashlars, types of humanity in its opposite extremes. Upon the latter, as an emblem of immortality, lies a flaming torch. Above all are beheld the zodiacal belt, and a brilliant star of five points. Fire and light were the uniform tokens of the appearances of the Deity—sometimes shining with a mild and gentle radiance, like the inferior luminaries of a masonic lodge, and at others flaming fiercely amidst clouds and darkness, thunderings and noise. To Adam He manifested himself in the Shekinah, which kept the gates of Paradise; to Abel, and Enoch, and Noah, the Deity appeared in a flame of fire. Nor were the appearances changed when He visited Abraham, Isaac and Jacob. To Moses in the bush, and to the Israelites in the wilderness, fire was God's constant symbol. It is not strange, therefore, that fire and light play so important a part in the masonic ceremonial.

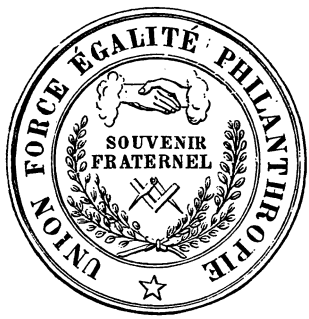
Upon the *reverse*, between the wreath and the luminary, is this inscription: "Liberorvm qui in Regno Hollandiae svnt Caementariorvm soladitio Festiva-Dimidio peraito Saecvlo Dies Illuxit vid, CCCVIII.," expressing the history of the origin and purpose of the medal. The sun, illuminating this inscription, serves to teach us that the tendency of masonic light is to awaken the smile of joy on the face of woe, to smooth the asperities of human life, and finally to harmonize the world.

Let no man call *God* his FATHER
Who calls not *man* his BROTHER!

The purpose of this series is to advance the great ends of Truth. Truth, says one of our oldest precepts, is a Divine attribute, and the foundation of every virtue. Blessed is the freemason whom Truth condescends to teach, not by dark figures and words, quickly forgotten, but by a full and familiar communication of itself. Happy should we be could we see things as they are, free from the errors of our opinions, and the false estimate we form from thence. He whom the great light of Masonry instructs, who reduces all his studies to, and governs himself by this rule, may establish his mind in perfect peace, and rest himself securely upon God, whose very essence is TRUTH.

Hosted by Google

We propose next in order to bring forward a medal of 1839, which presents a few combinations of symbols masonically interesting:



The history of this medal is thus recorded: The lodge *La Parfaite Union*, at Mentz, received its constitution as early as 1721, from the then newly-established Grand Lodge at London, the Duke of Montague being Grand Master; but little, however, is known of its fortunes, until, after a lapse of more than three-fourths of a century, the same, or a new lodge of the same name, and at the same place, comes to light. This was May 9, 1800. Since that period its progress has been healthful. A temple was built at its expense, and on the 12th of August, 1839, consecrated under the direction of the Grand Master, Baron Von Stassart, and Bro. N. Defuissaux, President of the Union Hall. It was in honor of this event that the medal above given was struck, Hart being the engraver.

The principal designs on the *obverse* of this medal are *the joined hands*, and the square and compasses within a wreath of acacia. The former, in Masonry, is a striking illustration of Love and Fidelity.

These are the chief ingredients in the cement of this ancient craft. They pervade every lecture and ceremony, are infused equally into doctrine and discipline, and are enforced by all its authority.

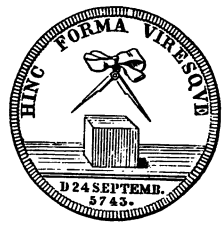
By one God created—by one Saviour saved,
By one spirit lighted—by one mark engraved,
We're taught in that wisdom our spirits approve
To cherish the spirit of Brotherly Love.

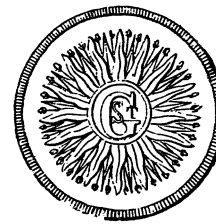
The proper residence of faithfulness or fidelity was thought by the ancients to be in the right hand.

The inscription upon the *obverse* is, "Union—Force—Egalité—Philanthropie."

The *reverse* contains merely an inscription, communicating the occasion of the festival, and the names of the Grand Master and Worshipful Master of *La Parfaite Union;* also the date of consecration, as above.

Hosted by Google





These engravings represent a medal, which was struck, as the inscription denotes, September 24, 1743, at the consecration of the lodge *St. George*, Emperor's Court, Hamburg.

As early as the year 1740, there existed at this place a lodge, whose members, though wanting a regular charter or warrant of constitution, used to convene together to promote the interests of Masonry, as well as to improve themselves in the ways of knowledge and virtue. The usages and customs of the ancients, in their secret societies, are technically termed *mysteries*. If by mysteries we simply imply a secret religion then in the civilized parts of the globe, there can be no mysteries, for God may be openly worshiped everywhere; but if by this term we understand secret ceremonies and doctrines, then we may claim that there are mysteries peculiar to masons. But we do not call our secrets mysteries, nor do we claim that there is with us a secret religion. No mason is a *mystogogue*, and surely our outward appearance has nothing mysterious about it. The study of morality and the broader principles of universal religion, constituted the masonic pursuits to which the brethren at Hamburg, as all other members of this fraternity, addicted themselves.

September 24, 1743, these irregular masons made application to the Provincial Grand Master of Nether Saxony, Bro. Luttman, and received a constitutional patent, Bro. Molinsie being nominated first Master. The lodge is enrolled upon the English register, under that date, as *No.* 128, and assumed the name of *St. George*. Upon this, a medal was made, as mentioned above.

On the *obverse* is a monogram, formed by combining the letters S T G in one, and surrounding it with the rays of the sun. Every masonic lodge is supposed thus to be the centre of masonic light to all within its own jurisdiction; and its voice, responsive to the call of those without, is, *To krouonti anogesetai*—to him that knocketh it shall be opened. The private seals of many European lodges are very beautiful.

On the *reverse* is a cubical block, accurately wrought, above which the open compasses are suspended. The inscription, *Hinc forma viresque*,* does sheer justice to the part this important emblem, *the*

* Whence come form and strength.

Hosted by Google

compasses, plays in Freemasonry. It is from *that* come form and strength.

Between its points the tenets of our rite
Are found—'tis truly called "the greater light;"
For as from God the Bible illumes the way,
And the square points out the duties which we owe
One to another, this other light e'en so
Pours out another bright, benignant ray,
Showing the duties which the craftsmen each
Owe to themselves. 'Tis used, therefore, to teach
The mason how to keep within due bounds
His passions, thoughts, and feelings and desires;
And as the well-known mystic ring surrounds
Its centre point, e'en so should we aspire
To live within the true masonic sphere,
For then, materially we cannot err.

The end, the moral and purport of Masonry, is to subdue our passions, not to do our own will; to make daily progress in a laudable art; to promote morality, charity, good-fellowship, good-nature and humanity.

We have here another evidence of the anxious care exercised by masons in perpetuating the memory of the just and good, who devote a portion of their talents to the pursuits of the royal art. If, when an individual, possessed of a knowledge of his masonic duties, deliberately disregards the obligations which the moral and social duties of life so strongly impose, it is considered indispensably necessary to the welfare of the craft, and the adorning of the sublime principles we profess, to close against him the door of Masonry for ever, by how much stronger incentives are we bound to cherish the virtues, embalm the memories, and set up the character of those illustrious brethren whose lives are but one living exemplification of masonic virtue?

Before all others of that chosen few, who, for more than fifty

Hosted by Google

years, promoted with true and assiduous zeal the work on the spiritual temple of Masonry in Saxony, stands the name of Charles Augustus Botteiger. Born at Elsterburg, in Saxony, June 8, 1761, he, at the early period of November 8, 1781, beheld the light of Freemasonry, in the lodge "Golden Apple," at Dresden. In the first part of the present series, we gave a copy and description of the medal commemorating his death, in 1835; the present was struck for a more cheerful end.

His indefatigable zeal in masonic pursuits, displayed in teaching and exemplifying the value of the art, was sincerely acknowledged by his lodge, at the festival given November 8, 1831, in his honor, on the semi-centennial anniversary of his initiation. The above medal was executed at the expense of his numerous friends, both masons and otherwise, as a mark of their respect for his learning and talent, and made to record this seventieth anniversary of his birth, June 8, 1831.

On the *obverse* are beheld the specifications of that department of study—Egyptian antiquities—to which he was chiefly devoted. Its inscription is, "Antiqva novis componere sollers," with certain words in cipher below.

Upon the *reverse* is a bust of Botteiger, with the motto "Car. Avg. Boettigervs, Senex Septvagesamvs, Dresdae, D VIII. Mens IV. IVII., CIC., IC., CCCXXX."

Conjoined with such names as Botteiger, the intellectual of the masonic order embraces Weiland, Ashmole, Wren, Bishop Griswold, Kean, Burns, Ferguson, Isaac Newton, Locke, Douglas Jerrold, Moore, and a host of kindred spirits, forming a galaxy of genius strangers to the uninitiated world.

Hosted by Google

This quaint engraving has little merit outside of Masonry. It was first introduced into Knapp's "Secret Discipline,"* to substantiate his assertion that the early Christians had a *secret initiation*, in some respects similar to Masonry. It is the seal of the ancient Abbey of Arbroath, in Scotland. The design calls forcibly to mind a description which Plutarch gives in his famous essay, "De Osiris," of a seal used by the priests of Isis in their solemnities, viz: the figure of a man kneeling, with his hands bound, and a knife at his throat. This is not the only particular in which the mysterious fate of Osiris, as recorded by that ancient writer, corresponds with the masonic legend of Hiram, so widely diffused, and bearing so directly upon the ceremonial, covenant and lectures of that universal society. This fact affords a clue to the Eleusinian and other ancient Mysteries, and leads to the conclusion that a common origin may be attributed to them all. The main distinction as to Freemasons is that they have always appeared in the profession of architects, workmen in the temple, erectors of a sacred edifice, and that they have been either operative craftsmen or superintendents of the work. This does not appear in the history of the others.

The intelligent writer of the "Secret Discipline" furnishes, from a multitude of authors, many pointed quotations to sustain his position. It is difficult to believe that he has not established it as clearly as the truth of the Gospel itself is established, having used the same course of argument and authority. The Secret Discipline of the early Christians was *Masonry*. Whenever a man, thoroughly acquainted with the writings of the Christian fathers, shall find a point upon which to hang a doubt that this conclusion is correct, a new field for debate will be open to the masonic historian.

HIRAM ABIF'S EXAMPLE.

Our Grand Master, Hiram Abif, was an industrious and an honest man. What he was employed to do, he did diligently, and he did it well and faithfully. Industry and honesty are the virtues peculiarly inculcated by his example. They are common and homely virtues, but not for that beneath our notice. The bees love not drones, nor masons the idle and the lazy; for those who are so, are liable to become dissipated and vicious; and perfect honesty, which ought to be the common qualification of all, is more rarely met with than diamonds. To do earnestly and steadily, and to do faithfully and honestly, that which we have to do; perhaps this wants but little, when looked at from every point of view, of including the whole body of the moral law; and these virtues belong to the character of a mason, even in their homeliest and commonest applications.

* Vol. xiii. Universal Masonic Library.

Hosted by Google

THE SEARCH AFTER WISDOM.

BY MRS. CAROLINE M. SAWYER.

I.

Lo! we seek for Wisdom! Where
  Can the seraph-one be found?
Dwells she where earth, sea and air
  Teem with glad life all around?
Or in groves where seers of old
  Knelt to her, a radiant guest?
—Brothers, earth nor ocean hold
  Her who is your spirit's quest!

II.

Lo! we seek her still! Our God
  Many a shrine for Wisdom hath!
O, if once our earth she trod,
  Light must still lie on her path!
Surely, in man's teeming brain—
  Grand and lofty—she is shrined?
—Brothers, nay; you seek in vain,
  There the radiant one to find!

III.

Show us, then, on what bright shore
  She abides, an angel guest?
Never will we leave it more
  Till she enter in our breast!
Nay, if in your heart you bear
  Love to man and *Him* above,
Seek no more, her home is *there*,
  And her holiest name is—*Love!*

Hosted by Google

THE CHARTER OF COLOGNE.

EDITED, WITH ILLUSTRATIVE NOTES.

BY ALBERT G. MACKEY, M. D.

A. M. G. D. O.[2]

We, the Elect Masters of the Venerable Society sacred to John, or of the Social Order of Freemasons,[3] rulers of the lodges or tabernacles, constituted at London, Edinburg, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburg, Antwerp, Rotterdam, Madrid, Venice, Ghent, Konigsberg, Brussels, Dantzic, Middleburg, Bremen, and in the city of Cologne,[4] in the year, month and day after-mentioned. Our President being the Master of the lodge established in this city —a venerable brother and most learned, prudent and judicious man,[5] called to preside over these deliberations, by our unanimous vote—do, by these letters, addressed to all the above-mentioned lodges—to our brethren present and future—declare, that forasmuch as we have been considering the designs which, in these calamitous times, embroiled by civil dissensions and discord,[6] have been imputed to our aforesaid society, and to all the brethren belonging to this order of Freemasons, or of John, opinions, machinations, secret, as well as openly detected; all of which are utterly foreign to us, and to the spirit, design and precepts of the association. It, moreover, appears that we, the members of this order, (chiefly because we are bound by those inscrutable secrets and indissoluble covenants which are most sacredly kept by us all,) in order that we may be more effectually vilified among the uninitiated[7] and profane, and that we may be devoted to public execration, are accused of the crime of reviving the order of the Templars,[8] and are commonly designated by that appellation,[9] as if we had combined and conspired for the purpose of recovering, as members of that order, its property and possessions, and avenging the death of the last Grand Master, who presided over that order, on the posterity of the kings and princes who were guilty of the crime, and who were the authors of the extinction of said order, as if, with that view, we were exciting schisms in the churches, and disturbance and sedition in the temporal government and dominions; as if we were influenced by hatred and enmity against the pope, the chief pontiff, the emperor, and all kings;[10] as if, obeying no external power, but only the superiors and elected of our own association, which is spread throughout the whole world—we executed their secret mandates and clandestine designs by the private intercourse of correspondence and emissaries; as if, in fine, we admitted none

Hosted by Google

into our mysteries but those who, after being scrutinized and tried by bodily tortures, became bound and devoted to our conclaves. Therefore, having all these considerations in view, it hath seemed to us expedient, and even absolutely necessary, to expound the true state and origin of our order, and to what it tends, as an institution of charity itself, according as these principles are recognized and approved by those who are most versant in the highest craft, and by Masters enlightened in the genuine sciences of the institution, and to give forth to the lodges[11] or conclaves of our society, the principles thus expounded, digested and organized, as an exemplar authenticated by our signatures, whereby a perpetual record may remain of this our renewed covenant and the unshaken integrity of our purpose; and also, in case, through the daily increasing propensity of the people to animosities, enmity, intolerance and wars, this our society should hereafter be more and more oppressed, insomuch as to be unable to maintain its standing and consolidation, and thus be dispersed to some distant regions of the earth; and in case, through the lapse of time, the society itself should become less observant of its integrity, purity and incorruptibility, nevertheless, in better times and more convenient circumstances, there may remain, if not the whole, yet, perhaps, one or other of the duplicates of these presents, by which standard the order, if subverted, may be restored, and if corrupted or estranged from its purpose and design, may be reformed.

For these causes, by these our universal letters, compiled according to the context of the most ancient monuments which are extant, concerning the objects of the institution—the rights and customs of our most ancient and most secret order—we, Elect Masters, influenced by the love of the true light, do, by the most solemn sanctions, adjure all fellow-laborers, to whom these presents now or in time hereafter may come, that they withdraw not themselves from the truth contained in this document. Moreover, to the enlightened, as well as to the darker world, whose common safety concerns and strongly interests us, we announce and proclaim—

1. [12]That the society of Freemasons, or order of brethren attached to the solemnities of St. John, derive not their origin from the Knights Templars, nor from any other order of knights, ecclesiastic or secular, detached or connected with one or more, neither have any or the least communication with them, directly or through any manner of intermediate tie; that they are more ancient than any order of knights of this description, and existed in Palestine and Greece, as well as in every part of the Roman empire, long before the holy wars and the times of the expeditions of the above-mentioned knights into Palestine.[13]

That, from various monuments of approved authenticity, the fact is to us quite notorious, that this, our association, took its origin

Hosted by Google

from the time when first, on account of the various sects of the Christian world, a few adepts,[14] distinguished by their life, their moral doctrine, and their sacred interpretation of the Arcanic truths, withdrew themselves from the multitude; for the learned and enlightened men who lived in those times, (the true Christians, who were least infected with the errors of Paganism,) when they considered that, through a corrupt religion, schisms and not peace, and neither toleration nor charity, but atrocious wars were promulgated, bound themselves by a most solemn oath, in order more effectually to preserve, uncontaminated, the moral principles of this religion, which are implanted in the mind of man, that to these they would devote themselves, that the true light, arising gradually out of darkness, might proceed to the subduing of superstitions by the cultivation of every human virtue, and to the establishment of peace and comfort among men. That, under these benign auspices, the Masters of this community are called brethren dedicated to John, following the example and imitation of John the Baptist, precursor of the rising light—first among the martyr stars of the morning.

That these doctors and scribes, who were, also, according to the custom of those times, called Masters, did, from the most experienced and best of the disciples, elect and admit[15] fellow-laborers, whence arose the name of Fellow.[16] When others were elected, but not admitted,[17] they were designated, after the manner of the Hebrew, Greek and Roman philosophers, by the appellation of Disciple.[18]

2. That our association now, as formerly, consists of the three degrees of Disciple, Fellow and Master—the last, or Master, admitting of Elect Masters and Superior Elect Masters. But that all associations or fraternities, so called, who admit of more or other denominations or sub-divisions, and who ascribe to themselves another origin, and intermeddling with political and ecclesiastical affairs, make promises and protestations, under whatever titles they may assume, of Freemasons and brethren, attached to the solemnities of John, or others which belong not to our order, are to be expelled and ejected from it as schismatics.[19]

3. That among the Doctors, Masters of this order, cultivating the sciences of mathematics, astronomy and other studies, a mutual interchange of doctrine and light was maintained, which led to the practice of electing, out of those who were already Elect Masters, one in particular, who, as excelling the rest, should be venerated as Supreme Elect Master or Patriarch. Being known only to the Elect Masters, he was regarded both as the Visible and Invisible Head and Chief of our whole association; so that, according to this ordinance, the Supreme Master and Patriarch, though known to very few, yet still exists. The premises, being compiled from the mass of parchments and charters of the order itself, committed by authority of our patrons, with the sacred documents, in future to the charge of our

Hosted by Google

President and his successors; and being herewith diligently compared by W. E. Santona, by authority of the same most illustrious Patriarch, ordain and command as follows:

4. The government of our society, the mode and rule according to which the rays of the flaming light[20] may be imparted and diffused among the illuminated brethren, as well as the profane world, rest entirely with the highest Elect Masters. To them belongs the charge of watching and taking care lest the members, of whatever rank or order, should attempt anything contrary to the true principles of our society. Upon the same chiefs of the society are incumbent the defence of the order, the preservation and safeguard of its welfare, which, should occasion require, they are to protect, at the expense of their fortunes and the risk of their lives, against all who attack our institution, howsoever and wheresoever this may be done.

5. To us it is by no means clear that this association of brethren, prior to the year one thousand four hundred and forty,[21] were known by any other denomination than that of brethren of John;[22] but at that time, we are informed, the fraternity, especially in Valence, in Flanders, began to be called by the name of *Freemasons*, from which period, in some parts of Hanover, hospitals began to be built, by the aid and pecuniary assistance of the brethren, for those who labored under the sacred fire, called St. Anthony's evil.[23]

6. Although, in works of benevolence, we pay no regard to religion or country, we, however, consider it safe and necessary, hitherto, to receive none into our order but those who, in the society of the profane and unenlightened, are professedly Christians.[24] In conducting the inquisition and trial of those who apply for the initiation of the first degree, which is that of Disciple, no bodily tortures are employed, but only those trials which tend to develop the nature, inclinations and dispositions of the candidates.[25]

7. To those duties which are commanded and undertaken by a solemn oath, are added those of fidelity and obedience to the secular rulers lawfully placed over us.[26]

8. The principle on which we act, and all these, our efforts, to whatever purpose and direction they may tend, are expressed in these two precepts: "Love and regard all men as brethren and relations; render to God what is God's, and to Cæsar what is Cæsar's."

9. The secrets and mysteries which vail our undertakings conduce to this end—that without ostentation we may do good, and without disunion of action, prosecute our designs to the uttermost.

10. We celebrate, annually, the memory of St. John the Forerunner of Christ and Patron of our community.[27]

11. These and the rest of the corresponding ceremonies of the institution, though conducted in the meetings of the brethren by signs, or speech, or otherwise, do, nevertheless, differ totally from the rites of the churches.

Hosted by Google

12. The above is considered a brother of the Johannite Society, or a Freemason, who, in a lawful manner, by the help and under the direction of some Elect Master, with the assistance of at least seven brethren, is initiated into our mysteries, and who is ready to prove his adoption by the signs and tokens which are used by other brethren, but in which signs and words are included those which are in use in the Edinburg lodge,[28] or tabernacle, and its affiliated lodges, as also in the Hamburg, Rotterdam and Middleburg tabernacles,[29] and in that which is found erected at Venice, whose ministrations and labors, though they be ordained after the manner of the Scots, differ not from those which are used by us, in so far as they respect the origin, design and institution.[30]

13. This our society being superintended by one General Prince, while the different governments of which it consists are ruled by various Superior Masters, adapted to various regions and kingdoms, as need requires. Nothing is more necessary than a certain conformity among all those who are dispersed throughout the whole world, as members of one aggregate body; and likewise an intercourse of missionaries and correspondence harmonizing with them, and with their doctrines in all places. Wherefore these present letters, testifying the nature and spirit of our society, shall be sent to all and sundry colleges of the order, as yet existing. For these reasons above-mentioned, nineteen uniform duplicates of letters,[31] composed in this form, exactly of the same tenor, confirmed and corroborated by our subscriptions and signatures, are given at Cologne, on the Rhine, in the year one thousand five hundred and thirty-five, on the twenty-fourth day of the month of June, according to the era designated Christian.

HARMANNUS,
CARLTON,
JO. BRUCE,
FR. VON UPNA,
CORNELIUS BANNING,
COLLIGNI,
VIRIEUX,
JOHANNIS SCHROEDER,
KOFMAN,
JACOBUS PREPOSITUS,
A. NOBEL,
IGNATIUS DE LA TORRE,
DORIA,
JACOB UTTINHOVE,
FALCK,
NICHOLAS VAN NOOT,
PHILIPPUS-MELANTHON,
HUGSSEN,
WORMER ABEL.

Hosted by Google

ILLUSTRATIVE NOTES.

INTRODUCTORY.—The reported history of the document whose translation is here presented to the reader, is a singular one. We are informed that, from the year 1519 to 1601, there existed, in the city of Amsterdam, in Holland, a lodge whose name was *Het Vredendall*, or *The Valley of Peace*. In the latter year, circumstances caused the lodge to be closed, but in 1637 it was revived by four of its surviving members, under the name of *Frederick's Vredendall*, or *Frederick's Valley of Peace*. In this lodge, at the time of its restoration, there was found a chest, bound with brass, and secured by three locks and three seals, which, according to a protocol published on the 29th of January, 1637, contained the following documents:

1. The original warrant of constitution of the lodge *Het Vredendall*, written in the English language.

2. A roll of all the members of the lodge, from 1519 to 1601.

3. The original charter given to the brotherhood at the city of Cologne, and of which the document here presented is a translation.

It is not known how long these documents remained in possession of the lodge at Amsterdam. But they were subsequently remitted to the charge of Bro. James Van Vassner, Lord of Opdam, whose signature is appended to the last attestation of the Hague register, under the date of the 2d of February, 1638. After his death, they remained among the papers of his family until 1790, when M. Walpenaer, one of his descendants, presented them to Bro. Van Botzelaer, who was then the Grand Master of the lodges of Holland. Subsequently they fell into the hands of some person whose name is unknown, but who, in 1816, delivered them to Prince Frederick.

There is a story that the prince received these documents, accompanied by a letter, written in a female hand, and signed, "C., child of V. J." In this letter, the writer states that she had found the documents among the papers of her father, who had received them from Mr. Van Boetzelaer. It is suspected that the authoress of the letter was the daughter of Bro. Van Jeylinger, who was the successor of Van Boetzelaer as Grand Master of Holland.

There is another version of the history, which states that these documents had long been in the possession of the family of Wassenaer Van Opdam, by a member of which they were presented to Van Boetzelaer, who subsequently gave them to Van Jeylinger, with strict injunctions to preserve them until the restitution of the Orange regency. The originals are now, or were very lately, deposited in the archives of a lodge at Namur, on the Meuse; but copies of the charter were given to the fraternity under the following circumstances:

In the year 1819, Prince Frederick of Nassau, who was then the Grand Master of the National Grand Lodge of Holland, contemplating a reformation in Masonry, addressed a circular on this subject to all the lodges under his jurisdiction, for the purpose of enlisting them in behalf of his project, and accompanied this circular with copies of the charter, which he had caused to be taken in *fac simile*, and also of the register of the Amsterdam Lodge, Valley of Peace, to which I have already referred, as contained in the brass-mounted chest.

The document was also presented to the public in a German version, in 1819, by Dr. Fred. Heldmann; but his translation has been proved by Lenning and others to be exceedingly incorrect. In 1821, Dr. Krause published it in his celebrated work entitled, "The Three Oldest Masonic Documents." It has been frequently published since in a German translation, in whole or in part, but is accessible to the English reader only in Burnes' "Sketch of the History of the Knights Templars;" London, 1840—a rather rare and costly work. The translation in Burnes forms the foundation of the copy which is here presented to the readers of the MASONIC QUARTERLY, although I have found it necessary, in places, to alter the language so as to conform it more correctly to the original Latin, and in so doing I have been much indebted to the article "Urkunde," in Lenning's "Encyclopaedie der Freimaurerei."

P. J. Schouten, a Dutch writer on the history of Freemasonry, who had undoubtedly seen the original document, describes it as being written on parchment, in masonic cypher, in the Latin language, the characters uninjured by time, and the subscription of the names not in cypher, but in the ordinary, cursive character. The Latin is that of the middle ages, and is distin-

Hosted by Google

guished by many incorrectly-spelled words, and frequent grammatical solecisms. Thus we find "bagistri" for "magistri," "trigesimo" for "tricesimo," "ad nostris ordinem" for "ad nostrum ordinem," &c.

Of the authenticity of this document, it is but fair to say that there are doubts among many masonic writers. The learned antiquaries of the University of Leyden have testified that the paper on which the register of the lodge at the Hague is written, is of the same kind that was used in Holland at the commencement of the seventeenth century, which purports to be its date, and that the characters in which it is composed are of the same period. This register, it will be remembered, refers to the charter of Cologne, as existing at that time, so that if the learned men of Leyden have not been deceived, the fraud—supposing that there is one in the charter—must be more than two centuries old.

Dr. Burnes professes to have no faith in the document, and the editors of the "Hermes" at once declare it to be surreptitious. But the condemnation of Burnes is too sweeping in its character, as it includes with the charter all other German documents on Freemasonry; and the opinion of the editors of the "Hermes" must be taken with some grains of allowance, as they were at the time engaged in a controversy with the Grand Master of Holland, and in the defence of the high degrees whose claims to antiquity this charter would materially impair. Dr. Oliver, on the other hand, quotes it unreservedly, in his "Landmarks," as an historical document worthy of credit; and Rhigellini treats it as if authentic. Among the Germans, Lenning appears to look upon it as at least suspicious, while Heldmann, Krause, Thelburg and many others write of it as a genuine document. Amid these conflicting opinions, I shall leave the reader to judge for himself. Whether genuine or a forgery, the document is sufficiently mixed up with the history of Freemasonry to render it an interesting subject of study. Some of the difficulties attending the full understanding of it have been attempted to be elucidated in the following notes.

(2.) These letters are the initials of "Ad Majorem Gloriam Dei Optimi," *to the greater glory of the Supreme God*,—the present masonic appellation of the Deity, as the G. A. O. T. U. had not then been, probably, adopted.

(3.) The term used in the original for this word is "liberorum cæmentariorum." *Cæmentarius* was the mediæval Latin for a stone-cutter or operative mason, and hence *liber cæmentarius* is a Freemason.

(4.) Oliver very naturally expresses his surprise that the city of Strasburg, distinguished for its masonic labors, at that very time, in the construction of a magnificent cathedral, is not to be found in this list. The brotherhood of Strasburg had already become famous throughout Germany, the lodges of which acknowledged the superiority of the Strasburg lodge, by conferring on it the title of "Haupte Hutte," or Grand Lodge, and working under its jurisdiction. It seems, therefore, that it would have been more fitting that the convention which framed this protest and declaration should have met in that city rather than in Cologne. This is one of the circumstances of suspicion that attack the authenticity of the charter. But I have endeavored to suggest an explanation in a subsequent note.

(5.) This was Hermann V., Bishop of Cologne, whose name, as *Harmannus*, heads the list of the subscribers to the charter. Some years afterward, he was censured by the church for having presided over this assembly.

(6.) They were, indeed, times of dissension and discord. Not twenty years before, the reformation had commenced under Luther, and already nearly one-half of Germany had revolted from its spiritual allegiance to the Papal See. An attempt on the part of the Emperor to use coersive measures for the extirpation of the new heresy, had caused a defensive league between the Protestant princes and nobles, in which they were, for political purposes, secretly supported by France and England, and civil war within, and the invasion of the Turks from without, threatened a speedy dismemberment of the empire. It is true, that in view of this critical condition of affairs, a treaty of tolerance on the part of the Emperor, and of fidelity on that of his subjects, had been concluded in 1532; but everybody felt and saw that the truce was hollow, and the chances of its continuance precarious. Religious strife was not so easily to be quelled. The Anabaptists, too, were promulgating their fanatical tenets at the point of the sword, and were seeking, in the most unlawful manner, to establish political and religious license of the grossest kind, in the name of true

Hosted by Google

liberty and toleration. The framers of the charter, therefore, are here making that disclaimer, so often since repeated by their successors, that Freemasonry has any connection with these controversies of religion and politics.

(7.) The word here translated, "the uninitiated," is, in the original, "exteris," which might be more properly rendered, in forcible Anglo-Saxon, "outsiders."

(8.) The order of Templars, it will be remembered, had been extirpated in the fourteenth century by the combined efforts of Pope Clement V. and King Philip the Fair, and the persecutions of the knights had been consummated in 1314, by the execution, at Paris, of their Grand Master, James De Molay.

(9.) The accidental connection of the Templars with the Freemasons, subsequent to the dissolution of the order, frequently gave rise to the suspicion that the latter were the successors of the former, and, indeed, even among the masons there have been some who maintained this theory. The charge of this connection and of its design, as being antagonistic to the church and the monarchy, has lately been revived by Signor Rosetti, a distinguished Italian critic, who has attempted to demonstrate that the Templars were a branch of a great secret confederacy, which included the Troubadours and the literati, and which ultimately produced the Reformation. From this society, Rosetti thinks that the Freemasons may have arisen, giving, therefore, an identity of origin to them and to the Templars. But all this, we, with the masons of Cologne, utterly deny.

(10.) Remember the condition of Europe at that time—the new religion springing up, and with irresistible power awakening men's minds to their rights—and so threatening the dismemberment of empires, where the sovereigns were on one side and the people on the other, and with this the abolition of the old faith. It was natural that the Freemasons, as a society, should then, as they have always since, disclaim all connection with this religious and political strife.

(11.) The word for *lodges*, in the original, is "mansionibus"—in mediæval Latin, the equivalent of "dwelling-places." The Germans have translated it by the word "hutten," the only pure German equivalent for "lodges." The use of this word, instead of "latomiæ," the one in more modern use, might be cited as some evidence of the authenticity of the charter. The same remark applies to "exteris," referred to in note 7, as employed instead of "uninitiatis," which would most probably have been adopted by a recent writer, if the document were a modern forgery.

(12.) In the original charter, these sections are distinguished by the capital letters of the Greek alphabet; for convenience, I have made the slight substitution of numerals.

(13.) It has always been a favorite theory with some of the teachers of Masonry to deduce its origin from the Crusaders; this theory, the framers of the charter here oppose.

(14.) Among the theories on the origin of Freemasonry, that which traces it to the Rosicrucians, or some other similar mystical society, seems to be the one here adopted; at least the description given of the objects of these "few adepts," agrees very well with the design which has been generally attributed to the Rosicrucians. The theory of the Cologne Congress does not, it will be seen, trace the institution even to the temple of Solomon, but brings its commencement within the Christian era. It may throw some light on the conjectures on this subject, to remark that Cornelius Agrippa had, a few years before—namely, about 1505—founded a secret society at Paris, for alchemical purposes, in concert with Landalfo, Brixianus, Xanthus, and other students of the University of Paris, and that in 1510 he had instituted a similar one at London. The members of these societies agreed on a ceremony of initiation, and on private signs of recognition, and founded, in various parts of Europe, corresponding associations for the prosecution of the occult sciences. A writer in the London Monthly Review (*anno* 1798) thinks, of course incorrectly, that from these associations may have sprung "the mysterious Eleusinian confederacies now known as lodges of Freemasons." But it is a question worthy of consideration, whether they did not, about 1535, assume, as the Illuminati of Germany subsequently did, a relation to Freemasonry, and whether the idea in the charter of the origin of the institution from a body of "adepts," the name by which the Rosicrucians usually designated themselves, may not have been derived from the opinions taught by the societies of Agrippa.

(15.) The words, in the original, are "collegisse atque cooptasse," expressions which ap-

Hosted by Google

pear to have been borrowed from the civil law, and which the translator of the charter, as it is published by Burnes, incorrectly renders as "collect and choose." *Collegia*, among the Romans, were associations, many of which were almost precisely similar to those corporations of workmen, in the middle ages, which gave their form to the modern lodges of Freemasons. The term *collegium* properly expresses the notion of several persons united for one common purpose. The verb *colligo* is derived from the same root, and has, of course, a corresponding meaning. *Collegisse*, therefore, in the text, signifies the act of collecting persons together into one association; and I have, therefore, rendered it, as it is by the translator, in the subsequent paragraph, by the word "elect." *Cooptasse* has a similar reference to the Roman colleges or corporations. When a new member was taken into a college, he was said, *cooptari*, to be admitted. The word is always used in this sense of an admission or enrollment into an order or society. Thus, when the inhabitants of Puteoli, as a mark of honor, elected Marcus Cœlius a member of their senate, Cicero says, "in amplissimum ordinem cooptarunt," *they admitted him into their highest order*. I have, therefore, as the best exposition of its meaning, rendered the Latin word by the English one, "admitted."

(16.) In the original, *socius*. See the modern ritual: "All true *fellows* and brothers."

(17.) They were *elected* to be instructed, but it was not until after a probation that they were *admitted* to the full privileges of membership. The words of the charter are, "cæteri collecti, non vero cooptati." The difference between the two words has already been explained in note 15. For further elucidation of their true distinctive meaning, we may, however, refer to the tradition that at the building of the temple of Solomon the workmen were in the beginning elected, or chosen, *collecti*, but it was not until the edifice was completed, and they had proved their skill and knowledge, that they were, as Most Excellent Masters, received and acknowledged, *cooptati*.

(18.) That is, Entered Apprentice. The Apprentices of the Rosicrucians were called Disciples.

(19.) From this passage we learn that other bodies, calling themselves Freemasons, existed at that time in Europe. Rhigellini remarks that there was but one deputy from England, Scotland and Ireland, notwithstanding that the fraternity was in a flourishing condition in each of those kingdoms. To this we must add the fact that Strasburg, the acknowledged head of the order in Germany, was also unrepresented; and, above all, that there is not the slightest reference to an operative art in the whole of the charter; and hence the suspicion must be strongly excited, that the association represented in this Congress at Cologne was a diversion from the original institution, and connected either with the Rosicrucian societies established about that time, or with some similar mystical order. According to the theory which I would advance, the true masons of that period, the descendants from the temple workmen, and hence combining an operative and speculative element, were represented by the Grand Lodge of Strasburg, while the Cologne masons were a schismatic body, or, to use more lenient language, a newly-invented rite, altogether speculative and philosophical in character and organization. The charter asserts that there were many irregular masons and false systems in 1535, and that true Masonry was only to be found in the nineteen lodges represented at Cologne; but it is natural to suppose, as Rhigellini observes, that the other masons and lodges, thus stigmatized, may have had the same unfavorable opinions of these nineteen lodges and their adherents. For my own part, I am in favor of the claims of the Strasburg party, as being the most legitimate.

(20.) The flaming light, symbolized by the cross, was the preëminent symbol of the Rosicrucians.

(21.) There is an historical coincidence connected with this date. It was about this time that the Rosicrucians first began to make their appearance in Europe as a mystic society. Rosen-Crux, or the person who bore this name, if it be an allegorical one, is supposed, by Rhigellini, to have been born about the year 1387. But Bailey speaks of an earlier founder, who received the secrets at Damascus in 1378, and, returning to Germany, established the society. This would agree very well with the beginning of the fifteenth century, designated in the text. But the date assigned in the charter for the origin of the institution, would suit equally with what must have been the time of the organization, by Rosen-Crux, of his mystic

Hosted by Google

association, very properly called by Ragon, "Occult Masonry." The year 1440 is also the date of the "Questions and Answers on the Mystery of Masonry," said to have been written by King Henry VI., and which may be found in Preston. See "Universal Masonic Library," vol. iii., p. 80.

(22.) Fratris Joannis.

(23.) In the eleventh and twelfth centuries, an epidemic erysipelas, called the "sacred fire," prevailed throughout many of the provinces of France. It was afterward, as it is still, called "St. Anthony's fire," because the traditions of the church informs us that "it pleased God to grant many miraculous cures of this distemper to those who implored his mercy through the intercession of St. Anthony." A nobleman near Vienna, named Gaston, and his son, devoted themselves and their estate to found a hospital for the benefit of the poor who were afflicted with this distemper. The custom of establishing hospitals for this purpose was subsequently adopted by others, and a confraternity of laymen was formed, whom Butler calls "hospitaller brothers," and to whom, in the fourteenth century, Pope Boniface VIII. gave the Priory at Vienna, in which the relics of St. Anthony were said to be deposited. The allusion in the charter, therefore, to the establishment of hospitals for the treatment of St. Anthony's fire, is strictly in accordance with historical truth.

(24.) This expression, as well as much that precedes it in the charter, leads only to prove that the Cologne association was a mystical, half religious, half philosophical society, and not a legitimate part of the temple masons, whose religion has always been the universal one.

(25.) One of the charges against the Knights Templars was the application of severe bodily tortures in their secret initiations. To this the charter here probably alludes.

(26.) This is strictly in accordance with the ancient charges of Masonry.

(27.) St. John the Baptist, in the earlier ages, appears to have been the favorite patron of Masonry, as the Evangelist is now. The Hospitallers, or Knights of St. John, dedicated their order to him, and the ancient expression of our ritual, which speaks of "a lodge of the Holy St. John, of Jerusalem," probably refers to that saint, to whom the symbolic metropolitan lodge was dedicated—modern lodges, it will be recollected, are dedicated to both saints; so that this patronage of the Baptist alone may be considered as one of the evidences of the antiquity of the charter.

(28.) The official register of the Grand Lodge of Scotland, published at the end of its "Laws and Constitution," (edition of 1852, page 60,) states that the "Lodge of Edinburg, No. 1," was instituted in 1518, seventeen years before the promulgation of this charter.

(29.) I have already mentioned the existence of a register or record book, which gives an account of the installation of a lodge at Amsterdam, in 1519. Of the lodges at Hamburg, Rotterdam, Middleburg and Venice, I am unable to give any account.

(30.) This assertion of the charter that the brethren of the Joannite Society adopted the Scots' ritual practiced in the Edinburg lodge, has led Rhigellini, very appropriately, to remark that they should then have recognized the Templar order and the degrees of chivalry, since these were, at that time, practiced by the Scotch lodges.

(31.) Of these nineteen duplicates, only one appears to have escaped the ravages of time, that, namely, which is preserved in the lodge at Namur. An exact *fac simile* was lithographed and published at the Hague, in the fourth volume of the Masonic Annals of Holland.

(32.) Harmannus was the delegate of Cologne; Carlton, of London; Bruce, of Edinburg; Von Upna, of Vienna; Banning, of Amsterdam; Colligni, of Paris; Virieux, of Lyons; Schroeder, of Hamburg; Prepositus, of Antwerp; Nobel, of Rotterdam; De la Torre, of Madrid; Doria, of Venice; Uttinhove, of Ghent; Falck, of Konigsburg; Van Noot, of Brussels; Melanthon, of Dantzig; Hugssen, of Middleberg, and Abel, of Bremen. There appears to be an insuperable difficulty in tracing these persons with historical accuracy. Of all of them, except the few now to be mentioned, even the names have no place elsewhere than in this record. And, of those who have an historical reputation, there is much inconsistency which we can hardly reconcile. Hermannus, I have already stated, was the Bishop of Cologne at the time of the holding of the Congress. Melancthon, the great reformer, may have been present—there is no positive evidence in favor of the fact, and none negative against it. Of the family of Colligni, who lived about this time, the great Admiral of France, was, in 1535, only eighteen years of age, his

Hosted by Google

brother, who subsequently became a cardinal, but twenty, and his father had died in 1522. Virieux was an ancient family of Dauphiny, not too far from Lyons for a member to have represented that city in the Congress. Uttinhove was the name of a distinguished family in Ghent, the very city said to have been represented by one of that name. Nicholas Uttinhove, who was the President of the Provincial Council of Flanders, died, it is true, in 1527, but he left sons, one of whom may have been the delegate referred to. But the greatest difficulty is with Doria and De la Torre. The former, said to have represented Venice, was of an illustrious family of Genoa, and Andrea Doria was, in 1535, the censor of that city, and too much engaged in the turbulent affairs of his government to have found time to attend a masonic Congress at Cologne. De la Torre is an Italian name, and it is at least suspicious to find one of them recorded as a representative of Madrid.

These annotations may be concluded with the remarks of Ribold, *Hist. Gen. de la Franc-Maçonnene*, p. 122,) on the real design of the authors of this charter. After recapitulating the ecclesiastical odium to which the masonic corporations were subjected from those suspicions of their motives which are detailed in the charter itself, he says: "In consequence, an assembly of the representatives of these associations was convened at Cologne on the 24th of June, 1535, under the presidency of Hermann V., the Bishop of Cologne, who resolved to prepare a declaration for their successors, in which the doctrines and the objects of the society should be announced; so that if the intolerance of their fellow-citizens should overcome them, and prevent them from continuing their organization, these doctrines might be transmitted to other parts of the world."

It was not the last time that the Freemasons were to find it necessary to issue to a misjudging world an authentic declaration of the purity of their principles. The anti-masonic persecutions in the United States gave rise, a few years since, to many imitations of this charter of Cologne, in the defensive declarations of our Grand Lodges.

THE TEMPLE IN THE HEART.

ALTERED FROM BERNARD BARTON.

Our God is a spirit! and they who aright
  Would do the pure worship he loveth,
In the heart's holy temple, will seek with delight
  That Spirit the Father approveth.

The temple that Solomon built to his name
  Exists but in fame and in story;
Extinguish'd long since is that altar's bright flame,
  And vanish'd each glimpse of its glory.

But the mason, made wise by a wisdom Divine,
  Though all human fabrics may falter,
Still finds in his heart a far holier shrine,
  Where the fire burns unquench'd on the altar.

Hosted by Google

LODGES OF SORROW.

BY AUG. C. L. ARNOLD, LL. D.

ALTHOUGH, in this country, Lodges of Sorrow are somewhat rare, they are of very frequent occurrence in Europe, and especially in Germany. Always, on the demise of a worthy brother, the "*Trauer Loge*" is opened, when the virtues of the departed brother are commemorated, and funeral ceremonies of an impressive character are performed. But with us, whenever the lodge convenes, as such, to bury a brother, and performs over his remains the beautiful service for the dead, it is, in fact, a "Lodge of Sorrow."

But we believe it would be profitable to hold special lodges of this description once in each year, to call to mind those who have deceased during that time, and by a study of their examples, and an invocation of their virtues, to seek growth in wisdom and virtue.

Our festivities in honor of the two Saints John are, at the same time, Lodges of Sorrow, remembrance and invocation.

The significance, indeed, of all such ceremonies is that the departed good and great are still, although unseen, really and intelligently present in spirit, observing all our thoughts and deeds, and presiding over, and carrying forward those benevolent enterprises which tend to improve the condition of mankind. Death does not, and cannot, affect any of the relations which God has established between man and man. They remain for ever the same. Religion, from the first, has taken note of this fact, and asserted the unbroken continuity of life, and the unity of the race—an idea which Paul teaches when he says: "For as we have many members in one body, so we, being many, are one BODY in Christ, and every one members one of another."

The church, at the beginning, seizing on this great truth—which is, indeed, the very foundation of our masonic institution—earnestly proclaimed that individual men were members of a common brotherhood; that this law of brotherhood is eternal; that death does not and cannot break the continuity of the life of humanity, nor dissolve the ties of consanguinity, affection or fraternity, and that those, whom we *call* the dead, are yet objects of interest and love to us, and we are yet objects of interest and love to them.

Acting on this principle, and moved by this truth, the ancient nations, universally, established festivals in honor, and for the benefit of the dead; and a Hebrew writer, four centuries before Christ, says: "It is a holy and pious thought to pray for the departed."

The Chinese, Japanese, and other Oriental nations repair annually to the graves of their deceased friends, which they ornament with garlands of flowers and of leaves.

Hosted by Google

"O deem it not a superstitious rite, though old,
It having with all higher things connection;
Prayers, tears, redeem a world, so harsh and cold;
The future hath its hope—the past its deep affection."

So far, indeed, did the church carry this idea, that it asserted, as a positive doctrine, a reciprocity of influences between this visible world of living men and the invisible world of spirits—that by invoking them, our departed friends would watch over us as guardian geniuses; and that we, on the other hand, by our sympathy and prayers, might benefit them, and aid them in working their way up from the "receptacles of sorrow to heaven's everlasting rest."

Without, however, endorsing all these ideas, Freemasonry everywhere recognizes the IMMORTALITY OF MAN; and immortality implies that man will be identically the same through all eternity—death cannot rob him of any of those prerogatives or attributes which are necessary to that identity. In the future life, man will be essentially the same as in this. He will remember the past, recognize and love those whom he had known and loved here; and he will also retain the noble attribute of freedom, and the capacity for progress. The future life is a life of activity and advancement—a life of affection and sympathy, as well as retribution; and, being separated from this only by the vail of flesh, it penetrates and flows into it, and is for ever connected with it by mysterious bonds that cannot be broken.

It follows, therefore, that the great, the wise and good of the past time—our brothers and companions departed—the Illuminators of men of all nations and ages—are still moving among us, fulfilling each day their various ministries of beneficence and love. They overshadow us when we meet in our lodges of mourning and remembrance, and envelop us in their undying sympathy. Being dead in the flesh, they are alive in the spirit, the true apostles and benefactors of man, and are unceasingly present as helpful divinities, in the examples they have set, the truths they have uttered, and the lives they have lived.

"They fell, devoted, but undying;
The very waves their names seem sighing;
The waters murmur of their name,
The woods are peopled with their fame,
The silent pillars, lone and gray,
Claim kindred to their sacred clay;
Their spirits wrap the dusky mountain,
Their memory sparkles o'er each fountain;
The meanest rill, the mightiest river,
Rolls, mingling with their fame, for ever."

By these commemorative ceremonies, therefore, which recall, and,

Hosted by Google

in a manner, reproduce the events and personages of the past, we are brought into direct communion with the intelligence and life of the heroes and saints of the old world, and by this communion their life is transmitted to us, and we are regenerated by their virtues. We should, therefore, remember the history of their trials and conquests, and keep outspread before us the picture of their glory. When in sorrow, perplexity and distress of soul, we should ask them to come to our aid. And they *will* come—they will come in the might of their pure examples, the omnipotence of their holy lives, and in the regenerating virtue of their philanthropy and love. They *do* come—angels of mercy—to preserve and defend us! By their goodness we become good, by their wisdom we become wise, and by their strength we become strong.

Thus the good and honored of other times—the illustrious examples of masonic virtue—have left a thousand brilliant traces on the earth—a thousand memories in the mystic circle where we were wont to meet them, which are to us a perpetual ministry of Love, and Life, and Light. They are so many Pharoses, which a kind Providence has kindled on the Sea of Time, to show the rocks and quicksands we are to avoid, and to direct us to the perfect lodge of security and peace.

Another salutary effect that would follow the frequent opening of Sorrow Lodges, would be the more rational views and feelings which we should entertain in regard to that supreme hour which, sooner or later, will introduce us to the sublime mysteries of eternity. By familiarity and rational meditation, all unreasonable fears and misgivings would be removed.

As a general thing, there is no subject less welcome to our thoughts, and which we contemplate with less pleasure, than that of DEATH; ever do we turn away from it as from a terrible spectre—ever do we strive to fix our minds on a more pleasing theme. But, strive as we may to avoid it, the thought will intrude itself upon us, and every day "the king of terrors" himself stands before us, and bears away to his mysterious realm some friend or companion, thus crushing our hearts with grief, as well as filling them with unspeakable dread.

Although every day we are called to hear the funeral knell, and witness the sad cortege of sorrow winding along our streets, we never seem to succeed in conquering the terror which the thought of death inspires. Let it enter the gay and gilded saloons of the great—the halls where beauty and fashion assemble, surrounded by all the charms and fascinations that belong to the golden and factitious life which they live—and the stoutest arm is paralyzed, and the manliest heart is struck with dismay, and the proud-glancing eye quails, and the rose fades from the cheek of beauty as the rain-

Hosted by Google

bow vanishes from the summer sky, and the throne of joy is usurped by the spectre of fear.

The spirit and teachings of Freemasonry lead us to see the unreasonableness of these fears. True, the masonic ritual speaks of the "spade," the "grave," the "death's-head," and "marrow-bones," those last sad remnants of mortality; but it does so only that it may turn our eyes, beaming with triumphant joy, to the immortal "ACACIA," the glorious emblem of "Eternal Life." It does not aim to throw gloom and terror around our last hour, nor to marshal an army of hideous spectres around the beds of the dying, or the graves of the honored dead. On the contrary, it would remove every gloomy token and every fearful apprehension. It would take away from the grave's brink the thorns and briers of despair and dread, and plant in their stead the beautiful flowers of Hope, and Trust, and Love. It would rend from the sculptured monuments which cover the dead, the grim and ghastly images of wo, and fix in their place the symbols of a Hope that burns more and more bright through the ages, and of a Love which is as perpetual as eternity! It would quiet our fears, and bring to our bosoms a calm and enduring faith in the Invisible, and an imperishable trust in the Grand Master and Father of the world. It would so quicken our faith that it could penetrate the vail of eternity, and see the generations of the wise and good, who have glorified the past, re-youthed, and clothed with forms of immortal beauty, and renewing and continuing the sweet communion which commenced in this world.

Unfortunately, our age is not an age of profound and positive faith. There is far more of worldliness, more dread of death, and less of heroic firmness and hopeful confidence at its approach, than in the earlier times. Our rude but earnest and truth-loving fathers, although pagans, seemed to know none of those fears which now so much disturb us. The future life presented itself to their minds in the most definite shape, and they welcomed the idea with a most profound conviction of its truth. They even died with tranquility, and with manly fortitude descended to the repose of the grave. In their battles they fought with desperate valor, for they dreaded not to wander among the mysteries of eternity. Some of the ancient nations even rejoiced at the funerals of their friends; for they believed that the palace of the gods would be opened to triumphant virtue, and that, after the revolutions of ages, they would meet again in the everlasting mansions of light. "I am transported," said an ancient sage, "with the bare name of eternity! for what will be the joy of the soul when released from the fetters of clay, and it draws nearer to the Father of the world." "I am filled with hope, O Judges," said the virtuous Socrates, when doomed unjustly to a felon's death—"I am filled with hope. It has happened fortunately for me that I am sentenced to die. Death transports us to regions

Hosted by Google

inhabited by those who have departed from life. Can such a change of scene appear a small privilege to you? Or can you esteem it a slight advantage that I may hold discourse with Orpheus, Homer and Hesiod? Indeed, if it were possible, I could wish to die often, to enjoy the circle I have mentioned. With what a glow of delight should I make the acquaintance of Palamedes, of Ajax, and others whose throats have felt the knife of iniquitous judgment!"

So with the old Hebrews, we find the same contempt of death—the same noble confidence and sublime faith at its approach. They were wont to speak of the grave as a place of repose, "where the wicked cease from troubling, and the weary are at rest." And when a Jew yielded up the spirit, and was laid by his friends in the tomb, they did not speak of him as dead, but they said, "He is gathered to his fathers." Death was called a sleep, and no dark forebodings or childish fears gloomed over the hour of its approach. "Yea," says the greatest of the Hebrew poets—the illustrious father of the greatest masonic light of antiquity—"though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me."

During the first ages of the Christian church, too, and even down to a very late period, we see the same heroic fortitude and earnest faith. Funeral rites and emblems, and the religious observances regarding the dead, were beautiful, hopeful, tranquilizing to the mind, and soothing to the sorrowing heart. They presented the future life to the thought in a most definite and tangible form—made it a real and palpable fact, not a thing of shadow and mist—a world where the lost would be found, where hearts which had been separated here by death would be reünited, to be divided no more, and where the soul would find and embrace those ideals of good, of truth and love so ardently worshiped and fruitlessly sought on earth.

In this respect, "Sorrow Lodges" would be found eminently useful; for, while they would call us to the contemplation of the "coffin," and the "grave," and the mortality which they represent, they would also display that divine branch, the heavenly "Acacia," "the emblem of the immortal part of man," and which teaches that "when the cold winter of death shall have passed, and the bright summer's morn of the resurrection appears, the Son of Righteousness shall descend, and send forth his angels to collect our ransomed dust; then, if we are found worthy, we shall, by his password, enter the celestial lodge above, where the Supreme Architect of the Universe himself presides."

It is usual, when Sorrow Lodges are held, to decorate the room, not only with mourning weeds, but with wreaths of foliage and flowers—Nature's glorious types of Truth, Love and Immortality—and thus death itself is made radiant with beauty, and the odor of the grave is lost in the immortal fragrance of the ever-blooming

Hosted by Google

Acacia. And thus we learn to thrust aside our old and dreary views of death, and associate it with what is lovely and beautiful. "Cover me with flowers, and let me die to the sound of music," was the dying exclamation of an illustrious mason, who had knelt before our mystic altar in company with Franklin and Voltaire.

The grand truth connected with the masonic use of the Acacia-branch is rapidly extending. A few years ago, except now and then on a masonic tomb, a cheerful emblem, representing death or the grave, was never met with.

Nothing could possibly exceed the dreary and desolate aspect of many of our older burial-grounds. They seem to have been selected with exclusive reference to their barrenness and solitariness, as if our only object was to bury the dead from our sight, and forget them as soon as possible. There was nothing inviting or agreeable about them. Cold, melancholy and sad, with their terrific emblems—death's heads, skeletons, cross-bones and doleful epitaphs—they were objects of dread to all, of love and reverence to none. Frightened children ran faster as they passed, and even grown men, at times, would turn away their eyes, as if half afraid that some awful vision would rise before them.

It is gratifying, however, to know that a great change is now taking place in regard to our sepulchral rites and our places of burial. The rural cemeteries that are now becoming so numerous, and which are daily springing up in all parts of our country—selected with so much care, arranged with so much taste, and embellished with the most beautiful creations of art and nature—show that we are approaching an age of faith. They indicate that men think more of a future life, and cherish with a tenderer solicitude the memory of their departed friends. Emblems of hope, and trust, and love, invest every grave. Flowers in endless variety, and of surpassing beauty, stand as sentinels round every tomb, as if guarding the repose of the loved one that sleeps within. The waving Acacia, glorious with masonic memories—the mysterious pine, whose wondrous murmurs, never ceasing, resound like a perpetual song—the fir-tree, the type of unwavering confidence, and the drooping elm and weeping willow, emblems of a tender grief and everlasting sympathy—adorn these places sacred to the dead. Thus, on every returning spring, each swelling bud and opening flower will seem to declare that the night of death is past, "and beauty immortal awakes from the tomb." Thus every wind which softly breathes through the green foliage, and fans the verdant coverings of the dead, sounds as the voice of God or the arch-angel's trump, commanding the dead to rise. Thus every grave becomes an altar, consecrated by tears and sighs, and holy affections, and the flowers that bloom thereon are the offerings which an unforgetting love presents to the cherished being who slumbers below.

Hosted by Google

The tranquil beauty which reigns in these places takes away half the fear of death. And if there be a spot in the world where, without a fear or regret, one could lay himself down in the sleep of death, it is in one of these modern cemeteries, where the released spirit would unite itself with that spirit of beauty which seems to have enshrined itself in every flower and every tree, and where the everlasting song of nature, the mysterious hymn of the winds and trees, distant reverberations of that mighty canticle which ascendeth forever before the Eternal Throne, would swell around his grave forever! Sceptics and utilitarians may scoff at our pious endeavors to embellish our sepulchres, and denounce as futile or superstitious the care and sympathy with which we surround the graves of the loved and lost; but they can only excite our pity. For he who has no faith in the invisible, nor reverence for departed virtue, nor affection for his departed friends, *is* an object most pitiful to behold.

"Why do we deck these graves with flowers?
And hast thou ever lost a friend,
Nor sought that with thy future hours
Remembrance fond should closely blend?
'Tis thus untired we cherish ours;
These living monuments commend
That zeal, which never can forget
Friend, once beloved, as living yet.

Gems sparkling life, whose fragrant breath
Revives the sense to pleasure there,
And garlands crown the place of death,
Which joyous life and youth could wear.
That friend's good name who rests beneath,
As odorous flowers in sunny air
To us shall sweet and lovely be
In everlasting memory.

Charge not with superstitious thought,
The kind, the pious deed we do;
Greeks, Romans, Celts, alike, have brought
Their fairest flowers, the grave to strew;
And not alone by custom taught,
But native feeling, strong and true,
The Christian and the heathen come,
To deck with flowers the honored tomb.

The mourner fain would read around
Her grief inscribed on earth and sky,
And fondly loves each floweret found
With saddening marks of sympathy;

Hosted by Google

'Tis such bestrew this sacred ground,
  Emblems of woe, of purity,
The drooping head, the dewy tear,
The pallid hue to sorrow dear.

Nor gift, nor word, nor kind caress,
  Affection's zeal may now declare,
And love, assiduous once to bless,
  Through faithful years of daily care,
Casts all its waste of tenderness
  In flowers and tears profusely there,
Invents a duty to fulfil,
And seems to render service still.

Types, Truth selects, appropriate,
  Fair, fading creatures of a day,
Of human life to indicate
  The fragile state and swift decay;
Now in prosperity elate,
  And then for ever passed away;
Bedecking thus the mortal cell,
Our tale impressively they tell.

And chiefly now that spring's soft breath
  Wakes latent energies below,
Leaves, buds and blossoms bursting forth,
  With graceful life and beauty glow,
Symbols of triumph over death,
  The Resurrection hope they show;
The Grave her tenants shall restore,
And Death of victory boast no more."

It is well for us, at particular times and on particular occasions, to recall the past, and especially those with whom we have been associated, and who now slumber beneath the Acacia branch! Every lodge has lost members by death, some having fallen in life's early bloom and promise, and others in the maturity of their powers and the full experience of age. It will be a salutary exercise of our thoughts, and a wise employ of time to pause for a little and hold communion with our departed companions. Their bodies have faded from our view, and mouldered to dust; but the lives they have lived, and the examples they have given to the world, can never perish. These will live through the interminable future! Have our deceased brethren been virtuous, wise and great, in their fidelity to duty, generous sympathies, lofty and confiding friendships, sincere faith in God, man and justice? Let us emulate their excellencies, their perfections, and by frequent communion reproduce them in our

Hosted by Google

own lives. Have their frailties dishonored our beloved order and made our hearts sad? This invocation of their memory will still be useful—useful as a warning, as an admonition.

The Creator has furnished no means of moral improvement more important, or more effectual, than this communion with, this invocation of, the dead; for of the dead we may speak with freedom. Of their virtues, of the heavenly beauty of their lives, we may speak without being suspected of insincere flattery; and of their frailties we may speak with mingled justice and charity, without laying ourselves liable to the charge of ulterior purposes of a selfish and interested character.

In truth, the influence of the departed upon us is far greater than we have been in the habit of thinking. It is not in vain that our brothers deceased have lived in our midst—it is not in vain they have died. They have left, as we just said, their works behind them; their remembrances remain in the lodge-room, and in the community in which they were known. Although dead and in their graves, they still live, and their lives and examples, were they divine and holy, go about among us as ever, continuing those works of goodness which here commenced. Let us pray that they may watch over us as guardian geniuses, and preserve us from all selfishness, injustice and impurity.

Sorrow Lodges, then, are of the highest moral utility. Then and there, calling to mind the departed worthies of our order, we come to feel that the fraternal ties of our institution are more powerful than death, and more enduring than the grave. Our brothers, departed, are not lost to us. Their sympathy surrounds us still, and we feel their presence when we call their names. They look down upon us from the Grand Lodge above, and cheer us on in our works of benevolence and love.

"Even they—the dead—though dead, so dear,
Fond Memory, to her duty true,
Brings back their faded forms to view.
How life-like, through the mist of years,
Each well-remembered face appears!
We see them, as in times long past;
From each to each kind looks are cast;
We hear their words—their smiles behold—
They're round us as they were of old!
They are all here!"

Transient Brethren.—Transient brethren, when they visit a lodge, are to be cordially welcomed and properly clothed. But on no occasion are they admitted until, after the proper precautions, they have proved themselves to be "true and trusty."—Lexicon.

Hosted by Google

MUSICAL MUSINGS.

BY J. FLAVIUS ADAMS, M. D.

NO. II.

EGYPTIAN MUSIC.

Egypt, remarkable for its historical interest, still retains in its wonderful monuments the earliest records of civilization. A land so ancient, that, even in the early days of Greece, it was considered to be of wondrous and remote antiquity. Learning appears to have been pursued with great diligence, and the education of an ancient philosopher was hardly considered complete until he had voyaged to Egypt, the cradle of the arts and sciences, and received from the lips of her priests some portion of their traditional lore. The mode of writing of the Egyptians was singular—they had three kinds of character. The *hieratic* letters were used by the priests on sacred occasions; the *demotic* in all civil and secular matters; and the *hieroglyphic* to describe actions in a mysterious manner.* The last named consisted of pictures of every description, of men, beasts, flowers and instruments. The whole system of instruction was purely *symbolic.* "Their philosophers concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols." The love of fable, however, was so prevalent in the earliest ages, that it is almost impossible to unravel the tangled web in which the ancient history of Egypt is involved. In the absence of written authorities, all tradition points at Ham or one of his sons, as the first who colonized it, and some writers are under the impression that Noah reigned there, identifying that patriarch with Osiris,† to whose secretary, Hermes Trismegistus,‡ Apollodorus ascribes the invention of music. The following is his account of the circumstance which led to the discovery of this Divine art, and, though the art itself is not indebted for its origin to the discovery of Hermes with the shell of the tortoise, it is not improbable that the lyre may be attributed to some such adventitious cause: "The Nile having overflowed its banks at the periodical period for the rise of that wonderful river, on its subsidence to its usual level, several dead animals were left on the shores, and, among the rest, a tortoise, the flesh of which being dried and wasted in the sun,

* This allegorical learning was so much in use among the Egyptians, that the disciples of a philosopher were bound by an oath.

† While some writers identify Osiris with Noah, we find others making him contemporary with Moses. The first opinion is the most probable. Admitting, then, the identity of Noah and Osiris, the tradition that music was invented by Hermes or Mercury may well be accounted for.

‡ Hermes Trismegistus signifies *thrice illustrious interpreter.*

Hosted by Google

nothing remained within the shell but nerves and cartilages, which, being tightened and contracted by the heat, became sonorous. Mercury, walking along the banks of the river, happened to strike his foot against this shell, and was so pleased with the sound produced, that the idea of the lyre suggested itself to his imagination. The first instrument he constructed was in the form of a tortoise, and was strung with the sinews of dried animals."

This is the account given by Apollodorus. Hermes Trismegistus, to whom is ascribed the inventions of writing, astronomy, and the *Mysteries*, has the credit, also, of having invented the lyre with three strings, which, it is pleasantly said, were types of the three seasons of the year, there being a fourth season neither in Egypt nor among the ancient Greeks. The lowest chord, say they, was the type of winter, the middle one of spring, and the highest of summer. These three strings produced an acute, a mean, and a grave sound—the grave answering to winter, the mean to spring, and the acute to summer. The seasons, like the *three steps* delineated upon the Master's carpet, were emblematical of the three principal stages of human life, viz: *youth*, *manhood* and *age*. Spring has been represented as the youth of the year, the season of pleasing hope, lively energy and rapid increase. Summer has been resembled to perfect manhood, the season of steady warmth, confirmed strength and unremitting vigor. Winter, cold and cheerless, has, almost without a metaphor, been termed the decrepid and hoary old age of the year. The analogy is at once striking, if we regard the *three strings* as typical of the *three* seasons, and they, as emblematical of so many progressive stages in the circuit of human existence, thus allegorically pointing to the first three degrees of Masonry: "In *youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *manhood*, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor and ourselves; that so in *age*, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality."*

Like all other professions in Egypt, that of music was hereditary. A similar custom, as we have stated in our remarks on Hebrew music, prevailed among the Israelites, and the father of history tells us that the inhabitants of Lacedæmonia, who were Dorians,† resembled their ancestors, the Egyptians, in this, that their musicians were all of the same family, and that their priests, like those of Egypt, were taught medicine, and the art of playing upon stringed instruments, when they were *initiated* into the *Mysteries*. The same author mentions that in the processions of Osiris, the Egyptians

* Ritual.

† The three most ancient modes of Grecian music were the Dorian, the Phrygian, and the Lydian.

Hosted by Google

carried statues of the god, singing his praises, and were preceded by a flute. The single flute, *monaulos*, seems to have greater claims to antiquity than the lyre itself. It was called *photins*, or curved flute, by the Egyptians, its form being something like that of a bullock's horn. In Apuleius' description of the Mysteries of Isis, he tells us the form of this instrument, as well as the manner in which it was held, and all other representations show that it resembled the bullock's horn. Indeed, there is little doubt that in the remotest period the horns themselves were employed. But it is a fact not to be questioned, that the Egyptians had instruments much more susceptible of inflection than those whereof we have been speaking; for on the ceilings and walls of the chambers of the tomb of Osymandyus, at Thebes, which are described very circumstantially by Diodorus, are, among other decorations, several representations of musical instruments. The harp of the present day is, in general form, not very dissimilar to that then in Egyptian use. There is as little agreement, however, among ancient writers, with regard to the form of the lyre, as there is respecting the number of strings.

It may not be amiss to give the reader some idea of the structure of the ancient lyre, whose music is said to have produced such wonderful effects. This instrument was composed of a hollow frame, over which several strings were thrown, probably in some such manner as we see them in a harp or dulcimer. They did not so much resemble the viol, as the neck of that instrument gives it peculiar advantages, of which the ancients seem to have been wholly ignorant. The musician stood with his short bow in his right hand, and a couple of small thimbles upon the fingers of his left; with these he held one end of the string, from which an acute sound was to be drawn, and then struck it immediately with the bow. In the other parts he swept over every string alternately, and allowed each of them to have its full sound. This practice became unnecessary afterwards, when the instrument was improved by the addition of new strings, to which the sounds corresponded. Horace tells us that in his time the lyre had seven strings, and that it was much more musical than it had been originally. Addressing himself to Mercury, he says:

> ——"Te docilis magistro
> Movit Amphion lapides canendo;
> Tuque Testudo, resonare Septem
> Callida nervis;
> Nec loquax olim, neque grata," &c.
>
> CARM, LIB iii., OD ii.

Hermes is said not only to have been the inventor of the lyre, but also of a system of music adapted to it; and among the works which the Egyptians ascribe to him, was one on the *Nature and Properties*

Hosted by Google

of Sounds, and the use of the lyre. For a considerable period the practice of music was confined to the priests, and appropriated exclusively to religious and solemn occasions. The theory and practice of the art subsequently were generally diffused among the Egyptian people; but, according to Plato, they were restricted, by their laws, to certain fixed melodies, which they were not permitted to alter; and, as they had no musical characters, the transmission of these melodies was accomplished by the ear only. Under all these disadvantages, however, there can be no doubt that the science flourished, and that new instruments were added to those already in use, which—the lyre especially—were greatly improved.

The mention of the timbrel and the trumpet, as being in use by the Israelites almost immediately after their deliverance from Egypt, shows that these instruments were also known in the latter country. The trumpet is supposed to have been the buccina, which Festus describes to be a crooked horn.* Another instrument, of which we find frequent mention, is the *cithara*, the form of which is said to resemble the Greek delta (Δ).

The first Mysteries of which we have any account were those of Isis and Osiris, in Egypt, whence they were introduced into Greece and Italy, and in process of time disseminated through the northern and western nations of Europe. When we consider that these Mysteries were instituted not only to purify the heart from sin, and expel ignorance from the mind, but to insure, also, the favor of Heaven, and to open the gates of immortal felicity to the initiated, we can readily understand why *music* should enter so largely into their ceremonies.

The opinion of the ancients was pretty general that Pythagoras was indebted to the lessons of the Egyptian priests for nearly all the science he possessed, and especially that of music. After traveling through Egypt and the east in search of instruction, he finally fixed his abode at Crotona, one of the Dorian colonies in the south of Italy. He there established a *secret fraternity*, for moral, religious, as well as philosophical purposes.

It belongs more properly to the Grecian history of music, when we allude to the science in connection with Pythagoras, who was by birth a Greek; but, as he imbibed nearly all his opinions from the Egyptian priests—while a youth in quest of knowledge—and his Mysteries being also of Egyptian origin, it may not be considered out of place to speak here of this the first Greek who assumed the title of a philosopher.

At forty he began teaching at Crotona, and though he supported the doctrine of the metempsychosis, he believed in the immortality of man. The *talkative* who wished to become his disciples, were

* This instrument is still in use among the modern Jews. It is blown on the "Feast of Trumpets," a festival commemorative of the creation of the world.

Hosted by Google

compelled to be silent in his presence for *five* years; even the taciturn were not permitted to speak for *two*. "*Magister ipse dixit*," was the common mode of declaring to an incontrovertible truth among his followers. The Pythagoreans were the greatest mathematicians of their time. They sought, in the study of mathematical relations, that solution of the principal philosophical problems for which their contemporaries, the Ionic and Eleatic philosophers, sought—the first in physical, the others in ontological hypotheses. They taught, that to reduce the phenomena presented to the senses, to harmony with the laws of reason, is the first endeavor of philosophical thinkers; to determine its own limits, and the necessary laws of its operation, is among the last of the problems of which the reason enters on the solution. The relations of space and quantity, as they are the most obvious, are also the most distinct and definite forms, in which the laws of the outward world can present themselves to this faculty. They perceived that the universe and its parts are obedient to certain laws, and that these laws can be expressed by numbers. God is represented as the original unity; the human soul, the earth, the planets, the animal creation, have each their own peculiar arithmetical essence, as have also the abstractions—justice, opportunity, opinion, &c. In many of these numbers it is not difficult to imagine a symbolical meaning. Their moral system is more intelligible, being founded, as the tone of their general doctrines would lead us to anticipate, on the ideas of *law* and *harmony*. Every state, and every member of a state, is to exhibit, each in his degree, a miniature resemblance of the universal constitution of the world. This idea they sought to realize in themselves by a long course of propædeutic discipline, in which *music* plays a conspicuous part.

We have shown that the first step to wisdom, among the Pythagoreans, was the study of mathematics, or the science of numbers. The second preliminary step in the high pursuit was music—"as it raised the mind above the dominion of passion, it was considered as the most proper exercise to fit the mind for contemplation.

"Pythagoras considered music not only as an art, to be judged of by the ear, but as a science to be reduced to mathematical maxims and relations, and allied to astronomy. He believed that the heavenly spheres, in which the planets move, dividing the ether in their course, produced tones, and that the tones must be different, according to their size, velocity and distance. That these relations were in concord, that these tones produced the most perfect harmony, he necessarily believed, in consequence of his notions of the supreme perfection of the universe. Here we have that sublime conception of the music of the spheres, so poetical, so lofty, and so beautiful! To the initiate of the Pythagorean Mysteries, the universe overflowed with melody and song! The whole system of worlds swam in a celestial harmony. Around the central Throne

Hosted by Google

where He, the All-Beautiful and Mighty, sits in unspeakable majesty, hidden from mortal eyes by the golden drapery of innumerable suns and stars, swells, from age to age, this ineffable chorus of the spheres."*

One can conceive nothing parallel to this most graphic musical description. It was full of sublimity and moral grandeur. The mind of every initiate was at once filled with astonishment and veneration in being brought, as it were, before the presence of his God, at whose command everything seemed to be done. Gradually was revealed to him, in the language of music, and with tenderness and grace, the beauty of the "new created world," the sphere on which he is an inhabitant. He has heard the lyre of the morning stars that sang the glories of Jehovah, when the foundation of the earth was laid! The whole ceremony, from the commencement, conveyed the idea of primeval chaos, through the gradual gathering of the earth and sea, and the things which each contains, into their several places; the budding and blooming of the thousand flowers; the cooing of the tender doves; the trampling of the heavy beasts; the flowing of the gentle rills; the rolling of the mountain waves; the bursting of light at the Almighty's word, "*Sit lux et lux fuit;*" archangels praising God; the noble work of man's creation; the achievement of the whole, up to the last grand and glorious chorus, all is sublimity, all is divine!—and the whole soul of the initiate was wrapt in sacred awe, as he followed the beneficent hand of his Maker in its wonderful work, and was lost in rapture and adoration amid the blaze of glory in which he found himself surrounded at the close:

"Spirit of melody! that first
O'er sinless man held sway,
And on his solitude did burst
In one resistless stream,
Bearing his ravished soul away!
Fain would I sing,
From early time, thy power;
But lo! as comes the hallowed dream
Of thee in that young hour,
When echo first awoke on Eden's bower,
There seems a spell on harp and string,
And my hand roams idly as they ring."†

We have extended our remarks on the Pythagorean Mysteries to a greater length than may seem necessary. We have been laboring to establish what of itself is sufficiently evident to every discriminating and reflecting mind—that, as a science, music was not only

* *Philosophical History of Freemasonry*, p. 82. † GRENVILLE MELLEN.

Hosted by Google

cultivated by the Egyptians, but was likewise introduced into their Mysteries, in order to add to the solemnity of the ceremonies, and render them still more imposing. The arts which flourished in this nation at so early a period would doubtless have continued to do so under their own king; but after the subjugation of the nation by Cambyses, 525 years before Christ, the arts and sciences, under a foreign yoke, disappeared, or, rather, ceased to be indigenous to Egypt. The Ptolemies, indeed, encouraged them, but under their reigns the professors of the arts were chiefly Grecian. The Egyptians had degenerated from the knowledge of their ancestors, whose hieroglyphics they themselves no longer understood. It is probable, however, that music was cultivated under these princes; for at a feast of Bacchus, given by Ptlolemy Philadelphus, Athenæus says that the choir was composed of six hundred musicians, and of that number one-half were performers on the cithara. According to the same author, under the seventh Ptolemy, Egypt abounded with musicians; and at this period the practice of music was so common in the country, that there was not a peasant or laborer in the vicinity of Alexandria that was unable to play on the lyre and flute. The father of Cleopatra, who was the last of the Ptolemies, from his skill on the flute, took the title of Auletes—that is, player upon the flute. He thought so highly of his talent in this respect, that he established musical competitions in his palace, and himself disputed the prize with the first musicians of the day. Such was the flourishing state of the art in Egypt up to the time of Cleopatra's misfortune—an event which ends the history of the empire, and that of the Egyptians.

THE RELIGION OF MASONRY.

Never intermeddling with points of doctrine, in politics or religion, Masonry labors to improve the social order, by enlightening men's minds, by warming men's hearts with love of the good, by inspiring them with the great principle of human fraternity, by requiring of its disciples that their language and actions shall conform to that principle, that they shall enlighten one another, triumph over their passions, abhor vice, and pity the vicious man, as one afflicted with a deplorable malady. It is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity. Its ministers are all masons who comprehend it, and are devoted to it; its offerings to God are good works; the sacrifice of the base and disorderly passions, and perpetual efforts to attain to all the moral perfection of which man is capable.

Hosted by Google

HYMN TO THE SUPREME BEING.

[This is a translation of a Hymn to the Supreme Being, at the end of a MS. *cahier*, or ritual, of a degree styled "*Lycée du 2d Grade, ou Aspirants Gens d' Armes; des A.. de la N.·. et des A..* —— *du N*—— *et de C*——*n. Le* 2 *me. D:: du* 10*me. Mois de la Fondation* 40.002*s. et de la y'e dela R—g—n—t—n*, 1802.———*Commencé la 8me. Année.*" I give the whole title-page. The four first officers are styled the Hanasci, the Primador, the First Elu, and the Second Elu. The brethren style themselves "*The Illuminati of* Taitong," by whom, the ritual says, the order was established in China The perfect square, represented by the four dots : :, is the principal symbol. There are, this ritual shows, four degrees of the rite in all. I have only the ritual of the second. The order seems to be devoted to the cause of liberty.

I can find no mention of such a degree or rite any where, and I hope that some one more learned than myself may be able to give, through the Review, a full account of the rite. I should be glad to procure the rituals of the other degrees. As to the hymn, I have followed the measure of the original, and translated as literally as possible.—A. P.]

Hymn.

THE HANASCI.

Reluctant night has laid her dusky robes aside,
The heralds of the sun announce that he draws nigh,
Dawn, in the amorous east, stands blushing like a bride,
And morning's rosy fires flash over all the sky.

THE PRIMADOR.

Master of light and life, all these Thy marvels are,
But what vast throng is this, rolling its mighty waves?
Religious music sends its sonorous notes afar,
And martial airs tempt out the echoes from their caves.

THE HANASCI.

My brethren, answer me! Is man at length made free?

ALL THE BRETHREN, IN CHORUS.

Yes, we are victors; wrong before our arms has fled;
We have regained our rights—have won our liberty,
Our haughty tyrants now are numbered with the dead.

Hosted by Google

THE HANASCI.

What against Freedom is the wealth of Potosi?
  And what the ice that lies on Hecla's fiery heart,
The snows that seem to touch the skies of Sicily,
  Against God's lightnings from the volcano that dart?

ALL THE BRETHREN.

Tyrants! whose feet yet press the earth that loathes and hates you,
  Tremble upon your thrones; the Eternal with us stands;
He arms us with His sword and lightnings; Death awaits you,
  For Heaven directs our blows and strengthens our right hands.

FIRST ELU.

The battle is for us: our God all else has done;
  To Him alone will be the glory of success;
Then let the PEOPLE's songs ring to the new-risen sun,
  Praising the God of Truth, the God of Holiness.

ALL THE BRETHREN.

The seasons, the great seas, the heavens, and light and space,
  Man and Immensity, the sombre shades of night—
God has created all, set everything in place—
  By Him all moves, His law guides all that is aright.

THE HANASCI.

He ringed the chafing seas around with solid land,
  Guides the stars' courses, and the seasons in their round;
He wills—the desert blooms, the shifting, sterile sand
  Is greened with grass, or with abundant harvests crowned.

THE PRIMADOR.

The lordly cedar of Libanus, whose tall head
  Invites the lightnings, and aspires to reach the skies,
The smallest, timid flower nestled in its green bed,
  And thou, O haughty man, are equal in His eyes.

Hosted by Google

THE FIRST ELU.

Upon the grateful bird, whose hymn ascends at dawn,
He lavishes, each day and hour, His loving care;
The feeble worm's small wants, that hides beneath the lawn,
He still anticipates, and doth its food prepare.

ALL THE BRETHREN.

The north wind at His voice the angry tempest wakes,
The earth cries out and reels, quaking with mighty throes;
The lightning, flashing far, its arrowy furrows makes,
Rivers of fire roll down from yawning volcanoes.

THE ORATOR.

At His voice nature wakes, all smiles and loveliness,
Rubies and opals gleam where the glad flowers bloom,
The wheat puts on its gold, the grape its purple dress,
The winged airs are rich with delicate perfume.

ALL THE BRETHREN, IN CHORUS.

He orders—from the slave drops off the galling chain,
Truth lights once more her torch, and ancient errors end;
Kings are dethroned, and from the Tiber to the Seine,
EQUALITY beneath her level makes them bend.

THE SECRETARY.

The golden gates of life He opes to every one,
Keeps still our lamp alit, delays the day of doom,

THE PRIMADOR AND FIRST ELU TOGETHER.

And when the child's, the man's, the old man's course is run,
His goodness offers each the asylum of the tomb.

THE ORATOR.

He lavishes on *you* those charms to us so dear,
Of feature and of soul, man's better half—on you;
Love owes to Him its fires, and tenderness its tear,
Affection its sweet transports, permanent and true.

Hosted by Google

THE EGYPTIAN ORIGIN OF MASONRY.*

TRANSLATED FROM THE FRENCH OF M. RHIGELLINI

Of the great number of authors who have written memoirs on the origin of Masonry, many have indulged in extravagant narrations, such, for instance, as St. Martin, who pretends that the institution was established at the creation of the universe.

Smith thinks that Adam was the depository of the science of Masonry, and that, at his creation, he received its constitutions in the form of the *natural law* from God himself.

Others contend that Masonry was founded at Rome by Romulus. Some suppose that it was only established in that city during the times of Julius Cæsar, while others say that Augustus was initiated at Athens after the battle of Actium. Warburton and Bartholi think that there is a masonic allusion in the descent of Æneas into the shades, and several of the commentators on the Æneid find Augustus symbolized under the character of Æneas. By some of these authors the following theory has been adopted: That the Emperor Augustus, having remarked the errors of the Roman calendar, was desirous of reforming it; that for this purpose he was obliged to summon the assistance of certain learned men of Alexandria, Coptic priests, who had preserved their ancient worship, their Mysteries and their sciences, especially astronomy, to which they had been always devoted, notwithstanding the disadvantages of the invading wars, and the avarice of their invaders, who, when they destroyed the temple of the sun at Heliopolis, destroyed with it all the astronomical observations which the Egyptian priests had been collecting for more than a thousand years. It is also asserted that when these learned men were called to Rome by Augustus to rectify the calendar, they brought, with their astronomy, the Egyptian Mysteries, from which the masonic are deduced.

Some authors have supposed that the rites of Masonry are derived from the ceremonies and ancient Mysteries, which passed directly from Egypt and Phœnicia into Europe; others assert that Masonry took its birth in the schools of Pythagoras and Plato; and others again discover in its principal allegory the origin of the Mysteries instituted by Solomon.

* Rhigellini has written three volumes on "Masonry Considered as the Result of the Egyptian, Jewish and Christian Religions." The work is full of interesting facts and learned disquisitions, but is written in so eminently a Gallic style, without the slightest reserve on subjects which English and American masons are reluctant to see in print, and is, besides, so tinctured, in parts, with a spirit of infidelity, that it will never, probably, as a whole, be translated into English. Yet much of it is too interesting to be altogether lost to the mere English reader, and we have accordingly given, in the chapter here translated, his views of the origin of Masonry from the Egyptians.—[Editor.

Hosted by Google

Certain writers have pretended that the masonic system of initiation is very modern, and have superficially taught that all theories of its antiquity are merely suppositions, invented to give it importance and dignity of character.

There are those who imagine Masonry to be a religious and Christian institution. They found their opinion on the respect entertained by the masons for the Bible, on the great use that they make of the Gospel and Apocalypse of St. John—particularly the masons of England and America—and on the veneration of the whole fraternity for King Solomon, as the builder of the temple, and the author of several works of devotion, which are still used in many of the masonic rites and degrees.

Some authors have made Masonry an invention of the Jesuits, among whom is Bode, a learned German, who contends that Hiram Abif is only the allegory of the Roman hierarchy destroyed by Luther and Calvin; that this crime is to be avenged, and that the sprig of acacia, so cherished a symbol among masons, exactly resembles the episcopal sign of Rome.

M. de Launay gives the following opinion on the origin and antiquity of the order, in his "Essai sur la Maçonnerie," (Paris, 1820, p. 4):

"Whatever doubts may have been suggested by many writers regarding the antiquity of Freemasonry, we do not the less persist in believing that it had its cradle in the Egyptian Mysteries. This opinion is justified by the first three degrees called *Blue Masonry;* the ceremonies, the instructions and the results are the same; everything is alike, notwithstanding the difference of the machines which were at the disposal of the initiating priests of antiquity, of the period of time which they employed in the preparation of the neophyte, and of that which was necessary for the study of those sciences to whose nomenclature alone the masonic initiation is limited."

Some writers trace the birth of Masonry to the tower of Babel, and found it on the legend contained in the degrees of Patriarch Noachite and the Royal Arch.

Grandidier and some others assert that it originated at the building of the cathedral of Strasburg, which was commenced by Bishop Wernher in the year 1015, and finished in 1275. Two years afterward, in 1277, Erwin von Steinbach began the spire, which was finished in 1439, with an elevation of 436 feet. It is pretended that all the confraternities of German masons, which were subsequently formed, owed their institution to that of Strasburg.

Preston, Anderson and Lawrie have written discursive works on Masonry, for which we owe them a debt of gratitude, although a great many masons differ with them in opinion concerning the introduction of the institution into England, and cannot believe that St.

Hosted by Google

Alban was the first Grand Master of the order in that kingdom in 289, in the modern meaning of the office, nor St. Augustine the Second, in 557. It is suggested that it is impossible to place these saints at the head of the freemasons, since their doctrines were in direct opposition to the theosophy of the Egyptians and the Persians, of Zoroaster and Mithras, from which we are compelled to believe that Masonry took its origin, being modified by Moses and confirmed by the teachings of our Divine Master Jesus Christ.

Some English authors have traced the origin of Masonry to the building of St. Paul's Church in London. But these persons have written only the history of certain corporations, composed of operative masons, who were engaged in building churches, castles, and other edifices. They have not inquired whether the name of the order was not rather an allegory, borrowed by an ancient secret society, devoted to the cultivation of mysteries and occult sciences, as well as architecture. They imagine that Masonry was originally composed of associations similar to those of the carpenters, the stonecutters and the tailors, who were accustomed to receive with mystic ceremonies those of their apprentices who had completed their term of service as such. And they have been led to this opinion by the fact that many of these corporations had emblems which bore the character and appearance of those of the freemasons, as appears, among other things, from a seal described among those of the middle ages, which bears internal evidence of dating in the fourteenth century, and which presents the device of several masonic implements, with the following legend: "*S. Artis Muratorum Pœtrajolorum.*"

These associations passed through many reverses, under different governments, on account of their secret ceremonies. They were persecuted by the Roman church, because their mysteries and initiations were an imitation of baptism, of the consecration of priests, and of the history of Jesus. The conformity of the mysteries and ceremonies of the masonic order to the modern mysteries and ceremonies of the church of Rome, has caused the same persecution, and this latter body is hence constantly engaged in spreading the belief that if the freemasons recommend the practice of any virtues to their adepts, they only make use of this as a means of undermining the foundations of the Catholic religion by the celebration of Christian mysteries and ceremonies, and that thus they introduce into their society a spirit of indifference for the most sacred mysteries and doctrines of the church of Rome, attempting thereby to inculcate the religion of nature under the form of that of Jesus Christ.

It seems to us that all these conjectures, and the systems which are founded on them, are only calculated to withdraw us from the truth, since the writers who have formed them have not investigated the history of Masonry in its degrees, its mysteries and its rites, nor looked for their origin in the Egyptian and Mosaic Mysteries, in the

Hosted by Google

Bible, from Christ, in the New Testament, the different Christian sects of philosophers, the Crusaders, the Knights Templar, and others who were innovators or protectors of that order. These principles alone will guide us amidst the darkness of antiquity and the labyrinth of writings which have appeared since the first ages of Christianity to the present day.

All historians, ancient and modern, are of the opinion that Egypt was once the cradle of the arts and sciences, and, as the learned Dupuis has demonstrated, that contemporary nations thence derived their religious and political opinions. As a tree old as the world itself, Egypt has raised her majestic head from out of the chaos of eternity, and enriched all parts of the earth with her fruit;* she has extended her roots to posterity, under different forms, apparently changed and heterogeneous, but ever constant in essence, and sent down, even to our own days, her religion, her morals, and her sciences.

The magi of Persia, the Greek philosophers, the Jewish priests, or the twelve patriarchs who preceded Moses, during the captivity in Egypt, all learned from the Egyptian priests their doctrines, their Mysteries, and their science, with the art of governing the people in accordance with their moral dispositions, their civilization, and the nature of their climate.

These Mysteries and these sciences were carefully guarded and taught by the priests, who were exclusively intrusted with their control; and, to prevent men without character, firmness of purpose or intelligence from being admitted to them, they established a law that all initiates should be subjected to the trials of the four elements—trials so severe that the fact of their existence would be incredible to us, did we not find detailed descriptions of them in many ancient and modern writers. These trials were intended to secure an assurance of the courage, morality and intelligence of the neophyte, and to repel slaves and the dregs of the people; whence, Horace has said,

"Odi profanum vulgus et arceo."

We preserve in the masonic trials of initiation† at the present day the ancient names of the voyages to which the candidate was subjected at his initiation in the Mysteries; and we also preserve the Egyptian inscription, which is read on the sarcophagus of Hiram, in the vault at the admission into the sublime degree of Knight of Kadosh: "Whoever has made these voyages alone, and without

* We find a conformity to the Egyptian religion in America, and particularly in Mexico. See *Cardi, Lett. Americ.* t. i. p. 490.

† Rhigellini here alludes to the initiations in the French and Scotch rites. The York rite, in the ceremonial simplicity to which Anglo-Saxon taste has reduced it, has not so completely preserved the resemblance to the ancient ceremonies.—[EDITOR.

Hosted by Google

fear, will be purified by fire, by water, and by air, and having overcome the dread of death, and having his soul prepared to receive the light, will be permitted to issue from the bosom of the earth, and be admitted to the revelation of the great Mysteries."

The priests of Heliopolis, when they sacrificed to the sun, were obliged to lay aside their rings and ornaments of gold, or of any other metal, and they sealed the victim with a seal which bore an allusion to their rites of initiation. The law punished him with death who should dare to immolate a victim that had not been marked with the sacerdotal seal. This seal represented a man on his knees, his hands tied behind his back, and the point of a sword at his throat, to indicate the punishment that would be inflicted on any one who should reveal the mysteries of initiation.

It will be observed that the initiate was naked, and wore only an apron in front. He was naked, to teach him that he should, in perfect frankness, permit his most secret thoughts to be unvailed. He was deprived of all profane ornaments, as well as of every metal, to remind him, by this deprivation, that his new condition demanded of him the practice of virtue, and that gold and other precious things were almost always the instruments of human corruption, as iron was of human revenge. We will not here descend to any minute details of the masonic initiation, as every brother will readily recognize their type in these ceremonies. But let us hope that after these considerations it will become evident that the object of our meetings is something more than the enjoyment of sumptuous banquets, and that they are intended to promote an elevated and useful moral and theosophic purpose.

The neophyte, after having surmounted the first obstacles—after having descended into the mysterious well,* and passed through the sacred vault—was still permitted, if he chose, to retrace his steps; but this was no longer the case after he had passed the gate defended by the three guards. These guards were armed priests, wearing helmets, which represented the heads of animals, symbolic of the mysteries which they were then celebrating.† The helmet was in the form of the head of a cock or a serpent, if the Mysteries were those of Osiris or the sun; of an ox, if the Mysteries were those of Apis, and of a dog,‡ if they were those of Anubis.

The neophyte, having passed this gate, could no longer return. If firmness now failed him in the trials which he was to undergo, he

* Some of these wells yet exist among the ancient edifices of the Thebaid, and are occupied by the Coptic priests. See *The Voyages of Paul Lucas.* One of them was completely represented in the model of the pyramid discovered by Belzoni, and which was exhibited at London in 1820.

† We cannot otherwise explain the heads with which the four Evangelists are decorated on the ceiling of the gallery of Florence, and which were painted by Angelico de Fiessole.

‡ It was in allusion to this representation that the Greeks caused their hell to be guarded by the three-headed dog Cerberus.

Hosted by Google

spent the remainder of his life in apartments attached to the temple, where, however, he could yet, by zealous efforts, arrive at the rank of a subaltern officer.

In the masonic initiation, which is a faithful imitation of the Egyptian, there is a period of time when the alternative is offered to the candidate of withdrawing, or of going forward.

Every man could present himself for the Egyptian initiation, but all were not admitted without distinction, a regulation which was subsequently adopted by the Greeks, the primitive Christians, and the masons.. But, owing to sacerdotal corruption, exceptions to this rule were at times allowed.

We learn that Nero, in his voyage to Greece, visited the temple of Eleusis, and expressed a desire to participate in the Mysteries; but the voice of the herald forbade him to enter; he respected the command, and retired. This same Nero, afterward passing by Delphos, wished to interrogate the oracle. The pythoness loaded him with reproaches, and classed him as a matricide with Alcmæon and Orestes. Nero was so enraged at this that, having determined to put an end to the oracle, he caused several men to be slain, and their blood shed at the mouth of the cave, after which he ordered it to be closed.

Constantine, who sought every means of quieting his remorse of conscience, demanded initiation at Eleusis, but could not obtain it. Was this one of the causes of the persecution which he waged against the ancient worshipers of Jupiter and Serapis?

The hierophant in the Egyptian Mysteries represented the Creator; he wore across his breast a plate, on which these words were engraved—TRUTH, WISDOM, SCIENCE; his vest was of embroidered purple; a diadem of brilliant stones, which formed characters explaining the power of God, adorned his forehead, and in the performance of the ceremonies he was clothed in a garment of white linen, fastened by a girdle of various colors.

When an initiate was admitted to the greater Mysteries, he became a priest, and then all deceptions ceased. The instructions consisted in teaching him the weakness of humanity, the abstruse operations of nature, the course of the stars, and the order of the universe The knowledge of these things necessarily brought the candidate to a recognition of the Grand Architect of the Universe. The illusions of mysterious ceremonies were now at an end; the acolyte was henceforth subjected only to an explanation of certain truths, undoubted and general in their nature, and which were founded on the purest philosophy. A simple altar in a luxuriant garden, and surrounded by majestic trees, was the new temple into which the candidate was introduced. The priests, clothed in plain surplices, and forming a semicircle around the candidate, seemed by their simplicity to put to shame the pompous and illusive ceremonies which they

Hosted by Google

had just employed in his initiation. The neophyte then learned that the priests were compelled to adopt these as a means of establishing an influence over an ignorant people, to whom it was not a sound policy to reveal the truth, and whom it was necessary thus to deceive with illusive ceremonies, with oracles, and with divinations.

In all the rites of Masonry, and especially in Ecossaism and the degrees which are derived from it, the formalities of the Egyptian ceremonial trials have been preserved; the instruction is the same, the result to which they lead is the same, with this difference, that the ancient priests of initiation constituted a part of the government, were, indeed, its very life and soul, and owned large possessions annexed to their temples, where the common people had no right to enter. The priests, by their power and their physical knowledge, could control the character of their candidates, for initiation was the basis of the ancient religions, as it is of that of Masonry.

THE PRESENT AND THE ETERNAL.—If indeed that marvellous microcosm, Man, with all the costly cargo of his faculties and powers, were indeed a rich Argosy, fitted out and freighted only for Shipwreck and Destruction, who amongst us that tolerate the Present only from the Hope of the Future, who that have any aspirings of a high and intellectual nature about them, could be brought to submit to the disgusting mortifications of the voyage? As to the common and the sensual herd, who would be glad, perhaps, under *any* terms, to sweat and groan beneath the load of Life, they would find that the creed of the Materialist would only give a fuller swing to the suicidal energies of a Selfism as unprincipled as unrelenting; a Selfism that would not only make that giftless Gift of Life a boon the most difficult to preserve, but would at the same time render it wholly unworthy of the task and the trouble of its preservation. Knowledge herself, that fairest daughter of Heaven, would be immediately transformed into a changeling of Hell; the brightest reason would be the blackest curse, and weakness more salutary than strength; for the villainy of man would increase with the depravity of his will, and the depravity of his will with every augmentation of his power. The force of intellect imparted to that which was corrupt, would be like the destructive energies communicated by an earthquake to that which is inert; where even things inanimate, as rocks and mountains, seem endowed with a momentary impulse of motion and life, only to overwhelm, to destroy, and to be destroyed. —*Colton.*

Hosted by Google

THE SHADOW OF GOD.

"LUX UMBRA DEI."

BY GILES F. YATES.

PLATO calls "TRUTH the body of God, and LIGHT his *Shadow.*" A sublime conception, truly, suggestive of the most sublime ideas;—how many now rush upon my mind! In the following impromptu I have endeavored to embody a few of them:

Adorning heaven's expanse yon SUN behold!
  We see the shadow of our MAKER there,
Giver of blessings perfect and untold;
  Ingrate the spirit that restraineth prayer.

This mighty shadow sweeps the landscape o'er,
  Cov'ring each hill and dale, river and sea;
Symbol divine of all-pervading power,
  God's omnipresence and immensity.

The everlasting shade of God is cast
  O'er all created mortals, bond and free,
As token of the future, present, past—
  The glorious light of immortality!

His shade is thrown o'er error's darksome ways,
  Dispelling gloom, despair, and mental thrall;
"TRUTH'S *vail transparent,*" shedding lucid rays,
  To cheer, encourage, and enlighten all.

Lo! from above descends this gracious shade,
  To dight with richest beauty all the earth;
With love and mercy every soul pervade,
  Where meek submission dwells, and humble worth.

And may this holy shade, this light divine,
  A loving God to rebel man has given,
Benignant deign, "while time is time," to shine,
  And bless benighted travelers to heaven.

Hosted by Google

SKETCHES FROM A MASON'S NOTE BOOK.

BY J. FLAVIUS ADAMS, M. D.

FAITHFUL UNTO DEATH.

AN INCIDENT OF THE CHOLERA IN KINGSTON, JAMAICA.

PREVIOUS to the appearance of the cholera in the beautiful island of Jamaica, not inappropriately called "Queen of the Antilles," the nature of this dreaded and dreadful scourge of nations, and the question as to its contagious or non-contagious character, formed the subject of warm and frequent discussions among all classes of society.

Great triumphs have been achieved over the most dreadful maladies by a proper examination into their primary causes; but the *cholera* seems to have been too much for the skill of even the most eminent physicians.

Nothing could stay the onward march of the pestilence! Every M. D. had his peculiar theory. Many persons signified their determination to live under the Broussais system; others eschewed all manner of phlebotomy, and preferred that of Alibert, or other foreign adepts, making the acquisition of their family physician a *sine qua non* of employment.

We have said that it was the all-engrossing subject. Certain it is, that almost every circle broached its peculiar theory. The old cronies, men and women, married and single, racked their brains, and strained their lungs, in finding and stating arguments in support of their opinions. "As for me, my dear," said one, "I feel quite comfortable on the subject, and don't care three straws about the cholera, especially since Dr. —— has promised to attend me ten times a day, if necessary. The Doctor is a most polite and well-bred gentleman, and has, moreover, studied in France. He is not one that frightens you with a long face and ominous shake of the head, like some physicians. He smells so sweet, too—has always some nice perfume about him; and I have got him to promise to import some of the same from Paris. In fact, do as you like; as for me, I never was in better spirits in my life, and snap my fingers at the cholera!"

Alas! poor Edith, when she spoke so defiantly, in the flush of health, she little thought that her own days were so soon to be numbered with the dead! If the higher classes expressed themselves generally in this strain, the same opinions were reechoed by the middle and inferior ranks of society. Like the garrison of a

Hosted by Google

fortress protected by supposed impregnable ramparts, the Jamaicans looked abroad from their walls, confident in their strength and pride.

Jamaica was the ark destined to ride triumphantly over the waters of desolation. Reports, ever and anon, would come up from Cuba, of the ravages the disease had made at Havana and other places. They scarcely excited a remark. Like the distant rumbling in the atmosphere during the heat of a summer's day, the news was heard, but passed away unheeded. At last the much-dreaded plague *did* come. It first made its appearance at Port Royal; then in Kingston, during the night of the 27th of March; the following day, the cholera developed itself with great intensity.

We spoke of the beautiful Edith, and we shall speak of her again, and of her brother. There are those residing in Jamaica who will probably recognize the affecting incident. The last of the beings with whom he could claim the tie of relationship was buried. His sister, a beautiful and amiable girl, one of those mild and lovely beings whose souls seem filled with the purest feelings of human nature, and whose affections flow forth toward all animated things, as though they claimed affinity with all living—and to their friends, who have by kind associations become endeared to them, have no bounds, and on whom their love is poured forth in every act—in the thousand little circumstances of life is blended and shown, so that even a cynic would be constrained to acknowledge there is pure, disinterested love in human nature. Such a sister he had that day buried!

The evening before had seen her among the sick and dying, moving like a redeeming spirit amid the horrors of the cholera plague; but ere the morning sun arose she was a corpse in the hands of her brother. He had that night returned from a sea voyage across the Atlantic, ignorant of the pestilence being in the city, and full of the bright anticipations of pleasure in meeting his mother and sister. He entered his home—it seemed deserted; he ascended the stairs—no one came to meet him. He rushed on through the chambers to his sister's apartment, and saw a female form, apparently at the last gasp of life, writhing in agony, and no one near. He staggered forward—it was his sister!—the gentle Edith—she knew him, and he raised her in his arms, and wildly, madly pressed her to his bosom! She smiled a welcome even at the death-throes.

The high hopes of the future which he had entertained for her—his thoughts, which had long teemed vividly with fond dreams of happiness in store for her—were at once blasted. He sank under the stroke, and no longer wished to live. Oh! who can depict the agony of that brother! Who delineate the sending away of the visions of hope, pride and pleasure, which he so ardently nourished "for his angelic one," as he fondly called her? She was the object for which he lived—the vital principle of his existence—his sun and

Hosted by Google

guide. But he was not alone. Alfred M——, his fellow-voyager for many years, had accompanied him to his home—had seen its desolation, and the sad meeting with his dying sister. He had been a sorrowful witness of the death of the lovely, and of the stricken heart of the strong. He did not attempt the fruitless task of consolation—it would have been but mockery; but he prepared for the sad duties of burial.

The fair Edith lay beneath the green turf; the dews of one night had moistened her grave. Edwin, the brother, was stretched on the same bed on which she lay the day before; the plague had fastened on him; he welcomed it as a boon. He rejoiced at the prospect of again joining his beloved sister, but he felt for his companion, and, turning to him, he said: "Leave me, Alfred; do not—oh! do not stay, where it is almost certain death! I conjure thee, by our friendship, by that dearer tie of *brother*, to fly from this spot of pestilence; and do not embitter my last moments with the thought that for me you are exposing yourself to an agonizing—oh! a horrible death!"

Motionless, almost breathless, Alfred stood, while he listened to the words; but when he perceived that Edwin paused for his farewell, a smile lit up his countenance—a smile of sorrow, but of fixed resolve. Grasping the hand of his friend in a peculiar manner, he replied: "Edwin, my friend, my *brother mason*, you remember the first voyage we sailed together from Kingston to London—it is many years since? Extreme danger threatened us; nought appeared to save; all were washed from the wreck; none were with us but God. In His sight, on the bosom of the wide ocean, we clasped hands, and pledged ourselves devotedly to each other. We swore to be *brothers*—to be united till death. We escaped; since then we have struggled against adversity; we have fought on the same battle-ground during martial law. We have again been on the deck of the storm-driven ship, when the sky was black above, and the sea lashed to foam beneath us. When oppressed, vilified, persecuted and condemned by men, we have been true to each other—our hearts firmly linked—our love surpassing that of women. And now, at the last scene, on this melancholy occasion, when I have witnessed your affections, and life and its torments are about closing on you, you bid me leave you! You are the only one for whom I have cared for years; you are my only friend, and do you think I would forsake you now! No, never! Let it be certain death—it is my wish; we will go together; we will not separate; we are one—united by the *five points of brotherly love and affection*—better death with thee than life without thee!"

Edwin and Alfred, the two worthy masons, were found lying on one bed, fast locked in the embrace of death! Faithful to the last, unlike many others, the two friends were not separated by the cholera plague.

Hosted by Google

THE GRAND LODGE OF KENTUCKY.*

CLINTON, MISSISSIPPI, May 3, 1858.

EDITOR OF AMERICAN QUARTERLY REVIEW:

DEAR SIR AND BROTHER:—It is with much reluctance that I venture to trespass on your valuable time, by presenting a few remarks for consideration, which are elicited by an article in the April number of the REVIEW, under the head of "The Grand Lodge of Kentucky." I assure you that it is far from my intention or desire to engage in, much less to invite discussion on the merits of any question, as such may be foreign to the purpose for which the REVIEW was designed. But the tenor of your remarks in that article, if acquiesced in, would have great weight in the decision of a question at this time pending in the Grand Lodge of Mississippi, as they would be presented and used in support of one side of the question. At the last Grand Annual Communication of that Grand Lodge, the principle, or, rather, the regulation to which you allude, was referred to a committee to report on at the next communication, and, from the known sentiments of the members, counter reports are anticipated. As a member of that committee, I feel it incumbent on me to endeavor to counteract any undue influence which might arise from your remarks, which, I beg to be pardoned for presuming to think, were elicited by a misconception of the case under review, a plain statement of which is here submitted more in detail, and which I venture, under your correction, to pronounce a correct one; from which it seems to be made apparent to all discriminating minds, that there is no affinity between the case contemplated by the regulation of the Grand Lodge and the one submitted to the decision of Grand Master Wise and the Grand Lodge of Kentucky, that they are not analagous, and, therefore, the decisions are not to be understood as sustaining, in any manner, the doctrine advocated by yourself and others, which I understand to be as follows: "That, in the absence of any regulation of the Grand Lodge on the subject, the power to restore an expelled mason to *membership in the lodge,* even against the consent of the lodge, by *abrogating the sentence* of the lodge, belongs to, and is vested in the Grand Lodge."

As your article will be read by many who may be called on to decide on the merits of this question, it is desirable that this version of the case should also be placed before them, by which it may be

* Although determined never to permit the pages of the QUARTERLY to become the medium of unprofitable controversy, yet, as we are at all times desirous of giving every one whom we have, even by implication, attacked, an opportunity of reply and defence, we readily publish the article of Bro. Gray. Besides, we are well pleased that the principle of restoration should be continually "kept before the people." The more that is said of it, the more it will be thought of, and the true doctrine will at length, we trust, be universally adopted.—[ED. QUARTERLY.

Hosted by Google

perceived that there is no conflict between the regulation of the Grand Lodge and the decision of the Grand Master; and, while all three of his decisions should meet a hearty approval, as based on the true principles and the usages of the order, our committee expect to be able to sustain the regulation of our Grand Lodge, which is similar to that of Kentucky, and to show that the adoption of the regulation was not an act curtailing the powers or rights of the Grand Lodge, but merely explaining and reasserting a right possessed by the lodge, not only constitutionally, but inherently. But to your remarks:

You say: "Bro. Howe had been expelled by Excelsior Lodge, No. 258. From this sentence he had appealed, and on this appeal the Grand Lodge, in 1856, had restored him to the rights and privileges of Masonry, and had ordered Excelsior Lodge to give him a new trial. This order was obeyed, and in the new trial Howe was acquitted of the charges preferred against him. But the Master of the lodge still refusing, notwithstanding the acquittal, to restore him to membership, Howe appealed to the Grand Master," &c.

I heartily agree with you in your remarks on this action, down to the word "confirmed," in twenty-eighth line. But we do not alike understand the action of the Grand Lodge. You say: "The Grand Lodge *restored* him to the rights and benefits of *Masonry*, and ordered the lodge to give him a new trial," &c. It is now generally conceded, and to which the weight of your authority is added, that the power to expel from the rights and benefits of *Masonry* resides in the Grand Lodge; that the subordinate lodge tries and passes sentence, and the Grand Lodge expels by confirming said sentence, or, by *not* approving, annuls it. As the effect of this last action of the Grand Lodge on the membership of the brother is the point on which we differ, no further allusion will be made to it, lest it might be construed by some as an attempt to elicit discussion. In this case, however, the sentence was not confirmed; therefore he was not deprived of the rights and privileges of *Masonry*; consequently there could be no restoration; the Grand Lodge, then, did not, could not *restore* him; but, as I understand it, did not approve the sentence, and remanded the case to the lodge for a rehearing or new trial, thereby placing it again under the immediate control of the subordinate lodge, to be acted on *de novo;* and the subordinate lodge, by its action in the new trial, annulled its former proceedings, and by its verdict of acquittal, the effect of which being precisely the same as if it had been so rendered on the first trial, left Bro. Howe in the same position that he occupied when the charges were made, because acquittal was the result of the investigation of the charges, and every member of the lodge was bound to abide by it, the Master especially so, by the fifth charge in the ceremony of installation. It is, therefore, apparent that it was not the action of the Grand

Hosted by Google

Lodge, but of the subordinate lodge itself, while the case was under its control, which changed the attitude in which Bro. Howe would have been placed by the regulation, in relation to the subordinate lodge, if the sentence had been merely abrogated, without a new trial. You say: "But all this controversy throws light upon another point." The point alluded to, I presume, is the regulation of the Grand Lodge, but it is shown above that it has no connection whatever with the case in point; and if the Master or the committee based their action on that regulation, it is evidence of their misapprehension of the case, and their action does not affect the propriety of either the decision or the regulation. You say, also, that "The case of Howe was a practical illustration of the evils flowing from such a regulation, and its worse than absurdity was at once evident to the Grand Master." A case cannot illustrate a principle with which it has no affinity, and if "its worse than absurdity" was at all perceived by the Grand Master, he must have peered beyond the precincts of the rule on which his decision seems to have been based, as to my mind it is evident that he took the same plain view of the matter as that expressed above, and on it no other decision could with propriety have been made. Your last remark on that subject is as follows: "It is the principle for which we have for years been contending, and it is now practically affirmed by the Grand Lodge of Kentucky, notwithstanding its opposing regulation." This must also fail in its application, if it is admitted that the above is a fair and correct statement of the case under your review, from which it is clearly apparent that the regulation of the Grand Lodge is in no wise adapted to the case, and your remarks appear not to be pertinent to the only view of the subject which presents itself to my mind as the correct one.

Very respectfully and fraternally

Yours, &c.,

GEO. H. GRAY, Sr.

A. G. Mackey, M. D.,
Editor of American Quarterly Review.

Coercion.—Among the imperative requisites of a candidate for Freemasonry, is one that he should come of his free will and accord. Masons cannot, therefore, be too cautious how they act or speak before uninitiated persons who have expressed any desire of entering the order, lest this perfect freedom of their will be infringed. Coercion is entirely out of the question. Mercenary or interested motives should be strenuously discouraged, and no other inducement used than that silent persuasion which arises from a candid exposition of the beauties and moral excellences of our institution.—Lexicon.

Hosted by Google

FOREIGN CORRESPONDENCE.

FRANCE.

It has been often said that Masonry accommodates itself to the laws and customs of the country in which it is placed. That such was its original intention is clear from the charge given us on admission, "that we are to be peaceful and quiet citizens, not countenancing disloyalty or rebellion, but patiently submitting to the awards of duly-constituted authority;" and we are glad to see the following proof that our French brethren, however they may wander in the fanciful regions of the higher degrees they invent with such profuse liberality, stand firmly on the universally-recognized doctrines of symbolical or craft Masonry; in evidence of which we extract from the Paris *Freemason* a portion of the remarks addressed to the Emperor on the occasion of the late attempt upon his life:

"Masonry, the image of peace and wisdom upon earth, unites all sects, without regard to religion—all opinions, all people, without regard to politics. She has ever, and with reason, remained faithful to her great and eternal principles, respect for the laws, and devotion to the prince governing the country where she finds an asylum. Thus, on the 26th of January, 1858, we find her, in common with the nation, elevating her immortal and sacred standard before the world, saying:—Sire: A hideous attempt has awakened every heart; but the Great Architect of the Universe has clearly made manifest His designs. He covered your Majesty with an impenetrable shield, and the danger that encompassed you touched you not. Glory and thanks to the Supreme Architect, that perverse souls have not been allowed to pass to the accomplishment of their designs over the ruins of the world's peace. Sire, Masonry needs not these criminal attempts to prove her devotion, but she feels that the present occasion calls for a renewed expression of her sentiments. May they also prove acceptable to your august companion, worthy to be the wife and mother of an Emperor; her heart was naturally prepared for the great trial. Let French Masonry be permitted, Sire, to unite in a single sentiment—the Emperor, the Empress, and the Imperial Prince."

On the 21st of April, the Persian Ambassador presented to the *Bonaparte Lodge* an arm-chair and table of Persian manufacture. It was also announced that the King of Denmark was about to confer on the Master of that lodge, Bro. Lezeret, a civil decoration.

In order to fully comprehend the duties imposed by Masonry, we must first define it; we must tell what it is.

What, then, is Masonry?

We reply, it is much; it is of the utmost importance, or it is nothing at all.

Hosted by Google

It is nothing to the vulgar man or the wicked. It is much to the sensible and virtuous man. It is nothing, any more than colors to the blind, music to the deaf, poetry and fine arts to brutes, to the ambitious, the avaricious, the egotistical, the untrue. It is much to the sensible, sincere and generous man, who knows the ills of humanity, and would remedy them.

She is neither a *plot*, a *faction*, nor a *party;* she serves the ambition, the cunning or the cruelty of no one.

She is order and truth in all things; she is the hatred of vice, the love of virtue; she is a living voice, saying: "*Do not unto others that which you would not that others should do unto you;*" on the contrary, "*Do as you would be done by.*" She is the calm amid the tempest, a light-house in shipwreck, consolation in misfortune, the antidote against every kind of tyranny, fanaticism and lies. In a word, she is the true bond of nations, the preserver of that moral balance the wicked would destroy. Thus she is everything to those who understand her, nothing to those whose souls are dead, or, rather, she is the mirror in which they dare not look.

What was she, in ancient times, for *Tiberius*, for *Caligula*, for *Nero?* Just what she is now for those who resemble them.

Some one has said that Masonry was a *religion.* That is true, if we may apply the name to an institution that leaves no doubt after it, that opens no door to argument on her principles and precepts. It is the clearest, the simplest of all religions—that which has the nearest affinity to the good sense with which Heaven has endowed us, and on this account it is not to be confounded with the others. Read and judge. All religions take charge of man at his birth, and keep him in charge till he dies. Masonry, on the contrary, only accepts a man when he has arrived at mature age, and when his intelligence enables him to appreciate the value of things. A given ceremony makes an infant a portion of a given church, as, for example, *circumcision* or *baptism* make him a *Jew* or a *Christian* before he is in any way capable of understanding the prescribed *dogmas* of those sects. The *baptism* of Masonry is *science* and *virtue*—the initiate hears and understands what is said to him; the lamp of reason is placed in his own hands. By the aid of *science* he is taught everything that God has designed man should know to distinguish good from evil, the true from the false, liberty from license, courage from cowardice, honesty from fraud, generosity from cruel egotism.

By *virtue* he learns to subdue the obstacles arising from ignorance and dishonesty. It is the baptism of honor and knowledge; it is initiation in the dignity, the grandeur of humanity; certainly no religion can lead us nearer the Deity.

Men are so curiously organized that nearly every one believes his neighbor's *religion* to be *false.* Yet no man, except through ignorance or folly, can make the same accusation against Masonry, for

Hosted by Google

she is the touch-stone of all truth, as every one who knows her must be convinced. Religions, whether true or false, are protected by sovereigns and sustained by the treasure of the people. Masonry depends upon herself, and upon God who created light. Religions lead their chiefs to *power*, to *opulence* and to *greatness*. Masonry confers neither greatness, riches or power; it is the only priesthood that *costs the people nothing;* it is the only army that makes war at its own expense, hence it may be justly called *the army of the good against the bad, of the brave and true against the cowardly and perfidious.* Such soldiers look not for their reward at the hands of men; they find it in the consciousness of well-doing, which is, after all, true happiness.

In conclusion, we repeat these words, becoming daily of greater truth, "*Teach and propagate true Masonry, and you will have rendered the world a greater service than all its legislators.*—UNIVERS MACONNIQUE.

PARIS.—All the members of the Persian Ambassy are now among the number of free and accepted masons. We have no doubt that the mallet, which the members of lodge Sincère Amitié are about to present to Bro. Ferruck-Kahn, will soon be heard in Sheban, to call new workmen to the temple, and to bring order out of chaos in that country. Ferruck-Kahn, Zumon-Kahn, Mirra Ali Nagni and Mirza Resa, have all now been raised to the degree M. Masan. The other officers, ten in number, had been raised a few weeks sooner. They are all intelligent and refined gentlemen. They have long been called the Frenchmen of the East, on account of their polished and highly cultivated manners.

ELBERFELD.

A sad calamity has befallen the craft of that city. Their noble temple, occupied as a lodge-room by the St. John's Lodge, "Herman of the Mountain Land," and by the lodge "Adolphe of Elver-Felde," of the Leonish rite, was laid in ashes on the second day of January. Mournfully have the brethren gathered around the ruins, where, for forty years, the noble spirits of Masonry had been wont to assemble to sew the seeds of fraternal love and good-will to all mankind.

HANOVER.

The lodge of "The Black Bear," which has now reached its eighty-fourth year, resolved at last to follow the example of the surrounding lodges, and to let the sisters partake of the mental and social enjoyments of the masonic circle. The 31st of January last had been set apart to hold a "Sister Lodge," which is, by the way, composed of brethren and sisters.

R. W. Bro. Krüger instructed the brethren and sisters in the ritual peculiar to such lodges, and it was pronounced by all exceedingly beautiful. The number five was the basework of the whole.

Hosted by Google

SELECTIONS

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

BY JOHN L. LEWIS, JR., GRAND MASTER

If the events of the past year in our masonic history have not presented any new or striking features, they have at least added largely to our experience. And it is the practical every-day workings of the great system upon which our institution is founded, that demonstrate its Wisdom, establish its Strength, and develop its Beauty. To wrestle with giant evils, and to achieve conquests for virtue, may become the *hero;* it is the practice of the daily duties of life that reveal the character of the man. A mighty monarch turned a river from its course and overthrew a city, and his name lives in the world's history; while the humble disciple, who has pressed the cup of cold water to the parched and fevered lip, is unnoted and unknown. It will be for the day of the great revelation of souls to make known to us which best deserves the sparkling coronal of reward. If, then, we have been permitted to share in these duties, and the consciousness of their faithful performance has carried with it a recompense to our own hearts and consciences, we ought to be, we are devoutly thankful to the Almighty Giver of good, who has assigned to us such a position in our life-enterprise. The sentinel on his lonely outpost holds a station as responsible as the general who commands the army. If this simple and obvious truth were more frequently visible to our perception, life, while it would be none the less a warfare, would be a warfare against a common enemy, and not a struggle within the camp for the decorations of mere honor.

* * * * * * * *

It has already been said that the events of the past year have enlarged our experience, and to me this truth is most evident. The first year of my duties as Grand Master was a year of probation, in which the sphere of duty and responsibility was but opened before me. The past year has afforded me a new and wider field of vision; and if it has stripped the possession of official rank and power of much that was alluring to the fancy, and made it little to be coveted as a post of ease, it has also given me a deeper insight into the true condition of the fraternity and of the lodges in the jurisdiction. Outwardly it presents a fair and flattering picture. The multiplication of lodges, and the increase of votaries at our masonic altars, are indications of a continued and unalloyed prosperity. The peculiar and self-imposed labors of the craft have gone successfully onward in the accomplishment of the objects of our institution. Our

Hosted by Google

stock of knowledge has been increased; our views of moral duty quickened by the instructions of the lodge-room; charity has been dispensed with a prudent but liberal hand, and the enjoyments of friendship and brotherly love have been more widely extended.

* * * * * * * *

Much embarrassment might be prevented, and the peace and harmony of lodges secured, by more frequent resort to the action of District Deputy Grand Masters. From their agency I have derived much valuable assistance, and I here avail myself of the opportunity to tender my grateful acknowledgments to these brethren for their aid and information repeatedly furnished me on matters transpiring within their districts. In so doing, the mournful thought presents itself, that to one of their number the voice of either praise or censure from human lips comes no more. The R. W. PHILEMON LYON, of Utica, D. D. G. M. of the Ninth District, is numbered with the dead of the past year, and he lives only in the memory of his sorrowing and stricken brethren. He was a true-hearted mason, a courteous gentleman, a respected citizen, a faithful friend. The Grand Lodge will not fail to do fitting honor to his memory and services.

It has ever been the practice of our fraternity thus to honor its departed ones. Their virtues and deeds are a part of our common inheritance. The fraternal ties which bound them to us may be sundered at the tomb, but we know and feel that the immortal part, that which constitutes the man, is a living soul, and is not crushed by the clods of the earth. It was but fitting, then, that when monuments were to be reared to remind a grateful people of the services of the gallant WAYNE, and that the ashes of the no less gallant WORTH were to be honored with a fitting mausoleum in our great metropolis, that the rites of Masonry were invoked, and that the corner-stones should be laid with fitting solemnity. The aid of this Grand Lodge was brought in requisition, and, being unable to attend in person, the discharge of that duty was delegated to R. W. Bro. MACOY, Deputy Grand Master; and I need not say that in the hands of that experienced and skillful craftsman it was done in ample form. In the beauty of summer, on the 16th of July last, at Stony Point, in the midst of the verdant hills of the Hudson, in the presence of a large concourse of citizens, and near the scene of his proudest renown, were the masonic honors to the memory of the brave and fearless WAYNE rendered. In the chill breath of autumn, on the 25th of November last, in the heart of this great city, and before one of its mighty throngs, were the white gloves and apron of the mason seen, paying the tribute of patriotism and fraternal affection to the military achievements and skill of our departed chivalrous Brother WORTH. Fitting words were spoken, becoming fitting deeds, and, as the night looked down upon the dissolving pageant, many a

Hosted by Google

heart breathed its fresh blessings upon our mystic band, which enrolled in its ranks such patriots and heroes. I know not that General WAYNE was a mason, beyond a received tradition that such were all the generals of the Revolution; but his was a spirit which Masonry delights to, and might justly honor.

The past season has been fruitful of these occasions of ceremony, and it seems to be conceded in the public mind that to our fraternity appropriately and justly attaches the duty of their performance. On the fourth day of July last, the corner-stone of the new and beautiful Court House at Canandaigua was laid by me, assisted by brethren from the cities of Rochester and Auburn, and the villages in the surrounding counties. The day and the scene were alike auspicious, and in the multitude was a large assemblage of the fairer part of creation, who are ever our steadfast friends; for woman appreciates the fact that the toils and sacrifices of the mason are for her; that for her protection and benefit are the mystic labors and nightly vigils held. It was a glorious display, not only of numerical but moral strength, and it has left its lasting impress. This village was the theatre of the opening scene in that tragic drama, which desolated our altars in the west; and yet, before the generation which saw the outburst of the tempest had passed away, the institution which was deemed to have been crushed and exterminated was there performing a great public duty, in more than its pristine vigor. If there was gratulation and triumph amongst those with snowy locks, that the dreary midnight of persecution had been followed by the dawn of a glorious morning, who can charge it as blameable, while we of a later generation felt a fresher zeal, and were inspired with deeper gratitude at the hallowed change? Foremost of the names upon the roll deposited in the corner-stone was that of the venerable, and generous, and noble-hearted R. W. and Hon. JOHN GREIG, a Past Senior Grand Warden of this Grand Lodge, who, though unable, by the infirmities of age, to partake in the services, yet came from his bed-chamber for a brief space, to show that the best wishes of his heart were with his brethren. He has since gone to his reward; and it will long be remembered that his last appearance on a public occasion in the village, to which he had been an ornament and a benefactor, was to avow himself, in age as in youth, a Free and Accepted Mason.

* * * * * * * *

It is not an unnatural transition to pass from this topic to another not less important, and in which we all have a deep interest—that of work and lectures. The uninitiated can scarcely comprehend why masons make this such a prominent feature in their discussions and deliberations. "What matters it," is their language, "as to the precise forms by which you are inducted and bound to your fraternity, if you are but able to recognize each other, and practice the

Hosted by Google

duties of Brotherly Love, Relief and Truth, which you claim to be your leading objects?" "What matters it," is our reply, "whether the current coin of the republic have the stamp of the mint, or only the indentations of the smith's forging hammer, if it but be precious metal of a determinate value?" It *is* the stamp of the mint, brethren, and the sanctions which the law throws around it, that determines alike the value of the true coin, and the worth of the true mason. Were ours a system of mere forms and ceremonies, designed to impress the imagination of the neophyte, and to beguile the leisure of an idle hour, it would matter little; had it been such, the honored names in our own land who have mingled in our labors, would never have turned aside from their high and ennobling duties and pursuits to become craftsmen. It is because a comprehensive system of moral truths, as pointed in application as they are beautiful in conception, lie concealed behind these external forms, just as the pearl lies hidden in the rough shell of the oyster. Interesting and quaint as these ceremonies are, they lay hold upon the imagination, and, having fastened there, the seed of the moral truth is left to germinate. This forms the life-study of the mason, and happy is he who has apprehended them. We "do not count" ourselves "to have fully apprehended;" but as Entered Apprentices we commenced our journey eastward, and the full blaze of that perfect light which we seek will only flash upon us through the open portals of eternity.

* * * * * * * *

Having long urged the necessity and advantages of unity of purpose and harmony of action, in order to carry out the great designs of the masonic institution in this broad jurisdiction, and having so often and so fully, both in public and private, presented the considerations which make its accomplishment desirable, it is unnecessary now to review them. Upon the points involved, honest differences of opinion exist, and it is our imperative duty so to reconcile them that our honor may remain untarnished, and our pledges unbroken. Concessions should be made and met in a liberal and fraternal spirit; and, while we preserve inviolate our fundamental law, and suffer no profane hand rudely to touch the ark of our principles, let us not forget that in matters of mere expediency it is not mere majorities, but reason that should govern. Influenced and swayed by such motives of action—coming to their consideration with a calm and tempered spirit, and conducting the discussion of them by reliance upon the judgment, and not upon appeals to the passions—the result will be such as to reflect credit upon this Grand Lodge, and advance the harmony of the brethren under its government.

But if harsh and angry thoughts should find a voice, and insinuation and epithet be permitted to spring from the lips—if distrust and jealousy and the language of faction shall be indulged—then

Hosted by Google

will hateful breathings of alienation, rebellion and disunion be heard, with the fierce mutterings of a coming storm, which shall not only desolate but destroy, and we who have claimed the moral regeneration of a world as our object, be told, in tones of hissing contempt, by the mocking profane who are without our mystic band, "Physician, heal thyself!"

If the taunt and the sarcasm spoken by thoughtless tongues have power to inflict a deadly sting, how much more potent for evil is the power of the press! Our fraternity, while it has found organs of speech such as, in past centuries, were denied to those who uttered deep thoughts by the sign and symbol only, has also witnessed the extraordinary spectacle of its most secret plans and recondite labors being made the topics of discussion from day to day, and from week to week, in public newspapers, as if it were supposed that the machinery of party strife and sectarian bitterness were to be employed to advance or defeat a mere temporary measure, or to affect a personal interest. Of light we are in search, and the true mason basks in the sunshine of knowledge; but it is the light which beams from the east, bringing gladness, and brightness, and beauty in its train, and not that baleful and lurid glow which occasionally shoots up from the dark chambers of the north. If there be an unmingled curse, it is found in the license of publications professing to teach Faith, Hope and Charity, and yet disregarding the silken cords of Faith, quenching the mild torch-light of Hope, and ruthlessly extinguishing the light of life in Charity. It is neither my place or purpose to point out the names and character of such presses, or to designate whether it be the secular or the masonic press to which I refer; for it is to point out the evil, and not to proscribe the individual, or muzzle a genuine freedom and independence of feeling or expression, that I allude to it. While thus referring to the publications of the day, I should be doing great injustice to the cause of genuine Freemasonry did I not specially and cordially commend to the patronage of the brethren the QUARTERLY MASONIC REVIEW, of this city. Its lofty tone, its pure morals, its comprehensive design, and its high literary excellence, make it an ornament to our jurisdiction and to the masonic fraternity of our continent. Patronage at the hands of this Grand Lodge, in its collective capacity, it neither seeks or expects, but it commends itself to an intelligent fraternity by the permanency and value of its material, and the rich store-house of knowledge which it unfolds to the eager gaze of the zealous student.

* * * * * * * *

I have received a circular from the Grand Lodge of Virginia, which will be laid before you, soliciting the aid of our lodges toward a high and noble object—the purchase of Mount Vernon, and with it that hallowed spot which encircles the tomb of WASHINGTON. No words of mine are needed to quicken the pulses of every heart when

Hosted by Google

the name of that honored and revered brother is echoed within your hearing. It is the one name which never falls heavily upon the ear—the one name which excites a higher and nobler veneration as years roll on. His tomb is the point toward which the pilgrim still wends his way with as fresh a zeal and pious reverence as when our land was young, and the turf bloomed the freshest above that honored sepulchre. If you deem the project feasible, give it your thoughts, your energies, your aid, and let each of us be able to say: "I have a personal interest in the home and tomb of WASHINGTON!" The R. W. JOHN DOVE, Grand Secretary of that Grand Lodge, has also transmitted to me a circular, calling the attention of this body to the subject of the Universal Masonic Congress, held at Paris, by which distinguished body he was created one of the permanent Commission of five. The transactions of that Congress, and a view of their important bearings upon the interests of the fraternity throughout the world, have already been reported from the Committee on Foreign Correspondence, and published in our transactions. Our expressed approbation of the principles, objects and movements of this important assemblage is desired, and I respectfully invite your attention to it. And now, after expressing my cordial thanks to my associate Grand officers for their cordial and diligent coöperation on all occasions, with what more ennobling topic and more expanded views of our great fraternity could this protracted address be closed than that which has in view the universality of Masonry? How do the common objects of thought and ordinary measures of legislation shrink into insignificance before it! The latter are things of time and sense; this reaches forward toward that eternity of which it is a type—that period of millenial happiness when the whole earth shall be brightened and beautified by the rays which beam from the constellations of Brotherly Love, Relief and Truth, and to that still more distant period when the visible "heavens shall be rolled together as a scroll," and our period of labor here be exchanged for one of endless refreshment in the glorious presence of the Grand Master of all worlds.

ARITHMETIC.—That science which is engaged in considering the properties and powers of numbers, and which, from its manifest necessity in all the operations of weighing, numbering and measuring, must have had its origin in the remotest ages of the world. In the lecture of the degree of "Grand Master Architect," the application of this science to Freemasonry is made to consist in its reminding the mason that he is continually to *add* to his knowledge, never to *subtract* anything from the character of his neighbor, to *multiply* his benevolence to his fellow-creatures, and to *divide* his means with a suffering brother.—LEXICON.

Hosted by Google

THE EMBLEMS OF THE CRAFT.

FRATERNALLY INSCRIBED TO

R. W. Bro. E. T. Huntingdon, M. D., Deputy Grand Master,

OF PORTAGE CITY, WISCONSIN.

BY ROB MORRIS.

[The idea of introducing, in the rehearsal of an ode, the appropriate signs, &c., conveyed in the emblems, has been often entertained, but here, for the first time, although imperfectly, realized.]

I.

Who wears *the Square* upon his breast,
Does in the eye of God attest,
  And in the face of man,
That all his actions will compare
With the Divine, th' unerring square,
  That squares great Virtue's plan—
That he erects his edifice
By *this design*, and *this*, and *this!*

II.

Who wears *the Level* says that pride
Does not within his soul abide,
  Nor foolish vanity;
That man has but a common doom,
And from the cradle to the tomb,
  A common destiny:
And he erects his edifice
By *this design*, and *this*, and *this!*

Hosted by Google

III.

Who wears *the G*, ah, type divine!
Abhors the atmosphere of sin,
  And trusts in God alone;
His Father, Maker, Friend he knows;
He vows, and pays to God his vows
  Before th' Eternal Throne:
And he erects his edifice
By *this design*, and *this*, and *this!*

IV.

Who wears *the Plumb*, behold how true
His words, his walk! and could we view
  The chambers of his soul,
Each thought enshrined, so pure, so good,
By the stern line of rectitude,
  Points truly to the goal:
And he erects his edifice
By *this design*, and *this*, and *this!*

V.

Thus life and beauty come to view
In *each design* our fathers drew,
  So glorious, so sublime;
Each breathes an odor from the bloom
Of gardens bright beyond the tomb,
  Beyond the flight of time;
And bids us build on *this*, and *this*,
The walls of God's own edifice!

Hosted by Google

GRAND LODGE OF TEXAS.

The Grand Lodge of Texas met at the town of Waco, in January, 1858, and the proceedings, which have been since published, present us with many interesting facts and profitable reflections.

In the address of Bro. Stedman, the Grand Master, at the opening of the communication, we find the following valuable suggestion:

"I am fully of opinion that if District Deputies would visit all their lodges, and lecture upon the duties of Masonry and the necessity of understanding its moral workings, much good would result from such a course, and the standard of the morality of masons would be elevated. There are many old masons who know nothing about the morality of Masonry, or what their duties are, for the reason that they never see nor hear anything talked about in their lodges except the *ritual.* This, in my opinion, is but a small part of Masonry, and steps should now be taken to call the attention of lodges to the morality of Masonry, and to what their duties as good and true masons are, and the nature and extent of their obligations. I have done all in my power, during the past masonic year, to call the attention of the lodges in my district to these subjects, and also to the *literature* and *jurisprudence* of Masonry."

The ritual is undoubtedly not to be neglected, inasmuch as it is the medium through which we convey our lessons of symbolism, and by means of which we separate ourselves from the rest of the world, and obtain the means of mutual recognition. But it is, after all, "the weakest part of Masonry." The ritual alone will no more make a true mason than the manual exercise will make a true soldier. The moral and intellectual teachings of the order—its intention as a great religious institution, occupied in the search after Divine Truth, and, as a necessary adjunct to this search, inculcating, by peculiar methods, the most important lessons of virtue—these, too, should always engage the attention of the masonic scholar, and form a prominent part of his studies. We, unfortunately, know too many masons, who arrogantly assume a high position among the teachers of the order, simply because they can open and close a lodge, or confer a degree, with a strict adherence to, and a ready enunciation of, the exact phraseology of the ritual, and yet who, taken from this beaten track of old routine, are as completely ignorant of the history, the nature and design, and the true symbolism of the order, as if they had never entered within its portals. Such ritualists, for they are nothing more, remind us of some ignorant servitor in a public library, who can readily point out the shelf and

Hosted by Google

spot occupied by every book, and even give a correct quotation of its title-page, and yet who knows no more concerning the intellectual treasures contained within its locked up leaves than the binder who put them together. It is time that such men should be deprived of the laurels which they have assumed, and be told that something more than a mere knowledge of the words of a ritual are necessary to make a "bright" mason or a competent teacher in Masonry. Masonry has its science and its literature, and to these the attention of the masonic student should be directed. The ritual is its alphabet. A knowledge of it is, therefore, it is true, necessary to a full comprehension of its language; but he who has gone no further than the alphabet, however competent he may be to instruct others in the same rudiments, can hardly discharge the duty of a teacher of the science.

A singular report was made by the Committee on Grievances. A brother who had been made in Boston Lodge, No. 69, having demited, and removed to the jurisdiction of Denton Lodge, No. 201, presented himself as a visitor to said lodge, and upon his examination, the lodge not being satisfied that he was a mason, refused to admit him. He then presented his demit, and claimed admission on that instrument, as a sufficient proof of his masonic standing. This was rejected by the lodge, as the visitor was unable to work his way. Whereupon he preferred a complaint to the Grand Lodge, and on that complaint the Committee on Grievances made the following report, which was adopted:

"That Charles A. Pierce is a mason, your committee, from the evidence before them, cannot doubt; and if Denton Lodge, No. 201, can identify the petitioner as the individual to whom the demit from Boston Lodge, No. 69, was granted, they should recognize him as a mason, and treat him as such; but your committee are free to express the opinion that a demit, in the hands of an individual who cannot pass himself upon an examination, is not sufficient evidence to recognize such an one as a mason. We have certain infallible tests by which we may know each other, and the brother who so far neglects his duty as to be unable to give these, certainly ought not to complain if he should thereby be debarred the privileges of the order."

This rule was very properly applied in the case of Bro. Pierce, and his petition was of course dismissed. It is, however, difficult to understand what the committee mean by saying that if Denton Lodge can identify the petitioner as the individual to whom the demit was granted, he should then be recognized as a mason. We know of no method of obtaining such an identification, except by the avouchment of some member of the lodge which issued the demit, in which case this avouchment, and not the identification, would be sufficient for his recognition, and the demit would then be useless.

Hosted by Google

The general principle, however, laid down in the latter clause of the report is a good one; and this leads us to some reflections on the subject of visiting brethren.

Perhaps there are few annoyances to which lodges are subjected more frequently than the application of visitors for admission, who are incompetent to stand a proper examination. The business of the lodge is in these cases interrupted, the time of the committees wasted, and their patience sorely tried by the awkward and unsuccessful attempts of some ignorant visitor to prove his right to admission. A thorough examination of a skillful mason should not occupy, at the utmost limit, more than fifteen minutes—often not even ten—and yet we have known an examining committee to be occupied for more than half an hour in their task, and then compelled to dismiss the visitor, in consequence of his failure to prove his claim to recognition.

This is an intolerable evil, and one which loudly calls for censure; and it does appear to us remarkable that among the multiplicity of topics which are annually discussed by the Committees on Foreign Correspondence of our Grand Lodges, this important one has never yet been entertained.

We hold that it is not only a breach of courtesy, but a violation of the great rule of right, for any mason to obtrude himself upon a strange lodge and demand an examination, when he fully knows that he is incompetent to stand the ordeal of that examination. Does he pay so poor a compliment to the sagacity of the lodge as to suppose that he can palm his ignorance of Masonry upon them for a sufficiency of knowledge, or does he expect that the committee will be so far forgetful of their obligations as to permit him to enter their portals without the necessary passport? The supposition in either case denotes great ignorance, or great arrogance on his part. He either trusts that the committee will prove ignorant of their duty, or that, in compliment to his dignity and personal importance, they will remit the usual proofs rather than reject him. But if we acquit him of entertaining these opinions, and charitably suppose that he trusts to fortune that his memory may become enlightened and refreshed as he proceeds, and that, after all, by some rare and unexpected chance, he may stand a passable, if not a good examination, then we ask, what right has any man, with this rash and unfounded hope of success, to embarrass the labors of a lodge, and inflict his stupidity upon a committee, with no other expectation than this doubtful chance of passing his examination? A visitor in good standing has a right to demand, after due trial, admission into any lodge. This is admitted. But it is also to be claimed, on the part of the lodge which he desires to visit, that when he challenges a trial he shall be ready with his proofs. To act otherwise is, as it were, a contempt of court, and is deserving of severe censure.

Hosted by Google

It is the duty of every mason to seek and obtain a due knowledge of the institution of which he is a member. If he has never felt sufficient zeal to make himself acquainted with those rudiments of Masonry which are necessary to prove his claims to recognition, then let him keep his carelessness and his ignorance away from his brethren, nor pain them with the one nor embarrass them with the other. It is common to say of an unsuccessful applicant for admission as a visitor, that it is his misfortune that he cannot satisfy the committee. The term is too mild. It is not his misfortune, it is his fault. It is a grievous fault that any mason should have paid so little attention to the instructions he has received, and it is a still more grievous fault that he should disgrace his own lodge, and disturb another, with this exhibition of his ignorance. The mason who would expect or hope to pass an examining committee by means only of the evidence of his masonic character which the possession of a demit or a certificate of membership affords, is too ignorant of our art to merit a greater waste of time than that which the committee might choose to occupy in administering to him a seasonable reprimand for the impertinence of his vain intrusion.

In reply to an inquiry whether inability to sign one's name is good ground to exclude an applicant from the benefits of Masonry, the Committee on Work reported that the election of such a candidate is no violation of the landmarks of the order, but they qualify this opinion by the further remark that

"If the candidate has had a fair opportunity to learn to read and write, and has utterly neglected to do so, we should say that such a sluggish acquiescence in a condition of ignorance is incompatible with the scientific aims of Masonry, and that in balloting on the petition of such an one, this of itself would be a good cause of rejection."

The subject is one that, we confess, is attended with difficulties. Viewing Masonry in its primary condition, as an operative institution, it certainly does not seem that reading and writing would be essential qualifications to admission. But we must remember that Freemasonry never has been at any time wholly operative, but that from its earliest organization a speculative science was always, to a greater or less extent, combined with the operative art. Now, for initiation into any speculative system, it is evident that some education is essential. Without a knowledge of reading and writing in the candidate, the ceremonies of the order, from the very first degree, become eminently absurd. These very ceremonies continually suppose the possession of such mental qualifications; and, although we cannot find any written landmark which positively prescribes them, the tenor of the General Regulations of 1721—which, for instance, require any amendment to them to be submitted to the *perusal* of

Hosted by Google

even the youngest Entered Apprentice—as well as the whole scope and design of our ritual, evidently appear to intimate that a knowledge of reading and writing is to be expected in every candidate.

In 1848, the Grand Lodge of South Carolina declared that "there is no injunction in the ancient constitutions prohibiting the initiation of persons who are unable to read or write," but it wisely added, that "as Speculative Freemasonry is a scientific institution, it would discourage the initiation of such candidates as highly inexpedient."

The present Grand Lodge of England is more explicit in its instructions on this subject, and its constitution requires that the candidate for Masonry "should be a lover of the liberal arts and sciences, and have made some progress in one or other of them," and as an evidence of his possession of, at least, the rudiments of knowledge, he is required "to subscribe his name at full length" to his petition, which is an intimation, as the note to the passage expresses it, that "any individual who cannot write is consequently ineligible to be admitted into the order."

Viewing, therefore, the peculiar obligations of an Entered Apprentice, and the impressive ceremony attached to that degree, as well as the scientific character of the Fellow Craft's initiation, as well as the general object and design of our whole speculative system, we are constrained to believe that the possession of a competent knowledge of reading and writing, at least, constitute, and must have always constituted, one of the unwritten landmarks of the order.

The proceedings of the Grand Lodge of Texas, which we have thus cursorily reviewed, contain many other interesting decisions, but nothing more of sufficient general importance to attract attention. In conclusion, we must congratulate that body on the existence of that unwearied zeal and high masonic intelligence of which the record of its transactions affords conclusive evidence.

PRUDENCE,

One of the four cardinal virtues, the practice of which is inculcated upon the Entered Apprentice. Prudence—which, in all men, is a virtue highly to be commended, as teaching them to live agreeably to the dictates of reason, and preserving to them, by its cautious precepts, the realities of temporal welfare, and the hopes of eternal happiness—is to the mason absolutely necessary, that, being governed by it, he may carefully avoid the least occasion, by sign or word, of communicating to the profane those important secrets which should be carefully locked up only in the repository of faithful breasts. Hence is this virtue, in the lecture of the first degree, intimately connected with, and pointedly referred to, a most important part of our ceremonies of initiation.—Lexicon.

Hosted by Google

WHAT IS MASONRY?

BY W. P. STRICKLAND.

To solve the mysterious question—What is Masonry?—has taxed the learning of the wise and the ingenuity of the cunning for ages. Such have sought to reveal its mysteries with as much labor and perseverance as the ancients sought the philosophers' stone or the elixir of life. But, unfortunately for them, it has eluded their grasp, and the question still remains, What is Masonry?

It will be our object on the present occasion to endeavor, as far as possible, to answer this wonderful question.

Masonry is not a Divine institution. To claim for it a Divine origin, in the sense that it is the product of Divine revelation, and instituted by Divine authority, would only be to bring it into contempt among all intelligent masons, as well as to destroy all the good it was designed to accomplish among men.

It does, however, claim to be a "system of morality, vailed in allegory, and illustrated by appropriate symbols." In regard to its antiquity, as a practical science, it dates back to the first pillars and arches erected by man, and hence it is connected with the earliest civilization and science. Students of archæology, to whom the mysteries of this ancient and honorable order are unintelligible, may find here an inviting field of investigation.

It is a common, but very erroneous opinion, that the earliest ages of antiquity were buried in the profoundest ignorance; and, so far as the cultivation of the arts and sciences were concerned, the rude age exhibited ruder specimens of artistic skill and scientific attainment. The history of the past, written upon the imperishable monuments of the Old World, while it is rich in instruction, at the same time is highly confirmatory of the fact, that art, if not science, strictly so called, existed in greater perfection, during the continuance of the Assyrian, Babylonian and Egyptian monarchies, than any succeeding period.

The sculptor may, in the unearthed figures of Ninevah, Babylon and Thebes, behold the finest productions of the chisel, thousands of years before Phidias or Canova were born. The painter may find in the royal palace at Ninevah, exhibitions of paintings, whose colors are bright, after a burial of four thousand years, and though they may not rival the productions of Raphael and M. Angelo, as works of art, yet exhibit astonishing artistic skill.

The architect may find in the masses of sienite, nine hundred tons in weight, used in the construction of ancient temples, what must for ever excite his wonder, and while he studies their lofty arches, constructed with a precision unsurpassed by his utmost skill, he

Hosted by Google

will find that they were erected by men who lived two thousand years anterior to those who constructed the classic piles of Greece and Rome.

The philologist may study the origin of language, and the art of alphabetical writing in Assyrian and Egyptian sculpture, long before Moses received the God-inscribed tables of the law, on the smoking summit of Sinai. The astronomer from the astronomical tables of Babylon, or the Zodiacs of Denderah and Esneh, in Egypt, may read important and truthful observations on the heavenly bodies, five thousand years before Gallileo taught the correct doctrine of planetary revolution.

From the ancient records of Nineveh and Babylon, the theologian may find historical narratives, illustrating and confirming Bible history and prophecy, a thousand years before Moses wrote a line of the Old Testament, and two thousand years before Herodotus, who is styled the father of profane history, was born. Besides, from the mythological inscriptions and hieroglyphic symbols, he may learn the doctrine of the Divine existence, and the soul's immortality.

Now, practical Masonry is in some sort connected with all these. The palaces, temples, monuments, tombs and tables which have been disinterred from the rubbish of past ages, are so many recovered mementos of the ancient art; and from the corner-stones, blocks, pillars, arches, and keystones and cap-stones, as well as from the instruments employed in their construction, a system of Speculative Masonry has been evolved, vailed in allegory, and illustrated by appropriate and significant symbols, all of which are designed to teach, in the most impressive manner, the lessons of mortality.

We are perfectly willing to be judged by our principles, so far as they have been made known to the world. We would not have a judgment formed of our institution, solely from the conduct of those who profess to be masons, any more than we would have you judge of Christianity alone from the lives of some of its professors, for the obvious reason that this would only be a partial view, and you might be led to mistake the spirit and principles of Christianity. If there should be anything discoverable in the Christian church, contrary to the teachings of Christ and his apostles, know ye that it does not belong to Christianity; so if there be anything discoverable in the conduct of masons, contrary to the principles of morality, it cannot belong to Masonry, for Masonry is a system of morality, founded upon the precepts of the Bible.

Masonry professes faith in the God of the Bible, and a belief in His revealed will; indeed, without such faith her outer gates never would be opened to any man, no matter what his position and circumstances in life. No atheist or infidel can be a mason. They may be connected with the order, but they are no more masons than hypocrites are Christians. Profession is one thing, but belief and

Hosted by Google

practice are very different, and vastly more important things. "By their fruits ye shall know them," for men do not gather grapes of thorns, and figs of thistles.

The altars of Masonry are sacred to the science of Masonry alone, and while she interferes not with any of the institutions of religion, she sets up no rivalry to the Divinely-appointed means of grace and salvation.

She is no enemy to Christianity. I know that some, from their own imaginations, have evoked dark and terrific spirits, and imagined a thousand evil things about masonic secrets. With them it would appear that everything done in secret was evil, and the principal, if not sole, objection of some to the institution, grows out of the secrecy with which its work is performed. Upon this principle they would condemn some of the holiest transactions that ever occurred. Solomon tells us, "it is the glory of God to conceal a thing," and many of the most important revelations He ever made to man were made in secret. It was in the secret watches of the night that He appeared to Abraham, in Chaldea, and called him away from his country and kindred to enter upon the promised inheritance. It was alone that in Mamre He revealed to him the destruction of Sodom. It was when Moses was pavilioned with the Jehovah, for the space of forty days and forty nights, on the smoking summit of Sinai, that the law written on two tables of stone, and instructions were given how to make the tabernacle and the ark, while the great incommunicable name of the Deity was a secret with the Jews, during their existence as a nation.

Masonry does not assume to take the place of the church, or to trench upon her rights, by either assuming her functions or endeavoring to perform her appropriate duties, any more than Bible societies, tract societies, temperance societies, or any of the kindred benevolent institutions of the day; and who will deny that the church could not, as a church, carry on all these objects of benevolence within her pale? No, the order of Freemasonry would not, with sacrilegious hands, touch the ark of the Lord, and, ruthlessly thrusting aside the priests from the altar, ascend the holy place to offer incense upon the altars of Christianity.

Those who are prompted by a vain curiosity to explore the secrets of the mystic art, and are carried away with the badges and glare of gaudy and elaborate display, and emblems and pompous ceremonials, will find nothing in these courts that will satisfy their desires; and, on the other hand, those who expect to have revelations transcendentally mysterious and impracticable, will be disappointed in approaching the altars of Masonry.

Masonry is a practical science, and, though its moral duties are vailed in emblems and allegories, yet they all have a practical significance. We do not wonder that those who are unacquainted

Hosted by Google

with Masonry, and the emblems which illustrate its precepts, should be disposed to look upon it and them with supercilious contempt, or at least to regard them as trifles, unworthy the consideration of men of reason and reflection; and, in the very nature of the case, we must in patience and forbearance submit to such expressions of opinion as the uninitiated may indulge. We would, however, premise, if it were not more in accordance with the dictates of reason, for such to suspend opinions until they have all the evidence before them, and not hastily to pass judgment upon that concerning which, according to their own confession, they know nothing.

The order does not interfere with any of the regulations of society, whether of church or state, involving any of the duties we owe to God, to our country, to our neighbors, or to ourselves; and if it did, it would not be wrong or treasonable to disclose its secrets; but that the institution should be placed under the ban of ecclesiastical or political excommunication, simply because it has secrets pertaining to itself alone, is a species of persecution only becoming the dark ages.

If it were a Jesuitical institution, and its members were banded together by oaths, for the suppression and destruction of freedom of conscience, freedom of speech, and freedom of the press, we would be among the first to renounce all allegience, and vow eternal hostility to it, as the enemy of God and man. Brotherly Love, Relief and Truth are its cardinal elements, and constitute the great central idea, around which revolve all its essential operations. Anything contrary to these practical principles is foreign to the organization, and forms no part of its benevolent mission. To visit the widow and fatherless in their affliction, administering to their wants and woes with the soft hand of a charity diffusive as light, is a message she brings to every sorrow-stricken home. When she fails in this God-like undertaking, she fails most signally in the accomplishment of her mission, and her profession degenerates into a mere form, and her allegorical lessons and instructive emblems become as the sounding brass and tinkling cymbals of a heartless profession.

TRESTLE-BOARD.—A trestle-board, from the French *tresteau*, is a board placed on a wooden frame of three legs. Masonically, it means the board on which the master workman lays his designs to direct the craft in their labors. In Speculative Freemasonry, it is symbolical of the books of nature and revelation, in which the Supreme Architect of the Universe has developed His will, for the guidance and direction of His creatures, in the great labor of their lives, the erection of a temple of holiness in the heart.—LEXICON

Hosted by Google

HORÆ ESOTERICÆ.

"Qui Capit, Ille Sapit." "Denen die es verstehen."

BY GILES F. YATES.

NO. IV.

FREDERICK THE GREAT—BENJAMIN FRANKLIN

"Thou shalt not bear false witness against thy neighbor."—Moral Law.

"Nil de mortuis, nisi"—VERUM.

"To love and adore God with disinterested affection, and to acquiesce in His kind providence with a calm resignation, is the surest step toward the test of virtue, and an approach toward perfection and happiness; so is a deviation therefrom to that of vice and misery."—Old Masonic Lecture

"A mason is obliged by his tenure to obey the moral law, and if he rightly understand the royal art, he will never be a stupid Atheist."—English Book of Constitutions, 1723.

Waiving one of a variety of themes, which would naturally follow in serial order our two last numbers, we prefer in this number to dispose of a subject of a miscellaneous character, which is, however, strictly germane to religion, the moral law and faith, the subjects for study and contemplation, now being presented by us to our freemasonic readers.

It was a favorite aphorism of one of the philosophers of antiquity, that "of the departed, we should say nothing but *good*"—"Nil de mortuis nisi bonum." A philosopher that came after him, whom we adjudge to be more wise, accepted this aphorism, substituting "*the truth*" for "good." This accords with our own views, and we have accordingly adopted it as our motto.

We have known quite a number of individuals, whose idiocrasies being misapprehended, and motives for occasional acts misconstrued, were all their lifetime judged of by a false standard, perhaps a Procrustean one, set up by partisan, sectarian or egotistical wiseacres. Should anything like slander be involved in the misrepresentations which were circulated against their characters, they were never, perhaps, placed in a position to "live down the slander," and its odium was suffered to rest upon their memories beyond the grave; and no "fidus Achates" ever arose to vindicate their fair fame from the unjust aspersions cast upon it.

Hosted by Google

Under somewhat similar circumstances have suffered the distinguished personages whose names adorn the caption of this number of our Horæ Esotericæ.

Frederick the Great and Benjamin Franklin have both been charged with entertaining infidel and atheistical principles, so antagonistic to the true principles of both symbolic and sublime Freemasonry. The former has also been charged not only with treating our mystic order with inattention and neglect, but even with repudiating its religious tenets and moral teachings.

We purpose to offer a few desultory remarks in reference to these charges, which may serve to interest a portion of our masonic readers.

To begin with Frederick II., King of Prussia. So far from neglecting or lightly esteeming the most excellent order of Freemasonry, he wrote in its defence, upheld and supported it against combined Roman Catholic Europe with all the influence and power of his position as a civil sovereign and chief of the order. Indeed, he considered the establishment of masonic lodges, and the dissemination of masonic principles, to be of the utmost importance in securing the permanence of his empire. He required all his general officers, counsellors, nobles, and all persons occupying places of trust in his government, to become freemasons, and, in the words of a contemporary, "to be initiated into the very highest degrees of sublime Freemasonry. Thus could he pillow his head in quietness and ease,* dreading neither treasons, conspiracies nor revolts, when he knew to a certainty he had vested power only with faithful brethren,† who were severally bound by solemn ties to watch over and guard his person, and inviolably keep his secrets and counsels."

He, moreover, introduced an order of merit, called "the Phillipian Order of Masonry," which, although professedly modern, was founded on ancient holy writ. He admitted none into this order but the most trusty and leading men of his nation, who had been initiated not only into the symbolic degrees of Ancient Craft Masonry, but also into the most noble and illustrious religious and martial orders of Knights of the Temple of Jerusalem. On taking this great step, he wrote an ode, of which we subjoin a faithful translation. Stolid and prejudiced of a verity must that mind be, which can torture the sentiments expressed in this beautiful ode in favor of infidelity or anti-Christianity:

---

* Several writers have justly observed, that had Louis XVI. encouraged and protected the freemasonic societies in his dominions, instead of suppressing and denouncing them, and Bastileing the masons who persevered in their moral and religious ceremonies, he and his unfortunate family would undoubtedly have escaped the horrors they experienced.

† The brethren of the high degrees need not be told that their obligations to be true and loyal subjects of the government under which they live, are redoubled as they progress in the "most illustrious order."

Hosted by Google

A Song

COMPOSED BY FREDERICK THE GREAT, AS APPROPRIATE TO THE HIGH AND EXALTED PHILLIPIAN ORDER OF MASONRY.

"From Macedonia's confines haste,
To Philippi repair,
Your trials then will all be past,
No doubt they were severe;
But at our Philippi you'll find
A sweet reception, good and kind.

"If any mean, ignoble knight
Our fortress should assail,
We'll straight deprive him of his sight,
His hearing, too, shall fail;
For sure to this we'll all agree,
That *cowans* should not hear nor see.

"The great Saint Paul shall be our guide,
Under our MASTER GRAND,*
In Timothy we will confide,
With Paphroditus stand;
The ne plus ultra of all good
We've gain'd at length with loss of blood.

"In friendship, then, let us unite
Our hearts and hands around;
Each man's a most exalted knight,
Who stands on holy ground;
May no misfortunes e'er depress
Our friendship or our happiness."

The curse of anti-Masonry, at one time during the last century, overshadowed the whole continent of Europe, as did the same curse, in a more malignant form, the northern part of these United States, during the present century. Then and there was Freemasonry denounced and ostensibly renounced, a majority of the lodges closed, their members persecuted, and opprobrium cast upon their order. This gave rise to new degrees, intended as substitutes for those of Freemasonry, and which would not be obnoxious to one of the principal objections then urged against it—the non-admission of females. The reader will at once understand that we allude to that abortion, "the Mopses," and similar branches of "Androgyne," misnamed "Masonry."†

* JESUS CHRIST.

† Well named "Androgyne," or hermaphrodite, the term being derived from two well-known Greek words, signifying "man" and "woman," as both sexes were admitted; but misnamed "Masonry," because, as every novice knows, a female is in the same category of exclusion from the pale of the masonic institution as the hermaphrodite, the old man in his dotage, the atheist, and others, unnecessary to be named in this connection.

Hosted by Google

In the midst of this disaffection, to which nearly the whole of Continental Europe succumbed, who appeared as the *sole* advocate and patron of our most excellent order? Who but that sagacious philosopher, poet and king, masonic knight and prince, Frederick of Prussia, as was demonstrated by his masonic manifestoes published on the occasion? And who so worthy as he, among the crowned heads of Europe, to receive the plaudits and honors of the craft? And he did receive them, though this fact is denied by

——— "the paltry few,
Whose whispers, doubly low, they fain
Would trumpet forth as oracles."

The brethren of the old world who cultivated the ineffable and sublime degrees and orders, embodied in what was originally termed "the rite of perfection," now "the ancient and accepted rite," constituted the Great Frederick their chief, and he appointed Chaillon de Jonville his Substitute General, who presided at the convention held at Paris on the 27th of August, 1761.

Frederick's occasional associations with Voltaire, in his literary pursuits, was a principal reason for the surmises which were at a certain period rife against him, of his being irreligious.

En passant, we deem it peculiarly appropriate to say a few words regarding Voltaire, his character, and connection with Masonry. Among the many objectionable acts of the French masons, after setting aside the Old York Constitutions they had received from their Alma Mater, we have ever considered the initiation of the dotard, Voltaire, an avowed Atheist, the least venial of any. Not inaptly is the Atheist named "*stupid*" in the book of masonic constitutions. If a man who "hath said in his heart there is no God," is a *fool*, of how much greater degree of stultification is he guilty, who denies and disbelieves, or vain-gloriously pretends so to do, the existence of a "FIRST GREAT CAUSE OF ALL?" The opinion Frederick had of Voltaire was not the most exalted, as the following extracts from an essay of his on the character of the latter will show,* although he wrote a good deal eulogistic of his literary attainments:

"He is open without frankness, politic without refinement, sociable without friends. He is first polite, then cold, then disgusting. He is voluptuous without passion; he reasons *without principle*. He has a clear head and a *corrupt heart*. He thinks of everything, and treats everything with derision. He is a libertine, without a constitution for pleasure, and knows how to moralize without morality. His vanity is excessive, but his avarice is still greater than his vanity," &c.

* We are indebted for these extracts to an article in the London Annual Register, for 1758.

Hosted by Google

We would do injustice to the memory of Voltaire were we to pass over in silence all notice of his death-bed repentance. It is undoubtedly true, that in all sincerity, having a presentiment of his speedy decease, he signed a recantation of his infidel opinions, and "professed to die in the church." This recantation he signed in the presence of the Abbé Gautier and other witnesses. After having been approved by the rector of St. Sulpice and the Archbishop of Paris, the Abbé returns with it; but he is not permitted to enter, every avenue being guarded by his co-conspirators against Christianity—D'Alembert, Didoret, Marmontel, and others. These last beset his apartment, but only to hear their own condemnation. Memorable are his words at this critical moment: "Retire! It is you that have brought me to my present state. Begone! I could have done without you all; but you could not exist without me. And what a wretched glory have you produced me!"

To return to Frederick. He possessed qualities and virtues which belong to the accomplished freemason. In proof, we quote a few sentences from the published opinion of a candid, disinterested and competent witness—M. De Montesquieu: "As a king, he is a *man*, a citizen, a legislator, a patriot. His own extensive mind forms all his plans of government, unbiased by selfish ministerial interests and misrepresentations. *Justice* and *humanity* are his only ministers." Several interesting illustrations of this last position are introduced: "He has poised the scales of *justice* equally to all. Indulgent to the various errors of the human mind, because tainted with so few himself, he has established *universal toleration*, that decisive characteristic of *true religion, natural justice* and *social benevolence*. He equally abhors the guilt of making martyrs, and the folly of making hypocrites. He is greatly above all narrow local prejudices. He encourages and rewards the industrious; he cherishes and honors the learned, and *man as man*. If you inquire after the milder and social virtues of humanity, and *seek for the man*, you will find both the man and the philosopher in Frederick—a patron of all liberal arts and sciences, and a model of most. In a more particular manner, cultivating, adorning and adorned by the belles-lettres. His early and first attempt was a refutation of the impious system of Machiaval,* that celebrated professor of political iniquity; nobly conscious that he might venture to give the world that public pledge of his future virtue. There are also specimens enough of his poetical genius to show what he might be as a poet, were he not something greater and better. Many a private man might make a great

* The other works of Frederick consisted mainly of many letters and memoirs, including a history of his own times, (1740 to 1745,) correspondence with General Fouqué, Madame de Camas, and others; varieties philosophical, critical examination of a work entitled "Système de la nature;" Reflections on the military talents and character of Charles XII.; historical notices of the civilization of Europe in the seventeenth and eighteenth "siècles;" Dialogues of the Dead," &c.

Hosted by Google

king, but where is the king who could make a great private man, except FREDERICK ?"

He was in the habit of having the Bible read to him frequently; and anecdotes could be told of him, evincing that he was not a total stranger to that communion with God which constitutes the true glory of human beings—a communion that can be attained only by a proper study and meditation of the character and works of the Supreme Architect of the Universe, as revealed in HIS WORD and the Book of nature.

We conclude our remarks in regard to FREDERICK's religious character with a few verses from his "*Ode to Death.*"* Who will maintain that the thoughts these lines develop are those entertained by an *infidel?*

"Yet a few *years* or *days*, perhaps,
Or *moments* pass with silent lapse,
And time to me shall be no more;
No more the sun these eyes shall view,
Earth o'er these limbs her dust shall strew,
And life's fantastic dream is o'er.

* * * * * * *

"And can I then with guilty pride,
Which fear nor shame can quell or hide,
This flesh still pamper and adorn?
Thus viewing what I soon shall be,
Can what I *am* demand the knee,
Or look on aught around with scorn?

"But then this spark that warms, that guides,
That lives, that thinks, what fate betides?
Can this be dust, a kneaded clod!
This yield to death! the soul the mind,
That measures heaven, and mounts the wind,
That knows at once itself and *God?*

"Great Cause of all, above, below,
Who knows thee, must forever know
Thee wise, immortal and divine!
Thy image on my soul imprest,
Of endless being is the test,
And bids Eternity be mine.

"Transporting thought!—but am I sure
That endless life will joy secure?
Joys only to the just decreed!
The guilty wretch expiring, goes
Where vengeance endless life bestows,
That endless mis'ry may succeed.

* Translated by Dr. Hawkesworth.

Hosted by Google

"Great God! how awful is the scene!
A breath, a transient breath between:
And can I jest, and laugh and play?
To earth, alas! too firmly bound,
Trees, deeply rooted in the ground,
Are shiver'd when they're torn away

* * * * * * *

"Yet, dumb with wonder I behold
Man's thoughtless race in error bold,
Forget or scorn the *laws* of death;
With *these* no projects coincide,
Nor vows, nor toils, nor hopes *they* guide,
Each thinks he draws immortal breath."

* * * * * * *

BENJAMIN FRANKLIN, as he confesses in several portions of his writings, was unsettled in his religious views, in his youthful days, and, like many an inquirer after the truth, might at times be found, with a Diogenean lantern, groping in the dark chambers of delusion and error, and in those labyrinthian passages which lead to—nothing. It is said of him, that he at one time associated with one David Williams, of London, a preacher of atheistical doctrines. This reported association, whether false or true, as well as that which he once held with Voltaire, previous to and at the time of that dotard's initiation into the mysteries of Freemasonry, at which Franklin was present, and other circumstances we might name, were well calculated to generate the persuasion that he continued, in his more mature years, to entertain sentiments opposed to Christianity. The writer of the Biographical Dictionary of Living Authors speaks of a scheme for the subversion of Christianity having been entered into by Franklin and this Williams, and the Great Frederick of Prussia. "*Credat Judeus Appella-non ego.*"

In answer to a letter from the Rev. Dr. Stiles, President of Yale College, dated January 28th, 1790, in which, among other things, he asks "to know the opinion of his venerable friend concerning Jesus of *Nazareth*," Dr. Franklin seems to express surprise that his religion should be called in question. He observes: "This is the first time I have been questioned upon it!" We close this article with a quotation from the residue of his answer:

"I cannot take your curiosity amiss, and shall endeavor, in a few words, to gratify it. Here is my creed: I believe in *one God*, the Creator of the universe. That He governs it by His providence. That He ought to be *worshiped*. That the most acceptable service we render to Him is *doing good to His other children*. That *the soul of man is immortal*, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental

Hosted by Google

points in all sound religion, and I regard them as you do in whatever sect I meet with them. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think *the system of morals and his religion, as he left them to us, the best the world ever saw or is like to see;* but I apprehend it has received various corrupting changes; and I have, with most of the present dissenters in England, some doubts as to his divinity, though it is a question I do not dogmatise upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble. I see no harm, however, in its being believed, if that belief has the good consequence, as probably it has, of making his doctrines more respected and more observed, especially as I do not perceive that the Supreme takes it amiss by distinguishing the believers in His government of the world with any peculiar marks of His displeasure. I shall only add, respecting myself, that, having experienced the goodness of that Being in conducting me prosperously through a long life, I have no doubt of its continuance in the next, though without the smallest conceit of *meriting* such goodness."

EAST.—The East has always been considered peculiarly sacred. This was, without exception, the case in all the ancient mysteries. In the Egyptian rites, especially, and those of Adonis, which were among the earliest, and from which the others derived their existence, the Sun was the object of adoration, and his revolutions through the various seasons were fictitiously represented. The spot, therefore, where this luminary made his appearance at the commencement of day, and where his worshipers are wont, anxiously, to look for the first darting of his prolific rays, was esteemed as the figurative birthplace of their god, and honored with an appropriate degree of reverence. And even among those nations where Sun-worship gave place to more enlightened doctrines, the respect for the place of Sun-rising continued to exist. Our Jewish brethren retained it, and handed it down to their Christian successors. The camp of Judah was placed by Moses in the East as a mark of distinction; the tabernacle in the wilderness was placed due East and West; and the practice was continued in the erection of Christian churches. Hence, too, the primitive Christians always turned toward the East in their public prayers. And hence, all masonic lodges, like their great prototype, the Temple of Jerusalem, are built, or supposed to be built, due East and West, and as the North is esteemed a place of darkness, the East, on the contrary, is considered a place of light.—*Lexicon.*

Hosted by Google

MASONIC FAITH.

"Our ancient brethren worshiped Deity under the name of Fides, or Fidelity."
RITUAL OF E. APPRENTICE.

Fides servanda est. Faith plighted is ever to be kept, was a maxim and an axiom even among pagans. The virtuous Roman said, either let not that which seems expedient be base, or, if it be base, let it not seem expedient. What is there which that so-called expediency can bring so valuable as that which it takes away, if it deprive you of the name of a good man, and rob you of your integrity and honor? In all ages, he who violates his plighted word has been held unspeakably base. The word of a mason, like the word of a knight in the times of chivalry, once given, must be sacred; and the judgment of his brothers, upon him who violates his pledge, should be stern as the judgments of the Roman Censors against him who violated his oath. Good faith is revered among masons as it was among the Romans, who placed its statue in the capitol, next to that of Jupiter Maximus Optimus; and we, like them, hold that calamity should always be chosen rather than baseness; and, with the knights of old, that one should always die rather than be dishonored.

Be faithful, therefore, to the promises you make, to the pledges you give, and to the vows that you assume; since to break either is base and dishonorable.

Be faithful to your family, and perform all the duties of a good father, a good son, a good husband, and a good brother.

Be faithful to your friends; for true friendship is of a nature not only to survive through all the vicissitudes of life, but to continue through an endless duration; not only to stand the shock of conflicting opinions, and the roar of a revolution that shakes the world, but to last when the heavens are no more, and to spring fresh from the universe.

Be faithful to your country, and prefer its dignity and honor to any degree of popularity and honor for yourself, consulting its interest rather than your own, and rather than the pleasure and gratification of the people, which is often at variance with their welfare.

Be faithful to Masonry, which is to be faithful to the best interests of mankind. Labor, by precept and example, to elevate the standard of masonic character, to enlarge its sphere of influence, to popularize its teachings, and to make all men know it for the Great Apostle of Peace, Harmony, and Good-will on earth among men.

Hosted by Google

Masonry is useful to all men: to the learned, because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect on the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveler, whom it enables to find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, to whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have a soul capable of appreciating its importance, and of enjoying the charms of a friendship founded on the same principles of religion, morality and philanthropy.

A freemason, therefore, should be a man of honor and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals; submissive to the laws, devoted to humanity, to his country, and to his family; kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all the means in his power.

OBEDIENCE.

Submission to the constituted authorities, both in the state and in the craft, is a quality inculcated upon all masons. With respect to the state, a mason is charged to be "a peaceable subject to the civil powers, wherever he resides or works, and never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates." And with respect to the craft, he is directed "to pay due reverence to his Master, Wardens, and Fellows, and to put them to worship." And another part of the same regulations directs, that the rulers and governors, supreme and subordinate, of the ancient lodge, are to be obeyed in their respective stations, by all the brethren, with all humility, reverence, love, and alacrity."

This spirit of obedience runs through the whole system, and constitutes one of the greatest safeguards of our institution. The mason is obedient to the Master; the Master and the lodge to the Grand Lodge; and this, in its turn, to the old landmarks and ancient regulations of the order. Thus is a due degree of subordination kept up, and the institution preserved in its pristine purity.—Lexicon.

Hosted by Google

THE EDITOR'S TRESTLE-BOARD.

THE ANCIENT INITIATIONS.—The Abbe Robin published at Paris, in the year 1780, a work entitled "Recherches sur les Initiations Anciennes et Modernes," in which he places the origin of the ancient systems of initiations at that remote period, when crimes first began to appear on the earth. The vicious, he remarks, were urged, by the terror of their guilt, to seek among the virtuous for intercessors with the Deity. The latter, retiring into solitude to avoid the infection of growing corruption, devoted themselves to a life of contemplation, and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the various phenomena of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry and in their social duties. These guides invented certain signs, to recal to the remembrance of nations the times of their festivals and their rural labors, and hence, he thinks, is the origin of the symbols and hieroglyphics that were in use among the priests of all nations. These leaders, in order to associate with them in their labors and functions only such as had sufficient merit and capacity, appointed strict courses of trial and examination, and this, the Abbe supposes, must have been the source of the celebrated initiations of antiquity. The Magi of Persia, the Brahmins and Gymnosophists of India, the Druids of Britain and Gaul, and the priests of Egypt lived thus in sequestered habitations and subterranean caves, and obtained great reputation by their discoveries in astronomy, chemistry and mechanics, by their purity of morals, and their knowledge of the science of legislation. It was in these schools that the first sages and legislators of antiquity were formed, where he supposes that the doctrines taught were *the unity of God* and *the immortality of the soul*, (the dogmas, let it be remembered, which at this day constitute the very essence of Freemasonry;) and it was from these Mysteries and their symbols and hieroglyphics that the exuberant fancy of the Greeks drew much of their mythology. Subsequently the Abbe deduces from these ancient initiations the various orders of chivalry, whose branches, he says, afterward produced the institution of Freemasonry. In coming to this conclusion, the learned author was undoubtedly influenced by the theory, so prevalent in his times, of the Templar origin of Masonry, a theory which has since been proved to be incorrect, since more recent and more elaborate researches have shown that there was an immediate and intimate connection between the ancient Mysteries and Freemasonry, without the intervention of any of the orders of knighthood; and this fact derives much support from the investigations of Robin himself.

ADVANCEMENT OF CANDIDATES.—Nothing can be more certain than that the proper qualifications of a candidate for admission into the mysteries of Freemasonry, and the necessary proficiency of a mason who seeks advancement to a higher degree, are the two great bulwarks which are to protect the purity and integrity of our institution. Indeed, we know not which is the most hurtful, to admit an applicant who is unworthy, or to promote a candidate who is ignorant of his first lessons. The one affects the external, the other the internal character of the institution. The one brings discredit upon the order among the profane, who already regard us, too often, with suspicion and dislike; the other intro-

Hosted by Google

duces ignorance and incapacity into our ranks, and dishonors the science of Masonry in our own eyes. The one covers our walls with imperfect and worthless stones, which mar the outward beauty and impair the strength of our temple; the other fills our interior apartments with confusion and disorder, and leaves the edifice, though externally strong, both inefficient and inappropriate for its destined uses.

But, to the candidate himself, a too rapid advancement is often attended with the most disastrous effects. As in geometry, so in Masonry, there is no "royal road" to perfection. A knowledge of its principles and its science, and consequently an acquaintance with its beauties, can only be acquired by long and diligent study. To the careless observer it seldom offers, at a hasty glance, much to attract his attention or to secure his interest. The gold must be deprived, by careful manipulation, of the dark and worthless ore which surrounds and envelopes it before its metalic lustre and value can be seen and appreciated.

Hence the candidate who rapidly passes through his degrees, without a due examination of the moral and intellectual purposes of each, arrives at the summit of our edifice without a due and necessary appreciation of the general symmetry and connection that pervades the whole system. The candidate, thus hurried through the elements of our science, and unprepared, by a knowledge of its fundamental principles, for the reception and comprehension of the corollaries which are to be deduced from them, is apt to view the whole system as "a rude and indigested mass" of frivolous ceremonies and puerile conceits, whose intrinsic value will not adequately pay him for the time, the trouble and expense that he has incurred in his forced initiation. To him, Masonry is as incomprehensible as was the vailed statue of Isis to its blind worshipers, and he becomes, in consequence, either a useless drone in our hive, or speedily retires in disgust from all participation in our labors.

But the candidate, who, by slow and painful steps, has proceeded through each apartment of our mystic temple, from its porch to its sanctuary, pausing in his progress to admire the beauties and to study the uses of each, learning, as he advances, "line upon line and precept upon precept," is gradually and almost imperceptibly imbued with so much admiration of the institution, so much love for its principles, so much just appreciation of its design as a conservation of Divine truth, and an agent of human civilization, that he is inclined, on beholding, at last, the whole beauty of the finished building, to exclaim, as did the wondering Queen of Sheba: "A Most Excellent Master must have done all this!"

The usage in many jurisdictions of this country, when the question is asked in the ritual, whether the candidate has made suitable proficiency in his preceding degree, is to reply, "Such as time and circumstances would permit." We have no doubt that this was an innovation originally invented to evade the law, which has always required a due proficiency. To such a question no other answer ought to be given than the positive and unequivocal one that "he has." Neither "time nor circumstances" should be permitted to interfere with his attainment of the necessary knowledge, nor excuse its absence. This, with the wholesome rule, very generally existing, which requires an interval of a month at least to intervene between the conferring of the degrees, would go far to remedy the evil of too rapid and unqualified advancement, of which all intelligent masons are now complaining.

Hosted by Google

THE BIBLE IN THE LODGE.—At the session of the Grand Lodge of Texas in 1857, its amiable Grand Master, Bro. Sexton, delivered an able address, the most important and interesting part of which consists of an elaborate discussion on the religious qualifications of candidates for masonic initiation. He contended that a belief in the authenticity and Divine authorship of, at least, the Old Testament, is essentially necessary to admission into a masonic lodge. At a subsequent period in the session, a resolution was proposed by a committee, to whom the subject had been referred, and unanimously adopted, declaring "that a belief in the Divine authenticity of the Holy Scriptures is an indispensable pre-requisite to masonic admission, although such resolution is not intended to exclude the Israelite."

We have often had occasion to deplore the manifest evil of over-legislation in the supreme bodies of our order, and we fear that in no instance is this evil more likely to be manifest in its mischievous results than in this action of the Grand Lodge of Texas, and a similar action by a few other Grand Lodges, at various periods, on this very subject of religious qualifications.

With a full and implicit faith in the authenticity of both the Old and the New Testaments, we cannot, and of course do not, object to the principle that a belief in the historical character of these documents is necessary to the full appreciation of the mysteries of Masonry, as they are set forth in the ritual of all Christian countries. This cannot be denied by any one who will, for a moment, remember that the Bible constitutes an important and an impressive portion of the furniture of every well-regulated lodge. Unless a candidate assents to the historical accuracy of everything, at least, that relates to those events on which our traditions and ceremonies are founded, he can neither rightly understand our art nor give that faith to our legendary ritual, which can alone secure his continued attachment to our order. No man, therefore, who denies the great historical facts laid down in the Bible, can become a conscientious disciple of Solomon and Hiram. In so far, therefore, the views of the candidate must coincide with the views that we teach, and which views are, of course, derived from the Holy Scriptures, which we all acknowledge to be our "moral, spiritual and masonic trestle-board."

These are the principles which, undoubtedly, have always governed our institution—are continually referred to in all our masonic works, and may justly be deduced from our ritual; to legislate for them, then, at this late day, is to open for discussion the whole subject of our landmarks; for, if we can legislate, we certainly can discuss, and if we can discuss one landmark, we can discuss all. Thus the certainty and the universality of these landmarks would be left to the mercy of every annual meeting of each Grand Lodge, and all the abundant evils of excessive and unnecessary legislation would be thrust upon the order. Our fathers have wisely avoided any enactments upon the subject of religious qualifications, except to require a belief and a trust in the great superintending power, the G.·. A.·. O.·. T.·. U.·., and it would be well if we adhered to the same rule.

The very resolution of the Grand Lodge of Texas shows at once the evil of this legislation on forbidden subjects. By declaring that a belief in the Divine authenticity of the Holy Scriptures is necessary to admission, while such resolution is not intended to exclude Israelites, a distinction is at once made between the authority of the Old and New Testaments, which no Christian mason could for a moment tolerate. If a creed is to be established by any lodge in relation to

Hosted by Google

the Divine authority of the Bible, which creed I am to subscribe, both covenants must be included, or I cannot as a Christian support it. I cannot and must not permit the Bible to be mutilated. I do not ask my Jewish brethren to admit the Divine authority of the New Testament—I do not discuss the subject with them at all. But neither must I be expected to make a solemn declaration of the authenticity of the Old Testament, with a marked exclusion of the New. This, however, the resolution of the Grand Lodge of Texas does; at least, by implication. The whole subject is dangerous; and if we once begin by amending our landmarks, and establishing formulas of faith, no one can tell where we shall stop—perhaps not short of the utter demolition of the universal spirit of toleration, which now, happily, pervades our institution. We sincerely hope, therefore, that the Grand Lodge of Texas will review its late action, and leave this subject, as it has heretofore been left, to be controlled and directed by the good sense and good feeling of the brethren when they come up to the ballot-box to exercise their inalienable right in the discussion of the qualification of each individual candidate. The derider of all religious truth, and the scoffer at all religious faith, will scarcely find himself a welcome petitioner in any lodge which deserves its charter.

The Parable of the Vineyard.—The beautiful parable contained in the twentieth chapter of the gospel of St. Matthew, is of course familiar to every Mark Master; but few, perhaps, have deeply reflected on the profound symbolism which it presents to the mind of the reflective mason. And yet there is no passage of Scripture, recited in any portion of our ritual, which is more appropriate to the ceremonies into which it is introduced, than this sublime parable of our Lord is to the whole intent and design of the Mark Master's degree. We learn from it that the Grand Architect of the Universe will make no distinction of persons in the distribution of His beneficence, but will give alike to each one who honestly seeks to obey the great law of His creation. Masonry regards no man on account of his worldly wealth or honors. It is, we are told, the internal and not the external qualifications that recommend a man to be a mason. No matter what may be the distinctions of place or office, the humblest shall receive as full a reward as the highest, if he has labored faithfully and effectively. And all this arises from the very nature of the institution.

The lodge is the mason's vineyard; his labor is study, and his wages are truth. The youngest mason may, therefore, labor more earnestly than the oldest, and thus receive more light in Masonry as the reward of his earnest work. The craftsman who had been idle all the week, and came in at the eleventh hour, brought with him that stone which, though at first rejected, became afterward the head of the corner, and so did more service to the temple than all those who had begun to labor even at the rising of the sun, and yet could offer no more at the end of each day's work than the ordinary result of an ordinary man's labor.

The vineyard of Masonry is open to all. But he who works most diligently, though he began the latest, shall not be below him who, commencing earlier, has not more strenuously put his heart into the task.

The design of all Masonry is the search after Divine truth, and each one who seeks to attain it shall find his reward in the attainment. However long we may labor—however we may have endured the heat and burden of the day, if we have

Hosted by Google

not labored wisely—if our zeal has not been tempered with judgment, though first at the vineyard, we shall be last at the reward; for Truth is found only by him who looks for it by night as well as by day—whose search is directed by wisdom, and supported by faithful courage and indomitable zeal. The mason who has made one discovery in masonic science, is of more value than he who has learned nothing but his ritual, just as the keystone was worth more than many ordinary ashlars. It is not the time that we have wrought, but the result of our work that will be considered. So, then, let us all labor in the vineyard and the quarry, in the lodge and in the study, that, being *called* to seek Truth, we also may be *chosen* to find it.

THE PRIMITIVE FREEMASONRY OF ANTIQUITY.—The general diffusion of masonic literature throughout the country has now made almost every mason acquainted with the theory that has been insisted upon principally by Dr. Oliver, that the principles of Freemasonry—that is to say, the doctrines of Speculative Masonry—existed in the earliest ages of the world, and were believed and practiced by a primitive people or priesthood, under the name of the *Pure* or *Primitive Freemasonry* of the Antediluvians—that this Freemasonry was at length, after the flood, corrupted, as to the truths that it taught, and then went under the name of *Spurious Freemasonry*, but that a choice few preserved the primitive doctrines, and handed them down to the present day, where they exist under the form of *Speculative Masonry*.

These doctrines are not now denied by any one who has carefully studied the masonic system, although many differ from Dr. Oliver in relation to some of the details of the theory that he has advanced. But this theory is not exclusively Dr. Oliver's. It was promulgated at the middle of the last century by the celebrated Chevalier Ramsay, the author of the "Travels of Cyrus," and the founder of a very philosophical system of Masonry. In a work published by him in 1751, entitled "The Philosophical Principles of Natural and Revealed Religion, Unfolded in a Geometrical Order," he has briefly but distinctly advanced this theory, and we give it here to our readers—first, because the work is scarce in this country, but principally because it contains a most succinct and satisfactory history of the origin and progress of the science of Freemasonry. The Chevalier, writing a work for general perusal, has said nothing in it of Masonry by name; but, as the course of his studies and the labors of his life identified him with the order, it is apparent that, under the name of an ancient religion, he was thinking of his favorite science The reader has only to substitute in the paragraphs we are about to quote the word "*Masonry*" for "*religion*," and in a few lines he will be put in possession of the whole theory on the subject, as it has been more elaborately worked out by Hutchinson, Oliver and other masonic writers.

Ramsay propounds his theory as follows:

1. Adam, Noah, and all the ante-diluvian and post-diluvian patriarchs knew the great principles of natural and revealed religion, and, therefore, could and should have taken all measures possible to transmit this saving knowledge to their posterity.

2. It would have been unbecoming the prudence and sanctity of these holy patriarchs not to have chosen some surer method for transmitting these sacred

Hosted by Google

truths, than by oral tradition, which is much more subject to falsification than written tradition.

3. The most ancient, the most expressive, and the most palpable way of writing was not by arbitrary names and alphabetical letters, but by symbolical gravings, which represented intellectual ideas by corporeal images; and this way of writing was particularly consecrated to the use and transmission of Divine things to posterity, as the word hieroglyphic [*sacred writing*] indicates.

4. According as the world increased, and was peopled after the deluge, the sons and grand-children of Noah copied and carried those sacred symbols of religion [*or Primitive Freemasonry*] to the different places of the earth which they went to inhabit with their families; thus these symbolical characters were transported from country to country, over all the face of our terrestrial globe; and for this reason is it that the symbols, images, idols, statues, representations, traditions, fables and mythologies about the gods, goddesses and religion are much the same in all nations.

5. By succession of time, the true original sense of the sacred symbols and hieroglyphics was forgot. [*That is, the Primitive Freemasonry became corrupted.*] Men attached themselves to the letter and to signs without understanding the spirit and thing signified, and thus fell by degrees into the grossest idolatry and wildest superstition. They explained the sacred symbols according to their fancy, and so turned all the ancient traditions into fables, fictions and mythologies, where, though the circumstances were different, yet the fund was the same.

6. Notwithstanding these degradations, adulterations and misrepresentations of the original symbols and traditions, there still remain some hints, rays and vestiges of Divine truths in the mythologies and religions of all nations, from east to west, from north to south, in Asia, Europe, Africa and America. [*And these vestiges constituted the Spurious Freemasonry of Antiquity.*]

After reading this succinct statement, the masonic student, if he has not already done it, may take up and peruse, understandingly and profitably, such books as Owens' Antiquities of Freemasonry, or his Theocratic Philosophy.

"ORIGINAL THOUGHTS."—We are indebted to the author for a copy of a work entitled "Original Thoughts; or, Freemasonry Demonstrated Through the Medium of Geometry. By Frank M. Duffy, of Tennessee." Nashville: 1857. It is a duodecimo volume of 138 pages. The author treats of but a single symbol, but he has selected a most important and significant one—the forty-seventh problem of Euclid. To the symbolic explanation of this he has devoted himself with admirable skill in the science of symbolism, and with, we are inclined to think, much profit to his readers. By an easy and natural application of the principles of Masonry, he finds in this simple symbol of the third degree the clearest references to the ladder of Jacob, the supports of the lodge, the foundation-stone of Masonry, the cross, and many other masonic symbols not generally supposed to be connected with what has too often been supposed to be a mere geometrical proposition, adopted in Masonry only as a memorial of its discoverer.

With his historical statements in respect to the discovery of the proposition, we cannot concur, and we regret that he repeats, in his interesting little book, the heretofore too common masonic practice of stating facts without sufficient

Hosted by Google

authority. The instance to which we here particularly refer is the statement that the proposition was revealed to Hiram, the builder, on the morning when the foundation-stone of the temple was laid. There is no authority in history, nor authentic legend for this theory, and there can be no advantage in thus assailing the generally-admitted belief that it was a discovery of Pythagoras, who most probably received it from the Egyptians. They were undoubtedly acquainted with it, and erected their pyramids on the principle which it developes. For a similar reason, as well as for a display of a little too much sectarianism, the latter pages of the work are also slightly objectionable.

But, aside from these faults, which we, as impartial critics, have felt bound to notice, we have not in a long time read a more pleasing or instructive masonic essay. We learn from the preface that this is the author's "first effort." It is a noble beginning; let him not lay aside his pen, but continue his masonic studies and labors. There is in these "Original Thoughts" the promise of an active and well-directed intellect, which will yet do much good to Masonry. We cordially recommend the work to the attentive perusal of all who delight in the study of masonic symbolism.

Deeds of the Brotherhood.—The following lines were published some thirty years ago. If not of the very highest order of poetry, the sentiments make them worthy of preservation, and hence we transfer them to the pages of the Quarterly:

Masonic Procession.

I saw a band of brothers move,
With slow and solemn tread;
Their hearts were joined in ties of love,
In charity were wed;
And types of lights illumed the ray,
Shone on the chastening rod,
And in the midst, wide open lay,
The Gospel of our God.

I asked a man of four-score years
Why after them he ran;
He said—and melted into tears—
They feed the poor old man;
He said, I once was sick and sad,
My limbs were racked with pain;
They came, they comforted and clad;
The old man rose again.

I asked a weeping widow why
She followed those before;
She said—and wiped her weeping eye—
They came unto my door:
They came when all the world beside
Had turned from me and fled,—
They came, my wants and woes to hide;
They gave my children bread.

I asked an orphan boy why he
His eager footsteps bends;
He said, They smile on all like me,
They were my father's friends;
Before he died they clothed and fed,
And all our gifts they gave,
And when we wept for father dead
They threw gifts in his grave.

And such I said are masons all,
Friends to the needy poor;
They never view a brother's fall,
They never shun his door:
And though 't is said they are not "Free,"
Virtue and love are twins,
And the blest grace of charity,
Hides multitudes of sins.

They worship in the Lodge of God,
Secret and solemn there;
They bow beneath his sacred rod,
And breathe a heart-felt prayer.
Freemasonry, like a woman's love,
Is taught by private rules,
So deep that should it public prove,
It would be sport for fools.

Hosted by Google

MAKING A MASONIC CATALOGUE.

BY ROB MORRIS.

A BRIEF article under this head will not be deemed unimportant, especially to that portion of our fraternity who, having begun to make masonic collections, have already learned the necessity of practical, judicious arrangement. I have had in course of preparation, for a considerable period, a *Bibliographia Masonica*, adapted to American uses, and hence my attention has been called to this matter with more than usual interest; possibly a few of my conclusions may be serviceable to the readers of the *Masonic Quarterly*.

There is no system of cataloguing masonic works, which has come under my notice, comparable in value with that of Dr. George Kloss's *Bibliographie der Freimaurerei*, &c., 1844, in German, a copy of which has been procured for me by Dr. R. Barthelmoss, of Brooklyn, N. Y. I would suggest that all American catalogues hereafter formed should be framed upon this model. That of Br. Barthelmoss, published last year, is thus arranged, and the catalogue of Br. N. N. Barret, of Collinsville, Ct., now in course of preparation, will have the same shape. In this brief article I will give only the heads of subjects, as suggested in that volume. Those who may desire to pursue the matter further, can consult the work itself.

Divide the entire catalogue into twenty-five principal chapters or compartments; these may be subdivided according to individual judgment.

Chapter First should contain works upon Masonic Bibliography; *Second*, Masonic journals and periodicals; *Third*, Calendars, Lists of Lodges, Chapters, &c.; *Fourth*, Constitutions, By-Laws, Works upon Masonic Jurisprudence, &c.; *Fifth*, Polemic Works—for, about, or against Freemasonry; *Sixth*, Addresses, Sermons, Orations, Discourses; *Seventh*, Ode-Books, Song-Books, Songs; *Eighth*, Manuals, Monitors, Hand-Books, Ahiman Rezons; *Ninth*, Works relative to the Orders of Knighthood; *Twelfth*, History of Freemasonry, Proceedings of Grand Lodges and other Grand Bodies; *Eighteenth*, Persecutions of Freemasonry and other Secret Societies; *Twenty-third*, Tales, Sketches; *Twenty-fifth*, Biographies.

The intermediate numbers of chapters I omit here, as being less important to the general collector, but they are all given with great minuteness in Dr. Kloss's work.

In framing a catalogue, many works will necessarily come under two or more heads. In this case, it is sufficient to give the full title in that chapter to which it is most naturally referred, and allude to it as briefly as possible under other heads.

The title of every work, large or small, should be given with literal exactness. As an instance of this, I name the following, which is No. 208 in my collection: "The Spirit of Masonry, in Moral and Elucidatory Lectures. By William Hutchinson, Master of the Barnardcastle Lodge of Concord. NEW YORK: Printed by Isaac Collins, No. 189 Pearl street, for Cottom and Stewart, Booksellers and Stationers. ALEXANDRIA: 1800."—16mo.; pages 174. Appendix, 22.

The advantage of uniform catalogues must strike every reflecting mind with great force. No other plan will give a practical turn to these productions, while a general persistence in this will enable every book collector to compare his acquisitions with those of others at a single glance.

Hosted by Google

EDITOR'S DRAWER.

THE PASS OF DEATH.—There is something altogether masonic in the sublime words of the poem which we extract from our drawer, and of which, unfortunately, we cannot name the author. But, nameless as he is, he tells us over again the lesson which Masonry has been always symbolically teaching, that love of God and love of the brotherhood constitute the only password which leads to that celestial lodge of which Death is the grim and watchful Tiler:

The Pass of Death.

It was a narrow pass,
  Watered with human tears,
For Death had kept the outer gate
  Almost six thousand years.
And the ceaseless tread of a world's feet
  Was ever in my ears—
Thronging, jostling, hurrying by,
As if they were only born to die.

A stately king drew near,
  This narrow pass to tread,
Around him hung a gorgeous robe,
  And a crown was on his head;
But Death, with a look of withering scorn,
  Arrested him, and said,
"In humbler dress must the king draw near,
For the crown and the purple are useless here."

Next came a man of wealth,
  And his eye was proud and bold,
And he bore in his hand a lengthy scroll,
  Telling of sums untold;
But Death, who careth not for rank,
  Careth as little for gold—
"Here that scroll I cannot allow,
For the gold of the richest is powerless now."

Another followed fast,
  And a book was in his hand,
Filled with the flashes of burning thought
  That are known in many a land;
But the child of genius quailed to hear
  Death's pitiless demand—
Here that book cannot enter with thee,
For the bright flash of genius is nothing to me."

Hosted by Google

Next came a maiden fair,
With that eye so deeply bright,
That stirs within you strange sweet care,
Should you meet on a summer night;
But Death, ere the gentle maid passed through,
Snatched away its light—
"Beauty is power in the world," he saith,
"But what can it do in the Pass of Death?"

A youth of sickly mien
Followed in thoughtful mood,
Whose heart was filled with love to God
And the early brotherhood;
Death felt he could not quench the heart
That lived for others' good—
"I own," cried he, "the power of love,
I must let it pass to the realms above."

YOUNG AMERICA.—This is undoubtedly a *fast* age, and "Young America" seems to be becoming a fixed principle in our domestic and political economy. The more the pity, but we trust that it has not yet intruded in our lodges, which still, we believe, are generally content to stand on the old ways. Yet, the late Grand Master of the Grand Lodge of North Carolina fears something like an irruption of this evil spirit of unthinking *go-aheadativeness*, and gives faithful warning to his brethren in the following words, which our drawer has borrowed from his annual address of last year:

"There is a sort of Young Americanism that is becoming incorporated into the practical workings of subordinate lodges—a method of making masons according to the principles of manifest destiny, as well as a hastiness of lodge procedure, as if it was necessary that everything should be controlled by the same laws which govern locomotion through the influences of steam or the transmission of intelligence by the operations of the telegraph. This is wrong in theory and dangerous in practice. Masonry, it is true, in its practical application, is to some extent a progressive institution; its usages become modified to meet the wants and customs of the time. But to endeavor to incorporate into it any of the character and principles of modern institutions, not only detracts from its beauty, but inflicts a fatal wound upon its vitality. It is pre-eminently conservative in its character, has descended unimpaired by the revolutions of centuries, and old fogyish though its deriders may term it, yet the mirror is tarnished, and it is no longer Ancient Craft Masonry, whenever an innovation is incorporated. It knows no change, as regards her organic law, and this is so plainly elaborated in the ancient constitutions as to admit of but few cases, even of doubtful construction. In many lodges, scarcely an initiation occurs but it is marked by a propulsive spirit, by being referred, specially, to the rules which govern cases of emergency. A man lives in the vicinity of a lodge for years—suddenly concludes to join—sends in his petition—has a vague idea of taking a short journey very soon—is accepted at once, and the next morning he comes out a regular Master

Hosted by Google

Mason. His ideas of all the degrees are confused and indistinct—his impressions of the symbolic illustrations are vague and unimpressive, and, instead of perceiving their beauties, he sees but little to engage his attention, other than the gratification of an idle curiosity. We thus not only violate the fundamental principle in our organic law, but we assist in placing in the great masonic temple a rough ashler, yet to be hewn, squared and numbered, and which does not harmonize with the beautiful proportions of the surrounding structure. Delay may be dangerous to other institutions, but never to Masonry; and by its judicious exercise we may frequently obviate most unpleasant consequences, and our annual communications be relieved of a great deal of unprofitable labor in the investigation of cases of appeal from long trials."

It cannot be denied, although the idea is a novel one, that Young America is at the bottom of these hasty initiations—this making of masons at a two-forty speed.

The Future Land.—Our Drawer supplies us with the following beautiful passage from the pen of George D. Prentice:

"Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass away, and leave us to muse on faded loveliness? Why is it that the stars that hold their nightly festival around the midnight throne, are placed above the reach of our limited faculties, forever mocking us with their unapproachableness? And why is it that the bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of affection to flow back in almighty torrents upon the human? We are born of a larger destiny than that of earth. There is a land where the stars will be set out before us like islands that slumber in the ocean, and where the beautiful beings that now pass before us like a meteor, will stay in our presence for ever."

The Record of the Past.—Sir Henry Rawlingson has been lately delivering a course of lectures, in London, on the discoveries made by him in Assyria, which are thus alluded to by the Paris correspondent of the *Journal of Commerce:*

"Among the recent public lectures in London, you may be struck with that of Sir Henry Rawlingson, on late Oriental discoveries in relation to the Bible. It occupied nearly an hour and a half. Sir Henry expatiated on some of the most important results of his discoveries in Assyria, constituting a verification of Scripture history; he illustrated his topic by numerous drawings and models taken from the sculptures now in the British Museum. He could induce, by abundant coincidence, the authenticity of Holy Writ. The earliest period to which the inscriptions he had found referred, was about two thousand years before Christ. The whole country of Assyria had been excavated in the course of his researches; a multitude of inscriptions had been deciphered, and in many instances they confirmed, in the minutest details, the pages of Scripture, and explained passages which had hitherto been obscure. The instances which he had cited teem with instruction and force—the interpretation or derivation of names in particular. The earliest connection of the Chaldees and Indians and the Babylonian mythology; the ethnology and geography of the Assyrians, the historical records, are all illustrated; in every case there is an entire agreement with

Hosted by Google

the Bible. The lecturer inferred from his studies that the Book of Job belonged to a time about seven hundred years before Christ. In the inscriptions there is a period of nearly a thousand years, without the mention of Judea, but during that period there was no inducement for intercourse between the Assyrians and the Jews. The visit of the Queen of Sheba to Solomon was verified. So the wars between Sennecherib and Hezekiah. There were four distinct captives of the Jews. Some inscriptions referred to the time of Nebuchadnezzar; others threw light on the existence and actions of Belshazzar, who was joint king with his father Minus, and who shut himself up in Ninevah.

Politics and Masonry.—There is wisdom, and prudence, and truthfulness in the following remarks of Bro. Smith, the late Grand Master of Arkansas, on the connection between Masonry and politics, and the influence of the one on the other:

"As masons, we know no sect in religion nor party in politics. A Mason's and Dixon's line extends between us and all others; and, although many intelligent, talented masons are to be found on different sides in politics—holding antagonistic relations—and giving vent to vituperative feelings, and uttering hard sayings against each other, yet that only demonstrates the fact, that human nature is corrupt, and these men have not 'learned to subdue their passions,' either as politicians or masons. 'It is a useless parade to talk of the subjection of irregular passions within the walls, if we permit them to triumph in our intercourse with each other.' So says an eminent writer, and I heartily agree with him. The principles and teachings of Masonry are opposed to the animosities of the politician; and, though we have no desire to interfere with the organization of society, or meddle, in the least degree, with politics, yet we have the right to demand, and it is our duty to require of all our members, that, no matter how widely they may differ in national or state policy, they should still remember they are brethren, and that an honest difference of opinion affords no excuse for abusive words or unkind treatment. If the principles of Freemasonry could but pervade our whole country, or if all who acknowledge its teachings would but live up to its fraternal precepts, and walk in the 'light' as 'children of the day,' and not shroud their lives in 'darkness,' but let their conduct reflect the true image of Masonry, how soon would all party rancor and political bickerings subside. There would soon be, politically, no north, no south, but all would be united in bonds of fellowship, cemented by brotherly love and union. And, instead of party jealousy or sectional doubts and misgivings, the broad banner of Masonry would wave over the length and breadth of our happy land, having inscribed on its ample folds, in golden letters, this motto, Jehovah-Jireh."

Materials for the Temple.—"No Grand Lodge complains of any want of work or scarcity of material; their only anxiety seems to be what the French call an *embarras de richesse;* hence on every side we read the caution—Be circumspect—guard well the outer door—work up no ashlers, but such as have inherent beauty, and which, when wrought, will add strength to our moral edifice."—*Com. of For. Correspondence of Mich.*

Hosted by Google

THE MASTER'S SONG.—Rob Morris is admitted to be, *par excellence*, the masonic poet of America. But the name is a poetical one, and George P. Morris, all over a poet, sometimes, too, worships the masonic muse. Here we present our readers with a beautiful effusion from his pen:

The Master's Song.

BY GEORGE P. MORRIS.

Members of an order
  Ancient as the earth;
All within our border
  Realize its worth.
Genial is the greeting
  That awaits us there,
On the level meeting,
  Parting on the square,
Like the workmen olden,
  Who our craft design'd,
We the precept golden
  Ever bear in mind.

Masons never falter,
  We each other know,
As around the altar
  Hand in hand we go;
Loud hosannas singing
  To our Source Above,
And heart-offerings bringing
  To the God of Love.
Like the workmen olden,
  Who our craft designed,
We the precept golden
  Ever bear in mind.

There's a mystic beauty
  In our working plan,
Teaching man his duty
  To his fellow-man;
As a band of brothers,
  Ever just and true,
Do we unto others
  As we'd have them do.
Like the workmen olden,
  Who our craft designed,
We the precept golden
  Ever bear in mind.

Hosted by Google

A "FLORENCE NIGHTINGALE" LODGE OF FREEMASONS.—A most interesting ceremony took place in the Town Hall, Woolwich, which was highly decorated with colors and flowers for the occasion, on Tuesday, when a new lodge of Freemasons, No. 1,000, was consecrated under the title of the Florence Nightingale—a fitting tribute from the members, who nearly all belong to the royal artillery. The ceremony was performed by the new Deputy Grand Master, the Right Hon. Lord Panmure, assisted by Bro. White, P. G. Secretary; Bro. J. D. Wilson, G. D.; Bro. Bramfield, Assistant Grand Secretary; Bro. Harvey, P. G. D., and a number of others, about a hundred and fifty of the brethren being present. At the conclusion of the ceremony, which was impressively performed, Captain C. Forbes, of the royal artillery, was installed into the chair as the first Master, and the Deputy Grand Master, addressing him, said that, although the order did not admit ladies to its ceremonies, there was nothing to prevent their hailing from a lodge bearing the name of a lady who had left her home to perform a most Christian, a most disinterested, a most useful work; and thus carry into effect that truly masonic virtue—charity. He felt that she had made a name that was confined not to a kingdom, but which was as widely spread through the world as was the ancient craft of Freemasonry. In the evening, a number of the brethren dined at the Crown and Anchor tavern; his lordship, however, being unable to attend, owing to his duties in the House of Lords.—*London Paper.*

DISCIPLINE—The subject of discipline is a perplexing one. When is it to be administered, and who is to bring the delinquent to the bar of justice, are questions much more easily proposed than answered. Our Drawer presents us on this subject with the opinion of a distinguished mason, which may be read with much instruction. Brother Sexton, late Grand Master of Texas, says:

"If the unworthy are among us, we should reform them if we can. We should take them by the hand and 'whisper good counsel' to them. We should point them to the path of virtue; depict to them the flowery vales and gentle brooks o'er which it runs in this life, and ultimately, that it terminates amid the 'green pastures' and 'still waters' of eternal happiness. We should speak to them long in the voice of reason and with words of kindness. But, failing in all these, we should have the moral courage to 'drive them forth.' 'They are atrocious and perjured men.' 'The curse of God is upon them.' Our holy altars should not be desecrated by the ministrations of vice, vituperation or deliberate crime. And we shall be guilty, if knowing we can prevent it, and do not.

"Shrinking from the discharge of duty in this respect, is all that can ever retard the real prosperity of the craft. Persecutions, combinations, priestcraft, religious fanaticism and bigotry, the proscriptions of governments and parties, the counter-influence of great names and world-wide reputations, can never jar a pillar in our temple. Let us be consistent with our high pretensions. Let us evince a determination to keep no company with the wicked or profane. Let us reject no stone from our building which cannot be brought into form and shape by our 'spiritual,' moral and masonic tools. Let the daily walk and conversation of every mason prove that he is inspired with a love of knowledge and virtue; that he is 'one to whom the burdened heart may pour out its sorrow—to whom distress may prefer its suit—whose hand is guided by justice, and his heart expanded by benevolence.'"

Hosted by Google

TIDINGS FROM THE CRAFT.

OBSEQUIES OF THE LATE AUSTIN OLCOTT.—

"Man knoweth not his time."—Eccles. ix. 12.

No more painful duty has devolved upon us, as journalists, than that of having to chronicle the decease of another *pilgrim warrior*, who, we trust, through the Captain of our salvation, has gained the promised victory over death and the grave. Another Templar has made, for the last time, his visit to the *sepulchre*, and now rests from all his labors in the *asylum* prepared for the good and true. Our most esteemed and beloved brother died on the Island of Cuba, far from his kindred and his home, but his embalmed remains were brought to Rochester, under the auspices of the order, of which he was an honored member, and under the direction of the Eminent Commander and chief officers of his own Encampment. We extract the following notice from the *Union and Advertiser*, published at Rochester, and dated April 7th, 1858:

"The remains of our late townsman, AUSTIN OLCOTT, who died in Cuba, arrived here at 9:40 last evening, in charge of the committee of Monroe Commandery of Knights Templar, of which deceased was a member. The committee, consisting of Messrs. LOTHRIDGE, PELLETT, GRANNIS, GIFFORD, LESSLIE and STONE, went to New York on Saturday, and on Monday evening took the remains from the ship Albertina, lying at pier 14, and conveyed them on board the New World steamer, to take them to Albany. The committee were received in New York, and attended by Sir Knights CORNELL, MACOY, SNYDER and WEBSTER, of Morton and Palestine Commanderies, and DRUMMOND, of Hugh de Payne Commandery, of Jersey City, who accompanied them to the steamer. The body is hermetically sealed in a coffin of lead, enclosed by iron, and is thus well preserved.

"When the New World arrived at Albany the committee found a delegation of nearly one hundred Knights of Temple Commandery, No. 2, awaiting them, with a hearse. The body was placed in the hearse, and the procession then moved to the Central Railroad depot, where the corpse was placed in a car, to be brought to this city. The Albany Knights were very attentive, and placed the delegation from this city under special obligations.

"The committee left Albany at 12:30, and arrived here at 9:40 last evening. They were accompanied by Mr. T. JEFFORDS, of Columbia Chapter, Philadelphia, who was with deceased about the time of his death. The body was taken charge of by the friends of deceased, to be interred at Mount Hope to-day."

The funeral, which took place, according to appointment, on the afternoon of Wednesday, the 7th of April, was very solemn and imposing, and in strict accordance with the prescribed ritual, as adopted by the Grand Commandery of New York, and which we published *in extenso* in the October number of the QUARTERLY. Large delegations of Sir Knights from Buffalo, Batavia, Lockport, Niagara Falls, Canandaigua and Auburn, with several of the Grand officers, were in attendance. The brethren were clothed in the insignia of the order, and received the remains, in a metallic case, enclosed in one of wood, over which was drawn a pall of black cloth, fastened with silver screws, with silver handles at the sides, and a silver plate bearing the name, age, &c., of the deceased, upon the top. The remains were carried from the house to the hearse under an arch, formed of the swords of the Knights. The body having been placed in the hearse, it was escorted to the Universalist church on South Clinton street, the procession moving in the following order:

Warder—C. M. ST. JOHN.
Newman's Cornet Band.
Escort of Knights Templar.
Grand Standard Bearer.
Stewards, with White Rods.
Master Masons.
Royal Arch Masons
Present and Past Masters.
Grand Officers and Past Grand Officers of all Masonic Bodies.
Holy Writings.
Eminent Commanders and Prelate.
Clergy in Carriage.

GUARD OF HONOR.

Sir Kts. THOS. GRANNIS, GEO. W. STEBBINS
HEMAN MILLER, N. A. PICKETT, W. S. THOMPSON, J. P. LESSLIE.

Hosted by Google

PALL-BEARERS.		PALL-BEARERS.
Sir Kt. C. M. St. John,	HEARSE.	Sir Kt. John Siddons,
" S. A. Hodgman,		" J. C. Holyland,
" D. Knapp,		" Mich'l Filon,
" A. D. Hickok,		" R. K. Lothridge.

GUARD OF HONOR.

Sir Kts. S. N. Oothout, S. S. Pellett, W. R. Gifford, N. P. Stone.

Chief Mourners in Carriages.

Citizens in Carriages.

On arriving at the church, the escort formed in open ranks, with elevated swords, forming an arch of steel, under which the body was borne into the church, and placed upon a table in front of the pulpit, the sword and hat of the deceased being upon it, and the Grand officers and Grand Prelate standing about it, covered. The procession occupied nearly the entire body of the church. When seated, the quartette choir of the church sung the chant,

"O, what is life?—'tis like a flower,
That blossoms—and is gone."

The services were conducted with unusual solemnity by the Most Eminent Past Grand Master, Wm. E. Lathrop, and the Prelate, Abelard Reynolds.

An impressive and eloquent discourse was preached on the occasion by the Rev. Mr. Tuttle, the pastor of the church. He spoke of death as "a great and mysterious power," which dooms everything possessed of vitality, from the blade of grass, to him created in intellect "a little lower than the angels." "No age, no distinction, no clime, is exempt from its destroying might. * * Without any knock or pass-word it glides into masonic lodges, and breaks asunder the mystic tie; without any welcome, it comes into social circles and friendly gatherings, and severs the bonds of love."

We cannot refrain giving our readers a few more extracts from the general discourse before us; for, while they will illustrate forcibly the practical benefits of the order, to which our lamented brother, the late Austin Olcott, had been warmly attached, they are at the same time a tribute of love for the memory of the departed:

"He died in a foreign land. It was a pleasant land, indeed—a land of almost perpetual summer, where blossoming flowers and odorous groves invite the traveler from every clime—and yet it was a foreign land. A pleasant resort to spend a few days, and a profitable place to do business in, perhaps; and, if one *must* die away from home, that balmy island in the distant sea may be as favorable a spot as any other; but no place is fit to die in but your own native home—but among your own relatives, acquaintances and friends. Thus we doubt not that the deceased was pained at the thought that his last earthly hour should come where it did—that the messenger of death had not waited until he had set himself down among his friends at home. That he thought of home we know, from the fact that it was his dying request to have his body embalmed and brought here for burial. He could not bear the thought even of having his body left in that far-off country—to have his grave made beneath the summer shadows of the banana and orange—but took pleasure in the thought that his dust should rest in some quiet spot in Mount Hope. I have said something of his dying far away from his friends. It should be observed here, that he did not want for care or attention. He did not want for friends—that is, for those friends who felt bound to him by the ties of a common fraternity. There were brothers there—members of the same association to which he belonged—the same association that has taken care of his remains to-day—an association which, I am told, extends its kindly hand over every continent and sea, and whose mystic heart beats in sympathy with suffering members in every land. Brothers of this association were there, and did all in their power to smooth the way of his departing spirit. Such friendship went far, I doubt not, to mitigate his suffering, and the memory of that friendship will d much to lessen the grief of his relatives and friends, who gather to-day around his lifeless form."

Alas! a true Sir Knight—a soldier of the cross—died far from his kindred and his home! But even in that foreign clime, where masonic lodges are not tolerated, through the bigotry and persecution of a by-gone age, there were brothers gathered around the sick couch of the dying Christian, whispering peace and consolation to his heart, and wiping the death-dew from his livid brow. These are impressive lessons, that unite the brotherhood, and prompt them to deeds of love, relief and truth.

"Death cannot destroy the good which the living hath done. Their virtues remain long

Hosted by Google

after we miss their face. In this manner, though dead, they yet speak. I am told that he whose death we mourn to-day had many excellent traits—that he possessed a noble, generous heart. He was always ready to assist the sick, the needy, the poor; and I know of no better demonstration of a kind, generous nature than that. It is probable, indeed, that he died a martyr to that generous nature. He contracted the disease of which he died, it is thought, by attending so closely at the bed-side of a dying friend—a friend who came to the island penniless and friendless, and whom the deceased got into business—whom he assisted in various ways, until he closed his eyes in that last sleep. However much we may doubt the wisdom of this step, of thus hazarding his own life for the sake of serving another, certainly we ought not to forget that it gave evidence of rare friendship, of a most unselfish and noble heart. Let me say to these friends, then, to whom the announcement of this death was so sudden and unexpected, and who have waited so long and anxiously for the embalmed body, and who will soon see it laid away in its place of final rest—let me say to you, that your brother or friend still lives. His spirit which left the body in that far-off land, and which left without any fear of death, which disposed so calmly of all its earthly matters, and requested that his body should be sent you—this brother still lives, and lives in a better and happier world. In that world you will meet him again, and meet him never more to separate.

"To the fraternity of whom the deceased was a responsible and worthy member, I offer the same consolations. Your brother, whose hand you have all so often grasped—whose voice has been so often heard in your lodge—whose generous sympathies and kindly deeds have often commended the purposes of your association—this brother has left you. You will see his face, and hear his voice, and touch his hand no more in this world. No more will he visit the widow and the orphan; no more stand over the sick and dying bed of a poor, friendless brother, in a land of strangers; no more will he walk by your side, clothed in the outward symbols of his high office; no more, alas!—for his lips are silent, and his form lies pulseless and cold in death. But he has gone to a nobler and grander lodge above. He holds a higher office, is clothed in a richer regalia, in that larger fraternity beyond the grave.

"To the memory of this departed brother, you have already shown a deep and earnest interest. You have met his body in a distant city—you have brought it here to its native home—you have made arrangements for its decent burial—and you have gathered here in this church, to seek for consolation at the altar of religion, and to mingle your heartfelt sympathies with these mourning relatives. In this you have done well. You have lessened the care and the burden of these relatives—you have done a deed of brotherly love. In a few moments you will take up the body of your brother, and deposit it in its narrow house. You will show such respect, and perform such services around that grave as you deem proper, and then return to your several homes. May there go with you a firm faith in God, in Christ, in the resurrection, in a future and better life; may there go with you a still stronger, deeper brotherly love—a stronger, firmer resolve to ever exhibit the noblest graces of a common humanity."

The addresses having been delivered, the procession re-formed, and marched to the place of interment. This pageantry of love was very brilliant. The Knights formed in triangle about the grave, the Eminent Commander and Prelate standing at the head, and the Royal Arch and Master Masons taking position within the triangle. The Prelate read the service, closing with these sentences:

"The memory of his virtues lingers in our remembrance, and reflects its shining lustre beyond the portals of the tomb. The earthen vase which has contained precious odors will lose none of its fragrance, though the clay be broken and shattered. So be it with our brother's memory."

This concluded the ceremony, and the procession, mourners and spectators separated, deeply impressed with the solemnities of which they had partaken.

A PRIVATE letter from a Boston (Mass.) brother—one whose own intellectuality and profound masonic lore gave him, three years since, the Grand Hiram of his Grand Lodge—declares "there has never been such an accession to our fraternity here as of late—men, too, of the right

Hosted by Google

standard of intellectuality and high standing, and soon, I trust, we shall have an edifice here worthy of the masonic institution of this old state." It is known to our readers, we presume, that the old Masonic Temple has been sold to the United States government for a post-office, at a price rising $100,000.

"A LITTLE party was made up here (Washington, D. C.,) on the evening of May 7, 1858, to visit the old Washington Lodge at Alexandria, Va. It contained some notabilities, whose names do not often come into juxtaposition with each other: PIERSON, Grand Master of Minnesota; HUBBARD, Grand Master of New Hampshire; BOURN, S. G. Warden of Ohio; SMITH, J. G. Warden of Minnesota; MORRIS, D. G. Master of Kentucky; PITCHLYNN, an Indian brother, Chief of the Choctaws, and others. The occasion was a lecture upon the great theme, by Bro. MORRIS. The surroundings have been often described—the old Charter, in which WASHINGTON'S name appears—the apron embroidered by the hand of Madame LAFAYETTE, and presented to WASHINGTON by the Marquis, her husband—the old leather-cased chair, in which the venerable *Pater Patriæ* so often sat—his gloves, and other domestic mementoes in abundance—therefore I need make no further allusion to them. But, as we sat, with the mild, steady eyes of WASHINGTON and LAFAYETTE gazing upon us from their portraits on the walls, we loved to imagine their spirits present, animating us, their masonic descendants, to a more faithful performance of duty."

THERE is a plan on foot, at Baltimore, to dispose of the Masonic Hall to the federal court for judicial purposes. This old edifice possesses rare attractions to the lover of antiquity, and many of the brethren there will unwillingly lose their hold upon it. We apprehend there is too great an anxiety among the members of the order in the United States to erect costly edifices, which involve debt with all its troubles, and oftener work an injury than a benefit to the institution. There are but few lodges—perhaps not one in twenty—whose members should feel able to tax their masonic zeal in the erection of halls. These remarks, however, may not possess any applicability to our brethren of Baltimore.

A BROTHER, whose effusions—prose and poetical—are not unknown to the craft at large, is engaged upon a poem of considerable length and comprehensiveness, illustrating the fatal *Battle of Tiberius*, July 2, 1187, in which the power of the Christians was broken, and the Holy Shrine wrested from the Crusaders. The theme is one of stirring interest, and will test the powers of our American brother. From another of his unfinished pieces, termed "The Nails of the Temple," we extract the opening lines as a sample of the whole:

"No human wisdom framed our halls;
No bodily sweat bedews our walls;
The utmost ken of human eye
Fails its proportions to espy;
Nor is it for a mortal's ear
Its songs at eve and morn to hear.

"Our Temple crowns no earthly hill;
The Turk pollutes Moriah still—
Siloam pours her sacred stream
For them that spurn the sacred name—
Yet, fixed on an unfailing base,
Is found our Temple's resting-place.

"Unnumbered hearts and lips prolong
The glory of our votive song;
The savor of our sacrifice
Ascends and gladdens to the skies;
Where builders, met from many lands,
Rear up 'the house not made with hands.'

"I would record some fitting phrase
Of those sublime, those mystic lays:
Some names of the unnumbered host
Else 'neath the moss of ages lost;
One episode of all those cares
Whose story marks three thousand years.

"AUTHOR OF WISDOM, make me wise
To comprehend those mysteries!
AUTHOR OF STRENGTH, the power impart
To build and cement from the heart!
AUTHOR OF BEAUTY, lend me grace
Each hue to paint, each line to trace."

THE (London) Freemasons' Magazine—now published as a weekly, but in pamphlet form—has adopted a department styled "Tidings from the Craft in the United States," which bids fair to open the way for a mutual acquaintance between the masons of the eastern and western hemispheres. We hail every effort of this kind with unmixed delight.

Hosted by Google

GRAND LODGE OF THE STATE OF NEW YORK.—The annual meeting of "the M. W. Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York," was holden in the city of New York, on the 1st day of June, 1858, at which the M. W. the Hon. JOHN L. LEWIS, Jr., presided as Grand Master, the R. W. ROBERT MACOY as Deputy Grand Master, and the R. W. JAS. M. AUSTIN as Grand Secretary. Three hundred and sixty subordinate lodges were represented, and their reports indicate a high degree of prosperity. The delegates were composed of the *élite* of the lodges from all portions of the state. A body composing so much dignity, talent, and high moral worth has rarely assembled anywhere.

The address of the Grand Master is intelligent and practical, replete with sound moral instruction, and worthy of an order whose basis is the word of God. It was listened to with more than usual interest and satisfaction. In the course of his remarks, he took occasion to allude, in the most commendable terms, to our QUARTERLY and the labors of its editor and contributors, warmly recommending the publication to the patronage of masons everywhere, and bespeaking for it a wide and extensive circulation.

A very able report on foreign correspondence was presented by the G. S. W., Bro. FINLAY M. KING. While it speaks of the condition and movements of the fraternity, it also contains a mass of information, both foreign and domestic. We recognize in Bro. KING an able and ready writer, and a most enlightened mason.

An amicable settlement of the difficulties existing in this jurisdiction has, for some time, been most earnestly desired. Under the efficient management of some of the Grand and Past Grand officers, and the committees whose labors have been so successful in their praiseworthy efforts of reconciliation, we can hardly express any surprise at the satisfactory results, which have terminated in an actual and cordial union of the whole craft within the territorial limits of the state. The amendments to the constitution, restoring to Past Masters of the subordinate lodges the privileges they formerly enjoyed, were indeed the olive branch of peace.

Soon after the adoption of the amendment to the constitution, Joint Committees of Conference were appointed from both bodies, who at once entered upon the discharge of the important duties entrusted to their hands. Zealously did the committees devote themselves to the arduous task assigned them, when the following articles were agreed to, and finally adopted by the two Grand Lodges as a BASIS OF UNION:

"*Whereas*, The honor, usefulness and beneficent objects of the institution of Freemasonry of the State of New York have suffered, and are now suffering, by reason of differences and disagreements among the fraternity of this state,

"Now, therefore, the undersigned committees, appointed by the parties hereinafter mentioned, in view of amicably and permanently ending such differences and disagreements, to the end that the harmony which is compatible with the true principles of Freemasonry may prevail, do mutually assent and interchangeably subscribe to the following provisions, as a proper and equitable manner of ending such differences and disagreements. And if said provisions are adopted and confirmed by the parties respectively, to wit: That known as the Grand Lodge of the State of New York, of which JOHN L. LEWIS, Jr., is Grand Master, and that known as the Grand Lodge of the State of New York, of which JAMES JENKINSON is Grand Master, then these provisions shall be considered and constituted a fundamental regulation of the Grand Lodge of the State of New York.

"PROVISIONS.

"SECTION 1. There is but one Grand Lodge in the State of New York, that of which the M. W. JOHN L. LEWIS, Jr., is now Grand Master, whose territorial jurisdiction is coëxtensive with the limits of the state.

"SEC. 2. That all proceedings had in relation to suspensions or expulsions arising out of the transactions known as the 'Difficulties of 1849,' shall be, and are hereby rescinded, and all such persons as may have been so suspended or expelled, are hereby restored to full membership, and entitled to all the rights and privileges of Masonry.

"SEC. 3. That all Grand officers and Past Grand officers of the last named party shall have the rank and title of Past Grand officers, and be recognized as such. For the purpose of obviating embarrassments, in cases where lodges in both bodies have the same number, the following plan shall be adopted: If the two lodges

Hosted by Google

bearing the same number cannot mutually agree to consolidate into one lodge, then the lodge having the original warrant, or warrant of senior date, shall retain its number, while the other lodge shall change its number, and pass to the next junior vacant number in the list of lodges, and its warrant shall be so numbered, endorsed and registered. Any lodge working under a warrant granted since 1849, by the body of which JAMES JENKINSON is Grand Master, shall surrender its warrant, and a new warrant be granted, without charge.

"SEC. 4. That all suits at law, of whatever nature and kind, arising out of the aforesaid 'Difficulties of 1849,' shall be withdrawn and discontinued, and the parties of record in said suits shall assent thereto. The expenses of both parties shall be paid from the fund known as the 'Permanent Fund,' and the balance of the moneys of the said Permanent Fund, together with all interest accruing thereon, and all other moneys belonging to the Grand Lodge on the 5th of June, 1849, shall be paid into and become, and are hereby constituted a part of the fund known as the 'Hall and Asylum Fund,' and the Trustees are hereby authorized to make the transfer. The Hall and Asylum Fund, now held in trust for the Grand Lodge, together with the moneys above named, shall remain in tact, and be applied, with such additions and accumulations as may hereafter be made thereto, to the purposes for which such fund was created.

"SEC. 5. The Grand Lodge is composed of all the Grand officers and Past Grand officers, and of the Masters and Wardens, or the representatives, legally appointed, of all the lodges under this jurisdiction; and of all such Past Masters of lodges under this jurisdiction as shall have been elected, installed, and served one year in the chair as Master, prior to December 31, A. D. 1849.

"SEC. 6. The constitution and general regulations as now in force in the Grand Lodge of which M. W. JOHN L. LEWIS, Jr., is now Grand Master, shall remain in force until amended in pursuance of its provisions.

"SEC. 7. The archives and properties of the parties hereto shall be the property of the Grand Lodge, and be placed in the custody of the appropriate Grand officers.

"SEC. 8. All allusions to past differences shall be avoided.

"SEC. 9. On the ratification of these provisions by the parties hereto, all their several subordinates, on complying with the provisions of section 3, shall be considered of equally regular masonic standing, and, as such, are hereby declared united in masonic fellowship, under one common jurisdiction, and entitled to all the rights and privileges pertaining to the fraternity, as freely and fully as though no differences had heretofore occurred."

The Senior Grand Warden then read the resolutions prefixed to the articles of union, after which the M. W. Past Grand Master, J. D. WILLARD, entered, and said:

"MOST WORSHIPFUL GRAND MASTER: I know of no act of my life which has afforded me deeper and more heartfelt feelings of pleasure, than that which I now perform in introducing to you and this Grand Lodge our M. W. Brother NATHANIEL F. WARING, the M. W. Bro. JAMES JENKINSON, Grand Master, and our other M. W. and R. W. brethren here present. The clouds which for a time obscured the lofty arch of our masonic temple, are now dispelled; our masonic sky is again bright, and clear, and beautiful, and we have now a glorious promise for the future."

The ceremony of reception was then proceeded with, the brethren from the other body being conducted to the east, near the Grand Master, and were received with grand honors. The secular press, in alluding to the interesting transaction, writes: "At this time the scene was most imposing; the sun shining through the stained glass threw a flood of golden light over the rich and beautiful regalia of the brethren, while a smile of joy lit up every countenance, and nothing but peace and harmony seemed to prevail."

It was then solemnly proclaimed that the two bodies were incorporated and consolidated into one.

M. W. JAMES JENKINSON then advanced, and, in a tone which fell with thrilling effect on the assemblage, said:

"MOST WORSHIPFUL SIR AND BRETHREN: Little remains for me to say. The transactions of to-day in our fraternity of themselves speak volumes. The old friends so long separated from us, and we who have so long been separated from them, have again most happily come together. It is true, my reign has been short, but I look to it with pride and pleasure, inas-

Hosted by Google

much as in it has been done that which we have been unable to accomplish for the last nine years—namely, to again bring us together in the truly fraternal bonds known only to freemasons. I trust that in this Grand United Council of freemasons there will be as much unanimity as we have had in our little body, and I believe you wish the same. I am proud, M. W. sir, to meet you, whom years ago I met in a Grand Lodge and Grand Chapter; and I trust it may be long, long, before another disunion or any cause for it shall occur among the fraternity of the State of New York. It shall be our province to avoid making any allusion to former difficulties; and it shall not be my fault if this union is not permanent. The resolutions of the union have been received with great cordiality by those who acted with me; the feeling was that a general union of the fraternity was required, and that the time for its consummation had arrived. It is now done, and I trust that we may never again be disunited. Most Worshipful Grand Master, I now, as Grand Master of the Grand Lodge of the State of New York, extend to you the hand of true fellowship. As we meet on the level, I hope that we may, as we have heretofore done in Grand Chapter and Grand Lodge, part upon the square, of which there is no doubt, while our conduct and feelings are guided by the plumb."

Grand Master Lewis, in reply, said:

"My Brethren: If the language of true feeling and fellowship comes slowly, and apparently constrained from my lips, it is not because I do not feel deeply and keenly all that I would desire to express; it is because my deep emotions have the ascendancy, and check an utterance which is laden with an excess of joy. I yet feel the warm pressure of your hands, which have been locked with mine in a fraternal clasp; the sounds of your welcome voices still dwell upon my mind, through which have been opened the sluices of my heart. An all-pervading joy rests upon this vast assemblage, and is felt by all of us on this auspicious occasion. That we welcome you here most cordially, this sea of upturned faces glowing with delight proves better than any words could express. That the clouds which have long obscured the sun of Masonry in our state are now dissolved, and that we once more meet beneath his glorious beams, is indeed cause for deep congratulation. This is the 7th of June. On this very day in 1849—I was about to say at this selfsame hour—our sky was overcast, and disunion and darkness reigned triumphant. On the 7th of June, 1858, we see in a cloudless sky the bodies which reign in our masonic fraternity, —the sun, moon and stars—unvailed, and all appears bright, glorious and beautiful!

"Nor is this all. In the course of your brief administration, you have referred to this consummation as one of the proudest events of your life; how deeply, then, must we feel, that after ten years' separation we meet again; and how grateful must I personally feel when I reflect that this glorious end has been accomplished while I held this gavel.

"Brothers, we bid you welcome, henceforth to be constant and true members of this Grand Lodge; and, as you, M. W. sir, made a masonic allusion on closing, I will also close with a wish, although not strictly masonic, and that is—may Freemasonry in the State of New York ever remain one and indivisible."

The vast assemblage then subsided into silence, when congratulations were given, in brief and eloquent speeches, by the representatives of the Grand Orients of France, Venezuela and Peru, and the Grand Lodges of Minnesota, Louisiana, California, Saxony, Alabama, Wisconsin, Oregon, New Jersey and Missouri.

We cannot conclude without reporting the address of the R. W. and Rev. the Grand Chaplain, the venerable Salem Town, ll. d., who, bending under the weight of years, and in a voice full of deep emotion, spoke as follows:

"Most Worshipful Grand Master and Brothers: It is utterly impossible for me to give utterance to the feelings of my heart on this occasion. I have labored for years to bring about a union of the fraternity of our state. I have witnessed all its differences and difficulties since 1800, and I rejoice at the result of this day's labor. Oh! it seems to me as if I could now depart in peace, having witnessed that for which I have anxiously looked for years past. During the time these negotiations were going forward, I trembled and feared for the result, and I implored the Divine assistance that the Supreme Grand Master would cause the hearts of the brethren to commingle together as drops of water. 'Tis done! O! may it continue, and may the blessing of God rest upon us, and I believe it will; and O! may

Hosted by Google

we realize the beauty of that true masonic sentence, 'Behold how good and pleasant it is for brethren to dwell together in unity.' Here I stand, an old man and an old mason, and I pray God that I may never witness another division in our state."

As the venerable brother sat down, a deep but subdued "Amen!" burst from all present, and for some moments a solemn silence reigned.

The present session of the Grand Lodge will ever be regarded as an eventful one in the history of Freemasonry, and the State of New York in particular. Every one present took a fraternal interest in the proceedings of the day on which the important object of union was happily concluded.

The election resulted in the choice of the following Grand officers, to serve for the ensuing year:—JOHN L. LEWIS, Jr., *G. M.;* JOHN W. SIMONS, *D. G. M.;* FINLAY M. KING, *S. G. W.;* CLINTON F. PAIGE, *J. G. W.;* JAMES M. AUSTIN, *G. S.;* CHAS. L. CHURCH, *G. T.;* SALEM TOWN, *G. C.;* SEWALL FISK, *G. Tiler.*

MRS. SAWYER.—Our readers will find a delightful little poem, from the pen of MRS. CAROLINE M. SAWYER, in the present number. It is with pleasure that we announce the expectation that she will hereafter be a not unfrequent contributor to the pages of the QUARTERLY.

WE are often called upon to acknowledge the expression of complimentary remarks in behalf of the MASONIC QUARTERLY from our patrons, reports of committees, and Grand Masters' addresses, but none have given us more pleasure than the receipt of the following authenticated copy of a resolution unanimously adopted by the Grand Lodge of Indiana:

OFFICE OF GRAND SECRETARY OF GRAND LODGE OF INDIANA, INDIANAPOLIS, June 7, 1858.

At an annual communication of the Grand Lodge of Indiana, begun and held at the Grand Masonic Hall, in the city of Indianapolis, on the 24th day of May, A. D. 1858, the following resolution was adopted, to wit:

Resolved, That this Grand Lodge hereby recommend to the subordinate lodges and brethren within its jurisdiction, "THE AMERICAN QUARTERLY REVIEW OF FREEMASONRY AND ITS KINDRED SCIENCES," edited by Bro. A. G. MACKEY, of Charleston, S. C., assisted by the best masonic talent in the world, and published by Bro. ROBERT MACOY, in New York city, as a periodical well worthy of their patronage and consideration.

Witness my hand and the
[Seal.] seal of the Grand Lodge.
FRANCIS KING,
Grand Secretary.

SOUTH CAROLINA.—At the quarterly communication of the Grand Lodge of South Carolina in March, very important amendments to its rules and regulations were adopted by an overwhelming vote, which radically change the character of its constitution. The whole system of representation by proxies, which had heretofore been a prolific source of injustice and irregularity, was abolished, and the representation was to be confined, in future, to delegates from the lodges, whose expenses are to be paid by the Grand Lodge; the quarterly communications, an adjunct of the proxy system, were also abolished, and the meeting of the Grand Lodge was restricted to an annual communication, to be holden in the city of Charleston on the third Tuesday in November. There can be no doubt that these are solid improvements in legislation, and that the results will be speedily seen in the increased zeal and knowledge of the fraternity in the Palmetto State.

ALBERT PIKE.—We have great pleasure in announcing that our distinguished colaborator, Bro. ALBERT PIKE, has been elected to fill the vacancy in the Supreme Council of Sovereign Grand Inspectors General for the southern jurisdiction of the United States. Upon no one more competent or more deserving, as a learned expounder and indefatigable investigator of the ancient and accepted rite, could this honor have been conferred.

WILKINS TANNEHILL.—We regret to announce the death, at Nashville, during the last month, of this distinguished brother, at the ripe age of seventy-six. Bro. TANNEHILL was a Past Grand Master of the Grand Lodge of Tennessee, the author of a monitor, which is the text work of the Tennessee lodges, and at one time the editor of the "Port-Folio," an able and well-conducted masonic periodical.

Hosted by Google

No PERSUASION.—At a late celebration by the lodges of Bath, England, the Master of one of them, while expressing his regret that the Prince Consort was not a member of our craft, added: "I had hoped that the Prince of Prussia, after being present at the Grand Lodge of England, considering the position he was about to occupy in connection with the royal family, would have endeavored, by some *persuasive accents*, to lead the Prince Consort within its precincts." We are glad to see that the Prince of Prussia seems to have had a better understanding of his own duty as a mason, and of the character of our institution, than to use any such persuasions. If Prince ALBERT ever seeks the honor of initiation, he must come to the door of our temple, like every other applicant, "of his own free will and accord," or, as the constitution of the Grand Lodge of England requires, he must declare that he "freely and voluntarily offers himself a candidate for the mysteries of Masonry."

WEBB'S MONITOR.—Messrs. APPLEGATE & Co., of Cincinnati, have just presented a valuable contribution to the masonic world, in a republication of WEBB'S MONITOR. WEBB was the first monitorial writer of this country, and, by intelligent masons, has always been highly esteemed, although its want of engravings caused it at length to be almost entirely superseded by the inferior work of CROSS. Messrs. A. & Co. have in this edition supplied the original deficiency of plates, and have also omitted the only objectionable part of WEBB'S original work, his very "lame and impotent account of the degrees of the Lodge of Perfection," and substituted for it an excellent "Monitor of the Ancient and Accepted Rite," by Bro. E. T. CARSON, one of the most profound masons of our country. This, which is the first monitor of the Scotch rite ever published in this country, except an imperfect and incomplete one, commenced, but never finished, by the editor of the QUARTERLY, in the pages of the "Masonic Miscellany," is an invaluable production, and worth three times the price of the whole book, in which it appears simply as an appendix.

ENGLAND.—At the quarterly communication of the Grand Lodge of England in March, the Earl of ZETLAND was unanimously reëlected Grand Master.

A LOVED ONE LOST.—It is with deep feelings of melancholy that we record the death, under the most afflicting circumstances, of Bro. WM. REED, of Charleston, S. C. He was a Past Master of Solomon's Lodge, No. 1, and Grand Scribe of the Grand Chapter of South Carolina. He was suddenly killed, on the 17th of June, by the falling of a piece of timber, from the height of forty feet, upon his head. With the most unobtrusive manners and modest merit, he was distinguished for his untiring zeal in the pursuit of Masonry, which, to the best of his abilities, he cultivated as a science. From the editor of this journal some tribute is due to the memory of an upright man and truthful mason, who, as a pupil, companion and friend, was endeared to his heart by honesty of purpose and unwavering attachment. Peace to his ashes! He was conducted to his grave and his body consigned to its last resting place by a numerous concourse of his brethren.

THE appointment of Frater JAMES ALEXANDER HENDERSON, of Kingston, Canada West, as a representative from the Grand Conclave of the orders of Knights Templar of England and Wales, near the Grand Encampment of the United States, is recently announced. Few gentlemen, we apprehend, would prove so acceptable to the American fraters as Mr. HENDERSON, as few possess his courtesy or acquaintance with the regulations of these orders. We rejoice that the system of representatives between friendly masonic powers is thus adopted in high places. Its tendencies are altogether good, and, wherever adopted in a genial spirit, it has resulted in bringing about a more intimate association among the fraternity.

THE Grand Lodge of Maryland, at its semi-annual session in May last, ordered a set of *The Universal Masonic Library* for each lodge under its jurisdiction, thirty-three in number. This is the third American Grand Lodge that has taken such a step—Alabama and Florida having taken precedence in this most honorable competition.

THE death of Dr. J. K. MITCHELL, Grand Master of the masons of Pennsylvania, has called out the sympathies of the craft of that large state. He deceased April, 1858.

Hosted by Google

LIBERAL ARTS AND SCIENCES.—Among the seven liberal arts and sciences of Masonry, that of music occupies an important part in the affections of the people of this, as of every age.

We are proud to own some of the brightest lights in the "*universal language*," both as Americans and as brothers of the mystic tie. The name of WM. VINCENT WALLACE is known throughout the world of music as one of the most talented composers of the age. His prolific genius is constantly pouring out a welcome supply of standard works, both instrumental and vocal; and he has now in preparation, and will shortly produce on the English stage, two new operas. He does not, however, confine himself to the music of the drama, but gives a constant supply of vocal and instrumental pieces, which are familiar wherever the voice of music is known or the tones of a piano are heard. Some of his late ballads—"*Merrily, Merrily Over the Sea*," "*Daughters of Eve*," "*Marion Lee*," "*Like Some Lone Star*," and "*The Loved One Who Waits us at Home*"—have never been surpassed as graceful and elegant compositions. The last named is a real home song, and finds an echo in every bosom. The words are beautiful, and from the pen of GEO. HODDER; and WALLACE has most happily wedded them with the music:

"Go bask in the sunshine of pleasure,
Where fortune glows brightly around,
But think not that joy's brimming measure
Is always with happiness crowned.
The charms of the world quickly perish,
Like beams o'er the sea's angry foam,
But care seems to fly whilst we cherish
The loved one who waits us at home," &c.

His late pianoforte compositions are "*Galop Brillante;*" "*Forget Me Not*," a romance; "*Styrienne*," a romance, dedicated to CARL WELS, Esq. WALLACE perfectly understands the resources of the piano, and the fresh vigor of his genius pervades all he does.

Bro. GOTTSCHALK, who is now traveling in the West Indies, has also published some exquisite gems, which we will hereafter notice.

Bro. J. R. THOMAS is earning great popularity and well-deserved reputation as a ballad writer. The English language contains but few more beautiful and touching, simple ballads, than have come from the pen of Mr. THOMAS. We know this is high praise, but we believe it is well deserved. His "*Some One to Love*," "*Bonnie Eloise*," "*The Belle of Mohawk Vale*," "*Ettie May*," "*Oh! Gently Breathe*," "*I've Loved Thee Long*," and "*Thou Art With Me*," (sacred song and quartette,) are, or at least should be, found on every piano. Bro. THOMAS' reputation is yet young, but we are very sure that it will be lasting and honorable.

Bro. HALL (WM. HALL & SON) has issued the above music, and will send them to any part of the United States, (without extra charge for postage,) on receipt of the marked price.

MOUNT VERNON.—At the quarterly communication of the Grand Lodge of South Carolina, in March, an appeal was made to the subordinate lodges in behalf of the fund of the Ladies' Association for the Purchase of Mount Vernon. We are happy to say that the appeal has been nobly met, and that the lodges in that jurisdiction are rapidly contributing to the fund at the suggested rate of one dollar for each member. A large sum has already been received by the Grand Master, and paid over to the custodian of the fund.

AMONG the number of those who had commenced making collections of masonic books, documents, and other auxiliaries to the study of Freemasonry, is the present intelligent Grand Master of Louisiana, Hon. AMOS ADAMS, of Baton Rouge. We regret to chronicle the intelligence that by a disastrous conflagration in April last, he was deprived of his entire collection, losing, likewise, his private and official correspondence, and many other objects of value. The same misfortune befel the Grand Master of Georgia, WILLIAM S. ROCKWELL, Esq., during the latter part of last year. Such calamities involve more than private loss—they are an irreparable loss to the craft.

THE death of Dr. J. K. MITCHELL, of Philadelphia, Grand Master of masons in Pennsylvania, calls to remembrance a book of poems, in character far above mediocrity, published by him in 1849, under the following title: "*Indecision:* A Tale of the Far West; and Other Poems. By J. K. MITCHELL, M. D. Philadelphia: E. L. Cary & Hart. MDCCCL. 12mo., pp. 212. This work stamped the character of the deceased as a poet of true sensibility.

Hosted by Google

MITCHELL'S HISTORY OF FREEMASONRY AND MASONIC DIGEST.—Bro. J. W. S. MITCHELL, M. D., of Georgia, P. G. Master and P. G. H. Priest of Missouri, is now in this city superintending the publication of his History of Freemasonry and Masonic Digest. Bro. M. (for many years editor of the Masonic Signet) is well known as a writer. His life has been spent in the study of the history, laws and principles of Masonry. Most of his History was published in numbers in the Signet, and so extensively won the interest and admiration of the fraternity as to demand its publication in book form; and he is now about to reap the reward of a long life of labor and toil; and we are much mistaken if his work does not have a sale co-extensive with Freemasonry. Bro. M. dates the origin of Freemasonry where our traditions place it, viz.: at the building of Solomon's Temple, and traces its progress throughout the civilized world, including an account of its introduction into the colonies, and its progress in the United States down to 1858.

This is the first complete history of Freemasonry ever written; and if his work contained nothing more, we cannot see how any brother could consent to be without a copy; but its value will be greatly enhanced by a code of masonic jurisprudence, embracing his answers to questions of masonic usage, a dictionary of masonic terms, &c., &c., making it a masonic library containing every thing the mason needs, except a mere chart or book of rituals.

The price fixed is too low, in our judgment, to enrich the author, even with the most extensive sale; but we trust the work will go off so rapidly as to enable him to issue another edition very soon.

The work will be issued in two large octavo volumes, of about 700 pages each; price, per copy, (2 vols.) on delivery, $5, in cloth; or $6, in morocco; and we learn that all who will aid him in paying through, may secure a copy for $1 less, if paid for before its issue.

We learn that Brother MITCHELL has 1,200 subscribers, and we know he has ordered but 1,500 published; from which our brethren will see that, to secure a copy, they must give their orders soon. Brethren of the city, leave your names and money with P. G. M. WM. H. MILNOR, 384 Broadway; Bro. THOMAS HOLMAN, corner of Centre and White streets; or with us at this office, 29 Beekman street.

CANADA.—Another attempt toward a union of the Grand Lodges in Canada is now in process, and will, we trust, be consummated. On the 7th and 8th of May, a meeting of a committee of officers of the Grand Lodge of Canada was held at Hamilton, on which occasion, after the reading of certain articles of union which had been proposed by Bro. HARRINGTON, resolutions were adopted, in which it was proposed that "all should now unite, in every respect, as if they had originally concurred in the organization of the Grand Lodge of Canada." The 14th of July was selected as the day on which this union was to be consummated, when the first business would be a new election of officers—all Past Provincial Grand officers are to assume similar rank in the Grand Lodge, and all the Canadian lodges are to be placed on the Grand Lodge register in numerical order, according to antiquity. The terms of this proposition, on the part of the Grand Lodge of Canada, appear to us to be exceedingly liberal, and we need hardly say that we cordially hope that they may meet with the universal concurrence of the craft in that now distracted jurisdiction.

MAINE.—GRAND LODGE.—Officers elected in May: HIRAM CHASE, *G. M.;* J. H. DRUMMOND, *D. G. M.;* G. F. SARGENT, *S. G. W.;* S. B. DOCKHAM, *J. G. W.;* IRA BERRY, *G. S.*

GRAND CHAPTER.—Officers elected in May: JAS. C. STEVENS, *G. H. P.;* MOSES DODGE, *D. G. H. P.;* EDWARD P. BURNHAM, *G. K.;* JOHN I. BELL, *G. S.;* IRA BERRY, *G. Sec.*

GRAND COUNCIL.—JOS. C. STEVENS, *G. P.;* FREEMAN BRADFORD, *D. G, P.;* HIRAM CHASE, *G. G. Th.*, Ill.; A. B. THOMPSON, *G. P. of W.;* TIM. J. MURRAY, *G. Capt. of G.;* CHAS. FOBES, *G. Treas.;* IRA BERRY, *G. Rec.*

GRAND ENCAMPMENT.—FREEMAN BRADFORD, *G. M.:* JOHN WLLIAMS, *D. G. M.:* A. B. THOMPSON, *G. G.;* TIM. J. MURRAY, *G. C. G.;* E. CUMMINGS, *G. P.;* JABEZ TRUE, *G. S. W.;* J. D. WARREN, *G. J. W.;* CHAS. FOBES, *G. Treas.;* IRA BERRY, *G. Rec.*

TEXAS.—Officers of the Grand Lodge of Texas: JAMES M. HALL, *G. M.;* HENRY SAMPSON, *D. G. M.;* JOHN J. MCBRIDE, *S. G. W.;* SAMUEL MATHER, *J. G. W.;* HENRY R. CARTWELL, *G. T.;* A. S. RUTHVEN, *G. S.*

Hosted by Google

CONTINENTAL LODGE, No. 287, NEW YORK.—This respectable and flourishing lodge held its fifth anniversary on Tuesday evening, May 25, 1858. The W. M. WILLIAM GURNEY presided, assisted by R. W. ROBT. MACOY, W. E. P. BREED, W. CHARLES SCHOLEY, W. WILLIAM LYONS, and other Masters and Past Masters. Notwithstanding the inclemency of the weather there was a large attendance of the members of the order, together with a large number of ladies.

The exercises were opened with an appropriate hymn. An original ode, written expressly for the occasion by Mrs. CAROLINE M. SAWYER, was then sung.

WM. GURNEY, the W. M. of the lodge, then delivered the opening address. He, in the most fraternal manner, welcomed all who were present, and remarked that while the Grand Master above had removed many to "that undiscovered country from whose bourne no traveler returns," He had also removed one from their own little band—Bro. JOSEPH S. TAYLOR—who was buried with masonic honors. The Master stated that the charter of the lodge was granted May 10, 1853, when there were sixteen chartered members; there have been since initiated, 79; affiliated, 12—total, 107. There have been 4 deaths, 8 withdrawals, and 20 erasures from the books—total, 32—leaving 75 members on the 11th of May, 1858. The W. Brother, in a very clear and perspicuous manner, proceeded to show the principles of the order, stating that a masonic lodge was one of the most sacred spots on earth.

The R. W. and Rev. THOS. J. SAWYER, D. D., delivered an address on the character of the TRUE MASON. The true mason was not he who had gone through all the degrees of his order, and could work them in a superior manner even, but he was one who has received into his inmost heart the sacred principles which Masonry inculcates, and, having caught its glorious light, acted according to its principles in all his intercourse with mankind. Masonry was a moral institution, and it was for its morality that it was honored. It was a type of true democracy, for it inculcated absolute equality; kings and princes were on a footing with the humblest and the poorest; the poorest man was eligible to its highest honors; when elected he was obeyed with as perfect and a far more cordial obedience than was seen in the best disciplined army, and when his round of duties are performed, he returns to the ranks, and obeys his successor, offering him the same homage he had received himself.

Masonry was founded on the great fundamental truth, that there was one God, the great Architect of the universe, and recognized all men as equal, not regarding them for birth or fortune, but for their moral worth and progress in knowledge. A true mason should be a religious man; no atheist could enter the order, for on his first entering the lodge he was made to confess his faith in a Supreme Being, and therefore masons should cultivate a profound reverence for God. A true mason could not be profane, but would make it his study to honor God, and serve Him according to the dictates of his conscience. The Rev. brother continued at great length to set forth the duties of a true mason to God, his neighbor, and himself, showing that a mason ought to worship God as he should be worshiped, in spirit and in truth; that he should be just, honest, honorable and benevolent to his neighbor, and should keep himself free from intemperance and every other vice. He concluded amidst general applause.

Addresses were subsequently delivered by Brothers STUART L. WOODFORD and THOMAS MCGEE. Mr. F. GARDNER sang two other ballads, and the beautiful Hymn which commences as follows, was sung by the Choir, in allusion to the hoped for union of the fraternity in this State:

When shall we meet again?
Meet ne'er to sever?
When shall peace wreathe our chain,
Round us for ever?
Our hearts will ne'er repose,
Safe from the blast that blows,
In this dark vale of woes,
Never, no, never!

The Benediction was then pronounced by the R. W. and Rev. Dr. Sawyer, and the assembly dispersed highly delighted.

GRAND CHAPTER OF GEORGIA.—Officers elected at the annual convocation in Augusta, on the 28th of April: PHILIP T. SCHLEY, *G. H. P.;* ANDREW J. LANE, *D. G. H. P.;* WM. S. ROCKWELL, *G. K.;* LUTHER J. GLENN, *G. S.;* Rev. C. W. KEY, *G. Chap.;* C. F. LEWIS, *G. C. H.;* LEMUEL DWELLE, *G. Treas.;* BENJ. B. RUSSELL, *G. Sec.;* JAMES GODBY, *G. Sent.*

Hosted by Google

A SLIP, published by the Grand Secretary of the Provincial Grand Lodge of New Brunswick, English Register, ROBERT STUBS, Esq., for the use of the lodges of that jurisdiction, declares "that the M. W. the Grand Master of England did, on the 19th of November, 1856, in Grand Lodge, direct *that no private lodge can be adjourned.* But the Master may convene a Meeting of Emergency." This accords with the best usage of our country. In relation to the prohibition of public processions, without competent authority, the decision in that jurisdiction is, "that masons are not allowed to wear their clothing at *any* meeting unconnected with their lodge business, and to which persons who are not masons are admitted, without the express permission of some duly constituted authority, as the G. M. or a Provincial Grand Master." The Provincial Grand Lodge of New Brunswick was organized in October, 1855. There are eighteen English lodges in the province; three Irish and two Scotch. Also, two Scotch Chapters, one English and two Irish. There are two Encampments, viz: one Irish and one Scotch.

CALIFORNIA.—The Grand Lodge of California held its annual communication in May last, in the city of Sacramento. The following is the list of officers elected: W. GREENE CURTIS, *G. M.;* P. W. SHEPHERD, *D. G. M.;* WM. MCCORMICK, *S. G. W.;* J. W. BICKNELL, *J. G. W.;* A. MARTIN, *G. T.;* A. G. ABELL, *G. S.*

ST. JOHN'S DAY.—As yet we have received but few notices of the celebrations attendant on this festival of masonry. So far, however, as we have been able to learn, the day was duly celebrated. At Greenwood, S. C., the lodges of Abbeville District united in the celebration, and heard, what we are sure must have been, an excellent address from Brother D. RAMSAY, of Charleston. At Camden, S. C., the address was by Bro. PECK, of that place; and at Darlington, S. C., by Bro. MACKEY. The brethren of Newberry, S. C., commemorated the day by a *soirée* in the evening; a novel, but we rather think a delightful mode of celebration, as the ladies participated in the enjoyment. At Washington City, the address was delivered by Bro. ROB MORRIS, and was, of course, an able one. He selected as his topic the social character of our institution.

ARKANSAS.—Grand officers of the Grand Lodge of Arkansas: LUKE E. BARBER, *G. M.;* M. S. BELL, W. S. LEAKE, W. M. LAWRENCE, J. M. TEBBETTS, H. H. HAYS, *D. G. Masters;* T. P. DOCKERY, *S. G. W.;* J. A. DEWOODY, *J. G. W.;* R. L. DODGE, *G. T.;* T. D. MERRICK, *G. S.*

MISSISSIPPI.—GRAND COUNCIL OF ROYAL AND SELECT MASTERS.—The annual convocation of this Grand body was held in the city of Vicksburg, in May last, when the following officers were elected: JACOB F. FOUTE, *M. P. G. M.;* W. R. LACKEY, *D. P. G. M.;* FOUNTAIN WOOD, *T. I. G. M.;* DANIEL ROSSER, *P. C. of W.;* W. MIDDLETON, *C. of G.;* B. S. TAPPAN, *G. Treas.;* ROBT. W. T. DANIEL, *G. Rec.;* W. W. LORD, *G. Chap.;* A. BROWN, *G. Sent.*

IOWA.—The Grand Lodge of this state held its annual meeting in June, at Des Moines. Grand officers elected for the year: JAMES R. HARTSOCK, *G. M.;* J. J. ADAMS, *D. G. M.;* JOHN SCOTT, *G. S. W.;* E. A. GUILBERT, *G. J. W.;* LOVELL WHITE, *G. T.;* THEODORE S. PARVIN, *G. S.;* Rev. WM. REMSBURG, *G. C.:* THOMAS H. BENTON, Jr., *G. M.;* H. FINK, *G. S. D.;* W. W. MCKNIGHT, *G. J. D.;* S. FULLER, *G. S. B.;* BENJ. D. REED, *G. P.;* J. M. BENJAMIN, *G. S.;* W. E. WOODWARD, *G. S.;* W. O. S. MCNEIL, *G. T.*

KENTUCKY.—The Grand Encampment of this State held its annual convocation on the 28th of May, at Louisville. Grand officers elected:—Sir THEO. N. WISE, *G. M.;* S. F. GANO, *D. G. M.;* H. R. ORR, *G. G.;* F. TRYON, *G. C. G.;* M. MAGILL, *G. P.;* W. M. SAMUEL, *G. R.*

WISCONSIN.—The communication of this Grand Lodge was holden in the city of Milwaukee, on the 8th of June, when the following Grand officers were elected and appointed for the ensuing year:—LUTHER M. TRACY, *G. M.:* GEORGE B. WORTH, *D. G. M.;* LUMAN M. STRONG, *G. S. W.;* ALGERNON S. WOOD, *G. J. W.;* SAMUEL S. DAGGETT, *G. T.;* JOHN W. HUNT, *G. S.;* EPHRAIM F. OGDEN, *G. S. D.;* MORRIS LOUIS, *G. J. D.;* S. E. CHAPMAN, *G. M.;* JAMES T. PRIOR, *G. C.;* WILLIAM ADDY, *G. S. B.;* JOHN ROBINSON, *G. P.;* SOLOMON HOWE, *G. S.;* E. HURLBUT, *G. S.;* EBENEZER CLEWETT, *G. T.*

Hosted by Google

CONNECTICUT.—The several grand bodies of Symbolic, Capitular, Cryptic and Templar Masonry held their annual meetings in May last, in the city of New Haven. The business before these bodies was mostly of a local character. The harmony and true masonic spirit which has for a century characterized the fraternity in this State, was never more fully demonstrated than during this year's gatherings. The officers elected for the year were:

GRAND LODGE.—GEORGE F. DASKAM, *G. M.;* JOHN C. BLACKMAN, *D. G. M.;* HOWARD B. ENSIGN, *S. G. W.;* FREDERICK P. COE, *J. G. W.;* HORACE GOODWIN, *G. T.;* ELIPHALET G. STORER, *G. S.;* DAVID E. BOSTWICK, *S. G. D.;* WILLIAM B. CASEY, *J. G. D.;* WILLIAM W. STOREY, *G. M.;* ALONZO G. SHEARS, *G. C.;* WILLIAM R. HIGBY, *G. S.;* NELSON N. BARRETT, *G. S.;* JOHN A. MCCLEAN, *G. S.;* ELIZUR SKINNER, *G. T.*

GRAND CHAPTER.—DAVID CLARK, *G. H. P.;* SAMUEL TRIPP, *D. G. H. P.;* FREDERICK J. CALHOUN, *G. K.;* NATHAN DIKEMAN, JR., *G.S.;* HORACE GOODWIN, *G. T.;* ELIPHALET G. STORER, *G. S.;* JUNIUS M. WILLEY, *G. C.;* ASA SMITH, *G. C. H.;* ALEXANDER WARNER, *G. R. A. C.;* JONATHAN KILBOURN, *G. S.;* DAVID E. BOSTWICK, *G. S.;* NELSON N. BARRETT, *G. S.*

GRAND COUNCIL OF SELECT MASTERS.—GEORGE F. DASKAM, *M. P. G. M.;* HIRAM WILLEY, *D. P. G. M.;* GEORGE STANCLIFF, *T. I. G. M.;* HICHARD HUNTING, *G. P. C.;* HOWARD B. ENSIGN, *G. C. G.;* HORACE GOODWIN, *G. T.;* ELIPHALET G. STORER, *G. R.;* REV. GEORGE R. FISHER, *G. C.;* BENJAMIN B. CLATFIELD, *G. S.;* ELIZUR SKINNER, *G. S.*

GRAND ENCAMPMENT.—Sir JOHN A. MCLEAN, *G. M.;* GEORGE F. DASKAM, *D. G. M.;* WILLIAM HYDE, *G. G.;* ASA SMITH, *G. C. G.;* HOWARD B. ENSIGN, *G. P.;* DAVID CLARK, *G. S. W.;* WILLIAM L. BREWER, *G. J. W.;* BENJAMIN BEECHER, *G. T.;* ELIPHALET G. STORER, *G. R.;* WILLIAM R. HIGBY, *G. S. B.;* BENJAMIN P. CHATFIELD, *G. S. B.;* ELIZUR SKINNER, *G. S.*

CORNER STONE.—The masons of Charleston, S. C., on the 28th of June, laid the corner stone of a monument to John C. Calhoun, at the request of the Ladies' Calhoun Monument Association.

AUSTRALIA.—We have received the catalogue of the Provincial Grand Lodge of Victoria, Australia, under the jurisdiction of the Grand Lodge of Ireland, from which it appears that there are four lodges in that province, with an aggregate population of one hundred and eighty-four members. We are pleased to see that one of the lodges at Melbourne, over which the P. G. S. presides, is named after our own WASHINGTON. The following is a list of the principal Provincial Grand officers: JOHN THOMAS SMITH, *P. G. M.;* ALEX. G. MCCOMBE, *D. P. G. M.;* S. ELLIOT, *P. S. G. W.;* F. ADAMS, *P. T. G. W.;* JAMES A. CRANE, *P.G.T.;* JOS. WM. TORREY, *P. G. S.*

NEBRASKA.—The annual session of the Grand Lodge of this Territory was held at Nebraska City, on the 2d of June, when the following named officers were elected and installed for the ensuing year:—R. C. JORDAN, *G. M.;* L. L. BOWEN, *D. G. M.;* DAVID LINDLEY, *S. G. W.;* M. G. WILKINSON, *J. G. W.;* J. H. MAXON, *G. Tr.;* R. W. FURNAS, *G. Sec.*

MISSOURI.—The Grand Lodge and Grand Chapter of this State held their annual meetings in May last, at St. Louis. Grand officers elected:

GRAND LODGE.—SAMUEL H. SAUNDERS, *G. M.;* MARCUS BOYD, *D. G. M.;* JOHN F. HOUSTON, *G. S. W.;* JOHN DECKER, *G. J. W.;* JOHN D. DAGGETT, *G. T.;* A. O'SULLIVAN, *G. S.*

GRAND CHAPTER.—MARCUS BOYD, *G. H. P.;* JOHN F. HOUSTON, *D. G. H. P.;* D. P. WAINWRIGHT, *G. K.;* W. R. PENICK, *G. S.;* A. O'SULLIVAN, *G. S.*

INDIANA.—The annual session of the Grand Lodge of Indiana was held in May last, at Indianapolis. Officers elected:—S. D. BAYLESS, *G. M.;* FRANK EMERSON, *D. G. M.;* M. B. MANSON, *G. S. W.;* J. B. TRAVEL, *G. J. W.;* CHAS. FISHER, *G. T.;* FRANCIS KING, *G. S.*

NEW YORK.—The annual convocation of the Grand Council of R. and S. M. of the State of New York was held on Wednesday, June 2d, 1858. The following Companions were elected: N. O. BENJAMIN, *M. P. G. M.;* THOS. C. EDWARDS, *P. D. G. M.;* B. PARKER, *G. P. C.;* J. SHOVE, *G. Rec.;* S. B. TOBY, JR., *G. T.*

Hosted by Google

AMERICAN

QUARTERLY REVIEW

OF

Freemasonry and its Kindred Sciences.

VOL. II.] OCTOBER, A. L. 5858. [NO. 2.

THE SYMBOLISM OF THE SPRIG OF ACACIA.

BY ALBERT G. MACKEY, M. D.

THERE is no symbol more interesting to the masonic student than the SPRIG OF ACACIA, not only on account of its own peculiar import, but also because it introduces us to an extensive and delightful field of research; that, namely, which embraces the symbolism of sacred plants. In all the ancient systems of religion, and mysteries of initiation, there was always some one plant consecrated in the minds of the worshipers and participants, by a peculiar symbolism, and therefore held in extraordinary veneration as a sacred emblem. Thus the ivy was used in the mysteries of Dionysus, the myrtle in those of Ceres, the erica in the Osirian, and the lettuce in the Adonisian. But to this subject I shall have occasion to refer more fully in a subsequent part of the present investigation.

Before entering upon an examination of the symbolism of the *Acacia*, it will be, perhaps, as well to identify the true plant which occupies so important a place in the ritual of Freemasonry.

And here, in passing, I may be permitted to say that it is a very great error to designate the symbolic plant of Masonry by the name of "Cassia"—an error, which undoubtedly arose, originally, from the very common habit among illiterate people of sinking the sound of the letter *A* in the pronunciation of any word of which it constitutes the initial syllable. Just, for instance, as we constantly hear, in the conversation of the uneducated, the words *pothecary* and *prentice* for *apothecary* and *apprentice*, will we also find *Cassia* used for

Hosted by Google

*Acacia.** Unfortunately, however, this corruption of *Acacia* into *Cassia* has not always been confined to the illiterate; but the long employment of the corrupted form has at length introduced it, in some instances, among a few of our writers. Even the venerable Oliver, although well acquainted with the symbolism of the acacia, and having written most learnedly upon it, has, at times, allowed himself to use the objectionable corruption, unwittingly influenced, in all probability, by the too frequent adoption of the latter word in the English lodges. In America, but few masons fall into the error of speaking of the *Cassia.* The proper teaching of the *Acacia* is here well understood.†

The *Cassia* of the ancients was, in fact, an ignoble plant, having no mystic meaning and no sacred character, and was never elevated to a higher function than that of being united, as Virgil informs us, with other odorous herbs in the formation of a garland:

> * * * * "violets pale,
> The poppy's flush, and dill which scents the gale,
> Cassia, and hyacinth, and daffodil,
> With yellow marigold the chaplet fill."‡

Alston says that the "Cassia lignea of the ancients was the larger branches of the cinnamon tree, cut off with their bark and sent together to the druggists; their Cassia fistula, or Syrinx, was the same cinnamon in the bark only;" but Ruæus says that it also sometimes denoted the lavender, and sometimes the rosemary.

In Scripture the cassia is only three times mentioned,§ twice as the translation of the Hebrew word *kiddah*, and once as the rendering of *ketzioth*, but always as referring to an aromatic plant which formed a constituent portion of some perfume. There is, indeed, strong reasons for believing that the cassia is only another name for a coarser preparation of cinnamon, and it is also to be remarked that it did not grow in Palestine, but was imported from the East.

The *acacia*, on the contrary, was esteemed a sacred tree. It is the *acacia vera* of Tournefort, and the *mimosa nilotica* of Linnæus. It grew abundantly in the vicinity of Jerusalem,‖ where it is still to

---

* Oliver's idea (*Landmarks* ii. 149) that *cassia* has, since the year 1730, been corrupted into *acacia*, is contrary to all etymological experience. Words are corrupted, not by lengthening, but by abbreviating them. The uneducated and the careless are always prone to cut off a syllable, not to add a new one.

† And yet I have been mortified by seeing, once or twice, the word "Cassia" adopted as the name of a lodge. "Cinnamon" or "sandal wood" would have been as appropriate, for any masonic meaning or symbolism.

‡ Eclog. ii. 49.

> Pallentes violas et summa papavera carpens,
> Narcissum et florem jungit benè olentis anethi:
> Tum casia, atque aliis intexens suavibus herbis,
> Mollia luteola pingit vaccinia caltha.

§ Exod. xxx. 24; Ezek. xxvii. 9, and Ps. xlv. 8.

‖ Oliver, it is true, says that "there is not the smallest trace of any tree of the kind growing so far north as Jerusalem;" (*Landm.* ii. 149,) but this statement is refuted by the authority of Lieutenant Lynch, who saw it growing in great abundance at Jericho, and still farther north.

Hosted by Google

be found and is familiar to us all, in its modern uses at least, as the tree from which the gum arabic of commerce is obtained.

The acacia, which, in Scripture, is always called *Shittah*,* and in the plural *Shittim*, was esteemed a sacred wood among the Hebrews. Of it Moses was ordered to make the tabernacle, the ark of the covenant, the table for the shewbread, and the rest of the sacred furniture. Isaiah, in recounting the promises of God's mercy to the Israelites on their return from the captivity, tells them, that among other things, he will plant in the wilderness, for their relief and refreshment, the cedar, the acacia, (or as it is rendered in our common version, the *shittah,)* the fir, and other trees.

The first thing, then, that we notice in this symbol of the acacia, is that it had been always consecrated from among the other trees of the forest by the sacred purposes to which it was devoted. By the Jew, the tree from whose wood the sanctuary of the tabernacle and the holy ark had been constructed, would ever be viewed as more sacred than ordinary trees. The early masons, therefore, very naturally appropriated this hallowed plant to the equally sacred purpose of a symbol, which was to teach an important divine truth in all ages to come.

Having thus briefly disposed of the natural history of this plant, we may now proceed to examine it in its symbolic relations.

First. The acacia, in the mythic system of Freemasonry, is preeminently the symbol of the IMMORTALITY OF THE SOUL—that important doctrine which it is the great design of the institution to teach. As the evanescent nature of the flower which "cometh forth and is cut down," reminds us of the transitory nature of human life, so the perpetual renovation of the evergreen plant, which uninterruptedly presents the appearance of youth and vigor, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy an eternal spring and an immortal youth. Hence, in the impressive funeral service of our order, it is said that "this evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die." And again, in the closing sentences of the monitorial lecture of the third degree, the same sentiment is repeated, and we are told that by "the ever green and ever living sprig" the

---

(Exped. to Dead Sea, p. 262.*)* The Rabbi Joseph Schwarz, who is excellent authority, says: "the Acacia (Shittim) Tree, Al Sunt, is found in Palestine of different varieties; it looks like the Mulberry tree, attains a great height, and has a hard wood. The gum which is obtained from it is the gum Arabic." *(Descriptive Geography and Historical Sketch of Palestine,* p. 308, *Leeser's translation. Phila.,* 1850.*)* Schwarz was for sixteen years a resident of Palestine, and wrote from personal observation. The testimony of Lynch and Schwarz should, therefore, forever settle the question of the existence of the acacia in Palestine.

* Calmet, Parkhurst, Gesenius, Clarke, Shaw, and all the best authorities concur in saying that the *otzi shittim*, or shittim wood of Exodus, was the common acacia or mimosa nilotica of Linnæus.

Hosted by Google

mason is strengthened "with confidence and composure to look forward to a blessed immortality." Such an interpretation of the symbol is an easy and a natural one; it suggests itself at once to the least reflective mind; and consequently, in some one form or another, is to be found existing in all ages and nations. It was an ancient custom, which is not, even now, altogether disused, for mourners to carry in their hands at funerals a sprig of some evergreen, generally the cedar or the cypress, and to deposit it in the grave of the deceased. According to Dalcho,* the Hebrews always planted a sprig of the acacia at the head of the grave of a departed friend. Potter tells us that the ancient Greeks "had a custom of bedecking tombs with herbs and flowers."† All sorts of purple and white flowers were acceptable to the dead, but principally the amaranth and the myrtle. The very name of the former of these plants, which signifies "never fading," would seem to indicate the true symbolic meaning of the usage, although archæologists have generally supposed it to be simply an exhibition of love on the part of the survivors. Ragon says, that the ancients substituted the acacia for all other plants because they believed it to be incorruptible, and not liable to injury from the attacks of any kind of insect or other animal—thus symbolizing the incorruptible nature of the soul.

Hence we see the propriety of placing the sprig of acacia, as an emblem of immortality, among the symbols of that degree, all of whose ceremonies are intended to teach us the great truth, that "the life of man, regulated by morality, faith and justice, will be rewarded at its closing hour by the prospect of Eternal Bliss."‡ So, therefore, says Dr. Oliver, when the Master Mason exclaims "my name is Acacia," it is equivalent to saying, "I have been in the grave—I have triumphed over it by rising from the dead—and being regenerated in the process, I have a claim to life everlasting."

The sprig of acacia, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its evergreen and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Grand Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted sig-

* "This custom among the Hebrews arose from this circumstance. Agreeably to their laws, no dead bodies were allowed to be interred within the walls of the city; and as the Cohens, or Priests, were prohibited from crossing a grave, it was necessary to place marks thereon, that they might avoid them. For this purpose the acacia was used." DALCHO, *Oration, p.* 27, *note.* I object to the reason assigned by Dalcho, but of the existence of the custom there can be no question, notwithstanding the denial or doubt of Dr. Oliver. Blount (*Travels in the Levant, p.* 197) says, speaking of the Jewish burial customs, "those who bestow a marble stone over any [grave] have a hole a yard long and a foot broad, in which *they plant an evergreen*, which seems to grow from the body and is carefully watched." Hasselquist (*Travels, p.* 28) confirms his testimony. I borrow the citations from Brown, (*Antiquities of the Jews*, vol. ii, p. 356,) but have verified the reference to Hasselquist. The work of Blount I have not been enabled to consult.

† Antiquities of Greece, p. 569.

‡ Dr. Crucefix, MS. quoted by Oliver. *Landmarks*, ii. 2.

Hosted by Google

nification, so also is it the most important; for thus, as the peculiar symbol of immortality, it becomes the most appropriate to an order, all of whose teachings are intended to inculcate the great lesson that "life rises out of the grave." But incidental to this the acacia has two other interpretations which are well worthy of investigation.

Secondly, then, the acacia is a symbol of INNOCENCE. The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word. For *ακακια*, in the Greek language signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbol refers, primarily, to him over whose solitary grave the acacia was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts have ever been presented as patterns to the craft, and consequently to all Master Masons, who, by this interpretation of the symbol, are invited to emulate his example.

Hutchinson, indulging in his favorite theory of Christianizing Masonry, when he comes to this signification of the symbol, thus enlarges on the interpretation: "We masons, describing the deplorable estate of religion under the Jewish law, speak in figures:—'Her tomb was in the rubbish and filth cast forth of the temple, and *Acacia* wove its branches over her monument;' *akakia* being the Greek word for innocence, or being free from sin; implying that the sins and corruptions of the old law and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where *innocence* survived, and under the banner of the divine Lamb; and as to ourselves, professing that we were to be distinguished by our *Acacy*, or as true *Acacians* in our religious faith and tenets."*

Among the nations of antiquity, it was common thus by peculiar plants to symbolize the virtues and other qualities of the mind. In many instances the symbolism has been lost to the moderns, but in others it has been retained and is well understood, even at the present day. Thus the olive was adopted as the symbol of peace, because, says Lee, "its oil is very useful, in some way or other, in all arts manual which principally flourish in times of peace."†

The quince among the Greeks was the symbol of love and happiness,‡ and hence, by the laws of Solon, in Athenian marriages, the bride and bridegroom were required to eat a quince together.

The palm was the symbol of victory, and hence, in the catacombs of Rome, the burial place of so many of the early Christians, the palm leaf is constantly found as an emblem of the Christian's triumph over sin and death.

---

* Spirit of Masonry, lect. ix., p. 99. † The Temple of Solomon, ch. ix., p. 233.

‡ It is probable that the quince derived this symbolism, like the acacia, from its name; for there seems to be some connection between the Greek word *κυδώνιος*, which means *a quince*, and the participle *κυδιῶν*, which signifies *rejoicing, exulting*.

Hosted by Google

The rosemary was a symbol of remembrance, and hence was used both at marriages and at funerals, the memory of the past being equally appropriate in both rites.*

The parsley was consecrated to grief, and hence all the Greeks decked their tombs with it; and it was used to crown the conquerors in the Nemean games, which were of a funereal character.

But it is needless to multiply instances of this symbolism. In adopting the acacia as a symbol of innocence, Masonry has but extended the principle of an ancient and universal usage, which thus consecrated particular plants by a mystical meaning, to the representation of particular virtues.

But lastly, the acacia is to be considered as the symbol of INITIATION. This is, by far, the most interesting of its interpretations; and was, we have every reason to believe, the primary and original; the others being but incidental. It leads us at once to the investigation of that significant fact to which I have already alluded, that in all the ancient initiations and religious mysteries, there was some plant peculiar to each, which was consecrated by its own esoteric meaning, and which occupied an important position in the celebration of the rites, so that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation.

A reference to some of these *sacred plants*—for such was the character they assumed—and an investigation of their symbolism will not, perhaps, be uninteresting or useless in connection with the subject of the present article.

In the mysteries of Adonis, which originated in Phœnicia, and were afterwards transferred to Greece, the death and resurrection of Adonis was represented. A part of the legend accompanying these mysteries was that when Adonis was slain by a wild boar, Venus laid out the body on a bed of lettuce. In memorial of this supposed fact, on the first day of the celebration when funeral rites were performed, lettuces were carried in the procession, *newly planted* in shells of earth. Hence the lettuce became the sacred plant of the Adonia, or Adonisian mysteries.

The lotus was the sacred plant of the Brahminical rites of India, and was considered as the symbol of their elemental trinity—earth, water and air—because as an aquatic plant it derived its nutriment from all of these elements combined, its roots being planted in the earth, its stem rising through the water, and its leaves exposed to the air. The Egyptians, who borrowed a large portion of their religious rites from the East, adopted the lotus, which was also indigenous to their country, as a mystical plant, and made it the symbol of their initiation, or the birth into celestial light. Hence, as Champollion

* "Rosemary was anciently supposed to strengthen the memory, and was not only carried at funerals, but worn at weddings." *Stevens, notes on Hamlet*, A. iv., S. 5.

Hosted by Google

observes, they often on their monuments represented the god Phre, or the Sun, as borne within the expanded calyx of the lotus. The lotus bears a flower similar to that of the poppy, while its large tongue-shaped leaves float upon the surface of the water. As the Egyptians had remarked that the plant expands when the sun rises, and closes when it sets, they adopted it as a symbol of the sun, and as that luminary was the principal object of the popular worship, the lotus became in all their sacred rites a consecrated and mystical plant.

The Egyptians also selected the *erica*,* or heath, as a sacred plant. The origin of the consecration of this plant presents us with a singular coincidence, that will be peculiarly interesting to the masonic student. We are informed that there was a legend in the mysteries of Osiris, which related, that Isis, when in search of the body of her murdered husband, discovered it interred at the brow of a hill near which an erica, or heath plant, grew; and hence, after the recovery of the body and the resurrection of the god, when she established the mysteries to commemorate her loss and her recovery, she adopted the erica, as a sacred plant,† in memory of its having pointed out the spot where the *mangled remains* of Osiris were concealed.‡

The *mistletoe* was the sacred plant of Druidism. Its consecrated character was derived from a legend of the Scandinavian mythology, and which is thus related in the Edda, or sacred books. The god Balder, the son of Odin, having dreamed that he was in some great danger of life, his mother, Friga, exacted an oath from all the creatures of the animal, the vegetable and the mineral kingdom, that they would do no harm to her son. The mistletoe, contemptible from its size and weakness, was alone neglected, and of it no oath of immunity was demanded. Lok, the evil genius or god of Darkness, becoming acquainted with this fact, placed an arrow made of mistletoe in the hands of Holder, the blind brother of Balder, on a certain day, when the gods were throwing missiles at him in sport, and wondering at their inability to do him injury with any arms with which they could attack him. But, being shot with the mistletoe arrow, it inflicted a fatal wound, and Balder died.

Ever afterwards the mistletoe was revered as a sacred plant, consecrated to the powers of darkness; and annually it became an important rite among the Druids to proceed into the forest in search of the mistletoe, which, being found, was cut down by the Arch

* The *erica arborea*, or tree heath

† Ragon thus alludes to this mystical event: "Isis found the body of Osiris in the neighborhood of Biblos, and near a tall plant called the *erica*. Oppressed with grief, she seated herself on the margin of a fountain, whose waters issued from a rock. This rock is the *small hill* mentioned in the ritual; the erica has been replaced by the acacia, and the grief of Isis has been changed for that of the fellow crafts." *Cours des Initiations*, p. 151.

‡ It is singular, and perhaps significant, that the word *eriko*, in Greek, ερικω, whence *erica* is probably derived, means *to break in pieces, to mangle.*

Hosted by Google

Druid, and its parts, after a solemn sacrifice, were distributed among the people. Clavel* very ingeniously remarks, that it is evident, in reference to the legend, that as Balder symbolizes the Sun-god, and Lok Darkness, this search for the mistletoe was intended to deprive the god of Darkness of the power of destroying the god of Light. And the distribution of the fragments of the mistletoe among their pious worshipers, was to assure them that henceforth a similar attempt of Lok would prove abortive, and he was thus deprived of the means of effecting his design.†

The *myrtle* performed the same office of symbolism in the mysteries of Greece as the lotus did in Egypt, or the mistletoe among the Druids. The candidate, in these initiations, was crowned with myrtle, because, according to the popular theology, the myrtle was sacred to Proserpine, the goddess of the future life. Every classical scholar will remember the golden branch with which Æneas was supplied by the Sybil, before proceeding on his journey to the infernal regions‡—a voyage which is now universally admitted to be a mythical representation of the ceremonies of initiation.

In all of these ancient mysteries, while the sacred plant was a symbol of initiation, the initiation itself was symbolic of the resurrection to a future life, and of the immortality of the soul. In this view, Freemasonry is to us now in the place of the ancient initiations, and the acacia is substituted for the lotus, the erica, the ivy, the mistletoe and the myrtle. The lesson of wisdom is the same, the medium of imparting it is all that has been changed.

Returning, then, to the acacia, we find that it is capable of three explanations. It is a symbol of immortality, of innocence and of initiation. But these three significations are closely connected, and that connection must be observed, if we desire to obtain a just interpretation of the symbol. Thus, in this one symbol, we are taught that in the initiation of life, of which the initiation in the third degree is simply emblematic, innocence must for a time lie in the grave, at length, however, to be called, by the word of the Grand Master of the Universe, to a blissful immortality. Combine with this the recollection of the place where the sprig of acacia was planted, and which I have heretofore shown to be Mount Calvary, the place of sepulture of him who "brought life and immortality to light," and who, in Christian Masonry, is designated, as he is in Scripture, as "the lion of the tribe of Judah," and remember, too, that in the mystery of his death, the

* Histoire Pittoresque des Religions, t. i., p. 217.

† According to Toland (*Works* i. 74.), the festival of searching, cutting and consecrating the mistletoe, took place on the tenth of March, or New Year's day. "This," he says, "is the ceremony to which Virgil alludes, by his *golden branch*, in the Sixth Book of the Æneid." No doubt of it; for all these sacred plants had a common origin in some ancient and general symbolic idea.

‡ "Under this branch is figured the wreath of myrtle, with which the initiated were crowned at the celebration of the mysteries." *Warburton, Divine Legation*, vol. i. p. 299.

Hosted by Google

wood of the cross takes the place of the acacia, and in this little and apparently insignificant symbol, but which is really and truly the most important and significant one in masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future. Thus read (and thus all our symbols should be read), Masonry proves something more to its disciples than a mere social society or a charitable association. It becomes a "lamp to our feet," whose spiritual light shines on the darkness of the deathbed, and dissipates the gloomy shadows of the grave.

ODE

IN THE NINETEENTH DEGREE

OF

The Ancient and Accepted Scottish Rite.

BY ALBERT PIKE.

TRUTH dawns upon the human Soul,
  And Error disappears;
No longer Darkness hath control,
From Heaven's blue face the storm-clouds roll,
  And all the glittering years
No longer for men's sorrows groan,
  Their sin, their shame, their tears,
But still and stately past God's Throne,
March onward, where Love reigns alone.

That sun is risen, is HERE; that day
  Is NOW—to GOD. We wait—
The World and Stars wait; an array
Of Ages stretching far away,
  The Angels at God's gate,
And ancient Time—all wait the Light,
  Sure as God's Truth, though late,
When Sin no more the World shall blight,
And Wrong and Evil end with Night.

Hosted by Google

GNOSTICISM, THE KABBALA AND THE MYSTERIES,

AS CONNECTED WITH AND ILLUSTRATING MASONRY.

BY ALBERT PIKE.

No. 6.

THE ancient philosophers regarded the soul of man as having had its origin in heaven. That was, Macrobius says, a settled opinion among them all; and they held it to be the only true wisdom, for the soul, while united with the body, to look over towards its source, and strive to return to the place whence it came. Among the fixed stars it dwelt, until, seduced by the desire of animating a body, it descended to be imprisoned in matter. Thenceforward it has no other resource than recollection, and is ever attracted towards its birth-place and home. The means of return are to be sought for in itself. To reäscend to its source, it must do and suffer in the body.

Thus the mysteries taught the great doctrine of the divine nature and longings after immortality of the soul, of the nobility of its origin, the grandeur of its destiny, its superiority over the animals who have no aspirations heavenward. If they struggled in vain to express its *nature*, by comparing it to fire and light—if they erred as to its original place of abode, and the mode of its descent, and the path which, descending and ascending, it pursued among the stars and spheres, these were the accessories of the Great Truth and mere allegories, destined to make the idea more impressive, and as it were tangible, to the human mind.

Let us, in order to understand this old Thought, first follow the soul in its descent. The sphere or heaven of the fixed stars was that holy region, and those Elysian Fields, that were the native domicil of souls, and the place to which they reäscended, when they had recovered their primitive purity and simplicity. From that luminous region the soul set forth, when it journeyed towards the body—a destination which it did not reach until it had undergone three degradations, designated by the name of deaths; and until it had passed through the several spheres and the elements. All souls remained in possession of heaven and of happiness, so long as they were wise enough to avoid the contagion of the body, and to keep themselves from any contact with matter. But those who, from that lofty abode where they were lapped in eternal light, have looked longingly towards the body, and towards that which we here below call *life*, but which is to the soul a real *death;* and who have conceived for it a secret desire—those souls, victims of their concu-

Hosted by Google

piscence, are attracted by degrees towards the inferior regions of the world, by the mere weight of the thought, and of that terrestrial desire. The soul, perfectly incorporeal, does not at once invest itself with the gross envelope of the body, but little by little, by successive and insensible alterations, and in proportion as it removes further and further from the simple and perfect substance in which it dwelt at first. It first surrounds itself with a body composed of the substance of the stars; and afterwards, as it descends through the several spheres, with ethereal matter more and more gross, thus by degrees descending to an earthly body; and its number of degradations or deaths being the same as that of the spheres which it traverses.

The galaxy, Macrobius says, crosses the zodiac in two opposite points, Cancer and Capricorn, the tropical points in the sun's course, ordinarily called the gates of the sun. These two tropics, before his time, corresponded with those constellations, but in his day with Gemini and Sagittarius, in consequence of the precession of the equinoxes; but the *signs* of the zodaic remained unchanged, and the milky way crossed at the *signs* Cancer and Capricorn, though not at those *constellations*.

Through these *gates* souls were supposed to descend to earth and reäscend to heaven. One, Macrobius says in his Dream of Scipio, was styled the gate of men. Cancer was the former, because souls descend by it to the earth; and Capricorn the latter, because by it they reäscended to their seats of immortality, and became gods. From the milky way, according to Pythagoras, diverged the route to the dominions of Pluto. Until they left the galaxy, they were not deemed to have commenced to descend towards the terrestrial bodies. From that they departed, and to that they returned. Until they reached the sign Cancer, they had not left it, and were still gods. When they reached Leo, they commenced their apprenticeship for their future condition; and when they were at Aquarius, the sign opposite Leo, they were furthest removed from human life.

The soul, descending from the celestial limits, where the zodiac and galaxy unite, loses its spherical shape, the shape of all divine nature, and is lengthened into a cone, as a point is lengthened into a line; and then, an indivisible monad before, it divides itself and becomes a duad—that is, unity becomes division, disturbance and conflict. Then it begins to experience the disorder which reigns in matter, to which it unites itself, becoming as it were intoxicated by draughts of grosser matter; of which inebriation the cup of Bacchus, between Cancer and Leo, is a symbol. It is for them the cup of forgetfulness. They assemble, says Plato, in the fields of oblivion, to drink there the water of the river Ameles, which causes men to forget every thing. This fiction is also found in Virgil. "If souls," says Macrobius, "carried with them into the bodies they occupy all

Hosted by Google

the knowledge which they had acquired of divine things, during their sojourn in the heavens, men would not differ in opinion as to the Deity; but some of them forget more, and some less, of that which they had learned."

We smile at these notions of the ancients; but we must learn to look through these material images and allegories, to the ideas, struggling for utterance, the great speechless thoughts which they envelope, and it is well for us to consider whether we ourselves have yet found out any *better* way of representing to ourselves the soul's origin, and its advent into this body, so entirely foreign to it; if, indeed, we have ever thought about it at all; or have not ceased to think in despair.

The highest and purest portion of matter, which nourishes and constitutes divine existences, is what the poet terms *nectar*, the beverage of the gods. The lower, more disturbed and grosser portion, is what intoxicates souls. The ancients symbolized it as the river Lethe—dark stream of oblivion. How do *we* explain the soul's forgetfulness of its antecedents, or reconcile that utter absence of remembrance of its former condition, with its essential immortality? In truth, we for the most part dread and shrink from any attempt at explanation of it for ourselves.

Dragged down by the heaviness produced by this inebriating draught, the soul falls along the zodiac and milky way, to the lower spheres, and in its descent not only takes, in each sphere, a new envelope of the materials composing the luminous bodies of the planets, but receives there the different faculties which it is to exercise while it inhabits the body.

In Saturn, it acquires the power of reasoning and intelligence, or what is termed the logical and contemplative faculty. From Jupiter it receives the power of action. Mars gives it valor, enterprise and impetuosity. From the sun it receives the senses and imagination, which produce sensation, perception and thought. Venus inspires it with desires. Mercury gives it the faculty of expressing and enunciating what it thinks and feels. And, on entering the sphere of the moon, it acquires the force of generation and growth. This lunary sphere, lowest and basest to divine bodies, is first and highest to terrestrial bodies. And the lunary body there assumed by the soul, while as it were the sediment of celestial matter, is also the first substance of animal matter.

The celestial bodies, heaven, the stars and other divine elements, ever aspire to rise. The soul, reaching the region which mortality inhabits, tends towards terrestrial bodies, and is deemed to die. Let no one, says Macrobius, be surprised that we so frequently speak of the *death* of this soul, which yet we call immortal. It is neither annulled nor destroyed by such death; but merely enfeebled for a time, and does not thereby forfeit its prerogative of immortality; for

Hosted by Google

afterwards, freed from the body, when it has been purified from the vice-stains contracted during that connection, it is reëstablished in all its privileges, and returns to the luminous abode of its immortality.

On its return, it restores to each sphere through which it ascends the passions and earthly faculties received from them: to the moon, the faculty of increase and diminution of the body; to Mercury, fraud, the architect of evils; to Venus, the seductive love of pleasure; to the Sun, the passion for greatness and empire; to Mars, audacity and temerity; to Jupiter, avarice; and to Saturn, falsehood and deceit: and at last, relieved of all, it enters naked and pure into the eighth sphere or highest heaven.

All this agrees with the doctrine of Plato, that the soul cannot reënter into heaven, until the revolutions of the universe shall have restored it to its primitive condition, and purified it from the effects of its contact with the four elements.

This opinion of the preëxistence of souls, as pure and celestial substances, before their union with our bodies, to put on and animate which they descend from heaven, is one of great antiquity. A modern Rabbi, Manasseh Ben Israel, says it was always the belief of the Hebrews. It was that of most philosophers who admitted the immortality of the soul; and therefore it was taught in the mysteries; for, as Lactantius says, they could not see how it was possible, that the soul should exist *after* the body, if it had not existed *before* it, and if its nature was not independent of that of the body. The same doctrine was adopted by the most learned of the Greek Fathers, and by many of the Latins; and it would probably prevail largely at the present day, if men troubled themselves to think upon this subject at all, and to inquire whether the soul's immortality involved its prior existence.

Some philosophers held that the soul was incarcerated in the body, by way of punishment for sins committed by it in a prior state. How they reconciled this with the same soul's unconsciousness of any such prior state, or of sin committed there, does not appear. Others held that God, of his mere will, sent the soul to inhabit the body. The Kabbalists united the two opinions. They held that there are four worlds, *Aziluth, Briarth, Jezirath* and *Aziath;* the world of *emanation,* that of *creation,* that of *forms,* and the *material* world; one above and more perfect than the other, in that order, both as regards their own nature and that of the beings who inhabit them. All souls are originally in the world Aziluth, the Supreme Heaven, the abode of God and of pure and immortal spirits. Those who descend from it without fault of their own, by God's order, are gifted with a divine fire, which preserves them from the contagion of matter, and restores them to heaven as soon as their mission is ended. Those who descend through their own fault, go from world to world, insen-

Hosted by Google

sibly losing their love of divine things, and their self-contemplation, until they reach the world Aziath, falling by their own weight. This is a pure Platonism, clothed with the images and words peculiar to the Kabbalists. It was the doctrine of the Essenes, who, says Porphyry, "believed that souls descended from the most subtile ether, attracted to bodies by the seductions of matter." It was in substance the doctrine of Origen; and it came from the Chaldeans, who largely studied the theory of the heavens, the spheres, and the influences of the signs and constellations.

The Gnostics made souls ascend and descend through eight heavens, in each of which were certain powers that opposed their return, and often drove them back to earth, when not sufficiently purified. The last of these powers, nearest the luminous abode of souls, was a serpent or dragon.

In the ancient doctrine, certain genii were charged with the duty of conducting souls to bodies destined to receive them, and of withdrawing them from these bodies. According to Plutarch, these were the functions of Proserpine and Mercury. In Plato, a familiar genius accompanies man at his birth, follows and watches him all his life, and at death conducts him to the tribunal of the Great Judge. These genii are the media of communication between man and the gods; and the soul is ever in their presence. This doctrine is taught in the oracles of Zoroaster; and these genii were the intelligences that resided in the planets.

Thus the secret science and mysterious emblems of initiation were connected with the heavens, the spheres and the constellations; and this connection must be studied by whomsoever would understand the ancient mind, and be enabled to interpret the allegories, and explore the meaning of the symbols, in which the old sages endeavored to delineate the ideas that struggled within them for utterance, and could be but insufficiently and inadequately expressed by language, whose words are images of those things alone that can be grasped by and are within the empire of the senses.

It is not possible for us thoroughly to appreciate the feelings with which the ancients regarded the heavenly bodies, and the ideas to which their observation of the heavens gave rise; because we cannot put ourselves in their places, look at the stars with their eyes in the world's youth, and divest ourselves of the knowledge which even the commonest of us have, that makes us regard the stars and planets and all the universe of suns and worlds, as a mere inanimate machine and aggregate of senseless orbs, no more astonishing except in degree, than a clock or an orrery. *We* wonder and are amazed at the power and wisdom (to most men it seems only a kind of infinite *ingenuity*,) of the MAKER: *they* wondered at the *work*, and endowed *it* with life, and force, and mysterious powers and mighty influences.

Hosted by Google

Memphis, in Egypt, was in latitude 29° 5′ north, and in longitude 30° 18′ east. Thebæ, in Upper Egypt, in latitude 25° 45′ north, and longitude 32° 43′ east. Babylon was in latitude 32° 30′ north, and longitude 44° 23′ east, while Saba, the ancient Sabæan capital of Ethiopia, was about in latitude 15° north.

Through Egypt ran the great river Nile, coming from beyond Ethiopia, its source in regions wholly unknown, in the abodes of heat and fire, and its course from south to north. Its inundations had formed the alluvial lands of Upper and Lower Egypt, which they continued to raise higher and higher, and to fertilize by their deposits. At first, as in all newly settled countries, those inundations, occurring annually and always at the same period of the year, were calamities; until, by means of levees and drains, and artificial lakes for irrigation, they became blessings, and were looked for with joyful anticipation, as they had before been awaited with terror. Upon the deposit left by the sacred river, as it withdrew into its banks, the husbandman sowed his seed; and the rich soil and the genial sun ensured him an abundant harvest.

Babylon lay on the Euphrates, which ran from southeast to northwest, blessing, as all rivers in the orient do, the arid country through which it flowed; but its rapid and uncertain overflows bringing terror and disaster.

To the ancients, as yet inventors of no astronomical instruments, and looking at the heavens with the eyes of children, this earth was a level plain of unknown extent. About its boundaries there was speculation, but no knowledge. The inequalities of its surface were the irregularities of a plane. That it was a globe, or that anything lived on its under surface, or on what it rested, they had no idea. Every twenty-four hours the sun came up from beyond the eastern rim of the world, and traveled across the sky, over the earth, always south of, but sometimes nearer and sometimes further from the point overhead; and sunk below the world's western rim. With him went light, and after him followed darkness.

And every twenty-four hours appeared in the heavens another body, visible chiefly at night, but sometimes even when the sun shone, which likewise, as if following the sun at a greater or less distance, traveled across the sky; sometimes as a thin crescent, and thence increasing to a full orb resplendent with silver light; and sometimes more and sometimes less to the southward of the point overhead, within the same limits as the sun.

Man, enveloped by the thick darkness of profoundest night, when everything around him has disappeared, and he seems alone with himself and the black shades that surround him, feels his existence a blank and nothingness, except so far as memory recalls to him the glories and splendors of light. Everything is dead to him, and he, as it were, to nature. How crushing and overwhelming the thought,

Hosted by Google

the fear, the dread, that *perhaps* that darkness may be eternal, and that day may possibly never return; if it ever occurs to his mind, while the solid gloom closes up against him like a wall! What then can restore him to life, to energy, to activity, to fellowship and communion with the great world which God has spread around him, and which perhaps in the darkness may be passing away? LIGHT restores him to himself and to nature, which seemed lost to him. Naturally, therefore, the primitive men regarded light as the principle of their real existence, without which life would be but one continued weariness and despair. This necessity for light, and its actual creative energy, were felt by all men; and nothing was more alarming to them than its absence. It became their first Divinity, a single ray of which, flashing into the dark, tumultuous bosom of chaos, caused man and all the universe to emerge from it. So all the poets sung who imagined cosmogonies; such was the first dogma of Orpheus, Moses and the theologians. Light was Ormuzd, adored by the Persians, and darkness, Ahriman, origin of all evils. Light was the life of the universe, the friend of man, the substance of the gods and of the soul.

The sky was to them a great solid concave arch; a hemisphere of unknown material, at an unknown distance above the flat level earth; and along it journeyed in their courses the sun, the moon, the planets and the stars.

The sun was to them a great globe of fire, of unknown dimensions, at an unknown distance. The moon was a mass of softer light; the stars and planets lucent bodies, armed with unknown and supernatural influences.

It could not fail to be soon observed, that at regular intervals the days and nights were equal; and that two of these intervals measured the same space of time as elapsed between the successive inundations, and between the returns of spring-time and harvest. Nor could it fail to be perceived that the changes of the moon occurred regularly; the same number of days always elapsing between the first appearance of her silver crescent in the west at evening and that of her full orb rising in the east at the same hour; and the same again between that and the new appearance of the crescent in the west.

It was also soon observed that the sun crossed the heavens in a different line each day, the days being longest and the nights shortest when the line of his passage was furthest north, and the days shortest and nights longest when that line was furthest south; that his progress north and south was perfectly regular, marking four periods that were always the same—those when the days and nights were equal, or the vernal and autumnal equinoxes: that when the days were longest, or the summer solstice; and that when they were shortest, or the winter solstice.

Hosted by Google

With the vernal equinox, or about the 25th of March of our calendar, they found that there unerringly came soft winds, the return of warmth, caused by the sun turning back to the northward from the middle ground of his course, the vegetation of the new year, and the impulse to amatory action on the part of the animal creation. Then the bull and the ram, animals most valuable to the agriculturist, and symbols themselves of vigorous generative power, recovered their vigor, the birds mated and builded their nests, the seeds germinated, the grass grew, and the trees put forth leaves. With the summer solstice, when the sun reached the extreme northern limit of his course, came great heat, and burning winds, and lassitude and exhaustion; then vegetation withered, man longed for the cooling breezes of spring and autumn, and the cool water of the wintry Nile or Euphrates, and the lion sought for that element far from his home in the desert.

With the autumnal equinox came ripe harvests, and fruits of the tree and vine, and falling leaves, and cold evenings presaging wintry frosts; and the principle and powers of darkness, prevailing over those of light, drove the sun further to the south, so that the nights grew longer than the days. And at the winter solstice the earth was wrinkled with frost, the trees were leafless, and the sun reaching the most southern point in his career, seemed to hesitate whether to continue descending, to leave the world to darkness and despair, or to turn upon his steps and retrace his course to the northward, bringing back seed-time and spring, and green leaves and flowers, and all the delights of love.

Thus, naturally and necessarily, time was divided, first into days, and then into moons or months, and years; and with these divisions and the movements of the heavenly bodies that marked them, were associated and connected all men's physical enjoyments and privations. Wholly agricultural, and in their frail habitations greatly at the mercy of the elements and the changing seasons, the primitive people of the orient were most deeply interested in the recurrence of the periodical phenomena presented by the two great luminaries of heaven, on whose regularity all their prosperity depended.

And the attentive observer soon noticed that the smaller lights of heaven were, apparently, even more regular than the sun and moon, and foretold with unerring certainty, by their risings and settings, the periods of recurrence of the different phenomena and seasons on which the physical well-being of all men depended. They soon felt the necessity of distinguishing the individual stars, or groups of stars, and giving them names, that they might understand each other, when referring to and designating them. Necessity produced designations at once natural and artificial. Observing that, in the circle of the year, the renewal and periodical appearance of the productions of the earth were constantly associated, not only with the

Hosted by Google

courses of the sun, but also with the rising and setting of certain stars, and with their position relatively to the sun, the centre to which they referred the whole starry host, the mind naturally connected the celestial and terrestrial objects that were *in fact* connected; and they commenced by giving to particular stars or groups of stars the names of those terrestrial objects which seemed connected with them; and for those which still remained unnamed by this nomenclature, they, to complete a system, assumed arbitrary and fanciful names.

Thus the Ethiopian of Thebes, or Saba, styled those stars under which the Nile commenced to overflow, Stars of Inundation, or that *poured out water*, (AQUARIUS.)

Those stars among which the sun was, when he had reached the northern tropic, and began to *retreat* southward, were termed, from his retrograde motion, the Crab, (CANCER.)

As he approached, in autumn, the middle point between the northern and southern extremes of his journeying, the days and nights became equal; and the stars among which he was then found, were called Stars of the Balance, (LIBRA.)

Those stars among which the sun was, when the lion, driven from the desert by thirst, came to slake it at the Nile, were called Stars of the Lion, (LEO.)

Those among which the sun was at harvest, were called those of the Gleaning Virgin, holding a sheaf of wheat, (VIRGO.)

Those among which he was found in February, when the ewes brought their young, were called Stars of the Lamb, (ARIES.)

Those in March, when it was time to plough, were called Stars of the Ox, (TAURUS.)

Those under which hot and burning winds came from the desert, venomous like poisonous reptiles, were called Stars of the Scorpion, (SCORPIO.)

Observing that the annual return of the rising of the Nile was always accompanied by the appearance of a beautiful star, which at that period showed itself in the direction of the sources of that river, and seemed to warn the husbandman to be careful not to be surprised by the inundation, the Ethiopian compared this act of that star to that of the animal which, by barking, gives warning of danger, and styled it the Dog, (SIRIUS.)

Thus commencing, and as astronomy came to be more studied, imaginary figures were traced all over the heavens, to which the different stars were assigned. Chief among them were those that lay along the path which the sun traveled as he climbed towards the north and descended to the south: lying within certain limits and extending to an equal distance on each side of the line of equal nights and days. This belt, curving like a serpent, was termed the Zodiac, and divided into twelve signs.

Hosted by Google

At the vernal equinox, 2,455 years before our era, the sun was entering the sign and constellation TAURUS, or the Bull; having passed through, since he commenced, at the winter solstice, to ascend northward the signs Aquarius, Pisces and Aries; on entering the first of which he reached the lowest limit of his journey southward.

From TAURUS, he passed through Gemini and Cancer, and reached LEO when he arrived at the terminus of his journey northward. Thence through Leo, Virgo and Libra he entered SCORPIO at the autumnal equinox, and journeyed southward through Scorpio, Sagittarius and Capricornus to AQUARIUS, the terminus of his journey south.

The path by which he journeyed through these signs became the *Ecliptic;* and that which passes through the two equinoxes, the *Equator*.

They knew nothing of the immutable laws of nature; and whenever the sun commenced to tend southward, they feared lest he might continue to do so, and by degrees disappear forever, leaving the earth to be ruled forever by darkness, storm and cold.

Hence they rejoiced when he commenced to reäscend after the winter solstice, struggling against the malign influences of Aquarius and Pisces, and amicably received by the Lamb. And when at the vernal equinox he entered Taurus, they still more rejoiced at the assurance that the days would again be longer than the nights, that the season of seed-time would come, and the summer and harvest would follow.

And they lamented when, after the autumnal equinox, the malign influence of the venomous scorpion, the vindictive archer and the filthy and ill-omened he-goat dragged him down towards the winter solstice.

Arriving there, they said he had been slain, and had gone to the realm of darkness. Remaining there three days, he rose again, and again ascended northward in the heavens; to redeem the earth from the gloom and darkness of winter, which soon became emblematical of sin, and evil and suffering; as the spring, summer and autumn became emblems of happiness and immortality.

Soon they personified the sun, and worshiped him under the name of OSIRIS, and transmuted the legend of his descent among the winter signs into a fable of his death, his descent into the infernal regions, and his resurrection.

The moon became ISIS, the wife of Osiris; and winter, as well as the desert or the ocean into which the sun descended, became TYPHON, the spirit or principle of evil, warring against and destroying Osiris; and from the journey of the sun through the twelve signs came the legend of the twelve labors of Hercules, and the incarnations of Vishnu and Bouddha.

The celestial Taurus, opening the new year, was the creative bull

Hosted by Google

of the Hindús and Japanese, breaking with his horn the egg out of which the world is born. Hence the bull APIS was worshiped by the Egyptians, and reproduced as a golden calf by Aaron in the desert. Hence the cow was sacred to Hindús. Hence, from the sacred and beneficent signs of Taurus and Leo, the human-headed winged lions and bulls in the palaces at Kouyounjik and Nimroud, like which were the cherubim set by Solomon in his temple: and hence the twelve brazen or bronze oxen, on which the laver of brass was supported.

The celestial vulture or eagle, rising and setting with the Scorpion, was substituted in its place, in many cases, on account of the malign influences of the latter: and thus the four great periods of the year were marked by the bull, the lion, the man (Aquarius,) and the eagle; which were upon the respective standards of Ephraim, Judah, Reuben and Dan; and still appear on the shield of American Royal Arch Masonry.

Afterwards the ram or lamb became an object of adoration, when, in his turn, he opened the equinox, to deliver the world from the wintry reign of darkness and evil.

Around the central and simple idea of the annual death and resurrection of the sun, a multitude of circumstantial details soon clustered. Some were derived from other astronomical phenomena; while many were merely poetical ornaments and inventions.

Besides the sun and moon, those ancients also saw a beautiful star, shining with a soft, silvery light, always following the sun at no great distance when he set, or preceding him when he rose. Another of a red and angry color, and still another more kingly and brilliant than all, early attracted their attention, by their free movements among the fixed hosts of heaven; and the latter by his unusual brilliancy, and the regularity with which he rose and set. These were Venus, Mars and Jupiter. Mercury and Saturn could scarcely have been noticed in the world's infancy, or until astronomy began to assume the proportions of a science.

In the projection of the celestial sphere by the astronomical priests, the zodiac and constellations, arranged in a circle, presented their halves in diametrical opposition; and the hemisphere of winter was said to be adverse, opposed, contrary, to that of summer. Over the angels of the latter ruled a king, (OSIRIS, or ORMUZD,) enlightened, intelligent, creative and beneficent. Over the fallen angels or evil genii of the former, the demons or devs of the subterranean empire of darkness and sorrow, and its stars, ruled also a chief. In Egypt the Scorpion first ruled, the sign next the Balance, and long the chief of the winter signs; and then the polar bear or ass, called Typhon, that is, *deluge*, on account of the rains which inundated the earth while that constellation domineered. In Persia, at a later day, it was the serpent, which, personified as Ahriman, was the evil principle of the religion of Zoroaster.

Hosted by Google

The sun does not arrive at the same moment in each year at the equinoxial point on the equator. The explanation of his anticipating that point belongs to the science of astronomy; and to that we refer the reader. The consequence is, what is termed the precession of the equinoxes, by means of which the sun is constantly changing his place in the zodiac, at each vernal equinox; so that now, the signs retaining the names which they had 300 years before Christ, they and the constellations do not correspond; the sun being now in the *constellation* Pisces, when he is in the *sign* Aries.

The annual amount of precession is 50 seconds and a little over, [50″ 1.] The period of a complete revolution of the equinoxes, 25,856 years. The precession amounts to 30°, or a sign, in 2155.6 years. So that, as the sun now enters Pisces at the vernal equinox, he entered Aries at that period, 300 years B. C., and Taurus 2,455 B. C. And the division of the ecliptic, now called Taurus, lies in the constellation Aries; while the *sign* Gemini is in the *constellation* Taurus. Four thousand six hundred and ten years before Christ, the sun entered Gemini at the vernal equinox.

From confounding *signs* with *causes* came the worship of the sun and stars. "If," says Job, "I beheld the sun when it shined, or the moon progressive in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand, this were an iniquity to be punished by the Judge; for I should have denied the God that is above."

Perhaps we are not, on the whole, much wiser than those simple men of the old time. For what do we know of *effect* and *cause*, except that one thing regularly or habitually *follows* another?

So, because the heliacal rising of Sirius *preceded* the rising of the Nile, it was deemed to *cause* it; and other stars were in like manner held to *cause* extreme heat, bitter cold and watery storm.

A religious reverence for the zodiacal bull (Taurus) appears, from a very early period, to have been pretty general—perhaps it was universal—throughout Asia; from that chain or region of Caucasus to which it gave name, and which is still known under the appellation of Mount Taurus, to the southern extremities of the Indian Peninsula, extending itself also into Europe, and through the eastern parts of Africa.

This evidently originated during those remote ages of the world, when the colure of the vernal equinox passed across the stars in the head of the sign Taurus, (among which was Aldebaran); a period when, as the most ancient monuments of all the oriental nations attest, the light of arts and letters first shone forth.

The Arabian word AL-DE-BARAN, means the *foremost*, or *leading*, star; and it could only have been so named, when it *did* precede, or *lead*, all others. The year then opened with the sun in Taurus; and the multitude of ancient sculptures, both in Assyria and Egypt, wherein

Hosted by Google

the bull appears with lunette or crescent horns, and the disk of the sun between them, are direct allusions to the important festival of the first new moon of the year: and there was everywhere an annual celebration of the festival of the first new moon, when the year opened with Sol and Luna in Taurus.

David sings: "Blow the trumpet in the *new moon;* in the time appointed; on our solemn feast-day: for this is a statute unto Israel, and a law of the God of Jacob. This he ordained to Joseph, for a testimony, when he came out of the land of Egypt."

The reverence paid to Taurus continued long after, by the precession of the equinoxes, the colure of the vernal equinox had come to pass through Aries. The Chinese still have a temple, called "The Palace of the Horned Bull;" and the same symbol is worshiped in Japan and all over Hindostan. The Cimbrians carried a brazen bull with them, as the image of their god, when they overran Spain and Gaul; and the representation of the creation, by the Deity in the shape of a bull, breaking the shell of an egg with his horns, meant Taurus, opening the year, and bursting the symbolical shell of the annually-recurring orb of the new year.

Theophilus says that the Osiris of Egypt was supposed to be dead or absent fifty days in each year. Landseer thinks that this was because the Sabæan priests were accustomed to see, in the lower latitudes of Egypt and Ethiopia, the first or chief stars of the husbandman, (Boötes) sink achromatically beneath the western horizon; and then to begin their lamentations, or hold forth the signal for others to weep: and when his prolific virtues were supposed to be transferred to the vernal sun, bacchanalian revelry became devotion.

Before the colure of the vernal equinox had passed into Aries, and after it had left Aldebaran and the Hyades, the Pleiades were, for seven or eight centuries, the leading stars of the Sabæan year. And thus we see, on the monuments, the disk and crescent, symbols of the sun and moon in conjunction, appear successively—first on the head, and then on the neck and back of the zodiacal bull, and more recently on the forehead of the ram.

The diagrammatical character or symbol, still in use to denote Taurus, ♉, is this very crescent and disk—a symbol that has come down to us from those remote ages when this memorable conjunction in Taurus, by marking the commencement, at once of the Sabæan year and of the cycle of the Chaldean Saros, so preëminently distinguished that sign, as to become its characteristic symbol. On a bronze bull from China, the crescent is attached to the *back* of the bull, by means of a cloud, and a curved groove is provided for the occasional introduction of the disk of the sun, when solar and lunar time were coincident and conjunctive, at the commencement of the year and of the lunar cycle. When that was made, the year did not open with the stars in the *head* of the bull, but when the colure of

Hosted by Google

the vernal equinox passed across the middle or later degrees of the asterism Taurus, and the Pleiades were, in China, as in Canaan, the leading stars of the year.

The crescent and disk combined, always represent the conjunctive sun and moon; and when placed on the head of the zodiacal bull, the commencement of the cycle termed SAROS by the Chaldeans, and Metonic by the Greeks; and supposed to be alluded to in Job, by the phrase "Mazzaroth in his season;" that is to say, when the first new moon and new sun of the year were coincident, which happened once in eighteen years and a fraction.

On the sarcophagus of Alexander, the same symbol appears on the head of a ram, which, in the time of that monarch, was the leading sign. So too in the sculptured temples of the Upper Nile, the crescent and disk appear, not on the head of Taurus, but on the forehead of the ram, or the ram-headed god, whom the Grecian mythologists called Jupiter Ammon, really the sun in Aries.

If we now look for a moment at the individual stars which composed and were near to the respective constellations, we may find something that will connect itself with the symbols of the ancient mysteries and of masonry.

It is to be noticed that when the sun is *in* a particular constellation, no part of that constellation will be seen, except just before sunrise and just after sunset; and then only the edge of it: but the constellations *opposite* to it will be visible. When the sun is in Taurus, for example, that is, when Taurus *sets with* the sun, Scorpio rises as he sets, and continues visible through the night. And if Taurus rises and sets with the sun to-day, he will, six months hence, rise at sunset and set at sunrise; for the stars thus gain on the sun two hours a month.

Going back to the time when, watched by the Chaldean shepherds, and the husbandmen of Ethiopia and Egypt,

> "The milk-white bull with golden horns
> Led on the new-born year,"

we see in the neck of TAURUS, the Pleiades, and in his face the Hyades, "which Grecia from their showering names," and of whom the brilliant Aldebaran is the chief; while to the southwestward is that most splendid of all the constellations, Orion, with Betelgueux in his right shoulder, Bellatrix in his left shoulder, Rigel on the left foot, and in his belt the three stars known as the Three Kings, and now as the Yard and Ell. Orion, ran the legend, persecuted the Pleiades; and to save them from his fury, Jupiter placed them in the heavens, where he still pursues them, but in vain. They, with Arcturus and the Bands of Orion, are mentioned in the Book of Job. They are usually called the Seven Stars, and it is said there *were* seven, before the fall of Troy; though now only six are visible.

Hosted by Google

The Pleiades were so named from a Greek word signifying *to sail.* In all ages they have been observed for signs and seasons. Virgil says that the sailors gave names to "the Pleiades, Hyades and Northern Car; *Pleiades, Hyades, Claramque, Lycaonis Arcton.*" And Palinurus, he says—

Arcturum, pluviasque Hyadas, Geminosque Triones,
Armatumque auro circumspicit Oriona—

studied Arcturus and the rainy Hyades and the Twin Triones, and Orion cinctured with gold.

Taurus was the prince and leader of the celestial host for more than two thousand years: and when his head set with the sun about the last of May, the Scorpion was seen to rise in the southeast.

The Pleiades were sometimes called *Vergiliæ*, or the Virgins of Spring; because the sun entered this cluster of stars in the season of blossoms. Their Syrian name was *Succoth*, or *Succoth-beneth* derived from a Chaldean word, signifying to *speculate* or *observe.*

The *Hyades* are five stars in the form of a V, 11° southeast of the Pleiades. The Greeks counted them as seven. When the vernal equinox was in Taurus, Aldebaran led up the starry host; and as he rose in the east, Aries was about 27° high.

When he was close upon the meridian, the heavens presented their most magnificent appearance. Capella was a little further from the meridian, to the north; and Orion still further from it to the southward. Procyon, Sirius, Castor and Pollux had climbed about halfway from the horizon to the meridian. Regulus had just risen upon the ecliptic. The Virgin still lingered below the horizon. Fomalhaut was halfway to the meridian in the southwest; and to the northwest were the brilliant constellations, Perseus, Cepheus, Cassiopeia and Andromeda; while the Pleiades had just passed the meridian.

Orion is visible to all the habitable world. The equinoctial line passes through the centre of it. When Aldebaran rose in the east, the Three Kings in Orion followed him; and as Taurus set, the Scorpion, by whose sting it was said Orion died, rose in the east.

Orion rises at noon about the 9th of March. His rising was accompanied with great rains and storms, and it became very terrible to mariners.

In Boötes, called by the ancient Greeks *Lycaon*, from *lukos*, a wolf, and by the Hebrews, Caleb Anubach, the Barking Dog, is the great star Arcturus, which, when Taurus opened the year, corresponded with a season remarkable for its great heat.

Next comes Gemini, the Twins, two human figures, in the heads of which are the bright stars Castor and Pollux, the Dioscuri, and the Cabiri of Samothrace, patrons of navigation: while south of Pollux are the brilliant stars Sirius and Procyon, the greater and lesser Dog; and still further south, Canopus, in the ship Argo.

Hosted by Google

Sirius is apparently the largest and brightest star in the heavens. When the vernal equinox was in Taurus he rose, heliacally, that is, just before the sun, when, at the summer solstice, the sun entered Leo, about the 21st of June, fifteen days previous to the swelling of the Nile. The heliacal rising of Canopus was also a precursor of the rising of the Nile. Procyon was the forerunner of Sirius, and rose before him.

There are no important stars in CANCER. In the zodiacs of Esne and Dendera, and in most of the astrological remains of Egypt, the sign of this constellation was a beetle, *(Scarabæus)* which thence became sacred, as an emblem of the gate through which souls descended from heaven. In the crest of Cancer is a cluster of stars formerly called *Præsepe*, the Manger, on each side of which is a small star, the two of which were called *Aselli*, little asses.

In *Leo* are the splendid stars, REGULUS, directly on the ecliptic, and DENEBOLA in the Lion's tail. Southeast of Regulus is the fine star COR HYDRÆ.

The combat of Hercules with the Nemæan lion was his first labor. It was the first sign into which the sun passed, after falling below the summer solstice; from which time he struggled to reäscend.

The Nile overflowed in this sign. It stands first in the zodiac of Dendera, and is in all the Indian and Egyptian zodiacs.

In the left hand of VIRGO (Isis or Ceres,) is the beautiful star SPICA Virginis, a little south of the ecliptic. VINEMIATRIX, of less magnitude, is in the right arm; and northwest of Spica, in Boötes (the husbandman, Osiris,) is the splendid star ARCTURUS.

The division of the first Decan of the Virgin, Aben Ezra says, represents a beautiful virgin with flowing hair, sitting in a chair, with two ears of corn in her hand, and suckling an infant. In an Arabian MS. in the Royal Library at Paris, is a picture of the Twelve Signs. That of Virgo is a young girl with an infant by her side. Virgo was Isis; and her representation, carrying a child (Horus) in her arms, exhibited in her temple, was accompanied by this inscription, "I AM ALL THAT IS, THAT WAS, AND THAT SHALL BE; and the fruit which I brought forth is the sun."

Nine months after the sun enters Virgo, he reaches the Twins. When Scorpio begins to rise, Orion sets: when Scorpio comes to the meridian, Leo begins to set, Typhon reigns, Osiris is slain, and Isis (the Virgin,) his sister and wife, follows him to the tomb, weeping. The Virgin and Boötes, setting heliacally at the autumnal equinox, delivered the world to the wintry constellations, and introduced into it the genius of Evil, represented by Ophiucus, the serpent.

At the moment of the winter solstice, the Virgin rose heliacally (*with* the sun,) having the sun (Horus) in her bosom.

In LIBRA are four stars of the second and third magnitude, which we shall mention hereafter. They are Zuben-es-Chamali, Zuben-el

Hosted by Google

Gemabi, Zeuben-hak-rabi and Zuben-el-Gubi. Near the last of these is the brilliant and malign star, ANTARES, in Scorpio.

In SCORPIO, ANTARES, of the first magnitude, and remarkably red, was one of the four great stars, FOMALHAUT in Cetus, ALDEBARAN in Taurus, REGULUS in Leo, and ANTARES, that formerly answered to the solstitial and equinoctial points, and were much noticed by astronomers. This sign was sometimes represented by a snake, and sometimes by a crocodile, but generally by a scorpion, which last is found on the Mithriac monuments, and on the zodiac of Dendera. It was considered a sign accursed, and the entrance of the sun into it commenced the reign of Typhon.

In Sagittarius, Capricornus and Aquarius there are no stars of importance.

Near Pisces is the brilliant star FOMALHAUT. No sign in the zodiac is considered of more malignant influence than this. It was deemed indicative of *violence* and *death*. Both the Syrians and Egyptians abstained from eating fish, out of dread and abhorrence; and when the latter would represent anything as odious, or express hatred by hieroglyphics, they painted a fish.

In Auriga is the bright star CAPELLA, which to the Egyptians never set.

And, circling ever round the north pole are seven stars, known as Ursa Major, or the Great Bear, which have been an object of universal observation in all ages of the world, as two of them always point to the north pole. They were venerated alike by the priests of Bel, the Magi of Persia, the shepherds of Chaldea, and the Phœnician navigators, as well as by the astronomers of Egypt.

HARMONY.

HARMONY is the chief support of every well-regulated institution. Without it, the most extensive empires must decay; with it, the weakest nations may become powerful. The ancient philosophers and poets believed that the prototype of harmony was to be found in the sublime music of the spheres, and that man, copying nature, has attempted to introduce this divine melody into human life. And thus it proves its celestial origin, by the heavenly influence it exerts on earth. Sallust represents the good King Micipsa as saying, that "by concord small things increase; by discord the greatest fall gradually into ruin." Let every mason, anxious for the prosperity of his order, feel the truth of the maxim, and remember that *for* harmony should his lodge be opened—*in* harmony should it work—and *with* harmony be closed.—*Lexicon.*

Hosted by Google

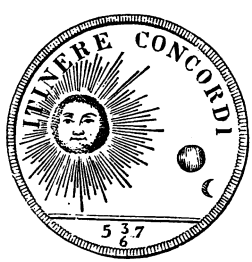
MEDALS OF THE FREEMASONS.

BY ROB MORRIS.

"Bring me a penny, that I may see it. And they brought it. And he saith unto them: Whose is this *image* and *superscription?* And they said unto him, Cæsar's."—*Mark* xii. 15, 16.

II.

So far as our investigations have extended into masonic numismatics, there is nothing extant in this department earlier than the eighteenth century. This may be explained by the fact that before that period, and even up to the earlier years of the eighteenth century, say to 1717, the ancient union of operative with speculative masonry, that had existed from the time of Solomon or earlier, was not entirely severed. Masons made their medals of mighty blocks of stone and beams of wood! Their symbols were wrought in the ground-plans of extensive edifices. Their workmen's marks were deeply cut upon the living rocks "with an iron pen and lead in the rock forever." Each Indian mound in the country is the result of some great yearning to be immortal, and the skill and labor bestowed upon it evince a loftiness of feeling, and a unity of sentiment consonant with the minds of those who reared the pyramids and adorned the temples of more favored lands. It was only after the separation of the two departments of masonry, the speculative and the practical, that books took the place of legends and medals of monuments.



At the close of the Seven Years' War in 1763, a large number o Swedish masons, who had been separated by the exigencies of the times, assembled in the Lodge *Harmony*—extinguished in 1777—at Stralsund. The convocation was one of great interest, and left an earnest desire in the hearts of all present that the memory of it should be perpetuated. In those northern regions, freemasonry is conducted in a peculiarly elegant and impressive manner. None but

Hosted by Google

men of merit can be admitted, and the subjects that form the staple of discussion and debate are of the highest character—themes of science and morals, and whatever best serves to shape the human soul to honor its divine author.

It was in commemoration of this most agreeable convocation that the lodge *Harmony* caused the medal above described to be struck, and distributed among the brethren.

Its *obverse* displays the sun and moon illuminating the earth, and distributing a higher spiritual light to the brethren returning, footsore and weary, from distant lands to their native country. The peculiar manner in which the numerals 5763 are arranged, cannot fail to excite the curiosity of the observer. The motto is *Itinere Concordi*, freely rendered, "They make their respective circuits in harmony." The masonic bearing of these words is too patent to require explication. In a harmonious brotherhood, where all feel themselves to be masons in truth and in fact, no important difficulties will ever arise; but, should the opposite unfortunate condition arise, and a brother leap from his masonic *point* beyond the *circle*, he must be made to know and feel his indiscretion, as a want of harmony is death to the masonic system.

The *reverse* gives the heraldic bearings of the lodge *Harmony*, with the motto, "Ordo frat. mur. sund. Pom. F. F." These heraldic devices are surrounded by well-known masonic implements, the plumb, square, level, trowel, gavel, &c., and surmounted by the cap of liberty.

We offer, next in order, a medal of 1812. Its history is as follows: The members of the masonic fraternity at Hildersheim united themselves together so early as 1762, and formed a lodge, for which, November 24 of that year, they received a charter from the Provincial Grand Lodge of Hamburg, and commenced their labors on St. John Evangelist Day, under the solemn title of *Gate of Eternity*. Fifteen years later, January 24, 1775, a second lodge was established at the same

Hosted by Google

place, but under the auspices of the Grand Lodge of Germany, which assumed the title of the Lodge *Frederick of the Temple.* No unfriendliness or rivalry seems to have existed between these two bodies. In the year 1812, when the former celebrated its semi-centennial anniversary, the latter honored themselves and the brethren of their attachment, by presenting it with the annexed medal. This was in accordance with the doctrine practised nowhere better than in the German lodges. The universal charity of a mason is like the charity of a mason's God, and his God is the God of love. Consider the extent of the love of God, and that only, according to his degree is the extent of masonic charity. In the broad circle of his affections, he embraces all mankind. Like the God of love, he looks through all stations, clime and color, and with one wish of universal good will, he wishes well to all mankind. With the compass of his mind, he measures and draws the square of his conduct; and within that square, having honestly provided for his own household, he forms his little angles of benevolence and charity to the distressed of all communities.

On the *obverse* of this beautiful medal, sacred to the warmest sympathies of human nature, appears the original seal of the Lodge *Gate of Eternity*, with the inscription, not given in our copy, "Der Maurerischen Morgenroethe I. O. V. Hildersheim. In der Stamm L. Pforte Zur Ewigkeit Am 27 Dec. 1762." The design is that of a temple and porch viewed by the rising sun. A small tree stands hard by, not unknown to masonry.

On the *reverse* is the seal of the Lodge *Frederick of the Temple.* This has an acacia tree near a temple, which is supported by seven pillars. Three steps lead to this temple, whose cupola is crowned with the relics of mortality. On both sides of the temple, in Hebrew cypher, are the words, "the magnificence of the world," and behind it is the blazing triangle. Its inscription, not given in our copy, is "Die Dankbarren Soehne Des Stillen Tempels. Am Iubeltage Dem 27 Dec. 5812."

One of the symbolic expressions of masonry is seen here in the shape of *the Mosaic or checkered pavement.* As the steps of man tread in the various and uncertain incidents of life—as our days are checkered with a strange contrariety of wants, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils, the lodge is furnished with Mosaic work to remind us of the precariousness of our station on earth. To-day our feet tread in prosperity, to-morrow we totter on the uneven paths of weakness, temptation and adversity. Whilst this emblem is before us, we are instructed to boast of nothing, to have compassion, and to give aid to them who are in adversity, and to walk uprightly and with humility. For such is human existence, that there is no station in which pride can be stably

Hosted by Google

founded—all men in birth and in the grave are on the level. Whilst we tread on the *Mosaic work* our eyes turn to the original, which it copies, and every mason is prompted to act as the dictates of reason prompt him, and to live in brotherly love.

Oh that in this world of weeping,
  Widow's tears and orphan's cry,
Man his term of trial keeping
  Would but melt in sympathy!
Oh, that we each sister, brother,
  Traveling on the self-same road,
In our love for one another
  Would but share the love of God.

But few specimens in our collection of masonic medals are more neatly conceived or more artistically executed than the following of 1774. Its record is thus made up. In the year 1743, five brothers in freemasonry, viz: Von Cramm, Van Buckendahl, D'Outrot, Van

Krosigh, and Ference, united themselves in a lodge at Halle, the first two having obtained the consent and approbation of the Lodge *Three Globes*, at Berlin, December 6th. It is a fundamental principle in this institution, that no new lodge can be established without the consent of that older one established nearest the place in which it is proposed to organize the new. December 14th, at the house of Brother D'Outrot, the lodge commenced its labors under the name of the *Three Golden Keys*, Brother Von Bruckendahl being elected Worshipful Master, Brother Von Cramm, Deputy. Under this name and authority they continued until 1756, when they changed their address to Lodge *Philadelphia;* and October 26, 1765, assumed the title *Three Swords*, by which for nearly a century they have continued their labors.

In 1774, on St. John Baptist's Day, Brother Von Bruckendahl,

Hosted by Google

their Master, astonished the forty four brothers then present, with a medal in gold and silver, of which we give an exact copy.

As above intimated, the symbolical representations upon this medal are very numerous, and well chosen. On the *obverse* appears a freemason, clothed in the apron of the craft, reclining upon a globe, and holding in his right hand a plumb-line. The jewel upon his breast denotes the Master of a lodge, and he is plainly under the protection of the crowned eagle, which is seen winging its way towards the sun. The inscription is *Studio, Sapientia, Silentio.* In the foreground is a cubical stone, presenting the equilateral triangle, and the initials of the donor, C. S. B. R. The gavel, square and compasses lie at the feet of the Master, while two broken columns upon a pedestal hard by convey, in the mystic language of masons, lessons of no light import.

The *reverse* is not less elegant or instructive. It exhibits three hands fraternally joined above a view of the city of Halle, and the inscription, "Et Non Fvcata Amicitia Qvid Nobilivs." The date appears at the bottom. As the sun is seen upon the obverse, the goal of the royal eagle's flight, so upon the reverse are the remaining luminaries of heaven, the moon and stars. A masonic explanation of these symbols has been given in previous articles.

Relative to the special application of the figures on the obverse of this medal to the duties of the Worshipful Master of a lodge, we have this to offer: he should enforce caution in the admission of candidates, for fear of being imposed upon by improper persons; inculcate a filial reverence for Almighty God; encourage virtue; keep the door of the lodge closed against the profane, the idle, the intemperate and unruly of every description; impart to the uninformed mason true masonic knowledge; and if unfortunately unworthy members should gain admission, and yield themselves up to profanity and intemperance, enforce discipline in the suppression of vice in its first rising; admonish them with earnestness, and if they will not suffer themselves to be reclaimed, then to remove them as blemishes from the society.

All who have given any attention to the subject of freemasonry, whether in its numerous publications, or its practical developments in the four thousand lodges of the United States, must have been struck with the intricate manner in which symbols and emblems are interwoven in its teachings. We say intricate; for it will be found by any initiate, who will give a reasonable attention to the subject, that a given emblem of masonry, however slight or unimportant to the eye of the casual observer, has almost innumerable points of application in the masonic system. It applies simply, and it applies in a complex relation — either as one emblem, or in its relation to any other given emblem, or as a union, though apparently simple, of various emblems. This makes the subject of

Hosted by Google

masonic numismatics one of singularly great interest to the initiate. The view of any one of these medals instantly suggests to his mind the great variety of moral applications of which it is susceptible, while the accompanying description gratifies his sense of what is just to the parties whose names appear in connection with it. The mind's eye of course must be trained to this knowledge.

The medal above illustrated bears date some ninety-eight years since, viz., February 24, 1759. The Margrave Christian Frederick Charles Alexander, of Brandenburg, Anspach, the first of those princes who entered in 1766 into the new rite of freemasonry, styled "Strict Observance,"—at his own castle at Wassertrudinger, under the masonic cognomen *A Monimento*—was protector and member of the Lodge *Three Stars*, at Anspach. In accepting this honor, the lodge prefixed his name *Alexander* to its original title.

On the twenty-third birthday of their illustrious sponsor, the brethren of the Lodge *Three Stars*—now discontinued—presented him with a medal, an engraving of which appears above.

On the *obverse*, not given in our copy, is the following inscription in French, "Jour de Naissance du Ser. Gr. Maitre Alexander Marg. de Brand. celebré des Franç Masons à Anspac ce 24 Fevr. 1759," expressing the time and purpose of this honorable testimonial.

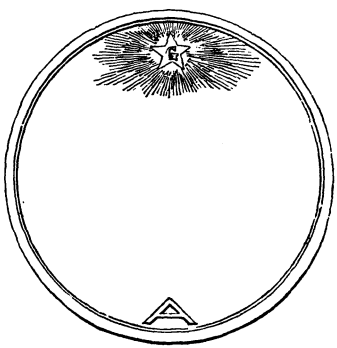
The *reverse* is conspicuous among the symbolical ornaments of masonry. As a whole, it declares the true allegiance which freemasons blend with the established rules of their society as taught in the ancient landmarks, and those demanded by a just and constitutional government.

The chief symbol in this tracing-board is the gavel. This primarily instructs in the authority exercised over the creature by the Creator. When God speaks of himself and his own eternal essence, he saith, I AM THAT I AM; so when he speaks of himself with reference to his creatures, and especially to his people, he saith I AM. He does not say I am their light, their life, their guide, their strength, their tower, but only I AM. He sets his hand as it were to a blank, that his people may write under it what they please that is good for them. As if he should say, Are they weak? I AM strength. Are

Hosted by Google

they poor? I AM riches. Are they in trouble? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things. I AM wisdom and power. I AM justice and mercy. I AM grace and goodness. I AM glory, beauty, eminency, supereminency, perfection, all-sufficiency, eternity, JEHOVAH, I AM. Whatsoever is suitable to their nature, or convenient for them in their several conditions, I AM. Whatsoever is amiable in itself or desirable unto them, I AM. Whatsoever is pure and holy, whatsoever is great or pleasant, whatsoever is good or needful to make men happy, I AM. These thoughts inspire *obedience*, and thus the gavel symbolizes *authority*. Gratitude, fear, duty, love conspire to inspire the most unreserved obedience to him who does, who will do, who *can do* so much.

The three stars, placed respectively at the angles of the triangle formed by the level, allude to the name of the lodge. Concerning the frequent use of the number *three*, we shall have occasion to speak further on. The inscription is, Aimer et Se Taire. The other emblems are the rough and perfect ashlars, the compasses and square, the sun and moon.



This medal bears date 1833. After the Revolution in Belgium in 1830, which resulted in a separation of that industrious little people from the Dutch Government, and its establishment as an independent nation under Leopold, the provincial lodges of the southern provinces at Brussels promptly separated themselves from the Grand Orient of the Netherlands, and organized a Grand Lodge of their own. This has been the regular course in all cases of national independcies from whatever cause, and is entirely justified by the masonic landmarks.

The delegates of four Belgium lodges first met upon the invitation of Brother Z. de Freune in a circular letter bearing date December 16, 1832, and organized as a convention, electing Brother de Freune as their delegate to the Grand Lodge to be established, and their

Hosted by Google

Superintendent until a Grand Master should be chosen. The preceding displayed medal was struck to commemorate these incidents. The sketch was made by Brother Juenal.

The *obverse* presents a phœnix enthroned upon the clouds, and raising itself from the flames mythologically associated with that figure. Within its beak it bears a sprig of acacia, the masonic symbol of immortality. Its claws support the compasses and rule. The two well known columns of freemasonry are in the distance, irradiated by the sun. The inscription is appropriate, "Resurgens tenebras Vera luce dimovet." The elucidation of these emblems takes us nigh to the head-stone and the mound. Masonry maintains the certainty of the resurrection from the grave. "We shall all be changed," is its doctrine, "in a moment, in a twinkling of an eye at the last trump." This is taught too clearly for dispute in its ordinary lectures. "Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is indeed dark and gloomy; but the Christian is suddenly revived by the ever green and ever living sprig of faith in the merits of the lion of the tribe of Judah, which strengthens him with confidence and composure to look forward to a blessed immortality, and doubts not but in the glorious morning of the resurrection, his body will rise and become as incorruptible as his soul."

The *reverse* displays the sun enclosing the letter G embraced within the rays of a five-pointed star. The inscription, not copied in our example, is as follows: "Ad majorem Dei gloriam, felicii auspiciis Leopoldi, Belgarum Regis prima rectore F. Z. de Freune, magnus oriens conditur, Bruxellis XXIII. Die duodec mens a LVMDCCCXXXII," words recalling the occasion that gave birth to the medal.

This medal of 1802 was struck for the unusual purpose of commemorating a marriage. The Lodge *Unity*, in Frankfort-on-the-Main, celebrated, October 6, 1802, the marriage jubilee, the fiftieth,

Hosted by Google

of their Worshipful Master, Brother Constantin Fellner. The joyful event was perpetuated by this medal, made in Loos' medal mint, at Berlin. It presents a few striking symbols.

The *obverse* displays a pyramid, on which the lightning strikes the acacia, but the scythe of death has not yet reached it. The inscription gives the name of the lodge.

The *reverse*, not given here, simply displays the occasion which called forth the medal. The masonic institution has been and now is the same in every place. No deviation has ever been made, or can be made, at any time from its usages, rules and regulations. Such is its nature, that no innovations upon its customs can be introduced or sanctioned by any person, how great soever may be his authority. Its ancient rules, usages and customs have been handed down and carefully preserved from the knowledge of the world by the members of the craft, who are solemnly bound to observe and obey them, although many of them have never been printed or written. This is the masonic explication of *the pyramid.* Built upon a broad basis, upon huge stones laid deep and broad—reared upon a design furnished by the Almighty Builder in the erection of mountains, each block cemented to those above, around and beneath it, by a cement which is brotherly love, what but a great moral crisis—an earthquake of the passions can affect the ancient fraternity? Other institutions may fail as others have failed; but this must stand intact, while the necessity which prompted its construction remains. As the temple of Solomon was constructed of the choicest materials of his day, and every part thereof erected by plumb, square and level, so too is this our masonic temple constructed of the choicest truths of morality, and erected by the exactest rules and designs of the Grand Master of the Universe, laid down in his book of nature and revelation.

This medal presents but little either of historic or masonic importance. The Lodge *Napoleon* at Amsterdam, in 1814, took the name *William Frederick*, October 16, 1816. Prince Frederick, in the presence of more than three hundred brethren, took the gavel as Grand Master. October 16, 1841, he having been twenty-five years Grand Master, the brethren of Holland presented him with a medal, one side of which is here given.

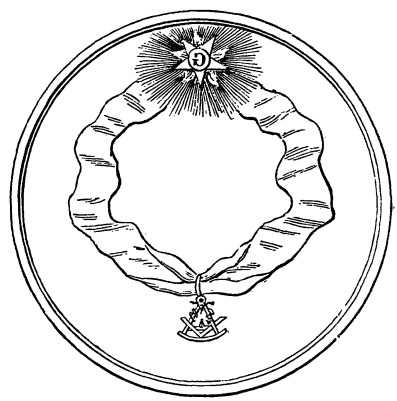
The *obverse*, not presented here, is simply a portrait of the prince, with the inscription, "Will. Frederick, Karel Prins der Nederlanden."

The *reverse* gives the collar and jewel of a Grand Master, as worn in Holland, tied together in a five-pointed star, enclosing with its rays the mystic letter G. The inscription proper to this when translated, is "Twenty-five years National Grand Master of Freemasons of the Netherlands and her colonies."

Freemasonry in Holland has ever maintained a high standing for

Hosted by Google

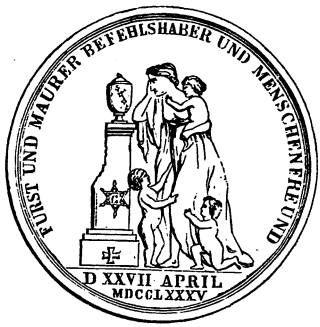
the devotion and zeal of its votaries. Many of the lodges far surpass, in elegance and splendor, those in other countries. On their public festivals, no expense is spared to support the honor of masonry. Their halls are furnished in the most superb taste, hung round with the richest tapestry. The dress of the masons is suitable to the grandeur of the lodge, and their polite behavior would not disgrace the first courts of Europe.



Nothing has had a better tendency in preserving the landmarks of masonry intact than its unique and elaborate symbolism. In ancient times, it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which by malicious persons would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property. To remove them, therefore, was considered a heinous crime. Hence those peculiar marks of distinction, by which we are separated from the profane world, and by which we are enabled to designate our inheritance, as the sons of light are called *the landmarks* of the order. The universal language and the universal laws of masonry are landmarks, but not so the local ceremonies, laws and usages, which vary in different countries. To attempt to alter or remove the ancient landmarks by which we examine and prove a brother's claims to share in our privileges, is one of the most heinous offences a mason can commit. It is not in the power of any man or body of men to make innovations in masonry.

The medal, of which the *reverse* here follows, contains a history as pathetic as anything in ancient or modern history. It is of date April 27, 1785, and communicates the untimely death upon that day of Duke Maximilian Julius Leopold, of Brunswick, styled in the Rite of Strict Observance "of the Golden Falchion," and Master of the

Hosted by Google



Lodge *Upright Heart.* He was born October 10, 1752; educated by the Abbot of Jerusalem, traveled in Italy under the guidance of Lessing, and in 1776 entered the Prussian service, with the rank of major-general. The circumstances of his death are portrayed in the following lines:

We journeyed up the western flood,
  My little boys and I,
And watched the drifts of ice and wood
  That floated swiftly by;
While banks and trees and dwellings too
Appeared like islands in the view.

We marked with sympathy and grief
  The general distress,
And fain the lads would give relief
  To every suffering case;—
And when a corpse came floating past
They fled the spectacle aghast.

Then in our little room we met,
  Each on my willing knee,
And listened to the various fate
  Of men by land and sea;
Of shipwrecked sailors starved for food,
And lost ones wandering in the wood.

I told them of such noble deeds,
  Where rescue had been given,
Such generous acts, that he who reads
  Is moved to worship Heaven,
But most I pleased them with the part
  Of Julian of "The Upright Heart."

Hosted by Google

"'Twas on a stormy April day,
The floods were at their height,
All Frankfort gathered out, they say,
To see a dismal sight.
A broken bridge—a swollen sea—
And oh, a drowning family!

"The Master of 'The Upright Heart'
Was Frankfort's noblest son:
On many a field of high desert
His laurels had been won.
Not laurels wet with human blood,
But those acceptable to God.

"Smiles from the face of cold despair—
The widow's grateful song—
The orphan's praise—the stranger's prayer—
These to his crown belong:
Ah! many such, thank God, there be
In our world-wide fraternity!

"Prince Julian galloped to the brink
Of that tremendous flood;
The perishing about to sink
Inspired his noble blood.
He called aloud—implored the brave
This wretched family to save!

"None answered him; again he cried,
'Oh! have you hearts of stone,
To see them perish by your side?
Look! look! they wave us on!'
He offered gold as water free,
To save that drowning family!

"But when the boldest shrank—deterred
From such a desperate deed—
He uttered not another word;
He bowed his pious head,
Looked upwards—gave his soul to God—
And plunged into the raging flood!

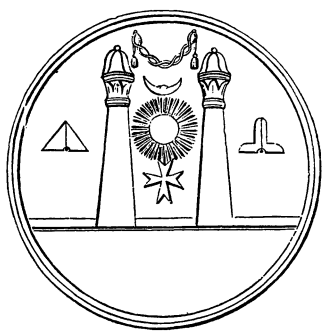
"That day the gates of heaven were thrown
To admit a spirit freed;
That day earth lost its noblest son,
And gave him to the dead;
That day enshrined the royal art,
Her hero of 'The Upright heart!'"

Hosted by Google

The lads sat thoughtful on my knee,
Reflecting on the tale;
They loved to talk of Masonry,
And knew its precepts well;
" *We know what made him take such pains;*
The signs he saw were mason's signs."

The lodge erected a monument, still standing, near the spot where this sublime instance of fraternal devotion occurred, and the painter, Chodowiecki, immortalized the act in a painting still in possession of the lodge.

The *obverse,* of this medal, not given here, displays a portrait with the inscription, Herzog Maximilian Julius Leopold. The *reverse* exhibits a female figure—a widow with sorrowing orphans—lamenting at the urn upon the column, the decease of the brave martyr to friendship. The symbols are the plain cross and the letter G.



This medal was struck by command of the lodge "True Harmony," at Schweidnitz, July 14th, 1813, to celebrate its twenty-fifth anniversary. The *obverse,* not given in our copy, presents the flaming star between the two chief pillars of masonry, styled by our German brethren *Rectitude* and *Brotherly Love.* The *reverse,* as seen above, is made nearly in accordance with the symbology of ancient York masonry. It displays two pillars, Jachin and Boaz, between which the heavenly luminaries are shining. Above them is a chain of seven links; upon their right is the level, upon the left the plumb. Below the blazing sun is a Maltese cross. The latter alone calls for an explanation here.

The first connection of the Orders of Knighthood with religion, was in the time of the Crusades; then the recovery of the Holy Land was the great object of the Christian nations, and every knight, upon receiving the accolade, was pledged to aid in that holy purpose. Upon his investiture, he was told that he who seeks to be a knight

Hosted by Google

should possess great qualities. He must be liberal in gifts, high in courage, strong in danger, secret in council, patient in difficulties, powerful against enemies, and prudent in deeds. He must covenant to undertake nothing without having heard mass, fasting—to spare neither blood or life in defence of his church—to give aid to all widows and orphans—to undertake no war without a just cause—to favor no injustice, but to protect the innocent and the oppressed; to be humble in all things; to seek the welfare of those placed under him; never to violate the rights of his sovereign; and to live irreproachable before God and man. Such is the sketch of knightly character drawn by one who, as much as any other, has given character to the institution of knighthood in the present day, and such is the style of man emblazoned in the symbol to which we last alluded.

The above medal, which offers some rare specimens of symbolism, was struck in 1774, by the Lodge *Zur Saul*, (the Pillar), to commemorate its fiftieth anniversary, May 19. This lodge was established under the authority of the Grand Lodge (Landesloge,) of Germany.

The *obverse* presents a masonic array of great variety. Upon a Mosaic pavement peculiar to masonry, the blocks of stone styled the Rough Ashlar and Perfect Ashlar are seen, together with many of the working tools of the craft, such as the square, gavel, setting maul, trowel, level, globe, &c., all illuminated by the rising sun. The patron saint of freemasons, St. John the Baptist, whose natal day, according to masonic chronology, is June 24, is seen standing beside the pillar, which recalls the name of the lodge, (Zur Saul), with a roll in his left hand, upon which he is drawing a sketch with the compass for the erection of a temple of the soul. Resting upon the unformed block at his feet is the cross, which testifies to his sacred character. The pillar which gave its name to the lodge is only remarkable as holding up two masonic symbols, here for the first

Hosted by Google

time seen in our series *the cable tow* and the book of *Masonic Constitutions.* The *reverse,* not given here, names the day of founding the lodge, and the day of this festival, with the names of the Masters under whose auspices these festivals were held.

The globe in this medal denotes the universality of masonry—a conclusion symbolized equally by the color blue. This color is both beautiful and imperishable, and was therefore worn and adopted by our ancient brethren of the symbolical degrees. It is the peculiar characteristic of the institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal friendship or benevolence, and instructs us on that. In the mind of a mason, those virtues should be as expansive as the cerulean arch of heaven itself. Freemasonry is not dependent on the fluctuation of opinion, which would render it liable at any time to be overruled, or modified, or changed, or even abandoned; but rests on every radical truth, and prominent duty sanctioned and sustained by that immortal sense of obligation, which the God of nature has impressed on the conscience of every rational man. It is not adapted to one country, nation or age, in preference to another: and above all, not depending on the perverted judgment or prejudice of any moral or religious sect in any age, but stands independently and solely on the high and sovereign will of heaven, securely guarded by the immutable laws of our common nature.

SECRECY.

THE objection which has been urged against freemasonry on the ground of its secret character, is scarcely worthy of serious refutation. It has become threadbare, and always has been the objection only of envious and illiberal minds. Indeed, its force is immediately destroyed, when we reflect that to no worthy man need our mysteries be, for one moment, covered with the veil of concealment, for to all the deserving are our portals open. But the traditions and esoteric doctrines of our order, are too valuable and too sacred to be permitted to become the topic of conversation of every idler who may desire to occupy his moments of leisure in speculations upon subjects which require much previous study and preparation, to qualify the critic for a ripe and equitable judgment. Hence are they preserved, like the rich jewel in its casket, in the secret recesses of our lodge, to be brought forth only when the ceremonies with which their exhibition is accompanied, have inspired that solemnity of feeling with which alone they should be approached.—*Lexicon.*

Hosted by Google

THE SYMBOLS OF FREEMASONRY,

ESOTERICALLY CONSIDERED.

BY W. S. ROCKWELL.

So removed are our habits and modes of thought, from the customs and languages of Oriental nations, that we can hardly realize the character and value of symbolism. Admitting its use among our ordinary actions, and reverencing its connection with our religious ideas, it is tolerated, rather by the familiarity of its frequent recurrence, than from any clear conception of its real and inherent meaning. In the East, however, the symbol speaks as emphatically to the eye, as the voice with us to the ear; indeed it is a vehicle of thought, so necessary, constant and familiar, as to induce a belief that it was at some time an essential element of language. To that land, therefore, we turn in the attempt to reach back sufficiently far in the darkness of the past to attain its origin.

It is a striking fact, that symbolism is the peculiar characteristic of primal language. Whether we shall ever be able to solve the profound problem of that language's origin, by deducing its successive stages of development from symbol to sound; or whether we ascribe to divine inspiration alone, the revelation of this wonderful faculty to a finite intellect; still as we trace the vocalization of thought back towards its early origin, we find it continually displaying a symbolism more and more engrossing, as we attain a deeper and more remote antiquity.

A spoken language is universal with the race of man. No nation has yet been discovered on the earth's surface so degraded in the scale of Being, as to lack the power of speech; but the use of written characters as signs of ideas, both simple and complex, argues a great advance in civilization and refinement.

The earliest written records that have descended to the present day, and which we receive as authentic, announce at the period of their compilation the existence of different kinds of writing. The direction of Jehovah to Moses was, "with the work of the Engraver in stone, like the engravings of a signet, shalt thou engrave תפתה Th Ph Th E (from פתה Ph Th E, to engrave) the two stones.* The seal-cutter's art is here distinctly presented, as sufficiently well known to constitute a standard of direction; but when the Tables of Stone are described, they are said to have been written (כתבים KTh BIM,† from כתב KTh B, to write) on both sides. This very writ-

* Exodus xxviii. 11. † Exodus xxxii. 15.

Hosted by Google

ing is said to have been "graven (הרות ERUTh* *cut in*, graven) on the tables." When the Law was promulgated, Jehovah commanded Moses, "Write thou (כתב-לך KThB-LK†) these words."

Not only do these facts declare the existence of two kinds of writing in use at that period, but they also indicate a sufficient advance in the arts of civilization among the Hebrews, to need two different words for the expression of the same idea. The conclusion is irresistible, that the art of writing antedated these events for an unknown period of time.

At the date of the Exode—an epoch which the chronologer has hitherto failed to fix with precision—we find a city in the land, which the Nomad Hebrew was destined to make his future home, of sufficient note to be distinguished as the *City of the Book*, (קרית-כפר‡ KIRITh-SPhR, *Kirjath Sepher*); but the record affords us no clue to the origin of the name. Obviously a book was no novelty, nor was the art of writing a mystery sufficiently great, to require even a passing note of explanation. The Hebrews had been captives in a foreign land for a long period; and were there no evidence other than this, we would be authorized to infer that the art of writing existed, during the period of their bondage, among the people that the providence of Jehovah had set over them. But far beyond the origin of authentic history, upon the stone memorials of the ancestors of this people, whose memory had even then well nigh faded into oblivion; centuries before the great Law-Giver of the Hebrews led his migrating host toward that land, where this City of the Book was a strong fortress; written characters attest their learning, their wisdom, their religion, and their civilization—to-day, the intelligible witnesses of Egypt's cultivation and refinement, at the epoch to which we are wont to ascribe the universal destruction of the race. We cannot reach back in the world's history to a period when the art of writing was unknown.

The character of primeval writing is merely matter of conjecture. It is a noticeable fact, however, that the earliest language of which we have any record, is eminently, if not altogether symbolic. Prof. Lepsius found on the monuments of the twelfth dynasty of Egyptian kings, the last but one of the old empire, the hieroglyphic sign of the papyrus roll. That of the stylus and inkstand, was observed by him on those of the fourth; consequently, in the fifth century after Menes, or the earliest period of which we possess hieroglyphical monuments.§ The Egyptians, however, possessed a sacred literature, for a knowledge of which, meagre as it is, we are indebted to Clemens, the Christian Bishop of Alexandria in the second cen-

---

* Exodus xxxii. 16. † Exodus xxxiv. 27. ‡ Joshua xv. 15.

§ Bunsen. Egypt's Place in Universal History, i. vol. 8, citing Lepsius, *Todtenbuch* of the Egyptians. Leip. 1842, Pref. p. 17.

Hosted by Google

tury.* He informs us that, in his time, the Egyptians had forty-two sacred books, many of which originated in the darkest ages of antiquity. In one of these books, almost, if not quite co-eval with the origin of the empire itself, is found the ordinance relative to the sacrificial stamp. It was represented by the figure of a man kneeling, with his hands tied behind him, and the sacrificial knife pointed at his throat. No Egyptian monument at present known, furnishes an instance of human sacrifice; yet this "stamp" indicates with unerring certainty the existence at some time of this repulsive rite, and this was its symbol. The date of this ordinance has been carried up to the first century of the Egyptian Empire. Certain it is, if the date of the erection of the great Pyramid, as fixed by Lepsius, be accepted as an approximation to the truth, the inference is warranted, that the Egyptian wrote in symbols, less than two centuries from the epoch which our common chronology assigns to the creation of man. With these astounding facts before us, it is altogether impossible to arrive at any safe conclusion, as to the epoch of the invention of the art of writing. Long before the hieroglyphic record had been deciphered, and its curious collocation of plant and flower, of bird and beast and creeping things, presented to the eye of science a written language—an alphabet of sounds—the bewildered philologer ascribed the invention of writing to the direct revelation of Deity. A miracle could alone account for man's wonderful proficiency in an art, which his reason tells him, is absolutely necessary to his civilization, and without which he stood in the scale of being, but little above the beasts of the field that perish.

The investigation of the origin of the signs of sound, which we call letters, is not only curious in itself as a subject of speculation; but in displaying, step by step, their development, from rude, uncouth, but striking originals, reveals some singularly suggestive explanations of facts otherwise incomprehensible. The simple symbol—a representation of a single idea—once achieved, its adaptation to other but cognate ideas was comparatively an easy task. A system of ideographic signs, however, was unequal to the conveyance of ideas purely by sound. The Aztec messengers, who came down to the ships of Cortez, could display in their picture writing all they saw, but were absolutely incapable of representing the sounds they heard. The Greek has failed to present, in the letters of his tongue, the sounds which vocalized the names of the Egyptian Pharaohs. Even at this day we find ourselves utterly at a loss to convey to the eye, by our own conventional marks, the sound of one of the letters of the Arabic alphabet, no matter how familiar to the ear.

It was a vast stride in the civilization of man, when his p wers of intellect enabled him to represent both idea and sound; and the

* 2 Strom. lib. vi. p. 268, sq. (Pott. 756.)

Hosted by Google

invention of an alphabetic character may well be looked upon as the great triumph of written language. The tachygraphic improvement, resulting from the use of alphabetic characters, was fatal, however, to the symbolism of the language. The symbol spoke no longer to the eye, and was intelligible only to the ear. It is manifest, then, if the Ritual of Freemasonry ever spoke a symbolic language, that as it passed from the domain of symbolism to that of tradition, it was doomed to extensive and ever-encroaching corruption; and it is quite as obvious that its pure signification can only be retrieved, by reversing the process, by tracing back the signification to the symbol; by comparing what tradition has preserved with that, which, after a slumber of untold centuries, scientific research has reproduced. As the agreement is found to be more or less exact, so will the reliance be more or less convincing upon its truth.

If Freemasonry dates its origin in that primeval gloom where conjecture has hitherto placed it, it is not unreasonable to presume some deep impress of that antiquity still to be visible, indelibly stamped upon its ritual. Composed of symbols, speaking the teachings of an ancient institution, that ritual must be consistent with the symbolism of the language co-eval with its origin. It is precisely here that the truth of the proposition is to be tested. No matter what the date assigned to the origin of the Order, whether it struggled into existence at the Restoration, or the Crusades; or sprung from the strolling operatives of the middle ages; or was planned by the wisdom, and established by the power of the Hebrew monarch who erected the first temple devoted to the worship of Jehovah; or advanced step by step with the Egyptian, from obscurity and gloom to glory and renown; its symbols, if they speak the truth, must be consistent with the symbolism of the epoch co-etaneous with its birth. The Masonic Archæologist has a right to require, that when his symbolic language is submitted to this searching comparison, the result of the scrutiny should be accepted with the unhesitating assent due to the demonstration of a mathematical truth.

To this test it is proposed to subject the symbols of Freemasonry.

We may pass at once over the eighteen centuries and a half of the Christian era; the symbols of our Order have nothing in common with the language, and customs, and habits of the people of Europe; or with the little we know of other nations inhabiting that continent within the limits of our geographical knowledge, during that period. The lessons we see in the blazing star, the all-seeing eye, the tesselated pavement, lurk not in the names they bear in the languages of that interval of the world's history. The tongues of Europe are not symbolic: all traces of symbolism, if they ever wore any, had disappeared long before the Hun, the Goth and the Roman had revealed the extent of the country. Although in later years, her fanatic hosts were brought in contact with Oriental symbolism, their broken frag-

Hosted by Google

ments straggled home, in utter ignorance of the signification of the masonic sign that waved above their mail-clad legions, and which their misguided valor sought to make the sectarian standard of a worldly ambition. The languages of modern time fail to assure us of a certain clue to the meaning of our emblems. The voluble Latin, the classic Greek, yield no responsive sound to the step of the masonic explorer. In the Hebrew the vestiges of our symbolism begin to declare themselves: the connection of that tongue with the ritual of our Order, is amply evidenced by the traditional occurrence of events, related in the recorded history of the nation. It fails, however, to explain in full the symbols of the craft, while furnishing sufficient light for a further exploration in the night of time. When by its aid we compare the symbols we daily use, with the language and the letters of the Egyptian tongue, whose faded echoes sleep in a fathomless oblivion, the evidences of their similarity, if not identity, become so multitudinous and emphatic, that we cannot resist conviction.

It should be remembered that the signification of the masonic symbol has been traditionally taught in the lodges of the Order, for an unascertained period of past time; but certainly long anterior to the dawn of the light now shed on hieroglyphical lore, some thirty years ago. Wherever a coincidence occurs, therefore, between the signification we have always assigned to a given emblem, and that which a critical examination of the monumental language of ancient Egypt, demonstrates it bore in the remotest age of Egyptian literature, it cannot be ascribed to accident alone; but we may safely rest on the conclusion, that if they are not identical, at least, they owe their origin to a common source.

Before entering on the comparison announced above, it will conduce to a better and easier comprehension of the analogies to be encountered, to examine in a cursory manner the value of Egyptologic discoveries to such an investigation. A writer on the hieroglyphics of Egypt, in 1836, conjectured the language they embodied to be Hebrew;* such, however, did not prove to be the fact. Many of the words written on Egyptian monuments in hieroglyphics, may be easily followed into the Hebrew; allusion to hieroglyphic emblems occur in the Hebrew Scriptures,† and some portions of the Pentateuch contain many words of Egyptian etymology. If the ritual of the craft was ever impressed with a Hebrew type, it would be natural to expect a preservation of a reciprocal intermixture of Egyptian and Hebrew symbolism, in its traditional arcana; and should it be established that the hieroglyphic enfolded a hidden meaning which the Hebrew language can develop, this simple fact will enable us to ascend to the very origin of the Egyptian Empire, in the search for the beginnings of Freemasonry.

---

* Williams' Essay on the Hieroglyphics. London, 1836.
† Isaiah xviii.

Hosted by Google

The first great phenomenon that arrests attention, is the apparent permanence exhibited in the Egyptian tongue. To comprehend this remarkable persistence, it is necessary to glance at the state of our knowledge in regard to authentic Egyptian history. The priests of Thebes and Memphis dealt, or seemed to deal, with such marvellous periods of past time, that the mind is bewildered in their contemplation. The reign of a single king extending through a period of 30,000* years, is a self-evident fable; and so of the unlimited duration assigned to the reign of his predecessor. It may be stated, however, as the result of Egyptian research, that Egypt's history divides itself into *three* comprehensive periods, now recognized as: 1. The OLD EMPIRE, beginning with Men-ei (Menes) the first king; 2. The MIDDLE EMPIRE, during which Egypt was tributary to the *Hykshos sovereigns*, who reigned at Memphis; 3. The NEW EMPIRE, dating from the expulsion of the *Hykshos*, down to the conquest of the country, and the destruction of the monarchy by Alexander the Great.† From this last epoch, back to the time of Menes, the interval is variously computed: some estimating the duration of the kingdom at 3,555 years, and others at less than 2,000. Be it longer or shorter, it is nevertheless true, that during the entire interval, the written hieroglyphic language of Egypt underwent but slight fluctuations. As it was written in the time of Menes, so it was written with but slight dialectical variations, when the sceptre of Egypt was wrested from the feeble hand of the last monarch of the 30th Dynasty, by the Persian conqueror.‡ The hieroglyphics in use at the commencement of the empire, were intelligible at its close. How they were vocalized is a question not so satisfactorily answered.

Scientific analysis seems to have settled the following as the synopsis of the sounds reduced in number to 15, viz:§

4 Pure aspirates, . . .		*a u i h*
3 Liquids, ...		*m n r*
2 Sibilants, ...		*s x (skh)*
6 Mutes, . . .	3 labials,	*b* (French *v*) *f p*
	2 palatals,	*k x (ch)*
	1 lingual,	*t*

* Πλίος Πφαίστου ἐβασίλευσεν ἐτῶν μυριάδας τρεῖς.
Chron. Velus, apud Syncell, p. 51.

† Alexander crossed the Hellespont in 334, B. C. The battle of the Granicus gave him possession of Asia Minor; that of Issus, of Syria; the sieges of Tyre and Gaza, of the coast of Phenicia and Palestine, and the Idumean Arabia. Seven days' march brought him from Gaza to Pelusium, the fleet accompanying him. Mazaces, whom Darius had appointed Satrap of Egypt, did not attempt resistance. The Persian armies had been driven across the Euphrates, and the Egyptians were prepared to welcome the conquerors of their own masters.—*Arrian Hist.*, 3, 1, and *Kenrick's Ancient Egypt*, 2 vol., 433.

‡ Darius Ochus, King of Persia, successfully invaded Egypt, and captured Pelusium, forcing Nectanebus II., the then king, to retire on Memphis, whence he fled to Ethiopia. Pherendates was made Satrap of Egypt, and Ochus, 350 B. C., led back his army in triumph to Babylon.—Ib., 432.

§ The above tabulation is from Bunsen's Egypt's Place in Universal History, p. 272. It will be noticed there is no *l;* the *r* and *l* were supposed to be convertible. I rather think the *l* was sounded, but not written; an unwritten sound similar to the case of our *w* in *one.*

Hosted by Google

There was one remarkable peculiarity in the vocal power of the Egyptian consonants; the written auxiliary sound might be pronounced either before or after the consonant; *n* might be sounded *en* or *ne*. This is not the place to enter upon a complete explanation of the manner in which the Egyptian sounds were connected with their letters; but a curious instance may be furnished to show how foreigners were troubled to vocalize them. The Egyptian name of one of their kings is thus written, *S-menteti*, or perhaps *S. ment-et*, and has reproduced itself in other tongues, as *Ismandes*, and *Osy mandyas*. He is supposed to be the fifth from Menes; in Manetho's list recorded as *Semempses*.

It might naturally be expected, that records written in the same unvarying character for so long a period, would, of necessity, import some notion of the religious customs of the people, by whom they were used, as well as bear some traces of the philosophic knowledge which this lapse of centuries must have accumulated.

"The life of all those nations," says Chevalier Bunsen,* "who form a part of history, oscillates during the primeval period, between two poles, by the reciprocal action of which the feeling of a national existence is developed. One of these poles is language, the other religion. By means of the former, individual objects are connected with the images they excite in the human mind, and a continuous, conscious perception of them becomes possible. By the latter, the intercourse between the human mind and the centre of all being and all thought, is regulated and sustained. Without language there can be no religion, and without the intuitive consciousness of a God, there can be no connection between the *essence* and the *modes* of Being, consequently, no proposition or affirmation, no word and no language. Without the two, religion and language, no science, no art, no sense of human community; therefore, no development of civil polity, no history."

"In this ancient epoch there can be no chronology; for chronology implies the consciousness of a past and a future, which can only form a sequel to the primeval period, the first step in advance from it. The primitive time can only be computed by epochs, strata, as it were, of previous formations, from whence the fertile soil of authentic history is produced."

"Its records are language and mythology; its poetical monuments, which are also its grave-stones, are popular ballads and legends, containing traditions of the reigns of the gods, years of the gods, and narrations of miracles and exploits performed by gods, heroes and ancestors."

Such a condition of primeval people, implies the necessity of the existence of some organization, calculated to preserve and transmit

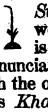
* Egypt's Place in Universal History, 1 vol., p. 256.

Hosted by Google

the truth. That such an organization did exist, is abundantly evident, in the little we know of the scope and aim of the Egyptian priesthood, by whom this language was preserved almost in its original purity for so long a period; but unfortunately the state of Egyptologic science is such, that scholars cannot positively aver their complete knowledge of the characters in which that language is conveyed. It is known that three different kinds of writing were used by that people, distinguished as HIEROGLYPHIC, HIERATIC, and DEMOTIC. The hieroglyphic character continued in use down almost to the third century of the Christian era. It embodied the sacred language of Egypt. The hieratic was also used for religious purposes; and was, so to speak, an abbreviated mode of writing the hieroglyphic character. It has been represented as bearing the same relation to the hieroglyphic, as our writing does to the printed character; but this does not convey an exact idea of the true relation of these different kinds of character to each other. The forms of the letters we use in writing do not greatly differ from printed characters; indeed no more than would result from a swifter mode of writing; while the hieratic preserves entire the distinctive marks of the hieroglyphic, the minuter details being altogether omitted. For example, *a lion*, the hieroglyphic L, becomes in hieratic , *an eagle* the hieroglyphic A, becomes in hieratic . The hieratic was not applied exclusively to sacred purposes, but was used by the priests in keeping the temple accounts, the genealogical registers, copies of the Book of the Dead, legal documents, &c.; the oldest specimen is said to be on a fragment of papyrus,* pasted in the interior of the modern coffin of a king of the eleventh dynasty, rendered Nentef†, who occupied the throne of Egypt some two or three thousand years ago. The demotic was a more cursive kind of writing than the hieratic, and embodied in a greater degree the colloquial language of the people. Lepsius considers it as exhibiting not only the vulgar character, but the vulgar idiom. It was employed, however, in contracts, commercial transactions, and in matters relating to private and domestic affairs.

* Kenrick's Egypt under the Pharaoh's, vol. i., p. 268.

† Bunsen's Egypt, vol. ii., p. 231.

NOTE.—The above is the throne name of a Pharoah of the old empire; the hieroglyphics above the ring are supposed to represent "King of Upper and Lower Egypt." Champollion read them "king of an obedient people." They are vocalized provisionally *Sut-n-Kheb*. Champollion's interpretation seems to rest on the authority of Horus Apollo, and a passage in Ammianus Marcellinus. Champollion considers the *Bee* as the determinative of the kingly office, while Bunsen reads it, the sign of *Lower* Egypt, the branch being the sign of *Upper* Egypt. Without access to the monuments, it is unsafe to venture an opinion counter to these high authorities. Suppose, however, the first character  represented by sign, as in our language *Sut-n*, in its vocalization, admitted a sound not represented by sign, as in our language we write *one*, and pronounce *won*. This unexpressed sound might be liquid (which is consistent with the fact, that the *l* does not appear among the Egyptian letters), the pronunciation would then be *Sool-tan*, perhaps preserved to this day in the word *Sultan*. So with the other sign; the *b* having a sound like *v* *Kheb*, would be pronounced *Khelf*, perhaps *Khaliph*, or as we now write it, *Caliph*. The two signs might read *Sultan-Caliph*, and bear the meaning, *Royal Priest*, or *Royal Governor*. Caliph implies the possession of supreme power in religious as well as civil affairs.

Hosted by Google

The phrase "hieroglyph," literally signifies "sacred sculpture;" but the hieroglyphics are not in all cases sculptured: they are painted in various colors, or written not only in stone, but stucco, plaster, wood, papyrus, metal and other substances, which were used for writing purposes, or constituted articles of furniture or ornament in Egyptian temples and houses. The language they convey differed from the colloquial tongue; in its structure resembling Semitic dialects, and approaching the Hebrew and Chaldee, both of which will be found important auxiliaries in this investigation. Although the colloquial idiom may have been of the Semitic family, it is expressly stated in the narrative in Genesis, xlii., that it was unintelligible to the Hebrews; the sons of Jacob addressed the prime minister of Pharaoh through an interpreter. Yet it is by no means improbable, that the tribes of Canaan, the Tyrians, Phenicians, Zidonians and Jebusites, were able to communicate colloquially with the Egyptians, and that the languages of Palestine and Egypt were cognate tongues.

There appears to have been considerable intercourse between Egypt and the surrounding nations; the walls of her temple palaces and cavern tombs illustrate the victories of the Pharaohs over the nations of Palestine; and a conquest over the Jebusites in the hill country of *Bashan*, is recorded in the tomb of Beit-el-Wally.

If the languages of Canaan assimilated in their structure with that spoken by the Egyptians, it is not too much to suppose that they descended from a common stock, and brought down in their development more or less of the primeval symbolism, which must have formed its original characteristics. Accordingly, it is not surprising to find among the Tyrians, some striking similarities in religious culture with the Egyptians, and perhaps still more in their civil polity. It is evident, therefore, that if an interpretation of the hieroglyphics can furnish a clue to the religious mysteries of Egypt, it will equally avail, to a greater or less extent, according to linguistic affinity, to unveil the mystic rites of the Dionysian artificers; and if their connection with the secret ceremonies of the people of Israel can be at all established at any period of their history, it must lead to a better understanding of the system of Freemasonry.

It is important, however, to remark, that the hieroglyphics are not all of the same kind; some are symbolic, some are signs of sound. The same distinction will be found to exist where they occur among our emblems; some will be seen to have an extensive figurative application; others again will be found confined simply to the name of the emblem with which they are connected. The different kinds of hieroglyphics may be thus briefly illustrated: coptic ⲙⲁⲁⲓ a cubit signifies justice; an ostrich feather truth: these are symbols.

Hosted by Google

A reed represents A; a twisted cord represents the aspirate H; two reeds a peculiar vowel sound represented by IU, probably the plural termination of nouns; these are phonetics, signs of sound. Again, there was a third kind, known as determinatives, used to express not the word of which it was a symbol, but the meaning of the preceding phonetic signs, when combined; *kah* *a hill*, denoted districts, countries; *O*, *an egg*, denoted females, goddesses. The latest authorities classify them as follows: those which represent but one idea are called *ideographics*; they are by far the most numerous; those which represent several modifications of the primitive idea, are called *determinatives;* and those which represent letters are called *phonetics.*

Intimately connected with the early language of Egypt, is its system, or rather systems, of mythology; the names of their national gods often form component parts of the names not only of their kings, but of the people. The same practice prevailed in Tyre, Assyria and Chaldea, and the holy writings afford abundant evidence of its use among the people of Israel. It might naturally be supposed that the mythology of Egypt would be an abundant mine of research to the masonic archeologist. But while her temples still stand in solitary grandeur, on the banks of the Nile, sufficiently entire to bespeak their character and their use; and the loitering traveler still reads upon their ruined walls, the names and attributes of the gods to whose worship they were dedicated, and deciphers the royal titles of the mighty Pharaohs, by whose command these magnificent structures were erected, we know almost nothing of the mysterious liturgy, whose resounding notes once rung amid these now deserted walls. Singular to say, however, though we can only speculate upon the character of the temple worship, we can show with absolute certainty that the names and honors of one god were frequently transferred to another; and at one time a divinity was distinguished by functions and attributes wholly inconsistent with, and diametrically opposed to, those by which he was characterized at another. This remarkable fact, plainly exhibited in the monumental records of Egypt, will be hereafter shown to be faintly echoed in the symbolism of the order.

The deities of Egypt are conjectured to have represented cosmogonic principles. *Amon*, the concealed, the hidden god;* *Kneph*, the creator; *Maut*, the mother, were supposed to be a cosmogonic series; Maut, denoting the female principle in the demiurgic series of Upper Egypt. Phthah, the founder of the mundane egg,† the creative

* *Plutarch de Side et Osiride*, p. 354. D. *Jamblichus de Mysteriis*, viii. 3. p. 159.

† The idea of the formation of the mundane egg, by Ptah, must be admitted to be derived from an old Egyptian symbol; although we find it applied originally to Ra, and not to Ptah.—*Bunsen's Egypt*, vol. i., p. 385.

Hosted by Google

principle, the Lord of Truth, the adjuster of the world by his hand,* was certainly among the first, if not the first, to whom a shrine, and of course a temple service was appropriated. Menes built, at Memphis, cotemporaneously with the city itself, a magnificent temple for his worship. It is maintained that the language of Egypt furnishes no radical for his name, thus arguing a remote and unknown antiquity for the origin of his worship. Amon, whose name signifies "concealed," hidden, has been considered the first of the deities, adored throughout the whole of Egypt; while the worship of Phthah, whose name denotes the "revealer," seems to have been more limited in its adoption. Yet it is undeniable, that at different periods the worship of each pervaded the whole land. This curious intermixture of religious rites has been conceived to be the result of the gradual consolidation of distinct provincial elements. The worship of Amon, originating in the Thebaid, and that of Phthah in Lower Egypt. But the Thinite conqueror, Menes, himself a native of Upper Egypt, erected the primeval shrine of Phthah at Memphis. It is a remarkable vestige of the early connection between the mythology of Egypt and the language of India, that the Hebrew פתח PhTh H, *to open*, differs from the name of the Memphite deity only in its rougher aspiration.

Little is understood, however, of the religious systems of ancient Egypt, beyond a few mere generalities; but it is quite evident that their fundamental doctrine insisted upon the UNITY OF DEITY. Jamblichus quotes the following from the older Hermetic Books: "Beyond all the things that actually exist, and before all beginnings, there is one God, prior even to the first god and king, remaining *unmoved in the singleness of his own unity.*"† The striking similarity of this expression to the "*I am that I am*" of Moses, manifests the truth of St. Stephen's declaration, that he was learned in all the wisdom of the Egyptians. Singularly enough, this unity admitted of no representation, and was never manifested to the eye by any symbol. It was a simple idea, a Being known by a sentence and worshiped in silence. In accordance with this early dogma of primeval religion in Egypt, appears the command to the Israelites when they had departed from that land, the land of their bondage, "Thou shalt not make unto thee any graven image."

Among the Egyptians, however, the attributes of this Supreme Being were illustrated by symbols, which, as the lapse of time suppressed the symbolism of the language, by the diffusion of ideas, engendered an idolatrous multiplicity of gods. The result was a total misconception of the scope and aim of the impressive symbolism, presented to the eye of those who had not acquired a knowledge

* Tablet of the 18th Dynasty.—Br. Museum, 284.

† *Cory's Ancient Fragments*, p. 283.

Hosted by Google

of its real meaning, by initiation into their sacred mysteries. The Supreme God was offered to the worship of the people as the Creator, the Good, the Strong, the Wise, and in each of these characters distinguished by a peculiar form. These and other abstract ideas were specified by a fixed and permanent representation, and the figures known as Phthah, Osiris, Amon, Maut and Neith, were invented and adorned with distinctive emblems, to denote these special attributes of deity. As the philosophy of the nation became more profound, their notions of the greater expansion and extent of the divine essence, demanded an increase of the symbols for their representation. Hence arose the subdivision of the Great ONE, and ultimately the various grades of the so-called deities of Egypt. While to the initiate, the huge and sometimes uncouth figures of the gods were but the vicarious forms, suggestive only of the attributes composing this mysterious unity, to the eye of the ignorant and unenlightened they became the visible manifestations of a dreaded and unknown power, a present and personal god.

Little as we know of the substantial and distinctive features of their religious worship or belief, we know less of the origin of either. No written treatise by an Egyptian author, if any such was ever executed, survives to our day, that we know of, to reveal the theological dogmas of the priesthood to the anxious inquiry of the archeologist. It may be that among the dusty piles of papyri, which have been exhumed from their undisturbed sleep of centuries, buried in the apparently undecipherable characters of the hieratic writing, enough may yet remain to relieve this land of early civilization and science, from the religious darkness that seems to brood upon it, and restore the rites and ceremonies of a highly cultivated priesthood to the domain of classic literature.

These rites and ceremonies were conducted by an apparently mature and long-practised organization, when they first meet the eye of the archeologist, in an almost fabulous antiquity. They seem to have consolidated themselves into a mythology, long before the empire itself affords evidence of an existence. This mythology, composed as it is of many curious and intricate systems, Chevalier Bunsen supposes to be due to an amalgamation of the religions of Upper and Lower Egypt. "This, however," says he, "means nothing more than that it originated in the same manner as the Empire of Menes, which owed its existence to the union of the two *Mis'rs*, by which it became *Misraim*, and took its place in history. The oldest kings were priests as well as rulers. The oldest shrines of Osiris and Iris point to Upper Egypt (Abydos and Elephantine); the myth of Seth and Nepthis, and, consequently, every thing that refers to the combat of Osiris and Isis, with Seth and Typhon to Lower Egypt." He infers that the Osiris series of gods are the most national; that they present traces of Egyptian locality, and of the commencement

Hosted by Google

of an historical consciousness in the nation; Osiris himself even running into the historical period.

"The first historical point of this kind," says he, "is the interweaving of the later myth of Osiris with the fearful Hykshos period. Seth is the father of Judæus and Palestinus; he is the Ass-god of the Semitic tribes, who rested on the seventh day; he has the complexion of the hated race. Astarte is identical with the wandering Isis."* He also remarks, that it is an essential part of the myth of Osiris and Isis, that they are connected with Phenicia and Syria. The myth and worship of Tammuz and Adonis (the Lord) exhibit the same fundamental idea of a suffering, dying and resuscitated god, which is represented in the Egyptian myth."†

The oldest mythology of Egypt (for the monuments reveal at least three revolutions in the religious worship of the people)—the oldest mythology, presents an order of gods capable of revealing themselves, proceeding from Amun, the "hidden," to Kneph, the "creator" and revealer. Kneph, Khem, Phthah are but forms of Amun, the generative power of nature: so Neith is the same principle, represented under a female form, and which was but a mode of teaching the cosmogony of tradition. The worship of Amun, Khem and Kneph prevailed in the early history of the people of Thebes; of Phthah, at Memphis; Kneph, in Ethiopia; Neith and Ra, one of the forms of Amun, at Sais and Heliopolis. Finally, all were amalgamated into one complete mythological system, chiefly made up of existing provincial forms and rites.

The recognition of the attributes of deity, as distinct and independent gods, constituted the worship of the people; while the true nature of the Divine Being, the origin of the popular religion, needed some mode of preservation and transmission to posterity. Hence arose the forms and ceremonies which, by their devolution from earlier times, resulted in the mysteries of the Ancient World, and finally became the exclusive depository of the religious ideas believed to be immutable and true. The term "Mysteries" has been made to comprehend a multiplicity of institutions, all apparently of a religious cast, differing, however, in various degrees from each other, and assuredly not descended from a common stock. The ceremonial rites of the Dactyli, of the Curetes, the Corybantes, the Telchines, and the more modern initiations of Mithras, were hardly analogous with the mysteries of Eleusis. These claiming to be the primitive source of religious ideas, embracing the obscure mysticism of polytheism, were supposed to preserve among their απορρητα, traditions coeval with the world, and claimed to have discovered a point of mediation between man and his Creator. "The knowledge of nature," says St. Clemens of Alexandria, "is taught in the great mysteries."‡

* Egypt's Place in Universal History, 1 vol. p. 440. † Ibid.
‡ Stromat. v. cap. ii. p. 689.

Hosted by Google

It is this knowledge of nature (which is but another phrase for the knowledge of the true God,) that has been the foundation of the notion, that the mysteries were in reality a system of religion; while, on the other hand, secret associations, whose objects were unknown, practising rites and ceremonies of an apparently religious nature, have been too hastily assumed to be of a religious type. Such analogies, even when they existed, were chiefly of a fallacious and deceptive character. Devoted, perhaps, to the worship of a deity like Mars, or Diana, the deluded proselytes to such a ceremonial were far from acquiring the faintest ideas of the true God. So with regard to the mysteries of Eleusis; save as we may rely on the origin of its gorgeous ritual, we can have no certain warrant that it concealed a system of theology, or that it was identical, or even analogous, to Freemasonry. If Egypt were its birthplace, in an epoch sufficiently remote to guarantee the purity of its descent, we might affirm with precision its affinity with true religion, and infer from such affinity, the connection with our order. It is, however, only with the higher departments of the craft that its connections are at all apparent; with what we now term the symbolic degrees, the point of contact is by no means evident, although we may discern some vestiges of its relation to the royal arch.

The accidental facts, that the religious element appeared to prevail in the ceremonies of Eleusis, and that the traditions of Freemasonry are authenticated by the Holy Scriptures, is altogether too unsafe a premise, from which to deduce an argument for their affinity, and certainly none whatever for their identity. It is believed that the Eleusinian mysteries were connected with the truths presented in the fabulous history of Ceres; and it may be demonstrated that the Egyptian mysteries inculcated the doctrines involved in the antique myth of Isis and Horus; yet in their respective development, in the progress of time, they may have diverged so widely from each other, as to present points of opposition, instead of contact; and the only affinity between them is, in truth, such dependence, as there may be, of the original fundamental mystic elements upon each other.

The truth probably lies between: Freemasonry and the Eleusinian mysteries may have been derived from some common origin; either directly from the mysteries of the Egyptian priesthood, or all from some cognate source. We lack the data on which to predicate the origin of the rites practised at Eleusis; but from the vestiges that present themselves in the ritual of Freemasonry, we may safely assume its origin in Egypt; and that, too, at so remote a period in the history of the empire, as of necessity to include the entire religion and science of the age. As transmitted to our day, symbolic Freemasonry in all probability left the banks of the Nile, impressed with Egypt's learning, and Mamre's attestation of the Hebrew faith in the living God, at the date of the exode.

Hosted by Google

Indeed it will be seen that there are some vestiges to lead to the belief, that the ceremonies now perpetuated in fragments throughout the ritual, the ancient constituents of the third degree of the Egyptian mysteries, left their temple homes with Moses; and that they did not survive among the Hebrews beyond the age of Solomon, if they did not perish in the anarchy which prevailed among the children of Israel, "in those days when there was no king in Israel, and every man did that which was right in his own eyes."* The proof of the loss which our legends hint at, may be fairly inferred from the symbolism which the progress of this investigation will present.

For how long a period, the doctrine of man's regeneration by initiation, and his belief in the unity of Jehovah, constituted the instruction of the neophyte in Egypt, history can afford no information. It may safely be inferred, however, that the conquest of the country by a warlike race, whose primeval seat of power was the hill of Jebus, is an event altogether capable, by continual possession, to interweave the Hebrew element in the fabric of Egyptian worship; but the period of the sway of the Hykshos sovereigns, is one of the most perplexing questions in Egyptian history. This period is variously estimated from 200 to 900 years, and by one writer averred to be a fable altogether!† Yet to have mingled in such close communion the religion of Abraham, of Isaac and of Jacob, with that of Men-ei, Men-kar-re and Amun-oph, must have required a lapse of time to be counted only by centuries. The despotism of the Turk has not yet supplanted the religious ritual of the captive Greek with the worship of Allah, though the crescent has prevailed over the cross in that country for upwards of 400 years. A lengthened and continuous dominion must have existed, from the time of the invasion of the shepherd kings, to the elevation of the shepherd Joseph to the post of prime minister. To him evidently appears to be due important reforms in their civil polity; and modern science seems to demonstrate, that he was also the author of a permanent rectification of their erroneous calendar. It needs no great stretch of the imagination to conceive that he also established their religious ritual on a basis of truth. Indeed their history, though gleaned from imperfect and often obscure intimations, presents no other personage with the requisite qualifications to accomplish such a task.

From the invention of writing, then (if man's recorded thoughts were displayed by the use of symbols, analogous with those which expressed their spoken sounds), we may date the origin of the symbolism of our ritual; but when it was consolidated into a complete and emphatic system of religious instruction, we are not in a position to assert. Indeed it is not unlikely that some antique form of religious worship—some old existing ceremonial service of adoration,

* Judges xvii. 6. † Osburn's Monumental History of Egypt, 2d vol.

Hosted by Google

exemplified by symbols, was itself the origin of writing, advancing by slow degrees to the perfection of a phonetic alphabet. But whether the people of Egypt, *autotchones*, originated this worship, in times long anterior to the day when a successful soldier consolidated the distinct provincial ceremonies of its various tribes, into one gorgeous national ritual; or whether the wanderers from Shinar brought with them, in their emigration and settlement along the banks of the Nile, a complete system of theological belief and temple worship, or only cognate faiths which were easily fused into a single imperial creed, are questions which may never admit a satisfactory solution.

It is highly probable, however, that a close investigation of the languages that, in ancient times, conveyed the recorded teachings of Freemasonry, will exhibit strong reasons for the belief, that our ritual actually preceded the common use of a written language. Much of its curious symbolism is not clearly explicable on any other hypothesis; for it will be seen that in many of its ceremonies, even at this day, what the monitorial instruction of the order utters in doubtful, and often misunderstood tones, the symbol which accompanies it, when rightly understood, speaks with an emphasis that cannot be mistaken.

MASONIC TOLERATION.

God commands us to love one another, to love our neighbor as ourself; and we dispute and wrangle, and hate and slay each other, because we cannot be of one opinion as to the essence of his nature, as to his attributes; whether he became man born of a woman, and was crucified; whether the Holy Ghost is of the *same* substance with the Father, or only of a *similar* substance; whether a feeble old man is God's vicegerent; whether some are elected from all eternity to be saved, and others to be condemned and punished; whether punishment of the wicked after death is to be eternal; whether this doctrine or the other be heresy or truth;—drenching the world with blood, depopulating realms, and turning fertile lands into deserts; until, for religious war, persecution and bloodshed, the earth for many a century has rolled round the sun, a charnel-house, steaming and reeking with human gore, the blood of brother slain by brother for opinion's sake, that has soaked into and polluted all her veins, and made her a horror to her sisters of the universe.

And if men were all masons, and obeyed with all their heart her mild and gentle teachings, that world would be a paradise; while intolerance and persecution make of it a hell. For this is the masonic creed: Believe in God's infinite benevolence, wisdom and justice: Hope for the final triumph of good over evil, and for perfect harmony as the final result of all the concords and discords of the universe: and be Charitable as God is, towards the unfaith, the errors, the follies and the faults of men: for all make one great brotherhood.

Hosted by Google

GRAND LODGE OF LOUISIANA.

THE proceedings of the annual communication of the Grand Lodge of Louisiana are always received and read by us with great interest. For years past that jurisdiction has been embarrassed by the presence of a few discordant spirits, and rebellion has regularly been engaging in its battle with legitimacy and right. The firm but mild government of the late Grand Master, Bro. W. M. Perkins, though it has accomplished much, has not been able altogether to suppress the evils of clandestine warfare; and the petty ambition of a few designing men has been sufficient to lead others astray, so that the city of New Orleans, to which these dissensions have been confined, has every year presented the truly unmasonic scenes of allegiance denied, discipline disobeyed, and peace and harmony disturbed. At the last communication, which was held in February of the present year, and the published report of which is now before us, the Grand Master reported the fact, that three lodges had *withdrawn* from the Grand Lodge, and made formal announcements of their renunciation of allegiance. This, of course, is a condition of affairs that could not be tolerated, and to which the utmost reprehension of the Grand Lodge should have instantly been awarded. Harmony "is the strength and support of all well-regulated institutions, more especially of this of ours;" and without strict discipline, and a ready and free obedience to all lawful commands of constituted authority, such harmony cannot exist.

St. Andrew's Lodge, No. 5, one of the three recusant lodges, assigns in its protest the following reasons for its withdrawal from the jurisdiction of the Grand Lodge of Louisiana: 1. That the Grand Lodge arrogates to itself the right to make all laws and regulations necessary for the government of the subordinate lodges; 2. That by insisting on a uniformity of work, it intends to propagate the York rite to the exclusion of the Scotch; and 3. That in case of the forfeiture of a lodge, the Grand Lodge would claim the property of the extinct lodge.

In reply to these objections, Bro. Perkins very briefly but emphatically remarks: "It is customary, and it is necessary, for Grand Lodges to exercise such powers, and when we abondon this position, let us dissolve the Grand Lodge. There can be no such thing as divided sovereignty."

As respects the first and third objections, we cordially concur with him in sentiment. To attempt to combat them at this day, or to seriously defend the right of a Grand Lodge to supremacy in its own jurisdiction, would be as useless and Quixiotic a labor as that of proving that the sun shines by day. The second objection is the only one that can or ought for one moment to claim attention; and

Hosted by Google

the subsequent proceedings of the Grand Lodge show that the members intended, for the future, by a wise legislation, to render it ineffectual. Bro. Pike, who delivered before the Grand Lodge an able address—perhaps one of the most profound that was ever read to a masonic audience—took the ground, with the boldness and independence of thought and expression that are characteristic of him, that it was the duty as well as the policy of the Grand Lodge to permit its subordinates who desired so to do, to work in either the Scotch or French rites; and in the conclusion of his address made the following appeal:

"My brethren of the York rite, it is for you to concede something to those who prefer another rite. They are masons like yourselves; and if it be true, as you think, that the rite which they prefer is not as good as yours, that is but their misfortune. You propose the most ample toleration. Let it begin, like charity, at home. If they prefer their own rite, it is the best for them. Hold out to them the hand of fellowship, and let the incense from their altars send its perfume to heaven, mingled and blended with that of yours. If you have prejudices, yield them. The apostles set you the example; and one ought to do much for the general welfare of masonry."

The Grand Lodge seems to have taken a similarly tolerant view of the subject; for in the course of the session a resolution declaring that it would "grant charters and dispensations to hold symbolic lodges, and work in the various languages and according to the forms prevalent in our state and jurisdiction, so long as such lodges recognize the supremacy of the Grand Lodge, and do not violate the landmarks or constitutions as understood and practised by this Grand Lodge, since its organization in 1812, and comply with the general regulations that may from time to time be made."

Henceforth, therefore, under this regulation, the Grand Lodge of Louisiana consents to grant warrants for lodges working in either the York, Scotch or French rites. We can see no valid objection to this course. It would certainly be better that all lodges in the same jurisdiction should work in the same rite—uniformity is greatly to be desired—but it is infinitely better that three rites should be practised under the authority of the same Grand Lodge, than that dissensions and ill feeling should exist, and masonry be divided between three distinct and opposing heads.

And, after all, the distinction of the rites in the symbolic degrees is rather nominal than real. The identity of masonry consists not in forms and ceremonies, which differ materially in all the states of the Union, but in the modes of recognition, the important obligations which bind men together as masons, and above all, in the symbolism of the word as set forth in the legend of the third degree. Where these are substantially the same, masonry is preserved in all its

Hosted by Google

necessary identity. Now, the mythical history of the Temple Builder, which constitutes the very form and identity of masonry, is substantially the same in all the rites that have ever been invented, except in the rite of Misraim, which some writers have, therefore, very properly denied to be a masonic rite. The masons of Louisiana, therefore, no matter in what rite they may work, will be all striving towards one object, and laboring to discover truth, the great object of masonry, by one symbolic system. And to make this system still more substantially the same, it has been also very prudently resolved, on the motion of Brother Perkins, that uniformity "in all the means of recognition," and "in the ties which bind them together as masons," shall be required in all the lodges. This involves but a very trifling variation from the accustomed formulæ of the Scotch and French rites, and one which we have no hesitation in supposing will be readily submitted to.

By this prudent action of the Grand Lodge, all excuse for complaints or dissensions have now been removed, and we have a right to believe that if any shall hereafter arise, they must be attributed to the ungenerous motives of personal ambition, rather than to any real attachment to particular rites.

Discipline, it may be observed in conclusion, was exerted upon the recusant lodges and their members, but with a mildness and forbearance for which they were undoubtedly indebted rather to the genial spirit of our order than to any merits of their own.

The following extract from the Grand Master's address presents a novel question for masonic jurisprudence—one which we may say, for the honor of masonry, that we have never met before:

"Humble Cottage Lodge, No. 19, submits for your consideration a question, as to the position of a brother who, having been regularly initiated and passed, proceeded to take the third degree, but after having gone through the first section, refused to return to the lodge-room. They ask whether he must be treated as a Master or not. I should have no hesitation in answering this question, if addressed to me. He certainly has not been regularly received to the sublime degree. The course to be pursued with him in future depends upon the circumstances which led to this singular proceeding on his part. Evidently somebody is at fault."

Bro. Perkins has, we think, taken the right position. Such a candidate "has not been regularly raised to the sublime degree." He has not been made acquainted with the *apporeta*—the concealed things which make up the symbolism of the degree, and is as ignorant of the true nature and intent of Speculative Masonry, as it is revealed in the Master's degree, as if he had never been initiated. We may readily say what he is not, but it is a perplexing question to decide what he is. He is not a candidate who has been raised to

Hosted by Google

the sublime degree of a Master Mason. The very technical meaning of the word "*raised*" precludes that admission. But, then, what is he? We answer to this difficult inquiry, that he is in the strange position of a fellow-craft, who, having faithfully served his time as such, has been promoted to a higher place in the temple, and to the receipt of better wages. The implements of a Master Mason have been placed in his hands, the necessary instructions have been given, the requisite promises of obedience and fidelity have been exacted, and after all this, the workman has proved unfaithful—he has not finished his day's labor—the ashlar placed in his hands has been left almost as rough and imperfect as when he received it. For this he is to be condemned, and shall not receive his reward. He shall not be recognized as a Master, for he has not done that which it was given him to do; and the Holy of Holies shall be closed to him who, having gazed on its veil, has wanted courage to lift it.

But something more is required. The ancient Egyptians, in the terrific rites of initiation into their mysteries, at a certain period in the ceremonial, presented to the candidate the option of proceeding onwards, or of retiring from the temple. If alarmed at the sights which he had seen, and the sounds which he had heard, he became appalled—if his heart trembled, and his courage failed, and he declined proceeding onwards, he was permitted to retire, after taking an oath of secrecy as to what he had already been permitted to behold. But if, impatient to discover truth, and unawed by the scenes and events through which he had been made to pass, as trials of his fortitude, he boldly determined to proceed, then all future choice was taken from him, and he was bound to submit to every subsequent proof and ceremony of initiation. These, of course, as he advanced, became more impressive and more startling; and now if he faltered—if now he refused to submit, and yielded to the influence of terror—the initiation was, it is true, suspended, but the terrified and cowardly candidate was not allowed to escape. The priests, clothed with this authority as the administrators of a state religion, of which initiation formed an acknowledged part, led the neophyte, thus infirm of purpose, into the remotest cells of the temple, where, for the rest of his life, he was confined a close prisoner, and made to pass his time in the performance of menial duties. The doors of the sacred asylum in which the light of knowledge was wont to burst upon the successful aspirant, were to him forever closed—the hierophant never thereafter revealed to him the sacred mysteries; and his relatives and friends without, ignorant of his fate, mourned for him as if dead. In these mysteries, truth was the reward of him whose courage carried him to the end; but contempt and scorn were the portion of him who, from want of courage and fortitude, proved unfit to stand the full ordeal of initiation into the sacred rites.

Freemasonry has not, nor does it wish to have, any such powers

Hosted by Google

of physical punishment. Its penalties are all symbolic. Its imprisonment is suspension, and its death is expulsion, for suspension is truly a deprivation of masonic rites, and expulsion is the cessation of masonic existence. But in other respects, its initiation bears a strong analogy to that of these ancient mysteries. With us, too, there is an appointed time when the candidate has the option presented to him of retiring or of proceeding. He is asked if he is ready to go forward in the road which lies before him; if he declines, the road is open for his honorable retreat; but if, willing to assume all the obligations of duty which his new association requires, and to pass through the remaining trials of his patience and fortitude, he resolves to proceed onward, then, like the Egyptian neophyte, he is expected to persevere to the end, or to receive the fitting reward of his imbecility in the contempt he has so well merited. Viewed in this light, the transaction referred to by Humble Cottage Lodge is not so beset by difficulty as was at first apparent. The candidate who refused to proceed to the second section of the third degree, had long before passed the period in the ceremony, when an election of purpose was extended to him. He had been asked at the altar, if he was ready and willing to go on, and of course he had replied that he was. Thenceforward it was his duty to fulfill his determination, and in abandoning that purpose, he must have been actuated by imbecility of mind or unmanly fear. In either case, he was unworthy "to be taken by the hand as a brother;" and the least penalty the lodge could have inflicted, would have been to deprive him of all his masonic privileges. It should, we think, be resolved, that he must either be a Master Mason in all the length and breadth of the degree, or no mason at all. And in granting to him the privilege of yet amending his course, the lodge would be extending a merciful interpretation of the law, for which he could only be indebted to some peculiar circumstances of alleviation in his case, which cannot affect the general principle.

Bro. Perkins lays down another principle of masonic law, which well merits our attention. He says:

"Some of our lodges and brethren do not appear to understand the difference between *suspending for non-payment of dues*, and *dropping from the roll* for the same cause. I submitted my views on this subject a year ago, or at the previous communication; but it seems necessary to refer to it again. I held that no mason can be suspended from the privileges of masonry, except upon conviction after trial; and that striking his name from the roll of members of the lodge, under a by-law, does not affect a brother's standing in the fraternity, nor debar him from any of the privileges of masonry, except that of *membership* in the particular lodge."

There can, we think, be no doubt that the Grand Master of Lou-

Hosted by Google

isiana has, in this instance, made a most righteous decision. Suspension from the rights and privileges of masonry is next to the severest penalty in the catalogue of masonic punishments. It is, as we have already said, masonic imprisonment — the deprivation of rights guaranteed to every mason on his first admission into the order, and of which he was only to be deprived after fair trial and impartial judgment by his fellows.

Now, to say nothing of the inadequacy of the offence of non-payment of dues to the magnitude of the punishment—since the offence may often arise from poverty, misfortune, pardonable neglect, or other causes beyond the control of the party implicated—to say nothing of all this—because the question here is not as to the nature of the crime, but as to the mode in which punishment is to be inflicted—it follows, from all the recognized principles of justice, law and common sense, that the crime should be first proved, and the accused be heard in his defence, before judgment be pronounced against him.

The suspension of a mason by the mere operation of the by-laws of his lodge, without any opportunity being given to him to explain or defend his conduct—to offer reasons why the law should not be enforced in his case, or to prove that he has not violated its provisions, would, under any other circumstances, and in relation to any other offence, be at once admitted everywhere to be a most manifest violation of all masonic law and equity. If the by-laws of a lodge, for instance, prescribed suspension for habitual intemperance, and required the secretary to keep a record of the number of times that each member exceeded the strict limits of sobriety, who will dare to say that at any time, on the mere report of the secretary that a member had violated this by-law, and was habitually intemperate, he should at once, without further action, and by the mere operation of the by-law in question, be suspended from all the rights and privileges of masonry? There is no one who does not see the obvious necessity in such a case, of a charge, a summons and a trial. To suspend the worst member of a lodge under such a by-law, without these preliminary measures, would be so fatal a violation of all the principles of masonry, as justly to subject the lodge to the severest reprehension of the Grand Lodge.

And yet, the fact that the offence is not intemperance, but non-payment of arrears, does not in the slightest degree involve a difference of principle. Admit, for the sake of argument, that a failure to pay lodge dues is in itself a masonic offence, and that a lodge is right to declare suspension an appropriate punishment for its commission; still there exists here, as in the more undoubted crime of habitual drunkenness, as necessary elements to the justice of the punishment, that there should be a trial—that the defaulting brother should have an opportunity to defend himself, and that the secretary

Hosted by Google

who accuses him should be made to prove the truth of his charge, by the correctness of his accounts. This is the principle laid down by Bro. Perkins, "that no mason can be suspended from the privileges of masonry, except upon conviction after trial;" and to this in every other case, except non-payment of arrears, there will not, we suppose, be a single dissenting voice in the whole body of the craft. It is time that, guided by the dictates of sound justice and good common sense, this exception should no longer be made. It is time that the mason should no longer be permitted to say, as a reproach to the consistency of our legal code—"I may lie, I may steal, nay, I may commit murder, and my lodge will not and dare not deprive me of my masonic privileges, except after a conviction derived from an impartial trial; but if I omit to pay the secretary a few dollars, upon his mere report, without any opportunity given to me to show that the omission was the result of ignorance, of poverty, of sickness or of misfortune, I may, without trial and with no chance of defence, be visited with the severe penalty of masonic suspension."

If, then, it be admitted, as we trust it will, that suspension cannot be inflicted without trial, and that simply because it is a punishment, and because punishment should always follow and not precede conviction; then to strike the name of a member from the roll of his lodge, would be equally as illegal, unless he were called upon to show cause why it should not be done. The one principle is strictly analogous with the other. If you cannot suspend without trial, neither can you strike from the roll without trial. It is unnecessary, therefore, to enter again into the argument; but we suppose that our postulate will be granted under the general axiom, that no punishment whatsoever can be inflicted without preliminary trial and opportunity for defence.

But the concluding doctrine of Bro. Perkins needs some further consideration. This doctrine is in these words: "Striking his name from the roll of members of the lodge, under a by-law, does not affect a brother's standing in the fraternity, nor debar him from any of the privileges of masonry, except that of *membership* in the particular lodge."

This striking of names from a lodge roll is altogether a modern practice, taking its rise since the modern organization of permanent lodges. In ancient times, lodges were temporary associations of masons for special and limited purposes. Originally, as Preston informs us, "a sufficient number of masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered to make masons, and practice the rights of masonry without warrant of constitution." Then, of course, there being no permanency of organization, there were no permanent members, and, consequently, no payment of arrears, and no striking from the roll. It was only after 1717, that all these things were intro-

Hosted by Google

duced, and as lodges pay some contribution to the Grand Lodge for each of their members, it is evident, as well as from other palpable reasons, that a member who refuses or neglects to support the general lodge fund, will become pecuniarily onerous to the lodge. Still, as we have elsewhere observed, the non-payment of arrears is only a violation of a special voluntary obligation to a particular lodge, and not of any general duty to the fraternity at large. The punishment, therefore inflicted, (if it is to be considered at all as a punishment,) should be one affecting the relations of the delinquent with his own lodge, whose by-laws he has infringed, and not a general one, affecting his relations with the whole order.

When, then, his name is stricken from the roll, although even this should not be done without affording him an opportunity of defence, that is, a fair trial, we are ready to agree with Bro. Perkins, that it should not affect his standing in the fraternity, nor debar him from any of the privileges of masonry, except that of membership in his particular lodge.

OBEDIENCE.

Submission to the constituted authorities, both in the state and in the craft, is a quality inculcated upon all masons. With respect to the State, a mason is charged to be "a peaceable subject to the civil powers, wherever he resides or works, and never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates." And with respect to the craft, he is directed "to pay due reverence to his Master, Wardens and Fellows, and to put them to worship." And another part of the same regulation directs, "that the rulers and governors, supreme and subordinate, of the ancient lodge, are to be obeyed in their respective stations, by all the brethren, with all humility, reverence, love and alacrity."

Oliver, commenting on the emblematical allusion of the Master to the sun and moon, says: "Hence we find that the Master's authority in the lodge, is despotic as the sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course till the declaration is promulgated that time shall be no more."

This spirit of obedience runs through the whole system, and constitutes one of the greatest safeguards of our institution. The mason is obedient to the Master; the Master and the lodge to the Grand Lodge; and this, in its turn, to the old landmarks and ancient regulations of the order. Thus is a due degree of subordination kept up, and the institution preserved in its pristine purity.—*Lexicon.*

Hosted by Google

TWO SABBATH-DAYS IN ONE!

BY BRO. B. B. FRENCH.

[We do not often go out of our programme for themes in prose or verse; but here is one communicated by the versatile Bro. French to Bro. Morris, that suits *all* programmes, because it is so happily expressed, and withal so patriotic, pure and good.—Ed. Am. Quarterly.]

TWO SABBATH-DAYS IN ONE!

Sunday, July 4, 1858.

Two Sabbath-days in one!
God's and a Nation's! Shone ne'er brighter sun,
Nor balmier air was shed,
To mark the nuptials pure, wherewith are wed
In union brief but blest,
Fair Freedom's holiday, and God's, of holy rest!

The Union, like a bride,
Walks forth in all her stateliness and pride;
And in her coronet,
Studded with stars, behold another set—
A beauteous gem—
For Minnesota shines bright in the diadem!

View it an omen given,
Like the bright bow upon the face of heaven,
Of future calm and peace;
So let the fratricidal bickerings cease!
Be brethren once again,
And wield anew the links of the near-broken chain.

Oh, what a blessed thing,
If this bright union of the days shall bring
Back to the sacred fold,
National men, as in the times of old,
When not for South or North,
But the whole Union, prayer and blood went forth!

O'er the Atlantic wave,
This day is borne, seeking an honored grave
All that remains of one
Who was in life the Nation's favored Son.*
'Neath his mild sway
Were buried deep the rancors of that day!

While round his sacred bier
Ye shed, as shed ye will, the honored tear,
Ye patriotic men,
Recall this happy time. Swear, there and then,
In the brave words of one who never swerved,
"This Union must and shall forever be preserved!"

* Ex-President, James Monroe.

Hosted by Google

GRAND LODGE OF WISCONSIN.

THE Grand Lodge of Wisconsin commenced its session in the city of Milwaukie, on the 8th of June. Bro. Baird, the Grand Master, delivered an able address, in which he takes occasion to refer to the general good feeling, harmony and prosperity which pervade the jurisdiction. "Nothing," he says, "has occurred to mar or destroy that peace and concord which form the very basis of our social ties; and meeting under circumstances so auspicious, we should not be unmindful of the favor, but return fervent thanks to the Great Disposer of events—the Supreme Grand Master of heaven and earth—for the many blessings we enjoy, both social, moral and political, above any other people in the universe.

In referring to a communication from the Grand Lodge of Maine, the Grand Master introduced the now almost worn-out topic of a General Grand Lodge. While properly leaving the whole matter to the consideration of the Grand Lodge, Bro. Baird, with some reason, and yet with sufficient explicitness, expresses his own unfavorable views of the establishment of such a body. We regret, however, that in so doing, he should have deemed it appropriate to declare his opinion of the uselessness of the General Grand Chapter. This unfortunate body has, we think, been rather hardly dealt with among its own constituents, and scarcely needs the additional voluntary condemnation of Grand Masters and Grand Lodges, who, indeed, as such, have nothing at all to do with its utility or uselessness. Outside of this allusion to the General Grand Chapter, we are ready to concur with Brother Baird in his remarks on a General Grand Lodge.

"In the establishment of a General Grand Lodge, one of two results is likely to follow, i.e., the centralization of all power and authority in the body thus created, and degrading the Grand Lodges in the several States to mere subordinates; or, by limiting its jurisdiction and powers in such manner as to render it harmless, and be like the General Grand Chapter, a source of expense, rather than usefulness to the order."

The Grand Master warmly recommends the adoption of the ten propositions submitted by the Universal Masonic Congress, which was held at Paris during the last year. He thinks that these propositions "breathe a true masonic spirit, and that their universal ratification would promote the interest and welfare of the whole masonic family, and more closely unite in the bonds of fraternity the lodges of different nations throughout the world." In the course of his address, the Grand Master refers to an interesting question of

Hosted by Google

masonic jurisprudence. One of the lodges had, after fair trial, indefinitely suspended a member for some adequate offence. Two months after, on the regular night of meeting, there being but ten members present out of sixty, the Master and both wardens being absent, and no due notice of the intention to restore having been given, the lodge was opened by a Past Master, and the suspended member was restored by a resolution, two-thirds of those present concurring. Under these circumstances, the Grand Master declared the action of the lodge invalid, and that the suspension was not removed.

The reasons assigned by Bro. Baird for this decision were twofold: first, that the meeting was irregular, as neither the Master nor Wardens were present; and, secondly, because due notice had not been given of the intention to move a restoration. Undoubtedly the first reason was alone a sufficient one. The warrant of constitution is granted to the Master and Wardens, and their successors; and unless one of these three officers is present, a lodge cannot be opened. A Past Master may preside, but it is only under the authority and by the courtesy of a Warden, who must first congregate the lodge. The decision of the Grand Master, therefore, so far as it was based on this reason, was eminently correct; and there can be no doubt that for this cause alone the meeting was illegal, and the restoration was invalid.

But the second reason does not strike us with the same force. The restoration of an indefinitely suspended member is always by resolution. Now, at a regular meeting, a lodge is competent to discuss and adopt any resolution that may be offered, and which it is in the province of a lodge to discuss. Due notice of the meeting is supposed to be given to every member—and the fact that it is a regular meeting is in itself due notice by the by-laws. If out of sixty members belonging to a lodge, only ten could be found to attend to their duties, then those ten are not to be deprived of any of the privileges and rights which they possess in a congregated lodge, because fifty have not been as punctual as themselves. When a member has been indefinitely suspended, the very word "indefinitely," imples that he may at any time thereafter, whether it be one month or one year, be restored. He is indefinitely suspended—suspended for an uncertain period. No time for his restoration is appointed; and, therefore, we hold that, on any regular communication, it is competent for a member to move his restoration, which motion may be adopted by a concurring vote of two-thirds of the members present. If, therefore, a Warden had been present on the night of meeting referred to, we can have no hesitation in saying, that the restoration of the suspended brother would have been perfectly regular and legal. But the fact that neither Master nor Wardens were present, and that the lodge was opened by a Past Master, is a fatal objection; and, therefore, we are obliged to concur with Brother Baird, on this

Hosted by Google

ground alone, in his decision. It is to be regretted, however, that he should have assigned his second reason, as it was wholly insufficient, and was, besides, making a point of what we deem to be incorrect masonic law.

Brother Youngs, the Grand Lecturer, made an excellent practical report, in which, like all his predecessors for some years past, in every State of the Union, he warns his brethren of the evil to be apprehended from the too great popularity of our institution, and of the great risk we are incurring from the admission of unworthy persons to a participation in the rights, privileges and mysteries of the order. His language is well worth a careful perusal, and the thoughts it must induce of a weighty consideration.

"The popularity of the institution, and the desire of the lodges to increase their numbers, has already brought into the masonic fold some unworthy members, and the consequences are apparent. Wherever in our jurisdiction difficulties, or strifes, or ill feeling exist among the brethren, it is mainly to be attributed to this cause. Unless we are exceedingly careful in the admission of members, and take efficient measures to guard against receiving those who have neither the moral character nor the capacity to make good masons, we may again have cause to weep over the desolation which such may bring upon our time-honored institution. Let us profit by experience, and heed the warnings of the past. A high standard of moral character should be adopted as the rule to gain admission, and care taken that no man be recommended or received, who does not come fully up to that standard—and thus our beloved order may be handed down to those who come after us in all its original purity. Permit me to suggest the inquiry, whether the Grand Lodge may not, with propriety, adopt further wholesome checks and safeguards against the indiscriminate and hasty making of masons."

There is nothing but profound truth in this warning voice of Bro. Youngs; and yet it seems to us that no "farther wholesome checks and safeguards" are required than those which the regulations of the order already prescribe. Let every mason faithfully perform his duty—and let him, irrespective of persons and external influences, wield the great weapon of our defence, the BLACK BALL, fearlessly and boldly, and all will yet be right.

We notice with regret that Bro. Wm. R. Smith, who ever since 1846 has served the Grand Lodge of Wisconsin as either its Grand Master or Grand Secretary, has been compelled, by the weight of years, to retire from the latter office. His farewell words are full of affecting thought.

"Of the older Grand Secretaries of the Mississippi Valley, I am the last to retire from office. Mellen, Dashiell, Swigart, have withdrawn, after long and devoted service, while Austin W. Morris and Amand P. Pfister have gone

Hosted by Google

down to that sleep which knows no waking. It is time that I laid down the pen which has so often written up the records of other men, and await that hour, not far distant, when the pen will be used to write up mine. Three score years and twelve claim their exemption from further labor, in tones which cannot be disputed."

The Grand Lodge did well in voting a memorial of its affection and respect to this aged and devoted servant.

PLUMB.

An instrument made use of, by operative masons, for the purpose of erecting perpendicular lines, and which, in speculative masonry, constitutes one of the working tools of the fellow craft. As the building which is not erected on a perpendicular line, but leans either one way or other, becomes insecure, and must eventually fall, by the force of gravity, to the ground, so he, whose life is not supported by an upright course of conduct, but whose principles are swayed by the uncertain dictates of interest or passion, cannot long sustain a worthy reputation, and must soon sink beneath the estimation of every good and virtuous citizen. But the just, the upright, the unwavering man, who bends not beneath the attacks of adversity, nor yields to the temptations of prosperity, but still pursues the "even tenor of his way," will stand erect amid the fiercest tempests of fortune, and, like a tall column, lift his head above the frowns of envy and the slanders of malignity. To the man thus just and upright, the sacred Scriptures attribute as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom; and the heathen poet, Horace, pays, in one of his most admired odes, an eloquent tribute to his stern immutability:

> The man in conscious virtue bold,
> Who dares his secret purpose hold,
> Unshaken hears the crowd's tumultuous cries,
> And the impetuous tyrant's angry brow defies.
> Let the loud winds that rule the seas,
> Their wild tempestuous horrors raise;
> Let Jove's dread arm with thunders rend the spheres,
> Beneath the crush of worlds undaunted he appears.
>
> Francis.

The plumb is also the jewel of the Junior Warden, and it seems here symbolically to instruct us, as the authority of this officer is exercised only in time of refreshment, when, the brethren having ceased to labor, are no longer within the sacred precincts of the lodge-room, that then more particularly, when the eyes of the censorious world are upon him, should the mason walk uprightly and eschew evil.

Hosted by Google

THE LESSON OF THE BEEHIVE;

OR,

THE MASONIC IDEAL OF LABOR.

BY AUG. C. L. ARNOLD, LL. D.

"The BEEHIVE is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

"When we take a survey of nature, we behold man, in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, weeks, months and years, totally incapable of providing sustenance for himself; of guarding against the attacks of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth, to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life—the noblest part of the work of God; and he who will so demean himself, as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as masons."—MASONIC RITUAL.

LABOR is the grand Idea of the Masonic Institution. It is the leading thought in every part of the ritual. The ritual itself, in its entireness, is a constant reiteration of this supreme duty. It invariably represents the Deity as the "Grand Architect"—the "Divine Artificer"—the "Master Workman of the universe;" and divides the human race into three classes or orders of *workers*, viz.: "Apprentices," "Fellowcrafts" and "Masters" or "Overseers." All the forms, symbols, ceremonies and types of freemasonry, are fashioned by this idea; all point to *labor* as the chief duty of life, and the call to labor as the grandest of all vocations. It represents God as *ever working*, ever laboring, to diffuse more of beauty and order, goodness and justice, throughout the worlds which he has formed, and perpetually and solemnly urges man to follow the divine example. It ever addresses the initiate:

Hosted by Google

o o o o o o o

"Work with hand and work with heart;
Work, the heavens are always working;
Nature reads a text to Art.

"Let each brother be a workman;
Higher worship, there is none!
With its hymn of work-devotion,
Nature is one choral tone!

"Ever working, ever doing,
Nature's law in space and time;
See thou heed it in thy worship;
Build thou up a life sublime.

"Every where the earth is hallowed;
Temples rise on every soil;
In the forest, in the city!
And their priest is daily toil!"

The ancient masonic societies, the "*Collegia Fabrorum*," and the "*Collegia Artificum*," of Rome, and the Phrygian or Sidonian Orders, over which Hyram of Tyre presided, when they constructed the famous temple of Solomon, were organized for purposes of labor. They not only built the first cities and temples, but gave to rude and savage men the first lessons of civilization.

This Law of Labor was the first discovery made by the primitive men, the first lesson they read from the book of experience. It is this which is dimly shadowed forth in the rude myths of the ancient poets, symbolized in their mysteries, celebrated in their religious festivals, and uttered with more clearness in the wise aphorisms of Solomon, and other earnest men of the ancient times. It is the significance of the old fable of Hercules and his labors; his fierce wars with hydras, and lions and other monsters; and also of the sacred myth of Samson and his wonderful feats of strength; his triumphs over savage force, and the combined strength of the sons of Anak. All these are but allegorical representations of man, struggling with his circumstances; working with and subduing the forces of nature, which annoy him from without, and the more terrible foe which assails him from within.

But while the ancients observed the fact, that nature is agitated by an eternal labor or struggle; and that man, by an unalterable necessity, is born to the heritage of toil, it does not appear that they fully comprehended the masonic idea thereof, or appreciated the wisdom and benevolence of the Creator. For the most part, they mourned over this picture of universal toil, which masons are taught to esteem the sublimest of all spectacles. For it is in this very rest-

Hosted by Google

lessness of man, his perpetual conflicts with outward and inward foes; the immense desires and needs of his soul, which can find no rest or satisfaction in the limited and finite, and in his constant aspirations to the infinite, that man should discover the superiority of his nature, and his filial relationship to the Supreme Being. He should regard it, therefore, as one of the brightest proofs of the exhaustless benevolence of the Deity, that he has created man and the world imperfect, and subject to the necessity of toil. For were this not the case, there could be no progress nor activity; and by consequence, no life. And it is by virtue of labor that man makes unceasing advances towards perfection. He is created weak, that by labor he may become strong; ignorant, that by diligent application and study he may become wise; imperfect, that by constant endeavor and earnest struggle he may march ever onward and upward, in the way of a glorious destiny.

I. In further developing the masonic idea of labor, the first proposition to be considered is, *That the desire of activity and of constant progress and development, is imposed, as a law, on the entire universe.*

We have only to cast our eyes over the universe for a moment, to be convinced that this law of labor reaches through all worlds, and pervades every department of nature. Nowhere can the eye discover a thing in a state of repose—nothing stands still—everything advances. Not only labor do we discover, but stern, fierce, terrible war. Everywhere do we behold the eagerness of invasion and the obstinacy of resistance. The ivy attacks the oak, winds along its branches, but too weak to pierce the strong bark, rolls around it like a serpent in fury. The waves of the sea, lashed by the tempest, rise up, and, frothy with rage, dash one upon another, as they thunder in their wrath, against the rock-shielded shore. The frost giant looks at the granitic mountains with his clear, cold eye, and they split in twain and dissolve in dust. The snows on the Alpine heights rest defiant, and resist, through long ages, the burning rays of the summer sun. The earthquake attacks the solid earth within, rends its bosom, swallows whole cities at a meal, and pours the burning lava of destruction over the fair and fertile fields of the husbandman. Æolus pierces his mountains of winds, and the hurricane rushes forth, uprooting the forests, and sending whole fleets to the bottom of the sea. The storm attacks the earth without, and the loud-booming thunders and red lightnings of its artillery, shake and light up the wide world.

Animated nature also presents the same spectacle of universal toil and perpetual conflict. Above, the hawk pursues his prey through the skies, while below, in the whole animal world, we see this same picture of attack and defence. The fearful flying fish, pursued in the sea by the dolphin, and in the air by the albatross, finds no repose nor security, from the first hour of its life to that

Hosted by Google

when it becomes the victim of its relentless foes! "All things are full of labor." "No race of beings, no being throughout the universe, but wanders up and down seeking rest, which it finds not. All creation is struck with one universal unrest. Not a heart but throbs, not a leaf but trembles, not a solid rock but heaves and throes." The mighty ocean, even in its most placid state, reels and moans as if agitated by an eternal grief. "The whole creation labors in pain."

Such is the spectacle which the universe presents. Now what is its significance? Why these incessant conflicts?—this universal, unmitigated toil? It is that each being, and each thing bears within itself at the same time the elements of production and destruction. It is that the universe is so constituted by infinite wisdom, that order and progress depend on constant and universal struggle. It is that labor is the painful but holy law that binds all beings and things. "Labor, therefore." Such is the voice of nature to man. "Labor, O mortal, for thine own existence. Labor to make actual in the forms of life around thee, the glorious ideals of truth and justice, which sometimes flames through thy thought, as new revelations from the surrounding depths of eternity. Labor to reform the society in which thou livest, if it is bad, and to preserve it, if it is good. But if thou leavest to accident the care of thy future—if thou submittest to material oppression on the one hand, or neglectest the work of thy moral and spiritual deliverance on the other, thou shalt perish in the wilderness, like the faithless race of Israel. Labor, O man, then, in thy vocation—labor to overcome the evil and possess the good; for the greatest sin a man can commit—the greatest evil with which he can soil his life, is that of indolence—indifference to the great end of his being."

II. *The second proposition to be considered is, that this law of labor is the* DIVINE METHOD, *by which the Supreme Architect puts forth unceasingly a creative effort, and makes his universe, as a whole, and in all its parts, more beautiful and perfect.*

One* of the most illustrious of our brothers—one who has left an immortal name behind him—used to speak of the Deity as the greatest of Mechanicians, and most untiring of workers. There is nothing impious or irreverent in this. For it is limiting God, in his essential attributes, to suppose that, after setting in motion the mechanism of the universe, he has now retired, and occupies himself only with looking on "*to see it go*," as an eminent writer† has quaintly remarked.

God, the Creator, is an Infinite Beauty, Wisdom and Power, and being immutable, his creative efforts can never cease. Ever must there be a tendency to diffuse that beauty more and more

* Dr. Franklin. † Carlyle.

Hosted by Google

through all the forms of existence. To-day, as ever, is He, the Creator, putting nations and humanity forward to a higher excellence and beauty. Not an advance is made on the perfection of the past; not a new idea is revealed to the human intelligence; not a new discovery is made in science or the arts, which is not in virtue of the constant inflowing of the life of God through all his works. All these floods of beauty which inundate the worlds, whether reflected in the flower that blooms by the stream side, or in the quiet virtues, bright hopes and trusting faith of the pious soul, flow from Him, the great central Sun of Beauty. Everywhere do we see his goodness, his truth, his beauty, waging destructive war against darkness, falsehood and deformity. Not a joy is known, not a thrill of pleasure is felt, not a good is dreamed of or possessed, but is the fruit of his universal benevolence—the trophy of a new victory over the dread power of evil. The harmony, the grandeur, the splendor of the universe, are but a feeble reflex of his awful beauty. Love, like a thousand rivers, flows from him, and inundates the earth with happiness. From his eyes, beaming with the splendor of benevolence, light radiates in exhaustless profusion, and falls like a gold shower on the world. Every sweet sound in the universe, the soft cadence of falling waters, the mysterious murmurs of the trees, the rythmic thunder of the sea, and the sublimer music of the spheres, are but parts of that mighty canticle of the universe which is eternally chanted in his praise. Infinite and absolute, He, the Beautiful, the Merciful, the All-loving, dwells in no particular place, yet in some mysterious manner individualizs himself to every human thought, and localizes himself in every place, in what is beautifulest and best; as, according to the symbol of Moses, he resides in the golden cloud that overshadows the mercy-seat. To conquer evil, and redeem the world from the power of sin, he assumes a thousand incarnations, and every part of the universe is a battlefield, whereon he combats for the triumph of goodness, love and truth. Every strife of virtue against vice, of good against evil, of a divine principle against a malevolent one, whether seen in a nation struggling for freedom, or society laboring for wiser or better laws, or in the humbler destinies of individual life, is inspired by God, the ever active principle of goodness—the ideal of love and beauty, which is ever struggling to descend into the heart of man, society and the world, to regenerate, sanctify and perfect. Remember this, ye faithless, skeptical men, who have reduced God to an abstraction, and the universe to a fate-bound machine; remember this, that God is not far from you; nay, that he is ever *here, here,* we say, and everywhere enlarging, beautifying and improving his creation. And *labor* is the divine method by which God accomplishes his purpose. He works in human heads by revealing new thoughts, new types, to be embodied in material forms. He works in human hearts by a thou-

Hosted by Google

sand sweet and gentle emotions, and by unfolding new and brighter visions of holiness, to be realized in a more virtuous life. He works in the human arm which guides the plough, the hand which moves the pen of the sage, the pencil of the painter, or the chisel of the statuary. Thus, through science, and art, and literature, and philosophy, and industry, is he ever exercising his creative energy, adorning and perfecting his works.

III. Labor, then—and this is the last proposition of this article—*is the ordinance of Providence—the great duty which nature imposes on man.*

It is his high and holy mission to labor in concert with Deity; to make the physical world around him more beautiful and perfect; to establish order and justice in the earth; and to overcome the kingdom of evil, and upraise the kingdom of truth and love. All men, therefore, are, or should be laborers—earnest, diligent workers in the vineyard of the Eternal. Having received from their Creator various gifts, and having different capacities and aptitudes, they are all called to labor, each one in his legitimate sphere. And it should not be forgotten, that all kinds of honest labor are equally honorable and equally worthy of respect.

He is one of the noblest of laborers, who, with joy in his heart, and hope shining on his brow, and an ax or spade on his shoulder, goes forth the first pioneer of civilization to subdue the forests, and redeem the wilderness from solitude and nature, and to transform them into cultivated provinces, flourishing cities and quiet towns, rich in the creations of art, and the pleasures of social and domestic life. And so, also, is the soldier, who perils his life bravely on the battle-field in defence of his country, and the sailor who ploughs the sea, and the farmer who tills the soil, and the carpenter who builds your houses, and the smith who makes the strong iron bend under the force of his firm hand, and all laborers of whatever kind or name. A noble laborer, also, is the poet, who embodies in sweet and euphonious verses his sublime visions of beauty, which, reflected in the thought of the reader, mingle a calm and elevating influence with the most prosaic realities of life. So, also, is the philosopher a great and revered laborer, who seeks, in retirement and meditation, the ways of truth and virtue for himself and his brethren of the human race.

It may be said with truth, that man is a co-laborer with God, in beautifying and perfecting the creation. It is industry that redeems the world. It is human labor which has delivered the soil from the barrenness and solitude of the primitive state, and changed it into cultivated fields and blooming gardens, which has improved the quality and beauty of fruits and flowers—and it is labor of a higher order which has redeemed humanity from barbarism and the thrall of degrading superstition, and carried it forward to a refined civili-

Hosted by Google

zation, and a more living consciousness of alliance with heaven; and it is industry too, directed to a higher object, which redeems the soul from sin.

"Thus,"* says an ancient mason, "all things are full of labor. The eye is not satisfied with seeing, nor the ear with hearing." Thank God, O man! for this holy ordinance. Never forget that the office of labor to which you are called is a sacred one. The voice of nature cries constantly, "Labor, labor; for all labor, whether of limbs or minds, of heads or of hearts, is divine. Science is divine, religion is divine, art is divine, and industry is divine; and all ye workers are the servants, the priests of the Most High! Work, thou man of the hard hand and the sinewy arm, in the field, in the shop, or on the sea; for in this thou dost co-operate with the creative spirit of God. And thou, pious soul, athirst for God, and panting to embrace the Infinite, labor to exalt thy character, to realize in thy life that ideal of holiness, which was incarnate in Jesus of Nazareth; labor to advance unceasingly, through pure affection, sublime hopes, humble virtues, unostentatious charities and a lofty faith upward to the GRAND LODGE ABOVE.

According to masonic teaching, labor is akin to religion—the great works of human industry and art, are the visible revealment of eternal facts. There is not one of them but reposes upon the Spiritual, indicates the presence of the Spiritual, as the needle upon the dial-plate reveals the motions of the invisible machinery within.

For we may inquire, whence do they come? Long, long before they had a visible shape, they existed in a spiritual or ideal form in the immaterial world of ideas. The craftsman, in his lofty speculations and ardent imaginings, discovered them, and by severe study, labor, and invocation of the ideal, brought them down from the infinite heights, where, from eternity, they glimmered as stars; gave them a material shape and form, and made them at the same time the instruments, and elements, and embellishments of human progress. Not one of the simplest and most trifling of them but is a revelation of the Spiritual, the outflowing of the Eternal Mind. Thus, through industry and art, is the ideal ever coming down to the earth, to beautify and enrich it, and to purify and exalt the life of humanity.

Let APPRENTICES, CRAFTSMEN and MASTERS consider this matter well; consider that in all these creations there is a shrine of the Invisible; that through them the eternal is revealed, and then will the whole mystery of art, life and industry be revealed to you; the laborer will be invested with divine dignity, and labor itself will be seen to be a ministry of holiest import. *Laborare est orare—labor ipse voluptas.*

---

* Solomon.

Hosted by Google

THE FOUNDATIONS OF MASONIC LAW.

BY ALBERT G. MACKEY, M. D.

CHAPTER I.

THE LANDMARKS, OR THE UNWRITTEN LAW.

SIR WILLIAM BLACKSTONE commences his Commentaries on the laws of England with the succinct definition, that "law, in its most general and comprehensive sense, signifies a rule of action, and is applied to all kinds of action, whether animate or inanimate, rational or irrational." It is in this sense that we speak of the laws of a country as being those rules, whether derived from positive enactment of the legislative authority, or from long-established custom, by which the conduct of its citizens or subjects is regulated.

So too, societies, which are but empires, kingdoms or republics in miniature, are also controlled by rules of action which are, to their respective members, as perfect laws as the statutes of the realm. And hence Freemasonry, as the most ancient and universal of all societies, is governed by its laws or rules of action, which either spring out of its organization, and are based upon its long-established customs and usages, or which are derived from the enactment of its superintending tribunals.

This difference in the origin of the laws of masonry leads to a threefold division of them as follows:

1. LANDMARKS.
2. GENERAL REGULATIONS.
3. LOCAL REGULATIONS.

The writers on municipal law have made a division of all laws into unwritten and written—the "leges non-scriptæ" and "leges scriptæ."* Applying these terms to the threefold division of masonic law, we should say that the unwritten laws or customs of masonry constitute its landmarks, and that the written law is to be obtained

* Blackstone defines the "unwritten laws" as those whose "original institution and authority are not set down in writing as acts of parliament are, but receive their binding power and the force of laws by long and immemorial usage, and by their universal reception throughout the kingdom." And he defines the "written laws" to be the "statutes, acts or edicts made by and with the advice and consent of the lords spiritual and temporal and commons in parliament assembled."—*Comment. Introd.*, § 3. The civil law of the Romans made a similar distinction into the "jus scriptum" and the "jus non scriptum," the latter or unwritten law being also called the "jus moribus constitutum," or the law founded on "consuetudo inveterata," or immemorial custom. The Hebrews, too, had their double set of laws, the written, which are found in the Pentateuch, and the oral, said to have been given by God to Moses, to be by him orally communicated to Aaron and the elders, and thence traditionally handed down to future generations.

Hosted by Google

in the regulations made by the supreme masonic authority, and which are either general or local, as the authority which enacted them was either general or local in its character.

Of the nature of the landmarks of masonry, there has been some diversity of opinion among writers;* but perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the order, which either gradually grew into operation as rules of action, or if at once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the landmarks are therefore "of higher antiquity than memory or history can reach."

The first requisite, therefore, of a custom or rule of action to constitute it a *landmark* is, that it must have existed from "time whereof the memory of man runneth not to the contrary."† Its antiquity is its essential element. Were it possible for all the masonic authorities at the present day to unite in a universal congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained unrepealed, be obligatory on the whole craft, yet it would not be a landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity.

Another peculiarity of these landmarks of masonry is, that they are unrepealable. As the congress to which I have just alluded would not have the power to enact a landmark, so neither would it have the prerogative of abolishing one. The landmarks of the order, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago, they still remain, and must so continue in force until masonry itself shall cease to exist.

It is fortunate for the stability of masonry, that landmarks so unchangeable should exist—they stand in the way of innovations controlling and checking them,‡ and if sometimes inadvertently violated,

---

* "With respect to the landmarks of masonry, some restrict them to the O. B., signs, tokens and words. Others include the ceremonies of initiation, passing and raising; and the form, dimensions and supports; the ground, situation and covering; the ornaments, furniture and jewels of a lodge, or their characteristic symbols. Some think that the order has no landmarks beyond its peculiar secrets."—OLIVER, *Dict. Symb. Mas.* All these are loose and unsatisfactory definitions, excluding things that are essential, and admitting others that are non-essential.

† Blackstone says, (Introd. § 3), "the goodness of a custom depends upon its having been used time out of mind; or in the solemnity of our legal phrase, time whereof the memory of man runneth not to the contrary. This, it is, that gives it its weight and authority." All this may be applied in the precise terms to the landmarks of Freemasonry.

‡ "The preservation of the ancient customs is a very considerable point in respect to manners. Since a corrupt people seldom perform any memorable actions, seldom establish societies build cities or enact laws; on the contrary, since most institutions are derived from people of

Hosted by Google

are ever bringing the reflective and conscientious mason back again under their influence, and preserving that general uniformity of character and design which constitutes the true universality of the institution. But it is equally fortunate for the prosperity of the order, and for its capacity of keeping up with the progress of the age, that these landmarks are few in number. They are sufficiently numerous to act as bulwarks against innovation, but not sufficient to stand in the way of needful reform.*

The landmarks of masonry, so far as I have been enabled to compute them, after the most careful examination, amount only to twenty-five in number, and are as follows:

1. The modes of recognition are, of all the landmarks, the most legitimate and unquestioned.† They admit of no variation; and if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest. An admission of this is to be found in the proceedings of the late Masonic Congress at Paris, where a proposition was presented to render these modes of recognition once more universal‡—a proposition which never would have been necessary, if the integrity of this important landmark had been rigorously preserved.

2. The division of symbolic masonry into three degrees,§ is a land-

---

simple or severe morals; to recall men to the ancient maxims is generally recalling them to virtue."—MONTESQUIEU, *Spirit of Laws*, V. vii.

* The fundamental principles of Freemasonry are, it is true, the same now that they were in the very beginning of the institution, and must always continue the same. And yet there can be no doubt that, like every other science, Freemasonry is progressive in its character. It must of necessity be influenced by the progress of the age. Even now it is in a transition state in this country, passing from the simply social condition which it presented less than half a century ago to the character of a scientific and philosophical association. For proof of this, look to the Grand Lodge proceedings of 1815 and of 1858. With the progress in literary improvement, the landmarks do not interfere.

† Smith says that at the institution of the order to each of the degrees, "a particular distinguished *test* was adopted, which *test*, together with the explication, was accordingly settled and communicated to the fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful brethren, ever since their emigration."—*Use and Abuse of Freemasonry*, p. 46.

‡ That proposition is contained in the 7th resolution of the Congress, and is in these words: "Masters of lodges, in conferring the degree of Master Mason, should invest the candidate with the words, signs and grips of the Scottish and Modern rites." If the landmark had never been violated, the resolution would have been unnecessary. The symbolic degrees being the foundation of all masonry, should never have been permitted to differ in any of the rites.

§ Smith thus accounts for this landmark: "Though there were no apprentices employed in the building of the temple, yet as the craftsmen were all intended to be promoted to the degree of Masters, after its dedication; and as these would receive a succession by receiving apprentices, who might themselves in due time become Masters, it was determined that the gradations in the science should consist in three distinct degrees.—*Use and Abuse of Freemasonry*, p. 46. Lond., 1783

Hosted by Google

mark that has been better preserved than almost any other, although even here the mischievous spirit of innovation has left its traces, and by the disruption of its concluding portion from the third degree,* a want of uniformity has been created in respect to the final teaching of the Master's order; and the Royal Arch of England, Scotland, Ireland and America, and the "high degrees" of France and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all symbolic masonry.† In 1813, the Grand Lodge of England vindicated the ancient landmark, by solemnly enacting that Ancient Craft Masonry consisted of the three degrees of Entered Apprentice, Fellow Craft and Master Mason, including the Holy Royal Arch.‡ But the disruption has never been healed, and the landmark, although acknowledged in its integrity by all, still continues to be violated.

3. The legend of the third degree is an important landmark, the integrity of which has been well preserved.§

There is no rite of masonry, practised in any country or language, in which the essential elements of this legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of masonry. Any rite which should exclude it, or materially alter it, would at once, by that exclusion or alteration, cease to be a masonic rite.

4. The government of the fraternity, by a presiding officer called a *Grand Master*, who is elected from the body of the craft, is a fourth landmark of the order.‖ Many persons ignorantly suppose that the

* Dr. Oliver says that "the difference between the ancient and modern systems (that is, between the ancient and modern lodges in the 18th century) consisted solely in the mutilation of the third degree." See "*Some Account of the Schism*," &c., which contains a full relation of this disruption of the Royal Arch from the Master's degree.

† The *true word*, which is the symbol of divine truth, is the great object of Freemasonry. Any system without it must be imperfect; and therefore in all the various rites, and I might almost say that their name was legion, this true word is sought for, but the search is in each, prosecuted in a different way, which really constitutes the essential difference of the masonic rites.

‡ It is declared and pronounced that pure ancient masonry consists of three degrees, and no more; viz.: those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch.—*Articles of Union between the Two Grand Lodges of England*, 1813. Art. ii.

§ "After the union of speculative and operative masonry, and when the temple of Solomon was completed, a legend of sublime and symbolic meaning was introduced into the system, which is still retained, and consequently known to all Master Masons."—OLIVER, *Landmarks*, vol. ii. p. 169.

‖ "No brother can be a Warden, until he has passed the part of a Fellow Craft; nor a Master, until he has acted as a Warden; nor Grand Warden, until he has been Master of a lodge; nor Grand Master, unless he has been a Fellow Craft before his election."—*Old Charges*, IV.

Hosted by Google

election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case.* The office is indebted for its existence to a landmark of the order. Grand Masters are to be found in the records of the institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary. In fact, although there has been a period within the records of history, and indeed of very recent date, when a Grand Lodge was unknown, there never has been a time when the craft did not have their Grand Master.†

5. The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever held, is a fifth landmark. It is in consequence of this law, derived from ancient usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, "the throne," at every communication of the Grand Lodge;‡ and that he is also entitled to preside at the communication of every subordinate lodge, where he may happen to be present.§

6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times, is another and a very important landmark. The statutory law of masonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation, and to allow a candidate to be initiated at once. This prerogative he possessed in common with all Masters,‖ before the enactment of the law requiring a pro-

* The mode and time of his election is, in modern times, prescribed by a regulation of the Grand Lodge, it is true, but the office itself exists independently of any such regulation. When installed into office, it is not as the Grand Master of the Grand Lodge, but as the "Grand Master of Masons."—See *Anderson's Constitution, 2d edit. passim.* The earliest references to the office in English Masonry is in the time of the Emperor Carausius, in the third century, who, as Preston states, "granted the masons a charter, and commanded Albanus to preside over them in person as Grand Master."—PRESTON, *Illustrations*, p. 125. Oliv. edit.

† "The Grand Master is not a creation of the General Regulations, the Ancient Charges or Written Constitutions. He existed when all those that we know anything of were made."—*Com. of Correspond. G. L. N. Y.*, 1851.

‡ The Thirty-nine General Regulations, adopted in 1721, acknowledged this landmark in the following words: "The Grand Lodge consists of and is formed by the Master and Wardens of all the regular particular lodges on record, with the Grand Master at their head."—*Twelfth Regulation.*

§ Thus, in the First General Regulation: "The Grand Master, or his Deputy, hath authority and right, not only to be present in any true lodge, but also to preside wheresoever he is, with the Master of the lodge on his left hand."

‖ Preston says: "A sufficient number of masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered at this time, (i.e. anterior to 1717) to make masons, and practice the rites of masonry without warrant of constitution. The privilege was inherent in them as individuals; and this privilege is still enjoyed by the two old lodges now extant, which act by immemorial constitution."—*Illustrations*, p. 182. Note.

Hosted by Google

bation, and as no statute can impair his prerogative, he still retains the power, although the Masters of lodges no longer possess it.

7. The prerogative of the Grand Master to give dispensations for opening and holding lodges, is another landmark. He may grant, in virtue of this, to a sufficient number of masons, the privilege of meeting together and conferring degrees. The lodges thus established are called "Lodges under dispensation." They are strictly creatures of the Grand Master, created by his authority, existing only during his will and pleasure, and liable at any moment to be dissolved at his command. They may be continued for a day, a month, or six months; but whatever be the period of their existence, they are indebted for that existence solely to the grace of the Grand Master.*

8. The prerogative of the Grand Master to make masons at sight is a landmark which is closely connected with the preceding one.† There has been much misapprehension in relation to this landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was perhaps at the very time substantially exercising the prerogative, without the slighest remark or opposition.‡ It is not to be supposed that the Grand Master can retire with a profane into a private room, and there, without assistance, confer the degrees of Freemasonry upon him. No such prerogative exists, and yet many believe that this is the so much talked of right of "making masons at sight." The real mode and the only mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other masons, convenes a lodge, and without any previous probation, but *on sight*

---

* If, according to the preceding note, the privilege of meeting and conferring the degrees was originally inherent in all masons, as individuals, then it must also have been inherent in the Grand Master, and was therefore his prerogative, as well as that of every other member of the craft. But at the reorganization of the order in 1717, the masons, as a body, surrendered this prerogative to the Grand Lodge; (see Preston, as above,) but they could not surrender the prerogative of the Grand Master, for it was not theirs to surrender. Consequently he still exercises it, and may assemble masons together either personally or by proxy; in such cases, the lodge meets, as of old, without a warrant of constitution; and to enable it to do so, the Grand Master issues his dispensation, that is, he dispenses with the law enacted in 1717, which requires such warrant.

† "We think this to be the rule, because we do not think the regulation of June 24th, 1717, restricting the future assemblage of masons, except in the four old lodges in London, to lodges held under warrant, was intended to apply to the Grand Master or the Grand Lodge in session, but rather to the craft in other respects."—*Com. of Correspond. G. L. of N. Y.*, 1851. Of course not; for if it did, supposing that it *legally* could, then the Grand Master would be deprived of the power of granting dispensations to open lodges, for his prerogatives of making masons at sight and of opening lodges are founded on the same principle.

‡ That is, whenever the Grand Master granted his dispensation to an unchartered lodge to dispense with the necessary probation, and was present and presiding at the conferring of the degrees, he was virtually making a mason at sight.

Hosted by Google

of the candidate, confers the degrees upon him, after which he dissolves the lodge, and dismisses the brethren. Lodges thus convened for special purposes are called "occasional lodges." This is the only way in which any Grand Master within the records of the institution has ever been known to "make a mason at sight." The prerogative is dependent upon that of granting dispensations to open and hold lodges. If the Grand Master has the power of granting to any other mason the privilege of presiding over lodges working by his dispensation, he may assume this privilege of presiding to himself; and as no one can deny his right to revoke his dispensation granted to a number of brethren at a distance, and to dissolve the lodge at his pleasure, it will scarcely be contended that he may not revoke his dispensation for a lodge over which he himself has been presiding within a day, and dissolve the lodge as soon as the business for which he had assembled it is accomplished. The making of masons at sight is only the conferring of the degrees by the Grand Master, at once, in an occasional lodge,* constituted by his dispensing power for the purpose, and over which he presides in person.

9. The necessity for masons to congregate in lodges is another landmark.† It is not to be understood by this that any ancient landmark has directed that permanent organization of subordinate lodges which constitutes one of the features of the masonic system as it now prevails. But the landmarks of the order always prescribed that masons should from time to time congregate together, for the purpose of either operative or speculative labor, and that these congregations should be called *lodges*. Formerly these were extemporary meetings called together for special purposes, and then dissolved, the brethren departing to meet again at other times and other places, according to the necessity of circumstances. But warrants of constitution, by-laws, permanent officers and annual arrears are modern innovations wholly outside of the landmarks, and dependent entirely on the special enactments of a comparatively recent period.

10. The government of the craft, when so congregated in a lodge by a Master and two Wardens, is also a landmark.‡ To show the influence of this ancient law, it may be observed by the way, that a

* These occasional lodges have been often called by the English Grand Masters since 1717, and frequent records of the fact are to be found in Anderson's Constitutions. Almost all of the princes of the royal family, when made masons, were initiated, passed and raised at sight, and in occasional lodges.

† "A lodge is a place where masons assemble and work; hence that assembly or duly organized society of masons is called a lodge, and every brother ought to belong to one, and to be subject to its by-laws and the general regulations."—*Old Charges*, III.

‡ The Old Charges allude to the antiquity of these officers in the following language: "In ancient times no master or fellow could be absent from the lodge when wanted to appear at it, without incurring a severe censure, until it appeared to the *Master and Wardens* that pure necessity hindered him."—*Charges*, III.

Hosted by Google

congregation of masons meeting together under any other government, as that for instance of a president and vice-president, or a chairman and sub-chairman, would not be recognized as a lodge. The presence of a Master and two Wardens is as essential to the valid organization of a lodge as a warrant of constitution is at the present day. The names, of course, vary in different languages, the Master, for instance, being called "Venerable" in French masonry, and the Wardens "Surveillants," but the officers, their number,* prerogatives and duties are everywhere identical.

11. The necessity that every lodge, when congregated, should be duly tiled, is an important landmark of the institution, which is never neglected. The necessity of this law arises from the esoteric character of masonry. As a secret institution, its portals must of course be guarded from the intrusion of the profane, and such a law must therefore always have been in force from the very beginning of the order.† It is therefore properly classed among the most ancient landmarks. The office of tiler is wholly independent of any special enactment of Grand or Subordinate lodges, although these may and do prescribe for him additional duties, which vary in different jurisdictions. But the duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which constitutes a landmark for his government.

12. The right of every mason to be represented in all general meetings of the craft, and to instruct his representatives, is a twelfth landmark.‡ Formerly, these general meetings, which were usually held once a year, were called "General Assemblies," and all the fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called "Grand Lodges," and only the Masters and Wardens of the subordinate lodges are summoned. But this is simply as the representatives of their members. Originally, each mason represented himself; now he is represented by his officers. This was a concession granted by the fraternity about 1717, and of course does not affect the integrity of the land-

---

* The number, three, of these offices, is essential to the symbolism of the order, because they refer, as corresponding officers always did, in the ancient mysteries, to the sun at its rising, its meridian height, and its setting. So long as masonry preserves its symbolic character, these officers must be retained, and their peculiar positions preserved.

† The appointment of a Tiler is so evidently a landmark, and the necessity of such an officer so apparent, from the very character of the masonic institution, that neither the Old Charges nor the General Regulations make any allusion to him, except that the latter refer to the qualifications of the Grand Tiler of the Grand Lodge.

‡ This landmark is recognized by the General Regulations in these words: "The majority of every particular lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens before the assembling of the Grand Chapter or Grand Lodge."—*Gen. Reg.*, Art. x.

Hosted by Google

mark, for the principle of representation is still preserved. The concession was only made for purposes of convenience.*

13. The right of every mason to appeal from the decision of his brethren in lodge convened, to the Grand Lodge or General Assembly of Masons, is a landmark highly essential to the preservation of justice, and the prevention of oppression.† A few modern Grand Lodges, in adopting a regulation that the decision of subordinate lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned landmark, as well as the principles of just government.

14. The right of every mason to visit and sit in every regular lodge is an unquestionable landmark of the order.‡ This is called "the right of visitation." This right of visitation has always been recognized as an inherent right, which inures to every mason as he travels through the world. And this is because lodges are justly considered as only divisions for convenience of the universal masonic family. This right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a mason in good standing, who knocks at the door of a lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation, of what is in general a masonic right, founded on the landmarks of the order.

15. It is a landmark of the order, that no visitor, unknown to the brethren present, or to some one of them as a mason, can enter a lodge without first passing an examination according to ancient usage.§

* See a full relation of the history of this concession in Preston. (Oliver's edition, pp. 182–184.) The result of the concession is given in these words: "Matters being thus amicably adjusted, the brethren of the four old lodges considered their attendance on the future communications of the society as unnecessary, and, therefore, like the other lodges, trusted implicitly to their Master and Wardens, resting satisfied that no measure of importance would be adopted without their approbation."—*Illust.*, p. 183.

† The Old Charges recognize this right of appeal in these words: "If any complaint be brought, the brother found guilty shall stand to the award and determination of the lodge, who are the proper and competent judges of all such controversies, unless you carry it by appeal to the Grand Lodge."—*Charge* VI., 1.

‡ The MS. in possession of the Lodge of Antiquity, and which contains charges written in the reign of James II., between 1685 and 1688, recognizes this right of visitation in the welcome which it orders every mason to give to a strange brother: "Thirteenthly, that every mason receive and cherish strange fellows, when they come over the country, and set them on work, if they will work, as the manner is; that is to say, if the mason have any mould stone in his place, he shall give him a mould stone, and set him on work; and if he have none, the mason shall refresh him with money unto the next lodge." All this implies the right to claim and the duty to extend hospitality to a visiting brother.

§ Reference is made to this important landmark in the Old Charges, vi. 6, in the directions for "behavior to a strange brother," where we find the following language: "You are cautioned to examine him in such method as prudence shall direct you, that you may not be imposed upon by an ignorant pretender whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge."

Hosted by Google

Of course, if the visitor is known to any brother present to be a mason in good standing, and if that brother will vouch for his qualifications, the examination may be dispensed with, as the landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination or lawful information.

16. No lodge can interfere in the business of another lodge, nor give degrees to brethren who are members of other lodges.* This is undoubtedly an ancient landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.

17. It is a landmark that every Freemason is amenable to the laws and regulations of the masonic jurisdiction in which he resides, and this although he may not be a member of any lodge.† Non-affiliation, which is, in fact in itself, a masonic offence, does not exempt a mason from masonic jurisdiction.

18. Certain qualifications of candidates for initiation are derived from a landmark of the order.‡ These qualifications are that he shall be a man—shall be unmutilated, free born, and of mature age.§ That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of masonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the masonic institution, and from its symbolic teachings, and have always existed as landmarks.

19. A belief in the existence of God, as the Grand Architect of the universe, is one of the most important landmarks of the order.‖ It

* Thus in the MS. charges of the Lodge of Antiquity: "That no Master or Fellow supplant others of their work; that is, if he hath taken a work, or else stand master of any work, that he [i.e. any other,] shall not put him out, unless he be unable of cunning to make an end of his work."

† The same charges recognize this landmark in these words: "Tenthly, that every Master and Fellow shall come to the assembly, if it be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the award of Masters and Fellows." And again: "Eleventhly, that every Master Mason and Fellow that hath trespassed against the craft, shall stand to the correction of other Masters and Fellows to make him accord, and if he cannot accord, to go to the common law."

‡ Thus in the same MS. charges these qualifications are referred to: "Thirdly, that he that be made, be able in all degrees; that is, free born, of a good kindred, true, and no bondsman; and that he have his right limbs as a man ought to have." And the Old Charges collected in 1717, give the qualifications as follows: "The persons 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."

§ In the regulations adopted by the General Assembly, 27th December, 1663, the age is placed at twenty-one years: "That no person be accepted unless he be twenty-one years old or more." —See *Anderson*, 2d edit., p. 102.

‖ It were needless to cite authorities on this point. We might say, that the very first of the Old Charges begins by declaring that "a mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine."

Hosted by Google

has been always deemed essential that a denial of the existence of a Supreme and Superintending Power, is an absolute disqualification for initiation. The annals of the order never yet have furnished or could furnish an instance in which an avowed atheist was ever made a mason. The very initiatory ceremonies of the first degree forbid and prevent the possibility of so monstrous an occurrence.

20. Subsidiary to this belief in God, as a landmark of the order, is the belief in a resurrection to a future life.* This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the order. To believe in masonry, and not to believe in a resurrection, would be an absurd anomaly, which could only be excused by the reflection, that he who thus confounded his belief and his skepticism, was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either.

21. It is a landmark, that a "Book of the Law" shall constitute an indispensable part of the furniture of every lodge.† I say advisedly, a *Book of the Law*, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence, in all lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief.‡ The Book of the Law is to the speculative mason his spiritual trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual trestle-board, and must ever be before him in his hours of speculative labor, to be the

* The whole scope and design of the third degree is, to teach the resurrection from the dead, as that of the Royal Arch is to inculcate the rewards of a future life. If the doctrine of the resurrection were false, then would the ceremonies of the third degree be simply a farce; and hence Hutchinson, who had profoundly studied its symbolism, says, that the Master Mason's order "testifies our faith concerning the resurrection of the body."—*Spirit of Masonry*, p. 101.

† The presence of a book of the law in a lodge, as a part of its furniture, is strictly a ritualistic landmark, and the authorities for it will be at once evident to every mason.

‡ On the subject of the religious, or rather the doctrinal, requirements of masonry, the Old Charges utter the following explicit language: "Though in ancient times, masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."—*Charge* I.

Hosted by Google

rule and guide of his conduct. The landmark, therefore, requires that a Book of the Law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge.

22. The equality of all masons is another landmark of the order.* This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society.† The monarch, the nobleman or the gentleman is entitled to all the influence, and receives all the respect which rightly belong to his exalted position. But the doctrine of masonic equality implies that, as children of one great Father, we meet in the lodge upon the level—that on that level we are all traveling to one predestined goal—that in the lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all masonic honors, and be rewarded with preferment.‡ When the labors of the lodge are over, and the brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

23. The secrecy of the institution is another and a most important landmark.§ There is some difficulty in precisely defining what is meant by a "secret society." If the term refers, as perhaps, in strictly logical language it should, to those associations whose designs are concealed from the public eye, and whose members are unknown, which produce their results in darkness, and whose operations are carefully hidden from the public gaze—a definition which will be appropriate to many political clubs and revolutionary combinations in despotic countries, where reform, if it is at all to be effected, must be effected by stealth—then clearly Freemasonry is not a secret society. Its design is not only publicly proclaimed, but is vaunted by its disciples as something to be venerated—its disciples are known, for its membership is considered an honor to be coveted—

---

* Masons meet upon the level.—*Ritual.*

† "Though all masons are as brethren upon the same level, yet masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners."—*Old Charges*, VI., 3.

‡ "All preferment among masons is grounded upon real worth and personal merit only."—*Old Charges*, IV.

§ There are abundant cautions in the Old Charges which recognize the existence of this landmark, and the necessity of preserving it. Thus in the direction for the behavior of brethren who meet without strangers, it is said: "You will salute one another in a courteous manner,..... freely giving mutual instruction as shall be thought expedient, without being overseen or overheard;" and in the presence of strangers: "You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated."

Hosted by Google

it works for a result of which it boasts—the civilization and refinement of man, the amelioration of his condition, and the reformation of his manners. But if by a secret society is meant—and this is the most popular understanding of the term—a society in which there is a certain amount of knowledge, whether it be of methods of recognition, or of legendary and traditional learning,* which is imparted to those only who have passed through an established form of initiation, the form itself being also concealed or esoteric, then in this sense is Freemasonry undoubtedly a secret society. Now this form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry.† Whatever objections may, therefore, be made to the institution, on account of its secrecy, and however much some unskillful brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were the landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the order would follow its legalized exposure. Freemasonry, as a secret association, has lived unchanged for centuries—as an open society it would not last for as many years.

24. The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for purposes of religious or moral teaching, constitute another landmark of the order.‡ The temple of Solomon was the cradle of the institution,§ and, therefore, the reference to the operative masonry, which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be sub-

* The Leland MS., containing the answers of the masons to the questions of King Henry the Sixth, gives a long list of the secrets which the masons "conceal and hide," the catalogue of secret sciences ending with "the universalle longage of masonnes," that is, the peculiar modes of recognition.

† "Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among masons."—*Charges to an Ent. Apprentice.*

‡ We work in speculative masonry, but our ancient brethren worked in both operative and speculative.—*Ritual of F. C. degree.*

§ "As this temple (Solomon's) received the second race of servants of the true God, and as the true craftsmen were here proved in their work, we will crave your attention to the circumstances which are to be gathered from holy writ, and from historians, touching this structure, as an illustration of those secrets in masonry, which may appear to such of our brethren as are not learned in antiquity, dark or insignificant, unless they are proved from thence."—HUTCHINSON, *Spirit of Masonry*, p. 83.

Hosted by Google

tracted from it without an entire destruction of the whole identity of the order. Hence, all the comparatively modern rites of masonry, however they may differ in other respects, religiously preserve this temple history and these operative elements, as the substratum of all their modifications of the masonic system.

25. The last and crowning landmark of all is, that these landmarks can never be changed.* Nothing can be subtracted from them—nothing can be added to them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of these unwritten laws can be repealed; for in respect to them, we are not only willing, but compelled to adopt the language of the sturdy old barons of England—"nolumus leges mutari."

CHAPTER II.

THE WRITTEN LAW.

NEXT to the unwritten laws or landmarks of masonry, comes its written or statutory laws. These are the "regulations," as they are usually called, which have been enacted from time to time by General Assemblies, Grand Lodges, or other supreme authorities of the order. They are in their character either general or local.

The general regulations are those that have been enacted by such bodies as had at the time universal jurisdiction over the craft. By the concurring consent of all masonic jurists, it is agreed, that the regulations adopted previous to the year 1721, shall be considered as general in their nature; because all the masonic authorities established since that period, have derived their existence, either directly or indirectly, from the Grand Lodge of England, which was organized in 1717, and hence the regulations adopted by that body, at the period of its organization, and immediately afterwards, or by its predecessors, the annual General Assemblies of the craft, were of universal authority at the time of their adoption. But soon after 1721, other Grand Lodges were established with equal powers to make regulations for their own jurisdictions, and hence the subsequent enactments of the Grand Lodge of England ceased to be of force in those new and independent jurisdictions, and they therefore lost their character of universality.

The local regulations are all those laws which have been since enacted by the Grand Lodge of England, and the Grand Lodges of

* Our "first most excellent Grand Master" has declared with a significance which masons will understand—"remove not the ancient landmark which thy fathers have set." Dr. Oliver remarks—"It is quite clear, however, that the order against removing or altering the landmarks was universally observed in all ages of the craft."—*Dict. of Sym. Mas.*

Hosted by Google

other countries, and which are, of course, of authority only in the jurisdictions over which these Grand Lodges exercise control. In a general treatise on the laws of masonry, these local regulations can of course find no place, except when referred to in illustration of any point of masonic law.

The code of general regulations or the universal written law of masonry, is therefore contained in a comparatively small compass, and yet this code, with the landmarks already recapitulated in the preceding chapter, constitute the foundation on which the whole superstructure of masonic law is erected. From these landmarks and general regulations, and from the dictates of reason and the suggestions of analogy and common sense, we are to deduce all those fundamental principles which make the science of masonic law.

It is necessary, therefore, that all those documents which contain the universal written laws of masonry should be enumerated, as an appropriate introduction to an accurate inquiry into the science whose principles constitute the subject matter of the present article.

The following documents, and these only, have been admitted to contain the general regulations and fundamental constitutions of the order, and are competent authority for reference in all obscure or disputed points of masonic law:

I.—*The Old York Constitutions of* 926.

The "Old York Constitutions" were so called from the city of York, where they were enacted, and sometimes the "Gothic Constitutions," from the fact that they were written in the old Gothic character. Of these constitutions, which are the oldest now extant, the history is given in a record written in the reign of Edward IV., the substance of which is copied by Anderson. According to this record, we learn that Prince Edwin, having been taught masonry, obtained from his father, King Athelstan, a free charter, "for the masons having a correction among themselves (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

"Accordingly, Prince Edwin summoned all the masons in the realm to meet him in a congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French and other languages, from the contents thereof that assembly did frame the constitution and charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for the working masons," &c.*

* ANDERSON'S Constitutions, 1st edit., p. 32.

Hosted by Google

The constitutions thus framed at the city of York, in the year 926, were seen, approved and confirmed, as we are informed by Anderson,* in the reign of Henry VI., and were then recognized as the fundamental law of masonry. The document containing them was lost for a long time, although, according to Oliver, copies are known to have been taken during the reign of Richard II.; at the revival of masonry, however, 1717, not a transcript was to be found.† A copy was, however, discovered in 1838, by Mr. James Orchard Halliwell, in the British Museum, and published. Dr. Oliver has very clearly proved, in an article in the American Quarterly Review of Freemasonry,‡ that this ancient MS., published by Mr. Halliwell, is the original constitutions, as adopted in 926 by the General Assembly which met at York. These constitutions contain fifteen articles, and fifteen points, of masonic law, which are here given, not in the antiquated language in which they were written, and in which they are published in Halliwell's book—a language which would be almost wholly unintelligible to the great mass of readers—but as they have been very correctly translated and condensed by Dr. Oliver in the article already referred to. Besides their importance, they will be read with interest as the oldest masonic constitutions extant.

The Fifteen Articles

1. The Master must be steadfast, trusty and true; provide victuals for his men, and pay their wages punctually.§

2. Every Master shall attend the Grand Lodge when duly summoned, unless he have a good and reasonable excuse.

3. No Master shall take an Apprentice for less than seven years.‖

4. The son of a bondman shall not be admitted as an Apprentice, lest, when he is introduced into the lodge, any of the brethren should be offended.

5. A candidate must be without blemish, and have the full and proper use of his limbs; for a maimed man can do the craft no good.¶

---

* ANDERSON, 2d edit., p. 111.

† "It eluded the search of those indefatigable brothers, Desaguliers and Anderson, at the revival of masonry in the year of grace 1717, although they used all the means at their command, both in this country and elsewhere for its discovery."—OLIVER, *on the Old York Constitutions, Amer. Quar. Rev. of Freem.* vol. i., p. 549.

‡ *Amer. Quar. Rev. of Freem.*, vol. i., p. 546.

§ This reference to the wages of operative masonry is still preserved in the formula of the Senior Warden's response in opening and closing a lodge; but the wages of a speculative mason consist in a knowledge of truth.

‖ Speculatively, no candidate shall pass to a higher degree, until he has served a "sufficient time" and made "due proficiency" in the preceding degree.

¶ This is repeated in all subsequent regulations, and is still in force, notwithstanding some recent attempts to reduce its rigor.

Hosted by Google

6. The Master shall take especial care, in the admission of an Apprentice, that he do his lord no prejudice.

7. He shall harbor no thief or thief's retainer, lest the craft should come to shame.

8. If he unknowingly employ an imperfect man, he shall discharge him from the work when his inability is discovered.*

9. No Master shall undertake a work that he is not able to finish to his lord's profit and the credit of his lodge.

10. A brother shall not supplant his fellow in the work,† unless he be incapable of doing it himself; for then he may lawfully finish it, that pleasure and profit may be the mutual result.

11. A mason shall not be obliged to work after the sun has set in the west.

12. Nor shall he decry the work of a brother or fellow, but shall deal honestly and truly by him, under a penalty of not less than ten pounds.

13. The Master shall instruct his Apprentice faithfully, and make him a perfect workman.

14. He shall teach him all the secrets of his trade.

15. And shall guard him against the commission of perjury, and all other offences by which the craft may be brought to shame.

The Fifteen Points.

1. Every mason shall cultivate brotherly love and the love of God, and frequent holy church.

2. The workman shall labor diligently on work days, that he may deserve his holidays.

3. Every Apprentice shall keep his Master's counsel, and not betray the secrets of his lodge.

4. No man shall be false to the craft, or entertain a prejudice against his Master or fellows.

5. Every workman shall receive his wages meekly, and without scruple; and should the Master think proper to dismiss him from the work, he shall have due notice of the same before H. xii.

6. If any dispute arise among the brethren, it shall be settled on a holiday, that the work be not neglected, and God's law fulfilled.

7. No mason shall debauch, or have carnal knowledge of the wife, daughter, or concubine of his Master or fellows.

8. He shall be true to his Master, and a just mediator in all disputes or quarrels.

---

* This is the foundation of that principle of law by which a candidate may be stopped in any part of his progress, as for instance, that an Entered Apprentice, being objected to, may be refused by the lodge advancement to the Fellow Craft's degree.

† That is, no lodge shall interfere with the work of another lodge. These afford illustrations of how the operative allusions in all the old constitutions are to be interpreted in a speculative sense.

Hosted by Google

9. The Steward shall provide good cheer against the hour of refreshment, and each fellow shall punctually defray his share of the reckoning, the steward rendering a true and correct account.

10. If a mason live amiss, or slander his brother, so as to bring the craft to shame, he shall have no further maintenance among the brethren, but shall be summoned to the next Grand Lodge; and if he refuse to appear, he shall be expelled.

11. If a brother see his fellow hewing a stone, and likely to spoil it by unskillful workmanship, he shall teach him to amend it, with fair words and brotherly speeches.

12. The General Assembly, or Grand Lodge, shall consist of Masters and Fellows, Lords, Knights and Squires, Mayor and Sheriff, to make new laws, and to confirm old ones when necessary.

13. Every brother shall swear fealty, and if he violate his oath, he shall not be succored or assisted by any of the fraternity.

14. He shall make oath to keep secrets, to be steadfast and true to all the ordinances of the Grand Lodge, to the King and Holy Church, and to all the several Points herein specified.

15. And if any brother break his oath, he shall be committed to prison, and forfeit his goods and chattels to the King.

They conclude with an additional ordinance—*alia ordinacio*—which declares that a General Assembly shall be held every year, with the Grand Master at its head, to enforce these regulations, and to make new laws, when it may be expedient to do so, at which all the brethren are competent to be present; and they must renew their O. B. to keep these statutes and constitutions, which have been ordained by King Athelstan, and adopted by the Grand Lodge at York. And this Assembly further directs that, in all ages to come, the existing Grand Lodge shall petition the reigning monarch to confer his sanction on their proceedings.

II.—*The Constitutions of Edward III.*

Anderson informs us,* on the authority of an old record, that in the reign of King Edward III., (that is, between the years 1327 and 1377), the Grand Master, with his Wardens, at the head of the Grand Lodge, with the consent of the lords of the realm, who were generally freemasons, ordained the following constitutions:

1. That for the future, at the making or admission of a brother, the constitutions and the charges shall be read.

2. That Master Masons, or Masters of the work, shall be examined whether they be able of cunning to serve their respective lords, as well the highest as the lowest, to the honor and worship of the aforesaid art, and to the profit of their lords; for they be their lords that employ them for their travel.

* Constitutions, 2d edit., p. 71.

Hosted by Google

3. That when the Master and Wardens meet in a lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

4. That Entered Prentices at their making were charged not to be thieves, or thieves-maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the King of England, and to the realm, and to the lodge.

5. That at such congregations it shall be enquired, whether any Master or Fellow has broke any of the articles agreed to. And if the offender, being duly cited to appear, prove rebel, and will not attend, then the lodge shall determine against him that he shall forswear (or renounce) his masonry, and shall no more use this craft; the which if he presume for to do, the sheriff of the county shall prison him, and take all his goods into the king's hands, till his grace be granted him an issue: for this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art foresaid throughout all the kingdom of England.

III.—*Regulations of* 1663.

In the reign of Charles I., Henry Jermyn, Earl of St. Albans, being chosen Grand Master, he held a General Assembly and Feast on St. John the Evangelist's day, 1663, when the following regulations were adopted:

1. That no person, of what degree soever, be made or accepted a freemason, unless in a regular lodge, whereof one to be a Master or a Warden in that limit or division where such lodge is kept, and another to be a craftsman in the trade of freemasonry.

2. That no person shall hereafter be accepted a freemason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

3. That no person hereafter who shall be accepted a freemason, shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his acceptation from the lodge that accepted him, unto the Master of that limit or division where such lodge is kept; and the said Master shall enroll the same in a roll of parchment, to be kept for that purpose, and shall give an account of all such acceptations at every General Assembly.

4. That every person who is now a freemason, shall bring to the Master a note of the time of his acceptation, to the end the same may be enrolled in such priority of place as the brother deserves; and that the whole company and fellows may the better know each other.

5. That for the future the said fraternity of freemasons shall be regulated and governed by one Grand Master, and as many Wardens

Hosted by Google

as the said society shall think fit to appoint at every annual General Assembly.

6. That no person shall be accepted, unless he be twenty-one years old or more.

IV.—*The Ancient Installation Charges.*

These charges appear from their style to be very old, although their date is uncertain. They were contained in a MS. written in the reign of James II., which extended from 1685 to 1688, which MS., according to Preston, was in possession of the Lodge of Antiquity in London. They are said to have been used at the installation of the Master of a lodge. Probably, they are older than the year 1686; but that date is often used as a means of reference. The charges are as follows:

1. That ye shall be true men to God and the holy church, and to use no error or heresy by your understanding, and by wise men's teaching.

2. That ye shall be true liegemen to the King of England, without treason or any falsehood, and that ye know no treason but ye shall give knowledge thereof to the king, or to his counsel; also, ye shall be true one to another, that is to say, every mason of the craft that is mason allowed, ye shall do to him as ye would be done unto yourself.

3. And ye shall keep truly all the counsel that ought to be kept in the way of masonhood, and all the counsel of the lodge or of the chamber. Also, that ye shall be no thief nor thieves to your knowledge free; that ye shall be true to the king, lord or master that ye serve, and truly to see and work for his advantage.

4. Ye shall call all masons your fellows, or your brethren, and no other names.

5. Ye shall not take your fellow's wife in villainy, nor deflower his daughter or servant, nor put him to disworship.

6. Ye shall truly pay for your meat or drink, wheresoever ye go to table or board. Also, ye shall do no villainy there, whereby the craft or science may be slandered.

V.—*The Ancient Charges at Makings.*

The MS. in the archives of the Lodge of Antiquity, from which we have quoted the preceding charges, adds to them fifteen more, which are said to be "charges single for masons allowed or accepted," that is to say, as is added at the end, "charges and covenants to be read .... at the making of a Freemason or Freemasons." They are as follows:

1. That no mason take on him no lord's work, nor any other man's, unless he know himself well able to perform the work, so that the craft have no slander.

Hosted by Google

2. Also, that no master take work but that he take reasonable pay for it; so that the lord may be truly served, and the master to live honestly, and to pay his fellows truly. And that no master or fellow supplant others of their work; that is to say, that if he hath taken a work, or else stand master of any work, that he shall not put him out, unless he be unable of cunning to make an end of his work. And no master nor fellow shall take no apprentice for less than seven years. And that the apprentice be freeborn, and of limbs whole as a man ought to be, and no bastard. And that no master nor fellow take no allowance to be made mason without the assent of his fellows, at the least six or seven.

3. That he that be made be able in all degrees; that is, free born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have.

4. That a master take no apprentice, without he have occupation to occupy two or three fellows at the least.

5. That no master or fellow put away any lord's work to task that ought to be journeywork.

6. That every master give pay to his fellows and servants as they may deserve, so that he be not defamed with false working. And that none slander another behind his back to make him lose his good name.

7. That no fellow in the house or abroad, answer another ungodly or reproveably without a cause.

8. That every master mason do reverence to his elder; and that a mason be no common player at the cards, dice or hazard; or at any other unlawful plays, through the which the science and craft may be dishonored and slandered.

9. That no fellow go into the town by night, except he have a fellow with him, who may bear him record that he was in an honest place.

10. That every master and fellow shall come to the assembly, if it be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the reward of masters and fellows.

11. That every master mason and fellow that hath trespassed against the craft, shall stand to the correction of other masters and fellows to make him accord; and if they cannot accord, to go to the common law.

12. That a master or fellow make not a mould stone, square nor rule, to no lowen, nor let no lowen work work within their lodge nor without, to mould stone.

13. That every mason receive and cherish strange fellows, when they come over the country, and set them on work, if they will work, as the manner is; that is to say, if the mason have any mould stone in his place, he shall give him a mould stone, and set him on work;

Hosted by Google

and if he have none, the mason shall refresh him with money unto the next lodge.

14. That every mason shall truly serve his master for his pay.

15. That every master shall truly make an end of his work, task or journey whitherso it be.

VI.—*The Regulation of* 1703.

I know not upon what authority Rebold places the date of this regulation in 1703. He cannot, however, be far wrong, as it is certain that it was adopted at the beginning of the eighteenth century, and during the latter part of the Grand Mastership of Sir Christopher Wren. The regulation is an important one, and had an extensive influence on the subsequent character of the institution. Preston* says that it was adopted in consequence of the decadence of the lodges, and for the purpose of increasing their members. It is in these words:

That the privileges of masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly approved and initiated into the order.†

VII.—*The Regulation of* 1717.

Preston‡ informs us that, on St. John the Baptist's day, 1717, at the establishment of the Grand Lodge of England by the four lodges in London, the following regulation was adopted:

That the privilege of assembling as masons, which had been hitherto unlimited, should be vested in certain lodges or assemblies of masons convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no lodge should be hereafter deemed regular or constitutional.§

---

* *Illustrations of Masonry*, p. 180.

† There is something in the phraseology of this regulation which makes it irreconcilable with the facts of history. It is well known that, from the earliest periods, a speculative and an operative element were combined in the institution, and that many distinguished princes, noblemen, prelates and scholars, who were not operative masons, held high rank and position in the fraternity. The mass of the Craftsmen were, however, undoubtedly, operative or stone masons. The object of this regulation, perhaps, really was, to give an entirely speculative character to the institution, and completely to divest it of its operative element. Although not precisely so worded, this seems to have been the universal interpretation, and such has actually been the result.

‡ *Illustrations*, p. 182.

§ Preston says that a sufficient number of masons could, up to the time of the adoption of this regulation, meet together, open a lodge, and make masons, with the consent of the sheriff or chief magistrate of the place. The regulation here quoted, which abolished this usage, is the one under which the present system of permanent chartered lodges is maintained.

Hosted by Google

VIII.—*The Regulation of* 1720.

At a quarterly communication of the Grand Lodge of England, held on the 24th of June, 1720, the following new regulation was adopted:

In future, the new Grand Master shall be named and proposed to the Grand Lodge some time before the feast; and, if approved and present, he shall be saluted as Grand Master elect; and every Grand Master, when he is installed, shall have the sole power of appointing his Deputy and Wardens, according to ancient custom.*

IX.—*The Charges approved in* 1722.

The charges now to be inserted were presented to the Grand Lodge by Dr. Anderson and Dr. Desaguliers, in 1721, and being approved by the Grand Lodge on the 25th of March, 1722, were subsequently published in the first edition of the Book of Constitutions, with the following title:

"The Charges of a Freemason, extracted from the Ancient Records of Lodges beyond sea, and of those in England, Scotland and Ireland, for the use of the Lodges in London: to be read at the making of new Brethren, or when the Master shall order it."

These charges have always been held in the highest veneration by the fraternity, as embodying the most important points of the ancient written as well as unwritten law of masonry.

I. CONCERNING GOD AND RELIGION.†

A mason is obliged, by his tenure, to obey the moral law;‡ and if he rightly understands the art, he will never be a stupid atheist, nor

* This regulation has been very generally repealed by the Grand Lodges of the United States. In England, and in North Carolina and a very few other Grand Lodges in this country, it is still in force. But in the greater number of States, the office of Deputy, like that of Grand Master, is elective.

† Laurence Dermott, the Deputy Grand Master of the Grand Lodge of Ancient Masons, or Athol Grand Lodge, as it has been of late very usually called, published a very distorted copy of these charges in the Ahiman Rezon, or Book of Constitutions, which he compiled for the use of the illegal Grand Lodge with which he was connected. This incorrect version of Dermott was subsequently copied by Smith, in his Ahiman Rezon of Pennsylvania; by Dalcho, in that of South Carolina; by Cole, in his Freemason's Library, and by several other American writers, and many of the wordy but unnecessary controversies on subjects of masonic law, which a few years ago were becoming the reproach of American masonry, (although by the investigations which they have promoted, they have been of ultimate benefit), arose from the fact that Dermott's copy of the charges was repeatedly copied as good law, which, of course, it was not; because the Grand Lodge to which it was attached was irregular, and because his edition of the charges was altered from the original. It is a subject of curious speculation, whether Dermott did not derive his charges from those published by Anderson in 1738. The alterations made by Anderson in that year were never repeated in subsequent editions.

‡ Dermott adds, "as a true Noachida," and he subsequently interpolates that masons "all agree in the three great articles of Noah," which is incorrect, since the precepts of Noah were seven.

Hosted by Google

an irreligious libertine. But though in ancient times masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as masonry has been always injured by war, bloodshed and confusion, ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being; they cannot expel him from the lodge, and his relation to it remains indefeasible.

III. OF LODGES.

A lodge is a place where masons assemble and work: hence that assembly, or duly organized society of masons, is called a lodge, and every brother ought to belong to one, and to be subject to its bylaws and the general regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the general or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

The persons 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.*

* Dermott alters this clause respecting the qualifications, &c., so as to read thus: "The men made masons must be freeborn (or no bondmen) of mature age, and of good report; hale and sound, not deformed or dismembered at the time of their making; but no woman, no eunuch."

Hosted by Google

IV. OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.*

All preferment among masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the royal craft despised: therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity: only candidates may know that no Master should take an apprentice unless he has sufficient imployment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him uncapable of learning the art of serving his master's lord, and of being made a brother, and then a fellow craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the lodge, the Grand Warden, and at length the Grand Master of all the lodges, according to his merit.

No brother can be a Warden, until he has passed the part of a Fellow Craft;† nor a Master, until he has acted as a Warden, nor Grand Warden, until he has been Master of a lodge, nor Grand Master, unless he has been a Fellow Craft‡ before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect or other artist, descended of honest parents, and who is of singular great merit in the opinion of the lodges. And for the better, and easier, and more honorable discharge of his office, the Grand Master has a power to chuse his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the ancient lodge, are to be obeyed in their respective stations by all the

---

* Dermott makes very considerable and important alterations in this charge, as for instance, he brings the Master Masons forward as constituting the great body of the craft; whereas, it will be perceived that Entered Apprentices and Fellow Crafts are alone spoken of in that capacity in the authentic charges. But Anderson made the same charge in his edition of 1738.

† Dermott says: "The Wardens are chosen from among the Master Masons."

‡ Dermott says that "none can act as Grand Master who has not acted as the Master of a particular lodge." This, it is true, is the modern usage; but the old charges make no such requisition; and it was always competent for the Grand Master to be chosen from the body of the craft. This is an instance in which in this country the authority of Dermott has exercised an influence paramount to that of the original constitutions. A large number of the lodges in America derived their warrants from the Athol Grand Lodge. There is no such provision in the modern constitution of the Grand Lodge of England.

Hosted by Google

brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or overseer of the lord's work;* who is to be called Master by those that work under him. The craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow; and to behave themselves courteously within and without the lodge.

The Master, knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any brother or apprentice than he really may deserve.

Both the Master and the mason receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and fellows; shall carefully oversee the work in the Master's absence to the lord's profit; and his brethren shall obey him.

All masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for encreasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No labourer shall be employed in the proper work of masonry; nor shall free masons work with those that are not free, without an urgent necessity; nor shall they teach labourers and unaccepted masons, as they should teach a brother or fellow.

---

* Dermott says: "A Master mason only must be the surveyor or Master of the work." Here again the alteration of Dermott has, in modern usage, superseded the original regulation. Fellow Crafts are not now eligible to office.

Hosted by Google

VI. OF BEHAVIOUR, viz:

1. *In the Lodge while Constituted.*

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master: nor behave yourself ludicrously or jestingly while the lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth masonry, without an absolute necessity apparent to the lodge.

2. *Behaviour after the Lodge is over and the Brethren not gone.*

You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations or state policy, we being only, as masons, of the Catholick religion above-mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politicks, as what never yet conduced to the welfare of the lodge, nor ever will. This charge has been always strictly enjoined and observed; but especially ever since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. *Behaviour when Brethren meet without Strangers, but not in a Lodge formed.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a mason; for though all masons are as brethren upon the same level, yet masonry takes no honour from a man that he had before; nay, rather it adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners.

Hosted by Google

4. *Behaviour in presence of Strangers not Masons.*

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse and manage it prudently for the honour of the Worshipful Fraternity.

5. *Behaviour at Home, and in your Neighbourhood.*

You are to act as becomes a moral and wise man; particularly, not to let your family, friends and neighbours know the concerns of the lodge, &c., but wisely to consult your own honour and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. *Behaviour towards a Strange Brother.*

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother that is a good man and true, before any other poor people in the same circumstances.

Finally, all these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cape-stone, the cement and glory of this ancient fraternity; avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honour and safety, and no farther. And if any of them do you injury, you must apply to your own or his lodge, and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you may mind the affair of masonry with the

Hosted by Google

more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren, and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath and rancor, (not in the common way) saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued; that all may see the benign influence of masonry, as all true masons have done from the beginning of the world, and will do to the end of time.

X. *The General Regulations of* 1721.

The most complete history that could be given of these General Regulations, is to be found in the title which precedes them in the first edition of Anderson's Constitutions, and which is contained in these words:

"General Regulations, compiled by Mr. George Payne, anno 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's day, anno 1721, at Stationer's Hall, London, when the Most Noble Prince John, Duke of Montagu, was unanimously chosen our Grand Master for the year ensuing; who chose John Beal, M. D., his Deputy Grand Master; and Mr. Joseph Villeneau and Mr. Thomas Morris, Jun., were chosen by the lodge Grand Wardens. And now, by the command of our said Right Worshipful Grand Master, Montagu, the author of this book has compared them with, and reduced them to the ancient records and immemorial usages of the fraternity, and digested them into this new method, with several proper explications, for the use of the lodges in and about London and Westminster."

In subsequent editions of the Book of Constitutions, these regulations were altered or amended in various points, but the original thirty-nine, as published in the first edition, are all that are now considered as entitled to any authority as part of the universal written law of masonry. Until lately, however, it was difficult to obtain access to the first edition of Anderson, which had been long out of print, and therefore rare, and consequently, many erroneous deductions were made, and false principles laid down in masonic law, from the fact that the references were made to the new regulations contained in the subsequent editions. Another fertile source of error was that Dermott published these "Old Regulations," and that in a mutilated form, with a corresponding column of the "New Regulations," which are, of course, without authority, and which, nevertheless, have been sometimes ignorantly quoted as masonic law. I shall, as in the instance of the "Charges," sometimes call attention to these alterations and amendments of the old regulations, just as

Hosted by Google

the chart-makers lay down the rocks and breakers which the ship is to avoid.*

I. The Grand Master or his Deputy, hath authority and right, not only to be present in any true lodge, but also to preside wherever he is, with the Master of the lodge on his left-hand, and to order his Grand Wardens to attend him, who are not to act in any particular lodges as Wardens but in his presence, and at his command; because there the Grand Master may command the Wardens of that lodge, or any other brethren he pleaseth, to attend and act as his Wardens *pro tempore.*†

II. The Master of a particular lodge has the right and authority of congregating the members of his lodge into a Chapter at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of sickness, death or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore,* if no brother is present who has been Master of that lodge before; for in that case the absent Master's authority reverts to the last Master then present; though he cannot until the said Senior Warden has once congregated the lodge, or in his absence, the Junior Warden.‡

III. The Master of each particular lodge, or one of the Wardens, or some other brother by his order, shall keep a book containing their by-laws, the names of their members, with a list of all the lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

IV. No lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must be also his own master, unless by a dispensation from the Grand Master or his Deputy.

V. No man can be made or admitted a member of a particular lodge, without previous notice one month before given to the said

* The new regulations, some of which were adopted as early as 1723, were wanting in this ingredient, that they were not adopted according to the provisions of the 39th regulation of 1721, viz: that they should be offered at the Grand Feast to the consideration of all the brethren, even the youngest apprentice. Seeing this difficulty, the Grand Lodge, in 1723, adopted a new regulation, declaring that "any Grand Lodge duly met has a power to amend or explain any of the printed regulations in the Book of Constitutions, while they break not in upon the ancient rules of the fraternity." But I doubt the constitutionality of any alteration, except at an annual communication, which has now taken the place of and represents the Grand Feast. At all events, this has been the modern usage, and accordingly, many of these general regulations have been altered or amended by successive Grand Lodges.

† That is, says the new regulation, only when the Grand Wardens are absent; for the Grand Master cannot deprive them of their office without showing cause. Such, by universal consent, has been the subsequent interpretation of this regulation.

‡ There is a palpable contradiction in the terms of this regulation, which caused a new regulation to be adopted in 1723, which declares that the authority of the Master shall, in such cases, devolve on the Senior Warden, and such is now the general sense of the fraternity.

Hosted by Google

lodge, in order to make due enquiry into the reputation and capacity of the candidate, unless by the dispensation aforesaid.

VI. But no man can be entered a brother in any particular lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that lodge* then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the lodge, which ought to be avoided by all good and true brethren.

VII. Every new brother at his making is decently to clothe the lodge, that is, all the brethren present, and to deposit something for the relief of indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the by-laws of that particular lodge; which charity shall be lodged with the Master or Wardens, or the cashier, if the members think fit to choose one.

And the candidate shall also solemnly promise to submit to the constitutions, the charges and regulations, and to such other good usages as shall be intimated to them in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made brethren, or were afterwards admitted members, unless the lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his Deputy: and when they are thus separated, they must either immediately join themselves to such other lodge as they shall like best, with the unanimous consent of that other lodge to which they go (as above regulated), or else they must obtain the Grand Master's warrant to join in forming a new lodge.

If any set or number of masons shall take upon themselves to form a lodge without the Grand Master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall in his prudence direct, and until he approve of them by his warrant, which must be signified to the other lodges, as the custom is when a new lodge is to be registered in the list of lodges.

IX. But if any brother so far misbehave himself as to render his lodge uneasy, he shall be twice duly admonished by the Master or

* A subsequent regulation allowed the lodges to admit a member, if not above three ballots were against him. But in this country this has never been considered as good law, and the rule of unanimity has been very strictly enforced.

Hosted by Google

Wardens in a formed lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the brethren, and reform what gives them offence, he shall be dealt with according to the by-laws of that particular lodge, or else in such a manner as the quarterly communication shall in their great prudence think fit; for which a new regulation may be afterwards made.

X. The majority of every particular lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Chapter, or Lodge, at the three quarterly communications hereafter mentioned, and of the Annual Grand Lodge too; because their Master and Wardens are their representatives; and are disposed to speak their mind.

XI. All particular lodges are to observe the same usages as much as possible; in order to which, and for cultivating a good understanding among freemasons, some members out of every lodge shall be deputed to visit the other lodges as often as shall be thought convenient.

XII. The Grand Lodge consists of, and is formed by the Masters and Wardens of all the regular particular lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places; and must have a quarterly communication about Michaelmas, Christmas and Lady-day, in some convenient place, as the Grand Master shall appoint, where no brother shall be present, who is not at that time a member thereof without a dispensation; and while he stays, he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge asked and given, or unless it be duly asked by the said lodge.

All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said lodge leave any particular thing to the determination of the Grand Master for the sake of expedition.

XIII. At the said quarterly communication, all matters that concern the fraternity in general, or particular lodges, or single brethren, are quietly, sedately and maturely to be discoursed of and transacted: apprentices must be admitted Masters and Fellow Craft only here,* unless by a dispensation. Here, also, all differences that cannot be made up and accommodated privately, nor by a particular lodge, are to be seriously considered and decided: and if any brother thinks himself aggrieved by the decision of this board, he may appeal to the Annual Grand Lodge next ensuing, and leave his appeal in writing, with the Grand Master, or his Deputy, or the Grand Wardens.

Here, also, the Master or the Wardens of each particular lodge shall

* This is an important regulation, the subsequent alteration of which, by universal consent, renders many of the old regulations inapplicable to the present condition of masonry. For whereas formerly Entered Apprentices constituted the general body of the craft, now it is composed altogether of Master Masons, hence many regulations, formerly applicable to Apprentices, can now only be interpreted as referring to Master Masons.

Hosted by Google

bring and produce a list of such members as have been made, or even admitted in their particular lodges since the last communication of the Grand Lodge: and there shall be a book kept by the Grand Master, or his Deputy, or rather by some brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded all the lodges, with their usual times and places of forming, and the names of all the members of each lodge; and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, towards the relief only of any true brother fallen into poverty or decay, but of none else: but every particular lodge shall dispose of their own charity for poor brethren, according to their own by-laws, until it be agreed by all the lodges (in a new regulation) to carry in the charity collected by them to the Grand Lodge, at the quarterly or annual communication, in order to make a common stock of it, for the more handsome relief of poor brethren.

They shall also appoint a Treasurer, a brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge any thing, especially what concerns his office. To him shall be committed all money raised for charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend or disburse the same by such a certain order signed, as the Grand Lodge shall afterwards agree to in a new regulation: but he shall not vote in choosing a Grand Master or Wardens, though in every other transaction. As in like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in every thing except in choosing a Grand Master or Warden.

The Treasurer and Secretary shall have each a clerk, who must be a brother and fellow-craft,* but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master, or his Deputy, shall always command the Treasurer and Secretary, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another brother (who must be a fellow-craft),* should be appointed to look after the door of the Grand Lodge; but shall be no member of it.

But these offices may be further explained by a new regulation, when the necessity and expediency of them may more appear than at present to the fraternity.

---

* Of course, in consequence of the change made in the character of the body of the fraternity alluded to in the last note, these officers must now be Master Masons.

Hosted by Google

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a lodge, that has been the longest a freemason, shall take the chair, and preside as Grand Master *pro tempore;** and shall be vested with all his power and honor for the time; provided, there is no brother present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, should always of right take place in the absence of the present Grand Master and his Deputy.

XV. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens *pro tempore;*† whose places are to be supplied by two fellow-craft of the same lodge, called forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

XVI. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the lodge or of the brethren, and not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy and the Grand Wardens, or other brethren, both parties are to go by concert to the Grand Master, who can easily decide the controversy and make up the difference by virtue of his great authority.

The Grand Master should receive no intimation of business concerning masonry, but from his Deputy first, except in such certain cases as his Worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily, and to lay it orderly before his Worship.

XVII. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead *pro tempore,* can at the same time be the Master or Warden of a particular lodge; but as soon as any of them has honourably discharged his

---

* In the second edition of the Book of Constitutions, printed in 1738, at page 162, this regulation is thus explained: "In the first edition, the right of the Grand Wardens was omitted in this regulation; and it has been since found that the old lodges never put into the chair the Master of a particular lodge, but when there was no Grand Warden in company, present nor former, and that in such a case a Grand officer always took place of any Master of a lodge that has not been a Grand officer." This, it may be observed, is the present usage.

† "It was always the ancient usage," says Anderson, "that the oldest former Grand Wardens supplied the places of those of the year when absent."—*Const.*, 2d edit., p. 162. Accordingly, the 15th regulation never was observed.

Hosted by Google

Grand office, he returns to that post or station in his particular lodge from which he was called to officiate above.

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any fellow-craft he pleases to be his Deputy *pro tempore;* but he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, cannot be discharged without the cause fairly appear to the majority of the Grand Lodge ; and the Grand Master, if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and to have their advice and concurrence ; in which case the majority of the Grand Lodge, if they cannot reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Wardens, and to choose another Deputy immediately ; and the said Grand Lodge shall choose other Wardens in that case, that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the lodges, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honourable office.

XX. The Grand Master, with his Deputy and Wardens, shall (at least once) go round and visit all the lodges about town during his Mastership.

XXI. If the Grand Master die during his Mastership; or by sickness, or by being beyond sea, or any other way should be rendered uncapable of discharging his office, the Deputy, or in his absence, the Senior Grand Warden, or in his absence the Junior, or in his absence any three present Masters of Lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number to invite the last Grand Master,* to resume his office, which now in course reverts to him ; or if he refuse, then the next last, and so backward : But if no former Grand Master can be found, then the Deputy shall act as principal, until another is chosen; or if there be no Deputy, then the oldest Master.

XXII. The brethren of all the lodges in and about London and Westminster, shall meet at an annual communication and feast,† in some convenient place, on St. John Baptist's Day, or else on St. John Evangelist's Day, as the Grand Lodge shall think fit by a new regulation, having of late years met on St. John Baptist's Day; provided:

The majority of Masters and Wardens, with the Grand Master,

* The modern usage is for the highest present Grand officer to assume the vacant post.

† Very few Grand Lodges now observe this regulation. The feast of St. John is celebrated everywhere by the private lodges; but the annual communications of Grand Lodges generally occur at a different period of the year.

Hosted by Google

his Deputy and Wardens, agree at their quarterly communication,* three months before, that there shall be a feast, and a general communication of all the brethren; for if either the Grand Master, or the majority of the particular Masters, are against it, it must be dropt for that time.

But whether there shall be a feast for all the brethren or not, yet the Grand Lodge must meet in some convenient place annually, on St. John's Day; or if it be Sunday, then on the next day, in order to choose every year a new Grand Master, Deputy and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the majority of the Masters and Wardens, agree to hold a grand feast, according to the ancient laudable custom of masons, then the Grand Wardens shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in; and of every other thing that concerns the entertainment.

But that the work may not be too burthensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master or his Deputy shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the feast being decided amongst them by a majority of voices; except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand Master or his Deputy for directions and orders about the premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of lodges to meet on purpose for their advice and orders, or else they may take the matter wholly upon themselves, and do the best they can.

The Grand Wardens and the Stewards are to account for all the money they receive or expend, to the Grand Lodge, after dinner, or when the Grand Lodge shall think fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of lodges to consult with them about ordering the grand feast, and about any emergency or accidental thing relating thereunto, that may require advice; or else to take it upon himself altogether.

XXV. The Masters of lodges shall each appoint one experienced and discreet fellow-craft of his lodge, to compose a committee, consisting of one from every lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall

* Quarterly communications are still held by the Grand Lodge of England, and a few Grand Lodges in this country; but the regulation is becoming generally obsolete, simply because it has been found impracticable.

Hosted by Google

have power to discourse him, if they think fit, in order to admit him or debar him, as they shall see cause; provided, they send no man away before they have acquainted all the brethren within doors with the reasons thereof, to avoid mistakes, that so no true brother may be debarred, nor a false brother or mere pretender admitted. This committee must meet very early on St. John's Day at the place, even before any persons come with tickets.

XXVI. The Grand Master shall appoint two or more trusty brethren to be porters or doorkeepers, who are also to be early at the place for some good reasons, and who are to be at the command of the committee.

XXVII. The Grand Wardens or the Stewards shall appoint beforehand such a number of brethren to serve at table as they think fit and proper for that work; and they may advise with the Masters and Wardens of lodges about the most proper persons, if they please, or may take in such by their recommendation; for none are to serve that day, but free and accepted masons, that the communication may be free and harmonious.

XXVIII. All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master, or his Deputy, at their head, who shall retire, and form themselves. And this is done in order,

1. To receive any appeals duly lodged, as above regulated, that the appellant may be heard, and the affair may be amicably decided before dinner, if possible; but if it cannot, it must be delayed till after the new Grand Master is elected; and if it cannot be decided after dinner, it may be delayed, and referred to a particular committee, that shall quietly adjust it, and make report to the next quarterly communication, that brotherly love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day; that no interruption may be given to the harmony and pleasure of the grand feast.

3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important affair, that shall be brought from the particular lodges, by their representatives, the several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens, or the Stewards, the Secretary, the Treasurer, the Clerks, and every other person, shall withdraw, and leave the Master and Wardens of the particular lodges alone, in order to consult amicably about electing a new Grand Master, or continuing the present, if they have not done it the day before; and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desired to do the fraternity the honor

Hosted by Google

of ruling them for the year ensuing: and after dinner it will be known whether he accepts of it or not; for it should not be discovered but by the election itself.

XXX. Then the Masters and Wardens, and all the brethren, may converse promiscuously, or as they please to sort together, until the dinner is coming in, when every brother takes his seat at table.

XXXI. Some time after dinner the Grand Lodge is formed, not in retirement, but in the presence of all the brethren, who yet are not members of it, and must not therefore speak until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Master and Wardens in private, before dinner, to continue for the year ensuing; then one of the Grand Lodge, deputed for that purpose, shall represent to all the brethren his Worship's good government, &c. And turning to him, shall, in the name of the Grand Lodge, humbly request him to do the fraternity the great honor (if nobly born, if not) the great kindness of continuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the lodge shall salute him in due form. And all the brethren shall for a few minutes have leave to declare their satisfaction, pleasure and congratulation.

XXXIII. But if either the Master and Wardens have not in private, this day before dinner, nor the day before, desired the last Grand Master to continue in the mastership another year; or if he, when desired, has not consented: Then,

The last Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and if there present, shall be proclaimed, saluted and congratulated the new Grand Master, as above hinted, and immediately installed by the last Grand Master, according to usage.

XXXIV. But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, every Master and Warden writing his man's name, and the last Grand Master writing his man's name too; and the man, whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the year ensuing; and if present, he shall be proclaimed, saluted and congratulated, as above hinted, and forthwith installed by the last Grand Master, according to usage.*

XXXV. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his Deputy

* I know of no instance on record in which this custom of selecting by lot has been followed. The regulation is now clearly everywhere obsolete.

Hosted by Google

Grand Master, either the last or a new one, who shall be also declared, saluted and congratulated as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and if unanimously approved by the Grand Lodge, shall be declared, saluted and congratulated, as above hinted; but if not, they shall be chosen by ballot, in the same way as the Grand Master: as the Wardens of private lodges are also to be chosen by ballot in each lodge, if the members thereof do not agree to their Master's nomination.

XXXVI. But if the brother, whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the grand feast, he cannot be proclaimed the new Grand Master, unless the old Grand Master, or some of the Master's and Wardens of the Grand Lodge can vouch, upon the honor of a brother, that the said person, so nominated or chosen, will readily accept of the said office; in which case the old Grand Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honors, homage and congratulation.

XXXVII. Then the Grand Master shall allow any brother, fellow craft, or apprentice to speak, directing his discourse to his Worship; or to make any motion for the good of the fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional. When that is over,

XXXVIII. The Grand Master, or his Deputy, or some brother appointed by him, shall harangue all the brethren, and give them good advice: and lastly, after some other transactions, that cannot be written in any language, the brethren may go away or stay longer, if they please.

XXXIX. Every Annual Grand Lodge has an inherent power and authority to make new regulations,* or to alter these, for the real benefit of this ancient fraternity: provided always that the old landmarks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory; which must, after dinner and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these regulations, when proposed by the Grand Lodge, to about 150 brethren, on St. John Baptist's day, 1721.

The constitutions, charges and regulations here presented to the

* See note on page 259.

Hosted by Google

reader and which were adopted at various periods, from 926 to 1722, constitute the written law of masonry, and which were at one time co-extensive in authority with the landmarks of the order. From these, however, they differ in this respect that, the landmarks being unrepealable, must ever continue in force; but the written law having been adopted by the supreme legislative authority of the order at the time, may be altered, amended or altogether repealed by the same supreme authority—a doctrine which is explicitly set forth in the thirty-ninth general regulation. Accordingly, portions of this written law have from time to time been materially modified by different Grand Lodges, as will be evident upon inspection of these laws with the modern constitutions of any jurisdiction.

It may, however, be considered as an axiom of masonic law, that in every masonic jurisdiction, where any one of these regulations has not been formally or implicitly repealed by a subsequent enactment of a new law, the old regulations will continue in force, and the craft must be governed by its provisions.

So in all doubtful questions of masonic law, recourse must be had in forming an opinion, first to the landmarks, and then this code of written laws; and out of these two authorities, the legal *dictum* is to be established, because all the principles of law are embraced in these two authorities, the ancient landmarks and the ancient written law; and hence they have been necessarily incorporated into this article as a fitting introduction under the appropriate title of the *Foundations of Masonic Law.*

PENALTY.

THE ceremony of entering into a covenant among the ancient Hebrews, is alluded to in Jeremiah xxxiv. 18. It was usual for the parties covenanting, to cut a beast in twain, and pass between the parts thereof. Jeremiah also relates the penalties to be inflicted upon the people for a breach of their covenant. An English writer, Bro. Goodacre, (quoted by Dr. Oliver,) thus fully explains the whole ceremony of making a covenant. The allusion will not escape the attentive mason:

"After an animal had been selected, his throat was cut across with one single blow, so as to divide the windpipe, arteries and veins, without touching any bone. The next ceremony was to tear the breast open and pluck out the heart, and if there were the least imperfection, the body would be considered unclean. The animal was then divided into two parts, and placed north and south, that the parties to the covenant might pass between them from east to west; and the carcass was then left as a prey to voracious animals."—*Lex.*

Hosted by Google

HORÆ ESOTERICÆ.

"Qui Capit, Ille Sapit." "Denen die es verstehen."

BY GILES F. YATES.

NO. V.

THE DIVINE LAW.

"He that keepeth the law, happy is he."—Solomon, Prov. xxix. 18.

"The law is light."—*Ibid.* vi. 23.

"Keep my commandments and live, and my law as the apple of thine eye."—*Ibid.* vii. 2.

"Love is the fulfilling of the law."—St. Paul, Rom. xiii. 10.

Christians, as well as Jews, admit that "the law was given by Moses." Freemasons would have no occasion to go further back than the days of Moses, in their researches for the law, were it not that in their Book of Constitutions, preserved by their renowned brother Anderson, they are told that all true freemasons "agree in the three great articles of Noah."

But even if there were no *masonic* recognition of these Noachian precepts, as some contend, any subject touching the jurisprudence of the primitive patriarchs, most assuredly cannot be viewed with indifference by any reflecting member of the *patriarchal* institution of freemasonry; and if the terms "true son of Noah," and "a true Noachida," were not legitimate synonyms of our "household words" A good and true Mason, the subject referred to nevertheless, is a legitimate one for investigation by the masonic student.

The question, therefore, is a natural one, and has been repeatedly propounded to us, what are these "three great articles?" We have heretofore been unable to answer this question satisfactorily to ourselves. It is undoubtedly the fact, that these articles are comprised in "the seven articles of Noah," or "of the sons of Noah," which, if explained, would unquestionably solve the problem. The question then returns, "what are these seven articles?"

In the catechism of one of the ineffable degrees, the characteristic number of which is "seven," an exposition of these articles is professedly given; but we must be permitted to say that such exposition is far from convincing. We purpose to probe the subject more deeply.

We have in a former number discoursed somewhat at large on the unwritten laws revealed before the Mosaical era to Adam and Noah, and other primitive patriarchs. We do not intend to enter

Hosted by Google

upon this subject anew, but simply request that some of our observations then made should not be lost sight of in the perusal of our present lucubrations.

The Jews paid great respect to the precepts of the NOACHIDÆ, because they were sacredly preserved in the church of God, even from the days of Noah. They maintain, moreover, that there were no new precepts imparted between the days of Noah and Moses, until the days of Abraham, to whom were delivered the *ceremonial* precepts touching circumcision, and the separation of tythes.

The oral and traditional *moral* laws are contained in the MISHNA—which with the GEMARA, together form the TALMUD—one of the most ancient of the Hebrew writings.* The Gemara, in addition to the traditions it contains clearly traceable to the days of Moses, has many legendary, astronomical, historical and biographical notices, "sympathetic medicine, aphorisms, parables, apologues, sermons, ethics and rules of practical wisdom," inculcating "self-denial, resignation in suffering, and submission to the will of God, love and devotion to HIM as the source of all good, and the centering of all our hopes and aspirations in another and a better world."†

In the traditional lore or CABALA of the Jews, their Rabbies insist that the true meaning of the divine laws, as well as of the science relating to the formation of the world, and the attributes of God, is expounded at large, as it was according to the received opinion among masonic antiquaries, in the secret societies of antiquity corresponding with the freemasonic confraternities of the present day. Those only who led pious and meritorious lives among the Jews, were adjudged fit to receive and preserve their cabala. A knowledge of it is deemed a perfection or accomplishment only, which every Jew could not, and therefore was not, obliged to acquire. It is even so, doubtless, with the masonic cabala, which, in many respects, bears a close analogy to the Jewish.

Our illustrious brother, Dalcho, in commenting‡ on the report of his associate inspectors of "the high degrees," makes a remark which we must not omit to cite in this connection: "Much irregularity," he says, "has unfortunately crept into the blue degrees," in consequence of the want of masonic knowledge in many of those who preside over blue lodges; and it is particularly so with those who are unacquainted with the Hebrew language," *e.g.*, "the sublime figure of the Divinity formed in the Fellow Craft's degree, can be elegantly illustrated only by those who possess some knowledge of the Talmud."

---

* The first Talmud of which we have any account, was compiled in the second century.

† We here quote the language of a writer in "THE HEBREW REVIEW," a standard work commenced in London in 1834.

‡ See his Oration, delivered at Charleston, S. C., in 1803.

Hosted by Google

If some knowledge of the Talmud is required by the expounder of the blue or symbolic degrees, how much more necessary is such knowledge for the expounder of the ineffable (or memorial) and superior degrees, which develop in extenso the interior, spiritual and celestial interpretation of those beautiful symbols, allegories and myth histories, which are shadowed forth in the three fundamental or universal degrees of freemasonry.

The Jewish Rabbies hold to the liberal and truly masonic propositions, that the laws of the Noachidæ, and the laws of Moses, although they differ in some respects, are of equal obligation—"the law of Moses on the Israelites, and the law of the sons of Noah on all other nations of the earth"—and that, "all the nations of the earth could and did attain to perfection and felicity, according to their degrees, by the proper observance of the law of Noachidæ, such law being truly and unquestionably of divine origin; and accordingly, the righteous among the nations of the world have a portion in the life to come." This sentiment is coincident with that entertained by the Christian apostle Peter, and which was *taught him from above*—"Truly God is no respecter of persons; but *in every nation he that feareth him and worketh righteousness is accepted with him.*"*

THE SEVEN PRECEPTS divinely delivered to Noah, and which were handed down by tradition to his posterity after him, the Jews called SHEBANG MITSVOTH BRIE NOACH.

Of the seven Noachian precepts, the FIRST was directed against "strange worship, or idolatry," or the worship of false gods; the SECOND prohibited blasphemy; the THIRD, bloodshed; the FOURTH, fornication; the FIFTH, robbery; the SIXTH inculcated the administration of justice; and the SEVENTH forbade the eating flesh from a living animal.†

I. The ancient Gentiles, it is well known, made representations of their gods in human form, and in the shape of beasts, birds and

---

* Acts x. 34 and 35.

† The Talmudic account of the seven precepts of the Noachidæ, is given in the following words:

עבודה זרה I.
ברכת השם II.
שפיחת דמים III.
גלוי עריות IV.
על הגזל V.
על הדינים VI.
אבר מי החי VII.

We express our grateful acknowledgments to the Rev. Dr. RAPHALL, the accomplished scholar and savan, for the aid he has rendered us in translating the precepts of the Noachidæ, as well as for the recommendatory opinion he has been pleased to express of the general correctness of our comments thereon.

Hosted by Google

insects. In the Levitical law, the visiting the iniquities of the fathers upon the children, is threatened only on the sin of idolatry; and it has been justly remarked, that in no part of the law of Moses, nor yet in the prophetical books, do we find the words, adversary of God, and haters of HIM, anger, fury, indignation and jealousy ascribed to the SUPREME, except in connection with idolatrous worship. Not that any sensible man could ever possibly have thought a block of wood, stone or metal to have been the Creator or Governor of the Universe. They were "esteemed only as messengers or mediators between God and men," as visible representatives of an invisible God. The best men among the ancient heathen would suffer no statues to be erected in their temples. Numa, who taught the true worship of the true God in his "Colleges of Architects," in a particular manner forbade this to the Romans; and for the space of one hundred and seventy years, in none of the many temples built by that people, were any images, or statues, or even pictures to be found. The reason of this, says Plutarch, was because they thought it a great crime to represent the most excellent Majesty of heaven and earth "by such mean things, and that God was to be apprehended only by the mind." The figures of the cherubim in the temple of Solomon, and on the holy ark, and of the brazen serpent, which were made by God's express command, must appear strangely obscure, until their hidden meaning becomes patent to the conscientious and studious investigator of esotericism.

II. By the term "blasphemy," in a general sense, is meant, as we opine, any evil speech or calumniation; but in an ecclesiastical sense, it importeth an ungodly speech, which though uttered against men, yet extendeth to the contumely of God himself.* In this last sense, Plato useth it in his book *Alcibiade posteriore*, and in his book *de Repub. secundo.*

III. The two preceding precepts are essentially the same with the first and second, and perhaps the ninth of the ten commandments delivered through Moses; and the third of Noah with the sixth of Moses.

IV. The fourth law of the Noachidæ is equivalent to the seventh of Moses.

It is recorded as the opinion of St. Ambrose, that the patriarch Abraham was not guilty of adultery, in his commerce with his maid Hagar, because Abraham lived before the ten commandments were promulgated, at a time when adultery was not forbidden as yet—that no action could be considered a crime till it had been forbidden, and was not punishable until it was declared by the law to be such.

---

* In the New Testament, we have examples of the use of the term.—Titus iii. 2. The true translation of "speak evil," in this passage, is "blaspheme;" also, in 1 Peter iv. 4. Uttered to the reproach of God, his word, doctrine, &c., we have illustrations in Rev. xiii. 6; Rom. ii. 24; Titus ii. 5; 1 Tim. vi. 11; Rom. iii. 8, and elsewhere.

Hosted by Google

"Abraham, therefore, did not transgress the law, because he lived before the law; for though God highly recommended marriage in paradise, he did not condemn adultery." This opinion, although pronounced by one of the early Christian fathers, will not be deemed sound in all respects by the orthodox, who say we ought to consider Hagar a secondary wife, polygamy being the privilege of the age in which Abraham lived.

V. The fifth law of the Noachidæ may be considered as identical with the eighth of Moses.

VI. A learned Gentile author, whom we consulted, dispatches the sixth Noachian precept with the two words "de judiciis," (concerning *judgments.*)

The Jewish philosophers maintain, that the divine law revealed through Moses comprises three distinct objects: 1st, wisdom; 2d, will; and 3d, power. The first teaches the truths of religion, called WORDS, and has regard to the knowledge of God, his immateriality, his being the Creator of the Universe, his essential attributes, his works, his revelations, providence, &c. ALL THESE ARE HIS NAMES—and NAMES ARE THINGS! The second teaches all that is acceptable to him, called STATUTES, which we are under obligations to obey, because they are his revealed will; although our finite understandings may not fully comprehend their rationale. The third teaches *to do right and avoid wrong, in all our dealings with our fellow-creatures*, and is named JUDGMENTS. Judgments are positive commands, e.g., in the Mosaic law—"In righteousness shalt thou judge thy neighbor"—"Ye shall not oppress one another;" "ye shall not steal, nor deal falsely, nor lie one to another."* The first object emanates from the *wisdom* of God, the second from his WILL, and the third from his POWER. We are of opinion, that it is to the last object the sixth precept of the Noachidæ is referable. The sacred singer of Israel, in his 147th psalm, virtually confirms the sentiment just expressed, when he exclaims, that God has declared his *words* unto Jacob, his *statutes* and his *judgments* unto Israel.

VII. The six foregoing precepts all appertain to the moral law, while the seventh is more ceremonial than moral in its character. It forbade the pulling of a member from a living creature and eating it.† *Ne membrum de vivo.* It is nearly identical with the injunction in the 4th verse of the 9th chapter of Genesis, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." The Jews acknowledge a similar precept;‡ and even the Christian Apostle James gave sentence in council, that the Gentile converts should

* See Lev. xix. 11, 15; xxv. 17.

† The Rabbies make this distinction, that to eat blood while the life is in it (probably because of its cruelty,) was a *moral* precept, but to eat cold blood was forbidden by the *ceremonial* precept.

‡ Lev. vii. 27. Ezek. xxxiii. 35.

Hosted by Google

"abstain from things strangled, and from blood," as well as from "pollutions of idols and from fornication."* His reason for this is contained in the sentence, "For Moses is read to their synagogues every Sabbath;" as if he had said, the Jews are observers not only of the moral, but also of the ceremonial law—ye Gentiles should, therefore, avoid giving them offence, by violating the precepts they profess to follow, and which they believe should be sacredly observed. The like courteous, self-sacrificing, unselfish and truly Christian, as well as freemasonic disposition, did St. Paul inculcate, when he resolved not to eat flesh while the world stood, lest he should make his brother to offend.†

Although permission is given to Noah, which was denied to Adam, to kill animals for food, he is strictly forbidden to shed human blood, it is needless to say because "man is made in the image of God."‡ By the ceremonial laws of the Jews, as is well known, the flesh of certain animals is interdicted, because of its deleterious effects on the health of human beings, especially those residing in warm climates; and as the food we eat becomes part or portion of our physical selves, certain food, the Rabbies say, was prohibited, as exercising a pernicious influence on the qualities of man. As his right to feed on brute beasts is founded on his superiority over them, "it behooveth him to vindicate the dignity of his species by *subjugating those animal passions and propensities, the indulgence of which sink him to a level with the subordinate animals.*"

Some of the esoteric instructions in freemasonry, delivered with sanctions the most impressive, which have an especial bearing on the subject before us, will here readily occur to the reflecting brother. We shall not allude to them with any more directness or particularity, but shall merely cite a few passages from the esoteric teachings of the mystic order, contained in what are technically termed "charges."

"Whoever desires to be a mason, is to know that as his foundation and great corner stone, he is firmly to believe in the eternal God, and to pay that *worship* which is due to him, as the great Architect and Governor of the Universe." "A mason must observe the *moral law.* And if he rightly understand the royal art, he will never be an *atheist*, or an irreligious libertine,§ and will never act against the great inward light of his own conscience." "He will likewise shun the errors of *bigotry*, and *superstition*, making a due use of his own reason, according to that *liberty wherewith a mason is made free.* For though in ancient times masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now thought most expedient, that the brethren in general should only be charged to adhere to the *essentials* of reli-

* Acts xv. 20. † St. Paul's First Epistle to the Corinthians, ch. viii. 8–13. ‡ Gen. ix. 6.

§ For the true signification of this term, see "THE PRINCIPLES OF MASONIC LAW," by ALBERT G. MACKEY, M. D., at page 161.

Hosted by Google

gion in which all men agree, leaving each brother to his own judgment, as to particular forms. Whence being *good men and true,** of unsullied *honor* and unfailing *honesty*, the order becomes the centre of union, and the means of conciliating true friendship."

The free and accepted mason is ever charged "to avoid all *slander* of true and faithful brethren, with all malice and *unjust resentment*, or talking disrespectfully of a brother's person or performance; nor must he suffer any to spread unjust reproaches or *calumnies* against a brother behind his back, nor injure him in his fortune, occupation or character." "He should learn to abstain from all provoking and *ungodly language*—keeping always a tongue of good report."

"He is to employ his leisure in studying the arts and sciences, with a diligent mind, that he may the better perform all his duties to his Creator, his country, his neighbor and himself." "He should know how to practice all the private virtues," and "seek and acquire, as far as possible, the virtues of patience, *meekness, self-denial, forbearance*, and the like, which give him *command over himself*, and enable him to govern his own family with affection, dignity and prudence. At the same time checking every disposition injurious to the world, and promoting that love and service which brethren of the same household owe each other." "He should know to obey those who are set over him, however inferior they may be in worldly rank or condition. For although masonry divests no man of his honors and titles, yet in the lodge, pre-eminence of *virtue and knowledge in the royal art*, is considered as the true source of all nobility, *rule and government*." "All such crimes as profane swearing, or great impiety in any form, neglect of social and domestic duties, murder, and its concomitant vices of cruelty and hatred, adultery, dishonesty in any shape, perjury or malevolence, and habitual falsehood, inordinate covetousness, and, in short, all those ramifications of those leading vices which injuriously affect the relations of man to God, his neighbor and himself, are proper subjects of lodge jurisdiction."†

To return more closely to our subject. It will be seen on comparison, that the ten Mosaic commandments are essentially coincident in spirit with the seven Noachian precepts, and paripassu with the ancient charges of freemasonry, or its exoteric teachings.

We shall, doubtless, be taken to task by the Christian sectary, for mooting the question, whether the fourth commandment in the Mosaic law can be reckoned as one of the constituents of the great MORAL LAW, for the observance of all nations; but as a conscientious searcher after TRUTH, we are constrained to do so.

Inasmuch as the setting apart a portion of time for rest and refreshment, in accordance with the divine precedent,‡ and as an earn-

* "Gude menns and true, kennyge eibher odher to be suche, but always love the more as they be more gude."—*Old Bodl. MS.*

† See Bro. MACKEY'S "Principles of Masonic Law," before cited.

‡ In six days the Lord made heaven and earth, and on the seventh day he *rested*, and was *refreshed*.—Exod. xxxi. 17.

Hosted by Google

est of that "refreshing which shall come from the presence of the Lord,"* has an analogy to certain ceremonies in the mystic order of freemasonry, we made it the subject of a few remarks in one of our previous numbers.

When we consider that the Jews were expressly commanded to keep the Sabbath day in commemoration of their deliverance from Egyptian bondage,† and the "rest and refreshing"‡ to be derived from obedience to his precepts, we cannot be accused of straining a point, when we represent the observance of that day as a peculiarly Jewish institution.§ It is not pretended that it was observed by any of the primitive patriarchs before the days of Moses,‖ nor yet by the early Christians, until the days of the Emperor Constantine (cir. A.D. 330,) who proclaimed the "dies solis" of the Romans to be the Sabbath to be kept by the Christian. He appointed the *first* day of the week as the LORD'S DAY; and he "commanded throrow all the Roman Empire they should forbeare to labor, or do any worke upon the Lord's daye, and that they should reverence (in addition) *the dayes immediately precedent before the Sabbath*, in regard of our Saviour's memorable and divine actions, performed on those dayes."¶ He also ordained Easter as a Christian festival in lieu of the Jewish Passover, and established many other festivals. "He sent an edict to all governors of provinces, that they should forthwith observe the Lord's day, and honor the holidayes consecrated to the memory of the martyrs, and solemnly observe and celebrate the feasts of the Church."¶

Every one of these festivals, with others introduced by ecclesiastical authority after the days of Constantine, have for centuries since been, and many of them up to the present time, continue to be kept by certain denominations of professing Christians. But does this fact prove that these festivals are *divine* institutions? What was appropriate and edifying for a season, at a particular period, or for a nation, was not necessarily so afterwards, even for the same nation, much less for all peoples, or for all time. Modern observants of holy days should be heedful, lest they be found indulging in the same spirit which received so just a rebuke from "THE ANOINTED ONE" of Nazareth, at the time he declared "that the Sabbath was made for man, and not man for the Sabbath." Let us, therefore, not suffer ourselves to be judged "in meat or in drink, or in respect of any holy day, or of the new moon, or of *the Sabbath*—which are a *shadow* of things to come."** Commend us to the great reformer, LUTHER, who thus expresses himself on the subject before us: "If anywhere the day (the Sabbath) is made holy for the mere day's sake; if anywhere any one sets up its observance upon a *Jewish* foundation, then I order you to work on it, to ride on it, to dance on it, to do any thing that shall reprove this encroachment on the Christian spirit

* Deut. v. 15. † Acts iii. 19. ‡ Is. xxviii. 12. § Exod. xxxi. 16.
‖ See Justin Martyr, Eusebius, and other accepted authors.
¶ We here quote from our valued work, entitled "Eusebius, his life of Constantine," bearing the imprint, "London, 1637." ** Col. ii. 16.

Hosted by Google

and *liberty*."* In the sequel, we shall allude to the fact, that Christ himself does not recognize as one of the divine commands, the injunction to observe the Sabbath.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." For the observance of this law, it is contended that there is no requital offered, save one of a worldly and temporal character—a circumstance applied by certain skeptics to the whole Mosaic system of jurisprudence. Some Christian writers, too, have labored to prove that the doctrine of the soul's immortality was not taught by the Mosaic law, life and immortality having been brought to light only through the Christian doctrine. The main argument on which this position is grounded is, that earthly rewards, especially the possession of an earthly Canaan, are the only inducements held out to the Israelites for obedience to the divine law. A few learned masonic antiquarians have maintained that this sublime doctrine, and other truths relating to the nature of the universe—philosophy in the true sense of the term—and affairs of the spiritual world, were taught only through the medium of the secret associations of antiquity. Lucian and Herodotus say, that Egypt was the first nation which built altars and erected temples to the Divinity, and taught that the soul of man was immortal. Moses, "skilled in all the wisdom of the Egyptians," as is related of him in the seventh chapter of the Acts of the Apostles, taught this doctrine and these truths under similar restrictions to those prepared to appreciate them.

"When the world had grown old,
What tho' Moses did write,
That in the beginning
God said, LET THERE BE LIGHT;
All the wisdom he spake
Was but Egypt's old lore;
Thence he learn'd all he knew,
There was taught long before."

"The wisest of men" revised and re-established a secret association he found existing in his day in Phenicia, which masonic tradition claims as the original, of which the freemasonic fraternities of modern days are a legitimate continuation. But of these matters we cannot now speak. We would say briefly, that the argument above referred to, is not altogether satisfactory to us; and that whatever may have been the case in the days of the ancient Israelites, it is certain that their articles of faith at the present time unequivocally embrace the doctrine of the immortality of the soul.

Since Grand Lodges of freemasons are discussing the question of the divine inspiration of the holy writings, and raising the question,

* As to how festivals were to be observed by the Jews, read Deut. xiv. 26; Neh. viii. 8–12, *et al.* The austerity and uncheerfulness which constitute the whole of the religious capital of some modern sectarists, are nowhere inculcated in the word of God.

Hosted by Google

whether a belief in their "authenticity and divine authorship," is essentially necessary for candidates, and even in some quarters* passing resolutions that such belief is "an indispensable pre-requisite to masonic admission, although such resolutions are not intended to exclude the Israelite," it surely cannot be amiss to set forth the Jewish CANON and articles of faith.

The first Canon contained only the five books of Moses. DEUTERONOMY, which is an abridgement of the other four, was the book laid in the side of the ark of the covenant, by the Levites, in conformity with the divine command.† It is conceded that, in the days of our Saviour, who cites the prophets and the psalms as well as the law of Moses, this Canon then consisted of these three series of books; and that they had been compiled by Ezra, pursuant to a commission from the King of Persia. Therefore the Rabbies say, that the law was given by Moses, but was revived and re-established by Ezra, who is called the second founder of the law, and is by many deemed identical with the last of the prophets, MALACHI, signifying an angel or messenger, so named from his office.

Josephus makes the Canon consist of twenty-two books; five of which belong to Moses, thirteen are historical and prophetical, and comprise a period from the days of Moses to the reign of Artaxerxes, the remaining four consisting of hymns of praise to God, and precepts for human conduct, by which Josephus undoubtedly means the Psalms, Proverbs, Ecclesiastes and the Canticles. In this enumeration, the books of Job and Esther are excluded. According to St. Jerome, the canonical books of the Jews comprised that of Esther, and also of Job, which, although not a Hebrew scripture, was included in the list of books called "Hagiographa," or holy writings, and were placed in the same category with the psalms and the books of Solomon.

The fundamental articles of the Jewish faith were fixed at thirteen, by Maimonides, in the eleventh century. They are substantially these: The first declares a firm and perfect faith in God, as the Creator, Upholder and Governor of the Universe; the second asserts his unity; the third, his immateriality; the fourth, his eternity; the fifth, that he alone is worthy of adoration; the sixth, that what has been taught by the prophets is true; the seventh, that the doctrine and prophecy of Moses is true; the eighth, that the law was given to Moses; the ninth, that this law will never be altered; the tenth, that God knows all the thoughts and actions of men; the eleventh, that God will reward the observers and punish the transgressors of his laws; the twelfth expresses faith in the coming of the Messiah; and the thirteenth, that the resurrection of the dead shall happen when God shall think fit.

* By the Grand Lodge of Texas, in 1857. A commentary on its proceedings was made with such justness and truth in the last number of this Review, by its Editor, that I need only to refer to it. † Deut. xxxi. 25, 26.

Hosted by Google

Christians will find an argument in favor of not considering the fourth and other commandments of the Mosaic law obligatory upon them, as followers of their MASTER,* derived from the fact, that he did not reckon these Commandments as part of the divine law.

"And when he was gone forth into the way, there came one running, and kneeling to him, and asked him, good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why called thou *me* good? there is none good but one, that is, God. Thou knowest the Commandments. Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and thy mother."† "The first of all the Commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."‡ "On these two commandments hang all the law and the prophets."§

It is noticeable, that the prohibition in the law of Moses not to make for worship any graven images, is omitted by our Saviour in his enumeration of the divine commands. This, we may reasonably presume, was because the original reason for this prohibition no longer existed. The subject of idolism deserves a separate exposition. The sort of idolatry which our Saviour inveighed against, was not the worship of the golden calf, but of the material of which it was made, even that "covetousness which is idolatry."‖

"But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman; and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God."¶

"Fear God, and keep his Commandments; for this is the whole duty of man."**

"By this we know that we love the children of God, when we love God and keep his Commandments." "And this Commandment have we from him, that he who loveth God, loveth his brother also."††

"Let no man molest another, but let every one follow the persuasion of his own conscience. But let those that have a true opinion concerning God, be persuaded that such as *regulate their lives by the rule of God's sacred laws, do lead a most holy and upright life.*"‡‡

* See Matthew xxiii. 8, 10. † Mark x. 17–19, and Luke xviii. 20. ‡ Mark xii. 30, 31.
§ Mat. xxii. 40. ‖ Col. iii. 5. ¶ Ezek. xviii. 5–9. ** Eccl. xii. 13. †† 1 John, v. 2; iv. 21.
‡‡ Part of a prayer used by the Emperor Constantine, quoted by Eusebius.

Hosted by Google

THE EDITOR'S TRESTLE-BOARD.

THE ATLANTIC CABLE.—Science has achieved a new and wondrous victory, and the Atlantic cable now lies safely on the bed of the ocean, a bond of union between the old world and the new, and bringing London and New York into an immediate neighborhood. For all the purposes of commercial intelligence, of political communication, or of social and friendly correspondence, the wide ocean has been obliterated, and by a great convulsion, as it were, of science, Europe and America have been brought into juxta position. Who shall dare to calculate the immense advantages which must result from this achievement of modern science—who can tell how the brotherhood of distant nations shall be cemented—how the comforts of civilization shall be extended—how the blessings of peace and harmony shall be promoted, and the jealousies and strifes of nations be stilled and quieted by this iron chain which binds the two greatest empires of the earth into one indissoluble and immediate intimacy ?

Well did the President assert, that it was a conquest greater than was ever achieved on the field of battle, for its importance is only to be estimated by the experience of succeeding times. When the Agamemnon and the Niagara were breasting the huge billows of the ocean, and crossing that great highway of nations with anxieties and doubts of a successful voyage, which no mariner has felt, since Colon crossed the same waters in search of a new world for Castile and Leon, they felt for a time, it is possible, like the same great navigator, that all had been won, when land was descried, and the termination of the mighty chain was safely deposited. It is natural that, like him, they should, in the excited moment of a present victory, have thought only of the physical labor which they had accomplished, and rejoiced only in the immediate results of the victory which mind had achieved over matter.

When Columbus and Pinzon, despite the desponding complainings and mutinous threats of their crews, persevered in the unknown voyage on which they had entered, who can tell—nay, who can imagine—how their souls must have been filled with joy unutterable, when, on the night of the 12th of October, 1492, they beheld those glimmering lights which gave, for the first time, the promise of a successful enterprise! "Land ho!" was the sound which told them of the haven of rest, and the home of wealth which they had been seeking through all the perils of storms, and the almost equal dangers of unexpected calms. And when kneeling on the shores of Guanahani, the illustrious discoverer returned thanks to God for protection in the dangers through which they had passed, it is probable that the utmost limits of his prospective speculations were confined to the hopes of immediate wealth for the sovereigns whom he served, in the rich fields of gold and spices which, by his western passage, he had given to their possession, and to a dim outline of the glory he had secured as a successful adventurer. But no thought then passed over his mind of the seeds of civilization and religion, which he was at that very hour sowing—no view, however clouded, presented itself of the nations which in time were to spread refinement and Christianity along those unknown shores, upon whose threshold he had just entered, nor especially of that mighty empire—mightier in its wealth, its civilization, and its political power than any then existing,

Hosted by Google

which was in a brief time to occupy almost one-fourth of the continent of which he was that day the discoverer.

And so, too, when but little more than three centuries and a half afterwards, Field and Hudson crossed the same ocean, bearing with them the precious burden which had engaged the hopes and fears of a doubting world, who shall say what were their emotions, when, after all the dangers and difficulties which beset them, they too, on the 5th of August, 1858, heard the same joyful sound of "Land!" which told them that science had achieved its victory, and that the great work of the nineteenth century was at length successfully accomplished. And when they, kneeling on the shores of Trinity Bay, returned thanks to God for his protecting care, it is also probable that, for a moment at least, they too thought only of the magnitude of the physical labor they had just performed, and of its immediate results.

But it was not to be so always. The time has already arrived when men are beginning to speculate on all that is to arise from this mighty enterprise. London and New York are within the sound of each other's voices—England and America can instantaneously exchange the friendly salutations of a neighborhood—time and space have been annihilated—and they who once were far off strangers, living in different hemispheres, where the sun has almost gone down upon the one land before it has risen upon the other—are now become denizens, as it were, of the same household, and can hold communion with each other at a moment's notice.

How must all this tell upon the future relations of the nations of the earth? How much must national peace be promoted, and a national fraternity cultivated by this daily and hourly communication? The pecuniary advantages of commerce sink into insignificance when compared with these great moral and political results of the telegraphic cable. It has always been acknowledged as a well-established principle of political economy, that the advantages of civilization proceed in equal pace with the facilities of international communication. The darkness and superstition of the middle ages have justly been attributed to the difficulties of travel which prevailed in those days; and the belief in sorcery and witchcraft, and other dark devices, which cast their influences over those past centuries, is as much to be attributed to the badness of the roads and the sluggishness of the vehicles, as to any other more moral cause. In this view, railroads and telegraphs have been important adjuncts to civilization, and steam has exerted its mightiest power in refining and enlightening the nations of the earth.

Looking, then, to this office of the great Atlantic cable, as fulfilling the noblest of the designs of Freemasonry, that, namely, of aiding in the brotherhood of all people, who can say that we masons shall not join in the universal pæan which has gone forth, shouting glory to the Father of nations for this new bond of love that he has given to his children?

But let all masons remember, with becoming pride, that wondrous as is this great iron chain, lying in the profound depths of the ocean, and carrying messages of peace and love beneath its waters, our own institution long since laid a chain of still more potent influence; that centuries ago, the great links of our golden brotherhood were binding the nations of the earth into one indissoluble bond of fraternity, and that lying in the hearts of the brethren, its cords were carrying, by the electric telegraph of brotherhood, messages of peace on earth and good will to

Hosted by Google

man. The Atlantic Cable of Masonry was laid in 1733, when England organized the first masonic lodge in Boston, and every mason since made, has been an additional link in the great electric telegraph of masonic love.

We cannot, therefore, think it inappropriate that the Grand Lodge of New York should have met amidst the general rejoicings on this subject, and adopted the course which will be found in the annexed proceedings, with which we very fittingly conclude this article.

THE MASONS AND THE CABLE.

An emergent communication of the Grand Lodge of Free and Accepted Masons of the State of New York, was held on Thursday evening, at their rooms in Odd Fellows' Hall, the R. W. Deputy Grand Master (acting as Grand Master,) presiding, with R. W William Gurney, as D. G. M.; R. W. Robert Macoy, as S. G. W.; R. W. George Snyder, as J. G. W.; James M. Austin, Grand Secretary, and a full attendance of representatives of lodges.

The R. W. John W. Simons, as M. W. G. M., announced that the object of the meeting was to respond to a communication from the Common Council, inviting the order to take part in the ovation to be given on the 1st of September next, in consequence of the successful laying of the Atlantic Telegraph Cable.

The communication was received and ordered on file, and the following resolutions were offered by R. W. Robt. Macoy, and unanimously adopted:

Whereas, It has pleased the great Architect of the Universe, to bless the efforts of the kindred nations of the United States and Great Britain, in establishing a bond of union with each other by means of the submarine telegraph; and,

Whereas, The accomplishment of this grand design by Cyrus W. Field and others, does but add a material chain of concord and permanence to the bonds of commerce and fraternity, previously existing between and uniting the two nations, and that we reverently acknowledge the present triumph of science as a bountiful foreshadowing of the Divine affection which never sleeps, and of the "still small voice" of Him who, in the beginning, said, "Let there be light," encouraging the inhabitants of the earth to dwell together in peace and unity, and,

Whereas, It is one of the offices of masonry to encourage all peaceful instrumentalities which tend to the fraternization and union of the families of man, therefore, be it

Resolved, By the Grand Lodge of Ancient Free and Accepted Masons of the State of New York, that the devout gratitude of all true and faithful masons is due to the great Guardian of human events, for this manifestation of His infinite love and goodness, in permitting man thus to control and employ His mighty elements for the happiness and knowledge of our race, and for uniting the nations of the earth.

Resolved, That in view of the grand results to be anticipated from the bringing of the nations into converse with each other, and of the closer union which must result therefrom, between this Grand Lodge and the Grand Lodge of the Old World, a committee of three be appointed to extend the felicitations of this Grand Lodge, and to testify its appreciation of the importance of the event; and that the Grand Secretary is hereby instructed to forward the same, on its approval by the Grand Master, or by the Deputy Grand Master, in his absence, to their several destinations.

Resolved, That while this Grand Lodge justly reveres the name of Benjamin Franklin, and regards it with fraternal love and veneration, as belonging to a mason of eminent worth, and a prominent benefactor of our race, we deem it no disparagement to his name to engrave on the same imperishable tablet of history, and of the affections of mankind, those of Cyrus W. Field, Capt. W. C. Hudson, Prof. S. F. B. Morse, W. E. Everett, and their co-laborers, as being the chief instruments, under Providence, of uniting the two nations.

Resolved, That copies of these resolutions, duly authenticated, be forwarded to the above named gentlemen.

Resolved, That this Grand Lodge respectfully declines to participate in the proposed parade to take place on the 1st of September.

Hosted by Google

EDITOR'S DRAWER.

Mount Vernon.—Bro. A. H. H. Dawson, of Georgia, delivered, on the 16th of August, a lecture in the city of New York, in behalf of the Ladies' Mount Vernon Association. In the course of this lecture, while alluding to the objection of the act of incorporation of that association, that in case of its extinction, Mount Vernon would revert to the State of Virginia, he made the following remarks, which we cannot help thinking contain a great deal of good sense and truth:

"Against this section I file my humble protest, and I will lay before you a few reasons for doing so, and I hope you will join, with all true friends of this Union, against this section. In the first place, a very rational question which would be asked would be, 'Is there a remedy?' If there was not, it would be idle to suggest the objection. It is not in the contract; it is simply an act of the Legislature of Virginia. There is a remedy, which is here: Let some other Legislature in the United States pass an act to incorporate the Ladies' Mount Vernon Association; let them use the identical same names; let the ladies dissolve under the present organization, and re-organize under this act of incorporation by another State, and let them, in the act of incorporation, make the United States Government the residuary legatee, instead of the State of Virginia. If the money of the people of the United States is to purchase Mount Vernon, then Mount Vernon should belong to the people of the United States. If there is no objection, I will suggest an easier method to get rid of all difficulty attending this matter of raising money.

"Gen. Washington was a mason. Make the masonic fraternity of the United States the residuary legatee, and I have no hesitancy in saying, that in ninety days after that act is passed, every dollar that is necessary for the purchase of Mount Vernon will be in the treasury of the Mount Vernon Association. Then, if these ladies wish to make their association perpetual, they can do so, and the masons will never come into possession of this property; they only wish to stipulate for that contingency in the event of the dissolution of the Ladies' Mount Vernon Association. I am not authorized to speak for the masons, but I feel safe in believing it would be so, from what I have heard among the masons in this community, that the masons in New York would not be backward in responding; and I can vouch for the West and South, where I know the masons have as big hearts as men ever have anywhere."

The Beautiful.—Beauty is one of the symbolic columns which support the edifice of masonry. And why is it so? Let him who asks, read these lines, which show us, with a poet's eloquence, how the beautiful should be scattered abroad over all God's earth, and interweave itself with all that is wise, and holy, and grand.

Scatter the germs of the beautiful!
  By the wayside let them fall,
That the rose may spring by the cottage gate,
  And the vine on the garden wall;
Cover the rough and the rude of earth
  With a veil of leaves and flowers,
And mark with the opening bud and cup
  The march of summer hours.

Hosted by Google

Scatter the germs of the beautiful
  In the holy shrine of home;
Let the pure, and the fair, and the graceful there
  In the loveliest lustre come.
Leave not a trace of deformity
  In the temple of the heart,
But gather about its earth the gems
  Of nature and of art.

Scatter the germs of the beautiful
  In the temples of our God—
The God who starred th' uplifted sky,
  And flowered the trampled sod;
When He built a temple for himself,
  And a home for his priestly race,
He reared each arch in symmetry,
  And curved each line in grace.

Scatter the germs of the beautiful
  In the depths of the human soul;
They shall bud and blossom, and bear the fruit,
  While the endless ages roll.
Plant with the flowers of charity
  The portals of the tomb,
And the fair and the pure about thy path
  In Paradise shall bloom.

SILENCE.—Silence and secrecy are cardinal virtues of a mason. In silence and secret we work out all our great problems for the good of our race. The following stanzas, therefore, taken from a volume of poems lately published in London, by Thomas T. Lynch, will find an appropriate place in our drawer:

In silence mighty things are wrought;
Silently builded, thought on thought,
  Truth's temple greets the sky;
And like a citadel with towers,
The soul, with her subservient powers
  Is strengthened silently.

Soundless as chariots on the snow,
The saplings of the forest grow
  To trees of mighty girth;
Each nightly star in silence burns,
And every day in silence turns
  The axle of the earth.

The silent frost, with mighty hand,
Fetters the rivers and the land
  With universal chain;
And smitten, by the silent sun,
The chain is loosed, the rivers run,
  The lands are free again.

Hosted by Google

THE INFLUENCE OF FREEMASONRY.—Companion Coffinberry, the accomplished Grand High Priest of Michigan, thus alludes, in his late address to the Grand Chapter of that state, to the wide-spread and important influence exercised by our order. We scarcely think the picture too highly drawn:

"The influence of masonry is felt in every department of social life:—in the cabinet and in the halls of legislation—in the camp and in the field—in the quiet walks of private life and in the spheres of public responsibility—in the hovel and in the palace—on the dung-hill and on the throne—in the administration of religious rites and in the adaptation of the institutions of civil government. The curious may trace its foot-prints by its benefits through the civil institutions of mankind, in the past back to the remotest ages of our race.

"Let us, for a moment, lift the dark veil which enshrouds the events of past ages, and look back a few centuries to those who then figured on the stage of human action. What a prospect fills the vision! Behold freedom crushed to the dust by the iron rule of despotism, and civil government but another name for venal submission, and subserviency of the many to the usurpation and assumption of the few! Behold the serf, whose intellect scarcely penetrates beyond the walls of his own hut, and whose loftiest thoughts scarcely ascend above the smoke of his own hovel, humbly kiss the hand that buffets him! Behold the kneeling victim submissively present to the tyrant, with his own hand, the glittering poniard, which is, the succeeding moment, to be plunged into his own heart! This is a picture drawn from the past. Let us drop the curtain and look a moment at the present. It is before us—above us—around us—within us. The touch of genius can add nothing to its glory. It is a triumph over the past; an age of wisdom, of virtue and of freedom, erected upon the ruins of ignorance, of corruption, and of bondage. The march of mind has been triumphant; and what has given it impulse? From the temple of Masonry has been diffused a light which has tinged every human institution with its reflections. From its shrine has ascended an incense which has given a pure tone to the human understanding. On its altar has been kindled a fire of free thought that has warmed the human intellect into a comprehension of its nature and its destiny. By its influence the minds of men have been liberalized, enlarged and enlightened. Religious intolerance has disappeared before it. Sages, statesmen, and philosophers have caught the heart-tones of Masonry, attuned them into harmonies, mingled them in the science of government, interwoven them with civil institutions, and adapted them to political, international and municipal relations."

WASHINGTON AT REFRESHMENT.—Brother Morris, in a most admirable address, delivered by him at the celebration of June 24th, by the masons of the District of Columbia, on the Social Element of Freemasonry, thus refers to the character of Washington as exhibited in the hours of lodge refreshment:

"In the description given by Bancroft of the personal qualities and appearance of Washington, he has described in admirable words the incomparable *dignity* of the man. This was always observed in Washington, but more especially after his assuming the command of the army of the Revolution. Naturally of a social turn; reasonably fond of a jest; able to maintain a fair part in sportive repartee, the immense burden of labor and responsibility forced upon him in his latter

Hosted by Google

years was visible outwardly in an imperturbable gravity and reserve. 'He was rarely known to smile, he was never heard to laugh,' was the testimony borne of him by one who was much in his society through the period of the Revolution. Even in the semi-domestic freedom of his military family, in the companionship of the brilliant and light-hearted Hamilton, as his aid-de-camp, and the coarse, but cordial and honest Putnam, as his guest, nothing was influential enough to unbend that inflexible bow which responsibility had strung for him. Those who saw him only in council, or at the frugal banquets of the service, would have vowed that the social element had been pressed out of George Washington's heart!

"But there were times, and they occurred now and then, even amid the most depressing periods of the Revolution, when even the *Pater Patriæ* could and did unbend. When entering the portals of a Masonic lodge and hearing them closed behind him, the faithful tiler carefully guarding them against the approach of cowans and eavesdroppers, all responsibility for the hour was forgotten, and the imperturbable countenance relaxed. Those who have sat in the lodge with Washington affirm that there beamed from his eyes on such occasions the loving, confiding spirit of Masonry. His tones lost their ponderous severity, his words were no longer chosen by line and square—there was the 'Procul! procul!' marked upon his brow, which testified how dearly he relished the privilege of 'meeting upon the level' with his masonic brethren. And when, in accordance with the invariable usage of that period—when shall we see the time-honored custom restored?—the craft was called from labor to refreshment, the column in the south was elevated and the chieftain placed, with proper deference to his rank and merits, near to the presiding officer, few would have recognized in that cheerful, light-hearted craftsman, the divinely-ordered representative, the embodiment of resistance to human tyranny."

A Bright Mason.—Bro. Pierson, the Grand Master of Minnesota, gives us the following apt definition of the term "bright," so often used, in sometimes very different senses:

"Masonry does not consist of words alone. To be able to pronounce a few set phrases, and always in precisely the same language, does not make a mason. A *bright mason* is not one who has learned the ritual by rote, and is at a loss if a syllable or a word be forgotten, and knows no more of masonry. A bright mason, if I understand the term, is one who is familiar with the ritual; who understands the nature and origin of our symbols; who has studied the meaning of our ceremonies; who appreciates and practices the teachings of our mysteries; *one who is a good man and true.*"

The Masonic Character.—At the laying of the corner stone of the new masonic temple, in Cincinnati, Judge Storer delivered an able and eloquent address, from which we transfer to our drawer the following truthful tribute to the influence of the order in the formation of the character of its disciples:

"From this view of our moral condition, and the necessities it imposes, we learn to be law-abiding and virtuous. Indeed, without a direct recognition of the legal as well as the moral code, by our cheerful obedience to both, we cannot defend the rights of others, nor justly maintain our own. Order is heaven's first

Hosted by Google

law, alike in the physical as the spiritual world. It is sublimely manifested in all the works of Jehovah, whose benign purposes are proclaimed

'As full and perfect in vile man who mourns,
As the wrapt seraph that adores and burns.'

"It is, therefore, the analogy of a never-varying rule, by which the craft are willingly controlled, not a slavish submission to mere power, but loyalty to principle, whose foundation-stone is eternal justice.

"Thus it is the lodge-room becomes holy ground. We are taught before we enter it, to subdue our rebellious will, and become a part of the 'tesselated pavement,' upon which all worthy brethren must stand; nay, further, that there is a point within the circle of human duties, where the true mason must ever be erect—an equal among his peers.

"This all-pervading idea is the web and the woof of our ritual; without it our institution would be an arch without its keystone, the ark without the tables of stone, the rod, the manna and the candlesticks. Without it the cedar in the first temple would never have been hewn upon the mountain, and the marble would remain unshaped. It was under this inspiring influence 'the carpenter encouraged the goldsmith, and he that smoothed with the plane, him that smote upon the anvil.'

"When we have a just conception of order, we can apply it to our self-government, thus learning to control our wayward passions by the sacrifice of every private feeling which may interrupt the union between brethren; and extending the principle still further, by our devoted submission to the laws of our country, we recognize in the magistrate the power that holds the social state in contact, while it vindicates the justice of God.

"No upright mason can ever be a disorganizer, nor yet an ultra partisan, in the many efforts to produce what is too often falsely called reform; we should rather give it the name of disintegration. He cannot aid in the upheaving of the ancient foundations, to discover only the depth at which they were laid, or the materials of which they are composed. Whatever is needed to repair their beauty or increase their strength, it is his mission to share in the common effort; but he never perils his stability, by the desire to innovate, where he cannot improve; he is not anxious to imitate the strong man of old in his physical power, nor yet in his blindness, lest in the fall of the edifice, whose pillars he has shaken, he should be lost himself among its ruins.

"Nor does he feel the legal or moral codes are bonds of restraint, but rather the silken ties of honest obedience to just enactments. To his apprehension, there is no tyranny where the virtues have free play, and the vices only are chained; where honest merit is encouraged, and impudent knavery only placed under the ban. What the moral sense of mankind denominates a crime, he alike reprobates, whether committed by the fraudulent banker or railroad director, or the humbler and grosser exhibitions of sin by the degraded felon. He visits upon all the just retribution their delinquencies demand, shielding no offender from punishment, but yet rebuking in mercy while he inflicts the penalty.

"He is ever true to himself. Having vowed to cherish the cardinal virtues with a new zeal, when he became a craftsman, he must illustrate their claims in

Hosted by Google

his daily life, or he has misunderstood his mission. An irregular mason is but another name for a mason whose graces are fast wearing out; who has forgotten the square and the plumb-line; who is in the desolate region between the Euphrates and the Jordan, journeying without a guide, now lost in the valley, again stumbling upon the mountains, heedless of the covenant he has made to enter the Holy City and rebuild the temple of his Master.

"Temperance is thus added to justice, and the sister virtues cluster together in charity. All are required to preserve the symmetrical proportions of masonic character. Like the hues of the rainbow, they form, when blended, the pure white light which is a symbol of the glory around the throne.

"The brazen laver before the altar, filled with pure water, and presenting on its surface a sea of glass, was a type of spiritual cleansing to those who touched the consecrated element. It was the preparation to enter the holy place; as the purification also from corporal defilement. So do our ceremonies impose the solemn obligation to live purely and soberly. They prepare the initiated at every step of his journey, from degree to degree, for the just appreciation of the great fact that he really lives; thus developing every hour his moral nature for good or for ill, until he is called at last from labor to refreshment in the Grand Lodge above.

"Hence it is, masonry holds no communion with the infidel or the atheist. Under the keystone of her glorious arch is suspended the initial letter of his name, who laid the foundation of the universe, and spread out the heavens as a curtain. Around and above us, every object displaying his perfection, and speaking to the sincere worshiper in tones as solemn as the grave, of man's disobedience and God's love: of that all-seeing eye whose scrutiny penetrates the inmost soul, 'While it notes the fall of the sparrow, and numbers the hairs of our heads.'"

Love of Man.—That love towards our fellow-man is love of God, is a true maxim of masonry. How beautifully is it set forth in the following exquisite lines, by Leigh Hunt. They are not new, we admit, but we have never published them; and it is right and just that for once they should grace the pages of the Quarterly.

"Abou Ben Adhem—may his tribe increase—
Awoke one night from a deep dream of peace,
And saw within the moonlight of his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold—
(Exceeding peace had made Ben Adhem bold)—
And to the presence in the room, he said,
'What writest thou?' The vision raised its head,
And with a look made all of sweet accord,
Answered, 'The names of those who love the Lord.'
'*And is mine one?*' asked Adhem. '*Nay, not so!*'
Replied the angel. Adhem spake more low,
But cheerly still, and said, 'I pray thee, then,
Write me as one who loves his fellow-men.'
The angel wrote and vanished; but the next night
He came again, with a great wakening light,
And showed those names whom love of God had blest,
And lo! *Ben Adhem's name* led all the rest."

Hosted by Google

THE BLUE BLANKET.—Among the banners used in the immense masonic procession at the laying of the corner stone of the new masonic hall in Edinburgh, in June last, was a *blue blanket*, borne by the Journeymen Lodge. The London Magazine gives the following interesting history of it:

"As many inquiries have been made regarding the banner called 'The Blue Blanket,' which was displayed in the late masonic procession in Edinburgh, by the Lodge of Journeymen, of that city, we give the following particulars, chiefly gleaned from the history of this famous relic, written in 1722, by Alexander Pennicuick, Burgess and Guild Brother. According to the statements of that worthy brother of the incorporated fraternity, a number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars, in Palestine, and took with them a banner, on which were inscribed the following words from the 51st Psalm, viz.: '*In bona voluntate tua ed ficentur muri Hierosolymæ.*' Fighting under the banner, these valiant Scotchmen were present at the capture of Jerusalem, and other towns in the Holy Land; and on their return to their own country, they deposited the banner, which they styled 'The Banner of the Holy Ghost,' at the altar of St. Eloi, the patron saint of the Edinburgh tradesmen, in the church of St. Giles. It was occasionally unfurled, or worn as a mantle by the representatives of the trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital. In 1482, James III., in consequence of the assistance which he had received from the craftsmen of Edinburgh, in delivering him from the castle in which he was kept a prisoner, and paying a debt of 6,000 marks, which he had contracted in making preparations for the marriage of his son, the Duke of Rothsay, to Cecil, daughter of Edward IV., of England, conferred on the good town several valuable privileges, and renewed to the craftsmen their favorite banner of 'The blue Blanket.' James's Queen, Margaret of Denmark, to show her gratitude and respect to the crafts, painted on the banner, with her own hands, a St. Andrew's cross, a crown, a thistle and a hammer, with the following inscription: 'Fear God and honor the king, grant him a long life and a prosperous reign, and we shall ever pray to be faithful for the defence of his sacred majesty's royal person till death.' The king decreed that in all time coming this flag should be the standard of the crafts within burgh, and that it should be unfurled in defence of their own rights, and in protection of their sovereign. The privilege of displaying it at the masonic procession was granted to the journeymen, in consequence of their original connection with the masons of Mary's Chapel, one of the fourteen incorporated trades of the city. It was delivered to the assembled journeymen, on the morning of the procession, by Convener Tibbetts, who is the custodier of it during his term of office, in presence of several of the deacons of the trades, and a large concourse of citizens. In performing this ceremony, the Convener referred to the historical character of the banner, and the important occasions on which it had floated above the heads of the citizens; and he expressed a hope, that while it was in the hands of the journeymen, it would be protected with scrupulous care. Brother William Hunter, Master of the journeymen, in reply, said that the whole journeymen felt honored in being entrusted with so precious a relic on this auspicious occasion; that it would be guarded by two of the brethren armed with ponderous Lochaber axes, and that every journeyman would feel his honor at stake in returning it safe and sound to the keeping of the Convener. 'The Blue Blanket' was long in a very tattered condition; but some

Hosted by Google

years ago, it was repaired by lining it with blue silk, so that it can now be exposed without subjecting it to much injury. It was inspected by the Duke of Athol, Lord Panmure, and other notables taking part in the procession, who expressed their gratification at seeing a relic so famous in the annals of the city."

CONSECRATION OF JOHN ABBOT LODGE, SOMERVILLE, MASS.—On Tuesday evening, September 14th, the M. W. John T. Heard, G. M. of the Grand Lodge of Mass., assisted by the R. W. Grand Officers, consecrated and installed the officers of this new and flourishing lodge. Bro. Heard performed the ceremonies with that dignity and impressiveness for which he is so much admired.

The following brothers were installed:

J. K. Hall, W. M.; J. R. Bugbee, J. W.;
Joel F. Thayer, S. W.; T. J. Leland, Treas.;
C. E Gilman, Sec.

After the services, the brothers present partook of a collation in the hall beneath the lodge, where they enjoyed, also, "a feast of reason, and the flow of soul."

Eloquent speeches were made by the M. W. J. T. Heard, W. Wyseman Marshall, Master of St. John's Lodge, Boston, the distinguished actor, and W. F. L. Raymond.

During the ceremonies, the following beautiful ode, written by W. Bro. J. K. Hall, was sung:

Great God! to-night within this hall,
We consecrate our lodge to thee;
And may thy blessings on them fall,
Who at our altar bend the knee;
May Wisdom from our East e'er flow,
And Strength sustain it in the West;
The South with radiant Beauty glow,
And animate each brother's breast.

O may our union here be blest,
While by the Plumb we walk upright,
Still mindful of that high behest,
To guide a brother's steps aright;
And though his actions by the square,
Imperfect prove, where none are true,
Let Charity his frailties spare,
But hold his virtues up to view.

The Bible always for our guide,
We ne'er shall err, or go astray;
If by its precepts we abide,
On us shall dawn that perfect day;
And when like him, whose name we bear,
Our task well finished here on earth,
May we with ABBOT glory share,
In that Grand Lodge of heavenly birth.

This lodge derives its name from P. G. M. John Abbot, who presided over the affairs of the order in Massachusetts, during the anti-masonic troubles.

Hosted by Google

TIDINGS FROM THE CRAFT.

PARTICULARS OF THE DECEASE OF THOMAS SMITH WEBB.

Bro. ROB MORRIS communicates the following:—"From a letter recently received from Bro. HENRY S. BAIRD, of Green Bay, Wisconsin, late Grand Master of that jurisdiction, I derive the following interesting facts relative to the death of THOMAS SMITH WEBB: 'You ask me to note down my reminiscences concerning the sickness, death and burial of WEBB. I most cheerfully comply with your request, the more readily, because, since that time, I have been led to consider him as an oracle in masonry, and to respect and cherish his memory and character as a man. In my recollections of his last illness, &c., I may perhaps err as to dates, and other minor incidents; but for the more essential points I can safely avouch, as the circumstance made a deep and lasting impression on my mind.

'In the month of May, 1819, I entered upon the study of my profession (Law), in the office of the Hon. REUBEN WOOD, late Governor of Ohio, in Cleveland, in that state. In July of the same year, a gentleman came to Cleveland, and stopped at the old Brick Tavern, then kept by N. H. MERWIN, on Superior street. On the morning of his arrival, he ordered a conveyance, intending, as I afterwards learned, to visit his daughter in some distant part of the state. The conveyance was brought to the door, and there remained for some time. After waiting for a considerable period, a servant was sent to the room occupied by the guest who had made the order, to inform him that the vehicle was in readiness. Upon entering, he found him lying on his bed in a fit. Medical aid was promptly secured, and every effort made to revive him, and restore consciousness and animation, but all in vain. I heard of the circumstance about ten or eleven o'clock the same morning, and went to his room, but he was on his bed speechless and senseless. In that condition he remained until about nine P.M., when he expired without manifesting any knowledge of the persons about him, or of passing events. I saw him as well before as after his death, and know that he died of apoplexy, of which disease he was doubtless suffering two or three hours before being discovered.

'Every attention was paid him by the landlord and citizens. The best medical aid was in attendance. I learned, about the time of his death, that he was Mr. THOMAS SMITH WEBB, of Boston, Mass.; and my impression now is, that I was informed at the time that he was on his way to visit a daughter who was at school in some town in Ohio.

'He was buried at Cleveland, and I think with masonic honors. I attended the burial, but was not at that period a mason, being, indeed, under age. Subsequently, his remains were disinterred and taken in charge of a friend to the East. Lengthy as the interval is, I well remember distinctly hearing the members of the masonic fraternity speak of Mr. WEBB as one of the brightest luminaries of masonry. Since that period, I have discovered that such was the case, and that masonry owes to him a deep and lasting debt of gratitude for his unceasing labors in the cause.'"

TRIBUTE OF RESPECT.—In January last, the Grand Lodge of Mississippi unanimously adopted a resolution declaratory of the "lively and filial gratitude" with which it learned of the continued health of Bro. EDWARD TURNER, and expressing the wish that he might be long spared "to his family and friends, as an instance of that ripe old age which wisdom honors and virtue adorns;" and that he might remember that "the Grand Lodge of the State of Mississippi hails him as a father, and respects him as a Master in Israel."

Bro. TURNER, who resides in Natchez, is now the only surviving member of the Masonic Convention which, in 1818, organized the Grand Lodge of Mississippi.

The word *Hesed*, translated Grace, Favor, Mercy, &c., and used in Cryptic Masonry, is found in S. MUNK's "Description of Palestine," p. 524. Paris. 1845.

GRAND CHAPTER OF MICHIGAN.— Officers elected in January: S. C. COFFINBERRY, *G. H. P.;* FRED. HALL, *D. G. H. P.;* F. FRENCH, *G. K.;* C. K. WILLIAMS, *G. S.;* WM. H. MCOMBER, *G. Treas.;* R. S. CHENEY, *G. Sec.;* D. C. JACOKES, *G. Ch.;* JOHN CLANCY, *G. C. H.;* T. C. BROWNELL, *G. K. A. C.;* S. BLANCHARD, *G. Lect.*

Hosted by Google

FRATRES MILITIÆ TEMPLI.—We are indebted to a friend for a copy of the "Statutes of the Christian and Military Order of the Fratres Militiæ Templi, or the Brother Soldiers of the Temple, as directed to be promulgated for the order of the Grand Conclave, held the 10th day of March, 1858. Printed by order of the Grand Conclave."

We have had some previous intimation of the possibility of an attempt to organize such an order, and we are compelled to say that we view its establishment with a great deal of regret. An examination of the statutes shows that the design is to institute an order of Knights Templar entirely unconnected with freemasonry. This must at once place this body and the Masonic Knights Templar in direct opposition; for it is impossible that both can exist with prosperity in the same country. Indeed, the admission of one body as legitimate is necessarily the exclusion of the other; and though for the present none but masons might enter into the new organization, eventually many persons not masons will be admitted, and an adverse and unpleasant feeling will exist between the two. The experiment of an unmasonic order of Templars was tried in Scotland a few years ago, and failed, and such will probably be the result here; but, in the mean time, we hope that our brethren will deeply ponder the evils that are contingent on any effort to oppose the existing order of Templars. If any change in the masonic character of the institution is to be made, it should come from that body of Templars which has the prestige of antiquity on its side. For the sake of peace, let there not be two sorts of templars in the Union.

DR. MITCHELL'S HISTORY OF FREEMASONRY.—We take great pleasure in announcing the near completion of this important masonic work. The author has devoted his whole attention for some months past to its progress through the press, and assures us that it will be ready for delivery to subscribers about the 20th inst.

THE MASONIC HARP.—We are indebted to the compiler, Bro. GEORGE W. CHASE, for a copy of a work just issued from the press of OLIVER DITSON & Company, at Boston, under the title of "The Masonic Harp: a collection of Masonic Odes, Hymns, Songs, &c., for the public and private ceremonies and festivals of the fraternity." This is quite an interesting and useful contribution to the music and poetry of the order, and contains a very judicious selection of pieces; some long known and appreciated, and others of a more recent date, but scarcely less popular with the craft: such, for instance, as the exquisite poem, "We meet upon the Level and we part upon the Square," which will be remembered by our readers as the very best production of ROB MORRIS, the acknowledged poet of the craft. Brother CHASE has contributed several hymns and odes of his own composition, which are of great merit and beauty.

GRAND LODGE OF IOWA.—The reprint of the proceedings, from its organization in 1844, (fifteen years since,) in two vols. of upwards of 500 pages each, will be ready for distribution in October. The first volume is now on our table.

Besides the proceedings, the first volume contains a brief history of the organization of the lodge, the proceedings of the Convention, and the Constitution and By-laws then adopted.

The second volume contains full statistical tables, the revised Constitution and By-Laws, a standard form of By-Laws for Lodges U. D.; the Laws of Masonic Trials; Installation Ceremonies for Grand Lodges; Catalogue of the Lodge Library, &c., &c.; with a full Index.

The volumes are embellished with portraits of the Grand Master, Grand Secretary, and all the Past Grand Masters—and are furnished at $5.

Address, THEO. S. PARVIN,
Muscatine, Iowa.

Orders received at this office.

A CORRESPONDENT at Washington, Ala., affirms: "Masonry is steadily marching forward in this country; in places, I fear, too rapidly. The rough corners are not always knocked off as they should be. Although I am but young, yet I have observed that there is a natural repugnance between a man constitutionally depraved and the sacred, pure and devotional principles of our order. So soon as a disposition is manifested, by those who know the right and wish to pursue it, to draw them within a constitutional limit, they become restive, and are unwilling to make or promise any change for the better. Such acquisitions are but misfortunes to the order, and if they possess much intellectual capacity, they work the downfall of the lodge." That is well said.

Hosted by Google

GRAND COMMANDERY OF NEW YORK.—The annual convocation of this Grand body was holden in the city of Rochester. Twenty-one Commanderies were represented, and a large amount of business, principally of a local character, was transacted. The following Sir Knights were elected officers for the year:

CHARLES G. JUDD, *G. C.;* FRANK CHAMBERLAIN, *D. G. C.;* WILLIAM H. DREW, *G. G.;* ZENAS C. PRIEST, *G. C. G.;* SALEM TOWN, *C. P.;* CARLTON DUTTON, *G. S. W.;* J. T. WILBUR, *G. J. W.;* JOHN S. PERRY, *G. T.;* ROBERT MACOY, *G. R.;* SAMUEL GRAVES, *G. St.B.;* GEO. WEBSTER, *G. Sd. B.;* WILLIAM F. HOLMES, *G. W.*

The next meeting of the Grand Commandery will be held at Utica, on the 4th Tuesday in September, 1859.

NEW JERSEY.—The Grand Chapter of this state held its annual meeting in Burlington, on the 8th of Sept. The Grand Chapter of Canada was recognized. The "Book of the Chapter," by A. G. MACKEY, M. D., was adopted as the text-book for the jurisdiction, and a large amount of local business was transacted. Officers elected: G. A. TATOR, *G. H. P.;* W. N. GOODWIN, *D. G. H. P.;* D. S. SINCLAIR, *G. K.;* THOS. J. CORSON, *G. S.;* W. H. JEFFRIES, *G. T.;* H. WOLVERTON, *G. Sec.;* E. H. CONNOR, *G. C. of H.;* J. B. BEVERLY, *G. P. Soj.;* E. J. HIGGINSON, *G.R.A.C.;* A. DRIVER, *G.G.*

GRAND CHAPTER OF CALIFORNIA met at Sacramento May 6, 1858. Grand officers elected for the year: THOS. H. CASWELL, *G. H. P.;* WHITING G. WEST, *D. G. H. P.;* J. A. JACKSON, *G. K.;* HENRY HARE HARTLEY, *G. S.;* GEO. I. N. MONNELL, *G. Sec.;* P. W. SHEPHERD, *G. T.;* Rev. MORRIS EVANS, *G. C.;* A. HOLLUB, *G. C. of H.;* A. D. PARK, *G. R. A. C.;* O. H. DIBBLE, *G. Lect.*

MASONIC CEREMONIES AT BINGHAMTON, N. Y.—The corner stone of the New York State Inebriate Asylum—the first institution in the world especially devoted to ameliorating the condition of the unfortunate victims of intemperance—was laid on the 24th of September, at Binghamton, Broome County, New York, amid the imposing ceremonies of the masonic order, the effusions of captivating eloquence and acknowledged talent, and in the presence of thousands of spectators.

ANCIENT AND ACCEPTED RITE.—An alliance and mutual recognition has at length been established between the Grand Orient of France and the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the United States and representatives appointed by each body. The Supreme Council sitting at Charleston, has appointed Brother F. BEUGNOT its representative, near the Grand Orient of France; and Prince MURAT has appointed Bro. A. G. MACKEY the representative of the Grand Orient near the Supreme Council.

WASHINGTON.—We are indebted to Brother HAYDEN, of Athens, Penn., for a copy of the proceedings of the Grand Lodge of Pennsylvania, on the occasion of the funeral of General Washington, 26th December, 1799. It is from the address of JONATHAN BAYARD SMITH, the Grand Master. In this document, the information was acquired, that the Grand Lodge of Pennsylvania had, in 1778, proposed Washington as the Grand Master of the United States —a proposition which led, as Bro. B. B. FRENCH very ingeniously supposes, to the historical error so often committed of conferring on him that illustrious title. Bro. HAYDEN has our thanks.

WE are informed of the completion, by our contributing brother, ROB MORRIS, of his "History of Freemasonry in Kentucky," and that it is ready for the press. It will make an octavo of some 600 pages. In addition to the matter suggested by the title, it will serve the purpose, to some extent, of an American *Bibliographia Masonica,* in giving the full titles of most of the books and addresses published in America from 1735 to 1840—a convenience greatly needed in this country.

PREPARATIONS are already making, in various sections of the United States, for the triennial convocations of the General Grand Royal Arch Chapter and the Grand Encampment of Knights Templar of the United States, to occur in September, 1859, at Chicago. There is promise of an interesting assemblage. Topics of no common interest will be brought forward for discussion, and the first talent of the institution will find ample field for display in the settlement of questions growing out of the relations between the Grand Chapters and Commanderies of the various states.

Hosted by Google

West India Masonic Correspondence.

To the Editor of the American Quarterly Review of Freemasonry:

Dear Sir and Brother:—As I know you feel a deep interest in whatever concerns the welfare of the craft, I take great pleasure in giving you an interesting account of the ceremony of consecrating our new Masonic Hall in Kingston. The Friendly Lodge, which is one of the oldest lodges in Kingston, has, for many years, held its meetings at Freemasons' Hall, which, being in a very dilapidated state, it was found necessary to make a suitable change. The new lodge-rooms are spacious, extending from north to south fully forty feet, and from east to west thirty-two feet. It is beautifully ornamented; the walls resembling granite, and the carved ceiling being covered with rich marble paper. The dais is, of course, on the eastern side of the room, the Oriental chair in the centre. The dais is ornamented with gold and rich drapery of scarlet. Suspended from the centre are three chandeliers, in bronze. The drapery and cushion on the pedestal in front of the W. Master's chair is of dark crimson damask velvet. Opposite is a full portrait of Sir Michael Benignus Clare, whose name is enrolled in the archives of masonry, he being one of the most distinguished members of the order in the island. The whole of the floor is beautifully painted, resembling tesselated marble, both aisles being elongated on either side in imitation of red and black marble in triangular form. The Friendly Lodge have humored the taste of their members, and provided for the enjoyment of their visitors a large and compact banqueting-room.

Between four and five o'clock p. m., the brethren of the various lodges of the city and adjacent towns assembled at Sussex Hall, in which most of the lodges held their meetings.

The following lodges were represented: Provincial Grand Lodge of Scotland, Sussex Lodge, Union and Concordia, Royal, Glenlyon, Friendly and St. Andrew Killwinny.

The procession moved off at the hour appointed, headed by the band of the Second W. I. Regiment, discoursing most eloquent music. On starting from Sussex Hall, the band played R. A. March, afterwards the Entered Apprentice March, followed by the Master Mason's. The building was crowded with gentlemen and lady visitors—the presence of the ladies, of course, lent enchantment to the scene. The "Lodge" being placed in the centre of the room, the members of the Provincial Grand Lodge of Scotland performed three circuits, the melodeon playing a solo. The W. P. Masters then advanced with the silver pitchers, containing corn, wine and oil. On the pedestal were placed the Bible, Square and Compasses, Charter, Book of Constitutions and By-Laws of the Friendly Lodge. The choir then chanted an anthem, and the R. W. Grand Master briefly addressed the brethren. The ceremony of consecration was opened with a solemn prayer. Another anthem being chanted, the Grand Master and officers performed the circuits. As the Grand Chaplain strews the wine, corn and oil respectively at each circuit, the Grand Master says:

"In the name of the Great Architect of the Universe, I declare this dedicated on 1st circuit to Freemasonry; 2d, to Virtue; 3d, to Universal Benevolence."

The following appropriate prayer was then offered up by the Grand Chaplain:

"Grant, O Lord, that this lodge, now duly consecrated, may flourish like the palm-tree—may extend the power of usefulness like the leaves of the cedars of Lebanon. Infuse the spirit of wisdom into the minds of those who may be invested with the government of this lodge, in those moral and useful duties which characterize the order, that the distinguished virtues of masons—*Brotherly Love, Relief* and *Truth*—may always prevail among the members of this lodge, and strengthen the bond of union of all lodges throughout the globe. And as, O Lord, we have now finished this work of consecration, so may we finish all our work here below, with thy blessing and approbation, and then leave this transitory abode for a heavenly temple above, where our earthly labors will be crowned with everlasting bliss in the expanded realms of a boundless eternity. Amen."

As the mail is about closing, I have not time in this letter to furnish you with any extracts from the several eloquent addresses which were given on the occasion; but I shall take an early opportunity of communicating with you again, and from time to time, inform you of the progress of freemasonry in our dear Island.

Yours sincerely,

Frater.

Kingston, Jamaica, July 31, 1858.

Hosted by Google

Br. Dr. Adams, whom our readers will recognize as one of our staff of contributors, has for several years been successful in the treatment of consumption and its kindred diseases, by the respiration of medicated vapors. Br. Adams's mode of applying inhaled remedies directly to the diseased parts, we deem to be the only *modus operandi* of curing these maladies, and the doctor's success proves its value.

We take pleasure in directing attention to Br. Adams's card in the advertising department.

The Sixth Science.—We have another batch of excellent Music, from the teeming press of Bro. Hall. Bro. Ch. Grobe, whose works, or operas, as they are musically termed, number ovor *one thousand*, has arranged brilliant and beautiful variations to twelve of the exquisite songs and ballads of Bro. W. V. Wallace. Almost every melody at all familiar has been arranged in some form of variation or fantasia by Bro. Grobe. His peculiar talent for making our quiet old home friends tumble up and down the musical ladder, is truly marvelous; shooting like rockets from the deep foundations in the bass, to the sky-notes in the treble, and gracefully rippling back again, like a succession of musical water-falls, till our vaulting, dancing, impetuous and sentimental old friend assumes his natural form, and comes back to us a little out of breath, but fresh and vigorous with his gymnastic exercises. All these variations and transformations are graceful, and appear to follow just in the succession they ought to, never tiring the ear with too much sentimentality or brilliancy, and always retaining the truthfulness of the melody. It is seldom that Bro. Grobe gets hold of such exquisite melodies as those he has selected from the songs of Bro. Wallace, and there is probably not a more interesting and useful selection of piano pieces than the twelve now before us:

No. 1, Absence—Melody, "I have waited for thy coming;" 2, Adieu—Melody, "One parting word, and then farewell;" 3, Dream of Music—Air, "Good night, and pleasant dreams;" 4, Les Bords de la Mer—Air, "Merrily, merrily over the sea;" 5, Love and Memory—Air, "Bring me my harp;" 6, Magic Spell—Air, "The mother's smile;" 7, Memories of the Past—Air, "The star of love;" 8, Moonbeams—Air, "Softly, ye night winds;" 9, Smile on—Air, "Katie Strang;" 10, 'Tis Sweet to Remember—Air, "There is darkness on the mountain;" 11, Token Flowers—Air, "Annie, dear, good bye;" 12, Warbling Woodland—Air, "Happy birdling of the forest."

The price of each piece is 50 cents, or the complete set $5; and will be sent to any part of the United States, post paid.

Br. Wm. Vincent Wallace has also issued a Fantasié, or *Impromptu du Concert*, on the familiar old melody of "Robin Adair."

A new nocturnal "Summer's Night Caress," a dreamy melody, to which the pulse of the heart keeps time.—"The Mountaineer's Welcome," a vigorous and charming little German melody, beautifully arranged as a lesson: it is so natural, that you involuntarily find yourself humming it, and at once adopt it as a familiar friend.—"Thou wilt Come Back to Me" is another little gem of a ballad.—"Hope in Sorrow," a grand scena, and "Sunbeams," a vocal rondo, are works of higher rank. There is nothing in the English language that excels them, as brilliant, effective, and really grand pieces: they are such cavatinas as you would expect to find in the grand operas of Bellini and Rossini, and, if placed in some such position, their success would be unbounded.

Brother J. R. Thomas, whose sweet ballads "Some One to Love" and "Bonny Eloise" are universal, has lately put forth "Those Bright Blue Eyes," "False Hearted," "Oh! Do not Quite Forget," and "Far O'er the Deep Blue Sea,"—all very beautiful songs, and worthy a place on every piano; but the most popular of his new songs is "The Banks of the Genesee," which bids fair to successfully rival the "Bonny Eloise."

Mr. F. H. Brown has written a very pretty song, "Oh, Why Delay the Happy Hour?" and one of his Schottisches, called "The Floating Breeze." Mr. Brown's dance music is irresistible.

A new set of elementary lessons closes our budget: it is called "Ecole Primiere—25 Easy and Progressive Lessons, by Duvernoy." They are intended for young beginners, and are instructive, interesting and melodious.

Wm. Hall & Son, New York, the oldest established music publishers and piano forte house in the United States, issue the above, and our brothers will find every article of musical goods on the best terms at their establishment.

Hosted by Google

AMERICAN

QUARTERLY REVIEW

OF

Freemasonry and its Kindred Sciences.

VOL. II.] JANUARY, A. L. 5859. [No. 3.

THE LECTURES OF FREEMASONRY.

An Historical Sketch.

BY ALBERT G. MACKEY, M. D.

To each of the degrees of Symbolic Masonry a catechetical instruction is appended, in which the ceremonies, traditions, and other esoteric instructions of the degree are contained. A knowledge of these lectures, which must, of course, be communicated by oral teaching, constitutes a very important part of a masonic education; and until the great progress made within the present century, in masonic literature, many "bright masons," as they are technically styled, could claim no other foundation, than such a knowledge, for their high masonic reputation. But some share of learning more difficult to attain, and more sublime in its character than anything to be found in these oral catechisms, is now considered necessary to form a masonic scholar. Still, as the best commentary on the ritual observances is to be found in the lectures, and as they also furnish a large portion of that secret mode of recognition, or that universal language which has always been the boast of the Institution, not only is a knowledge of them necessary to every practical freemason, but a history of the changes which they have, from time to time, undergone, will, I doubt not, form an acceptable contribution to the literature of the Order.

Comparatively speaking (comparatively in respect to the age of the Masonic Institution,) the system of lodge lectures is undoubtedly a modern invention. That is to say, we can find no traces of any

Hosted by Google

form of lectures by question and answer, containing instructions in the science of Masonry, before the "revival," as it is commonly called, which took place in the year 1717. Examinations, however, of a technical nature, intended to test the claims of the person examined to the privileges of the Order, appear to have existed at an early period.* Dr. Oliver is in possession of what purports to be a formula, which he supposes to have been used during the Grand Mastership of Archbishop Chichely, in the reign of Henry VI., and from which he makes the following extracts:†

Q. Peace be here?
A. I hope there is.
Q. What o'clock is it?
A. It is going to six, or going to twelve.
Q. Are you very busy?
A. No.
Q. Will you give or take?
A. Both; or which you please.
Q. How go squares?
A. Straight.
Q. Are you rich or poor?
A. Neither.
Q. Change me that?
A. I will.
Q. In the name of the King and the Holy Church are you a mason?
A. I am so taken to be.
Q. What is a mason?
A. A man begot by a man, born of a woman, brother to a king.
Q. What is a fellow?
A. A companion of a prince, &c., &c.

There are other questions and answers of a similar nature, conveying no instruction, and intended apparently to be used only as tests. Dr. Oliver attributes, it will be seen, the date of these questions to the beginning of the fifteenth century, but I doubt the correctness of this assumption. They have no internal evidence in style of having been the invention of so early a period of the English tongue; and if not forgeries (of which I cannot speak with certainty, as I know nothing more of them than what is derived from the brief notice of Oliver,) they are most probably the invention of some ma-

* These tests were used until, at least, the middle of the eighteenth century, but were perpetually changing, so that the tests of one generation of masons constituted no tests for the succeeding one. Oliver very properly describes them as being "something like the conundrums of the present day—difficult of comprehension—admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysteries and symbols of the Institution." (*On the Masonic Tests of the eighteenth century. Golden Remains*, vol. iv. p. 16.) These tests were sometimes, at first, distinct from the lectures, and sometimes, at a later period, incorporated with them. As a specimen, we may record the answer to the question, "How blows the wind?" which was, "Due east and west."

† Revelations of a Square, p. 11. *Note.*

Hosted by Google

sonic teacher in the beginning of the eighteenth century, or perhaps the end of the seventeenth.

It is established as an historical fact, that the Fraternity were without any system of lectures, at all approaching in form or character to those now in use, until after the revival of Masonry in the year 1717.* Previous to this period, brief extemporaneous addresses and charges were used by the Masters of lodges, which, of course, varied in excellence with the varied attainments and talents of the presiding officer. We know, however, that a series of charges were in use about the middle and end of the seventeenth century, which were ordered "to be read at the making of a freemason." These "Charges and Covenants," as they were called, contained no instructions on the symbolism and ceremonies of the Order, but were confined to an explanation of the duties of masons to each other. They were altogether esoteric in their character, and have accordingly been repeatedly printed in the authorized publications of the Fraternity.†

Dr. Oliver, who has had ampler opportunities than any other masonic writer of investigating this subject, says that the earliest authorized lectures with which he has met, were those of 1720.‡ They were arranged by Drs. Anderson and Desaguliers, perhaps, at the same time that they were compiling the Charges and Regulations from the Ancient Constitutions. They were written in a catechetical form, which form has ever since been retained in all subsequent masonic lectures. Oliver says that "the questions and answers are short and comprehensive, and contain a brief digest of the general principles of the craft, as it was understood at that period." The "digest" must, indeed, have been brief, since the lecture of the third degree, or what was called "the Master's Part," contained only thirty-one questions, many of which are simply tests of recognition. Dr. Oliver says, the number of questions were only seven; but I have very carefully collated what purports to be a copy of them, and can only explain his statement by the probable supposition, that he refers to the seven tests which conclude the lecture. There are, however, twenty-four other questions that precede these.

A comparison of these, the primitive lectures, as they may be called, with those in use in America at the present day, demonstrate that a great many changes have taken place; there are not only omissions of some things, and additions of others, but sometimes the explanations of the same points are entirely different in the two systems. Thus the Andersonian lectures describe the "furniture" of a lodge as be-

* The evidence, it is true, is altogether negative. No traces of any such lectures have ever been discovered. But "de non apparentibus et de non existentibus eadem est ratio" is an admitted axiom of philosophy.

† See, for instance, PRESTON'S Illustrations. Oliver's ed., p. 72.

‡ Symbol of Glory, p. 17.

Hosted by Google

ing the "Mosaic pavement, blazing star and indented tassel," emblems which are now more properly, I think, designated as "ornaments." But the present furniture of a lodge is also added to the pavement, star and tassel, under the name of "other furniture." The "greater lights" of Masonry are entirely omitted, or if we are to suppose them to be meant by the expression "fixed lights," then these are referred, differently from our system, to the three windows of the lodge.*

In the first degree I notice, among others, the following points in the Andersonian lectures, which are omitted in the American system: the place and duty of the Senior and Junior Entered Apprentices, the punishment of cowans, the bone bone-box, and all that refers to it; the clothing of the Master, the age of an Apprentice, the uses of the day and night, and the direction of the wind. These latter, however, are, strictly speaking, what the masons of that time denominated "tests." In the same degree, the following, besides many other important points in the present system, are altogether omitted in the old lectures of Anderson: the place where masons anciently met, the theological ladder, and the lines parallel. Important changes have been made in several particulars, as, for instance, in the "points of entrance," the ancient lecture giving an entirely different interpretation of the expression, and designating what are now called "points of entrance" by the term "principal signs;" the distinctions between Operative and Speculative Masonry, which are now referred to the second degree, are there given in the first; and the dedication of the Bible, compass and square, are differently explained.

In the second degree, the variations of the old from the modern lecture, are still greater. The lecture is, in the first place, very brief, and much instruction deemed important at the present day was then altogether omitted. There is no reference to the distinctions between Operative and Speculative Masonry, (but, as I have already observed, this topic is adverted to in the former lecture;) the approaches to the middle chamber are very differently arranged; and not a single word is said of the fords of the river Jordan. It must be confessed, that the ancient lecture of the Fellow Craft is immeasurably inferior to that contained in the modern system, and especially in that of Webb.

The Andersonian lecture of the third degree is brief, and therefore imperfect. The legend is, of course, referred to, and its explanation occupies nearly the whole of the lecture; but the details are meagre, and many important facts are omitted, while there are in other points striking differences between the ancient and the present system.

But, after all, there is a general feature of similarity—a substratum of identity—pervading the two systems of lectures—the ancient

* These windows are always delineated in the early Tracing-boards.

Hosted by Google

and the modern—which shows that the one derives its parentage from the other. In fact, some of the answers given in the year 1730, are word for word the same as those used in America in the present year, 1859.

Yet it was not long before the developments of masonic science, and the increasing intelligence of its disciples, made it necessary to prepare an improved system. The lectures of Anderson and Desaguliers were the production of the infantile age of lecture-making. They were imperfect and unsatisfactory; and it was determined that a new course should be arranged. Accordingly, in 1732, Martin Clare, A. M., was commissioned by the Grand Lodge to prepare a system of lectures, which should be "adapted to the existing state of the Order, without infringing on the ancient landmarks."*

Martin Clare, to whom this important trust was confided, appears to have been a man of learning, or at least of literary habits, as he is recorded as a Master of Arts, and a Fellow of the Royal Society. He is first mentioned in masonic history as one of the Grand Stewards, in 1735.† In the same year, he was appointed Junior Grand Warden, and delivered an address before the quarterly communication of the Grand Lodge.‡ In 1741 he received from the Earl of Morton the appointment of Deputy Grand Master.§ Oliver says, that his version of the lectures was so judiciously drawn up, that its practice was enjoined on all the lodges.||

The Clare lectures were, of course, (for that was the object of their compilation) an amplification and improvement of those of Anderson. In them the symbol of the point within a circle was, for the first time, mentioned; and the numbers *Three*, *Five* and *Seven*¶ were introduced, and referred to the Christian Trinity, the human senses and the institution of the Sabbath. Subsequently, but at what period we are not informed, these references were changed to the three divisions of the Temple, the five most sacred treasures of the Sanctum Sanctorum, and the seven years occupied in the construction of the Temple.** Dr. Oliver says, that this change was made by the Jewish masons. I doubt it; for the Jewish masons were never in sufficient preponderance in the Order in England, to effect so important an alteration. It was made, I rather apprehend, by those sensible brethren who were unwilling to see the cosmopolitan character of the

* Symbol of Glory, p. 18.

† ANDERSON'S Constitutions, edit. 1769, p. 229.

‡ "An address made to the body of Free and Accepted Masons, assembled at a Quarterly Communication, holden near the Temple Bar, December 11, 1735."

§ ANDERSON'S Constitutions, edit. 1769, p. 345.

|| Revelations of a Square, p. 43.

¶ ANDERSON, in speaking of the *winding-stairs*, referred only to the number *seven*, and derived the symbolism from the fact, that "seven or more make a just and perfect lodge."

** This alone will give the American mason an adequate idea of the great changes which have taken place in the lectures.

Hosted by Google

Institution impaired by any sectarian references in religion. But it must be confessed that, from the time of these lectures to the last arranged by Dr. Hemming, there has always been in the Grand Lodge of England a disposition to Christianize Masonry. The system completed by Anderson was comparatively free from this defect: and we will find in the lectures in use in 1730, very few allusions that can be tortured into a religious meaning beyond the universal religion recognized in the Charges of 1722. Anderson, in speaking of the *winding-stairs*, had mentioned, as I have already said, only the number *seven*, which he explained by referring to the fact, that "seven or more made a just and perfect lodge." As to the point within the circle, now one of the most important symbols, he had only alluded to it, almost parenthetically, when, in describing the *Point, Line, Superfices* and *Solid* as the "four principles of Masonry," he explains the point as being "the centre round which the Master cannot err." It will be readily seen how, since his day, this slight idea has been amplified by modern lecture-makers, beginning with Martin Clare, and ending with Thomas Smith Webb.

But lecture-making seems to have been a popular fancy at that early period of what may be called the masonic *renaissance*. The Clare lectures did not very long occupy their authoritative position in the Order. Though longer and more elevated than those of Anderson, they were, in the course of a few years, found to be neither long enough, nor sufficiently elevated for the increasing demands of masonic progress.

Accordingly, some time about the year 1770, (I am unable precisely to fix the date,) the Grand Lodge of England authorized Thos. Dunckerley, Esq., to prepare a new course of lectures, which were to take the place of those of Martin Clare.

Dunckerley was a brother of much distinction in those days. Preston calls him "that truly masonic luminary,"* and Oliver says that he was the oracle of the Grand Lodge, and the accredited interpreter of its Constitutions."† He held the position of a Provincial Grand Master, and, for his eminent services to the craft, had been honored by the Grand Lodge with the titular rank of a Past Senior Grand Warden.‡

---

* Illustrations, Oliver's edit. p. 229. † Revelations of a Square, p. 90.

‡ There was something romantic about the life of Dunckerley. Being originally poor, he commenced the career of life by entering the navy as a common sailor, and never attained any higher rank than that of a petty warrant officer. A short time before the demise of George II., a lady, who was privy to the fact, disclosed the secret that Dunckerley was the natural son of that monarch. The evidence of this statement appears to have been satisfactory; for he was acknowledged by George III., who gave him a pension of 800 pounds, with apartments in Hampton Court, and permitted him to assume the royal arms, with the heraldic distinction of a bar sinister, to denote his bastardy. Although his education had, in consequence of his early poverty, been irregular, he possessed the germ of high talent, and successfully cultivated his intellectual powers. He died in 1795. He left behind him a son, who was unlike his father, and from habits of low dissipation, fell into disgrace and poverty, and at length the "grandson of a king died in a cellar in St. Giles."—See *London Freemason's Quarterly Review*, 1842.

Hosted by Google

Dunckerley's lectures are said to have been a very considerable amplification of those of Clare. To him is ascribed the adoption of the "lines parallel," as symbolic of the two Saints John;* and he also introduced the theological ladder, with its three principal rounds—a beautiful and instructive symbol that has been retained to the present day.†

But by far the most important change made by Dunckerley was in respect to the Master's word. It is known that, in the pursuit of his masonic studies, he at one time frequented the Ancient or Athol lodges, whose greatest point of difference from the Moderns was, that they had dissevered the third degree, and established a portion of it as their fourth, or Royal Arch. Dunckerley was pleased with this arrangement, and in imitation of it, reconstructed Dermott's Royal Arch, and introduced it into the legal Grand Lodge.‡ This, of course, led to the necessity of transferring the word formerly used in the third to the fourth degree, and confining the former to the substitute. This was, undoubtedly, an innovation, and was at first received with disapprobation by many brethren; but in time they became reconciled to the change, which, perhaps, no one with less influence than Dunckerley could have ventured to propose.

But even Dunckerley, with all the influence of his talents and his virtues, and his social position, was at length forced to succumb, at the approach of greater lights in Masonry. At the very time that Dunckerley was establishing his course of lectures in the London and adjacent lodges, William Hutchinson, as the Master of Barnard Castle Lodge, in the county of Durham, in the North of England, was preparing and using a system of his own, which, on account of its excellence, was readily adopted by many lodges in his vicinity. What was the precise form of the Hutchinsonian lectures I am unable to say, as no ritual of his is perhaps existing; but their general spirit may well be conjectured, from the admirable treatise which he published in 1775, and which was the most, if not the first, scientific work on Masonry that, up to that period, had appeared in England.§ From the contents of this book, we may collect the ideas which were

* There is a legend concerning St. John the Baptist and St. John the Evangelist, which certainly was not referred to in the previous lectures. But as early as 1525, we find St. John the Baptist spoken of as a patron of Masonry, and from the time of the revival in 1717, and before, the festivals of both saints were celebrated by the Craft. Dunckerley only incorporated them into a visible symbol. The actual symbolism of the two days was always a part of Freemasonry.

† But imperfectly explained. Webb, it is true, referred to its "three *principal* rounds," leaving room, by implication, for the addition of others. But Cross, who was wholly unacquainted with ancient symbolism, *drew a picture*, (for which, by-the-bye, he takes great credit,) in which he absolutely made the rounds three in number, and no more, thus fixing an incorrect theory on the masonic mind. The masonic ladder, like its prototype in all the Mysteries, consists of *seven* rounds.

‡ So says Oliver. Rev. of a Sq., p. 91.

§ "The Spirit of Masonry, in Moral and Elucidatory Lectures." By William Hutchinson, F. A. S. Wilkes & Goldsmith. London, 1775. Hutchinson was a man of "extensive literary acquirements, cultivated mind and suavity of manners." He died in 1814.

Hosted by Google

entertained by the author, on the subject of the Institution, and which we have every reason to believe, that he incorporated into the lectures with which he instructed the lodge over which he presided. The treatise on the "Spirit of Masonry," we may therefore suppose to be a commentary on his lectures. If so, they introduced, for the first time, a scientific element into the masonic lectures—an element unknown to those compiled by Anderson, and Clare and Dunckerley. Above all, we are indebted to Hutchinson for restoring the ancient symbolism of the third degree, and for showing that, in all past times, its legend was but typical of a resurrection from the grave—a thought that does not seem to have attracted the early lecturers, although always existing in the masonic system.*

Eminently philosophical must have been the lectures of Hutchinson, and far superior to the meager details with which the Craft had been previously content. Their influence is, undoubtedly, still felt in the Institution; if not in its catechetical lectures, at all events, in the general notions of symbolism which are now entertained by the Craft.

But while Hutchinson was laboring in the North of England, another light, of almost equal splendor, appeared in the South; and a system of lectures was prepared by William Preston, which soon superseded all those that had previously been in use. It is supposed that Hutchinson and Preston, at length united in this undertaking, and that the Prestonian lectures, which were afterwards universally adopted, were the result of the combined labors of the two. If such was the case, and Oliver suggests it, though I know not on what authority, it will rationally account for the fact, that the lectures of Hutchinson no longer exist. They were merged into those of Preston.

The Prestonian lectures, which were arranged by that distinguished writer in the last quarter of the last century, continued to be used authoritatively in England, until the union of the two Grand Lodges in 1813, nor are they yet entirely abandoned in that country. Though not generally accessible to the Craft, they have, it is said, been preserved in their integrity, and the "Prestonian lectures" are annually delivered in London, although now more as a matter of curiosity than of instruction, by a competent brother, who is appointed for that purpose by the Grand Master of England.

Preston divided the lecture on the first degree into six sections, the second into four, and the third into twelve. But of the twelve sections of the third lecture, seven only strictly appertain to the Master's degree, the remaining five referring to the ceremonies of

* Even Webb, twenty-five years after Hutchinson's book appeared, could only find in the legend of the third degree "an instance of virtue, fortitude and integrity, seldom equaled and never excelled, in the history of man." And to teach this lesson only, was the Institution preserved for centuries. Alas! for such lectures.

Hosted by Google

the Order, which, in the American system, are contained in the Past Master's lecture. Preston has recapitulated the subjects of these several lectures in his "Illustrations of Masonry;" and if the book were not now so readily accessible, it would be worth while to copy his remarks. It is sufficient however to say, that he has presented us with a philosophical system of Masonry, which, coming immediately after the unscientific and scanty details which, up to his time, had been the subjects of lodge instructions, must have been like the bursting forth of a sun from the midst of midnight darkness. There was no twilight or dawn to warn the unexpectant Fraternity of the light that was about to shine upon them. But at once—without preparation—without any gradual progress or growth from almost nothing to superfluity—the Prestonian Lectures were given to the Order in all their fullness of illustration, and richness of symbolism and science, as a substitute for the plain and almost unmeaning systems that had previously prevailed. Byron, I think it was, who said that he awoke one morning and found himself famous. Personifying Freemasonry, she might too have said, on the day that Preston propounded his system, that she had been awakened from the sleep of half a century to find herself a Science. Not that Freemasonry had not always been a science, but that for all that time and longer, her science had been dormant—had been in abeyance. From 1717 the craft had been engaged in something less profitable, but more congenial than the cultivation of masonic science. The pleasant suppers, the modicums of punch, the harmony of song, the miserable puns,* which would have provoked the ire of Johnson beyond anything that Boswell has recorded, left no time for enquiry into abstruser matters. The revelations of Dr. Oliver's Square furnish us abundant positive evidence of the low state of masonic literature in those days; and if we need negative proof, we will find it in the entire absence of any readable book on Scientific Masonry, until the appearance of Hutchinson and Preston's works. Preston's Lectures were, therefore, undoubtedly, the inauguration of a new era in the esoteric system of Freemasonry.

These lectures continued for nearly half a century to be the authoritative text of the Order in England. But in 1813 the two Grand Lodges—the "Moderns" and the "Ancients," as they were called, after years of antagonism, were happily united, and then, as the first exercise of this newly combined authority, it was determined "to revise" the system of lectures.

This duty was entrusted to the Rev. Dr. Hemming, the Senior Grand Warden, and the result was the Union, or Hemming Lectures, which are now the authoritative standard of English Masonry. In

* OLIVER'S Revelations of a Square tells us a tale which reflects credit on the hearts, and any thing but credit on the heads of the masons of those early times. The sociality and congeniality, the eating and drinking, were quite respectable, but the puns were execrable.

Hosted by Google

these lectures, many alterations of the Prestonian system were made, and some of the most cherished symbols of the Fraternity were abandoned, as for instance, the *twelve grand points, the initiation of the free born,* and *the lines parallel.* Preston's lectures were rejected in consequence, it is said, of their Christian references; and Dr. Hemming, in attempting to avoid this error, fell into a greater one, of omitting in his new course some of the important ritualistic landmarks of the Order. Hence it is, that many lodges still prefer the Prestonian to to the Hemming lectures, and that the Grand Master still appoints annually a skillful brother to deliver the Prestonian lecture,* although the lodges no longer work under its directions.

I have thus rapidly run through the history of the changes in the lectures in England from 1717 to 1813. But all this time there was an under current working with silent influence, of which it is necessary to take some notice. In 1739 a schism occurred in England, and the Grand Lodge of Ancient York Masons was established in opposition to the old Grand Lodge. The latter was reproachfully denominated the "Moderns," while the former assumed the name of the "Ancients." The assumption made by the latter body, (whether correctly or not, this is not the place to enquire,) was, that the Moderns had lost, changed or never knew the true work, especially in the third degree.† Of course, under this conviction, the "Ancients" were compelled, for the sake of consistency at least, to arrange a set of lectures peculiar to themselves. Of the history of lecture-making in the schismatic body we have no particulars, as the records of that body were not published as were those of the Moderns by Preston, Smith, Anderson and his successors. But we know that Laurence Dermott was the Coryphæus of that band of schismatics, and to him, as a man of talents and masonic intelligence—a man, too, of great zeal and energy, (for, say what we will of him, we cannot deny him that praise,‡) it is almost certain that the task of preparing the Ancient lectures must have been entrusted. So, then, while the

* How this is done, we may learn from the following extract from the London Freemason's Magazine, April, 1857, p. 790: "Grand Stewards' Lodge. Between forty and fifty brethren assembled in the Temple on Wednesday, April 21, to hear the Prestonian lecture delivered by the W. M. Bro. Johnstone. The lecture was divided into two parts of about thirty-five minutes each. The lecturer read far too much and spoke too little, feeling himself constrained by having to adhere as closely as possible to Brother Preston's words."

† DERMOTT explicitly makes this statement, in his Ahiman Rezon, (p. xxxv.) He says that the modern masons resolved to form a lodge in 1717, (for he thus contemptuously alludes to the organization of the Grand Lodge of England in that year,) that they might "recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new."

‡ We are accustomed to hear a great deal of unnecessary abuse of Dermott and the Ancient masons; and yet it is singular that in all the unions which have been consummated between the parties in England and America, the two most important distinctions of the Ancients—the substitute word and the disseverance of the Royal Arch from the Master's degree—have always been adopted by the Moderns. In the compromise, the Ancients appear to have gained everything and the Moderns nothing. The history of these two bodies is yet to be written by an impartial pen.

Hosted by Google

"Moderns" were practising the systems of Anderson, and Clare, and Dunckerley, the "Ancients" were contenting themselves with that of Dermott, and did so content themselves, as we have every reason to believe, until the union in 1813, when, perhaps, we are truly to look for the origin of the Hemming lectures, in the fact that they were a compromise between the two systems of the Ancients and the Moderns.

But there is something more that "hangs" upon this history, which it is important for us to know. We have already seen that Dunckerley visited the Ancient lodges, and that he derived from them the idea of dissevering the Royal Arch from the Master's degree—an innovation which he successfully introduced into the Modern Grand Lodge. Now, to enable him to do this, it was necessary that he should incorporate something of the ancient lectures into his own. We know this only from logical deduction—our proof is *ex necessitate rei*—he could not have done otherwise. Adopting Dermott's Royal Arch, he must have adopted Dermott's illustrations of it, if not in exact words, at least, substantially and in spirit. Here was the first influence exerted on the lectures of the Modern Grand Lodge, by the system of the Ancients.

But, again, we know that Preston was initiated in a Dermott or Ancient Lodge,* and was afterwards induced to withdraw from that body, and unite with the Moderns. But we have every reason to suppose that the influences of his early masonic education were not altogether forgotten, and that, like a wise man as he was, in arranging his new system, he "borrowed sweets from every flower," and incorporated the best parts of the Ancient system, so far as he legally could, into his own. Here, then, was a second instance of influence exerted by the one society upon the other, all of which must have rendered the compromise, in 1813, a matter of still easier accomplishment.†

This episode in the history of the lectures of the regular system was necessary, to enable us to lay a conjectural foundation for the same history in America. I say a "conjectural foundation;" for in the treatment of an esoteric subject like this, where the greatest

* Such is the statement made with great circumstantiality, by Jones, in his biography of Preston. The lodge in which this distinguished mason was initiated, was held at the White Hart, in the Strand, and was working under a dispensation from the Ancient Grand Lodge, which was afterwards exchanged for a warrant of constitution. Subsequently, Preston, with some other members, joined a lodge meeting at the Talbot Inn, in the Strand, under the regular English Constitution, when, through his persuasion, the whole lodge went over to the regular body, and was constituted by the name of the Caledonian Lodge.

† At the union of the Ancients and Moderns in South Carolina, in 1817, it was mutually reported by the visiting committees of the two Grand Lodges, "that from the reciprocal examinations by the several committees already had in Grand Lodge, it doth appear that *there exists no difference* in the mode of entering, passing and raising, instructing, obligating and clothing brothers in the respective Grand Lodges." This we know to have been an exaggeration attributable to the anxiety for peace; but with all allowance for that exaggeration, we must conclude from such a report, that the affinities between the two bodies were growing closer.

Hosted by Google

pains have necessarily been taken to preserve secrecy, and where there are no books of authority, and few manuscripts to reward our researches, it is absolutely necessary that much must be left to conjecture. But this conjecture must be within the bounds of analogical reason. When we conjecture a fact, and assign a reason for the conjecture, we are to be governed by the rules of circumstantial evidence. The reason we assign must not only account in every way for the fact, but it must be the only reason that will.

We are unable to say definitely what lectures were generally used in the United States during the last century, but we have every reason for believing that the full Prestonian lecture was not adopted. In fact, a number of the lodges in America derived their charters from the Athol Grand Lodge, or from Grand Lodges in correspondence and union with it.* Dermott's Ahiman Rezon was a more popular work among the American masons than Anderson's Constitutions.† The Royal Arch was dissevered from the Master, and given as a distinct degree.‡ And, hence, we may well suppose that the Dermott lectures were more in use than the Prestonian. This is, however, mere conjecture; for manuscripts anterior to 1800 are rare—perhaps do not exist—and we have no Pritchards, or Finches or Browns, to give us an inkling of the lodge-work in those days. Neither had we any lecture-makers among us; and whatever was first received was retained without other change than that which might have resulted from the infirmity of memory in Masters and lecturers.

But in the last decennium of the eighteenth century, a lecture-maker did arise among the American Masons; and to Thomas Smith Webb we are indebted for our present system of lodge lectures.

Webb was a man of some talent—not equal, it is true, to Hutchinson or Preston—but one who had paid more attention to Masonry, and knew more about it than any man of his times in this country. It is said, upon what authority I know not, but I think the fact is credible, that he visited England, and obtained instructions from Preston himself. At the same time, such a man would not have undertaken such a voyage without making himself acquainted with the other systems prevailing in England, and his subsequent course shows that he extended his investigations to the continental science of Masonry as developed in the "hauts grades." On his return home, he availed himself of all these varied advantages to compile

* For instance, there were Provincial Grand Lodges of the Ancients in Massachusetts, New York, Pennsylvania, Delaware, North and South Carolina, and Ancient lodges in every State of the old Thirteen.

† Thus we have Smith's Ahiman Rezon, for Pennsylvania; Dalcho's for South Carolina, (the first edition); the Ahiman Rezon and Masonic Ritual, for North Carolina; Cole's Freemason's Library, for Maryland, and several others, all of which adopted Dermott as authority.

‡ This was universally the custom; and the degree was given under the authority of the Master's warrant.

Hosted by Google

and arrange that system, not only of lectures, but of degrees, which has ever since been practised in this country.

The lectures of Webb contained much that was almost a verbal copy of parts of Preston; but the whole system was briefer, and the paragraphs were framed with an evident view to facility in committing them to memory. It is an Herculean task to acquire the whole system of Prestonian lectures,* while that of Webb may be mastered in a comparatively short time, and by much inferior intellects. There have in consequence, in former years, been many "bright masons" and "skillful lecturers," whose brightness and skill consisted only in the easy repetition from memory of the set form of phrases established by Webb, and who were otherwise ignorant of all the science, the philosophy and the history of Masonry. But in later years, a perfect verbal knowledge of the lectures has not been esteemed so highly in this country as in England, and our most erudite masons have devoted themselves to the study of those illustrations, and that symbolism of the Order which lie outside of the lectures. Book Masonry—that is, the study of the principles of the institution as any other science is studied, by means of the various treatises which have been written on these subjects—has been, from year to year, getting more popular with us; and the American masonic public is becoming emphatically a reading people.

This is not in any way to be regretted. Nay, it is something upon which we may congratulate ourselves, that a library is becoming as indispensable to a masonic student as a tool-chest to a mechanic. But at the same time it is desirable that the lectures, too, which contain, or ought to contain, the elements of the science, should be made the subject of special study. And it is, above all, to be wished, that our lectures were more scientific—that Webb had made them a little more Prestonian in their character, and that they contained something elevated enough to entice and gratify intellectual masons.

The lecture on the third degree is, it is true, less objectionable on this ground than the others. It is eminently Hutchinsonian in its character, and contains the bud from which, by a little cultivation, we might bring forth a gorgeous blossom of symbolism. Hence, the third degree has always been the favorite of American masons. But the lectures of the first and second degrees, the latter particularly, are meager and unsatisfactory. The explanations, for instance, of the form and extent of the lodge, of its covering, of the theological ladder, and especially of the point within the circle, will disappoint any intellectual student, who is seeking, in a symbolical science, for

* The editor of the London Freemason's Magazine gives some light on the subject of the extent of these lectures, when he says: "Bro. Preston's lectures, if we are rightly informed, would take even an accomplished lecturer seven or eight hours to deliver."—*May*, 1857, p. 919.

Hosted by Google

some rational explanation of its symbols, that promises to be worthy of his investigations.*

To exceed, for a moment, the bounds to which this essay should be limited, and pass out of the range of the lodge lectures, strictly so called, I may say *en passant*, that Webb's lecture of the Royal Arch is a miserable apology for what a lecture should be. In fact, the Royal Arch degree as a complement and consummation of the Master's, was at that time in its infancy, and we are constrained to believe that Webb knew little or nothing about its true meaning.† The Royal Arch lecture in this country is yet to be arranged.

And, now, what deductions are we to derive from this history of the origin and progress of the Masonic Lectures? Two, at least, of an important nature, present themselves to our notice.

In the first place, we learn from all that has been here written that the lectures constitute in themselves, as lectures simply, no landmark of the Order. Let me be fully understood. The symbols which the lectures illustrate, and the ritual which they detail, are, to a certain extent, landmarks. Take, for instance, that very important symbol, the point within a circle. Now, this has ever been a landmark of Masonry. It has been intimately connected with it from the earliest period, and indeed was a landmark in all the old fraternities which preserved the masonic system in spirit, though not in name, in ancient times. It can never be stricken out from the symbolism of the Order. It was, it is true, for a time, lost sight of in the early part of the eighteenth century, but it was afterwards restored. Still, the explanation of it that is given in the modern lectures, as practised at this day, is not only no landmark, but worse than this, it is an incorrect explanation, and a puerile one, founded on ignorance of the true meaning of masonic symbolism. But to discuss this point would lead us beyond the limits of the present article.

In 1853 the Grand Lodge of Louisiana adopted a resolution in these words: "That we consider what is commonly called the masonic ritual to be useful, but not essential, and altogether more an

* This is not the place to enter into an explanation of these points. But it may be observed, as a brief hint, how the present lectures might be improved, that all the symbols mentioned in the text, refer to that peculiar symbol of the world, of which the lodge is a type, and of the sun as the center of the universe, and which would carry us back to that ancient system of sun-worship which was the parent of all subsequent tenets, and from which, as pervading all the old secret systems, Masonry sprang forth as a reformation, working by its own efforts out of all this, the true idea of the G. A. O. T. U. The emblems of the first degree would supply a thorough exemplification of the religious growth of Freemasonry. But as we now have them, there is not one scanty allusion to this important and interesting subject. The scholar sits down to the study of the lectures with a magnificent promise of noble results, and behold! *nascitur ridiculus mus.*

† In confirmation of this startling proposition as it may appear to some, it may be remarked, that in the whole of his lecture, from beginning to end, Webb does not once refer to the Tetragrammaton, its ancient history, or its symbolic signification. He only recognizes in the lecture "that prosperity and happiness are ever the ultimate consequences of virtue and justice, while disgrace and ruin invariably follow the practices of vice and immorality."—(*Monitor*, p. 156.) The Royal Arch degree was surely intended for something more than merely "to point a moral or adorn a tale."

Hosted by Google

article of discipline than faith; and that our well known history proves it to have been often changed; and that it is not a landmark of the Order."*

We may be allowed to say that, in the language of this resolution, the Grand Lodge of Louisiana went perhaps too far. Not all of the ritual, it is true, is a landmark. Parts of it are not essential—have been changed, and may again be changed, though such changes should be made with great caution, and perhaps had better not be made at all. But, on the other hand, there are portions of the ritual, and large portions too, which do constitute landmarks, which never have been changed, and never can be changed, without a destruction of the identity of Freemasonry.

But erase the word "ritual" from the resolution, and in its place insert "system of lectures," and every word of the resolution is correct. For the system of lectures is useful—most useful—but not essential. Before the year 1717, no such system existed; the history through which we have just gone, abundantly shows that the system has been repeatedly changed. No system of lectures can, therefore, be a landmark.

Take the converse of this proposition. Say that the lectures are landmarks, and see to what an absurdity such a proposition will lead us. A landmark in Freemasonry is something inviolable, unalterable. It is something that has existed from beyond the memory of man, and whose origin is lost in the obscurity of the past. But if the lectures are landmarks, then we had first a set of landmarks established in the early part of the seventeenth century, by Dr. Anderson. These landmarks, not being deemed sufficient, were, in a few years, superseded by another set, from the brain of Martin Clare. Clare's landmarks, in turn, were displaced by those of Dunckerley, which again gave way for those of Preston, and these at last were removed to give room, in 1813, for those of Hemming. And in this way all the English landmarks, having proved unsatisfactory in this country, they were annihilated, and a new set produced by Webb. So, then, these precious landmarks may, if you choose, be called the landmarks of Anderson, or Clare, or Dunckerley, or Preston, or Hemming, or Webb; but by no means the landmarks of Masonry.

The next deduction that we derive from all this is, that the increased intelligence of the Order, the greater application that is now made to its symbolism, the larger amount of learning that surrounds it—all require a better and more scientific system of lectures than that which we now possess. The ritual should remain—it is dangerous to touch it—it is doubtful if it can be improved: the symbols are landmarks, and cannot be removed; but the lectures are barren,

* Proceedings of the Grand Lodge of Louisiana, 1853, p. 106. The resolution was offered by Bro. John Gedge, Past Grand Master, who had devoted much time and more than ordinary talent, to the study of Masonry.

Hosted by Google

and should be invigorated with some of that intellectual stimulus which now, more than at any former period, pervades the Order.

How this great and necessary task is to be done, and by whom it is to be accomplished—how the difficulties of gaining a universal reception are to be surmounted, and how the honest prejudices of good old masons are to be overcome, it is impossible to say. It is sufficient that I have indicated the necessity of the work Time will, without any assistance, show how it is to be achieved.

THE LEGEND OF JUDEA—THE TEMPLE.

THE site occupied by the Temple of Solomon was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children, the other was unmarried; they lived together, however, cultivating, in the greatest harmony possible, the property they had inherited from their father.

The harvest season had arrived; the two brothers bound up their sheaves, made two equal stacks of them, and left them on the field. During the night, the one who was unmarried was struck with an excellent thought: my brother, said he to himself, has a wife and children to support; it is not just that my share should be as large as his. Upon this he arose, and took from his stack several sheaves, which he added to those of his brother; and this he did with as much secrecy as if he had been committing an evil action, in order that his brotherly action might not be refused. On the same night the other brother awoke, and said to his wife: "My brother lives alone, without a companion; he has not one to assist him in his labors, nor to reward him for his toils; while God has bestowed on me a wife and children: it is not right that we should take from our field as much as he, since we have already more than he has—domestic happiness. If you consent, we shall, by adding secretly a certain number of our sheaves to his stack, by way of compensation, and without his knowledge, see his portion of the harvest increasing." The project was approved and immediately put into execution. In the morning each of the brothers went to the field, and were much surprised at seeing the stacks equal. During several successive nights, the same contrivance was repeated on each side; for as each kept adding to his brother's store, the stacks always remained the same. But one night both having stood sentinel to dive into the cause of this miracle, they met, each bearing the sheaves mutually destined for the other; it was thus all elucidated, and they rushed into each other's arms, each grateful to Heaven for having so good a brother. Now, says the legend, the place where so good an idea had simultaneously occurred to the two brothers, and with so much pertinacity, must have been acceptable to God; men blessed it, and Israel chose there to erect the house of the Lord!—*Lamartine's Voyage to the East.*

Hosted by Google

GNOSTICISM, THE KABBALA AND THE MYSTERIES.

AS CONNECTED WITH AND ILLUSTRATING MASONRY.

BY ALBERT PIKE.

No. 7.

THE Phœnicians and Egyptians, says Eusebius, were the first who ascribed divinity to the sun, moon and stars, and regarded them as the sole causes of the production and destruction of all beings. From them went abroad over all the world all known opinions as to the generation and descent of the gods. Only the Hebrews looked beyond the visible world to an invisible Creator. All the rest of the world regarded as gods those luminous bodies that blaze in the firmament, offered them sacrifices, bowed down before them, and raised neither their souls nor their worship above the visible heavens.

The Chaldeans, Canaanites and Syrians, among whom Abraham lived, did the same. The Canaanites consecrated horses and chariots to the sun. The inhabitants of Emesa in Phœnicia adored him under the name of Elagabalus; and the sun, as Hercules, was the great deity of the Tyrians. The Syrians worshiped, with fear and dread, the stars of the constellation Pisces, and consecrated images of them in their temples. The sun, as Adonis, was worshiped in Byblos and about Mount Libanus. There was a magnificent temple of the sun at Palmyra, which was pillaged by the soldiers of Aurelian, who rebuilt it and dedicated it anew. The Pleiades, under the name of Succoth-Beneth, were worshiped by the Babylonian colonists who settled in the country of the Samaritans. Saturn, under the name of Remphan, was worshiped among the Copts. The planet Jupiter was worshiped, as Bel of Baal; Mars as Malec, Melech or Moloch; Venus as Ashtaroth or Astarte, and Mercury as Nebo, among the Syrians, Assyrians, Phœnicians and Canaanites.

Sanchoniathon says that the earliest Phœnicians adored the sun, whom they deemed sole lord of the heavens; and honored him under the name of BEEL-SAMIN, signifying *king of heaven.* They raised columns to the elements, fire and air or wind, and worshiped them; and Sabeism, or the worship of the stars, flourished everywhere in Babylonia. The Arabs, under a sky always clear and serene, adored the sun, moon and stars. Abulfaragius so informs us, and that each of the twelve Arab tribes invoked a particular star as its patron. The tribe Hamyar was consecrated to the sun; the tribe Cennah to the moon; the tribe Misa was under the protection of the beautiful star in Taurus, Aldebaran; the tribe Tai, under that of Canopus; the tribe Kais, of Sirius; the tribes Lachamus and Idamus, of Jupiter; the tribe Asad, of Mercury; and so on.

Hosted by Google

The Saracens, in the time of Heraclius, worshiped Venus, whom they called CABAR, or the Great; and they swore by the sun, moon and stars. Shahristan, an Arabic author, says that the Arabs and Indians before his time had temples dedicated to the seven planets. Abulfaragius says that the seven great primitive nations, from whom all others descended—the Persians, Chaldeans, Greeks, Egyptians, Turks, Indians and Chinese—all originally were Sabeists, and worshiped the stars. They all, he says, like the Chaldeans, prayed, turning towards the north pole, three times a-day, at sunrise, noon and sunset, bowing themselves three times before the sun. They invoked the stars and the intelligences which inhabited them, offered them sacrifices, and called the fixed stars and planets gods. Philo says that the Chaldeans regarded the stars as sovereign arbiters of the order of the world, and did not look beyond the visible causes to any invisible and intellectual being. They regarded NATURE as the Great Divinity, that exercised its powers through the action of its parts, the sun, moon, planets and fixed stars, the successive revolutions of the seasons, and the combined action of heaven and earth. The great feast of the Sabeans was when the sun reached the vernal equinox: and they had five other feasts at the times when the five minor planets entered the signs in which they had their exaltation.

Diodorus Siculus informs us that the Egyptians recognized two great divinities, primary and eternal, the sun and moon, which they thought governed the world, and from which everything receives its nourishment and growth: that on them depended all the great work of generation, and the perfection of all effects produced in nature. We know that the two great divinities of Egypt were Osiris and Isis, the greatest agents of nature: according to some, the sun and moon; and according to others, heaven and earth, or the active and passive principles of generation.

And we learn from Porphyry that Chæremon, a learned priest of Egypt, and many other learned men of that nation, said that the Egyptians recognized as gods the stars composing the zodiac, and all those that by their rising or setting marked its divisions; the subdivisions of the signs into decans, the horoscope and the stars that presided therein, and which were called Potent Chiefs of Heaven: that, considering the sun as the Great God, Architect and Ruler of the world, they explained not only the fable of Osiris and Isis, but generally all their sacred legends, by the stars, by their appearance and disappearance, by their ascension, by the phases of the moon, and the increase and diminution of her light; by the march of the sun, the division of time and the heavens into two parts, one assigned to darkness and the other to light; by the Nile; and, in fine, by the whole round of physical causes.

Lucian tells us that the bull Apis, sacred to the Egyptians, was the image of the celestial bull, or Taurus; and that Jupiter Ammon,

Hosted by Google

horned like a ram, was an image of the constellation Aries. And Clemens of Alexandria assures us that the four principal sacred animals, carried in their processions, were emblems of the four signs or cardinal points which fixed the seasons at the equinoxes and solstices, and divided into four parts the yearly march of the sun. They worshiped fire also, and water, and the Nile, which river they styled Father, Preserver of Egypt, sacred emanation from the great god Osiris; and in their hymns to which they called it the god crowned with millet (which grain, represented by the *pschent*, was part of the head-dress of their kings), bringing with him abundance. The other elements were also revered by them; and the great gods, whose names are found inscribed on an ancient column, are the Air, Heaven, the Earth, the Sun, the Moon, Night and Day; and, in fine, as Eusebius says, they regarded the universe as a great deity, composed of a great number of gods, the different parts of itself.

The same worship of the heavenly host extended into every part of Europe, into Asia Minor, and among the Turks, Scythians and Tartars. The ancient Persians adored the sun as Mithras, and also the moon, Venus, fire, earth, air and water; and, having no statues or altars, they sacrificed on high places to the heavens and to the sun. On seven ancient *pyrea* they burned incense to the seven planets, and considered the elements to be divinities. In the Zend-Avesta we find invocations addressed to Mithras, the stars, the elements, trees, mountains, and every part of nature. The celestial bull is invoked there, to which the moon unites herself; and the four great stars, Taschter, Satevis, Haftorang, and Venant, the great star Rapitan, and the other constellations which watch over the different portions of the earth.

The Magi, like a multitude of ancient nations, worshiped fire, above all the other elements and powers of nature. In India, the Ganges and the Indus were worshiped, and the sun was the great divinity. They worshiped the moon also, and kept up the sacred fire. In Ceylon, the sun, moon, and other planets were worshiped: in Sumatra, the sun, called Iri, and the moon, called Handa; and the Chinese built temples to heaven, the earth, the genii of the air, of the water, of the mountains and of the stars, to the sea-dragon, and to the planet Mars.

The celebrated Labyrinth was built in honor of the sun; and its twelve palaces, like the twelve superb columns of the temple at Hieropolis, covered with symbols relating to the twelve signs and the occult qualities of the elements, were consecrated to the twelve gods or tutelary genii of the signs of the zodiac. The figure of the pyramid and that of the obelisk, resembling the shape of a flame, caused these monuments to be consecrated to the sun and to fire; and Timæus of Locria says: "The equilateral triangle enters into the composition of the pyramid, which has four equal faces and equal angles, and

Hosted by Google

which in this is like fire, the most subtle and mobile of the elements." They and the obelisks were erected in honor of the sun, termed in an inscription upon one of the latter, translated by the Egyptian Hermapion, and to be found in Ammianus Marcellinus, "*Apollo the strong, Son of God,* he who made the world, true lord of the diadems, who possesses Egypt and fills it with his glory."

The two most famous divisions of the heavens, by seven, which is that of the planets, and by twelve, which is that of the signs, are found on the religious monuments of all the people of the ancient world. The twelve great gods of Egypt are met with everywhere. They were adopted by the Greeks and Romans, and the latter assigned one of them to each sign of the zodiac. Their images were seen at Athens, where an altar was erected to each, and they were painted on the porticos. The people of the North had their twelve *Azes,* or senate of twelve great gods, of whom Odin was chief. The Japanese had the same number, and, like the Egyptians, divided them into classes, seven, who were the most ancient, and five, afterward added; both of which numbers are well known and consecrated in Masonry.

There is no more striking proof of the universal adoration paid to stars and constellations, than the arrangement of the Hebrew camp in the Desert, and the allegory in regard to the twelve tribes of Israel, ascribed in the Hebrew legends to Jacob. The Hebrew camp was a quadrilateral, in sixteen divisions, of which the central four were occupied by images of the four elements. The four divisions at the four angles of the quadrilateral exhibited the four signs that the astrologers call *fixed,* and which they regard as subject to the influence of the four great royal stars, Regulus in Leo, Aldebaran in Taurus, Antares in Scorpio, and Fomalhaut in the mouth of Pisces, on which falls the water poured out by Aquarius; of which constellations the Scorpion was represented in the Hebrew blazonry by the celestial vulture or eagle, that rises at the same time with it, and is its paranatellon. The other signs were arranged on the four faces of the quadrilateral, and in the parallel and interior divisions.

There is an astonishing coincidence between the characteristics assigned by Jacob to his sons, and those of the signs of the zodiac, or the planets that have their domicil in those signs.

Reuben is compared to running water, unstable, and that cannot excel; and he answers to Aquarius, his ensign being a man. The water poured out by Aquarius flows toward the south pole, and it is the first of the four royal signs, ascending from the winter solstice.

The lion (Leo) is the device of *Judah;* and Jacob compares him to that animal, whose constellation in the heavens is the domicil of the sun; the Lion of the Tribe of Judah, by whose grip, when that of apprentice and that of fellow craft—of Aquarius at the winter solstice and of Cancer at the vernal equinox—had not succeeded in raising him, Hiram was lifted out of the grave.

Hosted by Google

Ephraim, on whose ensign appears the celestial bull, Jacob compares to the ox. *Dan*, bearing as his device a scorpion, he compares to the cerastes, or horned serpent, synonymous, in astrological language, with the vulture or pouncing-eagle; and which bird was often substituted on the flag of Dan, in place of the venomous scorpion, on account of the terror which that reptile inspired, as the symbol of Typhon and his malign influences; wherefore the eagle, as its paranatellon—that is, rising and setting at the same time with it—was naturally used in its stead. Hence the four famous figures in the sacred pictures of the Jews and Christians, and in Royal Arch Masonry, of the Lion, the Ox, the Man, and the Eagle, the four creatures of the Apocalypse, copied there from Ezekiel, in whose reveries and rhapsodies they are seen revolving around blazing circles.

The ram, domicil of Mars, chief of the celestial soldiery and of the twelve signs, is the device of *Gad*, whom Jacob characterizes as a warrior, chief of his army.

Cancer, in which are the stars termed *Aselli*, or little asses, is the device of the flag of *Issachar*, whom Jacob compares to an ass.

Capricorn, of old represented with the tail of a fish, and called by astronomers the Son of Neptune, is the device of *Zebulon*, of whom Jacob says that he dwells on the shore of the sea.

Sagittarius, chasing the celestial wolf, is the emblem of *Benjamin*, whom Jacob compares to a hunter; and in that constellation the Romans placed the domicil of Diana the huntress. Virgo, the domicil of Mercury, is borne on the flag of *Naphthali*, whose eloquence and agility Jacob magnifies, both of which are attributes of the courier of the gods. And of *Simeon* and *Levi* he speaks as united, as are the two fishes that make the constellation of Pisces, which is their armorial emblem.

Plato, in his republic, followed the divisions of the zodiac and the planets. So also did Lycurgus at Sparta, and Cecrops in the Athenian commonwealth. Chun, the Chinese legislator, divided China into twelve Tcheou, and specially designated twelve mountains. The Etruscans divided themselves into twelve cantons. Romulus appointed twelve lictors. There were twelve tribes of Ishmael, and twelve disciples of the Hebrew Reformer. The New Jerusalem of the Apocalypse has twelve gates.

The *Souciet*, a Chinese book, speaks of a palace composed of four buildings, whose gates looked towards the four corners of the world. That on the east was dedicated to the new moons of the months of spring; that on the west, to those of autumn; that on the south, to those of summer; and that on the north, to those of winter: and in this palace the emperor and his grandees sacrificed a lamb, the animal that represented the sun at the vernal equinox.

Among the Greeks, the march of the choruses in their theatres represented the movements of the heavens and the planets, and the

Hosted by Google

strophe and antistrophe imitated, Aristoxenes says, the movements of the stars. The number five was sacred among the Chinese, as that of the planets, other than the sun and moon. Astrology consecrated the numbers, twelve, seven, thirty, and three hundred and sixty; and everywhere *seven*, the number of the planets, was as sacred as *twelve*—that of the signs, the months, the oriental cycles, and the sections of the horizon. We shall speak more at large hereafter, in another degree, as to these and other numbers, to which the ancients ascribed mysterious powers.

The signs of the zodiac and the stars appeared on many of the ancient coins and medals. On the public seal of the Locrians-Ozoles was Hesperus, or the planet Venus. On the medals of Antioch on the Orontes was the ram and crescent; and the ram was the special deity of Syria, assigned to it in the division of the earth among the twelve signs. On the Cretan coins was the equinoctial bull; and he also appeared on those of the Mamertins and of Athens. Sagittarius appeared on those of the Persians. In India, the twelve signs appeared upon the ancient coins. The scorpion was engraved on the medals of the kings of Comagena, and Capricorn on those of Zeugma, Anazorba and other cities. On the medals of Antoninus are found nearly all the signs of the zodiac.

Astrology was practiced among all the ancient nations. In Egypt, the book of astrology was borne reverentially in the religious processions, in which the few sacred animals were also carried as emblems of the equinoxes and solstices. The same science flourished among the Chaldeans, and over the whole of Asia and Africa. When Alexander invaded India, the astrologers of the Oxydraces came to him to disclose the secrets of their science of heaven and the stars. The Brahmins, whom Apollonius consulted, taught him the secrets of astronomy, with the ceremonies and prayers whereby to appease the gods and learn the future from the stars. In China, astrology taught the mode of governing the state and families. In Arabia, it was deemed the mother of the sciences, and old libraries are full of Arabic books on this pretended science. It flourished at Rome. Constantine had his horoscope drawn by the astrologer Valens. It was a science in the middle ages, and even to this day is neither forgotten nor unpracticed. Catharine de Medici was fond of it; Louis XIV. consulted his horoscope, and the learned Casini commenced his career as an astrologer.

The ancient Sabeans established feasts in honor of each planet, on the day, for each, when it entered its place of *exaltation*, or reached the particular degree in the particular sign of the zodiac, in which astrology had fixed the place of its exaltation; that is, the place in the heavens where its influence was supposed to be greatest, and where it acted on Nature with the greatest energy. The place of exaltation of the sun was in Aries, because, reaching that point, he

Hosted by Google

awakens all Nature, and warms into life all the germs of vegetation; and, therefore, his most solemn feast among all nations, for many years before our era, was fixed at the time of his entrance into that sign. In Egypt, it was called the Feast of Fire and Light. It was the Passover, when the paschal lamb was slain and eaten among the Jews, and Neurouz among the Persians. The Romans preferred the place of *domicil* to that of exaltation; and celebrated the feasts of the planets under the signs that were their *houses*. The Chaldeans, whom, and not the Egyptians, the Sabeans followed in this, preferred the places of exaltation.

Saturn, from the length of time required for his apparent revolution, was considered the most remote, and the moon the nearest planet. After the moon, came Mercury and Venus; then the sun, and then Mars, Jupiter and Saturn.

So the risings and settings of the fixed stars, and their conjunctions with the sun, and their first appearance as they emerged from his rays, fixed the epochs for the feasts instituted in their honor; and the sacred calendars of the ancients were regulated accordingly.

In the Roman games of the circus, celebrated in honor of the sun and of entire Nature, the sun, moon, planets, zodiac, elements, and the most apparent parts and potent agents of Nature were personified and represented, and the courses of the sun in the heavens were imitated in the hippodrome; his chariot being drawn by four horses, of different colors, representing the four elements and seasons. The courses were from east to west, like the circuits round the lodge, and seven in number, to correspond with the number of planets. The movements of the seven stars that revolve around the pole were also represented, as were those of Capella, which, by its heliacal rising at the moment when the sun reached the Pleiades, in Taurus, announced the commencement of the annual revolution of the sun.

The intersection of the zodiac by the colures at the equinoctial and solstitial points, fixed four periods, each of which has, by one or more nations, and in some cases by the same nation at different periods, been taken for the commencement of the year. Some adopted the vernal equinox, because then day began to prevail over night, and light gained a victory over darkness. Sometimes the summer solstice was preferred, because then day attained its maximum of duration, and the acme of its glory and perfection. In Egypt, another reason was, that then the Nile began to overflow, at the heliacal rising of Sirius. Some preferred the autumnal equinox, because then the harvests were gathered, and the hopes of a new crop were deposited in the bosom of the earth; and some preferred the winter solstice, because then, the shortest day having arrived, their length commenced to increase, and light began the career destined to end in victory at the vernal equinox.

The sun was figuratively said to *die* and be *born again* at the win-

Hosted by Google

ter solstice; the games of the circus, in honor of the invincible god-sun, were then celebrated, and the Roman year, established or reformed by Numa, commenced. Many peoples of Italy commenced their year, Macrobius says, at that time; and represented by the four ages of man the gradual succession of periodical increase and diminution of day, and the light of the sun; likening him to an infant born at the winter solstice, a young man at the vernal equinox, a robust man at the summer solstice, and an old man at the autumnal equinox.

This idea was borrowed from the Egyptians, who adored the sun at the winter solstice, under the figure of an infant.

The image of the sign in which each of the four seasons commenced, became the form under which was figured the sun of that particular season. The lion's skin was worn by Hercules; the horns of the bull adorned the forehead of Bacchus; and the autumnal serpent wound its long folds round the statue of Serapis, 2,500 years before our era, when those signs corresponded with the commencements of the seasons. When other constellations replaced them at those points, by means of the precession of the equinoxes, those attributes were changed. Then the ram furnished the horns for the head of the sun, under the name of Jupiter Ammon. He was no longer born exposed to the waters of Aquarius, like Bacchus, nor enclosed in an urn like the god Canopus; but in the stables of Augeas or the celestial goat. He then completed his triumph, mounted on an ass, in the constellation Cancer, which then occupied the solstitial point of summer.

Other attributes the images of the sun borrowed from the constellations which, by their rising and setting, fixed the points of departure of the year, and the commencements of its four principal divisions.

First the bull and afterwards the ram (called by the Persians the Lamb), was regarded as the regenerator of Nature, through his union with the sun. Each, in his turn, was an emblem of the sun overcoming the winter darkness, and repairing the disorders of Nature, which every year was regenerated under these signs, after the scorpion and serpent of autumn had brought upon it barrenness, disaster and darkness. Mithras was represented sitting on a bull; and that animal was an image of Osiris: while the Greek Bacchus armed his front with its horns, and was pictured with its tail and feet.

The constellations also became noteworthy to the husbandman, which by their rising and setting, at morning or evening, indicated the coming of this period of renewed fruitfulness and new life. Capella, or the kid Amalthea, whose horn is called that of abundance, and whose place is over the equinoctial point, or Taurus; and the Pleiades, that long indicated the seasons, and gave rise to a multitude of poetic fables, were the most observed and most celebrated in antiquity.

Hosted by Google

The original Roman year commenced at the vernal equinox. July was formerly called *Quintilis*, the fifth month, and August *Sextilis*, the sixth, as *September* is still the seventh month, *October* the eighth, and so on. The Persians commenced their year at the same time, and celebrated their great feast of Neurouz, when the sun entered Aries, and the constellation Perseus rose—Perseus, who first brought down to earth the heavenly fire consecrated in their temples: and all the ceremonies then practised reminded men of the renovation of Nature and the triumph of Ormuzd, the light-god, over the powers of darkness and Ahriman their chief.

The legislator of the Jews fixed the commencement of their year in the month Nisan, at the vernal equinox, at which season the Israelites marched out of Egypt, and were relieved of their long bondage; in commemoration of which exodus, they ate the paschal lamb at that equinox. And when Bacchus and his army had long marched in burning deserts, they were led by a lamb or ram into beautiful meadows, and to the springs that watered the temple of Jupiter Ammon. For the Arabs and Ethiopians, whose great divinity Bacchus was, nothing was so perfect a type of Elysium as a country abounding in springs and rivulets.

Orion, on the same meridian with the stars of Taurus, died of the sting of the celestial scorpion, that rises when he sets; as dies the bull of Mithras in autumn; and in the stars that correspond with the autumnal equinox, we find those malevolent genii that ever war against the principle of good, and that take from the sun and the heavens the fruit-producing power that they communicate to the earth.

With the vernal equinox, dear to the sailor as to the husbandman, came the stars that, with the sun, open navigation, and rule the stormy seas. Then the twins plunge into the solar fires, or disappear at setting, going down with the sun into the bosom of the waters. And these tutelary divinities of mariners, the Dioscuri or Chief Cabiri of Samothrace, sailed with Jason to possess themselves of the golden-fleeced ram, or Aries, whose rising in the morning announced the sun's entry into Taurus, when the serpent-bearer Jason rose in the evening, and, in aspect with the Dioscuri, was deemed their brother. And Orion, son of Neptune, and most potent controller of the tempest-tortured ocean, announcing sometimes calm and sometimes tempest, rose after Taurus, rejoicing in the forehead of the new year.

The summer solstice was not less an important point in the sun's march than the vernal equinox, especially to the Egyptians, to whom it not only marked the end and term of the increasing length of the days and of the domination of light, and the *maximum* of the sun's elevation; but also the annual recurrence of that phenomenon peculiar to Egypt, the rising of the Nile, which, ever accompanying the sun in his course, seemed to rise and fall as the days grew longer

Hosted by Google

and shorter, being lowest at the winter solstice, and highest at that of summer. Thus the sun seemed to regulate its swelling; and the time of his arrival at the solstitial point being that of the first rising of the Nile, was selected by the Egyptians as the beginning of a year which they called the Year of God, and of the Sothiac period, or the period of Sothis, the Dog-star, who, rising in the morning, fixed that epoch, so important to the people of Egypt. This year was also called the Heliac, that is the solar year, and the canicular year; and it consisted of three hundred and sixty-five days, without intercalation; so that, at the end of four years, or of four times three hundred and sixty-five days, making 1,460 days, it needed to add a day, to make four complete revolutions of the sun. To correct this, some nations made every fourth year consist, as we now do, of 366 days: but the Egyptians preferred to add nothing to the year of 365 days, which, at the end of 120 years, or of 30 times 4 years, was short 30 days or a month; that is to say, it required a month more to complete the 120 revolutions of the sun, though so many were counted, that is, so many years. Of course the commencement of the 121st year would not correspond with the summer solstice, but would precede it by a month: so that, when the sun arrived at the solstitial point whence he at first set out, and whereto he must needs return, to make in reality 120 years, 120 complete revolutions, the first month of the 121st year would have ended.

Thus, if the commencement of the year went back 30 days every 120 years, this commencement of the year, continuing to recede, would, at the end of 12 times 120 years, or of 1,460 years, get back to the solstitial point, or primitive point of departure of the period. The sun would then have made but 1459 revolutions, though 1460 were counted; to make up which, a year more would need to be added. So that the sun would not have made his 1460 revolutions, until the end of 1461 years of 365 days each—each revolution being in reality not 365 days exactly, but $365\frac{1}{4}$.

This period of 1461 years, each of 365 days, bringing back the commencement of the solar year to the solstitial point, at the rising of Sirius, after 1460 complete solar revolutions, was called in Egypt the *Sothiac* period, the point of departure whereof was the summer solstice, first occupied by the Lion and afterwards by Cancer, under which sign is Sirius, which opened the period. It was, says Porphyry, at this solstitial new moon, accompanied by the rising of Seth or the Dog-star, that the beginning of the year was fixed, and that of the generation of all things, or, as it were, the natal hour of the world.

Not Sirius alone determined the period of the rising of the Nile. Aquarius, his urn, and the stream flowing from it, in opposition to the sign of the summer solstice then occupied by the sun, opened in the evening the march of Night, and received the full moon in his cup.

Hosted by Google

Above him, and with him rose the feet of Pegasus, struck wherewith, the waters flow forth that the Muses drink. The Lion and the Dog, indicating, were supposed to *cause* the inundation, and so were worshiped. While the sun passed through Leo, the waters doubled their depth; and the sacred fountains poured their streams through the heads of lions. Hydra, rising between Sirius and Leo, extended under three signs. Its head rose with Cancer, and its tail with the feet of the Virgin and the beginning of Libra; and the inundation continued while the sun passed along its whole extent.

The successive contest of light and darkness for the possession of the lunar disk, each being by turns victor and vanquished, exactly resembled what passed upon the earth by the action of the sun and his journeys from one solstice to the other. The lunary revolutions presented the same periods of light and darkness as the year, and was the object of the same religious fictions. Above the moon, Pliny says, everything is pure, and filled with eternal light. There ends the cone of shadow which the earth projects, and which produces night; there ends the sojourn of night and darkness; to it the air extends; but there we enter the pure substance.

The Egyptians assigned to the moon the demiurgic or creative force of Osiris, who united himself to her in the spring, when the sun communicated to her the principles of generation, which she afterwards disseminated in the air and all the elements. And the Persians considered the moon to have been impregnated by the celestial bull, first of the signs of spring. In all ages, the moon has been supposed to have great influence upon vegetation, and the birth and growth of animals, and the belief is as widely entertained now as ever, and that influence regarded as a mysterious and inexplicable one. Not the astrologers alone, but naturalists like Pliny, philosophers like Plutarch and Cicero, theologians like the Egyptian priests, and metaphysicians like Proculus, believed firmly in these lunar influences.

"The Egyptians," says Diodorus Siculus, "acknowledged two great gods—the sun and moon, or Osiris and Isis—who govern the world, and regulate its administration by the dispensation of the seasons . . . Such is the nature of these two great divinities, that they impress an active and fecundating force, by which the generation of beings is effected; the sun, by heat and that spiritual principle that forms the breath of the winds; the moon, by humidity and dryness; and both, by the forces of the air which they share in common. By this beneficial influence everything is born, grows and vegetates. Wherefore this whole huge body, in which Nature resides, is maintained by the combined action of the sun and moon, and their five qualities—the principles spiritual, fiery, dry, humid and airy."

So five primitive powers, elements or elementary qualities, are united with the sun and moon in the Indian theology—air, spirit, fire,

Hosted by Google

water and earth; and the same five elements are recognized by the Chinese. The Phœnicians, like the Egyptians, regarded the sun and moon and stars as sole causes of generation and destruction here below.

The moon, like the sun, changed continually the track in which she crossed the heavens, moving ever to and fro between the upper and lower limits of the zodiac: and her different places, phases and aspects there, and her relations with the sun and the constellations, have been a fruitful source of mythological fables.

All the planets had what astrology termed their *houses*, in the zodiac. The house of the sun was in Leo, and that of the moon in Cancer. Each other planet had two signs; Mercury had Gemini and Virgo; Venus, Taurus and Libra; Mars, Aries and Scorpio; Jupiter, Pisces and Sagittarius; and Saturn, Aquarius and Capricornus. From this distribution of the signs also came many mythological emblems and fables; as also many came from the places of exaltation of the planets. Diana of Ephesus, the moon, wore the image of a crab on her bosom, because in that sign was the moon's domicil; and lions bore up the throne of Horus, the Egyptian Apollo, the sun personified, for a like reason; while the Egyptians consecrated the tauriform scarabæus to the moon, because she had her place of exaltation in Taurus; and for the same reason Mercury is said to have presented Isis with a helmet like a bull's head.

A further division of the zodiac was of each sign into three parts, of ten degrees each, called Decans, or, in the whole zodiac, thirty-six parts; among which the seven planets were apportioned anew, each planet having an equal number of decans, except the first, which opening and closing the series of planets five times repeated, necessarily had one decan more than the others. This subdivision was not invented until after Aries opened the vernal equinox; and accordingly Mars, having his house in Aries, opens the series of decans and closes it; the planets following each other, five times in succession, in the following order: Mars, the sun, Venus, Mercury, the moon, Saturn, Jupiter, &c.; so that to each sign are assigned three planets, each occupying ten degrees. To each decan a god or genius was assigned, making thirty-six in all, one of whom, the Chaldeans said, came down upon earth every ten days, remained so many days, and reascended to heaven. This division is found in the Indian sphere, the Persian, and that Barbaric one which Aben Ezra describes. Each genius of the decans had a name and special characteristics. They concur and aid in the effects produced by the sun, moon and other planets charged with the administration of the world; and the doctrine in regard to them, secret and august as it was held, was considered of the gravest importance; and its principles, Firmicus says, were not entrusted by the ancients, inspired as they were by the Deity, to any but the initiates, and to them only with great re-

Hosted by Google

serve, and a kind of fear, and when cautiously enveloped with an obscure veil, that they might not come to be known by the profane.

With these decans were connected the *paranatellons*, or those stars *outside* of the zodiac, that rise and set at the same moment with the several divisions of ten degrees of each sign. As there were anciently only forty-eight celestial figures or constellations, of which twelve were in the zodiac, it follows that there were, outside of the zodiac, thirty-six other asterisms, paranatellons of the several thirty-six decans. For example, as when Capricorn set, Sirius and Procyon, or Canis Major and Canis Minor rose, they were the paranatellons of Capricorn, though at a great distance from it in the heavens. The rising of Cancer was known from the setting of Corona Borealis and the rising of the Great and Little Dog, its three paranatellons.

The risings and settings of the stars are always spoken of as connected with the sun. In that connection there are three kinds of them —cosmical, achronical and heliacal—important to be distinguished by all who would understand this ancient learning.

When any star rises or sets with the same degree of the same sign of the zodiac that the sun occupies at the time, it rises and sets simultaneously with the sun, and this is termed rising or setting *cosmically;* but a star that so rises and sets can never be seen, on account of the light that precedes and is left behind by the sun. It is, therefore, necessary, in order to know *his* place in the zodiac, to observe stars that rise just before or set just after him.

A star that is in the east when night commences, and in the west when it ends, is said to rise and set *achronically*. A star so rising or setting was in *opposition* to the sun, rising at the end of evening twilight, and setting at the beginning of morning twilight, and this happened to each star but once a-year, because the sun moves from west to east, with reference to the stars, one degree a day.

When a star rises as night ends in the morning, or sets as night commences in the evening, it is said to rise or set *heliacally*, because the sun *(Helios)* seems to touch it with his luminous atmosphere. A star thus reappears after a disappearance, often, of several months, and thenceforward it rises an hour earlier each day, gradually emerging from the sun's rays, until at the end of three months it precedes the sun six hours, and rises at midnight. A star sets heliacally, when, no longer remaining visible above the western horizon after sunset, the day arrives when it ceases to be seen setting in the west. They so remain invisible, until the sun passes so far to the eastward as not to eclipse them with his light; and then they reappear, but in the east, about an hour and a half before sunrise; and this is their *heliacal* rising. In this interval, the cosmical rising and setting take place.

Besides the relations of the constellations and their paranatellons with the houses and places of exaltation of the planets, and with their

Hosted by Google

places in the respective signs and decans, the stars were supposed to produce different effects according as they rose or set, and according as they did so either cosmically, achronically, or heliacally; and also according to the different seasons of the year in which these phenomena occurred; and these differences were carefully marked on the old calendars, and many things in the ancient allegories are referable to them.

Another and most important division of the stars was into good and bad, beneficent and malevolent. With the Persians, the former, of the zodiacal constellations, were from Aries to Virgo, inclusive; and the latter from Libra to Pisces, inclusive. Hence the good angels and genii, and the bad angels, devs, evil genii, devils, fallen angels, Titans and giants of the Mythology. The other thirty-six constellations were equally divided, eighteen on each side, or, with those of the zodiac, twenty-four.

Thus the symbolic egg, that issued from the mouth of the invisible Egyptian god KNEPH, known in the Grecian Mysteries as the Orphic Egg; from which issued the god CHUMONG, of the Coresians, and the Egyptian OSIRIS, and PHANES, god and principle of light; from which, broken by the sacred bull of the Japanese, the world emerged; and which the Greeks placed at the feet of BACCHUS TAURI-CORNUS; the Magian Egg of ORMUZD, from which came the amshaspands and devs, was divided into two halves, and equally apportioned between the good and evil constellations and angels. Those of spring—as, for example, Aries and Taurus, Auriga and Capella—were the beneficent stars; and those of autumn—as the Balance, Scorpio, the Serpent of Ophiucus and the Dragon of Hesperides—were types and subjects of the Evil Principle, and regarded as malevolent causes of the ill effects experienced in autumn and winter. Thus are explained the mysteries of the journeyings of the human soul through the spheres, when it descends to the earth by the sign of the Serpent, and returns to the empire of light by that of the Lamb or Bull.

The creative action of heaven was manifested, and all its demiurgic energy developed, most of all at the vernal equinox, to which refer all the fables that typify the victory of Light over Darkness, by the triumphs of Jupiter, Osiris, Ormuzd and Apollo. Always the triumphant god takes the form of the bull, the ram or the lamb. Then Jupiter wrests from Typhon his thunderbolts, of which that malignant deity had possessed himself during the winter. Then the god of light overwhelms his foe, pictured as a huge serpent. Then winter ends; the sun, seated on the Bull, and accompanied by Orion, blazes in the heavens. All nature rejoices at the victory; and order and harmony are everywhere reëstablished, in place of the dire confusion that reigned while gloomy Typhon domineered, and Ahriman prevailed against Ormuzd.

The universal soul of the world, motive power of heaven and of

Hosted by Google

the spheres, it was held, exercises its creative energy chiefly through the medium of the sun, during his revolution along the signs of the zodiac, with which signs unite the paranatellons that modify their influence, and concur in furnishing the symbolic attributes of the great luminary that regulates Nature and is the depositary of her greatest powers. The action of this universal soul of the world is displayed in the movements of the spheres, and, above all, in that of the sun, in the successions of the risings and settings of the stars, and in their periodical returns. By these are explainable all the metamorphoses of that soul, personified as Jupiter, as Bacchus, as Vishnu or as Buddha, and all the various attributes ascribed to it; and also the worship of those animals that were consecrated in the ancient temples, representatives on earth of the celestial signs, and supposed to receive by transmission from them the rays and emanations which in them flow from the universal soul.

All the old adorers of Nature—the theologians, astrologers and poets, as well as the most distinguished philosophers—supposed that the stars were so many animated and intelligent beings, or eternal bodies, active causes of effects here below, animated by a living principle, and directed by an intelligence that was itself but an emanation from and a part of the life and universal intelligence of the world; and we find in the hierarchical order and distribution of their eternal and divine Intelligences, known by the names of gods, angels and genii, the same distributions and the same divisions as those by which the ancients divided the visible universe and distributed its parts. And the famous division by seven and by twelve, appertaining to the planets and the signs of the zodiac, is everywhere found in the hierarchical order of the gods, the angels, and the other ministers that are the depositaries of that divine force which moves and rules the world.

These, and the other Intelligences assigned to the other stars, have absolute dominion over all parts of Nature; over the elements, the animal and vegetable kingdoms, over man and all his actions, over his virtues and vices, and over the good and evil which divide between them his life. The passions of his soul and the maladies of his body —these and the entire man are dependent on the heavens and the genii that there inhabit, who preside at his birth, control his fortunes during life, and receive his soul, or active and intelligent part, when it is to be reünited to the pure life of the lofty stars: and all through the great body of the world are disseminated portions of the universal soul, impressing movement on everything that seems to move of itself, giving life to the plants and trees, directing by a regular and settled plan the organization and development of their germs; imparting constant mobility to the running waters, and maintaining their eternal motion; impelling the winds, and changing their direction or stilling them; calming and arousing the ocean, unchaining the

Hosted by Google

storms, pouring out the fires of volcanoes, or with earthquakes shaking the roots of huge mountains and the foundations of vast continents; by means of a force that, belonging to Nature, is a mystery to man.

And these invisible Intelligences, like the stars, are marshaled in two great divisions under the banners of the two principles of good and evil, light and darkness—under Ormuzd and Ahriman, Osiris and Typhon. The evil principle was the motive-power of brute matter; and it, personified as Ahriman and Typhon, had its hosts and armies of devs and genii, fallen angels and malevolent spirits, who waged continual war with the good principle—the principle of empyreal light and splendor—Osiris, Ormuzd, Jupiter or Dionusos, with his bright hosts of amshaspands, izeds, angels and archangels—a warfare that goes on from birth until death, in the soul of every man that lives.

We have heretofore, in the twenty-fourth degree, recited the principal incidents in the legend of Osiris and Isis, and it remains but to point out the astronomical phenomena which it has converted into mythological facts.

The sun, at the vernal equinox, was the fruit-compelling star that by his warmth provoked generation, and poured upon the sublunary world all the blessings of heaven; the beneficent god, tutelary genius of universal vegetation, that communicates to the dull earth new activity, and stirs her great heart, long chilled by winter and his frosts, until from her bosom burst all the greenness and perfume of spring, making her rejoice in leafy forests and grassy lawns and flower-enameled meadows, and the promise of abundant crops of grain and fruits and purple grapes in their due season.

He was then called Osiris, Husband of Isis, God of Cultivation, and Benefactor of Men, pouring on them and on the earth the choicest blessings within the gift of the divinity. Opposed to him was Typhon, his antagonist in the Egyptian mythology, as Ahriman was the foe of Ormuzd, the Good Principle in the theology of the Persians.

The first inhabitants of Egypt and Ethiopia, as Diodorus Siculus informs us, saw in the heavens two first eternal causes of things, or great divinities—one the sun, whom they called Osiris, and the other the moon, whom they called Isis; and these they considered the causes of all the generations of earth. This idea, we learn from Eusebius, was the same as that of the Phœnicians. On these two great divinities the administration of the world depended. All sublunary bodies received from them their nourishment and increase, during the annual revolution which they controlled, and the different seasons into which it was divided.

To Osiris and Isis, it was held, were owing civilization, the discovery of agriculture, laws, arts of all kinds, religious worship, temples, the invention of letters, astronomy, the gymnastic arts, and

Hosted by Google

music; and thus they were the universal benefactors. Osiris traveled to civilize the countries which he passed through, and communicate to them his valuable discoveries. He built cities, and taught men to cultivate the earth. Wheat and wine were his first presents to men. Europe, Asia and Africa partook of the blessings which he communicated, and the most remote regions of India remembered him, and claimed him as one of their great gods.

You have learned how Typhon, his brother, slew him. His body was cut into pieces, all of which were collected by Isis, except his organs of generation, which had been thrown into and devoured in the waters of the river that every year fertilized Egypt. The other portions were buried by Isis, and over them she erected a tomb. Thereafter she remained single, loading her subjects with blessings. She cured the sick, restored sight to the blind, made the paralytic whole, and even raised the dead. From her, Horus or Apollo learned divination and the science of medicine.

Thus the Egyptians pictured the beneficent action of the two luminaries that, from the bosom of the elements, produced all animals and men, and all bodies that are born, grow and die in the eternal circle of generation and destruction here below.

When the celestial bull opened the new year at the vernal equinox, Osiris, united with the moon, communicated to her the seeds of fruitfulness which she poured upon the air, and therewith impregnated the generative principles which gave activity to universal vegetation. Apis, represented by a bull, was the living and sensible image of the sun or Osiris, when in union with Isis or the moon at the vernal equinox, concurring with her in provoking everything that lives to generation. This conjunction of the sun with the moon at the vernal equinox, in the constellation Taurus, required the bull Apis to have on his shoulder a mark resembling the crescent moon. And the fecundating influence of these two luminaries was expressed by images that would now be deemed gross and indecent, but which then were not misunderstood.

Everything good in Nature comes from Osiris—order, harmony, and the favorable temperature of the seasons and celestial periods. From Typhon come the stormy passions and irregular impulses that agitate the brute and material part of man; maladies of the body, and violent shocks that injure the health and derange the system; inclement weather, derangement of the seasons, and eclipses. Osiris and Typhon were the Ormuzd and Ahriman of the Persians; principles of good and evil, of light and darkness, ever at war in the administration of the universe.

Osiris was the image of generative power. This was expressed by his symbolic statues, and by the sign into which he entered at the vernal equinox. He especially dispensed the humid principle of Nature, generative element of all things; and the Nile and all mois-

Hosted by Google

ture were regarded as emanations from him, without which there could be no vegetation.

That Osiris and Isis were the sun and moon, is attested by many ancient writers; by Diogenese Laertius, Plutarch, Lucian, Suidas, Macrobius, Martianus Capella and others. His power was symbolized by an eye over a sceptre. The sun was termed by the Greeks, the Eye of Jupiter, and the Eye of the World; and his is the All-seeing Eye in our lodges. The oracle of Claros styled him King of the Stars and of the Eternal Fire, that engenders the year and the seasons, dispenses rain and winds, and brings about daybreak and night. And Osiris was invoked as the god that resides in the sun, and is enveloped by his rays, the invisible and eternal force that modifies the sublunary world by means of the sun.

Osiris was the same god known as Bacchus, Dionusos and Serapis. Serapis is the author of the regularity and harmony of the world. Bacchus, jointly with Ceres (identified by Herodotus with Isis), presides over the distribution of all our blessings; and from the two emanates everything beautiful and good in Nature. One furnishes the germ and principle of every good; the other receives and preserves it as a deposit; and the latter is the function of the moon in the theology of the Persians. In each theology, Persian and Egyptian, the moon acts directly on the earth; but she is fecundated, in one by the celestial bull and in the other by Osiris, with whom she is united at the vernal equinox, in the sign Taurus, the place of her exaltation or greatest influence on the earth. The force of Osiris, says Plutarch, is exercised through the moon. She is the passive cause, relatively to him, and the active cause relatively to the earth, to which she transmits the germs of fruitfulness received from him.

In Egypt the earliest movement in the waters of the Nile began to appear at the vernal equinox, when the new moon occurred at the entrance of the sun into the constellation Taurus; and thus the Nile was held to receive its fertilizing power from the combined action of the equinoctial sun and the new moon, meeting in Taurus. Osiris was often confounded with the Nile, and Isis with the earth; and Osiris was deemed to act on the earth, and to transmit to it its emanations, through both the moon and the Nile; whence the fable that his generative organs were thrown into that river. Typhon, on the other hand, was the principle of aridity and barrenness; and by his mutilation of Osiris was meant that drought which caused the Nile to retire within its bed and shrink up in autumn.

Elsewhere than in Egypt, Osiris was the symbol of the refreshing rains that descended to fertilize the earth; and Typhon the burning winds of autumn; the stormy rains that rot the flowers, the plants and leaves; the short, cold days; and everything injurious in Nature, and that produces corruption and destruction.

In short, Typhon is the principle of corruption, of darkness, of the

Hosted by Google

lower world from which come earthquakes, tumultuous commotions of the air, burning heat, lightning and fiery meteors, and plague and pestilence. Such, too, was the Ahriman of the Persians; and this revolt of the Evil Principle against the Principle of Good and Light, has been represented in every cosmogony, under many varying forms. Osiris, on the contrary, by the intermediation of Isis, fills the material world with happiness, purity and order, by which the harmony of Nature is maintained. It was said that he died at the autumnal equinox, when Taurus or the Pleiades rose in the evening, and that he rose to life again in the spring, when vegetation was inspired with new activity.

Of course the two signs of Taurus and Scorpio will figure most largely in the mythological history of Osiris, for they marked the two equinoxes, 2,500 years before our Era; and next to them the other constellations, near the equinoxes, that fixed the limits of the duration of the fertilizing action of the sun; and it is also to be remarked that Venus, the goddess of generation, has her domicil in Taurus, as the moon has there her place of exaltation.

When the sun was in Scorpio, Osiris lost his life, and that fruitfulness which, under the form of the bull, he had communicated, through the moon, to the earth. Typhon, his hands and feet horrid with serpents, and whose habitat in the Egyptian planisphere was under Scorpio, confined him in a chest, and flung him into the Nile, under the seventeenth degree of Scorpio. Under that sign he lost his life and virility; and he recovered them in the spring, when he had connection with the moon. When he entered Scorpio, his light diminished, Night reässumed her dominion, the Nile shrunk within its banks, and the earth lost her verdure and the trees their leaves. Therefore it is that on the Mithriac Monuments, the Scorpion bites the testicles of the equinoctial bull, on which sits Mithras, the sun of spring and god of generation: and that, on the same monuments, we see two trees, one covered with young leaves, and at its foot a little bull and a torch burning; and the other loaded with fruit, and at its foot a scorpion, and a torch reversed and extinguished.

Ormuzd or Osiris, the beneficent principle that gives the world light, was personified by the Sun, apparent source of light. Darkness, personified by Typhon or Ahriman, was his natural enemy. The sages of Egypt described the necessary and eternal rivalry or opposition of these principles, ever pursuing one the other, and one dethroning the other in every annual revolution, and at a particular period, one in the spring, under the bull, and the other in autumn under the scorpion, by the legendary history of Osiris and Typhon, detailed to us by Diodorus and Synesius; in which history were also personified the stars and constellations Orion, Capella, the Twins, the Wolf, Sirius and Hercules, whose risings and settings noted the advent of one or the other equinox.

Hosted by Google

Plutarch gives us the positions in the heavens of the sun and moon, at the moment when Osiris was murdered by Typhon. The sun, he says, was in the sign of the scorpion, which he then entered at the autumnal equinox. The moon was full, he adds; and consequently, as it rose at sunset, it occupied Taurus, which, opposite to Scorpio, rose as it and the sun sank together, so that she was then found alone in the sign Taurus, where, six months before, she had been in union or conjunction with Osiris, the sun receiving from him those germs of universal fertilization which he communicated to her. It was the sign through which Osiris first ascended into his empire of light and good. It rose with the sun on the day of the vernal equinox; it remained six months in the luminous hemisphere, ever preceding the sun, and above the horizon during the day; until in autumn, the sun arriving at Scorpio, Taurus was in complete opposition with him, rose when he set, and completed its entire course above the horizon during the night; presiding, by rising in the evening, over the commencement of the long nights. Hence in the sad ceremonies commemorating the death of Osiris, there was borne in procession a golden bull covered with black crape, image of the darkness into which the familiar sign of Osiris was entering, and which was to spread over the northern regions, while the sun, prolonging the nights, was to be absent, and each to remain under the dominion of Typhon, principle of evil and darkness.

Setting out from the sign Taurus, Isis, as the moon, when seeking for Osiris through all the superior signs, in each of which she became full in the successive months from the autumnal to the vernal equinox, without finding him in either. Let us follow her in her allegorical wanderings.

Osiris was slain by Typhon his rival, with whom conspired a queen of Ethiopia, by whom, says Plutarch, were designated the winds. The paranatellons of Scorpio, the sign occupied by the sun when Osiris was slain, were the serpents, reptiles which supplied the attributes of the evil genii and of Typhon, who himself bore the form of a serpent in the Egyptian planisphere. And in the division of Scorpio is also found Cassiopeia, queen of Ethiopia, whose setting brings stormy winds.

Osiris descended to the shades or infernal regions. There he took the name of Serapis, identical with Pluto, and assumed his nature. He was then in conjunction with Serpentarius, identical with Æsculapius, whose form he took in his passage to the lower signs, where he takes the names of Pluto and Ades.

Then Isis wept the death of Osiris, and the golden bull, covered with crape, was carried in procession. Nature mourned the impending loss of her summer glories, and the advent of the empire of night, the withdrawing of the waters, made fruitful by the bull in spring, the cessation of the winds that brought rains to swell the

Hosted by Google

Nile, the shortening of the days and the despoiling of the earth. Then Taurus, directly opposite the sun, entered into the cone of shadow which the earth projects, by which the moon is eclipsed at full, and with which, making night, the bull rises and descends as if covered with a veil, while he remains above our horizon.

The body of Osiris, enclosed in a chest or coffin, was cast into the Nile. Pan and the satyrs, near Chemmis, first discovered his death, announced it by their cries, and everywhere created sorrow and alarm. Taurus, with the full moon, then entered into the cone of shadow, and under him was the Celestial River, most properly called the Nile, and below, Perseus, the god of Chemmis, and Auriga, leading a she-goat, himself identical with Pan, whose wife Aiga the she-goat was styled.

Then Isis went in search of the body. She first met certain children who had seen it, received from them their information, and gave them in return the gift of divination. The second full moon occurred in Gemini, the Twins, who presided over the oracles of Didymus, and one of whom was Apollo, the god of Divination.

She learned that Osiris had, through mistake, had connection with her sister Nephte, which she discovered by a crown of leaves of the melilot, which he had left behind him. Of this connection a child was born, whom Isis, aided by her dogs, sought for, found, reared, and attached to herself, by the name of Anubis, her faithful guardian. The third full moon occurs in Cancer, domicil of the moon. The paranatellons of that sign are, the crown of Ariadne or Proserpine, made of leaves of the melilot, Procyon and Canis Major, one star of which was called the Star of Isis, while Sirius himself was honored in Egypt under the name of Anubis.

Isis repaired to Byblos, and seated herself near a fountain, where she was found by the women of the court of a king. She was induced to visit his court, and became the nurse of his son. The fourth full moon was in Leo, domicil of the sun, or of Adonis, king of Byblos. The paranatellons of this sign are the flowing water of Aquarius, and Cepheus, king of Ethiopia, called Regulus, or simply the King. Behind him rise Cassiopeia his wife, queen of Ethiopia, Andromeda his daughter, and Perseus his son-in-law, all paranatellons in part of this sign, and in part of Virgo.

Isis suckled the child, not at her breast, but with the end of her finger, at night. She burned all the mortal parts of its body, and then, taking the shape of a swallow, she flew to the great column of the palace, made of the tamarisk-tree that grew up round the coffin containing the body of Osiris, and within which it was still enclosed. The fifth full moon occurred in Virgo, the true image of Isis, and which Eratosthenes calls by that name. It pictured a woman suckling an infant, the son of Isis, born near the winter solstice. This sign has for paranatellons the mast of the celestial ship, and the

Hosted by Google

swallow-tailed fish or swallow above it, and a portion of Perseus, son-in-law of the king of Ethiopia.

Isis, having recovered the sacred coffer, sailed from Byblos in a vessel with the eldest son of the king, towards Boutos, where Anubis was, having charge of her son Horus; and in the morning dried up a river, whence arose a strong wind. Landing, she hid the coffer in a forest. Typhon, hunting a wild boar by moonlight, discovered it, recognized the body of his rival, and cut it into fourteen pieces, the number of days between the full and new moon, and in every one of which days the moon loses a portion of the light that at the commencement filled her whole disk. The sixth full moon occurred in Libra, over the division separating which from Virgo are the celestial ship, Perseus, son of the king of Ethiopia, and Boötes, said to have nursed Horus. The river of Orion that sets in the morning is also a paranatellon of Libra, as are Ursa Major, the Great Bear or Wild Boar of Erymanthus, and the dragon of the north pole, or the celebrated Python from which the attributes of Typhon were borrowed. All these surround the full moon of Libra, last of the superior signs, and the one that precedes the new moon of spring, about to be reproduced in Taurus, and there be once more in conjunction with the sun.

Isis collects the scattered fragments of the body of Osiris, buries them, and consecrates the phallus, carried in pomp at the *Pamylia* or feasts of the vernal equinox, at which time the congress of Osiris and the moon was celebrated. Then Osiris had returned from the shades, to aid Horus his son and Isis his wife against the forces of Typhon. He thus reäppeared, say some, under the form of a wolf, or, others say, under that of a horse. The moon, fourteen days after she is full in Libra, arrives at Taurus, and unites herself to the sun, whose fires she thereafter for fourteen days continues to accumulate on her disk from new moon to full. Then she unites with herself all the months in that superior portion of the world where light always reigns, with harmony and order, and she borrows from him the force which is to destroy the germs of evil that Typhon had, during the winter, planted everywhere in nature. This passage of the sun into Taurus, whose attributes he assumes on his return from the lower hemisphere or the shades, is marked by the rising in the evening of the Wolf and the Centaur, and by the heliacal setting of Orion, called the Star of Horus, and which thenceforward is in conjunction with the sun of spring, in his triumph over the darkness or Typhon.

Isis, during the absence of Osiris, and after she had hidden the coffer in the place where Typhon found it, had rejoined that malignant enemy; indignant at which, Horus her son deprived her of her ancient diadem, when she rejoined Osiris as he was about to attack Typhon: but Mercury gave her in its place a helmet shaped like the head of a bull. Then Horus, as a mighty warrior, such as Orion was

Hosted by Google

described, fought with and defeated Typhon; who, in the shape of the serpent or dragon of the pole, had assailed his father. So, in Ovid, Apollo destroys the same Python, when Io, fascinated by Jupiter, is metamorphosed into a cow, and placed in the sign of the celestial bull, where she becomes Isis. The equinoctial year ends at the moment when the sun and moon, at the vernal equinox, are united with Orion, the Star of Horus, placed in the heavens under Taurus. The new moon becomes young again in Taurus, and shows herself as a crescent, for the first time, in the next sign, Gemini, the domicil of Mercury. Then Orion, in conjunction with the sun, with whom he rises, precipitates the scorpion, his rival, into the shades of night, causing him to set whenever he himself reappears on the eastern horizon, with the sun. Day lengthens and the germs of evil are by degrees eradicated: and Horus (from *Aur*, Light) reigns triumphant, symbolizing, by his succession to the characteristics of Osiris, the eternal renewal of the sun's youth and creative vigor at the vernal equinox.

Such are the coincidences of astronomical phenomena with the legend of Osiris and Isis; sufficing to show the origin of the legend, overloaded as it became at length with all the ornamentation natural to the poetical and figurative genius of the Orient.

Not only into this legend, but into those of all the ancient nations, enter the bull, the lamb, the lion, and the scorpion or the serpent; and traces of the worship of the sun yet linger in all religions. Everywhere, even in our Order, survive the equinoctial and solstitial feasts. Our ceilings still glitter with the greater and lesser luminaries of the heavens, and our lights, in their number and arrangement, have astronomical references. In all churches and chapels, as in all Pagan temples and pagodas, the altar is in the east; and the ivy over the east windows of old churches is the Hedera Helix of Bacchus. Even the cross had an astronomical origin: and our lodges are full of the ancient symbols.

GLOVES.

WHITE gloves form a part of a freemason's costume, and should always be worn in the lodge. An instance of the antiquity of this dress is given in the *Lexicon of Freemasonry*, under the article "Clothed." In an institution so symbolical as ours, it is not unreasonable to suppose that the white gloves are to remind us, that "without a pure heart and *clean* hands," no one can "stand in the holy place." And this is the emblematic use of the gloves in the French rite, where every Apprentice, on his initiation, is presented with two pair, one for himself, and one for his wife or mistress.

Hosted by Google

ODE.

BY MRS. CAROLINE M. SAWYER.

When God's first temple o'er
The swelling mount upbore
Its wond'rous dome,
O, Star-eyed Science, thine
Each grand and faultless line
Till stood the glorious shrine,
God's chosen home.

Genius! thy deathless lore,
Thus graved in times of yore,
Still breathes to-day,
Where orient sunbeams fall
On many a column tall,
On many a dateless wall,
And ruin gray.

Through centuries dread and dim,
The symbol, scroll and hymn,
Thy mysteries held;
Lone woods and rocky caves,
Dark vaults and mouldering graves,
Old temples' haunted naves,
Thy rites beheld!

RICHES—BY SPENSER.

It is the mind that maketh good or ill—
That maketh wretch or happie—rich or poore:
For some, that hath abundance at his will,
Hath not enough, but wants in greater store:
And other, that hath little, asks no more,
But in that little is both rich and wise:
For wisdome is most riches: fooles therefore
They are which fortunes do by vowes devize;
Since each unto himself his life may fortunize.

Hosted by Google

MEDALS OF THE FREEMASONS.

BY ROB MORRIS.

"Bring me a penny that I may see it. And they brought it. And he saith unto them: Whose is this *image* and *superscription?* And they said unto him, Cæsar's."—*Mark* xii. 15, 16.

III.

It is a fascinating theory in masonic matters, that a God gave to David in writing the plans upon which his son Solomon should afterwards build the Temple; so Freemasons, in erecting their spiritual edifice, are working upon a draft directly communicated by their fathers. This idea is interwoven in the following lines:

The sunbeams from the Eastern sky,
Flash from yon blocks exalted high,
And on their polished fronts proclaim
The framer and the builder's fame.

Glowing beneath the fervid noon,
Yon marble dares the Southern sun;
Yet tells that wall in fervid flame
The framer and the builder's fame.

The chastened sun adown the West,
Speaks the same voice and sinks to rest;
No sad defect, no flaw to shame
The framer and the builder's fame.

Beneath the dewy night, the sky
Lights up ten thousand lamps on high—
Ten thousand lamps unite to name
The framer and the builder's fame.

Perfect in line, exact in square,
These *Ashlars* of the craftsmen are;
They will to coming time proclaim
The framer and the builder's fame.

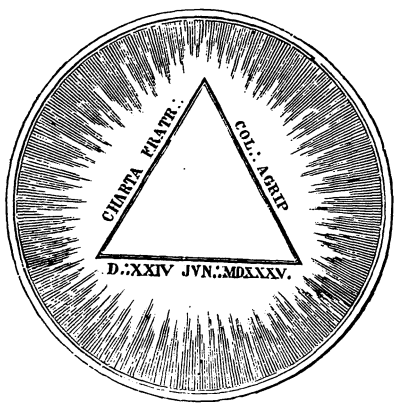
The medal here given bears date June 24, 1835; it grew out of one of the most singular and mysterious incidents in Masonic history. In the year 1818, Prince Frederick of the Netherlands, National Grand Master, presented to the meeting of the lodges of the Hague and of Delft, two ancient documents, respectively entitled, &c., as follows:

Hosted by Google

1. A manuscript in cypher, on parchment, signed by nineteen Master Masons at Cologne, June 23, 1535.

2. A few sheets of the minutes of the lodge *Frederick Kreederthrall*, at the Hague, professing to bear dates from 1637 to Feb. 2, 1638.

The prince had received these documents in 1816, accompanied by a letter in a female hand, signed "C., child of V. J.," in which the writer professed to have discovered them amongst her father's papers, who, it was said, had received them from Mr. Von Boetzelaar, by whom they had been preserved with great care. This letter was attributed to a daughter of Van Jayliger, who, in 1795, succeeded Van Boetzelaar in the Grand Mastership.



There is, however, another version of the matter, that these papers had been long in the family of Van Wassenaar, Van Opdam, a member of which presented them to Van Boetzelaar, and he to Van Jayliger, with strict injunctions to preserve them till the restitution of the Orange Regency.

The documents themselves excited at once the profoundest interest among the masonic writers of Europe. Twenty-six different works, some of them of great length and research, were published to establish or overthrow them. Brother Heldman introduced them to the public, but not in correct form, in his work, entitled "The Three Oldest Historical Memorials of the German Masonic Fraternity, Aavan, 5819." Brothers Giesler and Kloss, at Frankfort-on-the-Maine, and Brother Foersteman, at Kalle, have shown up the errors of Heldman, and attacked the authenticity of the documents. A commission of five learned brothers was appointed to settle these doubts. The importance of the Cologne Charter is so great, if historically true, that the lodge *La Bien Aimee*, assuming its correctness, celebrated the three hundredth anniversary of the document, June 24, 1835, and struck the above-described medal in commemoration of the event.

Hosted by Google

This was done under the care of Schonburg, at Utrecht. In the States, an accurate translation, with copious notes, was made in 1846, by Dr. A. G. Mackey, and published in the *American Freemason*, at Louisville, Kentucky.

The *obverse* of this medal, not given in our copy, displays a circle of nineteen stars, within which is this motto, "Conventum Frater. Lib. Cement. Col. Agrip. A. Mdxxxv. Habitvm Grati Celebrunt Fratres Neerlandiv. Ordinis. In Patria Sva Restavrati Festvm Secvtare Agentes. A. Mdcccxxxv."

The *reverse* displays a triangle, as above, from which are shot diffuse rays of light. On the lines of the triangle is the inscription, "Charta fatr. Col. Agrip. D: - xxiv gvn Mdxxxv." Within these lines, but not seen in our copy, is "preceptis enunciantur; omnes homnies veluti fratres et propinquis ama et dilige; deo quod dei imperatori quod quod imperatons est tribuito."

Of Masonic Numismatics, we offer next a full-charged medal of the period of 1744. On the 12th of February of that year, the Provincial Grand Master of Hamburgh and Lower Saxony, Bro. Lutman, by virtue of his patent from the Grand Lodge of England, dated October 30, 1840, granted authority to Bro. Von Kissleben, for the establishment of a lodge at Brunswick, the lodge *Jonathan of the Pillar*. This lodge was opened on St. John Evangelist's Day of the same year, Bro. Von Kissleben acting as Master, when the above medal was struck in honor of the occasion.

Upon its *obverse* is presented the ardent affection of David and Jonathan, evinced by a cordial embrace, in their famous meeting at the Stone Ezel, the history of which is given in the 20th chapter of 1st Samuel. The masonic application of the scene is made by a display of masonic implements and broken sprigs upon an old and ruined wall hard by, while a shattered tree points out the foundation of a new working lodge. The inscription (not given here) is, "Soc. murar. fund. Bruns. D. 12 Feb. 5744.

Upon the *reverse* is the beehive, an emblem of masonic industry, representing here the faithful workmen under the steady guidance

Hosted by Google

of their chief. The inscription (omitted here) is, "Soc. murar. constit. Bruns. D. 27 Dec. 5744."

That masons are an industrious fraternity in the dissemination of their rites, may readily be perceived in the fact that, at the present time (1858) there are exceeding 4,000 working lodges in the Union. In Alabama, for instance, there are 200; in Arkansas, 90; California, 101; Connecticut, 70; Delaware, 10; District of Columbia, 10; Florida, 21; Georgia, 199; Illinois, 200; Indiana, 205; Iowa, 85; Kansas, 8; Kentucky, 310; Louisiana, 87; Maine, 78; Maryland, 29; Massachusetts, 96; Michigan, 60; Minnesota, 12; Mississippi, 189; Missouri, 152; New Hampshire, 25; Nebraska, 3; New Jersey, 41; New York, 351; North Carolina, 116; Ohio, 256; Oregon, 10; Pennsylvania, 240; Rhode Island, 12; South Carolina, 70; Tennessee, 210; Texas, 90; Vermont, 37; Virginia, 159; Wisconsin, 50;—and far the greater part of these have been established during the past ten years. In the most of them, it may be truly said that Freemasonry is the light that shines in the dark places—the light that brings peace and joy to the disconsolate—the light that shines into the heart of the widow and fatherless. The division of labor among this great mass, is analogical with that of the operative masons of "the days of Lang Syne." One brother digs his marble from the quarry, another applies the hammer, the square, and the compasses to polish the stone which his brother had dug from the quarry, and to fit it for the great house. Another lifts his axe, and strikes a stroke in the forest, and fells a tree. Another blocks, scores and hews it. Another applies the square and compasses to it, pronounces it oblong and square, neat and polished, such as he is authorized to receive, while others lay it upon the house, which rises majestically day by day. Finally, another applies the cement, and causes these polished materials to coalesce, or grow together, which his more sturdy and laborious companions had laid upon the walls. To awaken the spirit of industry thus symbolized by the *beehive*, our lectures inculcate to the younger craftsmen such sentiments as this: "If you are not possessed of brilliant talents, you can at least be industrious; and this, with steady perseverance, will compensate for many intellectual gifts." The history of almost every really eminent man, no matter in what pursuit he has signalized himself and served mankind, abounds with proofs that to industry fully as much as to genius, have all really great achievements been attributable. Great scholars, for instance, have always been not merely laborious, but they have studied both methodically and regularly; they have had for every portion of the day its proper and allotted study, and in no wise would they allow any one portion of time to be encroached on by the study to which another portion was especially appropriated in their fixed plan of action."

The medal, of which the *reverse* is given here, was struck to com-

Hosted by Google

memorate the election of Duke Ferdinand of Brunswick to the office of General Grand Master, in 1782, under the rite of "Strict Observance." This eminent frater was born January 11, 1721; bore a distinguished part in the Seven Years' War; was initiated into free-

masonry in 1741, in the lodge *King Frederick II.*, at Berlin; elected Master of a lodge at Breslau, in 1743; was dubbed a Knight of St. Andrews in 1745, and appointed Provincial Grand Master under the English Constitution, 1770.

The year last mentioned, he went over with most of the distinguished masons of Germany to the Rite of Strict Observance, taking the title *Eques a Victoria.* The next year he was advanced to the higher degree, and in 1772, at the Convent of Koblo, was made Grand Master of the united lodges of Germany. In the movement of July 16, 1782, in which delegates from the lodges of all countries were assembled at Wilhelmsbaden, he was elected General Grand Master. In 1784, he received the grade of Grand Official, at Mattisholm, in Sweden; entered the Society of the Illuminati, under the name of *Josephus;* and in 1786 was consecrated in the mysteries of *The Asiatic Brothers.* He died July 3, 1792. The masonic fraternity took charge of his effects, and disposed of his masonic papers, and the principal portion of the archives of the Grand Mastership to Count Charles of Hesse.

The die of the above-named medal is still in possession of the lodge *True and Perfect, Charles of the Crowned Pillar*, at Brunswick. The *obverse,* not given in our drawing, has a likeness of Duke Ferdinand, with the inscription, "Ferdinand Dux Bruns. Et Lun. Omn. in Germ. unit. Lib. Murar. Supr. moderator." On the *reverse* is *the lion,* guarding with mild dignity, but steady strength, the implements of Freemasonry, with the motto, "Vidi, Vici, Quiesco," and the uttering below, "Ob. felic. reunion murar. liberor. German.

Hosted by Google

On account of the felicitous reunion of the German Freemasons. Above all is the Omniscient Eye, surrounded by stars, and sending forth rays above the king of brutes. The smaller engraving is a copy of his masonic seal.

The connection of such a name as this with the workings of Freemasonry, brings to view with great force the words of the illustrious Clinton: "Masonry has her politics and her religion, but not the politics of a day, a party, a country; not the religion of an hour, a priest, a sect. Her politics and her religion are commensurate with our species, coeval with our nature, founded upon the best sympathies of the heart, cherished by the most enlightened properties of the head, universally good in their tendency, and the purest benevolence their motive. And while they spurn the contracted sins of faction and sect, they elevate the mind by a divine energy above the gross objects which chain the ethereal parts of our nature down to the fleeting consideration of time and country." Few have expressed this subject more happily than the venerated Clinton.

Freemasonry is an order which needs no vindication; yet how frequently are its votaries called upon to render a reason for the hope that is in them. It is open to the inspection and participation of honest and worthy men; its secrets are hidden only from the worthless and profane. True, it is not a proselyting system, but its members never refuse to display its stores to the serious inquirer after knowledge. The explanations we are giving here of the symbolical teachings of our medals go both to show this fact, and that there is nothing in our precepts but what any society may justly be proud of. The prevalence of religious teachings in the explications remarkably illustrate this. Let any one undertake to prepare a masonic address, and he will soon find that *Masonry* is so closely allied to *Religion* of a universal type, so much interwoven by precept and mystery with the doctrines of the Bible, that his oration must almost of necessity turn out a sermon. Every candidate at his initiation declares his unfeigned belief and trust in God, under a firm persuasion that where God's name is piously invoked no danger can possibly ensue. The same observations apply, in a lesser degree, to the other grand divisions of masonic instruction.

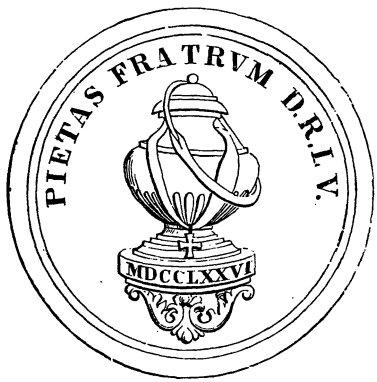
The date of this medal is 1751; it was struck to commemorate the decease that year of the Baron Von Hund.

Charles Gotthelf, Baron Von Hund, at Unnurde Kittliz Gebelzig, Oppeln Manua and Lieppe, was born September 11, 1722, at Mantua, was Electoral Chamberlain in 1732, Royal Polish Privy Counsellor in 1762, and Acting Imperial Royal Privy Counsellor 1769; this latter at the recommendation of numerous friends, and in acknowledgment for meritorious services in the Seven Years' War.

October 18, 1741, he was initiated into the masonic *oppereta*, by the lodge *Three Thistles*, at Frankfort-on-the-Maine, Count Shoenbrem

Hosted by Google

being at the time Master. The Princes August, of Baden, George and Frederick, of Hesse Darmstadt, the Prince Nassau, and the Count of Weid, were present, and participated as brothers in the ceremonies. The Baron received the degree of Fellow Craft the same day, and on July 21, 1742, was made a Master Mason.



August 22 following, the Duke of Albemarle inducted him into the Scotch Rite, in the lodge *Broken Tree*, at Brussels, under the masonic cognomen "Eques ab Ense." While at Paris, December 12, 1742, he was elected Senior Warden of the Lodge *Three Compasses*, and January 3d following, its Master. This lodge, by order of the Grand Master, was closed a few days afterwards, and another opened in its stead on the 24th of the same month, under the title of the lodge *Of Strangers*. Returning to Strasburg, he established the lodge *Golden Sword*, and June 24, 1751, the lodge *Three Pillars*.

Baron Von Hund, however, is best known in the masonic annals as chief among the founders of the "Rite of Strict Observance." He was commander of the Seventh Province, a delegate to the Convention at Atenberger, Brunswick and Rohlo, unmasked the traitor Johnson, and died November 8, 1751. His body was laid, clothed in full templar's equipment, in front of the high altar in the church of Melrichstadt, near Wurzburgh, where it remains to this day. His devotion to the masonic system which he established, was unmistakable, for to it he sacrificed the greater portion of his wealth, and the best labors of his life. At his death, the lodge *Minerva*, at Leipsic, caused the medal to be struck, which, upon the *obverse*, not given here, presents his likeness with the inscription Carolus L. B. Aa 6. Hund Et Altengrotkav; and upon the *reverse* an urn, surrounded by the Egyptian Serpent, the emblem of immortality; the Knightly Cross being pendant. The date of his death appears at bottom, MDCCLXXVI. The smaller engraving is simply the impress of his private masonic seal. The motto above is, "Pietas Fratrvm D. R. I. V."

Hosted by Google

Much has been said in relation to the ambition of Baron Von Hund in founding a new order of Masonry, and he has been charged with sacrificing to this principle the real interests of the ancient institution. The possession and exercise of authority is a matter of honorable and proper ambition, in every brother who really prizes the institution into which he has been initiated, and who wishes to render his masonry productive of its legitimate fruits, the moral improvement of his mental faculties. Such, it appears to us, was the ambition of the Baron Von Hund, and such the general view of his contemporaries. His great sacrifices of time and money to the cause in which he embarked cannot be overlooked, while the great political elevation to which he had attained, acquits him of any vulgar or groveling thirst for distinction.

The above is probably the oldest masonic medal extant. Its exact date is not given, but the history of it is well substantiated as follows: In 1733 a lodge was established at Florence, by Lord Charles Sackville, Duke of Middlesex, son of Lionel Granville Sackville, Duke of Dorset, and great grandson to Thomas Sackville, who, in 1561, was Grand Master of the masons acknowledging the jurisdiction of the Grand Lodge of York. This lodge was not founded by regular authority; certainly there was no order for it by the Grand Lodge of England, then governed by James Lyon, Earl of Strathmore. The foundation of the lodge, however, was the origin of this medal, engravings of which are given in Kohler's "Coin Diversions," (part 8, p. 129); in Bode's "Pocket Book," (1777, No. 1); while a copy exists in the valuable collection of masonic medals in possession of the lodge *Minerva of the Three Palms in the East*, at Leipsic.

The *obverse*, not given here, has a bust of Lord Sackville, with the inscription, "Carolvs Sackville Magister, Fl.;" the name of the maker, *Lorenz Natter*, is placed below.

Hosted by Google

The *reverse* exhibits Harpocrates, the god of silence, in his well-known attitude, (see Article first of this series,) leaning upon the broken column of Masonry, and holding upon his left arm the cornucopeia. The cubic block, around which are grouped the stone-hammer, the compasses, the square, the level, the chisel, the plumb and the mallet, is at his feet. The thyrsus, staff and the serpent, rest behind him. The motto is *Ab origine*, "from the beginning." This combination of emblems illustrates well the singularly precise rule of restrictions known to Masonry. When the temple of Jerusalem was completed, King Solomon, being desirous to transmit the society under restrictions existing at his day, that it might be a blessing to future ages, decreed that whenever the craft should assemble in their lodges to discourse upon and improve themselves in the arts and sciences, and whatever else should be deemed proper topics to increase their knowledge, they should likewise instruct each other in secrecy and prudence, morality and good fellowship. For these purposes, he established certain peculiar rules and customs, to be invariably observed in their conversations, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, social and religious duty, lest, while they were so highly honored by being employed in raising a temple to the Great Jehovah, they should neglect to secure themselves a happy admittance into the celestial lodge of which the temple, made with hands, was only a type.

The exact correspondence between the emblems of this medal—struck probably the very same year that Freemasonry was introduced into America—and those suspended upon the walls of every one of the 4,000 lodges in America, is a triumphal proof of the unchangeableness of the doctrines symbolized in these ancient types.

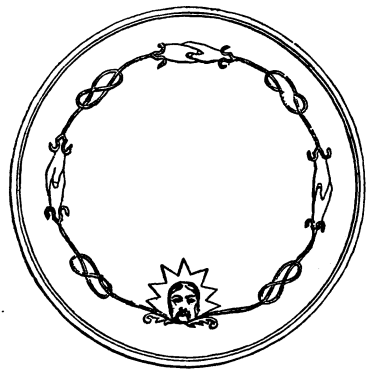
Four thousand lights in mason's halls
  Are gleaming on our eyes;
Four thousand emblems on our walls
  Tell whence that gleaming is:
And when the portals move to pass
  The humble speaker in,
The voice of prayer pervades the place,
  And proves our light DIVINE.

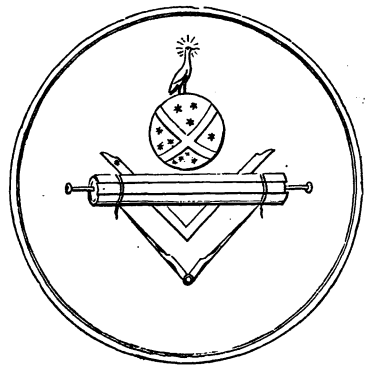
The three lodges at Dresden, viz: lodge *of Three Swords*, the *Golden Apple*, and *Astrea*, met July 2, 1817, to commemorate the Centennial Anniversary of the establishment of the Grand Lodge of England (London). The medal here described was struck at the mint of Dresden, by the official engraver Kruger, and a few copies in silver, bronze and plaster of Paris, distributed among the lodges.

The *obverse* shows a globe resting upon the greater lights of Masonry, and supporting the *phœnix*, its head surrounded with rays.

Hosted by Google

It is only once in a century that this fabled bird of mythology returns; and under the Roman emperors, it was thus used to signalize grand and rare secular demonstrations. The inscription, omitted in our copy, is thus translated: "A second phœnix, encircling the globe, rises every century out of the three great lights of Masonry."





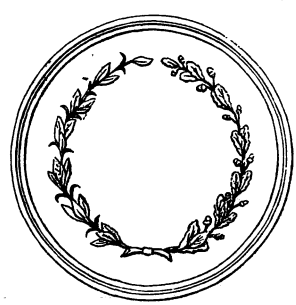
The *reverse* exhibits the fraternal chain, expressed by a border of grasped hands and love-knots. An inscription, not given here, is seen in the centre, which is thus rendered: "Our holy principles shall bind East to West in one undivided, unbroken chain." These are from a poetic effusion of Bros. Van Nostitz and Franckendorf, Past Grand Masters of the Grand Lodge of Saxony.

The application of the symbolisms on this medal is directly to the *universality* of Masonry. There is one chord that reaches alike to every mason's heart, that thrills with a common emotion, vibrating with pleasure or sorrow as the subject demands. Those who assemble as masons, be it in Germany or England, Asia or America, and wear the peculiar name and ensign, move in concert, and act in harmony as though having common parentage as members of one family, are what they profess, and appear to be, a *Band of Brothers.* As such we may hail them, one and all; and though the greater part of them must needs be personally strangers to any one of us, persons whose faces we have never beheld, yet would we hail each and every one of them, should we chance to meet them, or any one of the like fraternity, in distant lands, or tossed on old ocean's main, whether in distress or health, affluence or poverty, prosperity or adversity. We should not entertain a fear of receiving a cordial welcome, a friendly greeting, a kind reception at their hands. Did we need their sympathies, their aid, both would be liberally bestowed. Should they need ours, we would cheerfully and liberally give, so long as our abilities permitted, or their necessities required. Were their destitute widows or helpless orphans to become objects of charity, relief

Hosted by Google

and protection should be afforded them with a beneficent hand, unmarked by the sting of reproach, or aught that could wound the tenderest sensibility. A knowledge of the fact, that they were the relic and offspring of a brother, would suffice to commend them to our warmest sympathies and kindest offices. We would seek to do them honor. We would love to obey the instructions of our *alma mater*, who taught us to administer to the necessities of the poor and the needy, the sick and the distressed, to pour the oil of joy and gladness into the bleeding wounds of sorrow and affliction, and to wield our sword in defense of helpless orphans, destitute widows and innocent maidens.

It is a singular manifestation of masonic circumspection and prudence carried to extremes, that there are among us men of great devotedness to the order—men of high degrees of intelligence—who would interdict the publication of all matters relative to Freemasonry. But, as the distinguished Salem Town long since averred, "by a full and fair exposition of our leading principles, we betray no masonic secrets; these are safely locked up in the heart of every mason, and never to be imparted save in a constitutional manner. But our leading tenets are no secrets. It is no secret that Masonry is of divine origin; that the system embraces and inculcates evangelical truth; that there is no duty enjoined or virtue required in the volume of inspiration but what is found in it, and taught by Speculative Freemasonry. Again, it is no secret that the appropriate name of *God* has been preserved in every country in the masonic institution, wherever the society has existed, while the rest of the world was literally sunk in heathenism." The great mass of intelligent masons are fast approaching Dr. Town's conclusions, and the great increase of sound, well-written works upon the history, philosophy and jurisprudence of the institution within the last five years, is a part of the evidence of this quite indisputable fact.



The medal here represented was struck by the Lodge *Le Berceau du Roi de Rome*, in 1811. This lodge was founded by a few French-

Hosted by Google

men at the Hague in that year, with a constitution from the Grand Orient of France; although the Dutch lodges, even after the union of Holland with the French empire, continually asserted their independence of the Grand Orient, and their adherence to their own Grand Lodge. The Lodge *Le Berceau du Roi de France* only survived three years, being discontinued on account of the political events of 1813. Only five specimens of this medal were made; they were in bronze—and so rare and little known was the medal itself, till lately, that it is neither found in the "Histoire Numismatique de Napoleon," by Michael Hennin, nor in the "Vresor Numismatique et Glyptique, Medailles de l'Empire Français," and only became familiar to medal fanciers by a very simple sketch in the "Revue Numismatique," p. 327, by Cartier and De la Saussaxe. Blois and Paris, 1842.

The *obverse* presents the cradle given by the city of Paris to the young king of Rome, with the inscription "5811." The only masonic emblem visible is the triangle. On the *reverse* of which only a wreath of oak is given here, is the word "Merita," and an inscription which names the lodge whence this medal proceeded.

The application of *the triangle* is to Deity, the God in whom is the mason's trust. This trust is well shown in the following questions:

In whom do you put your trust? Is it in JEHOVAH, the unsuccessive Eternity?

Is it SHADDAI, the all-sufficient and Almighty?

Is it KURIOS, the establishing of and authority over all things?

Is it in JAH, the self-existent, who imparts being to all creatures?

Is it in ADONAI, the great connector, supporter, governor and judge of all creatures?

Is it in PHLEJON, the absolute supremacy over all things?

Is it in EHJEH, the I AM or absolute independency, the immutable eternity?

Is it in THEOS, the maker, preserver, governor and observer of all things?

Is it in GOD, the Lord, the Father, the Creator, the Supreme Being, the King of Kings, the Great Spirit, the Almighty?

But whether by one or another of these denominations your God is known and worshiped, remember, oh ye who trust that we are of one blood, and of one faith; and to communicate and to do good, forget not.

On the 20th September, 1759, the Freemasons of Bairenth celebrated the second marriage of their Grand Master, the Margrave Frederick of Brandenburg Bairenth, to Caroline Maria, daughter of Duke Charles of Brunswick, and issued the medal, represented by the following engraving, commemorative of the event.

The *obverse* gives the Grand Master Frederick, with the regalia and badge of his official dignity, depositing upon the Altar of Love a pair of lady's gloves, as a token of inviolable fidelity In the conti-

Hosted by Google

nental ceremonial, the *gloves* form nearly as conspicuous a part as the *apron*, the latter denoting innocence, the former faithfulness. Thus Masonry becomes a school of the best feelings of the heart. It is loving, peaceable, unobtrusive—its true spirit is pure as the dew of heaven, free and refreshing as its several breezes—a divine manner for the clear-sighted to gather every one according to his own eating, some more and some less, giving freely as we freely receive, without forcing on any what, in its primitive purity, best recommends itself.

The *reverse*, not represented here, displays an oblong square in an ornamented border. Beyond the square, the rising sun appears, and below it the date of the nuptials 20. 9. 5759. The inscription is, "Nuptus Frederici et Soph. Carol. Soc. M. Lit. Ad. Fe. Baruther." The innocence symbolized in this engraving may be further illustrated. That innocence should be the professed principle of a mason occasions no astonishment, when we consider that the discovery of the Deity leads us to the knowledge of those maxims wherewith he may be well pleased. The very idea of a God is attended in Masonry with the belief, that he can approve of nothing that is evil; and when first our predecessors professed themselves servants of the Architect of the world, as an indispensable duty they professed innocency, and put on white raiment as a type and characteristic of this conviction, and of their being devoted to his will.

Upon the eightieth birthday of the celebrated Christopher Martia Wieland, the Lodge *Amelia a Weimar* caused this medal to be struck in his honor. Its date is September 5, 1812; it was made by Facins, engraver to the Court of Weimar.

This distinguished scholar was born at Overholzheim, near Bierbach, September 5, 1733; entered the masonic fraternity in the seventy-sixth year of his age, receiving the three degrees respectively, April 1, 2, and 3, 1809. At the anniversary of his lodge, *Amelia a Weimar*, October 24, 1809, he expressed his views upon the nature and aims of Freemasonry at good length.

He died January 20, 1813, at Jeno. As one of the greatest of the German literati, and a brother of whom the German craft justly felt proud, this medal was made and presented to him.

Upon the *obverse*, omitted in our copy, is a likeness of Wieland. Upon the *reverse* is a sphinx, holding the mysterious triangle of

Hosted by Google

Masonry, and surrounded by a wreath of roses. The inscription is, "Dem 80, Geburtstage die Lodge Amelia Weimar Am 5, September, 1812." In every society there may be traced a variety of character; good and bad appear everywhere, and he who expects to find unmixed virtue, is sure to be disappointed.

It is easy *to know* what is right, and no one can attend to the teaching of Masonry without learning it; but *to do* it is not often easy. Conflicting interests will often prevent the exercise of our better feelings, and will furnish excuses for omitting what we are conscious it is our duty to perform. But the example of Wieland, in old age, after an experience in life of nearly fourscore years, voluntarily entering the Masonic Institution, after enjoying an unprecedented opportunity of judging, by the general conduct of its votaries, its real influence upon their hearts, answers a thousand objections, removes innumerable cavils, and affords arguments in behalf of its purity and efficiency altogether irresistible.

The sentiments expressed by the philosopher Wieland, who, in the seventy-sixth year of his age, became a mason, run in this channel: "A mason must consult the happiness and promote the interests of his brother; must avoid every thing offensive to his feelings; abstain from reproach, censure and unjust suspicions; warn him of the machinations of his enemies; advise him of his errors; advance the welfare and reputation of his family; protect the chastity of his house; defend his life, his property, and, what is dearer to a man of honor, his character, from unjust attacks; relieve his wants and his distresses; instill into his mind proper ideas of conduct in the department of life which he is called to fill; and let us add, foster his schemes of interest and promotion, if compatible with the paramount duties which a man owes to the community.

"These are the admitted duties a man owes to his brother, according to the flesh; they are precisely those one freemason owes to another. The Masonic Order enjoins them, as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience and religion—a prostitution of all that is deemed sacred and venerable among men.

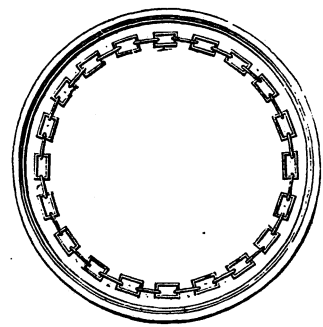
"But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of excellence, and enjoins the observance of honor, honesty and good faith to all men. She espouses the cause of universal benevolence and virtue. She declares as unworthy of her patronage those who violate the laws of rectitude, and her votaries exemplify in their lives the truth of the remark, that, although there be vicious men in the fraternity, yet they are better than they would be were they not masons."

At the Fiftieth Masonic Jubilee of the Lodge *Unity*, at Frankfort-on-the-Maine, June 4, 1809, the members ordered a medal struck in honor of Bro. John Karl Bronner, of that city, in grateful acknow-

Hosted by Google

ledgment of his manifold services. We give merely that portion of the *reverse* that denotes, by a chain, how highly those masons esteemed him.

Bro. Bronner was born July 4, 1738, at Frankfort-on-the-Maine; in 1782, was Provincial Grand Master under the English Constitutions of the Upper and Lower Rhine, and the Circle of Franconia; and from 1783, Directorial Grand Master of the Eclectic Union in his native town. In the Rite of Strict Observance, he was registered as *Eques ab Epitaphio.* He died March 22, 1812.



It is to be regretted that the practice of striking medals in honor of worthy masons, or to commemorate important masonic events, has not obtained in America. Many historical events have occurred, in relation to which such tokens would have been in the highest degree appropriate and historical—the laying the corner-stone of the Capitol at Washington, of the Monument at Bunker Hill, &c.; the dedication of the Masonic Halls at Philadelphia and elsewhere; the deaths of Worshipful Bro. George Washington, of Jackson, Clay, Lafayette, and others; the Masonic Union of New York, in 1850, and many others, are examples in point.

SHOE.

Among the ancient Israelites, the shoe was made use of in several significant ways. *To put off the shoes*, imported reverence, and was done in the presence of God, or on entering the dwelling of a superior. *To unloose one's shoe, and give it to another*, was the way of confirming a contract. Thus we read in the book of Ruth, that Boaz, having proposed to the nearest kinsman of Ruth to exercise his legal right by redeeming the land of Naomi which was offered for sale, and marrying her daughter-in-law, the kinsman being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say, "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe."—Ruth iv. 7, 8.

As to the ancient custom of taking off the shoes as a mark of reverence, the reader is referred to the *Masonic Lexicon.*

Hosted by Google

THE PICTURES ON THE WALL.

BY AUG. C. L. ARNOLD, LL. D.

Oh! the Pictures! oh! the Pictures
  That hang in Memory's hall,
How they set the heart a-throbbing,
  Those Pictures on the wall!
There are bright ones, there are dark ones—
  Each inspiring joy or gloom;
And they hang there, grave and solemn—
  Grave and solemn, like the tomb.

When the last daybeam hath faded,
  And the evening shadows fall,
Then my eyes begin to wander
  O'er those Pictures on the wall:
O! they wander, dim and tearful,
  O'er each Picture, turn by turn,
While my heart, oppressed and fearful,
  Doth within me strangely burn.

O *that* Picture! glorious Picture!
  Of a child most sweet, most fair;
With her beaming eye of hazel,
  And her soft and glossy hair;
And that other, close beside her,
  Of a boy, as full of grace
As e'er looked with eyes of azure
  On a doting father's face!

And still others there are hanging,
  Which throw shadows on my soul,
And around my entire being
  Make the floods of sorrow roll:
For they show the Past before me—
  The stern Past that comes no more,
With the treasures it has buried
  On the everlasting shore!

When I look upon these Pictures,
  Wondrous Pictures of the Past,
My lone heart grows sad and weary,
  And I wish each hour my last.
O those Pictures! O those Pictures!
  That now hang in Memory's hall!
How they set the heart a-throbbing—
  Those loved Pictures on the wall!

Hosted by Google

JOHN L. LEWIS, JR.,

GRAND MASTER OF MASONS OF THE STATE OF NEW YORK.

BY FINLAY M. KING.

A Biographical Sketch.

[BIOGRAPHICAL notices of distinguished masons, living and dead, constitute one part of the scheme upon which we promised to conduct the REVIEW. The following sketch of Bro. JOHN L. LEWIS, the learned and courteous Grand Master of the Grand Lodge of New York, comes, therefore, strictly within the purposes of our journal. It is from the pen of a distinguished masonic writer—Bro. FINLAY M. KING—and is the substance of a speech made by him at a masonic celebration at Auburn, N. Y., in 1857, at the last festival of St. John the Evangelist, in response to a toast complimentary to the Grand Master. It is a biographic essay, which will, we imagine, be as interesting to the reader as it is worthy of the subject and the author.—ED. REVIEW.]

MR. PRESIDENT AND BRETHREN:—I thank you for the very flattering compliment conveyed in calling upon me to respond to the toast just read.

Proper justice to the subject mentioned therein, it appears to me, would have dictated the selection of some one of the more able and eloquent brethren around me.

Yet I am happy to acknowledge the existence of relations, which have been long continued, between that venerated brother and myself, that render my designation to respond to the toast not entirely inappropriate on this occasion.

For years there have subsisted the most intimate personal and fraternal relations between us. While he was acting as the Grand High Priest of the Grand Chapter of this state, he three times honored me with the delicate and responsible charge of indicating the opinions of that body in its foreign relations.

During the five years past, while I have occupied the same relation to the Grand Lodge of New York, he was my colleague and able counsellor, until his elevation to the Grand Mastership necessarily devolved upon him higher and more responsible duties to the fraternity of this state.

In all of these relations I have ever found him a perfect gentleman, a faithful and devoted mason, a profound and accomplished scholar, and an enlightened statesman.

As an evidence of his statesmanship, I need only call your attention to that monument of his wisdom which is presented in the

Hosted by Google

present constitution of the Grand Lodge of New York. It is a monument whose basis rests upon the unchanging landmarks of our institution. Its pillars, framework and compartments embody the great plan of Masonry. Its turrets, battlements and dome are seen and recognized throughout the boundaries of our masonic confederacy. The monument itself has extorted the applause and won the admiration of masonic nations. Time may perfect it, but while civilization lasts it can never destroy it. It will endure and radiate its light and its health, giving influences upon the great families of the fraternity for generations to come; and when other ages and other centuries shall have gathered additional furrows upon the silvery brow of Masonry, it will find new admirers among the disciples of our creed. Its author's name, with those of Anderson and Oliver, will be as familiar to the votaries of Masonry then, as they are now.

The birth-place of John L. Lewis, Jr., was in the county of Yates, in this state, on the 17th of July, 1813. He was admitted as an attorney in 1835, at the age of twenty-two; was appointed District Attorney in 1837, the duties of which office he continued to discharge until the new constitution of this state displaced him on the 1st of January, 1848. He has told me that he regarded this event as one of the blessings of that instrument. His generous nature had come to loathe the business of detecting and punishing his erring fellow-creatures. He has served, with marked ability, four years as judge of his county; and has occupied other places of trust and responsibility within the gift of his fellow-citizens, but is now pursuing the walks of his profession.

His masonic career commenced with his initiation into Milo Lodge, at Penn Yan, on the 1st of May, 1846, having been the first petitioner to, and initiate therein; he was raised to the degree of Master Mason on the 22d of that month. He was shortly afterward appointed Secretary of his lodge, and continued in that office, by elections, until he was elected Senior Warden in 1848, during which time, it will be remembered, the convention was held at Geneva, from which emanated the famous circular of the Geneva Committee, in respect to the powers exercised by the Past Masters in Grand Lodge. This circular told the fate of that dynasty, and Bro. Lewis was one of its authors.

A few days later he was chosen High Priest of Penn Yan Chapter, in which he had received the Mark Master's degree on the 16th of November, 1846, and was exalted to the Royal Arch degree, February 23, 1847.

In the capacity of High Priest he entered the Grand Chapter of this state in February, 1849, and at the succeeding convocation of that body (1850,) he was elected to the office of Grand King. At the same session he presented a report containing the nucleus of a masonic history of this state, which he is still quietly but diligently

Hosted by Google

writing. He was also appointed, at the same session, chairman of the Committee on Foreign Correspondence of that body, and as such submitted several reports, which are an ornament to masonic literature. He was appointed to the office of Junior Grand Deacon in the Grand Lodge of this state during the same year (1850), and in the month of June of that year first entered the Grand Lodge, both as a Grand Officer and representative, and was appointed, with the venerable Salem Town, a member of the Union Committee, whose labors resulted in the union between the St. John's Grand Lodge and the Grand Lodge of the state.

I was present on that occasion, at Tripler Hall, in New York, when four thousand masons laid down their weapons of rebellion, and were greeted with the right hand of fellowship by their lawful brethren, promising to pay obedience ever afterward to established masonic government.

In September of the same year, he entered the Grand Chapter of the United States, held at Boston, as the acting Grand High Priest of New York, in the place of the lamented Com. Orville Hungerford, who had recently deceased. He also represented the Grand Encampment of this state in the national body of that order, held at Boston at the same time, and was again the representative of this state at the triennial sessions of these bodies, held at Lexington, Kentucky, in 1853.

In February, 1852, he was elected Grand High Priest by a unanimous vote, to which office he was elected in 1853–'54–'55, but the last time declined. As a very high compliment to that body, he has told me that he regarded it the most able, dignified and intelligent masonic body he ever knew; and well it might be, for I must say it is composed principally of many of the ablest men of the state. It is the annual gathering of the sages of the order.

In the month of June, 1854, he was elected Deputy Grand Master of the Grand Lodge of this state, and during the same month, in company with myself, commenced the ascent of the degrees in the Ineffable Rite, where, together, we traveled through mimic mountain gorges, along frightful precipices, and up giddy acclivities, until the altitude was bewildering to my view.

When we had ascended what I shall figuratively call Mount Blanc, I concluded it was about time for me to stop; but he went on, and is now enjoying, with the son of Abdallah, a height of position where the sun never goes down upon his vision.

In June, 1855, he was unanimously reëlected Deputy Grand Master, and in 1856 he was elected to the office of Grand Master of masons in this state, to which he was reëlected in June last. He is also the General Grand Scribe of the General Grand Chapter of the United States, to which office he was elected at Hartford, in 1856.

There has been no time since 1846 when he has not been an active laborer in the humbler responsibilities of the fraternity, and some-

Hosted by Google

times discharging official duties in the three subordinate bodies of the fraternity at the same time.

During the past five years he has delivered annual addresses on each 24th of June, and from 1852 to 1856, also on the 27th of December; and from the subjects of his addresses you will observe he has not been writing so much for his hearers as for posterity. The subjects are—

"The Holy Bible, Square and Compass."

"The Twenty-four inch Guage and Common Gavel."

"The Rough Ashler, Perfect Ashler and Trestle-Board."

"The Pillars of Wisdom, Strength and Beauty," and

"The Square, Level and Plumb."

His relations and intercourse with the fraternity being more constant during his term of Grand Mastership, they have come more to appreciate his worth and value than at any time previous. It is no disparagement to the long line of illustrious names who have preceded him in that office—among whom are numbered a Livingston, a Clinton, a Willard and a Walworth—to say, that for fraternal bearing to his constituents, for zeal, fidelity and ability in discharging the duties of his great office, and for administrative capacity, he has no superior.

His career is unfinished, and I shall leave my sketch of him unfinished, to be traced out, elaborated and completed when that career shall have been terminated by the call of his Grand Master above, from whom I believe he will receive a crown of glory that will never fade away.

ACCEPTED.

A TITLE which, as applied to freemasons, is equivalent to the term "initiated." It alludes to the acceptance into their society, by operative masons, of those who were not operatives. An Accepted Mason is one who has been adopted into the order, and received the freedom of the society, as is the case with other companies in Europe. This is evident from the regulations made on St. John's day, 1663, under the Grand Mastership of the Earl of St. Albans, where the word is repeatedly used in this sense. Thus: "No person hereafter, who shall be *accepted* a freemason, shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his *acceptation*, from the lodge that *accepted* him, unto the Master of that limit or division where such lodge is kept." And again: "No person shall be *made* or *accepted* a Freemason, unless," &c.

Hosted by Google

A NEW CHARGE.

BY A CONTRIBUTOR.

You are especially charged as a mason to be modest and humble, and not vain-glorious, nor filled with self-conceit. Be not wiser in your own opinion than the Deity, nor find fault with his works, nor endeavor to improve upon what he has done. Be modest also in your intercourse with your fellows, and slow to entertain evil thoughts of them, and reluctant to ascribe to them evil intentions. A thousand presses, flooding the country with their evanescent leaves, are busily and incessantly engaged in maligning the motives and conduct of men and parties, and in making one man think worse of another; while, alas, scarcely one is found that ever, even accidentally, labors to make man think better of his fellow.

We need not enlarge upon these evils. They are apparent to us all: and it is the duty of a mason to do all that may be in his power to lessen, if not to remove them. With the errors and even sins of other men, that do not personally affect us or ours, and need not our condemnation to be odious, we have nothing to do. There is no obligation resting on us to trumpet forth our disapproval of every wrongful or injudicious act that every other man commits.

There is but one rule for the mason in this matter. If there be virtues, and he is called upon to speak of him that owns them, let him tell them forth impartially. And if there be vices mixed with them, let him be content the world shall know them by some other tongue than his. For if the evil-doer deserves no pity, his wife, his parents or his children, or other innocent persons who love him may: and the bravo's trade, practiced by him who stabs the defenceless for a price paid by an individual or party, is really no more respectable now than it was a hundred years ago, in Venice. Where we want experience, Charity bids us think the best, and leave what we know not to the Searcher of Hearts: for mistakes, suspicions and envy often injure a clear fame; and there is least danger in a charitable construction.

And, again, the mason should be humble and modest towards the Grand Architect of the Universe, and not impugn his Wisdom, nor set up his own imperfect sense of Right against His Providence and Dispensations, nor attempt too rashly to explore the Mysteries of God's Infinite Essence and inscrutable plans, and of that Great Nature which we are not made capable to understand.

Let him steer far away from all those vain philosophies which endeavor to account for all that is, without admitting that there is a

Hosted by Google

God, separate and apart from the Universe, which is his work: that erect Universal Nature into a God, and worship it alone: that annihilate Spirit, and believe no testimony except that of the bodily senses: that by logical formulas and a dextrous collocation of words make the actual, living, guiding and protecting God fade into the dim mistiness of a mere abstraction and unreality, itself a mere logical formula.

Nor let him have any alliance with those theorists who chide the delays of Providence, and busy themselves to hasten the slow march which it has imposed upon events: who neglect the practical, to struggle after impossibilities: who are wiser than Heaven; know the aims and purposes of the Deity, and can see a shorter and more direct means of attaining them than it pleases him to employ: who would have no discords in the great harmony of the universe of things; but equal distribution of property, no subjection of one man to the will of another, no compulsory labor, and still no starvation, nor destitution, nor pauperism.

Let him not spend his life, as they do, in building a new tower of Babel; in attempting to change that which is fixed by an inflexible law of God's enactment; but let him, yielding to the Superior Wisdom of Providence, be content to believe that the march of events is rightly ordered by an Infinite Wisdom, and leads, though we cannot see it, to a great and perfect result,—let him, my Brother, be satisfied to follow the path pointed out by that Providence, and to labor for the good of the human race in that mode in which God has chosen to enact that that good shall be effected: and above all, let him build no tower of Babel, under the belief that, by ascending, he will mount so high that God will disappear, or be superseded by a great monstrous aggregate of material forces, or a mere glittering logical formula: but, evermore, standing humbly and reverently upon the earth, and looking with awe and confidence towards Heaven, let him be satisfied that there is a *real* God—a *person*, and not a formula, a Father and a Protector—who loves, and sympathizes, and compassionates; and that the eternal ways by which He rules the world are infinitely wise, no matter how far they may be above the feeble comprehension and limited vision of man.

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

Hosted by Google

OUTLINES OF MASONIC HISTORY.

The Probable Origin as an Organized Institution.

The Dissemination of its Principles and Ceremonies among the various Nations of the Earth.

BY SALEM TOWN, LL. D.

It is now proposed to exhibit a succinct history of ancient Masonry, so far as the same can be ascertained or fairly inferred from the records of ancient, profane, sacred and church histories. Some of the most distinguished ancient patrons and benefactors of the institution will be named. Perhaps something of this nature may be useful and satisfactory to every friend of truth.

Various have been the opinions of historians, who have said anything on this subject, as well as masons, relative to the origin of ancient Freemasonry; and this very circumstance will afford us incontrovertible evidence of its great antiquity. Had it been of modern date, no difficulties could have arisen on this point; its origin would have been recorded in numerous instances, and immediately published to the world. Some persons, from an enthusiastic fondness for its antiquity, have traveled back to the commencement of time for its origin. It has been asserted that "ever since symmetry existed, and harmony displayed her charms, our Order has had a being." That the *moralizing* principles were coëxistent with those of true religion, there can be no doubt; yet, with no semblance of propriety, can we hence date Masonry under its systematized form. It is by no means correct to speak of Masonry in the abstract, merely considering its principles, when we are only aiming to prove the origin of the society, in a state of organization. The materials of an excellent edifice may all exist, either in a wrought or unwrought state; yet with no propriety can we speak of the existence of that edifice until those materials are collected, properly arranged, and duly put together. Such, in this respect, is Masonry. Though its principles existed "ere time began, or Nature received her birth;" notwithstanding there are many symbolical representations, highly instructive, pointing out many important truths, and illustrating their excellences, which claim great antiquity; yet these, in themselves considered, afford not sufficient proof that Freemasonry must necessarily have been coëxistent. Should we argue thus, it would prove more than any brother would be willing to admit; for, in the order of time, many of our symbols have originated in periods far distant from

Hosted by Google

each other. This argument, therefore, by proving too much, proves nothing. Hence, it is evident, if from our moralizing principles we date the origin of Masonry, we must fix its era coëxistent with the Almighty. If we date it from the existence of symmetry and proportion, we date it from the creation of the world—yea, before man existed; and if we date it from the introduction of our symbols, we plainly contradict ourselves. It would, therefore, be absurd to infer the origin of Masonry, in its organized state, from either of those considerations. Could we, in truth, affirm that the earth had an absolute existence, merely from the Divine purpose to call it into being, while as yet the energies of the Almighty power had not yet been put forth in its formation? If not, neither can we affirm it of Masonry. Nothing more can be understood by its origin, than that period when its principles were systematized, and an institution organized by mutual association. Hence, it appears, we have substantial reasons to conclude, that an organized state of that society, termed Masonic, arose from the manifest importance of social intercourse, the increasing relative duties of mankind, and an earnest solicitude among individuals to promote the general good. Men who had a sacred regard for the Divine character, would endeavor to honor his name by a faithful discharge of each incumbent duty. Motives of benevolence would induce such men to unite their exertions in the cause of humanity.

Profane history confirms the fact, beyond the shadow of a doubt, that Masonry, in its primeval state, was principally operative. The same truth has also been made to appear from sacred history. Symbolical representations were introduced for the purpose of impressing on the heart the importance and religious nature of those things which were prefigured. Hence, the serious and weighty considerations of eternity were constantly kept in view. By an easy and natural transition, the order had been changed from operative to speculative Masonry. This truth also appears in profane history. That the operative principles are coeval with the creation of the material world, cannot be doubted. That the moralizing principles are, at least, coëxistent with true religion, is equally certain. But that the existence of the society, in its organized state, was previous to the building of the temple, during the reign of Solomon, King of Israel, to me appears highly improbable. Those masonic representations which every brother must necessarily witness on receiving the several degrees, are sufficient to convince me that the society, according to common acceptation of the term, then had its origin, or those representations must be groundless and absurd. It is also evident, as will hereafter be made to appear, that the principles which constitute the foundation of the masonic institution were known to the ancient wise men and fathers, from time immemorial; by them held sacred, and transmitted to the prudent and faithful, during all succeeding

Hosted by Google

ages, to the time of Solomon. It is, therefore, thought, in view of all considerations, and all the evidence which can be had on this subject, that we may safely date ancient Masonry, as a regular institution, from the reign of Solomon. Every circumstance attendant on that period furnishes corroborating evidence. This carries it back to the year one thousand and twelve before the birth of Christ. Solomon, who was divinely inspired, found it indispensably necessary, in prosecuting such an undertaking as he had been directed, that the workmen should be formed into a regularly organized body, that every part of the building might be executed without the least confusion, and with the greatest dispatch. Nothing could be more conducive to the improvement and profit of the builders, or to the prudence, wisdom and honor of their employer. The whole number of men employed at the building of the temple, exclusive of the three grand officers, was one hundred and thirteen thousand six hundred. Of these, eighty thousand were stone-squarers, polishers and sculptors—all of them ingenious and faithful craftsmen; thirty thousand were employed in the cedar forests of Lebanon, in the rotation of ten thousand per month; three thousand and three hundred, being expert masters in working, were appointed overseers and inspectors of the work; three hundred rulers, or masters to lay out the work and superintend the general concerns; and three principal officers, not numbered, to direct, in the whole plan, the form, manner, and workmanship of the whole building.

Thus, all the materials were prepared with the utmost promptitude, every part of the temple completed with the greatest skill, and all confusion prevented, while harmony and brotherly love reigned through all the different orders of workmen.

After the completion of this building, it would be a dictate of reason to conclude, that the workmen must be eminently skilled in their art; that, anticipating the period of their separation, they would strengthen the cords of friendship by those ties and obligations which might remain permanently binding; that they would introduce a kind of language unknown to the world, by which they might forever thereafter make themselves known to each other; that such additional regulations would be adopted as should be best calculated to render the association lasting, useful and respectable.

After the completion and dedication of the temple, we may reasonably conclude many of those craftsmen would travel not only through the different tribes of Israel, but among other contiguous nations, in search of employment equal to their skill. Those who had shown sufficient specimens of their skill, whose faithfulness and integrity had gained them distinction, whose understandings were improved, and whose hearts were modeled and expanded by the sound principles of morality and virtue, would most probably be instructed, and receive commission to organize their brethren, and form similar soci-

Hosted by Google

eties in different countries where they might travel or reside. At any rate, this is a natural conclusion, and what might necessarily be expected to grow out of that order and mutual friendship which existed among the craftsmen at the building of the temple. Hence, we may reasonably account, in part, for the early and rapid dissemination of ancient Masonry among the different nations; and hence, also, for that striking similarity of the whole body of the institution, and in many particulars a perfect identity. Some nations, with whom the world has had no intercourse for hundreds of years, are in possession of all the masonic secrets, and have regular lodges, similar ceremonies, and, in all essential points, perfectly agree with the rest of the world.

Hiram, who was the King of Tyre, a country contiguous to the Jews, was not only in league with Solomon, but his active and zealous friend;* and Hiram, the celebrated artisan, had a Tyrian for his father, though his mother was a Jewess. Many of the Tyrians were actively engaged with the workmen of Solomon in preparing the materials and erecting the temple. A friendly intercourse continued for many years between these nations, on the principles of mutual reciprocity. Masonry must, therefore, have existed and flourished among the Tyrians, nearly in the same degree as among the Jews. The language of the Tyrians being almost entirely derived from the Hebrew, would greatly facilitate this intercourse between the two nations.†

One hundred and sixty-four years after the dedication of the temple, the Tyrians planted a colony in the northern part of Africa, whence arose the Carthaginians. This people in a short time became exceedingly commercial and opulent. A commercial and friendly intercourse ever continued between the Tyrians and Carthaginians, in such a manner and on such terms as would induce us to believe, if Masonry existed among the former, it would of course among the latter. The Tyrians not only sent colonies into Africa, but also into Europe. The city of Cadiz, which has since become the great emporium of Spain, was very anciently founded by the Tyrians. The Carthaginians, in process of time, possessed themselves of the greatest part of Spain, together with several important islands in the Mediterranean sea; all of which possessions, together with their own country, afterward fell into the hands of the Romans.

During the reign of Solomon especially, as well as before and after, a very intimate connection was kept up between the Jews and Egyptians. This is sufficiently exemplified from one of the wives‡ of Solomon being the daughter of the King of Egypt; from their com-

* 1 Kings v. † ROLLIN, book ii., part i., sec. 1.
‡ 1 Kings x. 28, 29. Also, *Ancient History of Egypt.*

Hosted by Google

mercial intercourse, and from many of the nobility of Egypt visiting the court of Solomon.

From this connection, perhaps we may, with some propriety, infer the introduction of ancient Masonry among the Egyptians. Be this, however, as it may, we are substantially informed by several ancient historians that Masonry did flourish in Egypt soon after this period. It is well known that the Egyptian priests have uniformly been considered, by ancient historians, as possessing many valuable secrets, and as the greatest proficients in the arts and sciences of their times. Whether they actually possessed the masonic secrets or not, we cannot absolutely determine; but we have strong circumstantial reasons to believe they did. It was here that Pythagoras was initiated into their mysteries and instructed in their art. It was here that sculpture and architecture, and all the sciences of those times, were so greatly perfected; and here it has been thought by some of the most curious observers of antiquity that Masonry has formerly been cultivated and holden in high estimation. Several Egyptian obelisks still remain, some of which were, in the reign of Augustus, conveyed to Rome.* On these obelisks are curiously engraved many hieroglyphic and masonic emblems. Egypt, by ancient philosophers, was considered the seat of science. Hence we find that Homer, Lycurgus, Solon, Pythagoras, Plato, Thales and many others of the ancient poets, statesmen and philosophers, frequently visited Egypt, where many of them, according to profane history,† were by the Egyptian priests initiated into their mysteries.

Cecrops, an Egyptian, was the original founder of Athens. Hence a correspondence would necessarily follow for some length of time between those countries; and if this connection and correspondence did not afford a suitable medium for the transfer of their mysteries, yet those philosophers, who were in the habit of visiting Egypt, would, of course, carry back to their native country whatever they deemed valuable for their own citizens. Many incidental circumstances, however, occur in the history of the Grecian states, which strongly favor the idea of the existence of Masonry among that people, if they do not prove the very fact. From the many considerations which might be mentioned, two shall in this place suffice. At the time when the plague proved so mortal in the city of Athens, Hippocrates, a native of the island of Cos, being eminent as a physician, was invited to Athens. He immediately complied with the invitation, and proved abundantly serviceable in that pestilential disorder.

Such was the gratitude of the Athenians, that it was decreed "he should be initiated into the most exalted mysteries of their nation."‡

---

* Rollin, book i., part i., chap. ii., sec. 1.

† Ibid., book i., part ii., chap. i.

‡ Ibid., book vii., chap. iii., sec. 2.

Hosted by Google

When Alexander the Great, in his conquest of nations, approached the city of Jerusalem, he was met by the high priest, clad in all his pontifical robes. No sooner did the conqueror discover this venerable person, with the insignia of his office, than, halting his army, he instantly advanced, reverently bowed, saluted the high priest, conferred with him, and departed in peace.* This singular circumstance happened three hundred and thirty-three years before the birth of Christ.

The Romans, who succeeded the Grecians in universal empire, had a favorable opportunity, in numerous ways, both from the Grecians, the Carthaginians, and even the Jews themselves, of obtaining a knowledge of those mysteries which might exist in either of those nations.

To every critical reader of the Roman history, and especially one who has a knowledge himself of the masonic institution, very striking evidence will appear of the actual existence of Masonry among that nation.

On the whole, it is confidently believed that many of the Roman generals were not only masons themselves, but great encouragers of the art, both among their own citizens and those of ancient Britain. Although the Britons were unknown to the Romans until the time of Julius Cæsar, yet are there many convincing evidences that Masonry had long been known, even among that barbarous people, anterior to that period.

The Druids, who were the ancient priests of Britain and Gaul, are thought to have derived their government, rights and ceremonies from Pythagoras.

These Druids, who were the public instructors of the people, were held in high estimation. From their history, it is evident they, in a degree, understood geometry and natural history, and also believed in the immortality of the soul. They had an Arch Druid in each nation, who held sufficient authority to convene the others at pleasure, or whenever the general good required counsel. And it was their uniform practice, on receiving any youth under their instructions, to retire to some remote place, where he was duly taught their mysteries.† These circumstances are calculated to induce every person to believe certain mysteries, unknown to the people in general, were attached to their ceremonies.

Pythagoras is considered to have been the founder of those institutions of the Druids, and as he was ever thought to have been a mason, we have strong circumstantial reasons to believe something of Masonry was known to the Druids. Hence, we find Masonry might have existed among the ancient Britons and Gauls, previous to their

---

* ROLLIN, book xi., sec. 7.

† HARRIS'S *Encyclopedia*, vol. ii.; and other Histories of the Druids.

Hosted by Google

having been conquered by the Romans. However this may be, we find no country in which it has flourished to that degree, or been productive of greater good to mankind, than on the island of Great Britain. In consequence, however, of those various struggles between the Picts and Scots—the Britons, Saxons and Danes—Masonry was not extensively cultivated until about five hundred and fifty years after the commencement of the Christian era. About that time St. Austin, with a number of brethren, came from Italy to England, where they devoted their time and talents exclusively to the interests of Christianity and Masonry. At this time St. Austin presided, in person, in laying the foundations of several important buildings.

In the year six hundred and twenty-six, King Athelstan summoned all the brethren of the kingdom to attend a general meeting; he then granted them a charter, and established a Grand Lodge, which has continued by succession until the present day. Hence arose the ancient York masons. In consequence of this high patronage, many of the nobility immediately came forward, and were united to the society.

In the year six hundred and ninety, Edgar became a distinguished patron of the Order. In eight hundred and ninety-six, Alfred the Great, having expelled the Danes from his kingdom, became a zealous and hearty encourager of Masonry. Such was his attachment to the Order, that he appropriated one-seventh part of his revenue to promote the institution.

In one thousand and sixty-six, the Tower of London, the palace and hall of Westminster, and London bridge, were begun under the joint patronage of the Bishop of Rochester and the Earl of Shrewsbury, both of whom were distinguished masons. During the reigns of Henry I. and Stephen, the Order was liberally patronized by the crown, and the chapel at Westminster, the House of Commons, and many other magnificent edifices, were erected. In the reign of Edward III. lodges became numerous and Masonry highly honorable. Richard II., and Henry IV., V. and VI. devoted much of their time to promote the respectability and usefulness of the society. Henry VI., however, was a most virulent enemy during the former part of his reign; but his prejudices having in a measure subsided, he was initiated in fourteen hundred and forty-two, and thenceforward was as eminent for his attachment, as before for his enmity.

James I., of Scotland, honored the lodges with his royal presence, often presided in person, and actually settled an annual revenue of an English noble, to be paid to every Master Mason in Scotland.

On the twenty-fourth of June, fifteen hundred and two, Henry VII. formed a Grand Lodge in his palace, proceeded in great splendor to the east end of Westminster Abbey, and with his own hand laid the first stone in that excellent and much-admired building.

During the reign of James I., of England, men of literature came

Hosted by Google

from all parts of Europe, and attended the lodges in England, as seminaries where the arts and sciences were properly taught.

Charles I., the successor of James, assembled the brethren, and in person laid the corner-stone of St. Paul's Cathedral, with great solemnity.

Sir Christopher Wren surpassed all who had gone before him, in his constant and indefatigable exertions to promote Masonry.

After the great fire in London, in sixteen hundred and sixty-six, the masons had abundant employ to display their skill, and a multitude of objects on whom to bestow their charity.

Thus we find that Masonry has probably existed in England since the time the Druids received their instructions from Pythagoras, about five hundred years before Christ. And, not to speak of what has transpired in more modern times, yet, from the expulsion of the Danes by Alfred the Great, in eight hundred and ninety-six, till William III., in sixteen hundred and ninety-five, more than one hundred public buildings of the first importance were either founded and completed, rebuilt or repaired, under the immediate superintendence and direction of the Masonic Order.* Among this number, the following kinds are the most important, viz: colleges, chapels, towers, palaces, cathedrals, monasteries, churches, abbeys, halls, bridges, and the House of Commons of England.

After the great fire in London, in sixteen hundred and sixty-six, the whole plan of the new city was committed to Sir Christopher Wren, then Grand Master of England. The plan on which that excellent mason designed the city should be rebuilt, although admirably calculated for health, convenience and elegance, was unfortunately disapproved by the citizens, in consequence of their enthusiastic, superstitious attachment to their former local situations. Hence the most favorable opportunity was lost of rendering that city the ornament of the world.†

By these brief remarks, we may see in what manner and by whom Masonry has been patronized in England. Men of the highest rank, in state and church, have been its most active encouragers. Kings have been brought to kneel before their subjects, and philosophers have been taught true wisdom within the lodges. The most haughty and imperious monarchs, subdued by the force of truth, have discovered themselves to be but men—resigned the masonic chair to the most expert workmen, carefully submitting to their control.

Since the reign of William III., the institution has generally preserved a flourishing condition on the island of Great Britain. In other European countries, a similar prosperity and patronage has marked the society.

Masonry was introduced into the United States at an early period

* See *Britannica Encyclopedia*, first American edition, vol. x. † Ibid.

Hosted by Google

after their settlement by Europeans. In the year seventeen hundred and thirty-three, a charter was granted by the Grand Lodge of England to a number of brethren then residing in Boston, with full powers to constitute masonic lodges throughout North America, as occasion might require. Under the authority of this charter, lodges were established in various parts of our then infant colonies, in Canada, and several of the West India islands. In the year seventeen hundred and seventy-three, a commission was received in Boston from the Grand Lodge in Scotland, appointing the R. W. JOSEPH WARREN Grand Master of masons for the continent of America. In consequence of the commencement of hostilities between the colonies and the mother-country, the regular progress of Masonry was in some measure interrupted until the restoration of peace. Since that time its progress has been uninterrupted, and it still remains an institution of high and distinguished celebrity. Little need be said, therefore, in relation to the history of Masonry in the United States. It is a subject well understood, and familiar to every well-informed brother. Let this circumstance, however, be remembered, that the great, the immortal WASHINGTON was a most firm, zealous and active patron of this institution; that the greatest statesmen and civilians of whom our country can boast, have been and are now members of this society, and attached to its principles; that very many persons who minister at the sacred altar, and others of distinguished piety, are in heart attached to the masonic institution.

Thus, my brethren, I have endeavored to give you a concise, and, it is thought, a true history in the great leading events of our Order. We hence may discover its antiquity, and hence its early and rapid dissemination among mankind.

From this brief account of those many inferences which might be drawn, one shall at this time suffice—a truth, preëminently important, as it relates to social life—that this institution has been a most happy medium of preserving some of the most valuable ARTS during the dark ages of the world, and transmitting them down to posterity. In those periods of time when barbarism triumphed over refinement, this institution held the arcana of that knowledge, without which mankind must have been deprived of numerous and important privileges in civilized life. A faithful FEW preserved this noble science, which has so abundantly contributed to the convenience and happiness of mankind. When Christianity was first promulgated, the fervor of enthusiastic superstition having subsided, Masonry exhibited her charms, was embraced, and went hand in hand with Christianity in effecting that important change wrought on society. Hence we have, by coincidence in effect, most convincing proof of coincidence in principle. This has been clearly exemplified in the Saxon heptarchy. At the same time when those petty monarchs became converted to Christianity, they embraced and patronized the

Hosted by Google

masonic ART. The same is equally true at the present day. The united effects of Christianity and Masonry in its purity, are ever productive of the best society. The rude savage of the wilderness, who has the degrees, now meets the civilized mason as his brother. All distinctions of nation, sect and color, are most happily forgotten on masonic ground, while the great object with all, so far as they act in character, is the promotion of human happiness.

A spacious field is, therefore, opened for virtuous masonic labors. The world is the grand theatre on which masons are to display the benevolence of their hearts, by deeds of charity to mankind. Those great and important duties first taught in relation to our God, our neighbor and ourselves, if duly complied with, from the sincerity of our hearts, will fit us to dwell in the New Jerusalem, the everlasting abode of the righteous.

PROFICIENCY.

ONE of the requisite qualifications for advancement to a higher degree is, suitable proficiency in the preceding. Unfortunately, this qualification is not always sufficiently insisted on. Formerly there was a regulation, requiring that the candidate who desired to be passed or raised, should be examined in open lodge on his proficiency in the preceding degree. This salutary regulation is even now adhered to by some lodges, who look rather to the quality than to the quantity of their members, and who think that a lodge had better consist of a few skillful, than many ignorant members. Some Grand Lodges, viewing the necessity of due proficiency in its proper light, have strengthened the ancient regulation by express rules.

The Proficiency of Officers is also an important requisite. No brother should accept office in a lodge, unless fully qualified to perform its duties. An ignorant Master and unskillful Wardens reflect discredit not only on their own lodge, but, by their incapacity to explain the peculiar tenets of the Order, on the whole fraternity. In February, 1844, the Grand Lodge of Ireland adopted on this subject resolutions, declaring that no brother should be considered eligible for or admissible to the office of Junior or Senior Deacon until, by strict examination in open lodge, he shall have proved himself able to administer the mysteries of initiation to a candidate in the first degree; nor for the office of Junior or Senior Warden, until, by a like examination, he has proved that he is able to pass a candidate to the second degree; nor for the office of Master, until he has proven his ability to enter, pass and raise a candidate through the three degrees. A regulation of this kind ought to be adopted by every Grand Lodge in the universe.

Hosted by Google

CHARACTER OF ROBERT BURNS.

BY J. F. ADAMS, M. D.

Brother Robert Burns, the Scottish bard, the lover, the freemason and philosopher, with all his hopes and ambitions, deep intelligence and child-like weakness, claims our sympathies and study. More than any other poet, he attracts at once our fraternal regard and wonder. He stands before us in almost the distinctness of actual existence. He receives this distinctness and this vividness in our minds from his melancholy, his speculative and philosophizing temperament, and the tenderness and purity of his feelings and motives. The many reflections he has immortalized in verse, on themes that come so near to the heart of man, attract our attention and deepen our interest.

Robert Burns inherited from his father a robustness of frame, with, however, no little irritability of temperament, and proneness to violent palpitation of the heart. He himself, in the latter years of his life, spoke of his constitution and frame as being, *ab origine*, blasted with deep, incurable taints of hypochondria. An early acquaintance of the bard, who often shared his bed with him at Mosgiel, relates that the palpitation of the heart and threatening of faintness and suffocation, were so regularly his nocturnal visitants, that it was his custom to have a tub of cold water by his bed-side, into which he usually plunged more than once in the course of the night—thereby procuring instant, though but short-lived relief. His father was, in his humble station, a man eminently entitled to respect; few "understood men, their manners and their ways," better. He was also strictly religious, and exceedingly attentive to promoting the mental improvement of his children.

No stronger evidence need be given of the reverential love with which he was regarded by them, than the fact of his being the original of the "saint, the father, the husband," so beautifully described in the "Cotter's Saturday Night:"

> "When, kneeling down to Heaven's Eternal King,
> The saint, the father, and the husband prays:
> Hope 'springs exulting on triumphant wing,'
> That thus they all shall meet in future days:
> There ever bask in uncreated rays,
> No more to sigh, or shed the bitter tear,
> Together hymning their Creator's praise,
> In such society, yet still more dear,
> While circling Time moves round in an eternal sphere."

Hosted by Google

"Robert had frequently remarked to me," says Gilbert Burns, "that he thought there was something peculiarly remarkable in the phrase, 'Let us worship God!' used by a decent, sober head of a family, introducing family worship." To this sentiment of the author the world is indebted for the "Cotter's Saturday Night." We cannot refrain from giving another extract of this fine picture of domestic happiness and elevation:

"The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha'-Bible, ance his father's pride;
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin an' bare;
Those strains that once did sweet on Zion glide,
He wales a portion with judicious care;
And 'Let us worship God!' he says, with solemn air."

The poet's mother is described as a very sagacious woman, without any appearance of forwardness or awkwardness of manner; and it seems that in features, and, as he grew up, in general address, he resembled her more than his father. She had an inexhaustible store of ballads and traditionary tales, and appears to have nourished his infant imagination by this means, while her husband paid more attention to "the weightier matters of the law." Though born in comparative poverty, Robert Burns was in many respects the inheritor of noble qualities of mind and disposition. He was, therefore, worthy to be a freemason; for it is "the internal, and not the external qualifications of a man which Masonry regards." Although our brother poet was not deficient in bodily strength, he had some peculiar infirmities of both mind and body. "His moody thoughtfulness and laconic style of expression were both inherited from his father, who, for his station in life, was a very singular person."* He was daily inured to a life of toil. At thirteen years of age, he assisted in threshing the crop of corn (oats), and at fifteen was the principal laborer on the farm; for his parents had no hired servants, male or female. To the hard labor and sorrow of this period of his life—for the anxiety of the brothers, on account of the father's advancing age and infirmities, was great—Gilbert Burns attributes that depression of spirits with which Robert was so often afflicted through his whole life afterward. At this time he almost constantly suffered in the evenings from a dull head-ache, which, at a future period, was exchanged for the palpitation of the heart already spoken of. We are not, however, to suppose that the education of young Burns was entirely neglected. He and his brother, and a few other boys, availed

* LOCKHART'S *Life of Burns*

Hosted by Google

themselves of all the time which could be remitted from labor to learn the elements of English literature from a schoolmaster of the name of Murdock. It has been said of Robert that he read, and read well, ere his sixteenth year elapsed, no contemptible amount of the literature of his own country, and had even some smattering of French.

Notwithstanding the great labor which was thought to be straining the youthful strength of the poet, his biographer (Lockhart) says of him, in his seventeenth year, "Robert Burns's person, inured to daily toil, and continually exposed to every variety of weather, presented, before the usual time, every characteristic of robust and vigorous manhood. He says himself that he never feared a competitor in any species of rural exertion; and Gilbert Burns, a man of uncommon strength, adds, that neither he nor any other laborer he ever saw at work, was equal to the youthful poet, either in the corn-field or the severer task of the threshing-floor."

If the biographer, who records the errors and frailties of genius, had no other motive than a desire, by contrasting its darker shades with the fair and bright colors which have given it renown, to produce a finished picture, we might admire his skill as an artist, but he would fail to interest us as a moralist or philanthropist.

Still more coldly and repulsively would we look upon the labors of a severe censor, whose sole task and pleasure should consist in a minute dissection and exhibition of conduct, the motives of which he is, from primary defect of feeling, incapable of appreciating, and of crimes, the temptations to which, in strong and unrestrained passions, he can only measure by the cold calculations of intellect and worldly prudence. It is not by such measures that religion and morality encourage their votaries, or win over the sinner from his evil ways. If we recur to the past, it ought to be to convert it into a lesson for the future; if we allow ourselves to expose the errors of our fellow-men, it ought to be solely that the exposure may serve as a warning and an example to ourselves and others against similar errors. We lay more stress on the deed, than the doer—on the effect, than the motive; we speak of what is evident, and of what may be measured by the laws of evidence. It is not for us to search the hearts, and to say that the follies and vices by which the health is injured, and peace of mind impaired, spring from base feelings and corrupt motives. These explanations are peculiarly called for when we approach the consideration of the life and character of such a man as Robert Burns—"glorious Burns," as he is so often called by some who think they see, in this epithet, not so much an element of his surpassing genius, as a title by which the sons of jovial mirth—the followers of Bacchus—the revelers of the festive board—claim him as one of their number. The claim here has been too often tacitly admitted; but it is illegitimate, and not sanctioned by the

Hosted by Google

history of the man. His "native wood-notes wild" were not the inspirations from the intoxicating bowl: they were the outpourings of a heart, whose possessor communed with the sublime and beautiful features of his own fair land—with its mountains, whose summits were in the mists—with its clear and rapid rivers—"its broomy and heathery braes—the deep dell, where all day long sits solitary plaided boy or girl, watching the kine or the sheep—the moorland hut, without any garden—the lowland cottage, whose garden glows a very orchard, even now crimsoned with pear-blossoms, most beautiful to behold—the sylvan homestead, sending its reak aloft over the huge sycamore that blackens on the hill-side—the straw-roofed village, gathering with white crofts its many white gable ends, round and about the modest manse, and the kirk-spire covered with the pine-tree that shadows its horologe—the small, sweet, slated, rural town, low as Peebles or high as Selkirk, by the clear flowings of Tweed or Ettrick—there, in such sacred scenes," did the genius of Burns obtain material for his poetry. He has indeed laughed, and caused joy and laughter at the festive board; he has written songs to be sung at it. But we ought not to be ignorant of the fact that "holding the plough was a favorite situation with Robert for poetic compositions, and some of his best verses were produced while he was at that exercise." The verses to the *Mouse* and *Mountain Daisy* were composed at such times as these. "It was in one of these walks" (alluding to his Sunday afternoon walks) "that I first had the pleasure," says Gilbert, "of hearing the author repeat the Cotter's Saturday Night," which, for the charms of verse—a happy blending of genuine poetry, feeling and religion—ranks as a composition unique in its kind, worthy of daily recitation by every inhabitant of our land, from the lisping infant to the man of many years.

That inimitable song of "*Scots wha hae wi' Wallace bled,*" was composed when Burns was riding across the wilds of Kenmore, and exposed to a violent storm. Mr. Lyme, his companion on the occasion, tells us that "the poet enjoyed the awful scene; he spoke not a word, but seemed wrapt in meditation. He was charging the English army along with Bruce at Bannockburn." "He was engaged in the same manner on our ride home from St. Mary's isle, and I did not disturb him." Next day he produced the song. It was while riding through a track of melancholy, joyless ruins, between Galway and Ayrshire, that he composed that fine, plaintive song, "*The Chevalier's Lament.*" We learn, moreover, from one of his biographers, that, influenced perhaps by habits formed in early life, he usually composed while walking in the open air. And Mr. Lockhart tells us, when speaking of the habits of the poet at Elliesland, that he might be seen on a precipitous bank of the Nith, striding alone, early and late, especially when the winds were loud, and the waters below him swollen and turbulent. For he was one of those that enjoy Nature most in

Hosted by Google

the more serious and severe of her aspects; and throughout his poetry, for one allusion to the liveliness of spring or the splendor of summer, it would be easy to point out twenty in which he records the solemn delight with which he contemplated the melancholy grandeur of autumn, or the savage gloom of winter. Our readers will, we are sure, join us in the opinion that the purest, noblest fervor of Burns's poetry was excited by the objects of external nature—the scenery before his eye, the wind fanning his cheek, and the rippling of the current, and song of the feathered tribe—or by the indoor scenes of quiet, domestic worth.

In his twenty-third year he went to Irvine, with the view of learning the business of a flax-dresser, but his career in this new line was short. The shop accidentally caught fire during the convivialities of a New-Year's-day morning, and Robert was left not worth a sixpence. One of the most intimate companions of Burns, while he lived at Irvine, was David Sillar, at this time a poor schoolmaster, and to whom the "*Epistle to Davie, a Brother-Poet,*" was subsequently addressed. Sillar, according to all accounts, was exceedingly jovial in life and conversation. In the sequel, however, he became remarkable for strict habits of abstemiousness; but his example for good was, perhaps, not so effective as it had been for evil in former times, in swaying the conduct of his friend Burns.

It was during this period that our poet was first initiated into the mysteries of Freemasonry. He was introduced to St. Mary's Lodge, of Tarbolton, by John Rankin, a man of considerable talents, to whom he afterward indited a poetical epistle.

Our brother then meditated a visit to the West Indies, and the following is his farewell poetical address to the brethren of St. James Lodge, Tarbolton:

"Adieu—a heart-warm, fond adieu!—
  Dear brothers of the *mystic tie;*
Ye favor'd, ye enlighten'd few,
  Companions of my social joy!
Though I to foreign lands must hie,
  Pursuing Fortune's slidd'ry ba',
With melting heart and brimfull eye,
  I'll mind you still, though far awa'.

Oft have I met your social band,
  And spent the cheerfu', festive night;
Oft, honor'd with supreme command,
  Presided o'er the *sons of light;*
And by that *hieroglyphic* bright,
  Which none but *craftsmen* ever saw,
Strong mem'ry on my heart shall write
  Those happy scenes when far awa'.

Hosted by Google

May freedom, harmony and love
  Unite you in the *grand design*,
Beneath the Omniscient Eye above—
  The glorious *Architect* divine!
That you may keep th' unerring *line*,
  Still rising by the *plummet's law*,
Till *order* bright completely shine,
  Shall be my *pray'r* when far awa'.

And *you*, farewell! whose merits claim,
  Justly, that *highest badge* to wear!
Heav'n bless your honor'd, noble name,
  To Masonry and Scotia dear!
A last request permit me here:
  When yearly ye assemble a',
One *round*—I ask it with a tear—
  To him, the Bard that's far awa'."

The following extract from a letter to John Ballantine, of Edinburgh, dated January 24th, 1787, will be read with pleasure:

"I went to a mason lodge yesternight, where the Most Worshipful Grand Master CHARLES and all the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different lodges about town were present in all their pomp.

"The Grand Master, who presided with great solemnity and honor to himself, as a gentleman and a mason, among other general toasts, gave, 'Caledonia, and Caledonia's Bard, Brother Burns,' which rung through the whole assembly with multiplied honor and repeated acclamations.

"As I had no idea such a thing would happen, I was downright thunderstruck; and, trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well indeed!' which set me something to rights again."

We might furnish many beautiful extracts from his private correspondence, which would serve to illustrate his masonic character more completely than any thing we could essay to write; but having already exceeded the limits of this paper, we can only promise in some future number to resume what at present our charitable readers must receive as a very imperfect sketch of one whose name will call up many sweet memories, like a perfumed incense upon every mason's heart, and whose fame is as high and permanent as his own native hills, of which he has sung so sweetly in immortal verse.

When the opportunity of doing a reasonable thing shall offer, make use of it without hesitation.

Hosted by Google

HORÆ ESOTERICÆ.

"Qui Capit, Ille Sapit." "Denen die es bestehen."

BY GILES F. YATES.

NO. VI.

THE CEREMONIAL LAW OF THE JEWS.

"As the Israelites were to become a great and mighty people, and possess the gates of their enemy, the Lord thought fit to reveal to them the two following institutions, namely: *the moral, the ceremonial and judicial laws;* and, for the better solemnization of divine worship, a repository of the tables of the laws, a tent or tabernacle, was constructed in the wilderness, which afterward proved to be the model or ground-plan of that magnificent temple built by King Solomon at Jerusalem."—*Extract from the Prestonian Lectures.*

"Which things are an allegory."—*Gal.* iv. 24.

"The letter killeth, but the spirit giveth life."—2 *Cor.* iii. 6.

"Quæres forsitan satis anxie, studiose lector, quid deinde dictum, quid factum? Dicerem, si dicere liceret."—Apuleii, Metam., lib. ix.

When we say, that we aim at no elaboration of our thoughts on the esoteric matters of which we treat, we only repeat what we said in our introductory essay. We profess not to think for others; we merely give suggestions and inklings, which we endeavor to express with a clearness that cannot fail, as we think, to furnish a clue to the hidden meaning intended, and its affined relation to some landmark, legend, tradition, myth or true history, ceremony, or some point in the doctrine or practice, philosophy, theology, or religion of the order of Freemasonry.

From an intimation we have lately had from a worthy friend, we infer that our well-meant design may, in a few cases, have been misunderstood or misinterpreted, and that our allusions, had they been more evident, would have been more agreeable. To have used more plain, outspoken language, regarding the esotericism of the mystic order, would not consist with our ideas of masonic obligation or propriety. We write for those who can and will think for themselves—*Dènen die es vestehen.*

May it not be that there obtains with the masonic fraternity, in common with religious sectarists, too much of a disposition to *literalism?* Some brethren seem to venerate more the "five points of Calvin," than the "five points of fellowship," and are not satisfied unless they can explain the forbidden fruit to mean some sort of apple or pomegranate, and the trees of life and knowledge, to be natural trees; there are those who would fain understand, *without* a figure, a

Hosted by Google

"king of Tyrus in the garden of God, with every precious stone for his covering;"* and who, although surrounded with the *light* emanating from the order of Melchizedek, (opposed, as it is, to the sectarian order of Levi,) "comprehend not that light," but seek for a *literal* interpretation of the mystical words, "without father or mother, without descent, having neither beginning of days nor end of life." The legendary exploits of St. Patrick, in expelling from the Emerald Isle all the frogs and snakes which infested it, and in swimming across a river with his head under his arm, are treated by extreme literalists as veritable facts in history. The doctrine of the Metempsychosis, taught by Pythagoras, is generally construed to mean a literal transmigration of the human soul from one body to another, or through different successive bodies of men or animals—a persuasion, the absurdity of which can be shown by convincing proofs.

A consideration of the "judicial law" named in our text, as well as no inconsiderable portion of the "ceremonial law," particularly that relating to sacrifices and the priesthood, we must pass over on this occasion.

In previous numbers we have made due allusion to the Hebrew sabbaths, or days of rest and refreshment; of which there were not a few.

Every seven times seventh year was a jubilee, or year of rejoicing, among the Hebrews, when bond-servants were made free, liberty proclaimed to captives, debts paid, and alienated possessions returned to their first owners; thus restoring an equality which had been infringed, a freedom which had been disallowed, and claims of justice which had been deferred or denied.

It was under the divine sanction that the Hebrews celebrated the periodical return of certain "days, times and seasons," which bore testimony to the interposition and goodness of Providence in their behalf. The day of atonement, the feast of tabernacles, of the dedication of the altar, the days of the passover in remembrance of the deliverance of the Jews from Egypt, the feast of the gift of the laws, and others we might name.

Although the Jews manifested a proneness to idolatry on some occasions, they deserve to be vindicated from many charges brought against them. We shall notice only one in this connection. They were accused of paying worship to ADONIS or BACCHUS. This accusation their enemies† attempted to substantiate by reference to the grand Hebrew feast held in vintage-time, when tables were set under arbors of vine and ivy, in the middle of the streets, loaded with every variety of fruit. This feast was followed in a few days by the feast of the tabernacles, during which, it was alleged, the mysteries of Adonis plainly appeared. Each with a bough and thyrsus in his

* Ezek. xxviii. 13.

† See PLUTARCH and other writers.

Hosted by Google

hand, "they went into their temples, and there did—what, we know not; but it is likely they keep there their *bacchanals*, by the sound of trumpets, &c., in their hymns they sing to their god." There is nothing but assertion in this charge. The feast referred to was indeed a day of rejoicing, and the Jews did actually banquet and lodge under green arbors and tabernacles, but it was to commemorate their pilgrimage in the wilderness.

There are several versions of the legends of Adonis given by old writers; the one given by St. Jerome* is probably the most reliable. We give in brief its purport, though our readers are no doubt already familiar with it. We would premise that it is conceded by the learned that Adonis has its etymon in the Hebrew word ADON (Latin, *Dominus*), generally interpreted the *sun*, the *lord* and prince of the planets. Hence the name "ADONAI," the *Ruler*, the "*Lord* of heaven and earth," adopted by the Rabbis as a substitute for "THE MEMORIAL NAME." The *beauty* of Adonis symbolizes heavenly BEAUTY, a divine emanation, proceeding from WISDOM and POWER, ever associated with LOVE, or the "beauty of holiness"—that love by which a true faith operates. Venus, the goddess of love—literally, an earthly love—spiritually, a heavenly love. Varro, as we think correctly, derives the name "Venus," from *viendo, i. e.* binding—because she binds souls together in fellowship and affection.

The legend runs thus: Adonis, a youth of great beauty, the darling of Venus, was killed in the first summer month by a wild boar, and was raised again from the dead. The women of Jerusalem, seated at "the door of the gate of the temple towards the north," enacted the part of mourners at his loss with great lamentations, and when he was found again, their demonstrations of joy at his finding were equally great. Lucian gives a corresponding account of the same ceremony: "I saw," says he, "at Biblis, the great temple of the Syrian Venus, in which are celebrated yearly the mysteries of Adonis,† in which I am myself initiated. It is said he was killed in the country by a wild boar; and in perpetual remembrance of this event a public mourning is yearly celebrated with doleful lamentations. Then follows a funeral, as of a dead body, and next day is celebrated his resurrection; for it is said he flew up into heaven."

By the loss of Adonis, some understand the departure of the sun, and by the finding, his return. Now he seemeth to depart twice every year: once when he is in the tropic of Cancer, and the second time when he is in the tropic of Capricorn.‡ To these two departures

* See his Commentaries on the eighth chapter of Ezekiel.

† It is notorious that these mysteries, greatly perverted and corrupted since their original establishment, continued for several centuries after the Christian era. EUSEBIUS, in his *Life of Constantine*, relates that the very temple LUCIAN speaks of, was demolished by Constantine, who thus put an end to the impure ceremonies performed in it. It had become, as he says, in a manner a school of uncleanness to the people.

‡ Cancer and Capricorn were called the "gates of the sun."

Hosted by Google

there are two returns, which are, as it were, the findings or new appearings of that heavenly luminary. Hence the ADONIA were celebrated by the Jews in their month of Tamuz, corresponding nearly with our modern month of June, when the sun was farthest *northward.* The magi or wise men among the heathen applied this legend of Adonis dying and returning to life, to the sowing of seed in the earth, where it *corrupts,* and then springs up again. How divinely coincident is this idea with the following sublime sentiments of the great Christian Apostle!*

"That which thou sowest is not quickened, except it *die.*" "So also is the resurrection of the dead. It is sown in *corruption,* it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in *power:* it is sown a natural body, it is raised a *spiritual* body." "This corruptible must put on incorruption, and this mortal must put on *immortality.*"

It is well known that the Hebrews had their *fasts,* as well as feasts, to commemorate the commencement of the siege of Jerusalem by Nebuchadnezzar; and besides others, the *feast of Tamuz,* to commemorate these five misfortunes, to wit: the breaking of the first tables of the law; the destruction of the walls of Jerusalem by Nebuchadnezzar; the taking of the holy city, and the siege laid to the temple by Titus; the cessation of the daily offerings; the burning of the law by Appustamus; the death of the rebellious in the wilderness; the destruction of the temple by Nebuchadnezzar; and the burning of the second temple by Titus.

Much that is analogous to these Jewish festivals and fasts obtained among all the old nations of antiquity in their religious rites and ceremonies; the true meaning of which received explication only in their secret institutions, to which "*the elect*" alone were admitted. And it will not appear strange to any one, except a myops, or one of the uninitiated, if, on opening any work treating of the jurisprudence of Freemasonry, its antiquities, or its ceremonial observances, he finds repeated references to events recorded in the history of the Jews, or preserved in their traditions, as well as to their moral, judicial and ceremonial laws. On opening a book of statutes and regulations for the government of Lodges of Perfection and Councils of Princes of Jerusalem, he will find extracts from their old books of Constitutions, establishing a grand feast-day on the twenty-third day of the Hebrew month Adar, the anniversary of the day when thanks were given to the Almighty for the reëdification of the Temple of Solomon; also, fixing other feast-days on the twentieth day of the month Tebet, when certain embassadors made a triumphal entry into Jerusalem; also, requiring the observance of the fifth day of the month Ab, in memory of the dedication of the first temple.

* See 1 Cor. xv. 36, &c.

Hosted by Google

To a true lover of our mystic order, it must be ever pleasant to "call to mind the former days, the years of ancient times."

With the profane, and even with those who have "seen the light," but not "the fourth great light in masonry," and who have never dug deep in the mines of masonic treasures, the coincident facts just cited, with many others, may be considered as proof of the vulgar persuasion that ancient craft Masonry is exclusively Jewish in its character. If, by the term Jewish, is understood that our most excellent institution is solely adapted to the ceremonial law of the Jews—that it can be participated in with propriety only by men of their nation, or even that it originated with the Jews, *as Jews*—we take most decided exceptions to the position.

We cannot now enter into an argumentation on this subject; but we will simply ask the enlightened mason how many of the 3,600 HARADIM, provosts or rulers, or MENATCHIM, overseers, intendants and grand master architects, comforters of the people who worked at Solomon's temple, that were expert master masons—how many of the 80,000 GIBLIM, stone-cutters and sculptors, mark men and mark masters—ISHCOTZEB, hewers of wood, and BONAI, setters, layers or builders or bright fellow crafts, at that temple, and of the 30,000 assistants, the levy under the most noble ADON-HIRAM—were men of the *Jewish nation?*

It is well known that one of its Grand Masters—Hiram, King of Tyre—furnished workmen, as well as materials, for that world-renowned edifice, and that its first Grand Master, called "wise" *par excellence*, new modeled the great Dionysian allegory, by which one of our principal esoterics is illustrated and enforced, by substituting a real occurrence for the former myth. But this act did not convert a Tyrian or Phenician mystery into a Jewish one. And it is a noteworthy fact, that Solomon himself belonged more to the East in general than to his own nation. His writings breathe a philosophical spirit, highly elevated above the narrow prejudices of the Jewish people.

True Masonry, in all its teachings, the world over, in different ages and at different places, has ever afore been, and is now, liberal, cosmopolitan, catholic and universal in its character and very essence. According to Arnold, in his Dutch dictionary, the three foundation-stones of Freemasonry are "*liberality*, brotherly love, and charity." It is designed for "the good and true" of all nations, tongues and peoples. It is no more Jewish than Christian, and no more Christian than Patriarchal. It is all three, by a coincidence which we had almost called divine—an excellency, a glory not attained to by any other mundane institution; yea, not even by any of the sectarian or so-called "religious institutions" of the present day. This fact, we are aware, is not appreciated by the members of the freemasonic

Hosted by Google

order in general; indeed, some deny it. It will give us pleasure to vindicate our position on this point more fully at another time.

Festivals form a part of Freemasonry; and, conducted under the supervision of discreet Junior Wardens, who know their duty, may be made to prove important adjuncts to our more serious solemnities.

There were a few of the ceremonial observances which obtained among the Jews, not expressly ordered by the divine lawgiver; and some of the divine commands were directed against imitations of heathen practices, but not all of them.

A practice prevailed among the Gentiles of *printing marks* on certain *parts of their bodies*, signifying their devotion to a particular god. These distinguishing *signs* were generally made by pricking with a needle dipped in glastum, which left a blue color impressed on the skin. The marks expressed either the *name* of the god whom they served, or by some *symbol* denoted who he was: *e. g.* If the god of war, a spear; if Jupiter, a thunderbolt; if Neptune, an anchor or trident. The priests of the Syrian goddess were all marked, says Lucian—some on their wrists, others on their necks. The Jews who were initiated into the Egyptian rites were, according to the author of Maccabees, stamped with leaves of ivy, the insignia of Adonis or Bacchus. The Jews were so prone to adopt this custom, that they unscrupulously printed the name of Israel's God in their flesh. In consequence of this, a canon was passed,* that "*If any man write the name of God upon his flesh, let him neither wash nor anoint in that place.*"

An analogous custom prevailed with the Christians who visited the sepulchre of our Saviour. They printed the *Jerusalem* Cross upon their arms. The brethren of "the Order of Jesus," among the Catholics, adopted, as their motto, the petition in the Song of Solomon,† "Set me as a seal upon thine heart, as a seal upon thine arm," writing the word, "SET ME AS A SEAL UPON THINE HEART," in the Latin tongue, upon the cross they wore; the part of the sentence ending with the word "SEAL" occupying the perpendicular, and the words "UPON THINE HEART," the transverse lines of the cross. This cross, with this motto, represented as standing on a pyramid of a peculiar construction, and surrounded with a variety of masonic emblems, was transferred to the Rosicrucian Order of Robert Bruce by the Jesuits, during the period they had the control of it; and with the Scotch Rose Cross masons it still remains.

Although by way of episode, yet with manifest appositeness, can we here make allusion to the cross, banner and inscription thereon, which were seen by the Emperor Constantine in a vision; the particulars of which are recorded by Eusebius, the cotemporary of Con-

---

* So says the learned SHICKARD, whom we find quoted in his *Misphatt Hamel.* ii., Theorem 5.
† Chap. viii., v. 6.

Hosted by Google

stantine, and who was admitted to his confidence. All the ecclesiastical and other authors who have written on the subject since, have borrowed from Eusebius. The account given in Masonic Monitors is to a certain extent apochryphal.

When the sun had attained its *meridian height*, Constantine and his whole army beheld "the sign of the cross, lively figured in the air or sky, with an inscription in it, containing these words: IN HOC VINCE*—*by this overcome*"† (and *not* by this sign). "The figure of the cross was in this manner: The staff was straight and long, and inlaid with gold; the crossbar was figured in the form of the cross, on the top whereof was a *golden crown*, beset with precious stones, on which was our Saviour's name inscribed and expressed in *two* letters (for the letter ρ was curiously inserted into the middle of the letter χ), which did perspicuously express *the name of Christ*. These letters the emperor afterwards did use to carry in his helmet. At one of the corners of the crossbar hung a thin banner of lawn, curiously embroidered with gold and precious stones in a strange and admirable manner. This banner, fastened to the pendant, was as long and broad as the cross. The stem or staff was longer than the colors or banner; and under the cross, at the side or border of the banner, there were the pictures of the emperor and his children, drawn to the middle or breast high: so that the emperor used this salutary badge as a defensive or divine charm against his enemies. And he commanded that his army should carry and bear the like cross in their colors."

On one of the victories of Constantine, there was an eulogistic ode written by Prudentius, which closes with these words:

"* * * * With glorious flame,
Upon his ensign *Christ's most holy name*
Was there embroider'd on a *purple* ground,
In *golden letters;* and their *bucklers round*
With Χριστος' mystic, precious *name* were graced,
And *golden crosses* on their *helmets* placed."

After the Israelites had been deprived of that extraordinary mark of divine favor, the privilege of preserving the book of the law in the side of the ark of the covenant, they still continued to have great veneration for the place where the ark had been deposited in their palmy days; and acknowledged the equity of the law, "Thou shalt reverence the sanctuary. THE BOOK OF THE LAW *is still sacredly kept*

* No such motto as "IN HOC SIGNO VINCES," which has been adopted by the *American* Knights Templar, or any other bearing an approximation thereto, was ever used by the Templars of the olden time.

† It was by the *name* of Christ, or "*the anointed one*," that the victory was obtained. This name was inscribed on the golden *crown*, the symbol of *victory*."

Hosted by Google

in a consecrated place, under the guardianship of the descendants of Aaron.

Among the offices of priests is that of *blessing the people.* The form of the words used in the benediction is the one divinely prescribed* unto Aaron and his sons, who were directed to put THE NAME *of* JEHOVAH† *upon the children of Israel,* and the promised blessing would then follow.

"The LORD‡ bless thee and keep thee:"
"The LORD make his face shine upon thee, and be gracious unto thee:"
"The LORD lift up his countenance upon thee, and give thee peace."

In the sanctuary, this benediction was given without pause; but in the synagogues, the priest paused at the end of each verse—the people saying "AMEN" *three* times, once to each verse. In the sanctuary alone was the name JEHOVAH used, while in the synagogue "ADONAI" (or LORD) was substituted.

Such especial sanctity was attributed to this most solemn benediction, that certain priests were set apart exclusively to utter it. Up to the present day, the following ceremony of the olden time is still observed by the Aaronic priests. They go up to the *steps* which lead to the most holy place, where rests the book of the law, *their hands first uplifted and spread, they join together at the forehead by the thumbs and two forefingers, dividing the others from them, thus forming a triangle;* then facing the assembly, in a loud voice pronounce the benedection.

The form most ancient and complete,
In coming near THE MERCY-SEAT,
The holy blessing to receive,
While *love* inspires to *trust, believe,*
As servant 'fore his master *stands.*
No staff or *weapon* in his hands,
No *purse* nor scrip, with *feet unshod,*
IN AWFUL PRESENCE OF HIS GOD!
Limbs duly set, head downward bent,
And heart sincerely upward sent,
In silence each one *vails his face,*
While listful to the words of grace.

IT IS necessary, after an exact and extensive manner, to know the causes, properties, differences and effects of all things.

* Numbers vi. 24, *et al.* † Ibid. 27. ‡ Heb. Jehovah.

Hosted by Google

THE RITE OF MISRAIM.

BY JOHN W. SIMONS.

HAVING lately obtained a copy of a work, entitled the "Masonic Order of Misraim," referred to by Dr. Mackey, in his Lexicon, I have concluded that some authentic details of the Egyptian Rite might be acceptable to the present generation of masons, especially as the rite and its history are in a foreign tongue. This system, like many others that have occasionally come to light on the continent of Europe, is evidently manufactured from the "Ancient and Accepted Rite," aided by a liberal imagination, and a free recourse to sacred and profane history, and is due to the inventive faculties of Marc, Joseph and Michel Bedarride. According to Marc, the author of the book from which these details are extracted, the Order was founded "in the first age of the world"—beyond which it would be rather difficult to go—and the grand conservators left its tradition in hieroglyphic characters, intelligible only to the initiated. It might be asked, what became of those mystic characters during the Flood? But the answer silences all cavil, when we tell the reader that Noah himself (previous to whom we give the genealogy) was a grand conservator, and probably held a lodge of the eighty-seventh degree in one corner of the Ark. From that date forward, nothing can be easier than to trace the progress of Misraimism down to these latter days, when, for want of that appreciation so largely accorded to it by the *savans* of antiquity, it has become extinct. I would cheerfully cite the names of all these distinguished conservators, but I fear the reader would tire of the enumeration, and the publisher accuse me of writing against time. We will then take a comet-like sweep over the lost ages, and come down to the 9th of April, 1815, when, according to Marc, the central authority was established in Paris, and at the same time representatives were named near corresponding powers in Naples, Milan, Warsaw and Jerusalem, from which it would appear that the Order had previously existed in those places, though we find no proof of the assertion beyond a piece of the cloth from which the conservatorship of Noah is manufactured. The principal features of the system thus established may be seen in the following, from the pen of the veritable Marc himself:

"The Masonic Order of Misraim is composed of ninety degrees, or grades, divided into seventeen classes, forming four series. The first series, called *Symbolic*, contains from the first to the thirty-third degree; the Sublime Chosen Knights are its chiefs, and superintend it. The second, from the thirty-fourth to the sixty-sixth, called *Philosophical*, has for chiefs the Inspectors, Commanders who oversee this and inspect the first. The third, from the sixty-seventh to the seventy-seventh, is called *Mystical*; the Grand Inspectors, Intendants,

Hosted by Google

Regulators General, are its Chiefs, and have its supervision, as well as a superintendence over the first and second. The fourth is called *Cabalistic;* the Grand Masters *ad vitam* are its chiefs, and have the general direction of the Order; it contains from the seventy-eighth to the ninetieth and last degree.

"The supreme dignity of Conservator is not a degree, but forms exclusively a part of the ninetieth and last degree, to which belongs the sovereign power and the supreme administration.

"This grandiloquent composition should not frighten the newly initiated, who, after having pronounced the words *Atehala Behahaba,* (commencement and resignation,) enter, for the first time, on the career of the rough ashlar, where they perceive that mysterious ladder that astonishes their understanding, the feet of which touch the earth, and its top the heavens, and rightly imagine that they have neither the time, the courage, nor the intelligence to reach the summit.

"The ninety degrees are divided into seventeen classes, which classes form, in turn, but four series, in which are developed the scientific acquirements of the philosophical, mystic and cabalistic series, which are summed up in four perfect points, known only to those masons who have arrived at the summit of the institution, to which every disciple of Misraim may hope to arrive by zeal, labor and perseverance.

"The Patriarch Adam, Guardian and Superior Grand Conservator of the Order, faithful to the instructions he had received from the Most High, formed the first lodge among his children, who aided him to the best of their ability, by using all their influence for the propagation of the art which we profess. Seth, his third son, succeeded him as Grand Conservator, proving himself eminently worthy of that mission, by the progress he made in the Order.

"In the year of the world 237, he constructed two great columns, on which he engraved hieroglyphics, concealing profound knowledge possessed by him, which he subsequently developed to his disciples, who were filled with surprise and admiration on perceiving that this celebrated patriarch had an imagination so rich in astronomy. To Enos, his son, we owe the transmission of the mysteries of our Institution, and the foundation of the Sacred Delta, enclosing the ineffable Name never to be pronounced but with fear and respect. In the year of the world 290, this patriarch succeeded to the dignity of Grand Conservator; and, in imitation of his father, he caused a third column to be constructed, which he placed beside the others.

"Cainan, son of Enos, became Grand Conservator in the year of the world 395; he excelled in the art of Masonry, and the Order prospered under his direction. Mahalaleel, son of Cainan, Jared, his son, Methuselah, son of Enoch, Lamech, son of Methuselah, and Noah, son of Lamech, were all Grand Conservators, filled with divine intelligence.

"Cain, the first born of Adam, wandered into the Oriental valleys of Eden, where, after a profound repentance for his crime towards

Hosted by Google

his brother Abel, he found pardon in the sight of the Lord. Elected Grand Conservator in the year of the world 250, the Order of Misraim flourished under his direction, and his descendants were worthy masons. Enoch, his son, succeeded him in 297; he established the seat of his power in the valley bearing his name. He was succeeded by several of his descendants, down to the year 990, when Jabel, son of Lamech, assumed the reigns of power."

Under this illustrious chief, the first Grand Lodge of Adoption was founded.* The first Grand Mistress was Noema, sister of Tubal Cain, who was "polite without being proud, graceful without airs, affable without familiarity, and beautiful without pretension;" notwithstanding which, it appears Noah left them on shore, when he entered the Ark, from whence we conclude they were drowned. Be this as it may, it appears that Noah kept the sacred fire burning in the Ark, whence the present illumination and the deep research we are now bringing to light.

This venerable Order, hoary with age, rich in traditions reaching back to the very dawn of the world's being, after having been duly established and proclaimed in Paris, was laid before the Grand Orient of France, and its acknowledgment sought. We take great pleasure in citing a few paragraphs from the reply of that august body, if for nothing else, to show that a prophet seldom has honor in his own country.

"The Rite of Misraim, having gathered under its protection various irregular associations, presents itself to the Grand Orient, and asks for recognition; but the G.·. O.·., believing that it would be in accordance neither with its dignity or duty, to present its subordinates with a rite, the origin and anthenticity of which are in no wise proved—a rite which, notwithstanding its ninety degrees, has nothing new but its more than suspicious antiquity, at the session of December 27, 1816, adopted a series of resolutions, and sent them to the lodges, warning them against this error.

"The rite, it is true, presents nothing reprehensible; it contains the principles of morality and philosophy; but the same may be found in our own degrees. As to the claim, that it demonstrates the laws of nature, through her leading agents and secondary powers, it may be said that the Grand Commanders know no more of those abstract sciences than their youngest apprentices, unless they have studied them elsewhere. A single fact will show the extent of confidence to be reposed in those men, which is, that in their haste to build the ninetieth story of their edifice, they forgot the first three, and were obliged to invent and adapt them to render the system complete.

"We may seek in vain how it is that this rite, discovered in

* Hide your diminished heads, ye of little faith, who imagine that no Grand Lodge existed previous to the eighteenth century; here is the proof clear as noonday—not only a Grand Lodge, but a Grand Lodge of Adoptive Masonry, showing conclusively that some things can be done as well as others.

Hosted by Google

Egypt, has come down to us. Its sovereign princes will find as much difficulty in giving us the explanation as they will in elucidating the primary and secondary powers of nature. . . . . But toleration has its limits as it has its duties; and the Grand Orient would be an accomplice in the disorders of the administrators of Misraim should we longer remain silent. Men announcing themselves as invested with the most important functions of an Order which they proclaimed superior to all other masonic rites, forgetting their dignity, and traveling about the country armed with their ninety degrees, which they offer at any price, not only to masons, but to the profane, even in public places, and by their proceedings compromising the state, the safety, the honor even, of peaceful citizens, awaken the attention of the authorities, provoke suspicion, and get themselves imprisoned from city to city. Such excesses cannot, of course, be prevented by masonic authority, but they can be exposed, and masons be shielded from being their dupes," &c.,&c.

The first lodge of this Order was established in Paris, in 1815, under the name of *The Rainbow;* but as they had no ritual of the symbolic degrees, recourse was had to a brother, Meallet, who composed one mainly based on the initiations in use in the ancient Mysteries; the second, third, and some others, were written towards 1820, but were much less meritorious than Meallet's composition.

A second lodge, with the title of *Disciples of Zoroaster*, under the direction of several discontents from the *Rainbow*, had a brilliant success, and drew to its meetings what may be termed full houses from all other rites. Troubles arose between the two lodges, a rival supreme authority was established, and the Grand Orient issued an edict forbidding its members to visit the lodges of Misraim, or the place where they were held.

These difficulties led to a suspension of labor, till 1820, when five new lodges were established at Paris, and a number of others in the principal cities of the provinces. In 1821, however, the Grand Orient again called attention to them. The police closed their rooms, seized their papers, and their principal members were cited before the tribunals for infraction of the penal code. Misraim, thereafter, held its peace till 1830, when a few of the former lodges again lighted the lamp of their faith; but there appearing to be a want of the oil of joy, they soon went out, and the great work, commenced at the foundation of the world, and successfully carried forward through flood and field, ingloriously died out, or at least gave such feeble rays as only served to make darkness visible. Marc Bedarride, in the work in question, published in 1845, speaks largely of lodges in Paris and other places; but it is presumable that they were only constructive ones, from the fact that, about that time, Misraim was supplanted by another branch of Egyptian knowledge under the denomination of the Rite of Memphis, of which we shall give a sketch in a future number.

Hosted by Google

ORIGINAL MASONIC SONGS.

WASHINGTON CITY, Dec. 9, 1858.

DEAR BRO. MACOY:—Some time last summer I received a letter from Brother ROB. MORRIS, proposing that he and I should each write twelve Masonic Songs for the *Quarterly Review of Freemasonry*, at such times and on such subjects as might be selected by ourselves. I responded to his proposition, saying, I believe, that I would commence, but would not promise to hold out to the twelfth.

I then wrote, and sent him the following, as

No. 1.

The All-seeing Eye.

A MASONIC SONG.

BY B. B. FRENCH.

TUNE—"*The Banks of the Shannon.*"

THE signal from the outer gate
Has passed within the hall;
The Master, from his orient throne,
Surveys the brethren all;
Each, duly clad, is in his place,
Where Truth stands ever by:
Falsehood would quail beneath the power
Of God's All-seeing Eye!

The Tiler stands, with naked blade,
To guard the sacred door;
None but true men should ever tread
The tesselated floor:
There the great lesson, how to live—
The greater, how to die—
Is taught, beneath that symbol grand,
The All-beholding Eye.

But joy, and love, and sympathy,
Burn bright in every soul;
'Tis human bliss to worship God,
And seek heaven's happy goal:
This bliss within the lodge is found,
Beneath its azure sky,
Whence, ever watchful, from above,
Looks God's All-seeing Eye.

The gavel falls—the lodge is closed—
Each wends his several way;
But the great lesson he has learned,
Within his heart shall stay;
And as he walks his worldly walk,
Whatever work he ply,
He ne'er forgets that o'er him still
Is God's All-seeing Eye.

Bro. MORRIS returned the following, as

No. 2.

Freemasons Everywhere.

BY ROB. MORRIS.

AIR—*Auld Lang Syne.*

IN gladsome round again we're met,
How swiftly passed the year!
Begin the feast, and, brothers, drink
To MASONS EVERYWHERE!
A mason's love is unrestrained—
Each other's woes we share;
Then lift the cup, and, brothers, drink
To MASONS EVERYWHERE!

What would our mystic tie be worth—
How little should we care
For Masonry, did not its links
Encircle EVERYWHERE!
With mason's love, so unrestrained,
Each other's woes to share,
Well may we fill the cup, and drink
To MASONS EVERYWHERE!

Though some we loved have fallen on
The weary path of care,
What then? In heaven they're yet our own!
To MASONS EVERYWHERE!
For mason's love, so unrestrained,
Eternity may dare!
Then, brothers, fill, and fondly drink.
To MASONS EVERYWHERE!

And so, when death shall claim us too,
And other forms be here,
May we in Memory's heart be held
By MASONS EVERYWHERE!
For mason's love is unrestrained,
Nor death the chain may tear;
O'erflow the cup, and, brothers, drink
To MASONS EVERYWHERE!

Ever faithfully and fraternally,

B. B. FRENCH.

Hosted by Google

THE SCOTTISH RITE,

AND

THE SPURIOUS SCOTTISH RITE, IN LOUISIANA*

BY A CONTRIBUTOR.

DURING the eighteenth century, and particularly during a few years before and after 1760, a vast number of degrees called "*Scottish*," some of them being, but most, only pretending to be, masonic, were invented and made articles of traffic in France and Germany.

In 1743 the Count of Clermont (Louis of Bourbon) was elected Grand Master, and the "*English* Grand Lodge of France" received its Constitutions from the Grand Lodge of England.† In 1756 it declared itself independent, and dropped the word "*Anglaise*" from its title.‡ The Count of Clermont wholly neglected his duties, appointing incompetent persons his deputies; and great disorder occurred and became chronic in Masonry.§ CHARLES EDWARD STUART established, in 1747, a chapter of Rose Croix, at Arras,|| and his followers granted charters for different bodies wherever they pleased. Masters of lodges were appointed for life, and they too granted charters.¶

Out of the great number of degrees created and worked, rites were gradually formed—a particular individual or body grouping together a number of degrees, more or less, as he or it pleased, generally beginning with the three symbolic degrees; and assuming over the rite or system so framed the power of administration and control. The degrees so grouped together were not *systematized*, in reality, but only *aggregated*. There was little or no cohesion and consistency among them, and they did not at all, at least in most of the rites, follow one another in any regular order. They were simple *conglomerates*.

In 1748 the Rite *de la Vieille-Bru*, or *des Ecossais Fidèles*, was established at Toulouse, with nine degrees; the three symbolic, Secret Master, four Elu degrees, and a ninth of *Scientific* Masonry.**

* Lecture by Bro. ALBERT PIKE, before the Grand Lodge of Louisiana, February, 1858. Le Delta Maçonnique, New Orléans, July, 1858. A masonic trial in New Orleans, with notes. New Orleans, August, 1858.

† 1 THORY, Acta Lat. 53. Free Mas. Qu. Mag., 1853, p. 600.

‡ 1 THORY, Acta Lat. 70.

§ BESUCHET, 1. PRECIS Historique de la Franc Maçonnerié, 33. CLAVEL, Hist. Pitt de la Fr. Maç. 119.

|| Le Globe, vol. 4, p. 84. RAGON, Orthod. Maç., 121. CLAVEL, Hist. Pitt. de la Fr. Maç. 167. 1 THORY, Acta Lat. 61.

¶ CLAVEL, Hist. Pitt. 119, 120.

** RAGON, Ortho. Mag. 122. KAUFFMAN & CHAPIN, Hist. Philosoph. de la Fr. Maç. 447.

Hosted by Google

In 1750 or 1751 a lodge, styled *St. Jean d' Ecosse*, was established at Marseilles, which afterwards assumed the title of "*Scottish Mother-Lodge of France.*" Its *régime* finally consisted of eighteen degrees, of which the Scottish Mother-Lodge at Paris afterwards borrowed *eight.**

In 1752 a power of the high degrees was established at Paris, under the pompous title of "*Sovereign Council, Sublime Scottish Mother-Lodge of the Grand French Globe.*" It afterwards called itself "*Sovereign Council, Sublime Mother-Lodge of the Excellents of the Grand French Globe.*" What degrees it administered we are not informed.†

In 1743 the masons of Lyons had invented the degree of *Kadosch*, which, however, they then entitled "*Petit Elu;*" out of which were afterwards developed a great many others; such as "The Elu of Nine," "The Elu of the Unknown," or "of Perignan," "The Elu of Fifteen," "Illustrious Elu," "Knights of Aurora or Hope," "Grand Elu," &c., &c.‡

In 1754 the Chevalier de Bonneville established at Paris a Chapter of the high degrees, styled "the Chapter of Clermont." In it the templar system was revived, and the Baron de Hund received the high degrees there, and thence derived the principles and doctrine of his order of "The Strict Observance."§

Ragon says that the *régime* of the Chapter of Clermont at first consisted of six degrees only—the three Symbolic, Knight of the Eagle, or Master Elect, Illustrious Knight, or Templar, and Ill.·. Sublime Kt.·., but that they soon became more numerous.‖

In the same year, Martinez Paschalis established his Rite of Eluscoëns, with nine degrees. He did not carry it to Paris, however, until 1767.¶ Martinism, in ten degrees, grew out of it.

In 1757 M. de Saint Gelaire introduced at Paris the order of Noachites.**

In 1758 certain masons, styling themselves "Sovereign Princes and Grand Officers of the Grand and Sovereign Lodge of St. John of Jerusalem," founded at Paris a body called "The Chapter" (or Council) "of Emperors of the East and West." Their rite seems at the beginning to have consisted of twenty-five degrees: at least, all the writers who speak of its original scale, assign to it that number.††

---

* LEVESQUE, Aperçu Général, &c., des principales Sectes Maçonniques, 54. THORY, 1 Acta Lat. 63. REBOLD, Hist. Générale, 163. BESUCHET, 1 PRECIS, Hist. 35. RAGON, Orthod. Mag. 119.

† RAGON, Orthod. Maç. 123. ‡ 1 THORY, Acta Lat. 52.

§ CLAVEL, Hist. Pitt. 167. THORY, 1 Acta Lat. 68. LERESQUE, 54.

‖ RAGON, Orthod Maç. 127. ¶ CLAVEL, Hist. Pitt. 169. 1 THORY, Acta Lat. 68.

** LEVESQUE, 56. 1 THORY, Acta Lat. 74. VIDAL-FERANDIE, Essai Historique sur la Franc Maçonnerié, par 6, F.·. V.·. F.·. 145.

†† LEVESQUE, Aperçu 56. 1 THORY, Acta Lat. 74. VIDAL-FERANDIE, Essai Hist. 145. RAGON, Orthod. Maç. 48, 49, 129. CLAVEL, Hist Pitt. 167. BESUCHET, 1 Precis Hist. 37. REBOLD, Hist. Gén. 136.

Hosted by Google

The rite established (or adopted) by this chapter or council, consisting of twenty-five degrees, has ordinarily been known as the Rite of Perfection, or of Hérédom.*

Among the members of this body were Lacorne, the Deputy General of the Grand Master, a dancing-master, and said to have been the pimp of the Count de Clermont; and Pirlet, a dancing-master, who, in 1762, set up a new body, styled "Council of Knights of the East," with a rite opposed to the templar system of the Emperors of the East and West, consisting of fifteen degrees only, and ending with that of Knight of the East or of the Sword. Most of the rituals of this rite were made by the Baron de Tschoudy, author of *l'Etoile Flamboyante.*†

In 1759 the Council of Emperors of the East and West is *said* to have established a Council of Princes of the Royal Secret at Bordeaux.‡

In 1761 Lacorne, enraged because the Grand Lodge refused to act with him in his character of Deputy or Substitute-General of the Grand Master, and its members to sit with him, set up a new Grand Lodge. Both Grand Lodges granted charters, and the Council of Emperors constituted lodges and chapters at Paris and throughout France.§

In the midst of this confusion, ETIENNE (or *Stephen*) MORIN was commissioned—some writers say by the Council of Emperors, and others by the Grand Lodge. Ragon says, by the Grand Lodge of *Lacorne.*‖

It is a little curious, that while so much is said of the Council or Chapter of Emperors of East and West, we have nowhere in our reading met with any document purporting to issue from a body of that name.

The patent to ETIENNE MORIN, which all the writers agree, and the copies extant show, was granted on the 27th of August, 1761, runs as follows:

"To the glory of the Grand Architect of the Universe.

"At the Grand Orient of France, and by the good pleasure of His Most Serene Highness and the thrice Illustrious Brother Bourbon, Comte de Clermont, Prince of the Blood, Grand Master and Protector of all the Regular Lodges. At the Orient of a place well lighted, where peace, silence and concord reign, *Anno Lucis*, 5761, and according to the vulgar style, the 27th August, 1761.

* RAGON, Orthod. Maç. 129.

† RAGON, Orthod. Maç. 136. CLAVEL, Hist. Pitt. 167. THORY, 1 Acta Lat. 79

‡ THORY, 1 Acta Lat. 76. RAGAN, Orthod. Maç. 171.

§ LEVESQUE, 57. THORY, 1 Acta Lat. 78. L'Arche Sainte, 46.

‖ THORY, 1 Acta Lat. 78. RAGON, Orthod. Maç. 131. CLAVEL, Hist. Pitt. 206, say from the Council of Emperors. The Advocates of the Grand Orient, in its controversies with the Supreme Council of France, say, from the Grand Lodge. See, for example, l'Arche Sainte, 49. The patent speaks for itself.

Hosted by Google

"LUX EX TENEBRIS.

"We, the undersigned, Deputies-General of the Royal Art, Grand Wardens and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem, established at the Orient of Paris; and we, Perfect Grand Masters of the Grand Council of the regular lodges under the protection of the Grand and Sovereign Lodge, by the sacred and mysterious numbers, DO DECLARE, CERTIFY and PRESCRIBE to all the well-beloved brethren, knights and princes spread over the two hemispheres, that we being assembled by order of the Deputy-General President of the Grand Council, a petition communicated to us by the respectable Bro.·. LACORNE, Deputy of our Thrice Illustrious Grand Master, Knight and Prince-Mason, was read while we were in session, representing that our very dear Bro.·. ETIENNE MORIN, Grand Elect, Perfect and Sublime Ancient Master, Knight and Sublime Prince of all the Orders of the Sublime Masonry of Perfection, Member of the Royal Lodge *de la Trinité*, &c., being about to sail for America, and desiring to be able to work under legal authority for the advancement and increase of the Royal Art in all its perfection, prays that it will please the Grand Council and Grand Lodge to grant him letters patent for the giving Charters of Constitution.

"Upon the report that has been made us therein, and we knowing the eminent qualities of the very dear Bro.·. ETIENNE MORIN, we have unhesitatingly granted him this slight satisfaction for the services that he has always done to the Order, and whereof his zeal guarantees to us the continuance.

"For these causes, and for other good and sufficient reasons, applauding and encouraging the very dear Bro.·. ETIENNE MORIN in his designs, and wishing to give him testimonials of our gratitude, we have, by unanimous consent, constituted and instituted him, and do by these presents constitute and institute him, and do give to the Brother ETIENNE MORIN, whose signature is on the margin of these presents, full and entire power to form and establish *a lodge*, for the purpose therein of receiving candidates, and extending the Royal Order of Freemasons in all the perfect and sublime degrees; to take care that the statutes and general regulations of *the Grand and Sovereign Lodge in particular*, be kept and observed; and never to admit therein any but the true and legitimate brethren of Sublime Masonry.

"To regulate and govern all the members who shall compose *the said Lodge* which he may establish in the four quarters of the globe, where he shall arrive or may remain, under the title of 'Lodge of St. John,' surnamed '*Perfect Harmony;*' giving him power to select such officers to aid him in governing his lodge, as he shall think proper, whom we command and enjoin to obey and respect him. We order and command all masters of regular lodges, of whatever rank they may be, spread over the surface of the earth and sea, we pray them and enjoin upon them, in the name of the Royal Order, and

Hosted by Google

in presence of our Th.·. Ill.·. Grand Master, to recognize, as we do, our very dear Bro.·. ETIENNE MORIN, in his character of our Grand Inspector, in all parts of the New World, appointed to enforce the observance of our laws, and as Resp.·. Master of the Lodge *la Parfaite Harmonie;* and we do by these presents constitute our very dear Bro.·. ETIENNE MORIN, our Gr.·. Master Inspector, and do authorize and empower him to establish in every part of the world the Perfect and Sublime Masonry, &c., &c., &c.

"Consequently, we pray all our brethren in general to give to our said Brother ETIENNE MORIN, such aid and assistance as shall be in their power; requiring them to do likewise towards all the brethren who shall be members of his lodge, and towards those whom he has admitted and constituted, and shall hereafter admit and constitute in the Sublime Degrees of High Perfection, whom we give him full and entire power to multiply, and to create inspectors in all places where the Sublime Degrees are not established; well knowing his great knowledge and capacity.

"IN TESTIMONY WHEREOF, we have delivered to him these presents, signed by the Deputy-General of the Order, Grand Commander of the White and Black Eagle, Sovereign Sublime Prince of the Royal Secret, and by us Grand Inspectors, Sublime Officers of the Grand Council and Grand Lodge established in this capitol; and we have sealed them with the great seal of our Ill.·. Grand Master, His Most Serene Highness, and with that of our Grand Lodge and Sovereign Grand Council. At the Grand Orient of Paris, the year of The Light, 5761, and according to the Vulgar Era, the 27th August, 1761.

"*Signed*: CHAILLOU DE JOINVILLE, Deputy-General of the Order, Ven.·. Master of the First Lodge in France, called *St. Antoine*, Chief of the Eminent Degrees, Commander and Sublime Prince of the Royal Secret, &c., &c., &c. . . . The Bro.·. Prince DE ROHAN, Master of the Grand Lodge *l'Intelligence*, Sovereign Prince of Masons, &c., &c., &c. . . . . LACORNE, Deputy of the Grand Master, Resp.·. Master of the Lodge *de la Trinité*, Gr.·. Elect Perfect Knight, Sublime Prince Mason, &c., &c., &c. . . . . MAXIMILIEN DE ST. SIMEON, Sen.·. Warden, Gr.·. Elect Perfect Knight and Prince Mason, &c. . . . SAVALETTE DE BUKOLY, Gr.·. Keeper of the Seals, Grand Elect Perfect Knight and Prince Mason, &c. . . . TAUPIN, Grand Ambassador of His Highness, Grand Elect Perfect Master, Knight, Prince Mason, &c. . . . . The Count DE CHOISEUL, Ven.·. Master of the Lodge *des Enfans de la Gloire*, Gr.·. El.·. Perf.·. Master, Knight and Prince Mason, &c. . . . BOUCHER DE LENONCOURT, Ven.·. Master of the Lodge *de la Vertu*, Gr.·. El.·. Perf.·. Master, Kt.·. Pr.·. Mason, &c. . . . BREST DE LA CHAUSSEE, Ven.·. Master of the Lodge *de l'Exactitude*, Gr.·. El.·. Perf.·. Master, Kt.·. and Pr.·. Mason. *By order of the Grand Lodge also signed*, DAUBANTIN, Gr.·. El.·. Perf.·. Mason, Kt.·. Pr.·. Mason, Ven.·. of the Lodge *Saint*

Hosted by Google

Alphonse, Gr.·. Secretary of the Gr.·. Lodge and Sublime Council of the Princes Masons in France."

We translate from a copy in the Register of Ill.·. Bro.·. JEAN BAPTISTE MARIE DELAHOGUE, Deputy Grand Inspector-General, written throughout with his own hand, in 1798 and 1799, and remaining in the archives of the Supreme Council at Charleston, certified throughout by himself and the Ill.·. Bro.·. Count ALEXANDRE FRANÇOIS AUGUSTE DE GRASSE-TILLY, and authenticated by the seal of the Sublime Grand Council of Princes of the Royal Secret at Charleston. This copy, certified by the Bro.·. Delahogue to be copied by him from the Register of the Bro.·. HYMAN ISAAC LONG, is the oldest extant, of which we have any knowledge; and, as may be seen, it agrees substantially with that given by Ragon.*

Every one can determine for himself from whom this patent emanated.

The Grand Lodge of France, as originally constituted, was strictly a *Symbolic Grand Lodge*, and its constitutions were like those of Anderson, except that they contained an article, (the last) which forbade any superiority being admitted in the "Scottish Masters;" of which a writer in La Franc Maçonnerie, in 1744, complained, averring that most of the Masters and Wardens did not know that Masonry consisted of seven degrees.† And it is positively asserted by Vidal Ferandie, Clavel and others, that the Grand Lodge of France never did know any other than the symbolic degrees.‡

The patent to the Ill.·. Bro.·. Morin, on its face, emanated from the Deputies-General of the Grand Master, the "Grand Sovereign Lodge of St. John of Jerusalem," through its Wardens and Officers; and the "Grand Council of the Regular Lodges under the Protection of the Grand and Sovereign Lodge," by its Perfect Grand Masters.

Now, we still have remaining "The statutes agreed by the Honorable Lodge of St. John of Jerusalem, of the Orient of Paris, governed by the Very High and Very Mighty Lord Louis de Bourbon, Count de Clermont, Prince of the Blood, Grand Master of all the regular Lodges of France, to serve as rules for all those of the kingdom." *Articles* xxiii. *and* xlii. provided for the supremacy of THE SCOTTISH DEGREES; the former securing to those who possessed them, the right of sitting covered in lodge; and the latter appointing them "Superintendents and Inspectors of the Work;" for, says the latter, "They alone are permitted to censure any errors in the work. They have the right of speaking at any time, and of being always armed and covered; and if they fall into error, can be reprimanded by Scottish Masons only." These regulations were sealed with the mysterious seal of

* RAGON, Orthod. Maç. 132.

† Freemason s Quarterly Mag., 1853, p. 600, quoted from KLOSS.

‡ VIDAL-FERANDIE, Essai Hist. 152. CLAVEL, Revue Historique &c., de la Franc Maçonnerié, 20.

Hosted by Google

the Scottish lodge or grade, in red wax, with golden and azure threads. *Kloss* (vol. i. p. 83) thinks that they show that "the Grand Lodge of France" did recognize the Scottish degrees, although it had shortly before assigned to the sixty Masters and Wardens, as a reason for making new regulations, the necessity of *avoiding* these degrees.*

It is to be noticed, in connection with this, that there is some confusion of dates. All the writers give the year 1762 as the date of the revocation by the Grand Master, Count de Clermont, of the powers of Lacorne, and the appointment of Chaillou de Jonville, (or de Joinville) as his General Deputy; and they all say that the revocation of the powers of one was cotemporaneous with the appointment of the other; but, according to the patent of Morin, de Joinville was Deputy-General, and Lacorne, Deputy; also, of the Grand Master, in August, 1761, and they were acting in concert. The writers say also that in 1762, on the 24th of June, after de Joinville was appointed, negotiations were set on foot, and the old Grand Lodge and that of Lacorne were united, and new regulations made.†

The most probable solution of the matter is, that the patent to Morin was issued in 1762, or that de Joinville was appointed, and the two Grand Lodges united, in 1761; at any rate, that the patent was granted after this union. If it had been granted before, while Lacorne was going on with his new Grand Lodge, and after his powers were revoked, how could de Joinville have united with him in granting the patent, and recognized him as Deputy of the Grand Master? And the regulations cited by Kloss, were either those of the *Lacorne* Grand Lodge, or of the united Grand Lodge; and in all probability the recognition of the superiority of the Scottish degrees was one condition of the union; for Chaillou de Joinville himself claims in the patent the rank of "Sublime Prince of the Royal Secret;" and he does not entitle himself "Grand Inspector," as those below him in rank do.

The authority to Morin was, it seems, a *joint* authority, given by both bodies and the Deputies-General of the Grand Master; the Grand Lodge giving him power to establish symbolic lodges, and making him a kind of Deputy Grand Master for America, and the Grand Council giving him power to confer the higher degrees, and the rank of Inspector over all bodies of those degrees, with power of substitution.

On the 21st of September, 1762, it is said, nine commissioners from the Council of Emperors of East and West of Paris, and from the Council of Princes of the Royal Secret at Bordeaux, met at the latter

* Freemason's Quarterly Mag., 1853, pp. 606–609.

† THORY, 1 Acta Lat. 79. BOUBEE, Etudes sur la F. Maçonnerié, 101. LEVESQUE, 57. REBOLD, 164. BESUCHET, PRECIS Hist. par J. C. B., vol. i. pp. 41, 42. RAGON, Orthod. Maç. 50.

Hosted by Google

place, and settled the Regulations of the Masonry of Perfection in thirty-five articles. Among these regulations, one fixed the number of degrees of the Rite of Perfection or Heredom at twenty-five, and their arrangement; and the titles and order of the degrees were never afterwards changed until a new rite was framed of them and others.*

A copy of the Constitutions and Regulations of 1762, is given in the *Recueil des Actes du Suprême Conseil de France*, printed at Paris in 1832. But a copy evidently more correct is contained in the Register of the Bro.·. DELAHOGUE, before mentioned, made out in 1798, and attested by him and the Ill.·. Bro.·. DE GRASSE, from whom the Sup.·. Council of France obtained its copy; and there is also a copy in the Register of JEAN BAPTISTE AVEILHE, "Deputy Grand Inspector General and Prince Mason," in the same archives, made out by him at Port-au-Prince, in December, 1797, being a copy of a copy certified at Charleston in June, 1797, by the Ill.·. Bro.·. HYMAN ISAAC LONG.

In the Bro.·. Delahogue's Register they are entitled "Constitutions and Regulations drawn up by nine commissioners appointed by the Grand Council of the Sovereign Princes of the Royal Secret, at the Grand Orients of Paris and *Berlin;*" while in the Bro.·. Aveilhe's Register, their title is, "Regulations and Constitutions, made by the nine commissioners appointed by the Sovereign Grand Council of the Sublime Knights of the Royal Secret and Princes of Masonry, at the Grand Orient of Bordeaux." The attestation, however, in each copy is the same—"at the Grand Orient of Bordeaux." The captions of some of the statutes appended speak of the *three* Orients, Paris, Bordeaux and Berlin.

Ragon,† speaking of these Constitutions, says: "The date attributed to the Regulations of the Rite of Perfection, called the Grand Constitutions of 1762, is not confirmed by any document. There remains at Bordeaux no trace or memorial of the pretended consistory by which they are said to have been enacted. We know how generally fraud presided at the births of these false Masonries."

And Clavel‡ alleges that the Rite of Perfection never had an establishment at Bordeaux until 1789, challenging the Supreme Council of France, the Grand Orient, and all the masons of Bordeaux to confute his statements. Answering the objection, that the Constitutions of 1762 were made there, he notices the fact, that a report made to the Supreme Council at Charleston in 1802, assigns them to *Berlin;* and says that in a copy which he has, made in 1804, the place is indicated solely by the initial letter B., which copyists have taken to mean *Bordeaux;* and so the Supreme Council of France has printed it.

* LEVESQUE, Aperçu, p. 58. KAUFFMANN & CHAPIN, Hist. Phil. 452. THORY, 1 Acta Lat. 79.

† Orthod. Maç. 134. ‡ Hist. Pitt., note, p. 204.

Hosted by Google

Wherever and whenever made, the testimony of all the writers is unanimous, that these Constitutions became, as early as 1762, the law of the Rite of Perfection.* That Bro.·. Morin accepted them as such, it is clear: because he either carried them with him to America, or received them after his arrival there, and furnished them to the Deputy Inspectors whom he appointed. In what year he went to America we do not know; but it was not long after 1761; for in 1769, he was in Kingston, Jamaica. In two old rituals of the twenty-fourth degree, (Kadosch) in our possession, is the following note: "The Grand Inspector, Stephen Morin, founder of the Lodge of Perfection, in a consistory of Princes of the Royal Secret, held at Kingston, in Jamaica, in January of the masonic year, 5769, informed the Princes Masons that latterly there had been some excitement at Paris, and investigations had been made there, to learn whether the masons styled 'Kadosch,' were not in reality the Knights Templar; and that it had in consequence been determined, in the Grand Chapter of Communication of Berlin and Paris, that the degree should for the future be styled 'Knights of the White and Black Eagle,' and that the jewel should be a 'Black Eagle.' That degree *is* so styled in the Regulations of 1762."

The second article of these Constitutions declares, that "The Royal Art, or the Association of Free and Accepted Masons, is regularly divided into twenty-five degrees, . . . distributed into seven classes;" which are then given, their names and order being as follows:

1. Apprentice.
2. Companion.
3. Master.
4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Buildings.
9. The Elect of Nine.
10. The Elect of Fifteen.
11. The Illustrious Elect Chief of the Twelve Tribes.
12. Grand Master Architect.
13. Knight of the Royal Arch.
14. Grand Elect Ancient Perfect Master; or Perfection.
15. Knight of the East.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Prince of Rose Croix.

---

* RAGON, Orthod. Maç. 297. CHEMIN DUPONTES, Cours Pratique de la Franc Maçonnerié. 213. VIDAL-FERANDIE, Essai Hist. 167. Count MURAIRE, de l'Independence des Rites Maçonniques, 3. Discourse before the Sov.·. Chap.·. Ecoss.·. du Peré de Famille, at Angers, 1 Hermes, 296. KAUFFMANN & CHAPIN, Hist. Phil. 452. L'Univers. Maç. 119.

Hosted by Google

19. Grand Pontiff, or Master *ad vitam.*
20. Grand Patriarch Noachite.
21. Grand Master of the Key of Masonry.
22. Prince of Libanus, or Royal Axe.
23. Sovereign Prince Adept.
24. Illustrious Knight Commander of the White and Black Eagle.
25. Sublime Prince of the Royal Secret.

The governing body of this rite is declared, by articles three, four, &c., to be "The Sovereign Grand Council of the Sublime Princes of the Royal Secret," and to be composed "of all the Presidents of the Subordinate (*particuliers*) Councils, regularly constituted in the cities of Paris and Bordeaux, the Sovereign of the Sovereigns, or his Deputy-General, or his representative, at their head."

The thirty-third article formally declares the degree of Prince of the Royal Secret to be "the sublime and last degree of Masonry;" and provides that the Sovereign Grand Council for conferring it should be held only once a year, and that then only the three oldest knights adept should be allowed to receive it.

By the sixth article, the Sovereign Grand Council was to elect seventeen officers annually, ten of whom are named, commencing with two representatives of the Lieutenant Commander, and the others are described as "Seven Inspectors, who shall meet under the orders of the Sovereign of the Sovereign Princes or his Deputy (*Substitute*) General."

Several articles define the powers of the officers styled "Inspectors," and their duties.

Their powers were to be exercised in the provinces of France, and in foreign countries. They and their deputies could be removed from office only by the Grand Council of Quarterly Communication of the Princes of the Royal Secret, after a hearing, and on full proof. They could resign to the Grand Council, and their places could only be filled by appointments made by the Sovereign of the Sovereigns and three Princes of the Grand Council of Communication.

In foreign countries, these Inspectors or their deputies could create and constitute chapters, councils, &c., prohibit, revoke and exclude, reporting their action to the Grand Council. In the provinces they could only receive applications for letters of constitution, and inquired and reported to the Grand Council as to the expediency of granting them, and that body decided.

They selected their own deputies, and appointed them by Letters Patent.

The "Grand Inspector," or "Grand Inspector General," and his Deputy, the Grand Secretary General, and each Inspector and Deputy kept a "Register" of his action, in which all who received any commission or power from him signed their "submissions."

The Grand Secretary, after preparing answers to petitions, letters

Hosted by Google

and memorials, was to have them signed by "the Grand Inspector-General or his Deputy," by the Secretary of the Jurisdiction, (there were, besides the *Grand* Secretary, a secretary for Paris and Bordeaux, and one for the princes and foreign countries), and by the Grand Keeper of the Seals.

The Grand Keeper of the seals not to stamp or seal any regulations, until they had been signed "by the Grand Inspector or his Deputy."

Through the Inspectors and their Deputies, the Grand Council visited subordinate lodges. In the provinces and foreign countries, they had the power of supervision and control over such bodies, the right to preside in them, and that of being received with the appropriate honors.

"Inspector," "Deputy Inspector," "Grand Inspector" and "Deputy Grand Inspector," were the highest titles they had a right to assume. "Inspector," "Prince Inspector" and "Grand Inspector," are synonymous terms, used in the articles to designate the seven officers of the Sov.·. Grand Council, styled "Inspectors."

The term "Grand Inspector General" occurs once, (and that of "Grand Inspector" seems, in a few instances, to be used as synonymous with it); and it appears from articles fourteen, fifteen and sixteen, to have intended one officer, who remained at Paris, as he was to sign all answers to letters, petitions, &c. The Regulations make no provision for such an officer; and we are left in the dark as to his mode of appointment and his powers. He may have been simply one of the Inspectors, resident at Paris, or a Chief Inspector, elected by the seven from their own number, as their president.

No provision is made in regard to the election of the Sovereign Grand Commandant, (also styled "Sovereign of the Sovereigns"); nor of the Lieutenant Grand Commandant of the Sovereign Grand Council. These offices were, perhaps, assigned to the Grand Master of the Grand Lodge, and his Deputy-General.

Nor was the election of the Sov.·. Grand Commander of a particular Council or Grand Council (which seem to have been synonymous expressions,) provided for. Perhaps this was because the first officer, as Masters of lodges then were, was appointed for life, and the charter was deemed his property.

Before tracing the progress of this rite in America, let us briefly refer to certain important events that occurred in France prior to the year 1801.

Lacorne, the unworthy Deputy of the Grand Master Comte de Clermont, established, as we have seen, in or about 1761, a separate Grand Lodge of his own.

In 1762 the powers of Lacorne were revoked, and the Bro.·. Chaillou de Joinville was appointed Deputy or Substitute General.

The parties forming the two Grand Lodges then entered into nego-

Hosted by Google

tiations, and effected a temporary reconciliation; and on the 24th of June, 1762, the two Grand Lodges were united in one, regulations drawn up for the administration of all the lodges of France, and Masonic Constitutions granted under its authority, to give union and regularity to the work.*

The reconciliation between the two Grand Lodges was not sincere; the members of the old Grand Lodge, forced to admit the low men who were of the party of Lacorne, to sit among them, did so with reluctance, and determined to get rid of them. At the election of officers on the 2d of June, 1765, not one of that faction was elected. Enraged at that, they did not appear at the feast of the Order, on the 24th of June, but withdrew from the Grand Lodge, and published defamatory libels against it, protesting against the recent elections.†

On the 5th of April, 1766, the Grand Lodge expelled the authors of these libels, and renewed the decree of expulsion on the 14th of May.‡

On the 14th of August of that year, troubled on every side by the pretensions of the councils, chapters and colleges of the high degrees that were constituting lodges in Paris and throughout France, distributing circulars, and embarrassing the Grand Lodge, it issued a decree suppressing all their Constitutions, and interdicting the lodges from regarding or recognizing them, under pain of being declared irregular and erased from the rolls. This decree created new divisions in the French lodges. The councils of the high degrees persisted, and continued to send out circulars and instructions.§

On the 2d of October, it was moved in the Grand Lodge to repeal the decree of 14th August against the Councils and Chapters of the high degrees. It was moved to divide the Grand Lodge into three chambers; one to take cognizance of the symbolic degrees; the second, to take that of the high degrees as far as the Ecossais; and the third, that of the still higher degrees. The motion did not prevail.‖

At the feast of the Order, on the 24th of June, 1767, the brethren, divided into two hostile factions, met face to face; on each side were heard expressions of ill-will; the quarrel grew serious, and the dispute more bitter, until they came to blows. The scandal thus caused was so great, that the government was constrained, as a measure of prudence, to intervene, in order to end the strife, and prevent the recurrence of scenes so disgraceful; and on the next day, the Minister ordered all masonic labors to cease.¶

* THORY, 1 Acta Lat. 79. BOUBEE, 101. REBOLD, 164. LEVESQUE, 57. BESUCHET, 1 Precis Hist. 41, 42. RAGAN, Orthod. Maç. 50.

† THORY, 1 Acta Lat. 86. LEVESQUE, 59. BOUBEE, 101.

‡ LEVESQUE, 59. BOUBEE, 101. 1 THORY, Acta Lat. 87. § THORY, 1 Acta Lat. 87. LERESQUE, 59. BOUBEE, 101. ‖ THORY, 1 Acta Lat. 88. CLAVEL, Hist. Pitt. 227.

¶ THORY, 1 Acta Lat. 90. VIDAL-FERANDIE, Essai, 151. RAGON, Orthod. Maç. 51-54. CLAVEL, Hist. Pitt. 227-229. L'ARCHE SAINTE, 46. BESUCHET, 1 Precis Hist. 43, 44.

Hosted by Google

The Grand Lodge met no more until 1771; but the Lacorne faction continued to meet and work, and to use the title of "Grand Lodge of France."* In the beginning of 1768, they applied to the Grand Lodge of England for a regular correspondence with it, and received from it a book of Constitutions, &c.† In 1769 they were granting charters as a Grand Lodge.‡

In 1771 the Comte de Clermont died, and the faction Lacorne offered the Grand Mastership, through the Duke of Luxemburg, to the Duke de Chartres, afterwards Duke of Orleans and Philippe Egalité.§

On the 21st or 24th of June, 1771, the old Grand Lodge resumed its labors. The factionists appeared among them, fortified with the acceptance of the Grand Mastership by the Duke de Chartres, who had appointed the Duke of Luxembourg his Deputy. This they refused to transfer, except on condition that the decree against them should be repealed, and every thing done in their absence from the Grand Lodge revised. The Grand Lodge acceded to their demands, repealed the decree of expulsion, and elected the Duke de Chartres Grand Master. Then those who had been expelled recriminated anew, charging on the Grand Lodge embezzlement and extortion; and on their demand a committee of eight members was appointed to report a plan for remedying the evils that afflicted French Freemasonry.‖

The act of acceptance of the Grand Mastership, by the Duke de Chartres throws so much light on the connection between the Grand Lodge of France and the Council of Emperors of the East and West, that we subjoin it entire:

"In the year of the great Light, 1772, on the 3d day of the month Ijar, or the 5th day of the second month of the masonic year 5772, and of the birth of the Messiah the 5th day of April, 1772, by virtue of the proclamation made in open Grand Lodge on the 24th day of the 4th March of the masonic year 5771, of the Most High, Most Mighty and Most Excellent Prince, His Most Serene Highness Louis-Philippe-Joseph d'Orleans, Duc de Chartres and Prince of the Blood, to be Grand Master of all the regular lodges of France; and the like proclamation by the Sovereign Council of Emperors of the East and West, Sublime Scottish Mother-Lodge, on the 26th day of the month Elul, 5771, (of the same prince) to be Sovereign Grand Master of all the Scottish councils, chapters and lodges of the Grand Globe of France;

* THORY, 1 Acta Lat. 90. Hist. de la Fond du G∴ O∴ D. France, 23. CLAVEL, Hist. Pitt. 229.

† PRESTON, Illustr. ed. of 1786, p. 292. THORY, 1 Acta Lat. 92.

‡ LEVESQUE, 62. THORY, 1 Acta Lat. 95. BESUCHET, 1 Precis Hist. 45. CLAVEL, Hist. Pitt. 229.

§ 1 THORY, Acta Lat. 97. BOUBEE, 101.

‖ LEVESQUE, 63, 64. THORY, 1 Acta Lat. 98. BOUBEE, 101. L'ARCHE SAINTE, 46. BESUCHET, 1 Precis Hist. 45, 46, 47. RAGON, Orthod. Maç. 56–64. CLAVEL, Hist. Pitt. 230.

Hosted by Google

officers which his Most Serene Highness has been pleased to accept, for his love of the Royal Art, and to unite all masonic laborers under a single authority. In faith whereof, his Most Serene Highness has signed the present instrument of acceptance.

(*Signed,*) LOUIS-PHILIPPE-JOSEPH D'ORLEANS."*

This letter of acceptance was followed by another, not less important, which we also give:

"WE, Anne-Charles-Sigismond de Montmorency-Luxembourg, Duc de Luxembourg and de Châtillon-Sur-Loire, Peer and First Christian Baron of France, Brigadier of the Armies of the King, &c.

"Invested by his late Most Serene Highness, the Th.·. Resp.·. and Th.·. Ill.·. Bro.·. Count de Clermont, Gr.·. Master of all the regular lodges of France, with the whole plenitude of his power, not only to rule and administer the whole Order, but for a still more brilliant office, that of initiating into our mysteries the Th.·. Resp.·. and Th.·. Ill.·. Bro.·. Louis-Philippe d'Orleans, Duc de Chartres, afterwards called, by the will of the whole body of masons, to the supreme government;

Do CERTIFY that we have, in our capacity of Administrator-General, received the written acceptance of the Prince; wherefore we do command the Grand Lodge of France, that it communicate the same to all the regular lodges, that they may share in this great event, and unite with us in whatever may be for the glory and good of the Order.

"GIVEN at our Orient, A. M. 5772, and of the vulgar era, 1st May, 1772, sealed with our arms, and countersigned by one of our secretaries. (*Signed,*) MONTMORENCI-LUXEMBOURG.

"*Par Monseigneur:*

"(*Signed,*) D'ATESSEN."†

The Grand Lodge was disquieted at the acceptance by the Grand Administrator General of the Order, of the Presidency of the Council of Emperors of the East and West; and to tranquilize it, he made the following declaration:

"The Most Respectable Grand Lodge of France, having made known to us its disquiet at our acceptance of the Presidency of certain bodies, we hasten to quiet its apprehensions by this present declaration:

"For which causes, and in view of the resolution of the Most Respectable and Sov.·. Gr.·. Lodge, of the 29th of August last, and having heard the Ven.·. Brethren, its commissioners and delegates, in regard to the motives for that resolution; and desiring to quiet the apprehensions entertained by the said Most Resp.·. and Sov.·. Grand Lodge, on the score of the inconveniences which it apprehends may

* MOREAN, Precis, 147. † BESUCHET, 1 Precis Hist. 47.

Hosted by Google

result from the acceptance by us, heretofore or hereafter, of the presidency of any masonic bodies, other than the Most Resp.·. and Sov.·. Gr.·. Lodge.

"WE DO DECLARE that we do not recognize, nor do we mean to recognize, any body whatever, as independent of the Most Resp.·. and Sov.·. Gr.·. Lodge, with which is now united the sublime body of Emperors of the East and West, Sublime Mother-Lodge *Ecossaise*, the two forming but one and the same body, and uniting in itself the plenitude of the masonic knowledge and legislative power of the Order.

"WE MOREOVER DECLARE, that in accepting the aforesaid presidencies, we did not intend to confer upon, or recognize in, these private bodies, any kind of jurisdiction or preëminence, even concurrently with the said most Resp.·. and Sov.·. Grand Lodge, to give them the right to do any legislative act, or to validate any such act that they may have done.

"GIVEN at our Orient, under the mysterious seal of our arms, and the countersign of one of our secretaries; vulgar style, the 4th September, 1772. (*Signed,*) MONTMORENCI-LUXEMBOURG.

"*Par Monseigneur:*

"(*Signed,*) D'ATESSIN.*

In explanation of this, Clavel informs us† that, on the 24th of June, 1771, in Grand Lodge, the presidents of the several chapters of the high degrees, which the Grand Lodge had denounced, and who had united with the Lacorne faction, demanded to be recognized, offering to make the Duc de Chartres Grand Master General of the High Degrees, so that there should thenceforward be but one chief for the whole of French Masonry. The Duke of Luxembourg, who presided, supported this claim; and the assembly, influenced by him, decreed the recognition of the dissident bodies, and proclaimed the Duc de Chartres Sov.·. Gr.·. Master of all the Scottish Councils, Chapters and Lodges of France.

The members of the committee appointed by the Grand Lodge came to an understanding with the Lacornists, put the Duke of Luxembourg at their head, invited many Masters and deputies of lodges to join them, held meetings, and entertained and discussed a project for a new organization. Some protested against the irregularity of all this, and were expelled from their meetings; and on the 24th of December, 1772, having arranged the details of the new organization, they issued a manifesto declaring the Grand Lodge of France *dissolved*, and replaced by a new national Grand Lodge, under the title of the "Grand Orient of France." They recognized the Duc de Chartres as Grand Master, and the Duke of Luxembourg as Administrator General; drew up new statutes, remedied many existing abuses, and

* BESUCHET, 1 Precis Hist. 47. † Hist. Pitt. 230.

Hosted by Google

especially annulled the life tenures of Masters of Lodges, making them elective for a limited term.*

Ragon says that the Grand Lodge with which the Sovereign Council was united in 1772, was the Lacorne faction.†

The Bro.·. Le Blanc de Marconnay, to a report to the Chamber of Council and of Appeals of the Grand Orient of France, on the question of the legality of the Supreme Council at New Orleans, made on the 18th of August, 1852, and translated into English and published in New Orleans in 1853, by the Bro.·. Charles Laffon de Ladebat, appended what *purport* to be copies of the minutes of the Council of Emperors of the East and West, and of the Grand Lodge of France, of the years 1766 and 1772. From what source he obtained them we do not know.

No. 1 purports to be an extract from the minutes of the "Sov.·. Council of Emperors of the East and West, Sublime Scottish Mother-Lodge," of 26th July, 1772. The substance of the entry is, that that body, in General Assembly, "regularly convened, and presided over by the M.·. Illustrious Administrator General of the French Masonry," (the Duke of Luxembourg), commissioned the Bros.·. Gaillard, (qu. *Gouillard,*) Gr.·. Orator, Labady, Secretary General, Baron Toussaint and De Lalande, to renew, at the next General Assembly of the M.·. Worshipful Grand Lodge of France, the proposition made to it by the Sov.·. Council, on the 2d of October, 1770, "to unite the two bodies into one single body, in which are to be deposited all the masonic knowledge and the legislative power over every degree;" and empowered them to conclude the treaty of union.

No. 2 purports to be an extract from the minutes of the Grand Lodge, of the 9th August, 1772; it being convened at the request of the Administrator General; Bro.·. Puirseaux presiding; in the West, Bros.·. Le Lorraine and l'Excombart; and the Commissioners of the Sov.·. Council being present. Upon which the Bro.·. Gaillard (*Gouillard,*) proposing the union, "it was unanimously decreed that the Sov.·. Council of the Emperors of East and West, Sublime Scottish Mother-Lodge should be united, and was from this time forward united, to the Most Worshipful Grand Lodge, in one single body, in order to join together all masonic knowledge and the legislative power over all the degrees of Masonry, under the title of "Sovereign and Most Worshipful Grand Lodge of France." The Grand Orator, Bro.·. Bruneteau, the Secretary General, d'Aubertin, and Lacau and Lucas de Boulainvilliers, were appointed her commissioners; and those of the Sov.·. Council accepted the union.

---

* BESUCHET, Ab. Sup. et. Seq. RAGON, Orthod. Maç. 56–64. CLAVEL, Hist. Pitt. 230. THORY, 1 Acta Lat. 102. LEVESQUE, 64, 65. L'ARCHE SAINTE, 46. BOUBEE, 102, 103. REBOLD, Hist. Gen. 164, 165. VIDAL-FERANDIE, Essai, 156. The Baron de Marguerites, on the trial of the Bro.·. de Grasse-Tilly, in 1818, pamph. 54. L'Encyc. Maç. vol. iii. pp. 273–284.

† RAGON, Orthod. Maç. 126.

Hosted by Google

Each of these papers purports to be a copy from the record, made on the 8th of September, 1772, one certified "*Labady*," and the other, "*d'Aubertin*."

No. 3 is a circular signed by the eight commissioners, dated September 17, 1772, advising "all the regular lodges," &c., that the Grand Lodge "has received in her bosom the Sovereign Council of the Emperors of the East and West, Sublime Scottish Mother-Lodge, with which she has united in one single body;" and that her intention was "to examine all the degrees, to reëstablish those which may have been altered, and to assign to each of them the rank it ought to occupy."

The Bro.·. *Labady* was Secretary, in 1780, of "the Sovereign Council, Sublime Mother-Lodge of the Excellents of the Grand French Globe," and as such signed a decree of that body, dated 9th March, 1780, denouncing the degrees of Petit Elu, Elu of the Nine or of Perpignan, Elu of the Fifteen, Illustrious Master, Knight of the Anchor, or of Hope, as of "reprehensible morality;" that of Grand Inspector General, or Knight Kadosh, or Knight Elu, or Knight of the Black Eagle, as "horrible;" and "the illusory and parasitical commanderies, in the degrees of Sovereign Commander of the Temple, and Ecossais of Saint Andrew of Scotland; condemning also the degree of Rose Croix as absurd, and that of Knight of the East as stupid, &c.; and so suppressing and prescribing all of them.*

Of this union, Ragon says,† "This Sovereign Council pretended to possess the rights of the Grand Lodge of France, in which it had perhaps been merged, or had received it into its bosom, using its own title. In fact, we read, in the preface to the degree of *Grand Inspector, Grand Elu*, or *Knight Kadosch*, printed at Paris in 1781, at p. 18, this note: "In 1766 the Sovereign Council, Sublime Mother-Lodge of the Excellents, had the discourse of its orator printed, to the end that all the Masters of Lodges to whom it was addressed, might vote at the day appointed upon the proposed union, with full and entire knowledge of the matter. In 1772 the union of the Sovereign Council and Grand Lodge was decreed in assembly."

"This *Grand Lodge* was, no doubt, the dissident and turbulent faction which then entertained the proposition made on the 2d of October, 1776, by the Bro.·. *Gouillard*,‡ to the Grand Lodge, which rejected it; for on this subject, a note to the same preface, at page 9, says: "Many masons do not know that in October, 1766, the Sovereign Council, Sublime Mother-Lodge, styled *of the Excellents*, proposed to unite itself with the Most Respectable Grand Lodge; that

---

* In 1773 appeared the *Art. des Gargouillardes*, in 12mo, in 26 pages, aimed against the Grand Lodge of France, and particularly against the Bro.·. *Gouillard*, Professor of Law, its Grand Orator. This Bro.·. *Gouillard*, was the author of *Critical Letters on the Freemasonry of England*, in 8vo., 60 pages.

† Ragon, Orthod. Maç. 124. ‡ Id. 126.

Hosted by Google

the suspension of its labors prevented the execution of this proposition, which was definitively decreed in 1772," (with the expelled brethren); for which reason the acceptance, in writing, by His Most Serene Highness, of the Supreme Grand Mastership, of the 1st of April, 1772, ran in the name of "the Sovereign Council, Sublime Mother-Lodge of the Excellents of the Grand French Globe, and of the Most Respectable Grand Lodge of France." Thus this point of history is cleared up.

Unfortunately, it does not seem *cleared up* at all. For the extracts from the minutes, given by Le Blanc de Marconnay, show that this union was not effected until *August*, 1772; whereas the Lacorne had united with the Grand Lodge in June, 1771; the committee had been appointed, on the 24th June, 1771, which created the Grand Orient; and the Grand Master had accepted his office in April, 1772, by which he became "Grand Master of all the regular lodges of France, and of the Sovereign Council of the Emperors of the East and West, Sublime Scottish Mother-Lodge," becoming thereby "Sovereign Grand Master of all the Scottish Councils, Chapters and Lodges of the Grand Globe of France."

If the extracts given by Le Blanc de Marconnay are genuine, they certainly show that the union effected was between the *regular* Grand Lodge and the Sovereign Council of Emperors of the East and West.

We find also that *eight* commissioners, appointed by the Grand Lodge on the 26th of July and 9th August, 1772, were, in conjunction with others whom they took into their councils, the creators of the Grand Orient of France.*

Now, in No. 3 of the extracts given above, the commissioners, *eight* in number, four from the Grand Lodge and four from the Council, after stating that it was the intention of the Grand Lodge to examine all of the degrees, &c., said: "The Most Respectable Grand Lodge has specially charged us, by her resolutions of July 26th and August 9th last, to prepare these important operations," &c.; and they called on the lodges to submit their views as to a reform of the general administration.

And in No. 2, the Grand Lodge, *on the ninth of August*, 1772, appointed her four commissioners, "to work with those of the Sovereign Council, in pursuance of the desire and determination of the 26th *of July*, 1772, (the date of the order of the Sov.·. Council,) "a copy of which in due form has been deposited in, and is to be annexed to, the archives of the M.·. Resp.·. Grand Lodge."

Thory gives the date of 24th June, 1771, as that of the appointment of the eight commissioners.† Ragon gives the 26th July and 9th of

* RAGON, Orthod. Maç. 57, 59, 61, 63.

† THORY, 1 Acta Lat. 98, 102. Id. Hist. de Fond.·. de Gr.·. O.·. 25. RAGON, Orthod. Maç. 57, 59.

Hosted by Google

August, 1771. Both say that they were appointed by the Grand Lodge, and met in January, 1772. They declared the Grand Lodge of France extinct, and the Grand Orient created, on the 24th December, 1772.* Clavel gives the same date, (24th June, 1771,) for the appointment of the commissioners, and says they were appointed by the Grand Lodge; and that a majority of them belonged to the Lacorne faction, which had been restored to membership.†

It is evident that the extracts given by Le Blanc de Marconnay, do not agree with the facts as stated by Thory and Clavel. All the other writers, so far as we are acquainted with their works, agree with these two; and another singular fact, if these extracts are genuine, is, that the Grand Orient, created by a commission, one half of whose members were appointed by the Council of Emperors of the East and West, should, within little more than a year afterwards, (December 27th, 1773,) have prohibited the working of any except the symbolic degrees.

These extracts, produced at this very late day, are, like a remaining one which we shall mention hereafter, liable to great suspicion for the reasons that we have mentioned, for they are thus singularly brought out for the first time, in 1852, by one who has been by turns the subject of the Supreme Council of France, and of the Grand Orient of France, to sustain the claim of the latter against the former, to the possession and control of the Ancient and Accepted Rite. It will be absolutely indispensable for the Bro.·. Le Blanc de Marconnay to explain from what source he obtained these suspicious documents, evidently unknown to all the historians of French Masonry; and how they were preserved during the Revolution, to be brought to light by him in 1852.

Some other points will need explanation. These extracts purport to be minutes of proceedings had by the Grand Lodge in the summer of 1772, and to have been copied at that time. We have not at hand Thory's History of the Foundation of the Grand Orient; and we do not know whether in that he gives the names of the *octovirate,* or eight commissioners, who overturned the Grand Lodge. Nor have we the *Memoire Justificatif* of La Chaussée, nor the *Memoire Historique sur la Maçonnerié* of Calande. They might give us those names which we have as yet not found anywhere. In the absence of the books that would give us that information, we may suggest only apparent difficulties that more ample information would solve.

But extract No. 2 gives the name of *d'Aubertin,* Secretary General of the Grand Lodge, as one of the commissioners. His name is appended to the circular, and to the certificate affixed to No. 2.

Now, we learn from Thory that the Bro.·. *d'Aubertin* (or *Daubertin*) was one of the persons of the Lacorne faction, whom the Grand Lodge

---

* THORY, 1 Acta Lat. 102. RAGON, Orthod. Maç. 61. † CLAVEL, Hist. Pitt. 230.

Hosted by Google

expelled, on the 5th of April and 14th of May, 1766; and that this decree of expulsion against him was not repealed until 12th July, 1773, and then by the Grand Orient.* We therefore do not see how he could, in 1772, have been Secretary General and Commissioner of the body that had expelled him, six years before, and had not reïnstated him.

The Bro.·. *Gaillard* is named as another of the commissioners. If this name was intended for *Gouillard*, as seems almost certain from the part taken by the Bro.·. *Gouillard* in bringing about the union between the Grand Lodge and the Council of Emperors, *he* could not have been one of the eight commissioners; for they all went over to the Grand Orient, and were formally expelled, and declared infamous by the Grand Lodge, on the 17th of June, 1773; and yet, in December, 1778, the Bro.·. Gouillard continued a member of the Grand Lodge.*

Whether these extracts are genuine or not, is, however, of no importance, so far as concerns the claims of the Grand Orient; for we find, in a few years, the Council of Emperors again maintaining a separate and independent existence. We only wish to protest against the production, by any writer, of such documents as materials for masonic history or masonic judgment, unless he at the same time gives full information as to their authenticity, and the place from which they come. We have already an ample supply of forgeries in Masonry; and documents admitted to have lain dormant for *eighty* years need some authentication.

On the 25th of October, 1773, the Duc de Chartres was installed as Grand Master, assuming also the title of Sovereign Grand Master of all the Scottish Councils, Chapters and Lodges of France.† A lodge was constituted at court, and three princes, who afterwards became kings, were initiated into the Order.

* THORY, 1 Acta. Lat. 106, 87. † Id. 108, 134.

[TO BE CONTINUED.]

PARALLEL LINES—In every well-regulated lodge, there is found a point within a circle, which circle is embordered by two perpendicular parallel lines. These lines are representatives of St. John the Baptist, and St. John the Evangelist, the two great patrons of masonry, to whom our lodges are dedicated, and who are said to have been "perfect parallels in Christianity, as well as Masonry." In those English lodges which have adoped the "Union System" established by the Grand Lodge of England in 1815, and where the dedication is "to God and his service," the lines parallel represent Moses and Solomon.—*Lexicon of Freemasonry.*

Hosted by Google

THOUGHTS ON THE PAST AND PRESENT.

BY ANNA RAYMOND.

STILL Time, the hoary-headed traveler, whose brow is encircled with a halo of nearly six thousand years, is moving onward--irretrievably burying the misspent hours and opportunities to do good, the hopes and fears, the joys and sorrows of the dwellers on earth, in the grave of the Past. It seems but as yesterday when, standing upon the threshold of 1858, we looked back through the vista of days that formed the year 1857, and saw the dark clouds of adversity overshadowing the pathway of thousands; that the year which dawned so brightly had brought losses, ruin and desolation upon many happy homes that had echoed to the merry shout of a "Happy New Year!"

Turning from the sad retrospection, we, with hopeful hearts, looked forward to the dawn of 1859; and, as we gazed, the radiant sun of prosperity lighted up the vista of the future with a flood of glorious light, and bright, joyous scenes loomed high before us, as Hope drew near, greeting us with a serene smile, and, raising her bright pinions, she soared onward through the vista of days. As we stood basking in the brilliant dawn of 1858, many bright hopes were then interwoven with every fibre of our hearts; and with soul-thrilling joy we looked forward to their realization. But now, by the light of the year's last departing ray, do we not see that the simoom-breath of Disappointment has blighted some in their early bloom?

Is there a heart that has not had its moments of sadness during the year that is closing? And have not many of us, to whom its commencement was so bright that we dreamed not of sorrow, clasped for the last time the hand of a kind parent, a gentle sister, a noble brother, a much-loved child, an endeared companion, or one bound to us by the mystic ties of a holy brotherhood; and whom we loved with as pure a love as ever glowed in the heart of friend for friend; and whose names—

> "We keep like light that must not fade, within our bosoms deep,
> And hallow e'en the lyre they touched, and love the lay they sung,
> And pass with softer step the place they filled our band among."

As we look backward, how thrillingly does the memory of the ill-fated *Austria* vibrate upon our heart-strings! There came the cry "All is lost!" from one who should have braved danger and death, that he might have inspired others with courage;—husbands and fathers pressed their wives and children to their bosoms; friend clasped the hand of friend, and, as they saw the angry, roaring

Hosted by Google

flames madly rushing toward them, they raised their eyes imploringly to Heaven, and, in tremulous tones, breathed that touching word "Good-by!" See those glaring flames, wreathing that trembling crowd, who, one after another, are wildly leaping into the surging sea! There stands a husband and father:—hurriedly he clasps his wife and children to his heart, as they are about to make the fearful plunge; then, with his youngest-born in his arms, he follows them to rest, till the archangel's trump shall sound upon the bed of ocean. Thus hundreds, through whose veins the life-blood coursed healthfully an hour before, were engulfed beneath the ocean waves, and are now sleeping dreamlessly in an unmarked and fathomless grave.

Turn we from the sad scene, and do we not see the sun of prosperity illuminating many homes which, at the dawn of the year, were darkened by adversity? As a nation, have we not been blessed with peace and plenty?—and, as individuals, are there not many joyous scenes, around which bright, beautiful and holy associations will ever cluster? Surely, life hath more of joy than sorrow. True, dark-robed Grief cometh to all; but gentle, pure and white-winged Happiness cometh also, and tarries longer in the heart.

Midnight, with its dark and solemn minstrelsy, chants the requiem of the old year; and, as the last sound dies away, the myriads of brilliant gems that deck the brow of Night, and stand sentinel around its azure throne, in sweet harmony usher in the new-born year; and millions of earth's dwellers welcome 1859 with a joyous shout! Trusting, buoyant childhood catches the ringing notes, and pleasant homes echo to the loud tones and lisping accents of a "Happy New Year!" Husbands and wives smile more happily than usual, each inwardly resolving that, during the present year, their Eden-home shall not be overshadowed by the dark cloud of distrust, and no angry storm-wind flit across their domestic sky. Relatives, long separated, meet again; and brothers and sisters, although separated by rugged mount and rolling sea, in reminiscence live over again the days of happy childhood, when hand in hand they roamed amid the loved scenes of their paternal home. And happy they whose gentle greetings tell of kindred minds united in a soul-enduring friendship that shall be renewed in heaven!

Gentle reader, may you ever be blessed with a contented mind, and be happy in your present and future connections! May the present year bring peace and plenty to your home, and, hand in hand with those you love, may you float down the stream of life beneath the radiant sunlight of Hope! And when you shall have passed the scenes of earth, may you glide gently out upon the calm ocean of eternity, and your spirit, convoyed by angels to the haven of immortal rest, gain a happy entrance there! And now, to each and all, a "*Happy New Year!*"

Hosted by Google

THE EDIOTR'S TRESTLE-BOARD.

Brotherly Love.—We are informed, almost in the very beginning of our ritual, that "Brotherly Love, Relief and Truth are the principal tenets of a mason's profession." They are called his *tenets*, for it is only when he holds to them (*tenet*) that he rightly vindicates the character of the institution. Of these, the first and the last are by far the most important, and the second may indeed be considered only as a consequence and effect of the first. But to the first alone we propose, on the present occasion, to direct our attention.

Brotherly Love must necessarily form an important and interesting ingredient in the constitution of every society which, like that of the masonic, is founded on the golden rule of doing unto others as we wish them to do unto us. But the Brotherly Love which Freemasonry inculcates is not a mere abstraction, nor is the character of its practical operation left to any general and careless understanding of the candidate, who might be disposed to give much or little of it to his brethren, according to the dictates of his own mental and moral constitution, or the extent of his own generous or selfish feelings. On the contrary, its operation is closely defined, its objects plainly denoted, and the very mode and manner of its practice detailed, not only in words, but illustrated and impressed upon the mind by effective and beautiful symbols, so as to give neither cause for error nor apology for indifference.

The *Five Points of Fellowship* constitute the symbol peculiarly appropriated to the illustration of the masonic doctrine of Brotherly Love; and a more beautiful symbol in its origin, or more effective in its development, could not have been devised for this purpose. Deriving its adaptation, as a symbol, from the fact that these Points of Fellowship are traditionally related to have been primarily used to indicate, or, rather, because the use of them, at first, was a most evident proof of the strong friendship and fellowship which existed between two most illustrious masons of antiquity, they have ever since continued to be commemorated in the Order, as a lesson never to be forgotten, that the same fellowship which distinguished those two old Grand Masters, should be felt in all succeeding times by every master mason towards his brethren. Between the king on his throne and the humble artisan at his daily toil, if both be masons, there should be the same fellowship which actuated the monarch of Israel toward the temple-builder. Brotherly Love was the chain which bound those mighty workers in the design of Masonry, and Brotherly Love is the chain that must still bind all their disciples who would strive to emulate their zeal and integrity. No mason who remembers the interesting incidents connected with the origin of the Five Points of Fellowship, can be at a loss to understand his duties, or be ignorant of what the Order requires of him in relation to its great tenet of Brotherly Love.

The duty of Brotherly Love being thus divided by its symbol, or, rather, by its collection of symbols, into five points of practical performance, let us see how these fivefold duties are detailed.

1. The mason is, first, taught to persevere, despite of weariness or sloth, in the active exercise of kindness; to hasten with alacrity to the performance of his "reasonable duty" of charity and love; and to turn not aside in the journey of affection until he shall have accomplished all that a brother's wants may require.

Hosted by Google

In compliance with the ancient systems of symbolism, the *foot* has been adopted in Masonry as a symbol. There is a passage in Isaiah, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace," which has been explained by commentators as signifying "that, although the feet of messengers and travelers are usually rendered disagreeable by the soil and dust of the way, yet the feet of these blessed messengers seemed, notwithstanding, even beautiful, on account of the glad tidings which they bore." And so in the use of this symbol in Masonry, we are taught that one of the most subordinate members of the human body, becomes of paramount importance when used to symbolize the active exertions of a mason in a distressed brother's behalf.

2. When, in his devotions to the G. A. O. T. U., he seeks forgiveness for the past and strength for the future, the mason is taught by another emblem that he should, in these offices of devotion, join his brother's name with his own. The prerogative that Job, in his blindness, thought was denied to him, when he exclaimed, "Oh that one might plead for a man with God, as a man pleadeth for his neighbor!" is here not only taught as a right, but inculcated as a duty; and the knee is directed to be bent in intercession, not for ourselves alone, but for the whole household of our brethren.

3. The breast has always been considered as the seat of fidelity and the symbol of intimacy and secrecy; and hence, by the third point, the mason is instructed to retain with unflinching fidelity the secret and confidential communications of confiding friendship, and thus to guard his brother's honor with scrupulous care. And this intimate confidence and security of friendship, which is inculcated by the Brotherly Love of Masonry, is perhaps one of the most beautiful traits of the institution. For, as Lord Bacon has quaintly, but wisely, said: "You may take sarza to open the liver; prepared steel to open the spleen; flowers of sulphur for the lungs; castor for the brain: but there is no opening medicine found for the obstructions of the heart, besides a faithful friend, to whom you may impart griefs, joys, fears, hopes, suspicions, cares, counsels, and, in short, whatsoever lies upon the heart, under the seal, as it were, of a civil confession."

4. The fourth point of Brotherly Love is to support a brother's character behind his back, as we would be inclined to do before his face; to sustain and defend his reputation in his absence, ever remembering, as the Roman satirist has truly said, that he who attacks an absent friend, or does not defend him when traduced by another, is a man of black heart, to be avoided by every good citizen:

> "* * * Absentem qui rodit amicum
> Qúi non defendit alio culpante——
> —— hic niger est; hunc tu Romane caveto."
> HOR. *Sat.* i. iv. 81.

5. And, lastly, in the discharge of the fifth point, of Brotherly Love, the mason is taught, again by an expressive symbol—for all the teachings of Masonry are symbolic—to whisper good counsel in his brother's ear, and to warn him of approaching danger. "It is a rare thing," says Bacon, "except it be from a perfect and entire friend, to have counsel given that is not bowed and crooked to some ends which he hath that giveth it;" and hence it is an admirable lesson, which Masonry here teaches us, to use the lips and the tongue only in the service of a brother. Theognis, the Grecian, says:

Hosted by Google

"I care not for a friend that at my board
Talks pleasantly; the friend that will afford
Faithful assistance with his purse and sword
In need or danger, let that friend be mine,
Fit for a bold and resolute design."

But Masonry finds, not only in its teachings of Brotherly Love, work for the feet and the hands, but goes still further, and calls for the sweet counsels of friendship, by which our neighbor may be gently, and yet firmly, admonished of the faults that encumber him, and faithfully warned of the evils that surround him.

Such are the workings of this noblest of a mason's tenets. They are the practical results of a great moral system, whose foundation has been laid in that affectionate exhortation of our patron, St. John the Evangelist, who in his last days could find nothing more Godlike to preach to his disciples than the holy precept, "Little children, love one another."

Masons are Builders.—There is something very suggestive in the following remarks, which we find in a late masonic address, by Bro. F. S. Wood, of Hillsboro, Ark. It is well worthy of every mason's cogitation.

"Masons are called moral builders. In their rituals they declare, emphatically, that a more noble and glorious purpose than squaring stones and hewing timbers is theirs—fitting immortal nature for that spiritual building not made with hands, eternal in the heavens. It is said that the construction of the pyramids of Egypt employed the labor of one hundred thousand men for many years, but it was only to build monumental piles, beneath whose shadows kings might rest. These pyramids are only temples for the dead; masons are building one for the living. The pyramids were only mausoleums, in which the bones of the mighty dead might repose in imperial magnificence; masons are erecting a structure in which the God of Israel shall dwell forever. The pyramid shall crumble away, till not one stone shall be left upon another; but who shall count the years of immortality, the life-time of the soul, which is fitted for its place in the heavens? Who can define its outlines, or fathom its depths, or measure its journey? It is a stream which grows broader and deeper as it flows onward. An angel's eye cannot measure its length, nor an angel's wing travel to its farthest boundary. When earth's proudest monumental piles have crumbled away, and that sand been scattered by the desert winds, and the glory and greatness of earth shall be forgotten, then will the immortal be pluming its wings for loftier flights. It is a fountain whose sources are in the Infinite, and whose placid waters flow on forever—a spring-time that shall bloom, educating immortal mind for the present, the future, for all ages—is acknowledged to be one of the essential objects of masonic labors. The builder builds for a century; masons, for eternity. The painter paints for a generation; they, for everlasting years."

A Beautiful Thought of the ancient writer Perseus, when praying to Jupiter to take vengeance on the unjust, was thus expressed: "Oh, great Father of Gods, punish criminals no otherwise than by showing them the beauty of virtue, that they may languish with despair for having abandoned it!" This would be a lawful revenge to take upon the enemies of Masonry—work it so perfectly, and show up its beauties so brightly, that they will languish for not having obtained it.

Hosted by Google

EDITOR'S DRAWER.

Some observations in an early issue, relative to Allen's *Cyclopædia of Biography*, being liable to be misconstrued into an attack upon the publication itself, we have thought it but fair to give the article verbatim, so far as may be necessary to substantiate the charge, that the biographer is a bigoted anti-mason, and totally unreliable, when masonic facts are under investigation:

"Morgan, William, captain, a victim of Freemasonry, died September 19, 1826. He was born in Culpepper county, Va., about 1775. He fought in the battle of New Orleans, January 8, 1815. In October, 1819, he married Lucinda Pendleton, of Richmond, Va. In 1821 he removed to York, Upper Canada, where he commenced the business of a brewer; but his buildings being destroyed by fire, he removed to Rochester, and then to Batavia, in the state of New York. His trade was that of a mason. Having resolved to publish a book, disclosing the ridiculous secrets of Freemasonry, and his intentions being known, the freemasons resolved to suppress the book, and to punish him for his anti-masonic conduct. He was first thrown into prison at Canandaigua, for an alleged debt; a freemason paid the debt, and taking him out of the prison, placed him in a carriage at the door, September 11, 1826; and thus attended and guarded by a sufficient number of freemasons, he was conveyed eighty or ninety miles to Fort Niagara, commanded by Col. King, a freemason. After being confined a few days, he was removed from the fort, and has never been seen since that time. The evidence elicited has put it beyond a doubt that he was murdered by freemasons in the night, and his body was probably sunk in the Niagara river. This murder was the consequence of the masonic oaths, and result of the principles of Freemasonry; and many masons in various places have justified the deed. . . . In the execution of these (masonic) penalties, Morgan was, doubtless, murdered by freemasons."

To show up the errors and mis-statements here, would be tedious, and to every reading mason superfluous. We would say, however:

"1. There is not a particle of evidence of Morgan's having been with the army at New Orleans, or even a soldier at any time.

"2. The secrets of Masonry are not ridiculous. William L. Marcy, who was not a mason, declared even of the garbled expositions of Masonry published in his day, that 'far from meriting the censures, they commanded the admiration of the community. . .'

"3. The evidence elicited, instead of 'proving beyond a doubt that he was murdered by masons,' failed to prove that he was murdered at all, but rather the contrary.

"4. 'The result of the principles of Freemasonry' is peace, obedience to the laws of God, and subjection to civil government. The reverend traducer could have discovered this in any place where there is a masonic lodge established.

"5. No mason in any place has ever justified the murder of Morgan (if he was murdered) by masons, (if masons murdered him); but, on the contrary, all, from Gov. Clinton down, who have had occasion to consider the question, whether a renouncing and denouncing mason should be punished, have replied, with entire unanimity, 'only by masonic expulsion.' That is the highest punishment known to the Fraternity."

Hosted by Google

THE TIME SYMBOL, YGGDRASILL—OF THE OLD NORSE MYTHOLOGY.—The masonic interpretation of this symbol, by our learned Bro. OLIVER, will cause the following piece—the Yggdrasill Hymn—to be read with interest by those who have a taste for such investigations.

We have translated it from the Icelandic Edda, Rhüs edition. This word literally signifies the *Horse of the Eternal;* but why this symbolical tree should be thus named, is not clear. The name is derived from Yggr, an appellation of Odin, and *drasill*, the poetical designation of a horse.

This mythical tree was a shadow of the universe—a symbol of all life—Past—Present—Future. Its branches spread out over all worlds. One of its roots was in heaven, another in Jötunheim, or Giant-Land, the third in the gloomy regions of Hela. It was considered the source of all Life, the fountain of all Art, the mother of all Energy. Its leafings and disleafings, as CARLYLE happily says, are the rise and fall of nations.

Hymn of Yggdrasill, the Tree of the World.

Ye children of Time! ye men of Earth!
Would ye see the Mother who gave ye birth?
Then turn ye your eyes to the northern sky,
Where the Bow of Heaven gleams bright on high;
For that Bow's a Root of the Mother-Tree
Which riseth and bloometh eternally—
The Tree of Life, which shall wave o'er all,
Till the stars shall fade, and the world shall fall!

That tree is the wondrous Yggdrasill!
Far spread its boughs and the wide world fill;
Beneath them, in changeful whirl and flow,
All events, men and ages come and go!
And no mortal eye saw that root shoot out;
For long ere the seasons began their route,
The mystic branches did rise and swell,
All fresh and green, by the sacred well.

The Tree's other name is Time!—*old Time!*
Its foliage spreads o'er every clime!
There is no Event, no Thing, no Art,
But springs from the deeps of its fruitful heart.
And how strange! O strange! that it still is seen
As erst it arose, all as fair and green;
It hath not faded, that Holy Tree,
But waves through the ages its branches free.

Though old it hath grown, its branches fair
Are kept all green by the Norna's care;
Its foliage spreads, but it withers not;
It may fall to the ground, but dieth not:
Yet no mortal man can with justness say,
How dismal the fate it will meet one day;
For 'twill not stand everlastingly—
It will fade and die, that celestial Tree.

Hosted by Google

Draw near, sons of Time! hear the Ash Tree sigh!
Four snow-white stags,* in its branches high,
Through every age unceasingly,
Gnaw the bark from the sides of th' afflicted Tree;
They destroy each shoot, and the fibres small,
The forth-springing buds, and the leaves and all;
And thus, through time, those white stags will
Consume the verdure of Yggdrasill!

The Tree of the World more ills shall know;
For e'er on its roots preys a dreadful foe—
The Dragon Nid-Hógr, with his serpent train,
Who shall war with the gods, and not in vain;
And the Ash itself shall grow old and frail,
And all up its sides shall the gray moss trail;
And the sap shall sink from the branches tall,
And alas! the wondrous tree will fall.

Hear ye the mysterious, mighty tone,
Which thunders out from the Eagle's throne,
And swells as a hymn with a wondrous trill,
Through the far-spreading top of Yggdrasill
Ratosk, the mystic squirrel, springs
Along the old boughs, and the cadence brings
Adown to the caves by Urda's well,
Where the spirits light and the Nornas dwell.

The Eagle doth sing of that old Tree!
Of its age, and its dismal destiny;
And that, when its time-withered trunk shall fall,
It will crush the infernal races all,
And destroy that snake, from whose mouth do flow
The streams of vice and of human wo;
But the Ash itself will be withered quite,
Before shall come the predicted night!

Ye men of Earth! will ye stand and fight
In the ranks of the dreadful Sons of Night?
Will ye strive 'gainst the gods who govern all?
And your Mother grieve, and hasten her fall?
Will ye, by your vices, seek to prolong
The sinful life of the Giant-throng?
And with them in impious strife will ye try
To storm the heavens, and the gods defy?

---

* *The four winds of heaven*, or, more properly, the four seasons, which, as they roll, consume the energies of Nature, and hurry all forward to the day of final doom.

Hosted by Google

Fight on! fight on! with th' infernal bands!
Ye shall die! ye shall die! by each other's hands.
The avenger comes! and the day of doom!—
The fire-clad thunders shall furrow the gloom;
The heavens shall split, and the stars shall pale,
And the Ash shall shake, as though moved by a gale,
And that sacred Tree, when it comes to fall,
In endless night will entomb ye all!

DOCTRINES OF THE ANCIENT MYSTERIES.—Philo Judæus, who was an initiate into the ancient mysteries, and well versed in the speculative system which those mysteries taught, thus speaks of the doctrines they inculcated, and of the tolerance of their opinions:

"The contemplative soul, unequally guided, sometimes towards abundance and sometimes toward barrenness, though ever advancing, is illuminated by the primitive ideas—the rays that emanate from the Divine Intelligence, whenever it ascends towards the Sublime Treasures. When, on the contrary, it descends, and is barren, it falls within the domain of those Intelligences that are termed Angels. . . . for, when the soul is deprived of the light of God, which leads it to the knowledge of things, it no longer enjoys more than a feeble and secondary light, which gives it, not the understanding of things, but that of words only, as in this baser world. . . .

. . . Let the narrow-souled withdraw, having their ears sealed up! We communicate the divine mysteries to those only who have received the sacred initiation, to those who practice true piety, and are not enslaved by the empty pomp of words, or the doctrines of the pagans. . . .

. . . O, ye Initiates, ye whose ears are purified, receive this in your souls, as a mystery never to be lost! Reveal it to no Profane! Keep and contain it within yourselves, as an incorruptible treasure, not like gold or silver, but more precious than everything beside; for it is the knowledge of the Great Cause, of Nature, and of that which is born of both. And if you meet an Initiate, besiege him with your prayers, that he conceal from you no new mysteries that he may know, and rest not until you have obtained them! For me, although I was initiated in the Great Mysteries by Moses, the Friend of God; yet, having seen Jeremiah, I recognized him not only as an Initiate, but as a Hierophant; and I followed his school."

And a distinguished brother, commenting on this passage, thus shows us how Masonry is equally wise and equally tolerant in her teachings:

"We, like Philo, recognize all initiates as our brothers. We belong to no one creed or school. In all religions there is a basis of truth; in all there is pure morality. All that teach the cardinal tenets of Masonry we respect; all teachers and reformers of mankind we admire and revere.

"Masonry has, too, her mission to perform. With her traditions reaching to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends, she invites all men of all religions to enlist under her banners, and to war against evil, ignorance and wrong."

Hosted by Google

We have selected from the new edition of the poetical works of Sir Edward Bulwer Lytton, the following beautiful effusions from the pen of the greatest of living novelists. We believe, since this ode to Freemasonry was written, the distinguished author has been initiated into the mysteries of the Ancient and Honorable Fraternity—an accession that must be hailed with pleasure by the whole Craft; for no one will be more competent to unfold the beauties of Masonry than the classical author of Pompeii and Zanoni:

Freemasonry.

The world may rail at Masonry,
  And scoff the square and line;
We'll follow with complacency
  The Master's great design.
And though our sisters frown, and though
  We're by our mothers chided,
Could they our works and heart but know,
  We would not be derided.

And though the kings of earth unite,
  Our temple to assail,
While armed with truth, and love, and light,
  O'er them we shall prevail.
A cloud may veil the face of day,
  But nature smiles at one
That should adventure, bold essay!
  To quench the glorious sun!

A king can make a gartered knight,
  And breathe away another;
But he, with all his skill and might,
  Can never make a Brother.
This power alone, thou Mystic Art,
  Freemasonry is thine!
The power to tame the savage heart
  With brother love divine.

The Sabbath.

Fresh glides the brook and blows the gale;
  Yet yonder halts the quiet mill;
The whirling wheel, the rushing sail,
  How motionless and still!

Six days of toil, poor child of Cain,
  Thy strength the slave of Want may be;
The seventh, thy limbs escape the chain,
  A God hath made thee free!

Ah, tender was the law that gave
  This holy respite to the breast,
To breathe the gale, to watch the wave,
  And know the wheel may rest!

Hosted by Google

But where the waves the gentlest glide,
  What image charms to lift thine eyes?
The spire reflected on the tide,
  Invites thee to the skies.

To teach the soul its nobler worth,
  This rest from mortal toil is given;
O, snatch the brief repose from earth,
  And pass—a guest to heaven.

They tell thee, in their dreaming school,
  Of Power from old dominion hurled;
When rich and poor with juster rule,
  Shall share the altered world.

Alas! since time itself began,
  That fable hath but fooled the hour;
Each age that ripens Power in Man,
  But subjects Man to power.

Yet every day in seven at least,
  One bright republic shall be known—
Man's world awhile hath surely ceased,
  When God proclaims his own!

Six days may Rank divide the door,
  O, Dives, from thy banquet hall!
The seventh, the Father opes the door,
  And holds his feast for all!

THE OLDEST LODGE IN THE UNITED STATES.—St. John's Lodge, Boston, has the honor of being the oldest lodge on this continent, having been constituted July 30, 1733, under the name of the "*First Lodge in Boston.*" After the union of the two Grand Lodges of Massachusetts, in 1792, it took the title of St. John's Lodge, and a new charter from the M. W. Grand Master, Henry Price. It retained, however, its original rank and precedence.

June 24th, this lodge granted a charter to the illustrious brother Benjamin Franklin, for a lodge in Philadelphia; also one for a lodge in Portsmouth, N. H. Its third charter was issued to brothers in Charleston, S. C. Dec. 27, 1735.

Gen. Joseph Warren, of this lodge, was installed Grand Master, December 27, 1767.

St. John's Grand Lodge had issued warrants for the establishment of thirty-seven lodges, previous to the date of the second Grand Lodge, called St. Andrews.

This lodge, now 125 years old, is one of the best and most flourishing in the Union. The present Master, our distinguished Bro. WYSEMAN MARSHALL, the popular actor, possesses qualifications which fit him admirably for his office. He always excels in whatever he undertakes; and, appreciating the spirit of our dramatic ceremonies, he performs them in the most impressive manner.

Hosted by Google

MASONIC CURIOSITY.—The Editor of the *Quarterly Review* has lately met with a bibliographical curiosity, an account of which will not be uninteresting to our readers. A few weeks since, we found and purchased at a second-hand bookstore in Charleston, S. C., a book, the full title of which is as follows: "The History and Constitutions of the Most Ancient and Honorable Fraternity of Free and Accepted Masons; containing an Account of Masonry. I. From the creation throughout the known earth, till true Architecture was established by the *Goths*, and at last revived in *Italy*. II. From *Julius Cæsar* to the first arrival of the *Saxons in Britain*. III. From the union of the Crowns of *England* and *Scotland*, in the person of King *James* the First, to the present time. To which are added: I. A list of the Grand Masters or Patrons of the Freemasons in *England*, from the coming in of the *Anglo Saxons* to these times, who are mentioned in this work. II. The Old Charges of the Masons collected from their earliest records, at the command of his Grace the Duke of *Montague*. III. The manner of constituting a lodge. IV. The General Regulations of the Free and Accepted Masons, both ancient and modern, in distinct columns. V. The Constitution of the Committee of their Charity. VI. A list of the lodges in and about *London* and *Westminster;* with the deputations of several Grand Masters for the forming of lodges in *Wales*, the remote parts of *England*, and in foreign realms. VII. The songs sung at the lodges. VIII. A Defence of Masonry, occasioned by a pamphlet called *Masonry Dissected;* with Brother *Euclid's* Letter to the author against unjust cavils. By JAMES ANDERSON, D. D. London: printed and sold by J. Robinson, at the Golden Lion in Ludgate street, in the vulgar year of Masonry, 5746."

Now, the singularity about this work, (which is in very good order and neatly bound,) is its date. It is well known that Anderson, by order of the Grand Lodge, published two editions of his Constitutions, one in 1723, and the other in 1738. Two years after, he died, and the third authorized edition of the Book of Constitutions was published in 1754. There is no record of an edition having been issued in 1746, and, therefore, struck with this circumstance, we purchased the book, and on making a thorough examination of it, we discovered that a fraud, by no means unusual among unprincipled booksellers, had been perpetrated. This pretended edition of 1746 is nothing more than the edition of 1738, with the original title-page cut out, and the one which we have copied above pasted in its place. A comparison with the authentic edition of 1738 at once proved this fact; and the inner margin of the old title-page, which had been left so as to leave the stitching uninjured, is still there, and the marks of the insertion of the new title are equally evident.

It is probable that Ward & Chandler, who were the publishers of the edition of 1738, printed a larger impression than they could readily dispose of. Having therefore a hundred or more copies left upon their shelves, (the number of course can only be guessed at) they sold this remnant eight years afterwards to Robinson, who, cutting out the original title-page and inserting a new one, palmed it off on the fraternity as a new edition. We have never seen nor heard of this surreptitious edition before, and it may be that there is not another copy in the United States. But if one should fall into the hands of any one who is not in possession of the genuine edition of 1738, it is well that he should thus be made acquainted with the fraud.

Hosted by Google

STONES OF THE TEMPLE.—In one of the numbers of the "Building News," we find the following interesting notice. All that relates to Solomon's Temple, we, of course, at once transfer to our Drawer:

"In the autumn of 1853, M. Salzmann was sent, by the French Minister of Public Instruction, on a scientific mission to the East. M Salzmann affirms that the monuments that have been regarded as belonging to a period of debased Grecian or Roman art are, in reality, specimens of Jewish architecture. The remains of Solomon's Temple are numerous, and he looks on the north-western angle and place of wailing as being of later date—thus going beyond Mr. Wigley's hypothesis. Nay, he even gives us hopes that careful researches would bring to light important remains of the temple; for he says that after every severe winter, when the rain has saturated the soil, it falls down in places, and exposes some of these remains to view. The masonry he believes to belong to the time of Solomon. The stones are of large size, such as Mr. Ferguson states are peculiar to Judea and Assyria, and have the Jewish style of cut. Would it be deemed too much to suppose, or rather to hope, that some Layard may, at a future period, do for Jerusalem what has been done for Nimroud? The walls of the temple close, as they are called—which Mr. Wigley stated have always existed, in contradistinction to the temple proper, or inner inclosure, that was destroyed by Julian the Apostate—are, in the opinion of M. Salzmann, nothing more nor less than the remaining constructions built by Solomon, to support the foundations on which the superstructure of his temple was raised."

PARTING ODE.—The following spirited ode, by Bro. J. K. HALL, was sung on the recent occasion of the Boston Brotherhood leaving their old quarters in the Temple:

SHALL this old temple be forgot,
'Round which such mem'ries twine?
Let Brothers sacred hold this spot,
Our vows let's here enshrine;
That Auld Lang Syne, my friends,
May never be forgot;
Nor names so sacred on our Roll,
As those which mark this spot.

'T is here have met that sacred band
Of Brothers tried and true;
Who fiery trial did withstand—
Their numbers now are few.
Yet Auld Lang Syne, my friends,
Shall never be forgot;
Nor names so sacred on our Roll,
As those which mark this spot.

Then here's to that true-hearted few,
Who have to us been spared;
This Temple they with pride must view,
Who in the conflict shared;
For Auld Lang Syne, my friends,
They never can forget;
And sacred are the tears that flow—
They part with sad regret.

Let's weave a chaplet here for Fame,
Of names to Masons dear;
Let Abbot, Fowle and Loring's name,
With Sigourney's appear.
For Auld Lang Syne, my friends,
We'll toast them one and all;
Their names engraved within our hearts,
Their portraits grace our wall.

Let Hammatt's name with Lash's blend,
Those good and true Sir Knights;
And weave our garland without end,
With names of glorious Lights.
For Auld Lang Syne, my friends,
We'll toast them one and all;
The absent and the present here,
Within this sacred Hall.

And should such fiery trials mark
This prosperous age of ours,
Let light shine forth from this loved ark,
And mem'ries it embowers.
Then Auld Lang Syne, my friends,
Shall never be forgot;
We'll emulate their deeds, whose names
Now hallow this loved spot.

Then, Brothers, let us cherish still
This place, their valor's lot;
And plant Acacia here that will
E'er mark this holy spot.
Then Auld Lang Syne, my friends,
Will never be forgot;
Nor names so sacred on our Roll,
As those which mark this spot.

Hosted by Google

THE MONITOR OF THOMAS SMITH WEBB.

BY ROB MORRIS.

It is a pleasing evidence of masonic improvement in the right direction, to see a republication of *Webb's Monitor* made and liberally patronized, after thirty-seven years of comparative disuse. Unquestionably, Webb, though not an original writer, had the gift of adapting a good thing to a good purpose; and in adapting *Preston's Illustrations*, as he did in the case of the *Monitor*, to the practical, every-day purposes of a hand-book for lodges, he performed a work that fixed and established the ceremonies of the American Craft for all time to come. The best evidence of this is found in the fact, that all subsequent ritualists, to the number of fifteen and upwards, have but adopted his plans, his thoughts, and, for the most part, his language.

I. I have eight editions of *Webb's Monitor* in my collection, and give the title, date, &c., and a few characteristic features of each, for the purpose of acquainting the editor of the Quarterly Review, and my brother collectors generally with the fact, and asking them (through the same medium) to note the title, date, and characteristic features of such other editions as they may possess. We are all anxious to know to what extent this work was circulated; and I feel sure that every reader of the Quarterly will be interested in the facts that may thus be elicited.

The first in my collection, and as is well known to all collectors, the first edition of the *Monitor* ever published, has the following title: "The Freemason's Monitor; or, Illustrations of Masonry: in two parts. By a Royal Arch Mason, K. T.; K. of M., &c. &c. *Part* i. Printed at Albany, for Spencer & Webb, Market street, 1797." This is a small 12mo. of 10 and 284 pages, bound in leather, labeled on the back, "Mason's Monitor," and "entered according to act of Congress, by Spencer & Webb," September 12, 1797. The preface, which is much the same in all the after editions, is dated September 26. It has but two sections in the third degree; a third section being afterwards added by Webb. The esoteric lectures of Webb, a copy of which is in my possession, and which I teach as the true masonic work of the United States, are arranged in the same way, viz., two sections to the lectures of the third degree. Though Webb changed the *Monitor*, he did not change the lectures. There is no Order of High Priesthood and no system of Council Masonry in the first edition. The former was added (probably invented) afterwards; the latter first appears in Cross's Chart. It will be noticed, too, that there was probably no such degree then as Knight of the Red Cross, from the fact that its initials are not added to the anonymous author's title, and that it is not alluded to in Sec. viii., which was devoted to *Orders of Knighthood*. It is singular that Webb declined putting his own name to his Monitor upon its first appearance! Was he ashamed of his work?

Part ii. contained "An account of the ineffable degrees of Masonry," but very poorly put together. It is followed by a collection of nine masonic songs, three of which are identified as Webb's own, by the initial letter "W." at the foot of each. The noble lyric, "All Hail to the Morning," known to be his, is in the

Hosted by Google

collection of songs, but not marked as his own. In the next edition, he claims it beyond dispute.

A few notices of the variations in this edition from subsequent ones, may thus be stated: The "prayer at initiation into the third degree," which was afterwards greatly lengthened, is here only the following brief supplication: "Oh Lord! direct us to know and serve thee aright; prosper our laudable undertakings; and grant that, as we increase in knowledge, we may improve in virtue, and still further promote thy honor and glory. *Amen.*" The charge in each degree is placed *after the first section*, and not at the end of the degree. Much of the charge in the first degree was, in future editions, expunged.* In a copy of this edition of 1797, in the possession of Bro C. Moore, of Cincinnati, there is added in the form of an appendix, the Constitution of the General Grand Royal Arch Chapter of the United States, then recently established; but this appendix is dated 1799, two years later than the original work, showing that the sheets must have been on hand all that time unbound. An edition of that Constitution, in pamphlet form, printed from the same type, is in possession of Bro. Jerome B. Borden, Grand Lecturer of Rhode Island.

II. The second edition in my collection is that of 1805. Its title stands thus: "THE FREEMASON'S MONITOR; or, Illustrations of Masonry: in two parts. By Thos. Smith Webb, Past Master of Temple Lodge, Albany; G. H. P. of the Grand R. A. Chapter of Rhode Island, and Grand Master of the Providence Encampment of Knights Templars, &c. A new and improved edition. Printed for Henry Cushing & Thomas Smith Webb, *Providence.* Sold also by Harrison & Hall, Mill Bridge, *Boston;* Cushing & Appleton, *Salem;* and Thomas & Whipple, *Newburyport*, 1805. 12mo, pp. 345." This volume is quite twice the weight of the other. It is "Entered according to act of Congress, by Thomas Smith Webb," in 1805; and has a strong recommendation prefixed to the work, written by a Committee of the G. Chapter of R. I., dated July 7, 1802, who say "the publication is replete with useful information, and fully entitled to the sanction of this Grand Chapter." In accepting this report, the G. Chapter recommend it to the attention and study of all the Fraternity. The original preface appears nearly verbatim. The *Charges* are removed to the end of the three lectures respectively. The author is now quite willing to acknowledge his work. No passages of Scripture yet appear in the first or second degrees; but in the third, the passage, "Remember now thy Creator," &c., occurs in the edition now under notice. Also the prayer at raising, "Oh Lord, thou knowest our down-sitting," &c., &c. A third section is added to the lecture of the third degree. Ten emblems are explained, none of which are noticed in the first edition; but in no edition of the Monitor, during his lifetime, were there any pictorial illustrations. The Constitution of the General Grand R. A. Chapter of the United States, adopted in 1799, is now introduced. The Order of High Priesthood, also that of Knights of the Red Cross, first comes to light. The organization of the Grand Encampment of Rhode Island has a chapter devoted to its history. The appendix to this edition, running from pp. 251 to 345, although having the date 1805 upon its title, was printed later, at least in part; for it has the Constitution of the G. G. Chapter in it, certified by Otis Ammidoun, January

* This edition of *Webb's Monitor*, in my catalogue, is No. 188; in Kloss's Bibliography it is not found.

Hosted by Google

9, 1806. Its principal subject matter is a well-digested sketch of the *History of Freemasonry in America*, from 1733 to that date, with lists of the lodges then at work under several of the Grand Lodge jurisdictions. The number of songs is reduced to five, four of which are marked "by Brother T. S. Webb." Among these is that choice lyric, "All Hail to the Morning;" one of the finest songs in the *repertoire* of the Craft. No degrees of Royal and Select Master (Cryptic Rite) appear.

III. The third edition of the *Monitor* in my collection is that of 1812, and is described thus: "*The Freemason's Monitor;* or Illustrations of Masonry: in two parts. By Thomas Smith Webb, Past Master of Temple Lodge, Albany, G. H. P. of the Grand R. A. Chapter of Rhode Island, and Grand Master of the Providence Encampment of Knights Templars, &c. A new and improved edition. *Salem:* published by Cushing & Appleton. Joshua Cushing, printer, 1812." 12mo, pp. 300. The distinguishing feature of this edition is its account of the organization of "The United States Grand Encampment of Knights Templars, and the Appendant Orders," of which Webb was the first Grand Master. The number of songs is seven. There is no trace of the degrees of Royal and Select Master. It was yet probably only in the alembic of some ingenious brain.*

IV. The fourth in my collection of the various editions of *Webb's Monitor*, is that of 1816. Of these a very large number of copies must have been sold, as I find them in every section of the country. The title-page is: "THE FREEMASON'S MONITOR; or, Illustrations of Masonry: in two parts. By Thomas Smith Webb, Past Grand Master of the Grand Lodge of Rhode Island, &c. A new and improved edition. *Salem:* published by Cushing & Appleton. Ezra Lincoln, printer, Boston, 1816." 12mo, pp. 312. There is a neatly designed symbolic representation on the title-page, the Holy Bible, square, trowel, compasses, gavel, &c., &c. The same cut occurs on page 303. The history of Freemasonry is considerably extended; and it was entered according to act of Congress, November 4, 1815; otherwise this edition is a counterpart of the last.†

V. The fifth in my collection of *Monitors* is the edition of 1821. The title-page is the same as the fourth, except the absence of the cut; and that *John D. Cushing, Salem*, was printer. 12mo, pages 324. It was entered as the last; and the original letter of approbation of 1802 was still continued. This copy was published, it will be recollected, two years after his death, which occurred in July, 1819. There is no notice of the Council Degrees. Three pages of "Rules for the Guidance of Christian Freemasons" are appended.‡

VI. The sixth in my collection is the following: "THE FREEMASON'S MONITOR. By Thomas Smith Webb, Past Grand Master, &c., &c. To which is added a Monitor of the Ancient and Accepted Rite, thirty-three degrees, including those generally known as the ineffable degrees. By E. T. Carson, Sov.·. G.·. Com.·.. Ohio G.·. Consistory of P.·. R.·. S.·. 32°. New and illustrated edition. *Cincinnati:* Applegate & Company, 43 Main street, 1858." 12mo, pp. 298 and 120.

This copy has portraits of Webb and Carson, and is fully illustrated by the emblems first arranged by Cross in his *Masonic Chart*. The basis of this edition is that of 1816; but the degrees of Royal and Select Master are added from other publi-

* This edition of Webb is No. 438, in my catalogue. † This edition is No. 77 in my catalogue.
‡ This copy is No. 290 of my catalogue.

Hosted by Google

cations, and a complete revision is made by Carson of the degrees of the Ancient and Accepted Rite.

The songs of the previous editions are omitted; but the original preface and letter of recommendation are still retained. It is got up with typographical beauty and correctness.

Besides these six copies, whose title-pages are complete, I have two, of which I can only discover that they are not like the others. Both are subsequent to the edition of 1816, as they have portions of the copyright entry remaining sufficient to prove that One of them has the exact title-page of that of 1821, as far down as the imprint, of which all that can be read is this: "*Montpelier*. Published by Lucius Q. —— By him and by Cushing —— Mass. Proprietors —— Welton &" ——— It is 12mo, pp. 300. It is the only copy which has an *erratum*, or correction of errors; and the error is the queer one of "for *gravel*, read *gavel*." Its contents are closely related to the edition of 1821.

The second of these mutilated copies has but a small fragment of the title-page remaining. It is a 12mo of 312 pp., which is the same as the edition of 1816; but there are numerous differences in the type, and the word "sanction," heads the letter of recommendation in this copy, but not in any other. I shall be gratified to learn, through some of your correspondents, exactly what copies there are, and to have the title-pages of any editions not here named. Was there not one between 1797 and 1805? I think I have seen one.

An Orphic Poem.—The following hymn to the Deity, we have translated from the Greek of Orpheus, the illustrious founder of the Freemasonry of Thrace. It was always chanted during the ceremony of initiation; consequently, possesses peculiar interest for intelligent masons:

Thou God of heaven and hell, of land and sea!
Whose thunders dread, the high Olympus shake,
And whom the Genii fear and demons serve!
The Fates, stern and unbending, for all else,
Obey thy sovereign will! Of all that lives,
Immortal One! thou art the awful Sire!
When wrathful thou dost speak, the entire world
Doth quake! th' unchanged winds in fury sweep
The sea; and fearful darkness gathers round
The earth; and fiery storms do plow the vast
Expanse above! Yet art thou wise and kind!
That holy love, which rules the stars, comes forth
From Thee; and aye before the golden throne,
Unwearied stand those holy ones who do
Thy will, and bear thy gifts to man. The bright
And glorious Spring, adorned with brilliant hues,
And crowned with new-born flowers; and Winter, swathed
In shining bands of ice, are by thy will
Created. *All* do come from Thee—Spring flowers,
Summer joys, and Autumn's golden fruits;
To Thee, and Thee alone, we owe them all.

Hosted by Google

TIDINGS FROM THE CRAFT.

THE CORNER-STONE CELEBRATION OF THE NEW YORK STATE INEBRIATE ASYLUM—The State of New York may justly congratulate herself upon being the pioneer in a most glorious enterprise. The corner-stone of the Inebriate Asylum was laid on Friday, 24th of September, at Binghamton, Broome county, amid the imposing ceremonies peculiar to Masonry. The judges, the divines, and the physicians of the land assembled upon this novel and interesting occasion; among whom were some of our most eminent citizens, distinguished alike for their intellectual worth and commanding eloquence. Animated by the most praiseworthy spirit of philanthropy, they came as the standard-bearers of this noble charity—a charity that will cause the drying up of the deepest fountains of human sorrow, and open a channel through which unnumbered blessings will flow to future generations—a great moral reformation, which cannot but be regarded as an object of universal concern, and one to be prosecuted by all possible means, until its principles are practically adopted, and its benign consequences enjoyed by the whole community.

What greater charity can there be than to raise the fallen—to rescue from the drunkard's grave the poor inebriate? The object of this institution is the amelioration of the sad condition of the unfortunate victims of inebriety. We regard this labor of love as one which should enlist the sympathies of every philanthropist in the land; and we are happy to find that the cause is nobly sustained by all classes—among which the two most productive, most powerful and industrious in the country, the farmers and mechanics, are well represented. From five to seven thousand persons were in attendance.

Soon after high twelve, the members of the masonic fraternity, from the two lodges, chapter and encampment at Binghamton, and from various portions of the state, numbering four hundred, formed in regular line at the Lewis House, clad in regalia, and bearing the emblems of the Order, preceded by a band of music.

After prayer by the Rev. Dr. BEACH, of Binghamton, the M. W. JOHN L. LEWIS, Jr., Grand Master, proceeded to lay the corner-stone, according to due and ancient form, assisted by the members of the Order.

The Grand Master having tested the corner stone with the proper implements of Masonry, pronounced it "well formed, true and trusty," and correctly laid, according to the rules of our ancient craft.

A most impressive prayer was then offered by the R. W. Grand Chaplain, E. H. CRESSEY, concluding with the *Lord's Prayer*. The effect was at once solemn and imposing. The Sir Knights and brethren, with uncovered heads, joined in the best of petitions to the throne of our Father; and as the "so mote it be" was responded, the love of God seemed to have pervaded every heart. The Hon. EDWARD EVERETT, the accomplished orator and scholar, beautifully alludes to this part of the ceremony, with an eloquence which cannot be too much admired:

"During those interesting ceremonies that we have witnessed at the laying of the corner-stone, when the most sublime of petitions from the wisest of Masters was repeated by those hundreds and thousands that stood with uncovered heads, witnessing the interesting ceremony, I was struck, sir, with a force which, I own, I have never felt before, with the sequence of the ideas," &c.

The consecration services were next proceeded with; and the corn, wine and oil sprinkled, to remind us that, in the pilgrimage of human life, we are to impart a portion of our bread to feed the hungry, to send a cup of our wine to cheer the sorrowful, and to pour the healing oil of consolation into the wounds which sickness hath made in the bodies or afflictions rent in the hearts of our fellow-travelers.

The Grand Master then declared the ceremonies completed, and the stone laid in ample form, and proceeded to deliver the following appropriate address:

"*Brethren and Friends:* The new and noble enterprise which the heart of benevolence planned, and the hand of mercy has urged upon the munificence of the state, has now been formally inducted. The implements of practical architecture have been applied, and the foundation-stone has been laid according to the rules of that ancient science; but *we* who stand here, the operative laborers of the hun, may be indulged if.

Hosted by Google

in our true character as speculative masons, we look forward to the consummation, and also hail the laying of the cap-stone. It has been deemed the province of Freemasons in the civilized countries of the earth, for the past rolling centuries, to inaugurate such enterprises as this, and, in the quaint old style of the craft, approve the beginning, and crave blessings on the end. There is no mysticism in such an act. The square, the level and the plumb have each to us their instructive and speaking lessons, and their "language has literally gone throughout the earth, and their words to the end of the world." I need not here repeat them, for they have grown as familiar as the lessons of childhood. The promptings of duty have brought us to this spot, and with the heartfelt thanks we owe to the friends of the Asylum, for permitting us as a fraternity to bear a humble part in this great undertaking, are mingled cordial sympathies in its objects. The watchwords of the Freemasons are 'Brotherly Love, Relief and Truth;' and what enterprise of the day embodies more of these virtues than that which this edifice is designed to effect?

"Looking, then, beyond the scenes of the present hour, its imposing array, its thronging multitude, and its aspects of joy and gladness, our prophetic fancy depicts a stately structure, not like most of the fanes of an Eastern world, devoted to the outward formalities of religion, not a temple of Mammon, not the abode of cold and haughty grandeur, but dedicated to the noble purposes of rescuing man from the abject slavery of his own appetites and passions; to assist him to cast off a debasing sensual thraldom, and to stand erect once more among his fellows in the pride and dignity of the manhood he had abjured. We, who seek to shelter the widow from the storms of life, and to stay and direct the future steps of orphanage, feel our heart's warmest emotions drawn out in behalf of the more than childless mother, the worse than widowed wife, and the crushed heart of childhood, whose great sorrow it is that it is not fatherless. If our great state could rescue humanity from wandering amid the tombs, bereft of reason, it was worthy of a civilized and Christian government to erect an asylum, where the self-destroying victim of intemperance could be restored to reason and usefulness, once more clothed in his right mind, and to bring light, and joy, and peace again to the family circle.

"My brethren: the scenes of this instructive ceremonial should not be without their deep, practical teachings to you. We make Temperance one of the perfect points of entrance into our brotherhood; let it be to us all more than a mere speculative idea—something more than a feature in our ritual. If the tools of our craft be each of them a teacher and a preacher of moral truths, let not the repetition of those truths cause our ears to grow so dull of hearing as to convey no impulse to the soul. And God grant that no one of you, my brethren, may so far forget the lessons he has learned beside our humble altars as to be a future inmate within these walls—a driveling, self-abandoned recipient of this noble charity!

"Acting upon the square, walking by the plumb and treading, with careful footsteps, upon the level of time toward the coming eternity, let our lives and conduct be our champions against the breath of reproach and the tongue of slander. Sectarian divisions have never yet divided us, political strife among us has never invaded our quiet retreat: do not let the allurements of pleasure or the impulses of passion mar the beautiful proportions of our great spiritual temple, which the storms of worldly contention have hitherto assailed in vain.

"So shall it be when we lie down upon the bed of death, and kind hands shall lay us away in the grave, that our surviving brethren may bend over us, and say, 'The corner-stone of his moral and masonic edifice was well laid, and found to be true, tried and trusty; and he has become fitted as a living stone for that spiritual building, that house not made with hands, eternal in the heavens.'"

Eloquent addresses were delivered by Hon. BENJAMIN F. BUTLER, of New York, President of the corporation; Dr. JOHN W. FRANCIS, Rev. Dr. BELLOWS, Hon. DANIEL S. DICKINSON, and Hon. EDWARD EVERETT.

The following poem, expressly written for the occasion, was recited by its author, ALBERT B. STREET, of Albany:

When Sin made wreck of this enchanting earth,
And all things evil ushered into birth,
Divinest Pity, hastening from on high,
Marking man's ruin with forgiving sigh,
Caused Seraph Charity, unwavering, stay
To soothe his sorrow and to smooth his way.

And ever since has this sweet spirit shed
Celestial music from the heavenly tread;

Hosted by Google

And her bright brow, illumed with lambient light,
Changed into smiling day the darkest, stormiest night.

Of all the evils shadowing here below,
Thy hand, *Intemperance*, works the direst woe.
Could all the gathered tears attest its might,
Oh, what a sea would welter on the sight!
Could all the moans be heard from its career,
What a wild sound would peal upon the ear!
Could all its victims march in dread array,
Across the world would stretch their blackening way!
Foe of the race, what horrors mark thy shrine!
What fatal lures, what awful victories thine!
Thine the poor drunkard, reveling in his shame;
Thine the young bride that bears his blighted name;
Thine the lost child that sees the finger'd scorn,
And feels night's shadow mantling o'er its morn;
Thine the vast dead that pass'd without a sign;
The darken'd hosts of starry natures thine;
Thine the red arm that wields the murderer's knife,
And thine the idiot's driveling death in life!
From thee the maniac's piercing shrieks ascend,
The nerves frame specters to the horrid end;
From thee fresh youth bows down his head to die,
And age, even ere its time, yields up its trembling sigh.
War! thy wild chariot rolls o'er piles of slain,
Thou drenchest empires with thy crimson rain!
Thy victims, Pestilence, uncounted fall,
Till heaven seems mantled with unpitying pall!
Famine, thy gaunt, imploring arms are spread,
Thy pale lips murmuring, "Give me, give me bread!"
But vail your brows before *thy* hideous glooms,
INTEMPERANCE, monarch grim o'er myriad tombs!
Great God, who reignest o'er this world of ours,
Against Thy throne this fiend the mightiest towers!
For Thy weak race, he lies in sleepless wait;
Body and soul, he sweeps them to their fate.
When will thy red, avenging bolt be hurl'd
To dash the demon from a woe-worn world!

Tempting thy snares, his shining treachery spreads!
Countless the pitfalls in the path he treads.
Song that should soar in purest heaven, alas!
Wreathes its rich garlands round the glittering glass.
In it the morning melts its pearly dew;
To it the sunshine lends its ruby hue;
Rich thro' its depths imperial purples beam,
Breaths of all flowers yield fragrance to its stream;
Unclouded suns o'er smiling vineyards glow,
And all to vail this monster working woe.
In snakey glide it starts upon its way,
Closer and closer creeping on its prey;
And when its charm the spell-bound victim holds,
Then come its crushing, anaconda folds.

Its lure first adds a brightness to the jest,
To wit a sparkle, and to mirth a zest—
A loftier wing to Fancy as it soars,
And even on Dullness transient luster pours.
Oh, dire reverse! when bound in burning chains,
Finds the prone will that nought of strength remains!
When in the gulf, red, yawning at its feet,
It knows the end it shudders wild to meet;
Nearer and nearer, drifting all awreck,
Drawn by a force it cannot, cannot check!
But hail, all hail, when heaven seems wrapped in gloom,
And earth is scowling with the drunkard's tomb,
Hither blest Charity's swift footsteps wend,
To stand between the victim and his end:
Hand-linked with Knowledge, piercingly she sees
Habit merged helpless into fierce disease—
Disease, that grasps the frame, the mind, the heart,
But which she baffles with curative art.
Too long the world hath let the victim go,
Staggering, uncheck'd, to his dark depth of woe,
Murmuring, "In vain the drunkard's course to stay,
The drunkard's doom must close the drunkard's way!"
"Back, bend that way," loud Charity proclaims,
While high in air the torch of Knowledge flames;
"Back, bend that way; the drunkard must not fall
Uncheck'd: his doom is not beyond recall.
Mine to unclasp the fetters, link by link,
And lead the captive gently from the brink;
Rebuild his shattered nature, and restore—
Free, with his head erect—the man *a man* once more!"

Bless'd be that work! Here let the fane arise,
In which shall dawn this heavenly enterprise!

Hosted by Google

Here—where the landscape spreads its charms abroad—
A peerless picture from the hand of God;
Wood, meadow, hill-side, vale, a glorious scene;
And in the midst, the valley's lovely queen,
Where Susquehanna, radiant with his smiles,
Crowned with his emerald diadem of isles,
King of the realm! caressing and caress'd,
Clasps his sweet bride, Chenango, to his breast,
A scene whose soft and soothing sense shall find
Way to the struggling, renovating mind.
Let the fane rise, and may its power command
A kindred host to shed their blessings o'er the land!

THE ANNIVERSARY OF THE BIRTH OF ROBERT BURNS, Scotia's favorite bard, will be celebrated on the 29th of January instant, under the auspices of the *Burns' Club* of this city, in a manner befitting the occasion, and creditable to New York. Arrangements have been made with kindred associations throughout the United States, Great Britain and the British Provinces, for the purpose of giving united expression, so far as practicable, to those "sentiments of reverence for the memory and admiration for the genius of the poet of humanity, which, while especially natural and becoming to his countrymen, find an echo and a sympathy in the hearts of the people of this and every intelligent nation. It is the design of the Club and its friends to commemorate the event by a festival dinner at the Astor House, by telegraphic exchanges with similar gatherings in the principal cities, and by such other ceremonies as may be deemed appropriate and judicious. The participation and co-operation of every association disposed to honor the day are earnestly desired, either by written communications, telegraphic dispatches, or delegations—the preliminaries of which may be arranged by correspondence addressed to VAIR CLIREHUGH, Jr., corresponding secretary of the Club, at the Astor House."

It is pleasant to refer to these laudable "notes of preparation," as they afford assurance that the measures in progress cannot fail to promote the most genial harmony of spirit, and arouse the warmest sentiments of humanity. We have elsewhere given a graphic sketch of the character of this universally-admired poet and estimable man and mason, whose memory should ever be cherished by all who can appreciate the true nobility of nature.

DENIAL OF CHRISTIAN BURIAL TO A MASON.—We republish the following extract from a letter, dated Buenos Ayres, Sept. 10, 1858, which appeared in the *New York Herald* of the 1st November last:

"The waves of progress break upon our shores as well as yours, and the equilibrium of past ages is jostled into a more than common ferment. A few days ago, a gentleman of this city died. He was unmarked by vice, and undistinguished by such virtues as make a man's name widely known, but he was a Mason. Masonic friendship visited him, and, without ostentation, buried him. He was a good Catholic. As usual in respectable families here, a notice appeared in the dailies, announcing the day of the funeral solemnities. The notice appeared on Sunday, announcing Monday as the day of the *funerales*. On Sunday evening the Bishop of the diocese issued an order, closing the church for that day, and all churches were equally closed against that service. At the time appointed, some friends, and perhaps one hundred masons, assembled, and found not only the doors closed, but the iron gates in front locked.

"The friends dispersed, but the masons proceeded in a body to the house of the Governor (*de facto* President), and through a spokesman laid the matter before him. He heard them with respect, and advised them to make proper application to the government, and have the matter regularly investigated, which for the present was satisfactory.

"An address is now being prepared to the government, which, if approved, will be signed by all masons. The effect will be twofold. The public will be astounded at the number of masons in the city, and still more surprised at the elevated political and social position they sustain. Ministers of state, officers of the army, and even physicians, professors in the University, political editors, and every class of influential men, are among the appellants. The result you will learn. It cannot be other than full liberty to Catholics to be masons, if they choose, and to indulge the utmost liberty of conscience without legal hindrance. Already arrangements are being made for a *funerale* which shall not be a failure; and the man, unknown almost in life, will have a funeral assemblage resembling, in numbers and array, the funeral of a chieftain or chief magistrate.

"The event altogether is connected, as you

Hosted by Google

may readily perceive, with important principles, and all South America waits with anxiety the issue."

Nearly five years ago a similar transaction took place at the Mauritius. The Rt. Rev. Dr. COLLIER, the then presiding bishop, refused to allow his clergy to administer the sacrament of the holy communion to one of the most respectable merchants, a member of the council of government—the Hon. H. LEMIERE—on account of his being a freemason. As may be naturally supposed, this intolerant measure gave rise immediately to a considerable amount of discontent and uneasiness in the public mind.

The Mauritius *Reporter*, in a spirited article, written at the time, made the following closing remarks, which we think equally applicable to the more recent persecution at Buenos Ayres:

"It is of the highest importance that an early solution should be given to the difficulty that has thus arisen; for it would be difficult to foresee the consequence that might ensue upon an obstinate persistence in such monstrous and intolerant conduct as that so suddenly and unexpectedly adopted by the Rt. Rev. Dr. COLLIER."

The *Freemasons' London Quarterly* also published at the time a lengthy article on the subject, from which we extract the following just remarks, as good now as they were then:

"The dealing of Dr. COLLIER with Brother the Hon. H. LEMIERE, is no unusual proceeding towards Roman Catholics who have joined the craft. The Order has always been feared by the Roman Catholic priesthood, because they have rarely been able to obtain any information of its secret arts and hidden mysteries, even by means of the Confessional. They have also invariably found that the most intelligent of their flocks, when once they have entered into the Order, have become more independent, and less easy to be coerced by spiritual restraint. Masonry expands the intellect, and opens the heart to consider the wrongs and to alleviate the sorrows of mankind. It leads those who embrace it to act with firmness and decision upon questions whereon once they had been dependent, and perhaps subservient. This is antagonistic to the Roman Catholic system; and although neither politics nor religion—as is well known among masons—are ever permitted to be discussed within the recesses of the tiled lodge, yet the Roman Catholic priesthood will not believe this, and tremble lest means should be devised in these localities to crush their power and destroy their influence. It is no matter that Roman Catholics, when they have become freemasons, attend as regularly as formerly to their religious duties. Another authority seems to their priestly guides to be set up, antagonistic to their own—a kind of *imperium in imperia*, which they cannot withstand; and since Rome can endure no rival near her throne, she never fails to visit those of her children with denunciation, anathema and excommunication, who hesitate at once to repudiate their OB., and refuse to yield their Masonry, as well as submit their conscience to the dictates of the imperious and tyrannical system by which they are enchained."

We have Catholic members of the Order who have proved themselves good and true—faithful and sincere brothers, who have added lustre to our masonic escutcheon, and who have been invested with the highest dignity that Masonry or any earthly power could confer on man. Are such men to be persecuted because they are masons, and love and cherish those principles which adorn the whole life, in their social and religious duties? Why, they are assisting the Church, by disseminating a pure morality—Christianizing and humanizing the whole human family.

It would appear that the Bishop of Buenos Ayres considers a freemason unworthy to be a recipient of the religious rites of his church. Be he ever so good a Christian, he is on this account debarred of those privileges which all good Catholics regard as sacred;—nay, more—excommunicated, and considered no better than an infidel!

Is not such a decision enough to make our good Catholic brethren shudder—they who know that Masonry is the handmaid of Religion, and that the same virtues which are *preached* about in the church are *practiced* in the Order?

This outrage is one of the bigotries of a bygone age, when the lips of men were closed by the terrors of the Inquisition—a vile system, which, thank God! no longer exists.

The insult has been resented with spirit and manliness by the whole body of masons, comprising the most influential citizens of Buenos Ayres. Out of evil, good may spring; and the result, it is hoped, will be an immunity from further intolerance and persecution.

Hosted by Google

LAYING THE CORNER-STONE OF MINOT'S LEDGE LIGHTHOUSE BY THE M. W. G. LODGE OF MASSACHUSETTS.—This imposing ceremony took place on Saturday, Oct. 2d, 1858, in presence of a large concourse of spectators, gathered from all parts of the state, and from distant portions of the Union and the British provinces. Owing to the preöccupancy of our pages, we are necessarily compelled to omit the notice of many interesting incidents which marked the event, and to confine ourselves to a very brief synopsis of a few of the most prominent speeches with which the multitude were favored.

After a fervent prayer by the R. W. and Rev. E. T. TAYLOR, Capt. ALEXANDER, the superintendent, opened the masonic proceedings in a neat and appropriate address to the M.W. Grand Master of the Grand Lodge of Massachusetts (J. T. HEARD, Esq.), who responded in a manner well worthy of his high position among the fraternity. In the course of his remarks, he displayed a creditable degree of patient research, by which he was enabled to show the variety of structures—governmental, charitable, scientific, religious and literary—whose foundations have been laid with masonic honors, not only in this country, but in Great Britain and other parts of the world. After concluding his animated and instructive speech, he pleasantly introduced to the assemblage—

Dr. WINSLOW LEWIS, P. G. M. of Massachusetts, who prefaced his remarks by noticing an allusion which the preceding speaker had made to his (Dr. W.'s) father, whose connection with the Order for nearly sixty years, and his official relation to the Grand Lodge of his native state, are well known to the whole fraternity. He then paid a well-merited tribute to the eminent LEONORE FRESNEL, whose name is deservedly classed with the greatest of those inventive minds which extend the boundaries of human knowledge; he claimed for it a place among those benefactors of the species who have converted their genius to the common good of mankind; and expressed a belief that the solid advantages which his labors have procured, will be felt and acknowledged wherever maritime intercourse prevails. In conclusion, he congratulated Capt. ALEXANDER for all that he has so ably done, and trusted that the completion of the work might be as successful as its commencement. "Though the storms may come," said he, "and the tempests blow, may it prove that its foundation is not only on a rock, but on the firm basis which science and art have unitedly combined to produce! Long may it stand, a proud monument of the perseverance, liberality, philanthropy and artistic skill of the United States, and the sagacity of an enlightened and judicious government!"

The Hon. EDWARD EVERETT succeeded Dr. LEWIS, and delivered one of those chaste and beautiful impromptu addresses for which he is so eminently distinguished. Notwithstanding the other urgent demands upon our space, we cannot refrain from gratifying our readers with his eloquent peroration, which is imbued with a spirit of energetic patriotism only equaled by America's best—her most soul-stirring orators:

"Let me close," said he, "by responding to the patriotic sentiment of Captain ALEXANDER. As the costly and important structure whose erection he has so auspiciously commenced, has been founded and carried on beneath the auspices of the government of the Union, let it prove a symbol of that Union's duration and solidity. Owing so much of our prosperity to it, let us warmly cherish and support it. Let us remember that, in the event of its rupture—which Heaven in its mercy forfend!—the protecting power which now spreads its ægis over us—East and West, North and South—will be forever gone. And as you have told us, sir, that the solid foundations of the structure you are rearing are linked and bolted together with dove-tailed blocks of granite and bars of galvanized iron, so as never to be moved, so may the sister-states of this Union be forever bound together by the stronger ties of common language, kindred blood, and mutual interest."

After some brief, though excellent remarks, by the Hon. LINUS B. COMINS, Hon. CHARLES R. TRAIN, and Hon. B. C. CLARK, the ceremonies were closed with a benediction by Rev. Dr. E. M. P. WELLS.

CONSECRATION OF NASSAU HALL, BOSTON.—Our masonic brethren of Boston having left the "Temple," have temporarily fitted up Nassau Hall for their accommodation, until the new Temple is ready for occupancy. The Hall was consecrated on the first of November last by the Grand Lodge of Massachusetts with appropriate ceremonies, in which many prominent members of the Order from other jurisdictions

Hosted by Google

participated, and altogether the occasion was one of unusual interest.

The following *Ode of Welcome*, by W. Bro. JOHN K. HALL, was read during the ceremonies by W. Bro. WYZEMAN MARSHALL, Master of St. John's Lodge:

Welcome here, welcome here,
Sir Knights and Brothers all!
We bade adieu to that loved spot—
We greet this spacious hall:
Though sad indeed old ties to part,
And leave that sacred home,
Yet, with a true and trusting heart,
We meet beneath this dome.

United may we ever be,
Where'er our lot is cast;
And grateful to that Power Supreme,
For all his favors past:
And let us trust he still will smile
Upon our future deeds;
Will shield us all from every ill—
Supplying all our needs.

Like brethren in a distant clime,
Who mourn for a loved home,
Let closer ties of friendship bind
The wand'rers while they roam,
And speed the time when we shall build
A Temple to thy Name!
Our hearts, with gratitude then fill'd,
Thy goodness shall proclaim.

THE GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND held its annual convocation in Boston on the 21st of October last, when the following officers were elected and installed: WINSLOW LEWIS, of Boston, *G. M.;* WM. FIELD, of Providence, *D. G. M.;* CHAS ROBBINS, of Boston, *G. G.;* GEO. F. WILSON, of Providence, *G. C. G.;* Rev. WM. R. ALGER, of Boston, *G. P.;* WM. A. SMITH, of Worcester, *G. S. W.;* WM. S. GARDNER, of Lowell, *G. J. W.;* WM. PARKMAN, of Boston, *G. T.;* WM. H. L. SMITH, of Boston, *G. R.;* BENJ. DEAN, of Boston, *G. Swd. B.;* R. S. SPOFFORD, of Newburyport, *G. St. B.;* WM. B. BLANDING, of Providence, *G. W.*

A resolution was adopted, highly approving of the efforts now being made by the ladies of the "Mount Vernon Association" to preserve the tomb of WASHINGTON, and recommending that the various Encampments within its jurisdiction contribute, either from their respective treasuries or by subscription, an amount equal to one dollar for every member.

HISTORIC NOTES ON MASONRY.—It affords us peculiar pleasure to present our readers with the first of a series of valuable papers, which cannot fail to command the attentive perusal of all who take an interest in the progress of Masonry in this country. The writer has devoted much of his time in laborious research among the archives of our institution for such facts and incidents as are calculated to throw light upon its early history; and his zeal and industry have been rewarded by the discovery of many documents of inestimable value, which, but for his untiring exertions, might never have been rescued from oblivion. We feel grateful to our assiduous brother for having made the *Review* the vehicle of disseminating the results of his praiseworthy labors, and we are confident that our own feelings will be largely shared by all the fraternity who properly appreciate the diffusion of light, and who are anxious for the preservation of such authentic memorials of the past as will be incentives of high and holy emprize in the future.

ATHENS, BRADFORD CO., PA., *December*, 1858.

DEAR SIR AND BROTHER:

I cheerfully comply with your request to send you my historic notes relating to Alexandria Lodge, No. 22, at Alexandria, Va.

They would be of little general interest, aside from being a part of the masonic history of Pennsylvania, if they did not also relate to the history of a lodge, of which General WASHINGTON was at one time Master.

The first warrant of this lodge was granted by the R. W. Grand Lodge of Pennsylvania, and bore the date of February 3d, 1783, and was numbered 39 on the Registry of the Grand Lodge of this state.

In June, 1784, an invitation was given by the Master and brethren of that lodge to General WASHINGTON to be present and dine with them on the approaching anniversary of St. John the Baptist, to which he sent the following reply:

"MOUNT VERNON, June 19, 1784.

"DEAR SIR:—With pleasure I received the invitation of the Master and members of Lodge No. 39, to dine with them on the approaching anniversary of St. John the Baptist. If nothing unforeseen at present interferes, I will have the

Hosted by Google

honor of doing it. For the polite and flattering terms in which you have expressed their wishes, you will please accept my thanks.

"With esteem and regard, I am, Dear Sir,

"Your most ob't serv't,

"GEO. WASHINGTON.

"WM. HERBERT, ESQ."

It does not appear from this letter, nor from any records in my possession, that Gen. WASHINGTON was at that time a member of this lodge; nor is it probable that he was at that time a registered member of any lodge; for it was near the time of his retirement from the active duties of the camp; and if he held a registered membership in any lodge, it was probably a military one with the army.

On the 28th day of April, 1788, this lodge changed its fealty from the Grand Lodge of Pennsylvania to the Grand Lodge of Virginia, and received from the Grand Lodge of Virginia a charter, bearing the above date, signed by EDMOND RANDOLPH, then Grand Master, and also Governor of that state, constituting General WASHINGTON the first Master of this lodge, under its Virginia charter; and thus the lodge which had been No. 39 on the registry of the Grand Lodge of Pennsylvania, became No. 22 on the registry of the Grand Lodge of Virginia.

Whether this lodge, as No. 39 under its Pennsylvania warrant, conferred the higher degrees, including the Royal Arch, as it had power to do, if its members possessed the ability, or whether, with the same acknowledged authority under its Virginia warrant, as Lodge No. 22, with General WASHINGTON as its Master, it worked in any degree above that of Master Mason, I have no means to show. The *livery* of this lodge was *scarlet* until within the last few years, when *blue* was adopted.

I do not assume positively, from these facts, that General WASHINGTON was a Royal Arch Mason; but the question is one of interest. Who will answer it?

The Grand Lodge of Pennsylvania had also at this time two other lodges in Virginia, working under her authority, viz: one at Winchester and one at Portsmouth, numbered 12 and 41, on her registry, and these both continued their fealty to her until the early part of the present century.

It may not be uninteresting to note, in this connection, that the Grand Lodge of Virginia was formed in 1778, and that its first choice was General WASHINGTON as its Grand Master; but the honor was declined by him, as at that time he had never been Master or Warden of a chartered lodge.

The records of the Grand Lodge of Pennsylvania also show, that in 1780, while it was at work under a Provincial charter, it proposed and unanimously nominated Gen. WASHINGTON as GENERAL GRAND MASTER OF THE UNITED STATES, and submitted this recommendation to the other Grand Lodges of this country; but the subject was postponed, and never again moved. But these circumstances alone, probably, were the origin of the title of *Grand Master* and *General Grand Master*, as applied to General WASHINGTON.

It will be recollected by all that there was not then, nor has been since, a General Grand Lodge in the United States, and that the Grand Lodge of Pennsylvania, in conformity to the ancient usage of the craft, proposed to give to General WASHINGTON the proud distinction of General Patron, or Grand Master of Masons of this new-born republic, as a reward for his eminent services and masonic virtues.

It adds new lustre to the character of WASHINGTON to see him, after receiving such considerations, unite with his brethren in Alexandria in the capacity of Master of a subordinate lodge, "level himself with the fraternity, extend their privileges, and patronize their assemblies."

In 1811, the R. W. JAMES MILNOR, Grand Master of Masons in Pennsylvania, received an invitation from Lodge No. 22, at Alexandria, to make them a visit, which he accepted; and on the 12th of December of that year was received by that lodge, and addressed by W. Bro. G. DENEALE, its Master, as follows:

"RESPECTED BROTHER: We have to welcome you into the Alexandria Washington Lodge, No. 22, holding their charter under the Grand Lodge of Virginia.

"In receiving a visit from you, as Grand Master of Pennsylvania, give us leave to acknowledge the high respect we entertain for the Ancient Grand Lodge over which you preside, and to participate with you in the glory and splendor to which it has arisen under your auspices.

"This we take the more freedom in doing, as under the jurisdiction of your Grand Lodge we were originally formed as No. 39; and we consider an apology always due, because few reasons should induce a separation from a mother-

Hosted by Google

lodge: but the circumstances of better enabling this lodge to meet in Annual Grand Communication, and of manifesting that brotherly love and affection, the distinguishing characteristics of Masonry, long since induced them to become a member of the Grand Lodge of Virginia; and the charter under which we now assemble was granted, constituting that first on the bright roll of masonic fame, and best of brothers, our beloved WASHINGTON, Master of this lodge. But we know not how to extol his glory, nor to pour forth our gratitude for his services as a man and as a brother. He had at that period but just returned from his successful labors in those destinies which have secured to us, his younger brethren, among other blessings, the uninterrupted freedom of assembling together, with nothing to guard but our ancient landmarks, requiring no other patron than his preëminent virtues, and admiring nothing more than the patriotism which directed his conduct to man, his brethren, and particularly to his neighbors and craftsmen who were associated with him in this lodge.

"Lost in amazement must be that brother, when reflecting on his own imperfections, upon finding he has been called, by the partiality of his brethren, to a station where once presided the ornament, and in whom centered the universal love, of masons; who, condesending to level himself down from his exalted and towering eminence, and square himself here with his brethren in Masonry, laboring with them till midday; and when called from labor to refreshment, entering into all the festive gayety and innocent amusement of the craft, even in his latter days; and although that fell destroyer, Time, has mowed down and removed from us, and, we hope, exalted to the high degree of companions with him in the Grand Lodge above, most of the brethren and companions of his juvenile days, yet they have left us an example worthy of imitation. The few survivors by whom the sacred charge of this charter was committed to our care have been rendered by age incapable of laboring with us in the meridian sun. They have retired to the shades, rich in the affection of their younger brethren, and ornaments to that society in which they move. These will undoubtedly prove ample incentives to the officers who shall ever preside here, to respect religion, walk in obedience to the precepts of the great Book of the Law, given us as the rule of our faith; to preside with parental care; admonish with temperance; check vicious propensities; extend the hand of Charity in silence; and induce the brethren to labor justly.

"In thus bringing you to an acquaintance with this lodge, we must confess that we have little of knowledge or masonic brightness to unfold to your view; but your zeal for the welfare of the craft, your toils in their care, and the happy effects produced by a faithful superintendence in our sister-lodges, over whom you now preside, have justly entitled you to the highest respects of your brethren here, and rendered this your attention to their invitation particularly grateful. We are happy in your personal acquaintance; and the brethren join me in an anxious solicitude for your future happiness. We shall rejoice in viewing the smiles of Providence extended towards you as a brother on whom she is willing to bestow her every good, as a just reward for your able services in the cause of the craft and your fellow-man who may be found worthy."

To this address, R. W. JAMES MILNOR, as Grand Master of Masons in Pennsylvania, replied:

"WORSHIPFUL MASTER AND BRETHREN:—The associations connected with the present meeting are of very opposite kinds: To receive and to reciprocate the friendly attentions of my brethren; to recognize in that portion of them whose respected call has brought me amongst them, the neighbors, the friends, the associates of our sainted WASHINGTON; to enjoy communion with the body over which his mild virtues and dignified, yet fraternal, manners have so often shed a lustre; and to add to these causes of congratulation the pleasing recollection of your having originally emanated from the Grand Lodge with whose honor and interests my feelings are so nearly allied; furnish causes of exultation and delight, which can be felt better than described.

"Yet how is this combination of enlivening circumstances clouded by the sad remembrance that the great man whose labors in the field and in the cabinet purchased independence and all its blessings for his country, and unfading renown for himself, while the benevolent graces of his personal demeanor in the bosom of the lodge secured the fond attachment of his brethren, no longer adorns the east of this sacred

Hosted by Google

temple! Ah! my brethren, your loss is not a common one. In the revolutions of the political scene, the mind is lost amongst the confused whirl of many objects; and the departure of even a mighty orb appears but little to derange the general system. Even WASHINGTON seems almost forgotten by his country. Not so the lodge. Your hearts will find around you a thousand mementoes of the singular honor and happiness you have enjoyed in working as fellow-laborers with a man who, whilst the admiring eyes of a universe were upon him, could, with the most amiable condescension, descend from his exalted and towering eminence, and level himself with his brethren in Masonry; sharing with them in their toils, and entering with them at the close of their labors into all the festive gayety and innocent amusement of the craft.

"Permit me, Worshipful Sir, to congratulate this lodge on the preëminent honor it has enjoyed, in being so nearly allied to this illustrious hero, patriarch and statesman; to pray that all his virtues may descend upon his successors here; and that your consequent prosperity may be lasting and imperishable as, upon the bright roll of masonic fame, will ever stand emblazoned the name of WASHINGTON.

"For the mark of affectionate respect you have personally offered me, accept the unadorned acknowledgments of a friend and brother. The labors of which you speak in so flattering a manner, have been the fruits of an earnest and well-intended zeal for promoting the object of our beneficent institution; but I can arrogate to myself a very small portion of merit for the rapid increase, splendor and respectability of the craft under my charge, which are justly ascribable to the blessings of our Supreme Grand Master on the united and harmonious exertions of faithful, zealous brethren."

Hoping that this hasty sketch from my notes on the extinct members on our Grand Lodge Registry, may be of interest to you,

I am, in masonic brotherhood,
Truly Yours,
S. HAYDEN.

BOOK OF THE CHAPTER.—This work has already been adopted as a text-book by the Grand Chapters of South Carolina, New Jersey and Iowa, and doubtless their good example will be followed in the other states whenever its claims to favor are better known.

TENNESSEE.—The forty-sixth annual session of the Grand Lodge of this state convened at Nashville on the first Monday in October last, when a large number of subordinate lodges were represented. The lodge was opened by M. W. THOMAS MCCULLOCH, Grand Master, whose address on the occasion was characterized by those sterling qualities of mind and heart that have rendered his administration of affairs, for the last two years, so deservedly popular with his brethren.

Among the various topics noticed, was the death of M. W. WILKINS TANNEHILL, P. G. M. of Tennessee, whose decease has cast a gloom over the fraternity, not only throughout the state, but in other jurisdictions. For many years this lamented brother occupied a prominent place among the distinguished masons of our country, and labored long and faithfully for the institution he so dearly loved; but now he has gone to his reward, and his memory is a rich legacy of undying love. It is needless to say that the eulogy was well worthy the subject.

Much business of a local character was transacted; and on the third day of the session the Grand Lodge laid the corner-stone of a Masonic Temple, with appropriate ceremonies, which were performed by M. W. Grand Master MCCULLOCH, assisted by M. W. CHARLES SCOTT, P. G. M. of Mississippi. The brotherhood turned out in great numbers, and were escorted to the ground by a detachment of Knights Templar. The edifice is to be built of brick, in an ornamental style, at a cost of $50,000, and will be one of the finest structures in the city. It is intended to be four stories high, each story of the following height:—First, 16 feet; second, which is to be used as a public hall for concerts, balls, etc., 25 feet; third, 16 feet; fourth, 12 feet. It will occupy the site of the old Masonic Hall, destroyed by fire some years since, with a front on Church street of 80 feet, extending back 120 feet. After concluding the ceremonies, a procession was formed, which proceeded to the Presbyterian church, where they listened to the Annual Address by Rev. Bro. JOHN W. HANNER, Grand Orator, which abounded with sparkling gems of thought and unique imagery. So well was it received, that the Grand Lodge immediately requested a copy for publication.

The report of the Committee on Correspondence is a long document, and was prepared by the R. W. Grand Secretary, *ex officio* its chair-

Hosted by Google

man. The reports of this committee, for the last six or eight years, with a single exception, have been from the same brother, and all well received as fair and impartial digests of the proceedings of other Grand Lodges. As a voluntary testimony of his services in this respect, a Past Master's Jewel was ordered to be procured for presentation to him. This tribute of esteem is more highly appreciable from the fact, that this is only the second instance in which such an honorary token has been awarded by that body. A monument in memory of the late M. W. WILKINS TANNEHILL was also ordered.

Among the resolutions adopted, was one requesting M. W. CHARLES SCOTT, P. G. M. of Mississippi, (author of several masonic books, and now of Tennessee,) to prepare for publication a work on the "Laws of Freemasonry," which he has consented to undertake. When completed, it is to be submitted to the consideration of Bros. C. A. FULLER, A. M. HUGHES and TH. MCCULLOCH, Past Grand Masters, J. FRIZZELL, Grand Master, and H. M. LUSHER, Deputy G. M. A better committee, for the object contemplated, could not have been selected, and unquestionably the work will be alike worthy of its distinguished author and of the G. Lodge.

After a very pleasant and harmonious session of five days, the Grand Lodge closed its labors on the evening of the 8th. The following is a list of the officers elected for the present year: JOHN FRIZZELL, of Winchester, *G. M.;* H. M. LUSHER, of Memphis, *D. G. M.;* JOHN F. SLOVER, of Athens, *G. S. W.;* JOHN NORMAN, of Huntingdon, *G. J. W.;* W. H. HORN, of Nashville, *G. T.;* C. A. FULLER, of do., *G. S.;* Rev. W. M. REED, of do., *G. C.;* A. P. HALL, of Camden, *G. S. D.;* W. W. WARD, of Carthage, *G. J. D.;* B. F. HARRIS, of Morristown, *G. Sd. B.;* LEWIS LOWE, of Charlotte, *G. M.;* R. B. CAMPBELL, of Chattanooga, *G. P.;* J. MCCLELLAND, Nashville, *G. S.;* M. E. DEGROVE, of do., *G. T.*

OFFICERS OF GRAND CHAPTER.—ROBERT S. MOORE, of Clarksville, *G. H. P.;* JONATHAN HUNTINGTON, of Nashville, *D. G. H. P.;* R. S. NORTHCOTT, of Murfreesboro, *G. K.;* A. H. RHODES, of Lexington, *G. S.;* W. H. HORN, of Nashville, *G. T.;* C. A. FULLER, of do., *G. S.;* Rev. R. B. C. HOWELL, of do., *G. C.;* JOHN C. DARDEN, of do., *G. C. of H.;* GEO. BECKWITH, of Smithville, *G. R. A. C.;* M. E. DE GROVE, of Nashville, *G. T.*

OFFICERS OF GRAND COUNCIL.—HENRY M. LUSHER, *Th. Ill. G. M.;* J. HUNTINGTON, *D. Th. Ill. G. M.;* GEO. B. PETERS, *G. P. C. of Work;* E. D. WHEELER, *G. C. of G.;* W. H. HORN, *G. T.;* C. A. FULLER, *G. Sec.;* W. L. FARMER, *G. S.;* M. E. DE GROVE, *G. T.*

GRAND LODGE OF SOUTH CAROLINA.—The annual communication of the Grand Lodge of South Carolina closed at Charleston, after a session of three days, on the 18th November. This was an interesting session, as it was the first held under the newly-amended Constitution, which had abolished the proxy system, and confined the representations of lodges to their Masters and Wardens.

An excellent address was delivered by the Grand Master, Bro. HENRY BUIST, which was appropriately referred to various committees.

Resolutions were adopted approving of the contemplated *Masonic Congress*, and disapproving of a General Grand Lodge with any legislative powers; also, recommending that proper measures be taken for a compilation of the history of Masonry in the state.

The Grand Secretary delivered the annual report on Foreign Correspondence.

A committee, of which the Grand Secretary is chairman, was appointed, to meet at Columbia during the recess, and report a revised Constitution.

The whole of the Grand Officers of the preceding year were reëlected, as follows:—H. BUIST, *G. M.;* B. R. CAMPBELL, *D. G. M.;* A. RAMSAY, *S. G. W.;* H. W. SCHRODER, *J. G. W.;* Rev. B. JOHNSON, *G. C.;* JOHN H. HONOUR, *G. Tr.;* ALBERT G. MACKEY, M. D., *G. Sec*

GEORGIA.—The annual meeting of the Grand Lodge of the State of Georgia was holden in the city of Macon on the 26th October last, and was one of the most harmonious and numerously attended meetings ever held in the state. The Grand Master's annual address is among the ablest documents ever read before any Grand Lodge; for the truthfulness of which assertion Bro. ROCKWELL'S well-known ability, as a masonic writer and jurist, is a sufficient guaranty.

The following are the names of the brethren elected for the current masonic year: WILLIAM S. ROCKWELL, *G. M.;* GEORGE L. BARRY, *D. G. M. first district;* JOHN HARRIS, *D. G. M. second district;* SAMUEL LAWRENCE, *D. G. M. third district;* DAVID E. BUTLER, *D. G. M.*

Hosted by Google

fourth district; RICH'D T. TURNER, *S. G. W.;* WM. A. LOVE, *J. G. W.;* JOSEPH E. WELLS, *G. T.;* SIMRI ROSE, *G. Sec.*

Appointed Officers.—W. W. BOYD, *S. G. D.;* B. B. RUSSELL, *J. G. D.;* F. M. BROOKS, *G. M.;* B. H. MITCHELL, *G. P.;* N. ATHON, *G. C.;* D. S. HARRISON, 1*st G. S.;* F. H. REMINGTON, 2*d G. S.;* D. G. CANDLER, 3*d G. S.*

WASHINGTON, D. C.—The annual communication of the Grand Lodge of the District of Columbia was holden in the city of Washington on the 2d of November last. This Grand Lodge, though one of the smallest, numerically, possesses the means of rendering as much good to the character and stability of the Order as any of the older and larger Grand bodies of the world; and as evidence of its *ability* to accomplish that great object, we have only to point to the names of the officers elected for the current year, which follow:

G. C. WHITING, *G. M.;* Y. P. PAGE, *D. G. M.;* S. T. SHUGERT, *S. G. W.;* HOPKINS LIGHTNER, *J. G. W.;* C. CAMMACH, *G. T.;* G. A. SCHWARZMAN, *G. S.;* W. M. SMITH, *G. Visiter and Lecturer;* Rev. W. D. HALEY, *G. C.;* J. E. HOLMEAD, *G. M.;* HENRY WINGATE, *S. G. D.;* CHARLES ALEXANDER, *J. G. D.;* THOMAS MCGRATH, *G. S. B.;* G. F. RAUB, *G. P.;* G. W. HALL, *G. T.*

OHIO.—The several Grand bodies of this state held their annual meetings in Octobor last, in the city of Columbus. The attendance at each body was unusually large; the utmost harmony prevailed during the sessions, and much important business of a general and local character was transacted. The following Grand officers were elected for the current year:

GRAND LODGE.—H. M. STOKES, *G. M.;* J. M BURR, *D. G. M.;* —— WILLIAMS, *S. G. W.;* GEO. WEBSTER, *J. G. W.;* F. J. PHILLIPS, *G. T.;* J. D. CALDWELL, *G. S.*

GRAND COUNCIL.—J. M. PARKS, *T. I. G. P.;* GEO. KIEFER, *I. D. G. P.;* C. C. KIEFER, *G. T. I.;* J. Y. CANTWELL, *G. P. C. W.;* J. S. REEVES, *G. C. G.;* I. C. COPELEN, *G. T.;* J. D. CALDWELL, *G. R.;* Z. CONNELL, *G. C.;* J. B. COVERT, *G. G.*

GRAND CHAPTER.—GEO. REX, *G. H. P.;* J. M. BARRERE, *D. G. H. P.;* P. THATCHER, Jr., *G. K.;* J. A. RIDDLE, *G. S.;* I. C. COPELEN, *G. T.;* J. D. CALDWELL, *G. Sec.*

GRAND ENCAMPMENT.—J. H. ACHEY, *M. E. G. C.;* KENT JARVIS, *D. G. C.;* R. CREIGHTON. *G. G.;* F. CLEVELAND, *G. C. G.;* Rev. Z. CONNEL, *G. P.;* G. H. HURT, *G. S. W.;* S. P. AXTEL, *G. J. W.;* I. C. COPELEN, *G. Tr.;* J. D. CALDWELL, *G. R.;* G. WEBSTER, *G. S. B.;* J. M. DANA, *G. Swd. B.;* THOMAS SPARROW, *G. W.;* J. B. COVERT, *G. S.*

The Grand Chapter and Grand Encampment respectively reiterated their determination of withdrawing from the General Grand bodies, and instructed their representatives accordingly.

KENTUCKY.—The Grand Lodge of this state met at Frankfort on the 11th of October, when the subordinate lodges were generally represented, and reported favorably as to the prosperity of the Order. The following is a list of officers elected:—ROBERT MORRIS, Louisville, *G. M.;* H. G. WILSON, Sherburne, *D. G. M.;* L. LANDRUM, *S. G. W.;* B. J. HINTON, *J. G. W.;* A. G. HODGES, *G. T.;* J. M. S. CORKLE, Greensburgh, *G. Sec.*

GRAND CONSISTORY.—At a meeting of the Sublime Princes of R.·. S.·. 32d degree A. and A. Rite, held on Monday evening, Nov. 22, 1858, (corresponding to the 15th day of the Hebrew month Kislev, 5619,) the following officers were elected and installed:—ROB. MORRIS, *Th. Ill. Com. in Chief;* J. J. HERSCHBUL, *D. Ill. C. in Chief;* F. TRYON, 1*st Lieut. of Com.;* J. V. COWLING, 2*d do.;* FRED. WEBBER, *G. Chan'r, Sec., &c.;* ISAAC CROMER, *Tr.;* C. BURWANGER, *G. Swd., &c.;* E. D. COOK, *Architect, &c.;* H. HUDSON, *M. of C.;* HENRY GRAY, (P. Ill. of Con.) *G. Sld. B.;* L. V. WHITE, *C. of G.;* R. C. MATTHEWS, *T.*—The prospects of the Consistory are of a very cheering character, and its future promises a success seldom equaled by any other yet established on this Continent.

GRAND COUNCIL.—At the annual meeting, in October, the following officers were elected:—PHILIP SWIGERT, *G. P.;* T. N. WISE, *D. G. P.;* THOMAS TODD, *G. T. I.;* ROB. MORRIS, *G. P. C. W.;* A. G. HODGES, *G. Rec.;* THOS. SADLER, *G. Tr.;* Rev. W. H. FORSYTHE, *G. C;* JOHN MCCRACKEN, *G. C. of G.;* D. D. RICHARDSON, *G. S.*

THE GRAND LODGE OF ILLINOIS commenced its annual communication at Springfield on the 4th of October last, and enjoyed a very pleasant and harmonious session. Two hundred and

Hosted by Google

eleven lodges were represented, and we learn from the proceedings that forty-four new lodges were organized during the past year—a large accession to the craft being attributable to immigration from the older states. The annual election for officers for the ensuing year resulted as follows:—I. A. W. BUCK, of Aurora, *G. M.;* F. M. BLAIR, Paris, *D. G. M.;* A. J. KIRKENDALL, *S. G. W.;* S. C. TOLEN, *J. G. W.;* W. MCMURTRY, *G. T.;* H. G. REYNOLDS, Springfield, *G. S.;* LEVI LUSK, *G. C.;* C. A. ROBERTS, *G. S. D.;* WILLIAM WATSON, *G. J. D.;* G. R. GREGORY, *G. M.;* C. SIMPSON, *G. P.;* O. N. STAFFORD and D. G. BURR, *G. Stwds.;* A. R. ROBINSON, *G. Tiler.*

INDIANA.—At the annual convocation of the Grand Encampment of this state, in December last, Sir Knight SALEM TOWN was present, and received due honor and attention. His visit—venerable, honorable and respected as he is—afforded the members great pleasure and satisfaction; and this feeling was somewhat increased when, as he was about retiring, he addressed the Commander and Sir Knights on behalf of the Grand Encampment of New York. His remarks were regarded with high favor, and elicited the following resolution, which was proposed by Sir Knight THOMAS R. AUSTIN, and unanimously adopted:

"*Resolved,* That this Grand Encampment tender to our venerable Sir Knight SALEM TOWN, and through him to the Grand Encampment of the State of New York, our courteous and fraternal greetings and congratulations; and we most fervently pray that our beloved Order in the State of New York may continue to be blessed of God with prosperity and peace."

Among other interesting matters, three resolutions were adopted by a large majority to the effect—1, That Delegates to the approaching session of the General Grand Encampment of the United States, to be held at Chicago in September next, be instructed to endeavor, by their votes and by resolution, to urge the propriety of taking steps for its early and final dissolution. 2, That, in case this cannot be accomplished, then to urge that Grand Body to reconsider their action in passing the Constitution of 1856, and to fall back upon that of 1816. 3, That, if neither of the foregoing be successful, the delegates be instructed to use their best judgment in furthering the views of this Grand Encampment.

The following are officers for the ensuing year: GEORGE W. PORTER, *G. M.;* WILLIAM PELAN, *D. G. M.;* LORING R. BROWNELL, *G. G.;* WM. HACKER, *G. C. G.;* CHARLES FISHER, *G. T.;* FRANCIS KING, *G. Rec.;* THOMAS R. AUSTIN, *G. P.;* JOHN W. SULLIVAN, *G. S. W.;* JOHN A. HUTTON, *G. Std. B.;* ELIJAHSABIN, *G. Sd. B.;* RICH'D DURNAN, *G. W.;* H'Y COLESTOCK, *G. S.*

MINNESOTA.—The seventh annual communication of the Grand Lodge of this state was convened in the city of St. Paul on the 26th October last, when there was a full attendance of the Grand officers, and representatives from twenty-two lodges. The Grand Master, A. T. C. PIERSON, sustained, in his eloquent and practical address, the high reputation that he has most worthily acquired among his compeers in this country. He furnishes a summary of the proceedings, and of the several attempts made at different periods to establish a Grand Lodge of the United States. Bro. PIERSON is entitled to the thanks of the fraternity for his earnest and successful labors in rescuing from oblivion the eventful efforts of many of the brilliant lights of our Order to accomplish this object.

A resolution was adopted in favor of the formation of a Confederation of Grand Lodges in the United States, to be styled "A Congress of Free and Accepted Masons."

The following officers for the current year were elected and installed:

A. T. C. PIERSON, of St. Paul, *G. M.;* D. B. LOOMIS, of Stillwater, *D. G. M.;* FRANK MANTOR, of Mantorville, *S. G. W.;* SAM'L E. ADAMS, of Monticello, *J. G. W.;* E. CASE, Minneapolis, *G. T.;* GEORGE W. PRESCOTT, of St. Paul, *G. S.;* Rev. J. PENMAN, of St. Paul, *G. C.;* LOUIS BRANSON, of Mankato, *G. M.;* C. G. WYKOFF, of Hokah, *G. Std. B.;* H. D. MORSE, of Winona, *G. Swd. B.;* GEORGE P. BUDLONG, of Pleasant Grove, *S. G. D.;* R. C. BURDICK, of Watab, *J. G. D.;* WILLIAM H. WOLF, of St. Paul, *S. G. S.;* JOHN RHODES, of Hastings, *J. G. S.;* A. RICHARDSON, of St. Paul, *G. T.*

AUSTRALIA.

THE PROVINCIAL GRAND LODGE OF VICTORIA, under the jurisdiction of the Grand Lodge of Ireland, consists of four lodges. Officers for the past year:—JOHN THOMAS SMITH, *P. G. M.;* A. G. MCCOMBE, *D. P. G. M.;* S. ELLIOT, *P. S. G. W.;* F. ADAMS, *P. J. G. W.;* J. A. CRANE, *P. G. T.;* JOS. WM. TORREY, *P. G. S.*

Hosted by Google

☞ A very excellent article, from the prolific and talented pen of Bro. GEORGE OLIVER, D. D., is unavoidably laid over for our next issue.

OBITUARY.

REV. STEPHEN LOVELL.—It is with great regret that we read the announcement of the death of the Rev. P. M. STEPHEN LOVELL, of Massachusetts, who departed this life on the first day of last October. The members of the General Grand Chapter in the years 1850, 1853 and 1856, will remember Bro. LOVELL for the zeal and intelligence with which he supported and illustrated the Royal Arch work which was presented at those various meetings, without, however, success, except in 1850, for the acceptance of the craft. However we may have differed in opinion as to the merits of the ritual which he proposed, all were willing to do honor to the zeal with which he advocated the system, and to the uprightness of his character as a man and a mason. From an obituary notice of him by the distinguished Bro. WINSLOW LEWIS, we collect the following items of his masonic life:

He was born at Weymouth, Mass., in April, 1799, and in 1825 he received the symbolic degrees in Amity Lodge, Camden, Me. In 1826, he took the Royal Arch degree in Jerusalem Chapter, Hallowell, and the Council degrees in the same place, and the next year was elected High Priest of that Chapter. In 1827, he was the Master of Temple Lodge, in Winthrop, Me., and subsequently held the same office in St. Paul's Lodge, South Boston. He was the head of the Council of Royal and Select Masters, Grand High Priest of the Grand Chapter, President and Grand Lecturer of the Convention of High Priests, and District Deputy Grand Master of the Grand Lodge of Massachusetts; besides holding the office of Recorder, and formerly Prelate of the Encampment in Boston. "During his long illness," says Bro. LEWIS, "he received the kind attentions of his brethren, who did much to smooth his bed of anguish. With his dying breath, he blessed them."—An eloquent address was delivered at his funeral by Sir Knt. WILLIAM R. ALGER, at the request of St. Paul's Chapter and Boston Encampment, with a copy of which we have been favored.

BRO. NICHOLAS RICKARD.—It is with sincere sorrow that we record the death of this estimable gentleman, lately attached to the Engineer Corps of the Louisiana Tehuantepec Company. He died at Minatitlan, Mexico, on the 15th of November, in the 28th year of his age. Bro. RICKARD was a native of Dublin county, Ireland, where he leaves a large circle of highly respectable relations and friends to mourn his death. It will be a pleasing consolation for them to know that his remains were interred in the American portion of the Minatitlan Cemetery by his masonic brethren. His devotion to the precepts of the Order, and his exemplary conduct, proved him a most worthy brother. He was buried, agreeably to request, with masonic honors, by a goodly number of the fraternity, who happened to be in Minatitlan at the time.

Here we see the practicable benefits flowing from Masonry: the good and faithful will always find kindred spirits springing up around them in life or in death.

BRO. WILLIAM SCHLEY.—The Georgia papers announce the death of ex-Governor SCHLEY, on the 13th November last. He was born in the city of Frederick, Md., on the 10th December, 1786. At one time he was Grand Master of the Grand Lodge of Georgia, and for about twenty-five years from its organization, in 1812, Grand High Priest of the Grand Royal Arch Chapter of the state; being its first presiding officer, and prominent among the oldest masons in Georgia.

He was President of the State Medical College at the time of his death.

BRO. MARCUS M. TYLER, Past Grand Master and Past Grand High Priest of Kentucky, died at Cadiz, Ky., on the 27th of October, and was interred at Eddyville on the following day with masonic honors. He was remarkable for his devotion to Masonry, and ever ready to do any thing in his power to further its advancement. In 1855, he took an active part in establishing the Encampment of Knights Templar at Hickman, and his best efforts have never been lacking to insure its prosperity.

LITERARY.

SOMETHING NEW FOR THE VOICE.—*Interesting for Singers and Public Speakers.*—"BASSINI'S METHOD FOR THE BARITONE" is the title of a new musical work, and it strikes us as being the most important, sensible and useful publication ever issued on the interesting subject of which it treats. The author styles it

Hosted by Google

"An analytical, theoretical and practical system for the cultivation of the voice, adapted expressly for the *baritone*, though applicable to other voices, and in fact to the full development of the vocal organs, whether for singing or elocution." Its last application appears to be fully as important as that for which it was originally planned. It is painful to observe that so many of our orators and vocalists are suffering from bronchial affections, which, in nearly every instance, are attributable to the lack of a proper acquaintance with the vocal and respiratory organs. It has been frequently remarked that some of our brightest masons are incapacitated for discharging the duties of a Master, because their powers of articulation were not sufficiently vigorous to enable them to do justice to the various lectures of that responsible station. A little study and practice, on the suggestions of Sig. BASSINI, will doubtless overcome this difficulty to a considerable extent, and probably prolong the valuable life of many a worthy brother.

In his preface the author says: "A proper employment of the voice will never lead to bronchial throat difficulties. The healthy and natural action of its organs will strengthen and develop them. This is not only the case with singers, but with public speakers, who have only to study how to use their voices, in order to steer clear of all such difficulties."

The *baritone*, Signor Bassini informs us, is the true character of a large majority of male voices. Many persons suppose their voices to be either *tenor* or *bass*, when in reality they are *baritone*, with slightly varied character. The art of singing he divides into two distinct branches: the first and most important of which treats of the proper use of all the organs and functions which are brought into play in the formation and modification of sound; and, second, in the knowledge of music, sufficient to govern those sounds agreeably to the rules and requirements of art. The first branch applies equally to the student of elocution or vocalization; for except a firm and solid foundation is first laid, and a knowledge and practice of the proper manner of using the materials of the voice obtained, it soon loses its natural power, freshness and spontaneity, and is either destroyed in the attempt to make it useful, or in a brief season wears out and becomes worthless. In Signor BASSINI's opinion, the great mistake of most modern teachers is, that they are in too great a hurry to force the voice into an artificial state, instead of cultivating and bringing it up gradually and carefully from its foundation.

The chapters on the pathology of the vocal organs, respiration, position, articulation, pronunciation, and hygiene of the voice, are in the highest degree interesting and instructive.

In an article on the qualifications of a singer, he gives us the important fact that voice alone can never make a singer; but there must be a combination of *intelligence and a true love for music*. It is by *mind* that we control the different qualities of sound that govern the voice; and when we take a scholar, we wish to have him gifted with two-thirds intelligence and one-third voice, rather than the contrary proportion. If this truth applies so strongly to a singer, how much stronger it applies to an elocutionist!—Singing, from Signor BASSINI's argument, must be an excellent appetizer, as he states that a singer, in the exercise of his voice, consumes one-third more oxygen than a person in a normal state. He, therefore, recommends animal, rather than vegetable diet, and always at meals, or after singing, a glass of *pure grape wine*. Adulterated or malt liquors he deems in the highest degree injurious. Singers should never expose themselves to cold or damp air immediately after singing.

The musical part of the book is admirable, and the continuity of his method seems perfect. He indeed commences at the foundation, and carries out his entire theory in its true progression. Each exercise states for what purpose it is written, and has full explanation for applying the theory to the practice.

Messrs. WILLIAM HALL & SON, of this city, are the publishers.

The Life, Correspondence and Speeches of Henry Clay. Edited by CALVIN COLTON, LL. D. 6 vols., 8vo. New York: A. S. Barnes & Co.

Our acknowledgments are due to the publishers for a copy of this valuable work, which is put forth in a style alike creditable to their taste, liberality and enterprise, and which justly entitles them to something more substantial than mere commendation. The editor, too, has acquitted himself in a manner that cannot fail to extend his previously acquired reputation; and in the original portions of the volumes, and in the perspicuous arrangement of their diversified

Hosted by Google

contents, the ability of a sound writer and the discrimination of a cultivated mind are equally perceptible. To say any thing laudatory of the "Correspondence" or "Speeches" of HENRY CLAY, would indeed be like an attempt to "gild refined gold;" and any eulogium upon his high and enviable character—as an orator, a patriot, a statesman, a mason, or a man—would fall immeasurably short of that hardly-earned estimation which he secured for himself in the hearts of his countrymen. All who desire to become familiar with the principal political events in America's progress for the past half-century, will not be likely to find a more acceptable source of information than these volumes.

The Historical Magazine, and Notes and Queries concerning the Antiquities, History and Biography of America. New York: C. B. RICHARDSON, 348 Broadway.

This unique monthly magazine is now entering upon its third year, and, as the numbers succeed each other, a deeper interest is manifested by its experienced and talented editor to render it worthy of the exalted position heretofore assumed. The antiquary, the historian, and the seeker of important occurrences in America's early development, will here find the record of a great variety of events, which could otherwise only be obtained by months of laborious research.

The mechanical and artistic adjuncts of this periodical are of a very superior order, yet it is afforded at the moderate price of $2 per annum.

A Catalogue of Books on Freemasonry and Kindred Subjects. By WILLIAM GOWAN.

What the "*Ready Reckoner*" is to the mechanic or tradesman, a book catalogue is to the student. Mr. GOWAN's bibliography of masonic books is a work of practical utility, and has been put forth at the proper time, when the taste for masonic reading is every day increasing.

Ten years ago, the first edition of this work was published, and only contained 13 pages. It has now reached its fourth edition, and numbers 59 pages.—Great care has been exercised in its arrangement, and every pains taken to render it useful to the collector of masonic books.

Mr. GOWAN does not say that there is no more occasion for level or plumb-line, as he has promised to make the work more complete, by adding supplements to it hereafter.

NEW MASONIC CANDIDATE FOR FRATERNAL FAVOR.—"*The Rationale and Ethics of Freemasonry*" is the title of a new contribution to masonic literature, by AUG. C. L. ARNOLD, LL.D., P.G.C. For elegance of style, philosophical depth, and extensive erudition, it is unsurpassed. This work forms one of the series of the "Household Masonic Library," now being published by Bro. ROBT. MACOY, of New York; and not only its valuable contents, but also its superior typographical execution, are creditable exemplifications of "*good work.*"

WOOD'S ORATION.—We have received a copy of a very excellent "Oration, delivered at Hillsboro, (Ark.) June 24th, 1858, at the request of Polk Lodge, No. 20, by Rev. FRED. SPAULDING WOOD, A.M., Principal of Hillsboro Academy." We have perused this address with great pleasure and some profit. Masonic addresses have not heretofore always been specimens of first-rate order of merit; but we are rejoiced to see a new era commencing, and many of the addresses which have appeared within the last few years do ample credit to the literary character of the institution. A favorable extract from Bro. WOOD's address will be found on our "Trestle-board."

THE EARLY RECORDS OF FREEMASONRY IN CONNECTICUT.—Bro. E. G. STORER, G. Secretary of the Grand Lodge of Connecticut, has issued proposals for publishing a work with this title, which will embrace, besides the transactions of the Grand Lodge, and of the preliminary Conventions of 1783 and 1789, by which that body was organized, an abstract of the doings of some of the lodges which were at work during the Revolutionary War; particularly of the "*American Union Lodge,*" which was attached to the Connecticut Line of the Continental Army. The undertaking promises to be a valuable addition to masonic history and literature, and we heartily wish it every success.

"THE VOICE OF MASONRY, AND TIDINGS FROM THE CRAFT," is the title of a new semi-monthly folio, of large dimensions, just issued at Louisville, Ky., by Bro. ROB. MORRIS, whose talents for his new task are widely known. In anticipating us in the publication of a *gem* written for the *Review*, by Bro. B. B. FRENCH, the editor has certainly "stolen a march" upon us.

Hosted by Google

AMERICAN

QUARTERLY REVIEW

OF

Freemasonry and its Kindred Sciences.

VOL. II.] APRIL, A. L. 5859. [No. 4.

THE SYMBOLISM OF LIGHT IN MASONRY.

BY ALBERT G. MACKEY, M. D.

THERE is an important period in the ceremony of masonic initiation, when the candidate is about to receive a full communication of the mysteries through which he has passed, and to which the trials and labors which he has undergone can only entitle him. This ceremony is technically called "the *rite of intrusting*," because it is then that the aspirant begins to be intrusted with that, for the possession of which he was seeking.* It is equivalent to what, in the ancient mysteries, was called the "autopsy,"† or the seeing of what none but the initiated were permitted to behold.

This *rite of intrusting* is, of course, divided into several parts or periods; for the *apporeta*, or secret things of Masonry, are not to be given at once, but in gradual progression. It begins, however, with the communication of LIGHT, which, although but a preparation for the development of the mysteries which are to follow, must be considered as one of the most important symbols in the whole science of masonic symbolism. So important, indeed, is it, and so much does it pervade, with its influence and its relations, the whole masonic system, that Freemasonry, itself, anciently received, among

* Dr. OLIVER, referring to the "twelve grand points in Masonry," which formed a part of the old English lectures, says: "When the candidate was *intrusted*, he represented Asher, for he was then presented with the glorious fruit of masonic knowledge, as Asher was represented by fatness and royal dainties."—*Hist. Landm.*, vol. i., lect. xi., p. 313.

† From the Greek *αὐτοψια*, signifying *a seeing with one's own eyes*. The candidate, who had previously been called a *mystes* or a *blind man*, from *μυέω*, *to shut the eyes*, began at this point to change his title to that of an *epopt*, or an *eye-witness*.

Hosted by Google

other appellations, that of LUX or LIGHT, to signify that it is to be regarded as that sublime doctrine of DIVINE TRUTH by which the path of him who has attained it is to be illuminated in his pilgrimage of life.

The Hebrew cosmogonist commences his description of the Creation by the declaration that "God said, Let there be light, and there was light"—a phrase which, in the more emphatic form that it has received in the original language of "Be light, and light was,"* is said to have won the praise, for its sublimity, of the greatest of Grecian critics. "The singularly emphatic summons," says a profound modern writer,† "by which light is called into existence, is probably owing to the preëminent utility and glory of that element, together with its mysterious nature, which made it seem as

'The God of this new world,'

and won for it the earliest adoration of mankind."

Light was, in accordance with this old religious sentiment, the great object of attainment in all the ancient religious mysteries. It was there, as it is now, in Masonry, made the symbol of *truth* and *knowledge*. This was always its ancient symbolism, and we must never lose sight of this emblematic meaning, when we are considering the nature and signification of masonic light. When the candidate makes a demand for light, it is not merely for that material light which is to remove a physical darkness: that is only the outward form, which conceals the inward symbolism. He craves an intellectual illumination which will dispel the darkness of mental and moral ignorance, and bring to his view, as an eye-witness, the sublime truths of religion, philosophy, and science, which it is the great design of Freemasonry to teach.

In all the ancient systems this reverence for light, as the symbol of truth, was predominant. In the mysteries of every nation, the candidate was made to pass, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly illuminated sacellum or sanctuary, where he was said to have attained pure and perfect light, and where he received the necessary instructions which were to invest him with that knowledge of the divine truth which it had been the object of all his labors to gain, and the design of the institution, into which he had been initiated, to bestow.

Light, therefore, became synonymous with truth and knowledge, and *darkness* with falsehood and ignorance. We shall find this symbolism pervading not only the institutions, but the very languages of antiquity.

Thus, among the Hebrews, the word AUR, in the singular, signi-

* יהי אור ויהי אור *Yehi aur va yehi aur.*

† ROBERT WILLIAM MACKAY, *Progress of the Intellect*, vol. i., p. 93.

Hosted by Google

fied *light*, but in the plural, AURIM, it denoted the revelation of the divine will; and the *aurim* and *thummim*, literally the *light* and *truth*, constituted a part of the breast-plate whence the high priest obtained oracular responses to the questions which he proposed.*

There is a peculiarity about the word "light," in the old Egyptian language, which is well worth consideration in this connection. Among the Egyptians, the *hare* was the hieroglyphic of *eyes that are open*, and it was adopted, because that timid animal was supposed never to close his organs of vision, being always on the watch for his enemies. The hare was afterwards adopted by the priests as a symbol of the mental illumination or mystic light, which was revealed to the neophytes, in the contemplation of divine truth, during the progress of their initiation; and hence, according to Champollion, the hare was, also, the symbol of Osiris, their chief god; thus showing the intimate connection which they believed to exist between the process of initiation into their sacred rites and the contemplation of the divine nature. But the Hebrew word for hare is ARNaBeT Now, this is compounded of the two words, AUR, *light*, and NaBaT, *to behold*, and therefore the word which, in the Egyptian denoted *initiation*, in the Hebrew signified *to behold the light*. In two nations, so intimately connected in history as the Hebrew and the Egyptian, such a coincidence could not have been accidental. It shows the prevalence of the sentiment, at that period, that the communication of light was the prominent design of the mysteries—so prominent, that the one was made the synonym of the other.†

The worship of light, either in its pure essence, or in the forms of sun-worship and fire-worship, because the sun and the fire were causes of light, was among the earliest and most universal superstitions of the world. Light was considered as the primordial source of all that was holy and intelligent; and darkness, as its opposite, was viewed as but another name for evil and ignorance. Dr. Beard, in an article on this subject, in Kitto's Cyclopedia of Biblical Literature, attributes this view of the divine nature of light, which was entertained by the nations of the East, to the fact that, in that part of the world, light "has a clearness and brilliancy, is accompanied by an intensity of heat, and is followed in its influence by a largeness of good, of which the inhabitants of less genial climates have no conception. Light easily and naturally became, in

* And thou shalt put in the breast-plate of judgment, the URIM and the THUMMIM."—*Exod.* xxviii. 30. The Egyptian judges also wore breast-plates, on which was represented the figure of *Ra*, the sun, and *Thme*, the goddess of Truth, representing, says Gliddon, "*Ra*, or the sun, in a double capacity—physical and intellectual light; and *Thme*, in a double capacity—justice and truth.—*Ancient Egypt*, p. 33.

† We owe this interesting discovery to F. PORTAL, who has given it in his elaborate work on Egyptian symbols as compared with those of the Hebrews. To those who cannot consult the original work in French, I can safely recommend the excellent translation by my esteemed friend, Bro. JOHN W. SIMONS, of New York, and which will be found in the thirtieth volume of the "Universal Masonic Library."

Hosted by Google

consequence, with Orientals, a representative of the highest human good. All the more joyous emotions of the mind, all the pleasing sensations of the frame, all the happy hours of domestic intercourse, were described under imagery derived from light. The transition was natural—from earthly to heavenly, from corporeal to spiritual things; and so light came to typify true religion and the felicity which it imparts. But as light not only came from God, but also makes man's way clear before him, so it was employed to signify moral truth, and preëminently that divine system of truth which is set forth in the Bible, from its earliest gleamings onward to the perfect day of the Great Sun of Righteousness."

I am inclined to believe that, in this passage, the learned author has erred, not in the definition of the symbol, but in his deduction of its origin. Light became the object of religious veneration; not because of the brilliancy and clearness of a particular sky, nor the warmth and genial influence of a particular climate—for the worship was universal, in Scandinavia as in India—but because it was the natural and inevitable result of the worship of the sun, the chief deity of Sabaism, a faith which pervaded to an extraordinary extent the whole religious sentiment of antiquity.*

Light was venerated because it was an emanation from the sun, and, in the materialism of the ancient faith, *light* and *darkness* were both personified as positive existences, the one being the enemy of the other. Two principles were thus supposed to reign over the world, antagonistic to each other, and each alternately presiding over the destinies of mankind.†

The contests between the good and evil principle, symbolized by light and darkness, composed a very large part of the ancient mythology in all countries.

Among the Egyptians, Osiris was light, or the sun; and his arch-

* "The most early defection to idolatry," says BRYANT, "consisted in the adoration of the sun and the worship of dæmons, styled Baalim."—*Analysis of Anc. Mythol.*, vol. iii., p. 431.

† The remarks of Mr. DUNCAN, on this subject, are well worth perusal. "Light has always formed one of the primary objects of heathen adoration. The glorious spectacle of animated nature would lose all its interest, if man were deprived of vision, and light extinguished, for that which is unseen and unknown becomes, for all practical purposes, as valueless as if it were non-existent. Light is a source of positive happiness; without it, man could barely exist; and since all religious opinion is based on the ideas of pleasure and pain, and the corresponding sensations of hope and fear, it is not to be wondered if the heathen reverenced light. Darkness, on the contrary, by replunging nature, as it were, into a state of nothingness, and depriving man of the pleasurable emotions conveyed through the organ of sight, was ever held in abhorrence, as a source of misery and fear. The two opposite conditions in which man thus found himself placed, occasioned by the enjoyment or the banishment of light, induced him to imagine the existence of two antagonist principles in nature, to whose dominion he was alternately subject. Light multiplied his enjoyments, and darkness diminished them. The former, accordingly, became his friend, and the latter his enemy. The words 'light,' and 'good,' and 'darkness,' and 'evil,' conveyed similar ideas, and became, in sacred language, synonymous terms. But as good and evil were not supposed to flow from one and the same source, no more than light and darkness were supposed to have a common origin, two distinct and independent principles were established, totally different in their nature, of opposite characters, pursuing a conflicting line of action, and creating antagonistic effects. Such was the origin of this famous dogma, recognized by all the heathens, and incorporated with all the sacred fables, cosmogonies, and mysteries of antiquity."—*The Religions of Profane Antiquity*, p. 186.

Hosted by Google

enemy, Typhon, who ultimately destroyed him, was the representative of darkness.

Zoroaster, the father of the ancient Persian religion, taught the same doctrine, and called the principle of light, or good, Ormuzd; and the principle of darkness, or evil, Ahriman. The former, born of the purest light, and the latter, sprung from utter darkness, are, in this mythology, continually making war on each other.

Manes, or Manichæus, the founder of the sect of Manichees, in the third century, taught that there are two principles from which all things proceed; the one is a pure and subtile matter, called Light, and the other a gross and corrupt substance, called Darkness. Each of these is subject to the dominion of a superintending being, whose existence is from all eternity. The being who presides over the light is called *God;* he that rules over the darkness is called *Hyle* or *Demon.* The ruler of the light is supremely happy, good, and benevolent; while the ruler over darkness is unhappy, evil, and malignant.

Pythagoras also maintained this doctrine of two antagonistic principles. He called the one, unity, *light,* the right hand, equality, stability, and a straight line; the other, he named binary, *darkness,* the left hand, inequality, instability, and a curved line. Of the colors, he attributed white to the good principle, and black to the evil one.

The Kabbalists gave a prominent place to light, in their system of cosmogony. They taught that, before the creation of the world, all space was filled with what they called the *Aur en soph,* or the *Eternal Light,* and that when the Divine Mind determined or willed the production of Nature, the Eternal Light withdrew to a central point, leaving around it an empty space, in which the process of creation went on by means of emanations from the central mass of light. It is unnecessary to enter into the Kabbalistic account of creation; it is sufficient here to remark that all was done through the mediate influence of the *Aur en soph,* or eternal light, which produces coarse matter, but one degree above non-entity, only when it becomes so attenuated as to be lost in darkness.

The Brahminical doctrine was, that "light and darkness are esteemed the world's eternal ways; he who walketh in the former, returneth not; that is to say, he goeth to eternal bliss: whilst he who walketh in the latter cometh back again upon earth," and is thus destined to pass through further transmigrations, until his soul is perfectly purified by light.*

In all the ancient systems of initiation the candidate was shrouded in darkness, as a preparation for the reception of light. The duration varied in the different rites. In the Celtic mysteries of Druidism, the period in which the aspirant was immersed in darkness was

* See the "*Bhagvat Geeta,*" one of the religious books of Brahminism

Hosted by Google

nine days and nights; among the Greeks, at Eleusis, it was three times as long; and in the still severer rites of Mithras, in Persia, fifty days of darkness, solitude, and fasting were imposed upon the adventurous neophyte, who, by these excessive trials, was at length entitled to the full communication of the light of knowledge.

Thus it will be perceived that the religious sentiment of a good and an evil principle gave to darkness, in the ancient symbolism, a place equally as prominent as that of light.

The same religious sentiment of the ancients, modified, however, in its details by our better knowledge of divine things, has supplied Freemasonry with a double symbolism—that of *Light* and *Darkness.*

Darkness is the symbol of initiation. It is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world in whose obscurity he has been wandering, and from which Masonry is to rescue him.

Light, on the other hand, is the symbol of the autopsy—the sight of the mysteries—the intrusting—the full fruition of masonic truth and knowledge.

Initiation precedes the communication of knowledge in Masonry, as darkness preceded light in the old cosmogonies. Thus, in Genesis, we see that in the beginning "the world was without form, and void, and darkness was on the face of the deep." The Chaldean cosmogony taught that in the beginning "all was darkness and water." The Phœnicians supposed that "the beginning of all things was a wind of black air, and a chaos dark as Erebus."*

But out of all this darkness sprang forth light, at the divine command, and the sublime phrase, "let there be light," is repeated, in some substantially identical form, in all the ancient histories of Creation.

So, too, out of the mysterious darkness of Masonry comes the full blaze of masonic light. One must precede the other, as the evening preceded the morning. "So the evening and the morning were the first day."

This thought is preserved in the great motto of the Order: "Lux è tenebris"—*Light out of darkness.* It is equivalent to this other sentence: *Truth out of initiation. Lux* or *light* is truth; *tenebræ* or *darkness* is initiation.

It is a beautiful and instructive portion of our symbolism—this connection of darkness and light—and well deserves a further investigation.

---

* The *Institutes of Menu*, which are the acknowledged code of the Brahmins, inform us that "the world was all darkness, undiscernible, undistinguishable altogether, as in a profound sleep, till the self-existent, invisible God, making it manifest with five elements and other glorious forms, perfectly dispelled the gloom."—Sir WILLIAM JONES, *on the Gods of Greece. Asiatic Researches*, i. 244.

Among the Rosicrucians, who have, by some, been improperly confounded with the Freemasons, the word *lux* was used to signify a knowledge of the philosopher's stone, or the great desideratum of a universal elixir and a universal menstruum. This was their *truth.*

Hosted by Google

"Genesis and the cosmogonies," says Portal, "mention the antagonism of light and darkness. The form of this fable varies, according to each nation; but the foundation is everywhere the same; under the symbol of the creation of the world, it presents the picture of regeneration and initiation."*

Plutarch says, that to die is to be initiated into the greater mysteries. And the Greek word τελευταν, which signifies *to die*, means also *to be initiated*. But black, which is the symbolic color of darkness, is also the symbol of death. And hence, again, darkness, like death, is the symbol of initiation. It was for this reason that all the ancient initiations were performed at night. The celebration of the mysteries was always nocturnal. The same custom prevails in Freemasonry, and the explanation is the same. Death and the resurrection were taught in the mysteries, as they are in Freemasonry. The initiation was the lesson of death. The full fruition or autopsy, the reception of light, was the lesson of regeneration or resurrection.

Light is, therefore, a fundamental symbol in Freemasonry. It is, in fact, the first important symbol that is presented to the neophyte in his instructions, and contains within itself the very essence of speculative masonry, which is nothing more than the contemplation of intellectual light or truth.

ARK AND ANCHOR,

EMBLEMS of a well-grounded hope and a well-spent life, used in the Master's degree. They are emblematical of that divine ARK which safely wafts us over this tempestuous sea of troubles, and that ANCHOR which shall securely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary are at rest.

There is no symbol more common than the ark to the spurious Masonry of the Ancient Mysteries, and the true or speculative Freemasonry. In the due celebration of their kindred mysteries, says Faber, a certain holy ark was equally used by the Greeks, the Italians, the Celts, the Goths, the Phenicians, the Egyptians, the Babylonians, the Hindoos, the Mexicans, the Northern Americans, and the islanders of the Pacific ocean. Historically, this ark referred to the ark of Noah; but symbolically, it was used as a coffin to receive the body of the candidate, and was an emblem of regeneration or resurrection. With this view the explanation we have given above, from the masonic ritual, accurately accords; and hence the ark and anchor have been appropriately adopted as symbols of the third degree, or that in which the doctrine of the resurrection is emphatically taught.—*Masonic Lexicon.*

* On *Symbolic Colors*, p. 23. INMAN'S translation.

Hosted by Google

GNOSTICISM, THE KABBALA AND THE MYSTERIES,

AS CONNECTED WITH AND ILLUSTRATING MASONRY.

BY ALBERT PIKE.

No. 8.

THUS, if not the whole truth, it is yet a large part of it, that the Heathen Pantheon, in its infinite diversity of names and personifications, was but a multitudinous, though, in its origin, unconscious allegory, of which physical phenomena, and principally the heavenly bodies, were the fundamental types. The glorious images of Divinity which formed Jehovah's host, were the divine dynasty or real theocracy which governed the early world; and the men of the golden age, whose looks held commerce with the skies, and who watched the radiant rulers bringing winter and summer to mortals, might be said with poetic truth to live in immediate communication with heaven, and, like the Hebrew patriarchs, to see God face to face. Then the gods introduced their own worship among mankind; then Oannes, Oe, or Aquarius rose from the Red Sea to impart science to the Babylonians; then the bright Bull legislated for India and Crete; and the lights of heaven, personified as Liber and Ceres, hung the Bœotian hills with vineyards, and gave the golden sheaf to Eleusis The children of men were, in a sense, allied, or married, to those sons of God who sang the jubilee of creation; and the encircling vault with its countless stars, which, to the excited imagination of the solitary Chaldean wanderer appeared as animated intelligence, might naturally be compared to a gigantic ladder, on which, in their rising and setting, the angel luminaries appeared to be ascending and descending between earth and heaven. The original revelation died out of men's memories; they worshiped the creature instead of the Creator; and holding all earthly things as connected by eternal links of harmony and sympathy with the heavenly bodies, they united in one view astronomy, astrology, and religion. Long wandering thus in error, they at length ceased to look upon the stars and external nature as gods; and by directing their attention to the microcosm or narrower world of self, they again became acquainted with the true Ruler and Guide of the universe, and used the old fables and superstitions as symbols and allegories, by which to convey and under which to hide the great truths which had faded out of most men's remembrance.

In the Hebrew writings, the term "Heavenly Hosts" includes not only the counsellors and emissaries of Jehovah, but also the celestial luminaries; and the stars, imagined in the East to be animated intel-

Hosted by Google

ligences, presiding over human weal and woe, are identified with the more distinctly impersonated messengers or angels, who execute the divine decrees, and whose predominance in heaven is in mysterious correspondence and relation with the powers and dominions of the earth. In Job, the morning Stars and the sons of God are identified; they join in the same chorus of praise to the Almighty; they are both susceptible of joy; they walk in brightness, and are liable to impurity and imperfection in the sight of God. The Elohim originally included not only foreign superstitious forms, but also all that host of heaven which was revealed in poetry to the shepherds of the desert, now as an encampment of warriors, now as careering in chariots of fire, and now as winged messengers, ascending and descending the vault of heaven, to communicate the will of God to mankind.

"The Eternal," says the Bereshith Rabba to Genesis, "called forth Abraham and his posterity out of the dominion of the stars. By nature, the Israelite was a servant to the stars, and born under their influence, as are the heathen; but by virtue of the law given on Mount Sinai, he became liberated from this degrading servitude." The Arabs had a similar legend. The Prophet Amos explicitly asserts that the Israelites, in the desert, worshiped, not Jehovah, but Moloch, or a star-god, equivalent to Saturn. The gods El or Jehovah were not merely planetary or solar. Their symbolism, like that of every other deity, was coëxtensive with nature, and with the mind of man. Yet the astrological character is assigned even to Jehovah. He is described as seated on the pinnacle of the universe, leading forth the hosts of heaven, and telling them unerringly by name and number. His stars are his sons and his eyes, which run through the whole world, keeping watch over men's deeds. The stars and planets were properly the angels. In Pharasaic tradition, as in the phraseology of the New Testament, the heavenly host appears as an angelic army, divided into regiments and brigades, under the command of imaginary chiefs, such as Massaloth, Legion, Karton, Gistra, &c.—each Gistra being captain of 365,000 myriads of stars. The seven spirits which stand before the throne, spoken of by several Jewish writers, and generally presumed to have been immediately derived from the Persian Amshaspands, were ultimately the seven planetary intelligences, the original model of the seven-branched golden candlestick exhibited to Moses on God's mountain. The stars were imagined to have fought in their courses against Sisera The heavens were spoken of as holding a predominance over earth, as governing it by signs and ordinances, and as containing the elements of that astrological wisdom, more especially cultivated by the Babylonians and Egyptians.

Each nation was supposed by the Hebrews to have its own guardian angel, and its own providential star. One of the chief of the

Hosted by Google

celestial powers—at first Jehovah himself in the character of the sun, standing in the height of heaven, overlooking and governing all things, afterwards one of the angels or subordinate planetary genii of Babylonian or Persian mythology—was the patron and protector of their own nation, "the prince that standeth for the children of the people." The discords of earth were accompanied by a warfare in the sky; and no people underwent the visitation of the Almighty, without a corresponding chastisement being inflicted on its tutelary angel.

The fallen angels were also fallen stars; and the first allusion to a feud among the spiritual powers in early Hebrew mythology, where Rahab and his confederates are defeated, like the Titans in a battle against the Gods, seems to identify the rebellious spirits as part of the visible heavens, where the "high ones on high" are punished or chained, as a signal proof of God's power and justice. God, it is said—

"Stirs the sea with his might—by his understanding he smote Rahab—his breath clears the face of heaven—his hand pierced the crooked serpent . . . God withdraws not his anger; beneath him bow the confederates of Rahab."

Rahab always means a sea-monster; probably some such legendary monstrous dragon as, in almost all mythologies, is the adversary of heaven and demon of eclipse, in whose belly, significantly called the belly of hell, Hercules, like Jonah, passed three days, ultimately escaping with the loss of his hair or rays. Chesil, the rebellious giant Orion, represented in Job as riveted to the sky, was compared to Ninus or Nimrod, the mythical founder of Nineveh (City of Fish) the mighty hunter, who slew lions and panthers before the Lord. Rahab's confederates are probably the "high ones on high," the Chesilim or constellations in Isaiah, the heavenly host or heavenly powers, among whose number were found folly and disobedience.

"I beheld," says Pseudo-Enoch, "seven stars like great blazing mountains, and like spirits, entreating me. And the angel said, This place, until the consummation of heaven and earth, will be the prison of the stars and of the host of heaven. These are the stars which overstepped God's command before their time arrived; and came not at their proper season; therefore was he offended with them, and bound them, until the time of the consummation of their crimes in the secret year." And again: "These seven stars are those which have transgressed the commandment of the Most High God, and which are here bound until the number of the days of their crimes be completed."

The Jewish and early Christian writers looked on the worship of the sun and the elements with comparative indulgence. Justin Martyr and Clemens of Alexandria admit that God had appointed the stars as legitimate objects of heathen worship, in order to pre-

Hosted by Google

serve throughout the world some tolerable notions of natural religion. It seemed a middle point between heathenism and Christianity; and to it certain emblems and ordinances of that faith seemed to relate. The advent of Christ was announced by a star from the East; and his nativity was celebrated on the shortest day of the Julian calendar, the day when, in the physical commemoration of Persia and Egypt, Mithras or Osiris was newly found. It was then that the acclamations of the host of heaven, the unfailing attendants of the sun, surrounded, as at the spring-dawn of creation, the cradle of his birth-place, and that, in the words of Ignatius, "a star, with light inexpressible, shone forth in the heavens, to destroy the power of magic and the bonds of wickedness; for God himself had appeared, in the form of man, for the renewal of eternal life.

But however infinite the variety of objects which helped to develop the notion of Deity, and eventually assumed its place, substituting the worship of the creature for that of the Creator; of parts of the body, for that of the soul of the universe, still the notion itself was essentially one of unity. The idea of one God, of a creative, productive, governing unity, resided in the earliest exertion of thought: and this monotheism of the primitive ages makes every succeeding epoch, unless it be the present, appear only as a stage in the progress of degeneracy and aberration. Everywhere in the old faiths we find the idea of a supreme or presiding deity. Amun or Osiris presides among the many gods of Egypt; Pan, with the music of his pipe, directs the chorus of the constellations, as Zeus leads the solemn procession of the celestial troops in the astronomical theology of the Pythagoreans. "Amidst an infinite diversity of opinions on all other subjects," says Maximus Tyrius, "the whole world is unanimous in the belief of one only almighty King and Father of All."

There is always a Sovereign Power, a Zeus or Deus, Mahadeva or Adideva, to whom belongs the maintenance of the order of the universe. Among the thousand gods of India, the doctrine of divine unity is never lost sight of; and the ethereal Jove, worshiped by the Persian in an age long before Xenophanes or Anaxagoras, appears as supremely comprehensive and independent of planetary or elemental subdivisions, as the "Vast One" or "Great Soul" of the Vedas.

But the simplicity of belief of the patriarchs did not exclude the employment of symbolical representations. The mind never rests satisfied with a mere feeling. That feeling ever strives to assume precision and durability as an idea, by some *outward* delineation of its thought. Even the ideas that are above and beyond the senses, as all ideas of God are, require the aid of the senses for their expression and communication. Hence comes the representative forms and symbols which constitute the external investiture of every religion; attempts to express a religious sentiment that is essentially

Hosted by Google

one, and that vainly struggles for adequate external utterance, striving to tell to one man, to *paint* to him, an idea existing in the mind of another, and essentially incapable of utterance or description, in a language all the words of which have a sensuous meaning. Thus, the idea being perhaps the same in all, its expressions and utterances are infinitely various, and branch into an infinite diversity of creeds and sects.

All religious expression is symbolism; since we can describe only what we see; and the true objects of religion are unseen. The earliest instruments of education were symbols; and they and all other religious forms differed and still differ according to external circumstances and imagery; and according to differences of knowledge and mental cultivation. To present a visible symbol to the eye of another is not to inform him of the meaning which that symbol has to *you*. Hence the philosopher soon superadded to these symbols explanations addressed to the ear, susceptible of more precision, but less effective, obvious and impressive, than the painted or sculptured forms which he despised. Out of these explanations grew by degrees a variety of narratives, whose true object and meaning were gradually forgotten. And when these were abandoned, and philosophy resorted to definitions and formulas, its language was but a more refined symbolism, grappling with and attempting to picture ideas impossible to be expressed. For the most abstract expression for Deity which language can supply, is but a *sign* or *symbol* for an object unknown, and no more truthful and adequate than the terms Osiris and Vishnu, except as being less sensuous and explicit. To say that He is a *Spirit*, is but to say that He is not matter. *What* spirit is, we can only define as the ancients did, by resorting, as if in despair, to some sublimized species of matter—as Light, Fire, or Ether.

No symbol of Deity can be appropriate or durable, except in a relative or moral sense. We cannot exalt words that have only a sensuous meaning, *above* sense. To call Him a *Power*, or a *Force*, or an *Intelligence*, is merely to deceive ourselves into the belief that we use words that have a meaning to us, when they have none, or at least no more than the ancient visible symbols had. To call Him *Sovereign, Father, Grand Architect of the Universe, Extension, Time, Beginning, Middle and End, whose face is turned on all sides, the Source of life and death*, is but to present other men with symbols by which we vainly endeavor to communicate to them the same vague ideas which men in all ages have impotently struggled to express. And it may be doubted whether we have succeeded either in communicating, or in forming in our own minds, any more distinct, and true, and adequate idea of the Deity, with all our metaphysical conceits and logical subtleties, than the rude ancients did, who endeavored to symbolize and so to express His attributes by the Fire, the Light, the

Hosted by Google

Sun and Stars, the Lotus, and the Scarabæus; all of them types of what, except by types, more or less sufficient, could not be expressed at all.

The primitive men recognized the Divine Presence under a variety of appearances, without losing their faith in this unity and supremacy. The invisible God, manifested and on one of His many sides visible, did not cease to be God to him. He recognized Him in the evening breeze of Eden, in the whirlwind of Sinai, in the Stone of Beth-El; and identified Him with the fire or thunder or the immovable rock adored in ancient Arabia. To him the image of the Deity was reflected in all that was preëminent in excellence. He saw Jehovah, like Osiris and Bel, in the sun as well as in the stars, which were his children, his eyes, "which run through the whole world, and watch over the sacred soil of Palestine, from the year's commencement to its close." He was the sacred fire of Mount Sinai, of the Persians, those Puritans of Paganism.

Naturally it followed that symbolism became more complicated, and all the powers of heaven were re-produced on earth, until a web of fiction and allegory was woven, which the wit of man, with his limited means of explanation, will never unravel. Hebrew Theism itself became involved in symbolism and image-worship, to which all religions ever tend. We have already seen what was the symbolism of the Tabernacle, the Temple, and the Ark. The Hebrew establishment tolerated not only the use of emblematic vessels, vestments and cherubs, of sacred pillars and seraphim, but symbolical representations of Jehovah himself, not even confined to poetical illustrative language.

"Among the Adityias," says Chrishna, in the Bagvat Ghita, "I am Vishnu, the radiant sun among the stars; among the waters, I am ocean; among the mountains, the Himalaya; and among the mountain-tops, Meru." The Psalms and Isaiah are full of similar attempts to convey to the mind ideas of God, by ascribing to him sensual proportions. He rides on the clouds, and sits on the wings of the wind. Heaven is his pavilion, and out of his mouth issue lightnings. Men cannot worship a mere abstraction. They require some outward form in which to clothe their conceptions, and invest their sympathies. If they do not shape and carve or paint visible images, they have invisible ones, perhaps quite as inadequate and unfaithful, within their own minds.

The incongruous and monstrous in the Oriental images came from the desire to embody the Infinite, and, to convey by multiplied, because individually inadequate symbols, a notion of the Divine attributes to the understanding. Perhaps we should find that we mentally do the same thing, and make within ourselves images quite as incongruous, if judged of by our own limited conceptions, if we were to undertake to analyze and gain a clear idea of the mass of infinite

Hosted by Google

attributes which we assign to the Deity; and even of His infinite justice and infinite mercy and love.

We may well say, in the language of Maximus Tyrius: "If, in the desire to obtain some faint conception of the Universal Father, the nameless Lawgiver, men had recourse to words or names, to silver or gold, to animals or plants, to mountain-tops or flowing rivers, every one inscribing the most valued and most beautiful things with the name of Deity, and with the fondness of a lover clinging with rapture to each trivial reminiscence of the beloved, why should we seek to reduce this universal practice of symbolism, necessary, indeed, since the mind often needs the excitement of the imagination to rouse it into activity, to one monotonous standard of formal propriety? Only let the image duly perform its task, and bring the divine idea with vividness and truth before the mental eye; if this be effected, whether by the art of Phidias, the poetry of Homer, the Egyptian hieroglyph, or the Persian element, we need not cavil at external differences, or lament the seeming fertility of unfamiliar creeds, *so long as the great essential is attained*, THAT MEN ARE MADE TO REMEMBER, TO UNDERSTAND, AND TO LOVE."

Certainly, when men regarded light and fire as something spiritual and above all the corruptions and exempt from all the decay of matter; when they looked upon the sun and stars and planets as composed of this finer element, and as themselves great and mysterious Intelligences, infinitely superior to man, living Existences, gifted with mighty powers and wielding vast influences, those elements and bodies conveyed to them, when used as symbols of Deity, a far more adequate idea than they can now do to us, or than we can comprehend, now that fire and light are familiar to us as air and water, and the heavenly luminaries are lifeless worlds like our own. Perhaps they gave them ideas as adequate as we obtain from the mere *words* by which we endeavor to symbolize and shadow forth the ineffable mysteries and infinite attributes of God.

There are, it is true, dangers inseparable from symbolism, which countervail its advantages, and afford an impressive lesson in regard to the similar risks attendant on the use of language. The imagination, invited to assist the reason, usurps its place, or leaves its ally helplessly entangled in its web. Names which stand for things are confounded with them; the means are mistaken for the end; the instrument of interpretation for the object; and thus symbols come to usurp an independent character as truths and persons. Though perhaps a necessary path, they were a dangerous one by which to approach the Deity; in which "many," says Plutarch, "mistaking the sign for the thing signified, fell into a ridiculous superstition; while others, in avoiding one extreme, plunged into the no less hideous gulf of irreligion and impiety."

All great reformers have warred against this evil, deeplv feeling

Hosted by Google

the intellectual mischief arising out of a degraded idea of the Supreme Being, and have claimed for their own God an existence or personality distinct from the objects of ancient superstition; disowning in his name the symbols and images that had profaned his Temple. But they have not seen that the utmost which can be effected by human effort, is to substitute impressions relatively correct, for others whose falsehood has been detected, and to replace a gross symbolism by a purer one. Every man, without being aware of it, worships a conception of his own mind; for all symbolism, as well as all language, shares the subjective character of the ideas it represents. The epithets we apply to God only recall either visible or intellectual symbols to the eye or mind. The modes or forms of manifestation of the reverential feeling that constitutes the religious sentiment, are incomplete and progressive; each term and symbol predicates a partial truth, remaining always amenable to improvement or modification, and, in its turn, to be superseded by others more accurate and comprehensive.

Idolatry consists in confounding the symbol with the thing signified, the substitution of a material for a mental object of worship, after a higher spiritualism has become possible; an ill-judged preference of the inferior to the superior symbol, an inadequate and sensual conception of the Deity: and every religion and every conception of God is idolatrous, in so far as it is imperfect, and as it substitutes a feeble and temporary idea in the shrine of that undiscoverable Being who can be known only in part, and who can therefore be honored, even by the most enlightened among his worshipers, only in proportion to their limited powers of understanding and imagining to themselves His perfections.

Like the belief in a Deity, the belief in the soul's immortality is rather a natural feeling, an adjunct of self-consciousness, than a dogma belonging to any particular age or country. It gives eternity to man's nature, and reconciles its seeming anomalies and contradictions; it makes him strong in weakness and perfectable in imperfection; and it alone gives an adequate object for his hopes and energies, and value and dignity to his pursuits. It is concurrent with the belief in an infinite external Spirit, since it is chiefly through consciousness of the dignity of the mind within us, that we learn to appreciate its evidences in the universe.

To fortify, and as far as possible to impart this hope, was the great aim of ancient wisdom, whether expressed in forms of poetry or philosophy; as it was of the mysteries, and as it is of Masonry. Life rising out of death was the great mystery, which symbolism delighted to represent under a thousand ingenious forms. Nature was ransacked for attestations to the grand truth which seems to transcend all other gifts of imagination, or rather to be their essence and consummation. Such evidences were easily discovered. They

Hosted by Google

were found in the olive and lotus, in the evergreen myrtle of the *Mystæ* and of the grave of Polydorus, in the deadly but self-renewing serpent, the wonderful moth emerging from the coffin of the worm, the phenomena of germination, the settings and risings of the sun and stars, the darkening and growth of the moon, and in sleep, "the minor mystery of death."

The stories of the birth of Apollo from Latona, and of dead heroes, like Glaucus, resuscitated in caves, were allegories of the natural alternations of life and death in nature, changes that are but expedients to preserve her virginity and purity inviolable in the general sum of her operations, whose aggregate presents only a majestic calm, rebuking alike man's presumption and his despair. The typical death of the Nature-god, Osiris, Atys, Adonis, Hiram, was a profound but consolatory mystery: the healing charms of Orpheus were connected with his destruction; and his bones, those valued pledges of fertility and victory, were by a beautiful contrivance often buried within the sacred precincts of his immortal equivalent.

In their doctrines as to the immortality of the soul, the Greek philosophers merely stated with more precision ideas long before extant independently among themselves, in the form of symbolical suggestion. Egypt and Ethiopia, in these matters learned from India, where, as everywhere else, the origin of the doctrine was as remote and untraceable as the origin of man himself. Its natural expression is found in the language of Chrishna, in the Bagvat Ghita: "I myself never was non-existent, nor thou, nor these princes of the earth; nor shall we ever hereafter cease to be. . . . . The soul is not a thing of which a man may say, it hath been, or is about to be, or is to be hereafter; for it is a thing without birth; it is preëxistent, changeless, eternal, and is not to be destroyed with this mortal frame."

According to the dogma of antiquity, the thronging forms of life are a series of purifying migrations, through which the divine principle reäscends to the unity of its source. Inebriated in the bowl of Dionusos, and dazzled in the mirror of existence, the souls, those fragments or sparks of the Universal Intelligence, forgot their native dignity, and passed into the terrestrial frames they coveted. The most usual type of the spirit's descent was suggested by the sinking of the sun and stars from the upper to the lower hemisphere. When it arrived within the portals of the proper empire of Dionusos, the god of this world, the scene of delusion and change, its individualty became clothed in a material form; and as individual bodies were compared to a garment, the world was the investiture of the Universal Spirit. Again the body was compared to a vase or urn, the soul's recipient; the world being the mighty bowl which received the descending deity. In another image, ancient as the Grottos of the Magi and the denunciations of Ezekiel, the world was as a dimly illuminated cavern, where shadows seem realities, and where the soul

Hosted by Google

becomes forgetful of its celestial origin in proportion to its proneness to material fascinations. By another, the period of the soul's embodiment is as when exhalations are condensed and the ærial element assumes the grosser form of water.

But if vapor falls in water, it was held, water is again the birth of vapors, which ascend and adorn the heavens. If our mortal existence be the death of the spirit, our death may be the renewal of its life; as physical bodies are exalted from earth to water, from water, to air, from air to fire, so the man may rise into the hero, the hero into the god. In the course of nature, the soul, to recover its lost estate, must pass through a series of trials and migrations. The scene of those trials is the grand sanctuary of initiations, the world: their primary agents are the elements; and Dionusos, as Sovereign of Nature, or the sensuous world personified, is official arbiter of the Mysteries, and guide of the Soul, which he introduces into the body and dismisses from it. He is the Sun, that liberator of the elements; and his spiritual mediation was suggested by the same imagery which made the Zodiac the supposed path of the spirits in their descent and in their return, and Cancer and Capricorn the gates through which they passed.

He was not only Creator of the World, but guardian, liberator, and Saviour of the Soul. Ushered into the world amidst lightning and thunder, he became the Liberator celebrated in the Mysteries of Thebes, delivering earth from winter's chain, conducting the nightly chorus of the stars and the celestial revolution of the year. His symbolism was the inexhaustible imagery employed to fill up the stellar devices of the Zodiac: he was the Vernal Bull, the Lion, the Ram, the Autumnal Goat, the Serpent: in short, the varied deity, the resulting manifestation personified, the all in the many, the varied year, life passing into innumerable forms; essentially inferior to none, yet changing with the seasons, and undergoing their periodical decay.

He mediates and intercedes for man, and reconciles the Universal Unseen Mind with the individualized spirit of which he is emphatically the perfecter; a consummation which he effects, first through the vicissitudes of the elemental ordeal, the alternate fire of summer and showers of winter, "the trials or tests of an immortal Nature;" and secondarily and symbolically through the Mysteries. He holds not only the cup of generation, but also that of wisdom or initiation, whose influence is contrary to that of the former, causing the soul to abhor its material bonds, and to long for its return. The first was the Cup of Forgetfulness; while the second is the Urn of Aquarius, quaffed by the returning spirit, as by the returning sun at the winter solstice, and emblematic of the exchange of worldly impressions for the recovered recollection of the glorious sights and enjoyments of its preëxistence. Water nourishes and purifies; and the urn from which it flows was thought worthy to be a symbol of the Deity, as

Hosted by Google

of the Osiris-Canobus, who with living water irrigated the soil of Egypt; and also an emblem of Hope that should cheer the dwellings of the dead.

The second birth of Dionusos, like the rising of Osiris and Atys from the dead, and the raising of Hiram, is a type of the spiritual regeneration of man. Psyche (the soul) like Ariadne, had two lovers, an earthly and an immortal one. The immortal suitor is Dionusos, the Eros-Phanes of the Orphici, gradually exalted by the progress of thought, out of the symbol of Sensuality into the torch-bearer of the Nuptials of the Gods; the Divine Influence which physically called the world into being, and which awakening the soul from its Stygian trance, restores it from earth to heaven.

Thus the scientific theories of the ancients, expounded in the Mysteries, as to the origin of the soul, its descent, its sojourn here below, and its return, were not a mere barren contemplation of the nature of the world, and of the intelligent beings existing there. They were not an idle speculation as to the order of the world, and about the soul, but a study of the means for arriving at the great object proposed—the perfecting of the soul; and, as a necessary consequence, that of morals and society. This earth, to them, was not the soul's home, but its place of exile. Heaven was its home, and there was its birth-place. To it, it ought incessantly to turn its eyes. Man was not a terrestrial plant. His roots were in heaven. The soul had lost its wings, clogged by the viscosity of matter. It would recover them when it extricated itself from matter and commenced its upward flight.

Matter being, in their view, as it was in that of St. Paul, the principle of all the passions that trouble reason, mislead the intelligence, and stain the purity of the soul, the Mysteries taught man how to enfeeble the action of matter on the soul, and restore to the latter its natural dominion. And lest the strains so contracted should continue after death, lustrations were used, fastings, expiations, macerations, continence, and, above all, initiations. Many of these practices were at first merely symbolical—material signs indicating the moral purity required of the initiates; but they afterward came to be regarded as actual productive causes of that purity.

The effect of initiation was meant to be the same as that of philosophy, to purify the soul of its passions, to weaken the empire of the body over the divine portion of man, and to give him here below a happiness anticipatory of the felicity to be one day enjoyed by him, and of the future vision by him of the Divine Beings. And, therefore, Proclus and the other Platonists taught, "that the Mysteries and initiations withdrew souls from this mortal and material life to reunite them to the gods; and dissipated for the adepts the shades of ignorance by the splendors of the Deity." Such were the precious fruits of the last degree of the Mystic Science—to see Nature in her

Hosted by Google

springs and sources, and to become familiar with the causes of things and with real existences.

Cicero says that the soul must exercise itself in the practice of the virtues, if it would speedily return to its place of origin. It should, while imprisoned in the body, free itself therefrom by the contemplation of superior beings, and in some sort be divorced from the body and the senses. Those who remain enslaved, subjugated by their passions and violating the sacred laws of religion and society, will reascend to heaven, only after they shall have been purified through a long succession of ages.

The initiate was required to emancipate himself from his passions, and to free himself from the hindrances of the senses and of matter, in order that he might rise to the contemplation of the Deity, or of that incorporeal and unchanging light in which live and subsist the causes of created natures. "We must," says Porphyry, "flee from everything sensual, that the soul may with ease reünite itself with God, and live happily with him." "This is the great work of initiation," says Hierocles—"to recall the soul to what is truly good and beautiful, and make it familiar therewith, and they its own; to deliver it from the pains and ills it endures here below, enchained in matter as in a dark prison; to facilitate its return to the celestian splendors, and to establish it in the Fortunate isles, by restoring it to its first estate. Thereby, when the hour of death arrives, the soul, freed of its mortal garmenting, which it leaves behind it as a legacy to earth, will rise buoyantly to its home among the stars, there to retake its ancient condition, and approach towards the Divine nature as far as man may do."

Plutarch compares Isis to knowledge, and Typhon to ignorance, obscuring the light of the sacred doctrine whose blaze lights the soul of the initiate. No gift of the gods, he holds, is so precious as the knowledge of the truth, and that of the nature of the gods, so far as our limited capacities allow us to rise towards them. The Valentinians termed initiation LIGHT. The initiate, says Psellus, becomes an Epopt, when admitted to see THE DIVINE LIGHTS. Clemens of Alexandria, imitating the language of an initiate in the Mysteries of Bacchus, and inviting this initiate, whom he terms blind like Tiresias, to come to see Christ, who will blaze upon his eyes with greater glory than the sun, exclaims: "Oh Mysteries most truly holy! Oh pure Light! When the torch of the Dadoukos gleams, heaven and the Deity are displayed to my eyes! I am initiated, and become holy!" This was the true object of initiation; to be sanctified and TO SEE, that is, to have just and faithful conceptions of the Deity, the knowledge of whom was THE LIGHT of the mysteries. It was promised the initiate at Samothrace, that he should become pure and just. Clemens says that, by baptism, souls are *illuminated*, and led to *the pure light* with which mingles no darkness, nor anything mate-

Hosted by Google

rial. The initiate, become an Epopt, was called A SEER. "HAIL, NEW-BORN LIGHT!" the initiates cried in the Mysteries of Bacchus.

Such was held to be the effect of complete initiation. It lighted up the soul with rays from the Divinity, and became for it, as it were, the eye with which, according to the Pythagoreans, it contemplates the field of Truth; in its mystical abstractions, wherein it rises superior to the body, whose action on it it annuls for the time, to reënter into itself, so as entirely to occupy itself with the view of the Divinity, and the means of coming to resemble him.

Thus enfeebling the dominion of the senses and the passions over the soul, and as it were freeing the latter from a sordid slavery, and by the steady practice of all the virtues, active and contemplative, our ancient brethren strove to fit themselves to return to the bosom of the Deity. Let not our object as masons fall below theirs. We use the symbols which they used; and teach the same great cardinal doctrines that they taught, of the existence of an intellectual God, and the immortality of the soul of man. If the details of their doctrines as to the soul seem to us to verge on absurdity, let us compare them with the common notions of our own day, and be silent. If it seems to us that they regarded the symbol in some cases as the thing symbolized, and worshiped the *sign* as if it were itself Deity, let us reflect how insufficient are our own ideas of Deity, and how we worship those ideas and images formed and fashioned in our own minds, and not the Deity himself: and if we are inclined to smile at the importance they attached to lustrations and fasts, let us pause and inquire whether the same weakness of human nature does not exist to-day, causing rites and ceremonies to be regarded as *actively* efficient for the salvation of souls.

The history of Masonry is the history of Philosophy. Masons do not pretend to set themselves up for instructors of the human race: but, though Asia produced and preserved the mysteries, Masonry has, in Europe and America, given regularity to their doctrines, spirit and action, and developed the moral advantages which mankind may reap from them. More consistent, and more simple in its mode of procedure, it has put an end to the vast allegorical pantheon of ancient mythologies, and itself become a science.

None can deny that Christ taught a lofty morality. "Love one another: forgive those that despitefully use you and persecute you: be pure of heart, meek, humble, contented: lay not up riches on earth, but in heaven: submit to the powers lawfully over you: become like these little children, or ye cannot be saved, for of such is the Kingdom of Heaven: forgive the repentant; and cast no stone at the sinner, if you too have sinned: do unto others as ye would have others do unto you:" such, and not abstruse questions of theology, were his simple and sublime teachings.

The early Christians followed in his footsteps. The first preachers

Hosted by Google

of the faith had no thought of domination. Entirely animated by his saying, that he among them should be first, who should serve with the greatest devotion, they were humble, modest, and charitable, and they knew how to communicate this spirit of the inner man to the churches under their direction. These churches were at first but spontaneous meetings of all Christians inhabiting the same locality. A pure and severe morality, mingled with religious enthusiasm, was the characteristic of each, and excited the admiration even of their persecutors. Everything was in common among them; their property, their joys, and their sorrows. In the silence of night they met for instruction and to pray together. Their love-feasts, or fraternal repasts, ended these reünions, in which all differences in social position and rank were effaced in the presence of a paternal Divinity. Their sole object was to make men better, by bringing them back to a simple worship, of which universal morality was the basis; and to end those numerous and cruel sacrifices which everywhere inundated with blood the altars of the gods. Thus did Christianity reform the world, and obey the teachings of its founder. It gave to woman her proper rank and influence; it regulated domestic life; and, by admitting the slaves to the love-feasts, it by degrees raised them above that oppression under which half of mankind had groaned for ages.

This, in its primitive purity, as taught by Christ himself, was the true primitive religion, as communicated by God to the Patriarchs. It was no new religion, but the reproduction of the oldest of all; and its true and perfect morality is the morality of Masonry, as is the morality of every creed of antiquity.

In the early days of Christianity, there was an initiation like those of the Pagans. Persons were admitted on special conditions only. To arrive at a complete knowledge of the doctrine, they had to pass three degrees of instruction. The initiates were consequently divided into three classes: the first, *Auditors;* the second, *Catechumens;* and the third, *the Faithful.* The Auditors were a sort of novices, who were prepared by certain ceremonies and certain instruction to receive the dogmas of Christianity. A portion of these dogmas was made known to the Catechumens; who, after particular purifications, received baptism, or the initiation of the *theogenesis* (*divine generation*); but in the grand mysteries of that religion, the incarnation, nativity, passion, and resurrection of Christ, none were initiated but *the Faithful.* These doctrines, and the celebration of the Holy Sacraments, particularly the Eucharist, were kept with profound secrecy. These mysteries were divided into two parts: the first styled the Mass of the Catechumens; the second, the Mass of the Faithful. The celebration of the Mysteries of Mithras was also styled *a mass;* and the ceremonies used were the same. There were found all the ceremonies of the Catholic Church, even the breath of confirmation. The Priest of Mithras promised the initiates deliverance from sin, by

Hosted by Google

means of confession and baptism, and a future life of happiness or misery. He celebrated the oblation of bread, image of the resurrection. The baptism of newly-born children, extreme unction, confession of sins—all belonged to the Mithraic rites. The candidate was purified by a species of baptism, a mark was impressed upon his forehead; he offered bread and water, pronouncing certain mysterious words.

During the persecutions in the early ages of Christianity, the Christians took refuge in the vast catacombs which stretched for miles in every direction under the city of Rome, and are supposed to have been of Etruscan origin. There, amid labyrinthine windings, deep caverns, hidden chambers, chapels and tombs, the persecuted fugitives found refuge, and there they performed the ceremonies of the Mysteries.

The Basilideans, a sect of Christians that arose soon after the time of the Apostles, practised the Mysteries, with the old Egyptian legend. They symbolized Osiris by the sun, Isis by the moon, and Typhon by Scorpio; and wore crystals bearing these emblems, as amulets or talismans to protect them from danger; upon which were also a brilliant star and serpent. They were copied from the talismans of Persia and Arabia, and given to every candidate at his initiation.

Irenæus tells us that the Simonians, one of the earliest sects of the Gnostics, had a Priesthood of the Mysteries.

Tertullian tells us that the Valentinians, the most celebrated of all the Gnostic schools, imitated, or rather perverted, the Mysteries of Eleusis. Irenæus informs us, in several curious chapters, of the mysteries practised by the Marcosians; and Origen gives much information as to the mysteries of the Ophites; and there is no doubt that all the Gnostic sects had mysteries and an initiation. They all claimed to possess a secret doctrine, coming to them directly from Jesus Christ, different from that of the Gospels and Epistles, and superior to those communications which, in their eyes, were merely exoteric. This secret doctrine they did not communicate to every one; and among the extensive sect of the Basilideans hardly one in a thousand knew it, as we learn from Irenæus. We know the name of only the highest class of their initiates. They were styled *Elect* or *Elus* [Εκλέκτοι], and Strangers to the World [ξένοι ἐν κοδμῳ]. They had at least three degrees—the *Material*, the *Intellectual*, and the *Spiritual;* and the lesser and greater mysteries: and the number of those who attained the highest degree was quite small.

Baptism was one of their most important ceremonies; and the Basilideans celebrated the 10th of January, as the anniversary of the day on which Christ was baptized in Jordan.

They had the ceremony of laying on of hands, by way of purification; and that of the mystic banquet, emblem of that to which they

Hosted by Google

believed the Heavenly Wisdom would one day admit them, in the fullness of things [Πληρωμα].

Their ceremonies were much more like those of the Christians than those of Greece; but they mingled with them much that was borrowed from the Orient and Egypt, and taught the primitive truths, mixed with a multitude of fantastic errors and fictions.

The discipline of the secret was, the concealment (*occultatio*) of certain tenets and ceremonies. So says Clemens of Alexandria.

To avoid persecution, the early Christians were compelled to use great precaution, and to hold meetings of the Faithful [*of the Household of Faith*] in private places, under concealment by darkness. They assembled in the night, and they guarded against the intrusion of false brethren and profane persons, spies, who might cause their arrest. They conversed together figuratively, and by the use of symbols, lest cowans and eavesdroppers might overhear: and there existed among them a favored class, or Order, who were initiated into certain mysteries which they were bound by solemn promise not to disclose, or even converse about, except with such as had received them under the same sanction. They were called *Brethren, the Faithful, Stewards of the Mysteries, Superintendents, Devotees of the Secret*, and ARCHITECTS.

In the *Hierarchiæ*, attributed to St. Dionysius the Areopagite, the first Bishop of Athens, the tradition of the sacrament is said to have been divided into three degrees, or grades, *purification, initiation*, and *accomplishment* or *perfection;* and it mentions also, as part of the ceremony, *the bringing to sight.*

The Apostolic Constitution, attributed to Clemens, Bishop of Rome, describes the early church, and says: "These regulations must on no account be communicated to all sorts of persons, because of the mysteries contained in them." It speaks of the Deacon's duty to keep the doors, that none uninitiated should enter at the oblation. *Ostiarii*, or doorkeepers, kept guard, and gave notice of the time of prayer and church assemblies; and also by private signal, in times of persecution, gave notice to those within, to enable them to avoid danger. The mysteries were open to the *Fideles* or *Faithful* only; and no spectators were allowed at the communion.

Tertullian, who died about A.D. 216, says, in his *Apology:* "None are admitted to the religious mysteries without an oath of secrecy. We appeal to your Thracian and Eleusinian mysteries; and we are specially bound to this caution, because, if we prove faithless, we should not only provoke Heaven, but draw upon our heads the utmost rigor of human displeasure. And should strangers betray us, they know nothing but by report and hearsay. Far hence, ye profane! is the prohibition from all holy mysteries."

Clemens, Bishop of Alexandria, born about A.D. 191, says, in his *Stromata*, that he cannot explain the mysteries, because he should

Hosted by Google

thereby, according to the old proverb, put a sword into the hands of a child. He frequently compares the discipline of the secret with the heathen mysteries, as to their internal and recondite wisdom.

Whenever the early Christians happened to be in company with strangers, more properly termed *the Profane*, they never spoke of their sacraments, but indicated to one another what they meant, by means of symbols, and secret watchwords, disguisedly, and as by direct communication of mind with mind, and by enigmas.

Origen, born A.D. 134 or 135, answering Celsus, who had objected that the Christians had a concealed doctrine, said: "Inasmuch as the essential and important doctrines and principles of Christianity are openly taught, it is foolish to object that there are other things that are recondite; for this is common to Christian discipline with that of those philosophers in whose teachings some things were exoteric, and some esoteric; and it is enough to say that it was so with some of the disciples of Pythagoras."

The formula which the primitive church pronounced at the moment of celebrating its mysteries, was this: "Depart, ye Profane! Let the Catechumens, and those who have not been admitted or initiated, go forth."

Archelaus, Bishop of Cascara in Mesopotamia, who, in the year 278, conducted a controversy with the Manichæans, said: "These mysteries the church now communicates to him who has passed through the introductory degree. They are not explained to the Gentiles at all; nor are they taught openly in the hearing of Catechumens; but much that is spoken is in disguised terms, that the Faithful [Πιδτοι], who possess the knowledge, may be still more informed, and those who are not acquainted with it may suffer no disadvantage."

Cyril, Bishop of Jerusalem, was born in the year 315, and died in 386. In his *Catechesis* he says: "The Lord spake in parables to his hearers in general; but to his disciples he explained in private the parables and allegories which he spoke in public. The splendor of glory is for those who are early enlightened: obscurity and darkness are the portion of the unbelievers and ignorant. Just so the church discovers its mysteries to those who have advanced beyond the class of Catechumens: we employ obscure terms with others."

St. Basil, the great Bishop of Cæsarea, born in the year 326, and dying in the year 376, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the Apostles, beneath the mystery of oral tradition: for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them. . . . . This is what the uninitiated are not permitted to contemplate; and how should it ever be proper to write and circulate among the people an account of them?"

Hosted by Google

St. Gregory Narianzen, Bishop of Constantinople, A.D. 379, says: "You have heard as much of the mystery as we are allowed to speak openly in the ears of all: the rest will be communicated to you in private; and that you must retain within yourself. . . . . Our mysteries are not to be made known to strangers."

St. Ambrose, Archbishop of Milan, who was born in 340, and died in 393, says, in his work *De Mysteriis:* "All the mystery should be kept concealed, guarded by faithful silence, lest it should be inconsiderately divulged to the ears of the Profane. . . . . It is not given to all to contemplate the depths of our mysteries . . . . . that they may not be seen by those who ought not to behold them; nor received by those who cannot preserve them." And in another work: "He sins against God, who divulges to the unworthy the mysteries confided to him. The danger is not merely in violating truth, but in telling truth, if he allow himself to give hints of them to those, from whom they ought to be concealed. . . . . Beware of casting pearls before swine! . . . . . Every mystery ought to be kept secret; and, as it were, to be covered over by silence, lest it should rashly be divulged to the ears of the Profane. Take heed that you do not incautiously reveal the mysteries."

St. Augustin, Bishop of Hippo, who was born in 347, and died in 430, says, in one of his discourses: "Having dismissed the Catechumens, we have retained you only to be our hearers; because, besides those things which belong to all Christians in common, we are now to discourse to you of sublime mysteries, which none are qualified to hear but those who, by the Master's favor, are made partakers of them. . . . . To have taught them openly, would have been to betray them." And he refers to the Ark of the Covenant, and says that it signified a mystery, or secret of God, shadowed over by the cherubims of glory, and honored by being veiled.

St. Chrysostom and St. Augustin speak of initiation more than fifty times. St. Ambrose writes to those who are initiated: and initiation was not merely baptism, or admission into the church, but it referred to initiation into the mysteries. To the baptized and initiated the mysteries of religion were unveiled; they were kept secret from the Catechumens, who were permitted to hear the Scriptures read and the ordinary discourses delivered, in which the mysteries, reserved for the Faithful, were never treated of. When the services and prayers were ended, the Catechumens and spectators all withdrew.

Chrysostom, Bishop of Constantinople, was born in 354, and died in 417. He says: "I wish to speak openly; but I dare not, on account of those who are not initiated. I shall therefore avail myself of disguised terms, discoursing in a shadowy manner. . . . . Where the holy mysteries are celebrated, we drive away all uninitiated persons, and then close the doors." He mentions the acclamations of the initiated; "which," he says, "I here pass over in silence; for it

Hosted by Google

is forbidden to disclose such things to the Profane." Palladius, in his life of Chrysostom, records, as a great outrage, that, a tumult having been excited against him by his enemies, they forced their way into the *penetralia*, where the uninitiated beheld what it was not proper for them to see: and Chrysostom mentions the same circumstance in his epistle to Pope Innocent.

St. Cyril of Alexandria, who was made Bishop in 412, and died in 444, says in his 7th Book against Julian: "These mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is so admirable in them, lest by discovering them to the uninitiated, I should offend against the injunction not to give what is holy to the impure, nor cast pearls before such as cannot estimate their worth. . . . . I should say much more, if I were not afraid of being heard by those who are uninitiated; because men are apt to deride what they do not understand. And the ignorant, not being aware of the weakness of their minds, condemn what they ought most to venerate."

Theodoret, Bishop of Cyropolis in Syria, was born in 393, and made bishop in 420. In one of his three Dialogues, called the Immutable, he introduces *Orthodoxus*, speaking thus: "Answer me, if you please, in mystical or obscure terms; for perhaps there are some persons present who are not initiated in the mysteries." And in his preface to Ezekiel, tracing up the secret discipline to the commencement of the Christian era, he says: "These mysteries are so august, that we ought to keep them with the greatest caution."

Minucius Felix, an eminent lawyer of Rome, who lived in 212, and wrote a defence of Christianity, says: "Many of them [the Christians] know each other by tokens and signs (*notis et insignibus*), and they form a friendship for each other, almost before they become acquainted."

The Latin word, *tessera*, originally meant a square piece of wood or stone, used in making tesselated pavements, afterwards a tablet on which anything was written, and then a cube or die. Its most general use was to designate a piece of metal or wood, square in shape, on which the watch-word of an army was inscribed; whence *tessera* came to mean the watch-word itself. There was also a *tessera hospitalis*, which was a piece of wood cut into two parts, as a pledge of friendship. Each party kept one of the parts; and they swore mutual fidelity by Jupiter. To break the *tessera* was considered a dissolution of the friendship. The early Christians used it as a mark, the watch-word of friendship. With them it was generally in the shape of a fish, and made of bone. On its face was inscribed the word Ιχθυς, a fish, the initials of which represented the Greek words, Ιμοῦς Χμιστος Θεοῦ Υἱός, Σωτήρ; *Jesus Christ, the Son of God, the Saviour.*

Hosted by Google

St. Augustine, (*de Fide et Symbolis*) says: "This is the faith which in a few words is given to the *Novices* to be kept by a symbol; these few words are known to all the Faithful: that by believing they may be submissive to God; by being thus submissive, they may live rightly; by living rightly, they may purify their hearts; and with a pure heart may understand what they believe."

Maximus Taurinus says: "The *tessera* is a symbol and sign, by which to distinguish the Faithful and the Profane."

CORN.

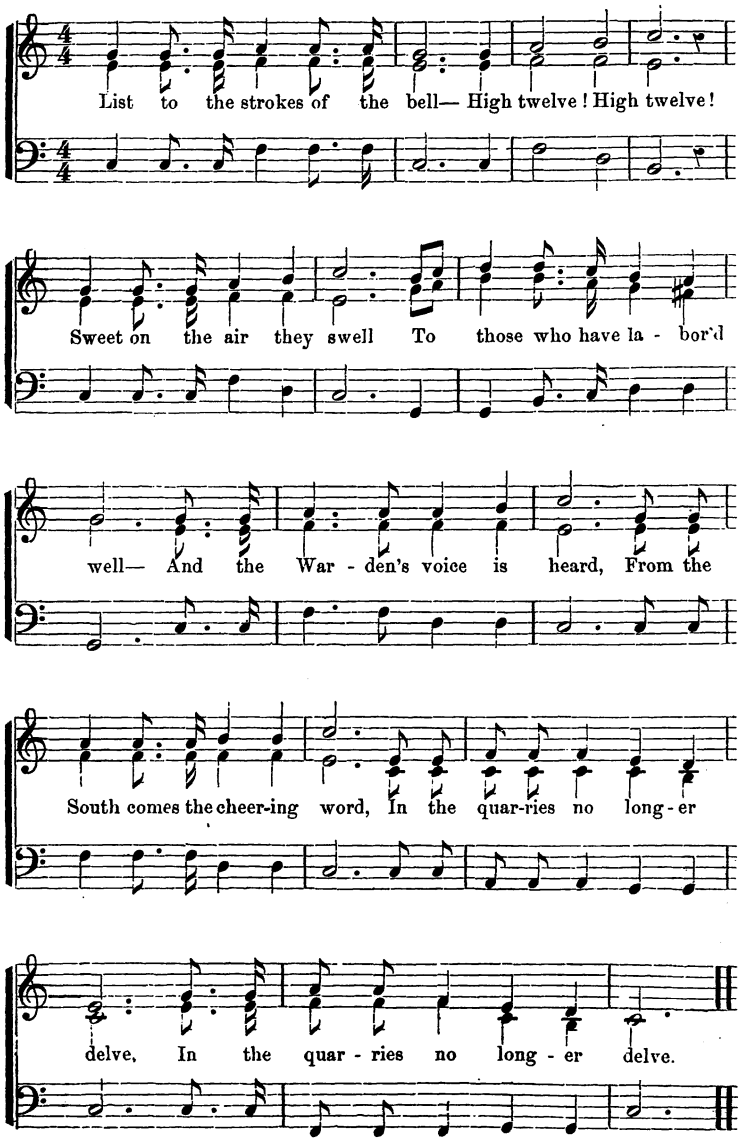
Corn, wine, and oil are the masonic elements of consecration. The adoption of these symbols is supported by the highest antiquity. Corn, wine, and oil were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment. David enumerates them among the greatest blessings that we enjoy, and speaks of them as "*wine* that maketh glad the heart of man, and *oil* to make his face shine, and *bread* which strengtheneth man's heart." —*Ps.* civ. 14. In devoting any thing to religious purposes, the anointing with oil was considered as a necessary part of the ceremony—a rite which has descended to Christian nations. The tabernacle in the wilderness, and all its holy vessels, were, by God's express command, anointed with oil: Aaron and his two sons were set apart for the priesthood with the same ceremony; and the prophets and kings of Israel were consecrated to their offices by the same rite. Hence, freemasons' lodges, which are but temples to the Most High, are consecrated to the sacred purposes for which they were built, by strewing corn, wine, and oil upon the "*lodge*," the emblem of the Holy Ark. Thus does this mystic ceremony instruct us to be nourished with the hidden manna of righteousness, to be refreshed with the Word of the Lord, and to rejoice with *joy* unspeakable in the riches of divine grace. "Wherefore, my brethren," says the venerable Harris, "wherefore do you carry *corn*, *wine*, and *oil* in your processions, but to remind you that, in the pilgrimage of human life, you are to impart a portion of your *bread* to feed the hungry, to send a cup of your *wine* to cheer the sorrowful, and to pour the healing *oil* of your consolation into the wounds which sickness hath made in the bodies, or affliction rent in the hearts of your fellow-travelers?"—*Discourses*, iv. 81.

In processions, the corn alone is carried in a golden pitcher; the wine and oil are placed in silver vessels; and this is to remind us that the first, as a necessity and the "staff of life," is of more importance, and more worthy of honor, than the others, which are but comforts.

Hosted by Google

High Twelve.

WORDS BY B. B. FRENCH. MUSIC BY JAMES B. TAYLOR.



Hosted by Google

HIGH TWELVE.

BY B. B. FRENCH.

I.

LIST to the strokes of the bell—
High Twelve!
Sweet on the air they swell
To those who have labored well—
And the Warden's voice is heard,
From the South comes the cheering word,
"In the quarries no longer delve."

II.

Again 'tis the Warden's call—
"High Twelve."
"Lay aside gavel, hammer and maul,
Refreshment for Craftsmen all,
By the generous Master is given,
To those who have cheerfully striven
Like men in the quarries to delve."

III.

There is, to each mortal's life,
High Twelve!
In the *midst* of his earthly strife—
With earth's groveling luxuries rife—
The voice of the Warden comes,
Like the roll of a thousand drums,
"In earth's quarries no longer delve!"

IV.

List to the tones of the bell—
High Twelve—
As if from on high they fell,
Their silvery echoes swell;
And again the voice we hear,
As if from an upper sphere,
"Hence for heavenly treasures delve."

Hosted by Google

V.

There shall ring in the world of bliss
High twelve!
When relieved from our work in this—
If we've lived not our lives amiss—
The Master shall call us there,
Our immortal crown to wear,
No more in earth's quarries to delve.

TO-MORROW.

* * * * CAN that hoary Wisdom,
Borne down with years, still doat upon To-morrow?
That fatal Mistress of the young, the lazy,
The coward, and the fool, condemned to lose
An useless life in wishing for To-morrow,
To gaze with longing eyes upon To-morrow,
Till interposing Death destroys the prospect!
Strange! that this general fraud, from day to day,
Should fill the world with wretches undetected!
The soldier, lab'ring through a winter's march,
Still sees To-morrow dress'd in robes of triumph;
Still to the lover's long-expecting arms
To-morrow brings the visionary bride:
But thou, too old to bear another cheat,
Learn that the *Present Hour* alone is man's.

JOHNSON.

IN human hearts what bolder thought can rise
Than man's presumption on To-morrow's dawn?
Where is To-morrow?—In another world.
For numbers, this is certain: the reverse
Is sure to none; and yet, on this "perhaps"—
This "peradventure"—infamous for lies,
As on a rock of adamant, we build
Our mountain Hopes; spin out eternal schemes,
As we the Fatal Sisters could out-spin,
And, big with life's futurities, expire.

YOUNG.

Hosted by Google

MEDALS OF THE FREEMASONS.

BY ROB. MORRIS.

"Bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this *image* and *superscription?* And they said unto him, Cæsar's."—*Mark* xii. 15, 16.

IV.

THE general symbolism of Masonry, so forcibly conveyed in one department only, in these ancient medals, involves a form of instruction, of which, from the necessity of the case, the student of numismatics can make no use: we allude to *color.* Color is one of the oldest and most impressive species of symbolism known to the fraternity. Among the Athenians, black was the color of affliction; white, of innocence, joy and purity. This corresponds with masonic teaching. The Arabs give to this color a significance evidently derived from the traditions of initiation. Among the Moors, it denotes grief, despair and obscurity. In blazonry, black is termed *sable,* and signifies prudence, wisdom, and constancy in adversity and woe: this agrees with the mosaic work in the masonic lodge. The masonic colors, like those used in the Jewish tabernacle, are likewise intended to represent the four elements, as thus:—white, typifies the earth; purple, the sea; sky-blue, the air; crimson-red, the fire. The color green, denotes immortality, for which purpose it is used very conspicuously in the masonic funeral rite.

In the Observance of the Knights of Malta, white represents *innocence;* red, the *warfare* to be maintained by all Christians against the world, the flesh and the devil; and black, *death,* which we must all pass through.

This fine medal bears date Nov. 25, 1655, and commemorates the opening of the lodge *Ernestus,* in Hildburgshauser, which stood a

Hosted by Google

working craft until a recent period. The following is a translation of the description circulated at the time of its issuance:

On the *obverse* is seen three masons, clasping each other's hands, that customary sign of unity and alliance in common pursuits among men. The words at the bottom express the name of the lodge; the sentiment in the line above expresses the willingness of the brethren to unite all their forces and endeavors with those of the craftsmen everywhere.

On the *reverse* we have the hand of Providence guiding a compass under the sun bursting through the clouds. This shows that masons recognize our overruling Providence, being well aware that no endeavors, however earnest and protracted, can succeed, unless heavenly wisdom direct them. The points of the compasses rest on the figure denoting the quadrate of the circle. This teaches that what the society *seeks* is difficult, useful, hidden, possible, right and rare; and that what it *finds* is great, delightful and serviceable. The accompanying words are: "Arcanum scrutatus cuncta adeptus" —*he who knows the secret, possesses everything.* The date of the medal, in a mysterious chronology, may be seen below.

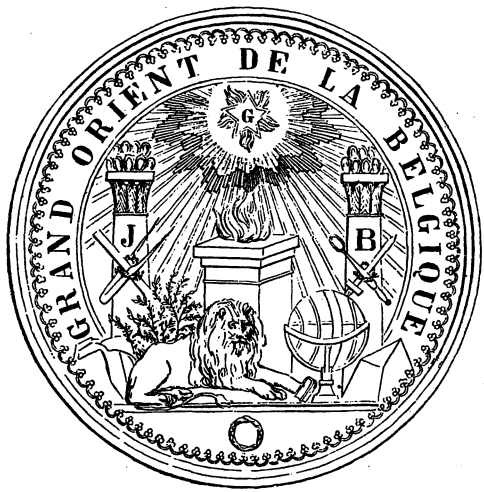
The symbolism of this medal is of rare merit; each individual figure, however, has had special attention in this series. Concerning the whole, as presented in this and other combinations, we may say that Prudence, symbolized by a blazing star, is conspicuously represented in our lodges, in order that we may ever have a watchful eye upon her; for she encompasses, in her star-like girdle, Temperance, Fortitude and Justice—virtues which can alone rule the passions, place Reason firmly on its column of true majesty, and enrich us with the enduring graces of Meekness, Clemency, Modesty and Innocence. The latter is very significantly characterized by our white garment, which was assumed by those who, in founding the science of Light, professed themselves the servants of the Great Architect of the world, from whom no evil work can proceed. Our jewels and ornaments are intended to try our affections by Justice, and our actions by Truth, in like manner as the square tries the workmanship of the mechanic.

Thus our jewels and symbols, bearing a reference to the incumbent duties of morality, are invested with rank and importance, and apply to the craft at large, wheresoever displayed, under the whole canopy of heaven—having a hidden meaning attached, which is immutable and certain, and well understood by intelligent masons in every age and every region of the world.

The events of 1830, alluded to in a former article, which secured the independence of Belgium from Holland, and placed Leopold on the throne, justified, by masonic usage, a division of Grand Lodge authority and responsibility. In the year 1832, the Grand Lodge of Belgium was formed, and the medal described in the following

Hosted by Google

paragraph (generally called a one-sided medal) was struck in commemoration thereof.



The sketch is bold and forcible, full of meaning and beauty to the initiated eye. Between the two well-known pillars, whose names are placed conspicuously on their sides by initials, an altar is raised, from which a sweet-smelling savor goes up to the God of heaven. An acacia, immortally verdant, flourishes by the side of the altar, and the Belgic lion lies placidly in front. Upon the right and left are the materials and implements of Masonry; above is the letter *G*, emblem of Deity, within the five-pointed star, from which abounding rays are yielded.

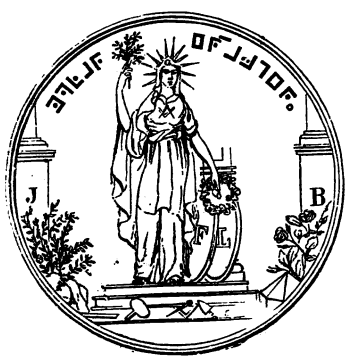
The above medal dates from 1836, and records a pleasing incident in masonic connection. The ship *Brodertrue*, built for Bro. John Schouten at Dortrecht, was launched Nov. 21, 1836, the anniversary of his twentieth year of masonic initiation. On this occasion, he

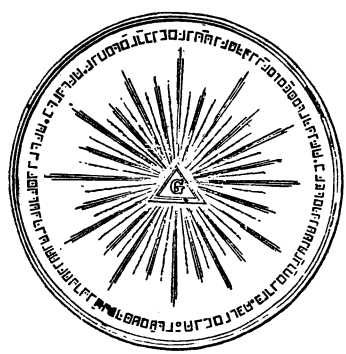
Hosted by Google

presented his partners in the ship, all of whom were freemasons, with the medal here represented, which was made at Schonberg in Utrecht.

The *obverse* exhibits the helm, marked with the name of the ship, not given here, and the anchor, surrounded by a sprig of laurel. The *reverse* has a wreath of laurel, emblematic of imperishability, with this inscription, omitted in our copy: "Erkentenis voor Brocdertroun, xxi. Nov. MDCCCXXXVI." This bit of symbology, scanty as it is, yet illustrates, according to the masonic method of teaching, that man is not formed by nature to exist in a separate and isolated state, living by and for himself alone; but is and must be dependent on the affections of others—on their sympathy in the hour of distress, and their rejoicings in the hour of prosperity—for half his happiness here below. The *Lodge of Benevolence*, London, granted relief, in the autumn months of 1853, to the amount of nearly twelve hundred dollars. Men receive all that they have—of natural and spiritual and temporal gifts—from God alone. He has a right to expect of us a profitable employment of all that we have and are, in advancing the interests of His cause which are intrusted to us. To know our duty, and to discharge it faithfully, is acceptable to God.

The following medal, fully charged with masonic symbology, was struck May 21, 1825, by command of the Grand Lodge of the Netherlands, in honor of the marriage of their Grand Master, Prince Frederic, to the Princess Louisa Augusta Wilhelmina Amelia, of Prussia.





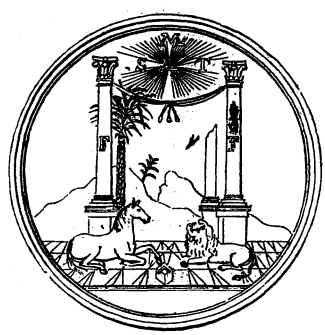
On the *obverse* appears Latona, with a diadem upon her head, surrounded by rays. She stands upon three steps, between the two ancient columns J. and B., upon one of which an acacia, and upon the other a rose-bush, is growing. In her right hand, pointing upwards, she holds a sprig of acacia, and in her left a crown of roses, over two shields, containing the initials of the bridal pair, resting against the altar of true Love. At the foot of the steps are masonic implements. The superscription, in the cipher peculiar to "the Strict Observance," is "Ornat et auget." The engraver was Braemt.

Hosted by Google

The *reverse* displays a radiant triangle, from which the letter G shines divinely forth. The inscription, in the same mystic cipher, is: "In memoriam nuptiarum, fratrum litere ac fidelis silentii lege operantium florentissimer in Belgio societas."

From this combination of emblems may be derived these lessons: that proselyting is unknown to Masonry, which would not add numbers at the expense of integrity. It is not in accordance with masonic usage or preferences to solicit propositions. To men of the right stamp, we extend the right hand of fellowship, and greet them with a strong and cordial grasp; but we cannot look otherwise than coldly upon a candidate whom we suppose to be prompted by low, selfish and mercenary motives. We want only men of earnest spirit, of large and liberal views, of firm and vigorous minds, of active and benevolent dispositions. We have a great work to do, and desire sincere and zealous co-laborers; there is much ground to cultivate, and abundant harvest to gather, but, as yet, the laborers are comparatively few.

We have an ample and noble structure already reared, and it must not be suffered to fall into decay, or incur the risk of destruction, for want of careful attention. To those, therefore, who come up to the work with the right feeling and spirit, we will offer no opposition, and will endeavor to render them an equivalent for their labor, and let none go away dissatisfied.



This medal was struck in 1781, to commemorate the alliance between the Grand Lodge of Holland and the Rite of Strict Observance, of which such frequent mention has been already made in this series.

Negotiations to this end were commenced in 1779, by Duke Ferdinand of Brunswick, *Egnes a Victoria*, as head of the Strict Observance, and Prince Frederick of Hesse Cassel, *Egnes a Septem Sagittes*, who was initiated at Frankfort-on-the-Main, Dec. 28, 1777. The treaty of union was formed March 18th to 20th, 1781, and signed by both Princes. To perpetuate so interesting a union, Bro. Sihaasberg originated the accompanying medal, and presented it to the Grand Lodge of Holland.

The *obverse* has two pillars, each of the Corinthian order of architecture, united by a ribbon at the top. The arms of the house of Brunswick, a *white horse*, rests against the pillar on the left, behind which rises a palm-tree, as on the shield of Ferdinand, *Egnes a Victoria*. The Hessian lion reclines by the right-hand pillar; within his grasp are the seven arrows, as on the shield of Frederick, *Egnes a*

Hosted by Google

Septem Sagittes. Irradiated by the sun, are seen the initials S. M. T., "Magnus Superior Templorum." The initials of the Princes are seen upon the pillars, while a few of the chief emblems of Masonry appear in the foreground. At the bottom, not given in our copy, is the engraver's name.

The *reverse*, not given here, describes the event which gave rise to the medal, and the dates in cipher upon which the treaty was concluded. The masonic zeal of the lodges in Germany, whose medals make up so large a part of our catalogue, may be reckoned from the fact, that a single one of them, in five years, bore the charge of educating eleven hundred children! In London there is a masonic institution for boys, which was established in 1798, and which displays the highest degree of activity. Such institutions are medals, whose symbology is known and read of all men.

The originators of masonic symbology had the works of God as their treasure-house, from whence to draw all needful emblems. Standing beneath an unclouded heaven, they beheld countless symbols: all was symbolical, yet real. The azure sky taught benevolence, universal as itself, and the purple-tinted edges of the fleecy clouds gave double lessons. The blooming flower and the springing grass were fraught with truth. The pebble at the foot spoke as loudly of the glory of the Creative Power, as the snow-capped mountain in the horizon. The setting sun told the soul of an evening of rest. The bird, in the upper deep, sailing in transports of joy, impressed lessons of thankfulness. All was symbolical, from "the cedar of Lebanon to the hyssop that springeth from the wall." The heavens declared the glory of God, and the firmament showed forth his handiwork. Day unto day uttered speech, and night unto night showed forth knowledge. There was no speech nor language where their voice was not heard.

Every wreck of human works; each expanse of water; each dashing cataract; each hill-summit crowned with man's labor; each sun rise that gilds the east; each solemn southing, and each scarlet setting, has afforded types of things imperishable and glorious.

The above medal was struck at the charge of the lodge *Karl xun Rantenkrang*, to celebrate the birthday of the Duchess Ernestine Auguste Sophia, daughter of Ernest August, Duke of Saxe Weimar, January 5, 1759.

Hosted by Google

The *obverse* exhibits the temple dedicated to virtue, with the superscription "HIC LABOR." The *reverse* has a good collection of masonic implements, lying under the beams of the meridian sun; and below, according to the chronology of the "Strict Observance," is the date of the medal.

Masonry needs no voice, beyond its own mild and enduring precepts and teachings, to bespeak its claims to the just estimation and confidence of the world. It has been wisely defined "a beautiful system of morality, vailed in allegory, and illustrated by symbols." Adherence to its ancient landmarks, and its established forms and ceremonies, are essential to its preservation and universality: when we depart from them, and encourage a spirit of innovation, the institution will, in a short time, cease to exist. The bigotry of sectarianism may limit and narrow down the benevolence of others, but masons know not the boundaries of sect, party or country. Their field is the world; their brethren, the human race. In the instance above cited, it is exhibited as rejoicing in and perpetuating the memory of the birthday of one of its benefactors, the Princess Sophia. This is a legitimate exercise of masonic labor. The brotherly love of Masonry may be manifested in innumerable opportunities, not only in the lodge, but out of it. It is acknowledged by the nearly imperceptible pressure of the hand, as much as by the vindication of a wrongfully-accused brother on the throne. It is an essential element to bind the brethren unto each other. We have pledged ourselves to exercise it, and it is one of the greatest duties of a Free and Accepted Mason to deny it unto no man, more especially unto a brother-mason. To exercise brotherly love, or to feel deeply interested in the welfare of others, is a source of the greatest happiness in every situation of life. The king upon his throne would find his situation insupportable, if his subjects showed their regard to him through fear alone, and not through love, and so would those who have a superabundance of worldly possessions. Even in Paradise, we shall desire to be beloved. He who does not find his heart warmed with love toward all mankind, should never strive to be made a mason, for he cannot exercise brotherly love. Neither do those prove true brotherly love who only exercise it at the banquet, and must be warmed with wine before their hearts will sympathize with the distressed. A good father loves his children, not only in the house, but out of it also.

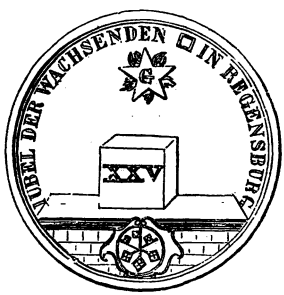
Upon the twenty-fifth anniversary of the Lodge *Die Wachsende za den 3 Schlusselu*, at Ratisbon, which occurred in 1791, the medal given on our next page was struck, a copy of which may be found in Kottiner's *Pocket Book* for 1803.

The Lodge *Die Wachsende za den 3 Schlusselu*, proceeding from the Lodge *St. Charles de la Constancie*, was organized May 1, 1767, receiving its constitutional patent from the Grand Lodge at the Hague. Since then, the following lodges, which have grown out of the Lodge

Hosted by Google

Die Wachsende, bear witness to the zeal and spirit of its members, and to the appropriateness of its name, *The Thriving Lodge:*

The Lodges *Hope*, in Vienna, 1771; *The Three Golden Travels*, Marksteft, 1772; *The Holy Emulation*, Hermannstadt, 1773; *The Maximilian Concord*, Munich, 1775; *The Three United Waters*, Passau, 1776; *The Three Pomegranates*, Dresden, 1778; *The Three Flames*, Gorlitz, January 1, 1784—a lodge afterward elevated to the rank of Provincial Grand Lodge; *The Black Bear*, Hanover, 1785; *The Three Elms*, Ulm, 1787; *The Green Oak*, Leipsic, August 8, 1800; *The Good Hope*, Heidelburg, 1808, and some others.



The *obverse* of this medal contains a wall of freestone, adorned with the arms of the city of Ratisbon, viz: three keys. A cube, containing the numerals XXV., rests upon the wall; above it, the letter G, within the blazing five-pointed star; around it the inscription "Jubel Der Wachsenden Lodge in Regensberg," *the twenty-fifth jubilee of the Thriving Lodge at Ratisbon.*

Upon the *reverse* is exhibited Hercules, slaying the four-headed Hydra; the inscription, "Die tugend siegt," denoting the triumph of virtue over vice; the date, 1791, being seen at the bottom.

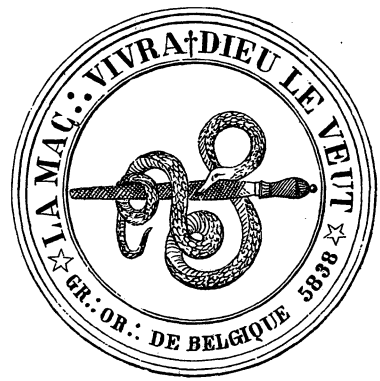
The history of Freemasonry at the present day is well suggested by the title above, "Wachsende,"—*Thriving.* The prejudices which had been so extensively created and fostered by the unprincipled enemies of our institution, have been dissipated; and, if we perform our duty aright, our march is onward and upward. May our labors be directed to strengthening and adorning the beautiful temple erected by our predecessors! May the trust committed to our hands be fulfilled in the fear of HIM, without whose approbation our best efforts will be vain and useless! And these prejudices can never return to afflict us.

The medal which follows bears date 1838, and commemorates one of those attempts at ecclesiastical interference, so common in the history of Freemasonry. In December of that year the Roman Catholic Archbishop of Mechlin published an interdict against the masonic society in Belgium. This interdict, however, little affected the pro-

Hosted by Google

gress of the Order. Truth has been so deeply planted in the human breast by the Great Master of the world, that it will overpass all barriers. On the contrary, many brethren, who had long since retired from active participation in the work, renewed their affiliation with the lodges; new lodges were established, and initiations were sought for more earnestly than before.

But the Grand Lodge of Belgium, desirous of offering some sign of sympathy, originated this medal, made by Brother Hart, of Brussels.



The *obverse* represents a serpent biting a file, with the inscription "La Maç. vivra, Dieu le veut. Gr.·. Or.·. de Belgique, 5838."

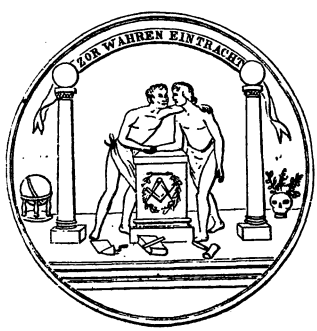
Upon the *reverse* are engraved the following precepts, being the universal doctrines of Freemasonry: "Adore the Great Architect of the Universe; Love thy Neighbor; Do no Evil; Do Good; Let men speak. The worship which is most pleasing to the G. A. is good morals and the practice of virtue. Do good for the love of good itself. Always keep thy soul in a sufficiently pure state to appear worthy before the G. A., who is God. Love the good, pity the weak, fly from the wicked, but hate no one. Speak seriously with the great, prudently with the proud, sincerely with thy friends, softly with little ones, and mildly with the poor. Never flatter thy brother: that is treason. If thy brother flatter thee, fear lest he corrupt thee. Always listen to the voice of conscience. Be a father to the poor: each sigh drawn from them by thy hardness, will augment the number of maledictions which will fall upon thy head. Respect the traveling stranger: assist him; let his person be sacred to thee. Avoid quarreling; prevent insults; always have reason on your side. Respect women: abuse not their weakness; die sooner than dishonor them. If the G. A. give thee a son, thank him, but tremble for the charge he has confided to thee: be to that child the image of the Deity; act with him so that, until ten years of age, he will fear thee; until twenty, he will love thee; until death, he will respect thee;—until ten years of age, be his master; until twenty, his father; until death, his friend;—see that thou give him good principles, rather than elegant manners, that he may owe to thee an enlightened uprightness, rather than a frivolous elegance;—make of him an honest, rather than a dressed man. If thou blushest at thy condition, it is pride. Consider that it is not thy situation which honors or disgraces thee, but the manner in which thou fillest it. Read, and profit; see, and imitate; reflect,

Hosted by Google

and work: do everything for the benefit of thy brethren, that is working for thyself. Be content everywhere and with everything. Rejoice in justice; be incensed against iniquity; suffer without complaining. Judge not lightly the actions of men; praise little, and blame still less: it is for the G. A. O. T. U., who searcheth all hearts, to appreciate his work."

We have no better synopsis of masonic teachings than this, unless it be the Sermon on the Mount, the origin of all that is true, just and benevolent. What is called the "Seven Precepts of Noah" are thus given:—1, Abstain from idolatry; 2, Do not blaspheme; 3, Commit not murder; 4, Commit not adultery; 5, Do not steal; 6, Administer justice; 7, Abstain from eating flesh taken from a live animal. The Rabbins assert that the first six of these were given by Adam; the seventh was added by Noah. Collectively, they compose the Book of Masonic Constitutions of the primitive freemasons.

The following is a Chinese Code, quaint, but not uninteresting:—"Do not Lie; Do not Kill; Do not Steal; Do not Covet. The G. A. will strictly carry out his laws: those who obey His commands, will enjoy celestial happiness; those who are grateful for His favors, will receive His support. He blesses the good, and curses the bad; He loves the upright, and hates the vicious; He sees everything. Little children should maintain correct conduct. The correct are men; the corrupt are imps. Little children should seek to avoid disgrace and error. If you wish to enjoy happiness, refine and correct yourself."



The Lodge *True Union*, at Schweidnitz, constituted July 14, 1788, by the Grand Lodge of Prussia, styled *Royal York zur Freundscheft*, celebrated its fiftieth anniversary, July 14, 1838, and ordered the accompanying medal cast in iron to perpetuate the event.

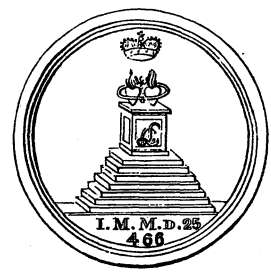
The *obverse* is the arms of their Masons' Hall, with the superscription *Zor Wahren Eintracht:* they are the pillars, two Brothers, united in the fraternal hand-grasp over the altar of Masonry; the globe, the relics of mortality near the emblem of immortality, and other masonic symbols. The entire arrangement is masonically artistic, but each of the objects represented has already had careful attention in this series, and it is unnecessary to indulge in any further comments.

The *reverse*, not given in our copy, simply shows the day upon which the lodge was founded, July 14, 1788; then the day of celebration, July 14, 1838, with the names of the Masters who presided respectively at those widely-separated periods.

It may not be inappropriate here to refer to that remarkable dis-

Hosted by Google

course of Christ's, styled "The Sermon on the Mount," as a fountain of symbolisms. Standing upon the hill-side, under the heavenly canopy, with all the objects of the prolific season under his eye, the Speaker pressed into his service every object of air, water or earth that might serve to point his teachings. The salt, the light, the candlestick, the bushel, the right hand, the right eye, the sun, the rain, the trumpet, the moth and rust, the fowls, the barns, the lilies, the grass, the pearls, bread, a stone, a fish, a scorpion, the gate, the sheep, wolves, thorns, thistles, the rock—none escaped him, and each was introduced in a manner peculiar to Him "who spake as never man spake." His hearers had been accustomed to that style of instruction from their orators and philosophers. The science of symbolism, originating perhaps in Egypt, had been thoroughly developed in Syria, Greece and Judea, and brought down in its application to the lowest capacity among them. It was, then, not only the most natural, but the most usual mode of inculcating important moral truths, to interweave them with common experiences, and thus affect alike the memory and the sense.



The date of this medal is June 5, 1780; it was struck by the Lodge *Charlotte yu den Drei Nelken*, in honor of the marriage of the Duke August Frederick Charles Wilhelm with the Princess Louise Von Stollberg. This lodge was constituted April 16, 1774, and received its name from the Princess Charlotte Amelia, of Hesse Philipstadt, who, as guardian of his second son, became its Protector, conjointly with the reigning Duke.

The *obverse*, which alone is given here, presents an altar of seven steps, upon which are two burning hearts, entwined with a ribbon. The initials of the pair, C. L., appear below, and at the bottom these: I. M. M. D. 25, 466; being the chronology, according to the "Strict Observance," which corresponds with A. D. 1780.

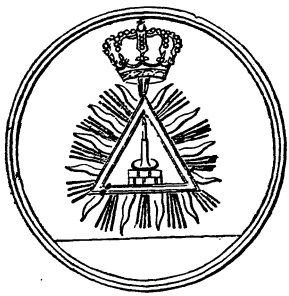
The *reverse*, under three carnations, has an inscription, in twelve lines, thus translated:—"In commemoration of the most remarkable day in Meiningen, and in attestation of the reverential fidelity of Lodge C. D. 3 N."

Upon the fiftieth masonic jubilee of Bro. Karl Freiherr Von Bodelschwingh-Plettenberg, of Drais, near Weisbaden, February 8, 1835, the medal given on our next page was struck in his honor by the Lodge *The Bright Light*.

Bro. Bodelschwingh, Royal Prussian Chamberlain and Knight Kamthus of the Teutonic Order of Utrecht, entered the masonic fraternity February 8, 1785, assisted in founding the Lodge *The Bright Light*, at Hamm, December 22, 1791, and served as Provincial Grand

Hosted by Google

Master of the lodges between the Weser and the Rhine from 1812 to 1815.



The *obverse*, which is the only side we give, exhibits the arms of the Lodge *The Bright Light;* below is the date, omitted in our otherwise exact copy, "February 8, 1835."

The *reverse* has the following explanatory inscription, fancifully arranged in eight lines:—"To Brother C. V. Bodelschwingh, Plettenberg, on his being fifty years in Masonic art, as a token of gratitude by his brethren."

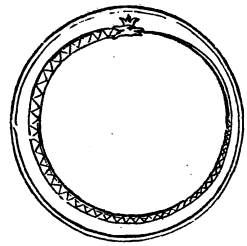
The medal next presented here was struck July 20, 1787, in honor of the fiftieth jubilee of the profession of Bro. Johan Christian Anton Theden, and appeared at a festival given him by his brethren on that day. Bro. Theden, who was born September 13, 1714, became Royal Prussian Head Surgeon of the Army, and died October 21, 1793. His skill in surgery and his multiplied writings on that science stamped him as one of the most distinguished professors of the art. From 1785 to 1787 he was Master of the Lodge *Concord* at Berlin. In the Rite of Strict Observance he was entitled "Eques and Tarda," and among the Rose Croix Masons, "Frater Masteo." The festival in his honor was attended by Duke Frederick of Brunswick, the Crown-Prince, and Prince Ludwig, of Prussia. The engraving was executed by Abrahamson.

The *obverse* has a pillar, around which the serpent of Esculapius is entwined; upon its top is the Centaur Chiron, and at its foot are scattered various masonic implements and other significant emblems. The date appears at bottom.

The *reverse* has a wreath, within which is an inscription, in thirteen lines, not given here, and translated as follows:—"J. C. A. Theden, Royal Prussian Head Surgeon, born September 13, 1714, celebrated his Fiftieth Jubilee of Office, surrounded by Masons, who would

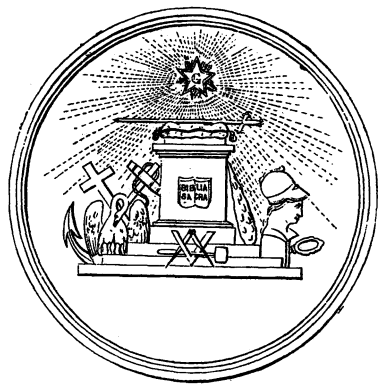
Hosted by Google

never lose him from their midst, if gratitude and love could prolong his life"



At present we cannot offer a satisfactory explanation of the beautiful medal given above. The Egyptian serpent, on the *reverse*, is finely drawn, emblematic of eternity. The motto, on the *obverse*, implies "United in Virtue."

The date of the annexed medal is 1842. It was struck in honor of the election of Bro. Eugene de Forges as Grand Master of Belgium, July 11th, 1842, chosen by unanimous vote of the Grand Committee, on the retirement of Bro. Goswin Joseph August, Baron Von Stapart, and of his installation, August 8th, 1842. The installation was celebrated with extraordinary pomp, in the halls of the Lodge *Amis Philanthropes*, and rising four hundred brethren took part in the proceedings.



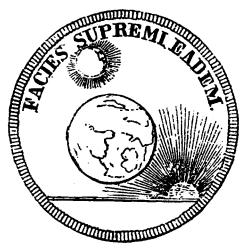
The *obverse* of this medal, which we have not given here, exhibits the likeness of the newly-elected Grand Master, with the superscription "Eugene de Faegl G. Mait. Maç. en Belgique."

The *reverse* is very fine. It gives the usual platform of three steps, emblematical, among other things, of the three principal stages of human life; upon this stands the altar of Masonry, surmounted by the sword of Justice, reposing on a cushion. The compasses, square and mallet are seen upon the steps. The theological virtues, Faith, Hope, and Charity, are symbolized by the Cross, the Anchor, and the Pelican feeding her young. The chief supports of Masonry, wisdom, strength, and beauty, have their representatives in the head of Miena the chief of Hercules, and the mirror of Juno. The inscription denotes "Unanimously chosen 5th month 11th, installed 6th month 8th, 1842." Above all beams the emblem so often alluded to, which promises the full blessings of an approving Deity upon the occasion.

Such an array of masonic instructors as is here presented, forcibly

Hosted by Google

impresses upon our hearts that which we cannot too often be taught, that Freemasonry has its foundation in God who built the universe, and is a God of love. From the quarry of this love is hewn the chief corner-stone, whose name is glory, and whose nature is love; and when He who will one day complete the Temple of his redeeming mercy shall come to collect his jewels, he will place in his kingdom, as the ornaments of his triumphant grace and glory, every real mason. And whatever his station may have been in the work, whether a Master to devise, or Warden to explain those devices, a Steward to superintend, a Secretary to transcribe, or a humble Workman to raise the building by his handy labors, all shall be accessories and assistants in this grand edifice of universal love, and all shall be rewarded, not altogether according to the perfection of his performances or the sublimity of his station or office, but in a great measure according to the sincerity of his intentions and the zeal of his endeavors.



This medal was struck December 6, 1837, in commemoration of the centennial celebration of Lodge *Absalom*, at Hamburg. This lodge was authorized to be established as early as 1733, by James Lyon, Earl of Strathsmore, Grand Master of the so-called Modern Masons; but it was not till December 6, 1737, that it was in reality set to work. Its title, "Absalom," was assumed in 1741.

The members of the lodges under authority of the Senate of Hamburg were forbidden to participate in the celebration above alluded to. In consequence of this, as it is affirmed, the above-described medal was made by the engraver, Haeslingh.

The *obverse* of this medal presents a view of the greater luminaries of heaven shining upon opposite portions of the earth, denoting that each hour of the day can be devoted to the erection of the Spiritual Temple of Masonry. This idea is very happily incorporated in the English ritual of the York Rite. The superscription is "Facies supremi eadem."

Upon the *reverse* may be seen the coat-of-arms of the Grand Lodge of England, but without helmet or supporters, ornamented with masonic emblems alone, and covered with the plain hat of an industrious mason, who, in the sunlight surrounding the whole, will finish his work.

Hosted by Google

We close our series with cuts of an Abraxas—an antique stone or gem with the word *abraxas* engraven upon it. There are many sorts of these, of various figures and sizes, usually of the age of the third century; they afford a very fair view of the symbology of the period. The copy above given is from Hutchinson's "Spirit of Masonry," (*Universal Masonic Library*, vol. 2., p. 57,) engraved from an abraxas in the British Museum. It is a beryl stone, in shape like an egg. The head is in cameo, the *reverse* in intaglio.

The head is supposed to represent the image of the Creator under the name of Jupiter Ammon. The sun and moon upon the *reverse* are the Osiris and Iris of the Egyptians, used hieroglyphically to represent the omnipotence, omniscience, and eternity of God. The star seems only introduced by way of punctuation, but usually, in symbology, denotes prudence, as we have observed at some length in a preceding article. The scorpion hieroglyphically represents malice and wicked subtlety, and the serpent a heretic or infidel. The implication of this may be that heresy, the subtleties and vices of infidels, and the devotees of Satan, are subdued by the knowledge of the true God.

The abraxas was worn as an amulet by persons professing the religious principles of Basitides. From its virtues and the protection of the deity to whom it was consecrated and with whose name it was inscribed, the wearer expected to derive health, prosperity, and safety.

We have introduced this engraving in the conclusion of our series, to afford the reader the opportunity to draw this contrast between all idolatrous images like this abraxas, and the acknowledged symbols of Freemasonry; that while the former, such as charms, amulets, statues, &c., are made objects of worship, the latter are used only to suggest images of virtues; to remind the fraternity of acknowledged duties, and to stimulate them to the zealous performance of all that is virtuous and good.

Hosted by Google

LESSONS FOR YOUNG CRAFTSMEN.

THE YOUTH OF SOLOMON.

BY J. FLAVIUS ADAMS, M.D.

THAT celebrated prayer in which our first Grand Master is represented as addressing himself to God, on his accession to the throne of Israel, is not without instruction and solemn import. We give that portion of it which suggested to us the article we have written for the present number of the *Quarterly:*

"And Solomon said: And now, O Lord my God! Thou hast made thy servant king, instead of David, my father; and I am but a little child: I know not how to go out and to come in.

"Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad, for who is able to judge this so great a people?

"And the speech pleased the Lord, that Solomon had asked this thing."

The form of the book in which it is related permits it only to be considered as a fact in the history of his reign, and necessarily leaves the sentiments and disposition which lead to this beautiful address to the imagination of the reader to supply. But, in what is considered the apocryphal book of his wisdom, it is related at much greater length, and represents the feelings and character of the author with a simplicity which is singularly affecting, and with an eloquence which cannot be too much admired. It opens with a very beautiful description of the character and effects of wisdom, and of the early admiration which it had excited in his mind.

"Now, when I considered these things," says he, "by myself, and pondered it in mine heart, how that to be joined to wisdom is immortality, and great pleasure in her friendship and glory by communing with her, I went about seeking how I might take her unto me. Nevertheless, when I perceived that I could not enjoy her, except God gave her me, I went unto the Lord and besought him, and with my whole heart I said, O! God of my fathers, and Lord of mercy, who hath made all things by thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, and govern the world according to equity, and execute judgment with an upright heart, give me that wisdom which sitteth by thy throne, and put me not out from among thy children; and send her on of thy holy heavens, and from the throne of thy ma-

Hosted by Google

jesty, that she may dwell with me, and that I may know what is pleasing unto thee. So shall my works be acceptable—so shall I govern thy people righteously, and be meet for my father's throne."

There is not, perhaps, in the history of mankind, a more beautiful picture than that which is here represented: a young man in the bloom of life—when everything was gay and alluring around him, in the moment of ascending to a throne, when pleasure and ambition were before him, and eastern servility, with its wonted adulation, told him that all things were in his hand—betaking himself thus humbly to his God, and imploring of him that wisdom which might enable him to resist the temptations with which his situation surrounded him, and to fulfill the duties to which he was called. Had it been in the latter period of his reign, when satiated with pleasure, and disappointed in ambition—when fatigued with the cares and pageantry of a throne, he looked abroad for better comforts—had it been at such a time that Solomon had directed his soul to heaven, much of the merit of his piety would have been lost. It would have then appeared only as the last refuge of a discontented mind, which interest, not disposition, had led to devotion, and which sought only for repose in piety when it had been disappointed in everything else. But at such a season, to be guided by such sentiments, in such an hour to address himself to God, bespeaks a mind so humble and yet so pure, a disposition so ardently and yet so rightly inclined, and a soul so well fitted for every kind of excellence, that no language of praise seems too great for its desert.

To the Entered Apprentice mason this illustration offers a practical lesson of true wisdom. It reminds him of his first step into the temple of knowledge and science—how he knelt, and implored the assistance of the Supreme Being, assured that, if his faith be well founded in that Being, he may confidently pursue his course, without fear and without peril.

It is for WISDOM that he also prays, and we give the appropriate invocation so familiar to freemasons:

"Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the influence of the pure principles of our order he may the better be enabled to display the beauties of holiness to the honor of thy holy name. Amen."

Thus is the Entered Apprentice mason taught, by the example of our great prototype, to implore his Creator's aid in all his laudable undertakings, and to esteem Him as the chief good.

It is not, however, from the peculiar situation of King Solomon that the beauty of this memorable instance arises. The charm of it chiefly consists in its suitableness to the season of youth; in its

Hosted by Google

correspondence to the character and disposition which distinguish that important age; and which no length of acquaintance with the world prevents us from wishing to find in the young. In all situations, indeed, of human life, piety is the duty and the interest of mankind; but, in youth, it has something singularly graceful and becoming, something which ever desires us to think well of the mind in which it is found, and which, better than all the other attainments of life, appears to promise honor and happiness in future days.

It is suited to the opening of human life, to that interesting season when nature in all its beauty first opens on the view, and when the wisdom and goodness of the Almighty fall on the heart, unmingled and unimpaired. It is suited to the nature of youthful imagination, to that love of excellence and perfection which nothing mortal ever can realize, and which can find only in the truths of *Masonry* the objects of which it is in search. It is suited still more, perhaps, to the tenderness of young affection, to that sensibility which every instance of goodness can move, and to that warm and generous temper which meets everywhere with the objects of its gratitude and love. But, most of all, it is suited to the *innocence* of the youthful mind, to that sacred purity which can lift its unpolluted hands to heaven; which guilt has not yet torn from confidence and hope in God; and which can look beyond this transitory world.

The progress of life may bring other acquisitions; it may strengthen religion by experience, and add knowledge to faith. But the piety which springs only from the heart—the devotion which nature and not reasoning inspires—the pure homage which flows unbidden from the tongue, and which asks no other motive for its payment than the pleasure which it bestows; these are the possessions of youth, and of youth alone.

The feelings of piety, however, are not only natural and becoming in youth; they are still more valuable, as tending to the formation of future character, as affording the best and noblest school in which the mind may be trained to whatever is great and good in human nature. As the "corner-stone" is the foundation and support of every new building, so does the Entered Apprentice represent the "corner-stone" of that moral edifice he hopes to erect, by the practice of every moral and social virtue.

As an emblem of his *innocence*, he is presented, at his initiation, with a lamb-skin, or *white apron*. It is to remind him of that purity of life and conduct which is fitted to exalt the human mind to its greatest degree of virtuous perfection.

The moral sentiments which are formed in youth spring in the first and purest state of the human mind, when no habits of life have contracted its powers. It comes in that happy season when life is new, and hope unbroken; when nature seems everywhere to rejoice around, and when the love of God rises unbidden in the soul. At

Hosted by Google

such a period the practice of virtue is not a service of necessity, but of joy. If there be a moment in human life in which the foundation of a virtuous character can be laid, it is at this period.

If there be a discipline which can call forth every noble faculty of the soul, it is such early exercises of morality. They establish a tone and character of thought which is allied to every virtuous purpose. They afford those prospects of the providence of God which can best give support and confidence to virtue. While yet the world is unknown, and the calm morning of life is undisturbed by passions, it awakens desires of a nobler kind than the usual pursuits of life can gratify, and forms in secret those habits of elevated thought which are, of all others, the most valuable acquisitions of youthful years, and which, whether in the pursuits of action or of speculation, fit it for future attainments in truth and virtue, beyond the reach of ordinary men: so the mind is brought from a state of *darkness*, gradually, to the light of truth.

The moral teachings of early life have an influence which are never forgotten. They represent man in colors which afford the most dignified aspect of his nature. They represent him as formed in the image of his Maker, and as crowned with glory and honor. They represent life, not as the short and fleeting space of temporary being, but as the preparation only for immortal existence. It represents all this, too, in the season of youth, when no lower passions have taken the dominion of his heart, and when his powers are all susceptible of being moulded by the ends which are placed before him. In such views of man, all the best qualities of his nature arise involuntarily in the soul: the Charity which burns to diffuse happiness; the Fortitude which no obstacles can retard, and no dangers can appal, in the road of immortality; the Constancy which, reposing in the promises of Heaven, presses forward in the path of strenuous and persevering virtue. Such views also level all those vain distinctions among men which, in one class of society, are productive of oppression and of pride, and in the other, of baseness and servility.

The first degree of Masonry illustrates humility and deprivation, and instructs us how to practice the one and bear the other with patience and resignation. It teaches us that "we are descended from the same stock, partakers of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveler of human greatness, reduce us to the same state."

It is the piety of youthful days which can afford the best preserva-

Hosted by Google

tive against all dark and unjust conceptions of life. Before the experience of life has made any impression on their minds, before they descend into the "wilderness" through which they are to travel, it shows them from afar the "promised land." It carries their view to the whole course of their being, and while no narrow objects have yet absorbed their desires, shows them its termination in another scene, in which the balance of good and evil will be adjusted by the unerring hand of God. Under such views of nature, the system of Divine Providence appears in all its majesty and beauty. Beginning here, in the feeble and imperfect state of man, it spreads itself out into forms of ascending being, in which the heart expands while it contemplates them, and closes at last in scenes which are obscured only from the excess of their splendor. With such conceptions of their nature, life meets the young in its real colors—not as the idle abode of effeminate pleasure, but as the school in which their souls are formed to great attainments; not as the soft shade in which every manly and honorable quality is to dissolve, but as the field in which glory, honor, and immortality are to be won. Whatever may be the aspect which it may assume, whatever the scenes in which they are called to act or to suffer, the promises of God still brighten on their view; and their souls, deriving strength from trial, and confidence from experience, settle at last in that humble but holy spirit of resignation which, when rightly understood, comprehends the sum of human happiness. Such are the natural effects of human instruction.

"Now the prayer of Solomon pleased the Lord that he had asked this thing, and God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hath asked riches for thyself, nor hast the life of thine enemies, but hast for thyself understanding to discern judgment: Behold, I have done according to thy words. Lo, I have given thee a wise and understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among kings like unto thee all thy days."

In every part of Scripture, in the same manner, it is remarkable with what singular tenderness the season of youth is always mentioned, and what hopes are afforded to the devotion of the young! It was at that age that God appeared unto Moses, when he fed his flock in the desert, and called him to the command of his own people. It was at that age he visited the infant Samuel while he ministered in the temple of the Lord. It was at that age that his Spirit fell upon David, while he was yet the youngest of his father's sons, and when among the mountains of Bethlehem he fed his father's sheep.

These are the effects and promises of youthful piety; and our young craftsmen should rejoice in those days which are never to

Hosted by Google

return; when virtue comes to them in all its charms, and when the God of Nature reveals himself to their souls like the mild radiance of the morning sun. If, like Solomon, devotion has taught them its secret pleasures; if, when nature meets them in all its magnificence or beauty, their hearts humble themselves in adoration before the hand which made them, and rejoicing in the contemplation of the wisdom by which they are maintained; if such are the meditations in which their useful hours are passed, let them not renounce, for all that life can offer in exchange, these solitary joys. In these days, "the Lord himself is the Shepherd, and thou dost not want." Amid "the green pastures and by the still waters of youth he now makes thy soul to repose." But the years draw nigh when life shall call the young craftsman to its trials; the evil days are on the wing, when "thou shalt say thou hast no pleasure in them;" and, as thy steps advance, the valley of the shadow of death opens, through which he must pass at last. It is then he shall know what it is to "remember his Creator in the days of his youth." In these days of trial or of awe "His Spirit shall be with you," and he shall fear no ill; and, amid every evil which surrounds them, He shall restore his soul; His goodness and mercy shall follow him all the days of his life," and, when at rest, "the silver cord is loosed, his spirit shall return to the God who gave it, and he shall dwell in the house of the Lord for ever."

LEVEL,

An emblem of equality. In the sight of God, who alone is great, all men are equal, subject to the same infirmities, hastening to the same goal, and preparing to be judged by the same immutable law. In this sense only do masons speak of the equality which should reign in the lodge; but as "peaceable subjects to the civil powers," they deny the existence of that revolutionary equality, which, leveling all distinctions of rank, would tend to beget confusion, insubordination, and anarchy in the state.

The level is one of the working tools of a Fellow-Craft, admonishing him, by its peculiar uses, of that vast level of time on which all men are traveling, to its limit in eternity.

The level is also the jewel worn by the Senior Warden, as the distinctive badge of his office, reminding him that while he presides over the labors of the lodge, as the Junior Warden does over its refreshments, it is his duty to see that every brother meets upon the level, and that the principle of equality is preserved during the work, without which, harmony, the chief support of our institution, could not be preserved.

Hosted by Google

ON THE LANDMARKS OF MASONRY.

BY THE REV. G. OLIVER, D.D.,
PAST GRAND COMMANDER THIRTY-THIRD FOR ENGLAND AND WALES.

Elementary and Inductive Landmarks.

"Remove not the ancient landmarks, and discover not a secret to another."
SOLOMON.

OUR brethren of the last century were so sensitively alive to the necessity of masonic progress, and a judicious amplification of the Lectures, that, within a period of less than sixty years, five improved Rituals were successively produced in England, and received the sanction of Grand Lodge. And they tried the experiment of a Magazine, but the philosophy of Masonry was not sufficiently advanced to insure its success. Their greatest names, however, were influenced by the sound and reasonable principle, that whenever any new lights should be reflected on the institution by important discoveries in natural and inductive science, a partial reärrangement of the Lectures, to embody such improvements as are applicable to the masonic system, might be beneficially adopted; and accordingly the task was repeated in almost every decade of years, and thankfully accepted by the fraternity.

Indeed, no human science can remain stationary for any length of time without deterioration, and consequent loss of influence: it must either advance or retrograde; it must either substantiate its claims to public estimation, or sink into neglect and contempt. Transition and reproduction are the inevitable destiny of all human institutions. Nothing is absolutely quiescent but the dead; and they are soon forgotten. To prevent Freemasonry from sharing the same fate, there ought to be a periodical revision of the ritual, under the direction of Grand Lodge, every quarter of a century at the least. The example of our brethren in the United States, whose anxiety to promote the social advancement of the Order merits the approval and admiration of all well-disposed brethren in every quarter of the globe, will evince the efficacy and success of such a proceeding, by the large additions which are daily accruing to the number of their lodges and members, and the superior character which the masons of the present day sustain in morals, science and literature, compared with that of the craft only a few years ago, when an anti-masonic cry was raised during the presidential election; and the fiction of Morgan's murder by the craft was successfully propagated by perjury and other unlawful means—sanctioned, alas! by a multitude of unworthy brethren, for the avowed purpose of sweeping the society from the face of the earth.

Hosted by Google

The doctrine of Progress consists in a disposition to preserve and an ability to improve the social institutions by which mankind are benefited. And who will venture to affirm that such a principle, steadily enunciated, would not augment the influence of Freemasonry? Who will say that the Order would not be in greater request, and produce more lasting benefits to the human race, if its improvements were commensurate with the progress of other sciences which conduce to the general welfare of society? Few will be found to question either of these propositions; and all worthy brethren, who are solicitous to increase its means of doing good, will unite in best wishes for some more genial operation in the working of the system among the English craft; for, although the Order never can become universal, it may, under a proper *regimé*, be able to sustain a respectable rank among the moral and scientific societies by which the present age is so illustriously distinguished.

But masonic progress, how necessary and wholesome soever it may be, must not be allowed to overstep those salutary boundaries which our ancient brethren placed, as enduring landmarks, to prescribe the limits of the Order, and point out to future generations that, however prurient might be their zeal and anxiety for internal improvements or organic changes, thus far would they be allowed to extend their ameliorating exertions, and no further; and it was to effect this purpose, with greater certainty of success, that the landmarks of masonry were originally promulgated, and pronounced unchangeable.

In order to adapt these permanent tokens to the requirements of the masonic institution, they were made applicable to every division and subdivision of its constituent parts, whether appertaining to discipline or doctrine, science or morals, signs, symbols or legends, precept or practice; extending from the most simple elements to the highest mysteries of the craft. And they offer such a series of exquisite subjects for amplification, that the instruction which may be legitimately drawn from them alone would serve to illustrate and explain the most comprehensive designs of Masonry.

Definition of a Landmark.—The word landmark was used at the revival of Masonry, in 1717, to denote certain standard principles in the general laws, usages, customs and language of the Order, which were originally established by our ancient brethren to preserve its identity and prevent innovation; and it has ever been considered essential to the integrity of Masonry that they should remain intact; because, if its leading tenets were subject to periodical changes, at the will and pleasure of the fraternity in every successive generation, its destructive character, in process of time, might perchance be destroyed; in which case the institution would be denuded of all its fixed and determinate principles. It was fenced round with landmarks, therefore, to preserve its integrity, and prevent the introduction of unauthorized novelties, which would affect its peculiar claims

Hosted by Google

to consideration in the eye of the world. The question then arises, what are to be considered the landmarks of Masonry which a Grand Lodge is hypothetically incapable of altering? For it is clear that, although, according to the old Charges and Constitutions, laws may be altered by any Grand Lodge, the removal of landmarks is strictly prohibited. And this restriction is perfectly conformable with the exclusive nature of the institution; because, if the landmarks were legitimately changeable, Freemasonry, in the course of time, would lose all its peculiarities by successive innovations, and assume a new character, which the brethren of a former age, who have outlived their half century of masonic experience, would be unable to recognize and unwilling to allow.

It is a question which presents difficulties that have appeared insuperable to many sound-judging members of the craft in all ages; and even in our own, the fraternity are not agreed, either with respect to their number or identity, although, in theory, they are universally admitted to be inaccessible boundaries, which were originally provided to secure the Order from fanciful innovations among its avowed friends, as well as from the inroads of schismatical invasion by its enemies. They may be conveniently classed under the several heads of elementary, inductive, judicial, historical, legislative, ritual or ceremonial, doctrinal and scientific; but great authorities in our own times differ materially in their construction of the tokens by which each class may be distinguished; and it has been found so difficult to arrive at any definite understanding on the subject which is uniformly acceptable to the fraternity, that the same man, under a change of circumstances, will be inclined to acknowledge that for a landmark to-day, which yesterday he would have stoutly affirmed to have been no landmark at all. Nor is this surprising, when we consider, as an apposite analogy, the diversity of opinions which exist among different denominations of Christians respecting the correct interpretation of Scripture, the number and nature of the sacraments, free-will, predestination, and many other abstruse points of doctrine. *De gustibus non est disputandum.* The door being thus open to the exercise of private judgment, it becomes extremely difficult to recognize some arcane landmark, and needs a more certain and unerring test than we at present possess to distinguish it correctly.

It would be well if this unsatisfactory state of things could be settled by competent authority, because it is possible that a landmark may be unconsciously violated, and the delinquent arraigned before a judicial board, to answer for a fault of which he is not cognizant, and on which the members themselves may be unable to decide with any degree of precision; for the gist of the investigation would turn upon this pivot, whether the violated rule were really a landmark or not. The question would, doubtless, elicit a diversity of opinions in the committee; and the decision, which would probably be settled by

Hosted by Google

a very small majority, might be ultimately quashed by an adverse judgment in Grand Lodge.

Great advantages, therefore, would be derived from a declaratory act, distinctly specifying what particular points ought to be received by the fraternity as unalterable landmarks; and such a proceeding would be perfectly conformable with the old law maxim, *nihil magis consentaneum est quam ut üsdem modis res dissolvatur, quibus constituitur*. This course, if it were practicable, of which, it is freely admitted, reasonable doubts may be entertained, would terminate all discussion, and set the minds of the brethren at rest on this uncertain and much-contested subject. In the absence of some such proceeding, we will endeavor to ascertain, on the authority of ancient documents, what were considered landmarks by the craft at the earliest period on record, as they were collected and handed down to us in the Lectures which were used during the last century.

Opening and Closing the Lodge.—To begin with the beginning: The opening and closing of the lodge include many important landmarks, which are absolutely indispensable to the integrity of the Order. For instance, if a lodge be opened in the absence of a stipulated number of brethren; or by any other than the proper officers, and unaccompanied by the prescribed batteries or reports; if this essential ceremony be performed without enumerating the principal and assistant officers, together with a description of their several duties, and including a reference to the cardinal points of the compass; if it be done in an untiled lodge, or without the brethren appearing in order as masons; or if the solemn invocation to T. G. A. O. T. U. be omitted; then the meeting would forfeit the character of a lodge of masons, its transactions would be illegal, and the brethren would become liable to an indictment for irregularity and a violation of the established landmarks. At the closing of the lodge, similar ceremonies have been transmitted to us from the most ancient times, and their observance invests the proceedings with solemnity and decorum; until the members are finally dismissed with an exhortation to fidelity—which is an unchangeable landmark—and they depart in peace, harmony and brotherly love.

The openings in each of the three degrees vary considerably, as is reasonable, and contain their own appropriate landmarks. In the first degree, the lodge is professedly opened "for the purposes of Masonry;" in the second, "on the square, for the instruction and improvement of craftsmen;" in the third, it is opened "on the centre, for the instruction and improvement of master masons;" after having proved the fellow craft by the square, and the master mason by the compasses, and seen that the brethren stand in order, and exhibit demonstrative proofs of their proficiency, the reports being correctly rendered as a marked distinction of the degrees. This is according to the English system. It varies in some trifling particulars from

Hosted by Google

that which is practiced in the United States, but the difference is not very material.

MEET ON THE LEVEL AND PART ON THE SQUARE.—This landmark was originally introduced into the Lectures, to show that the Order, although confessedly based on the principle of equality, is not the exponent of that species of communism which would destroy rank, equalize property, and reduce society to the common level of a savage state. Nor do its members look forward to the period which was so ardently desired by Condorcet, "when the sun shall shine on none but free men; when a man shall recognize no other master than his reason; when tyrants and their slaves—when priests, together with their stupid and hypocritical agents, will have no further existence but in history or on the stage." It is only when the lodge is open that the brethren, without any reference to a diversity of rank, are equal; and during the process of working the Lectures, each bears the burden assigned to him by the Master for the furtherance of that common object, the acquisition of knowledge. But having met on the level, they part on the square. When the lodge is closed, and the jewels put by, each individual resumes his rank in society, and honor is given where honor is due. A practical illustration is thus afforded of that divine precept, "by this shall all men know that ye are my disciples, if ye love one another." This is the true and only principle on which the general business of Masonry is conducted—innocence being its characteristic, and peace and good-will to man its only end and aim.

CONCERNING CANDIDATES.—By studying the landmarks, an industrious brother will acquire an accurate knowledge of the boundaries within which his investigations ought to be confined. And for want of some such incipient training, many a zealous mason has abandoned the Order in despair. There is one rule respecting candidates which every brother ought to understand distinctly, as an inalienable landmark in Masonry: that *no one can, under any circumstances, invite his friend to become a mason*, because a disappointed candidate would then have it in his power to say that he had been inveigled into the Order for the sake of the fee; which would bring upon it a scandal, rather than a benefit. Every person who offers himself for initiation is, therefore, bound by another stringent landmark, which the Grand Lodge of England has invested with the authority of a law, solemnly to declare that he has not been biased by the solicitations of friends, or by any mercenary or other unworthy motive; and that his request for admission is made from a favorable opinion of the institution, and a desire of knowledge. Thus, in the beautiful language of the Lectures, he must freely and voluntarily ask, if he would have; seek, if he would find; and knock, if he wishes the door of Masonry to be opened for his admission into the Order.

After this avowal, if the revelations of Masonry be not to his taste,

Hosted by Google

and the instruction which he receives does not realize his anticipations, the fault will rest entirely with himself, and the institution will be blameless. Such a result, however, is of very unfrequent occurrence; for where the initiation has been well conducted, and the candidate is made to understand the true nature and reasonableness of the elementary rites, expressions of dissatisfaction or regret are not often heard. But it cannot be denied that if, on the other hand, the W. Master is incompetent; if he perform the ceremonies in a slovenly and inaccurate manner, and omit the usual luminous explanations; if he be so inconsiderate as to hurry them over, in anticipation of the banquet that is to follow (forgetting that the candidate might enjoy a public supper without being made a mason, if he were so inclined); and oblivious to the fact that hard drinking and late hours rather tend to disgust than gratify a great proportion of our candidates—the newly-initiated brother might be tempted to doubt the propriety of customs which present an undignified appearance, foreign to the presumed solemnity of the occasion; and under this mistaken idea, decline the offer of a second and third degree.

Such an abandonment of Masonry on the threshold, however, would be unjust to the fraternity; for a candidate, how talented soever he might be, would be altogether incompetent to form a correct opinion of the society's real tendency, from such a casual and imperfect view as a first impression might create. He must carefully mark, learn, and inwardly digest his acquisitions, for a long period before he undertakes to pronounce a decisive judgment upon them; and it indicates a weak and unstable mind to be deterred by the first obstacle that may present itself. Common prudence would suggest that when a candidate has paid his admission-fee, he should be at some pains to examine the article which has been put into his hands in return for his money, and to ascertain whether it be of an adequate value. If he receives a gem, and casts it from him without inquiry, the fault, as well as the loss, will be his own, and the society from which he received it cannot reasonably be answerable for the consequences. When thus deserted by an incurious brother, the regret of the fraternity is exhausted after they have bid him God speed.

Admission of Candidates.—To prevent disappointments of this nature from being of frequent occurrence, another landmark directs the brethren of a lodge to proceed with great deliberation in the admission of candidates, by making a strict perquisition, before the ballot is taken, into the character they sustain among their neighbors and friends. This may be ascertained with sufficient accuracy by a careful examination of their antecedents, and the testimony of those with whom they have been connected in the affairs of business or the pursuits of pleasure. The most ancient landmarks that we are acquainted with provide that "the son of a bondman shall not be admitted as an apprentice, lest his introduction into the lodge should cause dissatis-

Hosted by Google

faction among the brethren;" and that the candidate must be of good morals, without blemish, and have the full and proper use of his limbs; for "a maimed man," as the York Constitutions express it, "can do the craft no good." By the assistance of these plain and simple directions, added to others which have been subsequently enjoined by Speculative Grand Lodges, no difficulty can arise in estimating the qualifications of a candidate for initiation.

If he be found eligible, and has acquired an unsullied reputation for honesty, sobriety, quietness of demeanor, and teachableness of disposition, he will be welcomed into the lodge with acclamations and a cordial greeting; but if, on the other hand, he has been systematically unjust in his dealings, uncertain in his temper, and of groveling or impure habits—easily susceptible of offence, and addicted to sarcastic recrimination or intemperate remarks—let the fraternity beware how they admit such a person among them; for he will assuredly convert the harmony and brotherly love which ought always to be the prevailing characteristic of a mason's lodge, into a bear-garden of dispute and unbrotherly attack—of loud harangue and passionate reply.

The Ballot.—Every facility is afforded for making the necessary inquiries. The laws and landmarks equally provide that, before a candidate can be admitted, he must be proposed in open lodge, and a notice to that effect served on each individual member in the ensuing summons, with his name, occupation, and place of abode, distinctly specified. And to afford ample time for deliberate investigation, the ballot cannot legally be taken, except in cases of emergency, till the next regular lodge-night; when, if approved, the candidate may receive the first degree; because it is presumed that every brother, before he records his vote, has made due inquiry, and is perfectly satisfied that the candidate possesses the necessary qualifications to become a good and worthy mason.

Preparation.—Every existing institution is distinguished by some preliminary ceremony of admission, which is inaccessible to those who are unable to establish an indisputable claim to participate in its privileges. The approved candidate in Freemasonry having sought in his mind and asked of his friend, its tiled door is now about to be opened and its secrets disclosed. The preparation is accompanied by ceremonies which, to a superficial thinker, may appear trifling and undignified, although they embody a series of references to certain sublime matters, which constitute the very essence of the institution, and contribute to its stability and permanent usefulness, if, in accordance with the advice of St. Paul, everything be done decently and in order. But ceremonies, considered abstractedly, are of little value, except as they contribute their aid to impress upon the mind scientific beauties and moral truths. And this is the peculiar characteristic of Freemasonry,

Hosted by Google

which, although its rites and observances are studiously complicated throughout the whole routine of its consecutive degrees, does not contain a single ceremony that is barren of intellectual improvement; for they all bear a direct reference to certain ancient usages recorded in the Book which is always expanded on the pedestal in the East.

The ceremonies appropriate to the preparation of a candidate for Masonry are designed to impress upon his mind, by an association of ideas, a series of inductive landmarks, both doctrinal and historical, which it is necessary that he should comprehend and permanently remember. The actual preparation is of two kinds, internal and external. But the latter is of the greatest importance, because it constitutes the chief elementary landmark which renders a candidate perfectly eligible for admission into the sacred tabernacle of a lodge. Before such eligibility can be attained, he is solemnly admonished that a lodge is a place where peace, harmony and brotherly love flourish in their greatest purity; where all wrangling and quarreling, slander and backbiting are strictly prohibited, and therefore nothing offensive or defensive is allowed to enter; because, as the former is forbidden by the old Charges and Constitutions of Masonry, the latter is of course unnecessary. This wise precaution is used to typify the perfect moral equality which exists among the brethren in open lodge, where worldly wealth, social rank or political distinction are of no value, either in procuring admission or acquiring the character of a bright mason; and further, to point out, as worthy of recollection, a particular arrangement which was used with such beneficial effect at the building of King Solomon's Temple, as to make it the most noble structure then existing in the world for riches, magnificence and glory.

Such a result could not have been accomplished in the absence of certain stringent regulations which were adopted among the workmen in the forest, the quarries and the casting ground; and by the observance of which the members of every lodge were devoted to an exclusive service, under circumstances that might easily test the accuracy or detect the imperfections of each man's work. Under this arrangement the stones were hewn, carved and prepared for use, in the extensive quarries of Zeredatha, and carefully marked and numbered by officers appointed for that especial purpose. The same process was adopted in the forest of Lebanon; and when the timber was made ready, it was, in like manner, marked and numbered also. The materials were then embarked on floats or rafts, and landed at the seaport town of Joppa, and from thence conveyed on carriages of wood to Jerusalem. Being thus artistically prepared, they were put together in a scientific manner without the intervention of either axe, hammer or metal tool, to prevent the pollution of that sacred edifice. The excellence of the craft in those days was thus substantially vin-

Hosted by Google

dicated; for, although the stones and timber were hewn and prepared at so great a distance, yet when put together on Mount Moriah, each part fitted with such perfect exactness, that it appeared to be the work of T. G. A. O. T. U., rather than an exertion of human skill.

There are other ceremonies used during this preliminary process of equal importance, which constitute immovable landmarks, and are essential to the integrity of the Order. For instance, if a physical contignation be intercepted between any object and the human eye, it will necessarily prevent that object from being visible, although the understanding remains actively awake; and it is no uncommon circumstance for the heart to conceive before the eye is permitted to discover any peculiar secrets, the premature revelation of which might be extremely prejudicial. Much better would it be—if a candidate display any indisposition to undergo the accustomed ceremonies, or to comply with the constitutional requisitions of the Order—much better would it be that he should quit the lodge, without being favored with an opportunity of discovering its form; for it is a paramount duty incumbent on every good mason—and bad one too—to keep all the world in ignorance respecting the arcane mysteries of the institution, until the privilege be worthily attained and legitimately conferred; in compliance with another ancient landmark, which enjoins that "every Apprentice shall keep his Master's council, and not betray the secrets of his lodge."

And this is not all; for the preparation embraces certain figurative representations of the virtues of confidence, sincerity, humility and fidelity, by a mystical reference to the arms, breast, knees and feet;* all of great importance in the system of Freemasonry, as they inculcate the practice of universal beneficence, and instruct the candidate to be as eyes to the blind and feet to the lame; and whenever in his progress through life, he meets with a worthy man, and particularly a mason, in a state of unavoidable distress, to extend freely the right hand of fellowship to comfort, succor and protect him.

The Badge.—In the lodges of the last century, some trifling varie-

* The Mishna (Tract Yebamoth c. 12.) contains some curious directions respecting the chalitzah, or slipping off the shoe, which may be interesting to masonic readers, and therefore I introduce them here. The man and his sister-in-law appear before the proper tribunal, the latter accusing the man by saying, "My husband's brother refuses to raise up unto his brother a name in Israel; he will not perform to me the duty of a husband's brother." And if the man shall reply in the holy Hebrew language, "I like not to take her;" then shall the brother's wife spit out before him, so that the judges can plainly see her expectorate; and she shall answer and say, "So shall it be done to the man that will not build up his brother's house;" every one present at the ceremony shouting out three times, "Unshod one! unshod one! unshod one!" The shoe must be of leather, for the chalitzah will not be valid, if made of felt or cloth, although it may be performed with a sandal which has a leather strap at the heel. If it is tied under the knee it is valid, but not if tied above the knee. The woman must take off the shoe when she expectorates, which would be a valid act, although she omitted to pronounce the above words; and if she spoke the words and expectorated without taking off the shoe, the chalitzah would be valid; but if she took off the shoe and spoke the words without expectorating, it would be void, according to the Rabbi Eleazar; who also affirms that if the ceremony was performed at night, it would be void; as also if performed on the left foot.

Hosted by Google

ties existed in the arrangements during the process of initiation; for a perfect uniformity, however desirable, had not been attained. To explain them here would be superfluous, and perhaps not altogether prudent. Suffice it to say, that in some lodges the investiture took place before the candidate was entrusted with the peculiar secrets of the degree, while others practiced a formula similar to that which was enjoined at the Union in 1813. The Senior Warden performed the duty, and recommended the candidate to wear the apron as a badge of innocence and bond of friendship, in the full assurance that if he never disgraced that badge, it would never disgrace him. It will be unnecessary to extend this article, as an elaborate exposition of the landmark may be found in the Signs and Symbols, Lecture X. There are other elementary landmarks embodied in the initiation, but they are so well known and generally understood, that it will scarcely be necessary to enumerate them, much less to go into the detail of a particular illustration, which indeed would be unauthorized, and constitute, if not a legal offence against the Constitutions of Masonry, at least a moral infringement of the O. B.

Tests of Industry.—Every candidate at his initiation, should carefully note the particulars of the ceremony; and if there should happen to be some things which appear to his inexperience unnecessary, and others that he cannot exactly comprehend, he may conceive it to be within the bounds of probability that they will admit of a satisfactory explanation. For it is scarcely to be supposed, even by the most obtuse intellect, that in the nineteenth century educated men would meet together periodically to waste their time in unprofitable discussions; to lend the sanction of their names to propagate a fiction, or to engage in pursuits which lead to no advantageous result. Let the candidate use the means at his disposal to remove all false impressions, by studying his elementary exercise—the tests of the first degree, which are enjoined by the authority of many Grand Lodges—and ought to be by all—as a proof of his industry, and a desire of knowledge; for they are intended to convey some preliminary insight into our allegorical system.

It needs no extended argument to prove that the only certain method of attaining excellence in any liberal art or science, is to commence with first principles. To acquire the art of reading, we must begin with the alphabet; and the theory of any trade can only be attained by a preliminary knowledge of its technical terms and phrases. Divinity and science have their catechisms, and Freemasonry its tests, which in England are called Qualification Questions, and contain a simple but comprehensive digest of certain fundamental elements that show the nature and bearing of each advancing degree, and include within a small compass the greatest possible amount of information on all its essential points. Some of the most prominent landmarks are alluded to in these tests; and it is esteemed

Hosted by Google

a *sine qua non* for every candidate, while passing through the degrees, to make himself acquainted with them, that he may acquire a correct idea of the nature and tendency of the institution, and be thus prepared for the expansion of the system which is to follow; for there is not a single rite or ceremony, however minute, that does not embody some highly important precept or doctrine, which the candidate may beneficially reduce to practice in his commerce with the world.

These tests are of much greater importance than is generally imagined, because they are intended to constitute the leading feature of Masonry in the mind of a newly initiated member; and in lodges where, unfortunately, they are disregarded, and passed over as matters of little moment, Freemasonry is no better than a common club, and is not worth the time and expense that are bestowed upon it. It would be well if the compendium contained in these preliminary examinations formed a portion of the exercises of every lodge at its opening, because whatever is worth doing at all is worth doing well. It is to be feared, however, that in many of our lodges the candidates are allowed to travel through all the degrees without ever hearing that such a formula is in existence. And even where it is used, the questions in different lodges vary so essentially, that a brother initiated in our lodge, how perfect soever he may be in its tests, will find himself embarrassed by the interrogatories of another. Hence, great advantages would undoubtedly arise, if every Grand Lodge were to enjoin on its subordinates the use of an authorized formula, which they were forbidden to change.

SUPPORTS OF THE LODGE.

THE institution of Masonry, venerable for its antiquity, and its virtuous character, is said to be supported by *Wisdom, Strength* and *Beauty;* for the wisdom of its eminent founders was engaged in its first design; the strength of its organization has enabled it to survive the fall of empires, and the changes of languages, religions and manners which have taken place since its formation; and the beauty of holiness is exhibited in the purity and virtue that it inculcates, and in the morality of life which it demands of all its children.

Our lodges thus supported, will find in these columns another analogy to their great prototype, the Temple of Jerusalem. For that mighty fabric was designed by the *wisdom* of Solomon, King of Israel, who found *strength* to carry on the great undertaking in the assistance and friendship of Hiram, King of Tyre; and *beauty* to adorn the structure in the architectural skill and taste of Hyram, the widow's son.

Hosted by Google

THE THIRD DEGREE.

BY DAVID RAMSAY.

If we were concerned with a rite which had for its mystery a death, or the representation of a death, after an inquiry into the reality of such an occurrence, we should be forcibly led into an examination of the purpose of its commemoration. It is also noteworthy, that the reality of a tradition is of no matter, where the tradition is symbolical, and therefore arriving at the thing signified would be the highest object of investigation. It were singular to remark that every ritual has somewhere in its celebrations a mortuary representation: whether in classic antiquity, the repeated mysteries, each with its awful pageantry of the universal end of life; or in the sombre rites of Egypt; or in the typical sacrifice of the synagogue and temple; or in the one grand oblation borne up to the throne of God by the great High Priest of Christianity. In every land, in every age, in every worship, in the contemplation of the soul communing with itself, and in the multitudinous voice of nations, kindred and tongues, there has been this motive of religion, theme of universal prayer and expiation—Death.

The subject is too comprehensive for a complete analysis of every topic; one, a tradition of craft literature, is to form the present investigation, as important to systematic masonry.

In the first place, if a very celebrated name is examined, "*Hiram*," and its signification is found to be "*the exaltation of life*," the myth upstarts before the inquirer. When Niebuhr commenced the study of Roman history—a history accepted for ages—reflecting that "Rome" (ρομη) signified "strength," and "Numa (νόμος), "law," his beagle-like instinct snuffed a fiction in annals, which related the foundation of a city by robbers, with its civilization by the king, who imposed a code; and this hint became the germ of that magnificent deduction which substituted truth for error, and reconstructed a history unsuspected before, except by the sagacious Da Vico.

In like manner we may proceed, at humble distance, but by closer analogy; where a theme of resurrection is discussed, and the vehicle of that discussion (*sententiæ vehiculum*) is a name whose literal rendering is "the exaltation of life," it is at least pardonable to suppose an allegory. Further, if the idea of fugitive murderers accompanies the theme, and their names are terminatives of a word Jubel—thus, Jubel-um, -a, -o, and that word signifieth "he that fleeth,"—suspicion of allegory almost vanishes into certainty: add to this, if we take these very terminations, we search in vain for derivative or congener in any known tongue, unless we hold Jubelum to be a corruption of

Hosted by Google

Jubel-im (fugitives), the plural of Jubel—a name so perfectly "*idem sonans*," that, had a ruffian been arraigned by that cognomen, a plea of misnomer would have been untenable. Taking these words, then, and translating them as only corrupted from one phrase, this conclusion appears irresistible, that a rite presenting them in a position where, though stated to be the names of actual men, they signify the acts committed by such persons, or by them typified, that this rite is but the sacramental presentation of an Idea.

The great authority on the analysis of myths has defined them to be each an attempt to translate Thought into Fact (das Gedachte ins *Geschehene umzuwandeln*). This is their side of Prophecy, which is the anticipation in thought of the future fact. This is the myth of Masonry, but it is also the hope of immortality; the realization of things yet to come: but this itself, the belief in immortality—that faith which is the assurance of things not seen— is but a foreknowledge of something else; each graduate in each degree of Masonry is but ascending on the symbolic ladder to that cloudy canopy which shrouds the present God, and is so advancing to the knowledge of the mystery of Man.

Assuming that the legend of the third degree is symbolical, it is necessary to inquire whether the phrase Jubelim occurred at any period in connection with violent death. The very first murder recorded in Hebrew history is that of Abel. Abel signifies "Breath." Suppose, for a moment, that there may be even in this scriptural account something typical, and certainly the cessation of *Breath* might be regarded as a figure of death. Connected with this murder are the *flight* of Cain, works of architecture, and the murderous energy which now is transformed into creative culture and civilization. With this state of things is connected the name of *Tubal*-Cain; this, to a mason, is already significant of change, and we could translate it that Cain (the possessor, so the master) having sinned, is "passed" to a time wherein he shall be raised; but he must first stoop low, "for he that humbleth himself must be exalted." It is well known that this promise, of divine origin, is repeated in the Arches of Masonry: but he that humbleth himself is "Lamech" in Hebrew; and Lamech appears girt with Jabel and Jubal (the Jubelim), prophecying thus: "*I have slain a man to my wounding, and a young man to my hurt; if Cain shall be avenged (expiated) sevenfold, truly Lamech seventy and seven fold.*"

This is King James's version; it is an enigma as it stands. In every other translation it is future: "I shall kill a young man for my wound." The verse has always been a fruitful topic of criticism. Bayle, in his great dictionary, has page after page; the rabbinical tradition is, that Lamech slew Cain; the Douay commentators regard it as speaking of one who was an attendant on Cain. If we count the generations, however, from Adam to Lamech, we find them seven

Hosted by Google

(Gen. iv. 18); from Lamech to Christ, seventy-seven: that is, from the first man in whom humanity incurred death, through crime and humiliation, to that man by whose exaltation it first inherited life. If the fall of man is expiated, and Abel is a type, it is prophecy, that after seventy-seven have passed, all sacrifice shall cease, and the Mediator shall appear. So said Job: "I know that my Redeemer liveth." Here, as in the speech of Lamech, is the assurance of the Redeemer (*literally* the Avenger).

Before proceeding, it is necessary to premise, that it is not proposed to say that Abel is in any way represented or typified in our Masonry. The object of this return to the morning of humanity is to unravel some of the twisted clues of Hiramite Masonry. This is all we wish to *hint;* if, in the patent history of human kind, we find death; if, in the story of this death, there be a type; if, in the flight of the murderer's words are heard (Jubelim, Tubal-Cain, Lamech), which, long ages after, are repeated; if, in the repetition of these words, as in their first utterance, there is a refrain of hope, and therewith a prophecy, then there is some elder mystery of death. These words come from that primeval time when language was confounded and Masonry lost, and are not merely fossil evidences of past time, but are rather like those birds of Psepho, which transmitted through the waste of ages the oracles of Deity.

Masonry has passed through the portal columns of the temple, wandering from the high and lofty tower, from its titanic defeat, and has found a resting-place; but that resting-place is the symbol of Deity, and is Ornan's the Jebuzite. "Ornan" is "he that rejoiceth," and "Jebuzite," "one treading under foot." In the travail of Masonry is the echo of the triumphal song of him coming from Bozrah, "*rejoicing as having trodden the wine-press.*"

Reaching long anterior to the foundation of the temple, is the prophecy of violence, resulting from the origin of evil: but that violence was to create a means of expiation. The voice of Lamech proclaims the propitiator. When humanity attempted in vain to scale the heavens, its baffled phalanxes wandered on earth, and with them wandered Masonry to the triangle of Ornan the Jebuzite. Let us now, by reverse deduction, follow the historic path backward to that very site.

On that hallowed spot there was a prophecy that the temple should pass away; and, according to the high pretension of the prophet, God had come down from heaven to be made man. Man, in his upward struggle, had fallen at Babel; thence wandered to Jerusalem; but the Incarnate, descended, now stands there likewise. Then follows the triple wound, of voice, when the traitor Judas inflicted the first blow; of the heart, or affections, by the denial of an apostle; and, lastly, by the spear which pierced his side; then buried in a little hill near Mount Moriah, the prophecy was fulfilled, and the

Hosted by Google

Master was reëstablished as that Word which was from-ever and forever—rising, however, not at the first or second call, but on the third return of light.

It is unsafe to push too far examination, or to risk disclosure of τὰ φεγόμεναι; and here it is place to enter another caveat. Whatever, as men, we believe, we do not make Masonry Christian: still more earnestly do we insist that, whatever we believe, in viewing Masonry and its hypotheses, we would lay no profane hand on the Christian altar; and, speaking of any creed, view it only in a humanitarian point, as one expression of adoration.

We have endeavored to hint these two results: that in Hebrew Scripture there is found a prophecy of the third degree; that in Christian evangile is the record of the same great truth, almost as if the third degree were symbolical of that story of passion.

To explain very many things in Jewish observance, it is necessary to suppose an introduction from foreign rites of peculiar ceremonies; but these have certain meanings in their foreign domicil, and otherwise applied, yet typify the same result. Thus, although the sacrifice was offered at morning or eventide, the celebrant might be ignorant of its real meaning; for with all the exclusive character of the Hebrew hierarchy, the father of the faithful was instructed by Melchisedek, so Joseph was learned in Egyptian wisdom, and Moses, a pupil of the Pharaoh's; and even the temple, to construct which David was forbidden, rose with the aid of a Gentile king. It is very evident that there is some general substratum on which all faiths have builded; some universal quarry, from which all temples have been hewn; and in the very petrifactions of the material with which the immaterial has sought expression, there can be seen prophecy, as in the realms of Nature, of the "Coming Man."

It may be said, that we have proved only that Masonry is itself a witness of Christianity. The denial already made can be repeated, and, as indicated, that the Jewish system had its under current from other sources than one unmingled fountain, so had Christianity united extraneous waters, swelling the grand stream rolling on to the eternal sea.

It were simply a labor to collect all the miracles performed by Apollonius, urged by Porphyry, prior to the Christian era; the darkness at the death of any great man (Serv. ad Virg. Geor. i., 465); the raising of a widow's son; innumerable prodigies, common to every religion. Some coincidences are peculiarly interesting to a mason. Thus, when the Prophet of Nazareth went up to be transfigured, his disciples saw three—Moses, Elias and Him. None of these saw death, as mortals meet it. When Moses took his last farewell of Israel, an archangel became the custodian of his body. Elias rode on the flaming chariot, entering heaven in the pomp of the prophet, rendering up his commission to his Great Master in person. Christ

Hosted by Google

was the conqueror of death itself. Three mortal bodies were seen, irradiate with the transcendent illumination of divine, unending life.

The very learned Ventureü, believing in a natural exegesis, holds tnat it was only an ὁραμα—an appearance of Christ and two Essenes.

It was essenic, but not as thus said. The reason and purpose of the transfiguration cannot be found in the biblical prophecies. When God came down on Sinai to establish the old law, there was a promise given among the children of Israel, in that unwritten law, which sent some to weep for Adonis—some to the groves for darker orgies; but in the purer faith of the Essene, looked for that long-drawn existence which was to wake again.

"*Dixit Deus Mosi; per vitam tuam quemadmodum vitam tuam posuisti pro Israelitis in hoc mundo, ita tempore futuro, quando Eliam prophetam demittam vos duo tempore venietis.*"—DEBARIM RABB. iii.

There was this universal belief: therefore the question, "Art thou Elias?" Even the dying "*Eli lania*" was thought to be an invocation of Elias: for it spread abroad that Elias had gone up on high, Moses was sleeping his perduring sleep, but when the Master became man, these *three* should stand on earth, the Arch which overbridged death, whose keystone had been rejected of the builders. In a very remarkable manner Socrates is seen with two friends, while his disciples are prostrate in slumber (Plato, *Symp.*, 223). This transfiguration was essenic—not Christian; and essenic, because the truth was one of those foundation verities on which Belief has reared its myriad creeds.

It is possible objection may be made that, although we do not know what Christian or Hebrew prophecy was fulfilled, still, that there may be one unknown. This, too, may be said of every thaumaturgic symbol. Objection, however, of this sort does not reach the evolution of Christ, as Idea from the mind of Philosophy: at a time, also, when the culmination of prophecy shed no light on the religion which was to be illustrated by him; an evolution clearer even than the prefiguration of Jewish prophecy.

Philosophy, guided by the light of Nature, substitutes reality for the "unknown God." Plato, in his wondrous *Glaucon*, speaks of the "Autanthropos," perfectly righteous, yet tried by the imputation of all sin; and as although this Ideal were not sufficient, adds, in language startling in an Athenian, "by bonds, the scourge, and at last the cross itself."

Any of the platonizing fathers could furish us with similar analogies. Kingsley, in his *Hypatia*, has modernized them in an admirable argument between the fair dialectician of Alexandria and a Christianized Jew, who draws his attack from the armory of Plato, who *by his symbolism deduced from intellect the idea of God*, the son of God suffering to triumph as the perfecter of humanity. Nor is it only in the mathemata of philosophy, but even in the higher knowledge of

Hosted by Google

Mind, the pathemata of ancient poetry, that there was the excogitation of Messias and prophecy thereof. Here, too, the symbolism of Mythology vailed the truth; but it was also plainly outspoken at divers times. Even if the Orphic hymns are forgeries, every schoolboy knows his Pollio, and to support that marvelous poem, Faber has collected parallels innumerable.

To this last-cited author it is enough to refer our position for authority. He and a host of coincident writers will prove for us, with regard to religion, what we assert of this masonic degree, that there is some universal substructure on which all are reared.

Here it is that we seek the third degree: that it represents the intellectual evolution of man and his destiny. Revelation may be given to afford a general certainty to be the complement of that high reason vouchsafed to few: in some, wearing the splendor of intellect, irradiate with direct reflection from eternal light, and thus prophets; in others, polarized, so as to become a new flood of effulgence, intellect which, absorbing light, gives out another ray, and thus teachers. Inspiration and Philosophy are but diverse problems, demonstrating the same divine Idea. There is an inherent necessity for the exhibition of Truth by symbols; for the union between the symbol and the substance is sacramental. If there be anything real, it must also have an idea existence: certainly Omnipotence, creating, must have the thought which becomes matter; and so matter, vivified, or man, may in its ideal be struggling back to that Deity which is origin, and shall become end.

The explanation of the third degree is, that it is historical, as recounting the attempt of humanity too soon to penetrate within the vail of knowledge; that, therefore, man would wander through life the master of existence. Yet the tree of knowledge too soon plucked, sin enters into the world, and by sin, death: the tree of knowledge, however, bears still its fruits for the healing of the nations who form the subjects of the grim king, and brings forth fruit on the bank of that perennial stream "flowing from the throne of God, pure as crystal."

The contest of evil is the history of past ages. In the purity of heaven, the mightiest battle was fought with wrong. Whether Scripture tells of the mighty demon warring with archangels, whether mythology has its demogorgon and titanic strife; whether philosophy speaks of the necessity of evil to perfect righteousness; there is in the law of purity the recognition of sin, and in that its provided atonement. In heaven, there might be the triumph of strength; on earth, there was and is to be the victory of love. God, who went forth in the omnipotence of deity to annihilate rebellion in heaven, became that Word which on earth, in the plenitude of Love, was to reconcile man to himself. Whether fallen man, a little lower than the angels, is but that host of archangels, ruined, driven from heaven,

Hosted by Google

is suggested in the very symbolism of antiquity. Lucifer, Phaleg, Prometheus, and every name which represents the fall, prophecies the ascension. The son of the morning may be cast down from heaven, but it is still the bright and morning star which heralds the eternal day. Babel may confound the tongue of upstruggling man, but the Temple not made with hands receives the pentecostal descent. The titan may scale the Olympus and fallen river with the thunderbolt, but Lord of Light will yet sit down as a God on the throne of Zeus,

"Reconciled through Death."

It has been attempted to show that Masonry, so far as the third, contains some prophecy of man's destiny. No effort is now made to unravel that prophecy. Our limits prohibit controversy, or we should like to combat the idea of many learned masons, that our rites are Christian in their symbolism. It has been shown, more by indication than otherwise, that Christianity, in its prophecy and in its history, is a revelation of man's destiny; Masonry, a deduction thereof, made by human intellect. Anterior to Christianity, prior to the Hebrew Temple, there was this mystery communicated by the Gentiles to the chosen people. The lore of Babel and the secret of the Pyramid were taught to sojourning Israel. Dr. Oliver has an idea that antediluvian Masonry represented Abel in its third degree, and thereby prophecied Christ. The error is, that Abel is but a type, and one interpreted into the Hebrew Scripture like Job, which latter book alone gives a glimpse of Evil in the audience of Good—Satan in heaven. Masonry is not Hebrew, nor Christian. Intellect and Revelation are the sybilline books, in which man may read his future. One is the commentary to the other. For example, let us ask why a Gentile king, a Hebrew king, and a Gentile-Hebrew were the grand masters of the mystery concomitant on the religion of the Temple? Hiram of Tyre might be taken as a representative of the outer nationality united to Judaism by Hiram Abif. But take Hiram Abif as representing the masonic (intellectual mystery) exaltation of life; so Solomon the religious; is there any place for the third, the completory of religion and reason? Prophecy will answer, and tell us why this monarch closed the triad.

"*Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God,* THOU SEALEST UP THE SUM, *full of wisdom, and perfect in beauty.* THOU HAST BEEN IN EDEN, THE GARDEN OF GOD, * * * THOU, THE ANOINTED CHERUB THAT COVERETH."—*Ezek.* xxviii. 12—14.

Here again at the temple is a retrospection even on the rite of prophecy. The "Tiler" is he that covereth, and the Warder of Eden is a Warder in the Temple This is but an example; others could sustain the assertion that Religion and Intellect express Truth, such

Hosted by Google

also as is transcendent; Symbolism and Prophecy link every utterance of the Past to every answer of the Future.

Thus much is our essay. Masonry is no more Christian, than Christianity is masonic. Every philosophy expressed truth—every creed contained some divine afflatus; not such philosophy as was false—not such belief as was impious; but in proportion as each dogma or each doctrine was implanted in intellect by God, or revealed to the kindling affection of sincere belief. How much of the Stoa in St. Paul—how much of the divine commandment in Socrates!

What the truth taught in Masonry, is not now our office to investigate. It may be like the truth believed in religion. This is our problem, that the truth of Masonry is separate—segenerate; otherwise derived than that of religion. They may tend to one common focus. It is not now a question as to whether they do or not. Nor is the third degree of Masonry its close. It represents but a moment repeated in every rite, because, where there is a symbolism conveying truth, it must intimate the future in the overthrow of the present. The germ dies to ripen, and the fruit is gathered by the scythe of harvest.

The third degree is a conclusion; and, as Puebta says, "every conclusion which is true, does not so much terminate a past as inaugurate a future."

ENOCH.

Of Enoch, the father of Methuselah, the following tradition is interesting: When the increasing wickedness of mankind had caused God to threaten the world with universal destruction, Enoch became afraid that the knowledge of the arts and sciences would perish with the human race. To avoid this catastrophe, and to preserve the principles of the sciences for the posterity of those whom God should be pleased to spare, he erected two great pillars in the top of the highest mountain—the one of brass, to withstand water, and the other of marble, to withstand fire; for he was ignorant whether the destruction would be by a general deluge or a conflagration. On the marble pillar he engraved a historical direction in respect to a subterranean temple, which he had built by the inspiration of the Most High, and on the pillar of brass he inscribed the principles of the liberal arts, and especially of Masonry. In the flood which subsequently took place, the marble pillar was, of course, swept away; but, by divine permission, the pillar of brass withstood the water, by which means the ancient state of the arts, and particularly of Masonry, has been handed down to us. This tradition has been adopted into the Lodge of Perfection (Scottish rite), and forms a part of the degree of the Ancient Arch of Solomon, or Knights of the Ninth Arch.

Hosted by Google

RESTORATION TO MEMBERSHIP.

It is now some years since the Editor of the *Quarterly* first propounded, in another place, the then startling doctrine in masonic law, that when a Grand Lodge reversed, for legal causes, the sentence of expulsion, which, in its opinion, had been unjustly inflicted by one of its subordinates on any one of its members, that Grand Lodge had the right not only to restore the expelled brother to the rights and privileges of Masonry, but also to membership in his lodge. We say that this was then a startling doctrine; for we believe that, with the exception of the Committee of Foreign Correspondence of the Grand Lodge of Arkansas, of which Bro. Pike was the able chairman, it met with no favor from any of the masonic authorities of that day. On the contrary, it was almost universally condemned, as infringing upon what was supposed to be the inherent right of every lodge, to select its own members. In the rashness of argument, sight was entirely lost of the indisputable fact, that there is a very great difference between the right to select members from a certain number of applicants, and the right to disfranchize those who had been already selected. The very idea that a Grand Lodge might interfere to prevent a lodge from perpetrating an act of injustice, by protecting the vested rights of any of its members from spoliation, was looked upon as monstrous.

But we were sure that the doctrine was a sound one, and we were equally sure that the power of truth would at length prevail. So we "bided our time," in the full confidence that the said doctrine would, at no very distant period, come to be recognized, on all sides, as good masonic law.

And that time is now rapidly arriving. First, Missouri practically enforces its decree of restoration to membership, under the penalty of a loss of charter, if the lodge should refuse to obey its mandate.

Then Kentucky, although denying the doctrine in the body of its Constitution, yet, in a case of palpable injustice, supports its Grand Master in carrying out the same principles.

And now, one of the ablest masons of this country, Bro. Giles M. Hillyer, of Mississippi, with the concurrence of Bro. Kopperl, also well known for his intelligence, comes manfully and skillfully up to the support of this much-abused doctrine. His report to the Grand Lodge of Mississippi (for a copy of which, in advance of the regular publication, we are indebted to the courtesy of the author,) is now before us; and we have read it with so much gratification, that we cannot refrain from giving the readers of the *Quarterly* a foretaste of the same pleasure.

At the annual communication of the Grand Lodge of Mississippi,

Hosted by Google

in 1858, Bro. Kopperl proposed an amendment to the Constitution, which Constitution, up to that time, had provided that where a brother had been expelled, and the Grand Lodge, on appeal, reversed the decision, it restored him only to the rights of Masonry generally, and not to membership in the lodge which had expelled him. The amendment of Bro. Kopperl proposed a change in this law, by which a reversal of a sentence of expulsion should restore a brother to the rights of membership, as well as of Masonry, of which the sentence had deprived him.

The subject was referred to a committee, which, in January, 1859, made a majority and a minority report. The latter, which is from the pen of Bro. Gray, opposes the amendment, but advances no other argument than the stereotyped one, that a restoration to membership by the Grand Lodge would be an interference with the right of a lodge to select its own members. Of this report we shall, therefore, have nothing more to say, except to refer to its statement that the Editor has fallen into an error in citing the Grand Lodges of Kentucky and Missouri as supporting his doctrine in the cases of Bros. Howe and Parker. We think that, on reflection, the committee will find that we have not claimed too much in this respect. To avoid all chance of misunderstanding, we shall quote the statement of these two cases in the very words of Bro. Gray:

"In the case in Kentucky, Bro. Howe had been sentenced to suspension by Excelsior Lodge, and on his appeal the case was remanded to the lodge for a new trial, on which being had, Bro. Howe was acquitted of the charges; notwithstanding which, the lodge refused to recognize him as a member, on which he appealed to the Grand Lodge for redress. He was not under any sentence at that time, so there was no restoration to Masonry or to membership, for he was at that time a member of the lodge. The Grand Lodge merely decided that the acquittal left him in the same position and standing in the lodge which he held before the charges were preferred; that he was then a member of Excelsior Lodge, and required that lodge to recognize him as such. In the case in Missouri, Bro. Parker was a member of Middletown Lodge, and charges were brought against him, on the trial of which he was found guilty; but on his promise of reformation, the lodge withheld the penalty, and no sentence was passed upon him. He again became obnoxious to the members, and, as a means of getting rid of him, they surrendered their charter. Bro. Parker then petitioned a neighboring lodge for membership; and while his application was pending, the members of Middletown Lodge petitioned for the restoration of their charter, which was *returned* to them. Bro. Parker's petition was rejected by the neighboring lodge. He then claimed membership in Middletown Lodge, under the restoration of the charter, and the lodge refused to recognize him as a member; on which he appealed to the Grand Lodge for redress, when the

Hosted by Google

Grand Lodge decided (correctly, as we conceive,) that all who were members at the time of the surrender of the charter, acquired membership on its restoration, and that Bro. Parker was then a member of the lodge, and issued an edict requiring the lodge to recognize him as such."

Now, it is evident that, in both these instances, the brethren were denied the right and position of members. Each was an act of injustice, and in each case the respective Grand Lodges interfered, and caused a restoration to membership. This is admitted on all sides; and herein was the principle vindicated for which we have contended. When a lodge unjustly deprives a brother of his membership, whether by illegal trial or by no trial at all, or in any other unconstitutional and oppressive way, the Grand Lodge has a right to interfere, and see that the innocent party be restored to all his rights. If, for instance, the Grand Lodge of Kentucky could step in, and compel Excelsior Lodge to restore Howe to membership when he had been deprived of it after an acquittal, because a wrong has thus been done to him, so it might also have stepped in, and restored him to membership after an illegal trial, on the same ground that a wrong had been done to him. No matter how the wrong is done in depriving a brother of membership, we contend that the Grand Lodge can redress that wrong, and restore to membership. And this was done in each case by Kentucky and Missouri. With this explanation, we dismiss the minority report, merely remarking that it is written with a skill and ingenuity worthy of a better cause, and highly creditable to its learned author.

A majority report, from the pen of Bro. Giles M. Hillyer, was also read. From this report, as a most triumphant vindication of the prerogative of a Grand Lodge to restore to membership, as well as to Masonry in general, we propose to present our readers with a few extracts. We regret that the length of the report forbids us giving the whole.

"The question is, should not the Grand Lodge, when it reverses and abrogates, on appeal, the decision of a subordinate, expelling or suspending a brother, have the power to restore the latter, if it sees fit, to all the rights the wrong sentence deprived him of. We say, it should have such power.

"The great argument in support of our position is, that in some cases, at least, such a complete restoration would be but simple justice, while the present incomplete restoration—this half-way reversal—this shadow, and not substance—would be rank and flagrant wrong. If there are any such cases; if any such ever have occurred, or are at all likely to occur—nay, if a single such case is even possible to occur, then the Grand Lodge, whose first constitutional duty is "to hear appeals, redress grievances, and remove complaints from subordinate lodges," ought to possess the discretionary power asked for.

Hosted by Google

Is such a case never likely to occur? Do lodges never err?—never violate the rules of trial?—never decide upon one-sided statements? Do they never fail in comprehending testimony? Have they never found—are they so infallible that they never will find—a brother guilty who is innocent? None will contend for such infallibility. Masons are men. Prejudice and passion, forgetfulness of rule and dimness of judgment, may darken the lodge-room. This very right of appeal to the Grand Lodge; this power of reversal and abrogation; this laying down of strict rules for conduct of trials; this annual examination of appeal cases; the occasional reversals and restorations which our printed proceedings exhibit—all prove the liability of lodges to err. Such a case, then, as we above spoke of, can occur. The possibility of its occurrence, we therefore argue, is proof that the appellate authority should have the power, in its discretion, to make the effects of the reversal as complete as those of the sentence. The reparation should be as full as the injury; the restoration as entire as the excision.

"The Grand Lodge has laid down *Rules for Trials in Lodges.* It says the accused brother shall be notified of the accusation. It gives him twenty days' notice of the time of trial. He is to have the opportunity of confronting the testimony against him, and of introducing that in his favor. A fair and impartial trial is thus guaranteed by the Grand Lodge to him, with liberty to be heard. Such a trial and such liberty is made the imperative duty of the subordinate lodge. A vote of two-thirds is requisite for expulsion. Now, suppose a lodge violates these rules; gives the brother an insufficient notice, or none at all; hurries him unprepared to immediate trial; denies to him the privilege of being heard, or of introducing testimony; passes upon his case in his absence, and when ignorant of the accusation; or expels him by a majority vote; is there only to be, for all this, a half-way redress? The reply will be, that a lodge will not so act. Be not deceived by this reply. The doctrine which lies at the root of the present wording of the clause in the Constitution referred to (Art. V., sect. 1,) is, that membership is a mere local matter, with which Grand Lodges have nothing to do, but over which the subordinate lodges possess supreme and unlimited control. This doctrine has been so argued in this state by Bro. Gray. (See *Acacia*, vol. i., pp. 256–'57.) It will very likely be so set forth and argued again by members of this committee. *If this doctrine is true, subordinate lodges can exclude from membership, can dissolve the connection between members and themselves, and, without the consent of such members, without a trial, without a hearing, at their own caprice, and by a simple majority vote.* If this doctrine is true, any lodge, at its pleasure, without notice, formality, or trial, can simply resolve that Brother A. or B. is a turbulent, or a guilty, or an unwanted person, and expel him by a majority vote; and the expulsion, so far as membership in the lodge

Hosted by Google

is concerned, is valid, and the Grand Lodge cannot interfere with it. If this doctrine is true, then all our rules of trial, our Grand Lodge superintendence and supervision of subordinates, and our appellate power, is a farce, so far as these affect membership. Are the members of subordinate lodges willing to place their membership thus at the control of a mere majority, and at the hazard of the momentary caprice of that majority? Would they not rather prefer that there should be a controlling authority over this subject, as well as over all others? And over all others it is admitted that that control exists. Would they not think that there was less liability of error, less room for passion or prejudice, if rules for impartial trial, and a two-thirds vote as requisite for exclusion, were secured. To secure these ends, *the continuance of membership* must not be left to the supreme and unlimited control of subordinate lodges. No outside influence can force an initiate or an unaffiliated brother on a lodge. In either case he must come in by a unanimous vote; but, once in, his rights as a member are as perfect and as full as those of any. To deprive him of any of those rights unjustly, is as deep a wrong as to deprive him of all the rights of Masonry, and the supervisionary power which is allowed to control the subordinate in every other respect, should extend to this.

"Those who contend for the doctrine that the continuance of membership is within the exclusive and unlimited control of the subordinate lodges, must grant that an expulsion, where every rule of trial has been disregarded, is valid, so far as membership is concerned. If valid, it may be that such a mode of exclusion from membership will be yet adopted. There is a liability, to say the least, of its adoption. If there is such a liability, (we renew the argument,) there should be a discretionary power in the Grand Lodge to correct any injustice that may result. Or else, if subordinate lodges are to be thus regarded as irresponsible, as uncontrolled, and as supreme, the word '*subordinate*' should no longer be applied to them."

The report goes on to the inquiry into other subordinate questions, which are argued with equal ability, but which, as we have already said, our limits will prevent us from quoting.

On the whole, we deem this one of the ablest reports on a question of masonic law that has ever emanated from any Grand Lodge; and we look forward with confidence to the effect it will have in obliterating from the constitutional science of Masonry that monstrous principle, so derogatory to the character of our institution, that a lodge may inflict a wrong upon one of its members, and there shall be no redress. This principle, while it oppresses the mason, and degrades the Grand Lodge into an imbecile spectator of the injustice and tyranny inflicted on her children, strikes at that great theory of all legal science, that where there is a right to be recovered, there shall be a means to recover it—if, therefore, one is injured in the exercise and

Hosted by Google

enjoyment of his right, he shall have a remedy to vindicate and maintain it, all of which is expressed in the significant maxim—*ubi jus ibi remedium.*

Bro. Hillyer closes the report with these manful words. We need not say that we wish him and Bros. Kopperl and Moody, who are the other members of the committee, all the success at the next Grand Communication, to which time the subject has been referred, which their zeal and ability in a good cause deserve:

"Were we in search of further authority to sustain our positions, we might quote, in addition, recent cases in Missouri and Kentucky, and olden ones in England; and however much the endeavor may be made to explain away these examples, we believe we can still prove that they do severally acknowledge the principle and support the view we take. We know that in England the *Grand Master* and the *Provincial Grand Master*, by the Constitutions of the United Grand Lodge, 'when satisfied that any brother has been illegally, or without sufficient cause, excluded from any of his masonic functions or privileges by a lodge, can order him to be immediately reinstated; and can also suspend, until the next quarterly communication, the lodge or brother who shall refuse to comply with such order.' But it is not the authority of mere names that we are after. It is the weight of argument, the authority of principle, the support of reason, and the aid of justice, that we are seeking to bring to bear. Did neither South Carolina nor Arkansas lend the light of their masonic jewels; had neither England, nor Kentucky, nor Missouri, favored the view we take; did we simply stand alone, as we do not; we should still firmly, but humbly, and with the consciousness of right, advocate the proposed change, and urge it upon the favorable attention of the Grand Lodge and its subordinates. We believe it just and right, and therefore expedient."

CLOSING.

THE duty of closing the lodge is as imperative and the ceremony as solemn as that of opening, nor should it ever be omitted through negligence, nor hurried over with haste, but every thing should be performed with order and precision, so that no brother shall go away dissatisfied. From the very nature of our constitution, a lodge cannot properly be adjourned. It must either be closed in due form, or the brethren called off to refreshment. But an adjournment on motion, as in other societies, is unknown to our order. The Master can alone dismiss the brethren, and that dismission must take place after a settled usage. In *Grand Lodges*, which meet for several days successively, the session is generally continued from day to day, by calling to refreshment at the termination of each day's sitting.

Hosted by Google

THE SCOTTISH RITE,

AND

THE SPURIOUS SCOTTISH RITE, IN LOUISIANA.

BY A CONTRIBUTOR.

[Concluded from page 407.]

On the 27th of December, 1773, the Grand Orient required all the lodges under it to abstain from working any of the high degrees, declaring that it also would do so; and at the same time it appointed a committee of three to prepare rituals of those degrees.*

The Grand Lodge maintained its existence, and it and the Grand Orient mutually denounced and warred upon each other. The Grand Orient, in 1773, had the Keeper of the Archives of the Grand Lodge and several of its officers arrested and imprisoned, for retaining the papers, seals, stamps, &c.; but the magistrate, who heard the case, discharged them.†

This contest between the Grand Lodge and Grand Orient continued many years, but the latter body was the stronger from the beginning. The Grand Lodge, in 1774, assumed the title of Sole Grand Orient of France, and acted as vigorously as possible for a few years. The political events that preceded the Reign of Terror closed all the lodges in France, and quashed this quarrel. The rival grand bodies did not resume their labors until 1796, and on the 21st of March, 1799, a treaty of union between them united them in one body, which has ever since governed the order in France.‡

The "Reformed Masonry" of Dresden, based on the Templar system of Ramsay, and consisting of two parts, "The External Order," comprising the three symbolic degrees, and the "Internal Order," composed of three degrees, "Equestrian Chapter," "Novice," and "Knight," forming a religious system based on chivalry; with an intermediate degree, the "Scottish Master of St. Andrew," connecting the two; originating at Dresden, had, a short time previous to 1775, established Scottish directories at Lyons, Strasburg, Bordeaux, and Montpelier. The rite was an offshoot of the Templar system elaborated by the Baron de Hund, in the chapter of Clermont, and styled in Germany, "The Strict Observance."§

On the 31st of May, 1776, the Grand Orient made a treaty with the three directories of this rite, at Lyons, Strasburg and Bordeaux;

* Thory, 1 Acta Lat. 107.

† Thory, 1 Acta Lat. 108. Thory, Hist. de la Fond du G.·. O.·. 73. Clavel, Hist. Pitt. 232.

‡ Levesque, 66. Thory, 1 Acta Lat. 109, 112, 197, 204, and passim between these pages. Boubee, 103. Besuchet, Precis Hist. 55-6-7. Vidal-Fezandie, Essai, 157.

§ Rebold, 1 Hist. Gén. 165. Kauffman & Chapin, Hist. Philosoph. 469.

Hosted by Google

"aggregating" them and the bodies under them with itself, but leaving them "the exclusive administration and discipline over the lodges of their rite and *regime*, in all that concerned that rite and that *régime*."* To this treaty the directory at Montpelier acceded in 1781.†

In 1780, the old Council of Emperors of the East and West assumed, in a circular letter, the title of "*Sublime Mother-Lodge Ecossaise of the French Grand Globe, Sovereign Grand Lodge of France.*" It descended so low as to publish by subscription, at six francs a copy, the entire work of its degrees; became contemptible by trafficking in the degrees, and at last entirely disappeared from France.

Formerly respectable, it had for some time continued to exist at Paris, composed of the dregs of the masons of that capital, and in rivalry with the Grand Orient and Grand Lodge of France.‡ Besuchet couples the Council of Knights of the East with that of the Emperors, in the business of publishing the degrees from their archives; and says they had both sank into perfect contempt.§

In 1780, some Masters and officers of lodges under the Grand Lodge of France, or Grand Orient of Clermont, obtained from the Sovereign Chapter of Rose Croix at Arras, chartered by Charles Edward Stuart in 1747, a brief for a body at Paris, entitled "*Chapter of Arras at the Valley of Paris.*" In 1801, the chapter so established was united with the Grand Orient.‖

In 1781, or early in 1782, the committee appointed by the Grand Orient to prepare rituals of the high degrees, having done nothing, that body created within itself a chamber of the high degrees, to perform the duties before assigned to the committee.¶

About this time was formed at Paris out of the wrecks of the disreputable councils of Emperors of the East and West, and Knights of the East, a new body, calling itself "*The General Grand Chapter of France.*"**

In 1782, the principal bodies in France assuming to grant charters, (besides the Grand Orient and the old Grand Lodge of France,) were:

The Scottish Grand Lodge of the county Venaissin, (created in 1766,) sitting at Avignon;

The Mother-Lodge of the Philosophic Scottish Rite, (1776,) sitting at Paris;

The four Scottish Directors of the *Régime Reformé* a *Rectifié*, of Dresden, at Strasburg, Lyons, Bordeaux and Montpelier, (1774);

The Sublime Scottish Mother-Lodge of the Grand French Globe,

---

* THORY, 1 Acta Lat. 119, 2 Id. 206, [where the treaty is given in full.] LEVESQUE, 68. BESUCHET, 1 Precis Hist. 58–9. VASSAIL, Essai, 158.

† THORY, 2 Acta Lat. 214. Id. 1 Acta Lat. 147.

‡ LEVESQUE, 71. THORY, 1 Acta Lat. 144. BESUCHET, Precis Hist. 67, &c. RAGON, Orthod. Maç. 136.

§ BESUCHET, Precis Hist. Ut. Sup. ‖ LE GLOBE, vol. iv., 86. LEVESQUE, 77.

¶ L'ARCHE SAINTE, 48. THORY, 1 Acta Lat. 150. ** RAGON, Orthod. Maç. 136, 138.

Hosted by Google

&c., claiming to succeed the Council of Emperors of the East and West;

The Mother-Lodge of the Egyptian Rite, established at Lyons this year, being Cagliostro's Rite;

The General Grand Chapter of France, at Paris;

The Grand Chapter of the Order of Hérédom of Kilwinning, at Rouen;

The Chapter of Clermont, at Paris;

The Sovereign Chapter, at Arras;

The Suffragan Chapter of Arras, at Paris.*

In 1783, the Grand Orient sent a circular to all its lodges, requiring them to send up to its chamber of degrees, instituted in 1782, all the masonic degrees in their possession, that the chamber might be enabled to examine, weigh their value, and reduce the number.†

Besuchet says, that seven chapters of Rose Croix, at Paris, united on the 2d of February, 1734, to form the General Grand Chapter of France.‡

Levesque says, it was composed of masons who had belonged to the old Council of Emperors of the East and West, and of some others who were in possession of the high degrees.§

At all events, in 1785, a Doctor *Gerbier* appeared at one of the meetings of this "General Grand Chapter," and produced a document purporting to be a charter in Latin of a chapter of Rose Croix that emanated from Edinburgh in 1721. The members believed it genuine, and he procured a concordat in March, 1785, which united the General Grand Chapter and his imaginary Grand Chapter, *Parfaite Union.* It was forged in a drinking and eating-house near the Grand Chatelet, and stained with wine there spilt on it. A brief, purporting to be issued by the Grand Chapter *Parfaite Union*, on the 23d June, 1721, was also forged at the same time.‖

The forgery was as gross an one as could be imagined. Even the *names* affixed to the pretended patent made the forgery palpable; and yet, in 1804, the Grand Orient of France *officially* referred to it as genuine, and relied on its own union with the imaginary Grand Chapter pretended to be created by it, as giving it a *title* to the Scottish degrees.¶ It did the same in its circulars of 25th February, 1826, and 19th October, 1840, as did the Bro. *Lefebvre d'Aumale* in his report to the Gr.·. O.·. on the 22d September, 1840.**

---

* REBOLD, Hist. Gén. 166.

† THORY, 1 Acta Lat. 156. LEVESQUE, 73.

‡ BESUCHET, 1 Precis Hist. 74.

§ LEVESQUE, 73.

‖ LEVESQUE, 73. THORY, 1 Acta Lat. 165. Id. Hist. de la Fond. du G.·. O.·. 18, 19, 78, 79, 80, 81, and *app.* 127 to 139. RAGON, Orthod. Maç. 139. BESUCHET, Precis Hist. Escodeca, Defense du Rit Ecossais, 24.

¶ Etat du Gr.·. O.·. de France, part 1, for 1804, p. 18.

** RAGON, Orthod. Maç., 143, note. Circ. of 25th Feb., 1826, preceding the pamphlet of the COUNT MACAIRE, de l'indépendante des Rites Maç., avant propos, vii. Circ. of 19th Oct., 1840. Le Globe, vol. ii., p. 370. Report of the Bro.·. Lefebvre d'Aumale, Le Globe, vol ii., p. 374.

Hosted by Google

On the 17th February, 1786, the Grand Orient procured a union with itself of the Grand Chapter formed by the union of Gerbier's imaginary Grand Chapter and the General Grand Chapter of France; the latter insisting, as a provision in the treaty, that the forged patent should be preserved in the archives of the Grand Orient, and also stipulating for the title of Metropolitan Chapter for itself.*

On the 1st of May, 1786, the Royal Grand Lodge of Hérédom of Kilwinning established a Grand Chapter of the order of Hérédom at Rouen. The Bro.·. *Matheus* was appointed Provincial Grand Master for the whole of France. And on the 4th of October the same Grand Lodge established a Chapter of Hérédom at Paris, in favor of *Nicolas Chabouillet*, an advocate in parliament, and of the brethren of the Chapter *du Choix* at Paris.† And on the 12th of December it certified that Gerbier's patent was a forgery.‡ This certificate did not reach Paris, Ragon says, until after the Grand Orient had effected the union; but if it had, he says,§ it would not have prevented it. Thory says the G.·. Orient was informed, before the union, that it was a forgery.‖ It was determined on having some kind of *title* to the Scottish (so called) degrees; and it mattered little to it whether the title which it obtained rested on a forgery or not.

The Grand Orient refused to recognize the Royal Grand Chapter of Hérédom, at Rouen, and forbade the Lodge *l'Ardente Amitié* to give it an asylum; (it was *engrafted*, according to the French system, on that lodge.) The lodge disobeyed, disputes followed, and *l'Ardente Amitié* was erased from the list of the Grand Orient.¶

Besuchet says, that the Chapter of Hérédom of Kilwinning recognized, like the Council of Emperors of the East and West, twenty-five degrees.**

In 1786, the Chamber of Degrees of the Grand Orient proposed a system consisting, in addition to the symbolic degrees, of four others only, *Elu, Ecossais, Knights of the East*, and *Rose Croix*. The system was adopted by the Grand Orient, which decreed that no others should be worked in the lodges and chapters under its jurisdiction. This rite, called *Rit Français*, or *Rit Moderne*, in seven degrees, is the same which is still worked by the Grand Orient of France.††

In 1789 and 1790, the lodges and other masonic bodies in France were closed, and Masonry became dormant.‡‡ Masonry, and particularly the Scottish degrees, had, no doubt, exercised very consider-

* Ragon, Orthod. Maç., 142. Clavel, Hist. Pitt. 236. Thory, 1 Acta Lat. 170. Levesque, 74. Besuchet, 1 Precis Hist. 79. L'Arche Sainte, 48.

† Thory, 1 Acta Lat. 169. ‡ Thory, 1 Acta Lat. 170. § Ragon, Orthod. Maç. 142.

‖ Thory, Hist. du Fond. du G.·. O.·. 79. Escodeca, Defense du Rit Ecossais, 25.

¶ Thory, 1 Acta Lat. 170. Besuchet, 1 Precis Hist. 79.

** Besuchet, Precis Hist. 80.

†† Levesque, 74. Thory, 1 Acta Lat. 170. Vidal-Fezandie, Essai, 160. Besuchet, 1 Precis Hist. 78.

‡‡ Levesque, 76. Thory, 1 Acta Lat. 184. Vidal-Fezandie, Essai, 161. Rebold, Hist Gén. 167.

Hosted by Google

able influence in sowing the principles that brought about the Revolution;* but when the Reign of Terror commenced, to belong to a secret society was to be "*suspect*" and proscribed.†

On the 22d of February, 1793, PHILIPPE EGALITE, the Grand Master, published a letter, declaring that he had for some time refused to act with the Grand Orient, or any assemblage of Free Masons. The Grand Orient met, heard it read, determined, in silence, that he should be considered as having resigned the Grand Mastership and his appointment as delegate from a lodge; and the President broke the sword of the order across his knee, and flung the pieces into the center of the lodge. The brethren gave a battery of *mourning*, and separated.‡

In 1795, the Grand Orient offered the Grand Mastership to the Bro.·. Roettiers de Martaleau, who had rendered the greatest service to Masonry, by preserving its archives during the Reign of Terror. He declined the *title*, but accepted the *powers*, with the title of "Grand Venerable."§

In 1796, both the Grand Orient and Grand Lodge of France resumed their labors. Only eighteen lodges were working in all France.‖ Before the Revolution, there had been over seven hundred.

In 1799, the Grand Lodge and Grand Orient concluded a treaty of union, the basis of which was the abolition of the life-tenure of Masters of lodges, which had all along been the bone of dissension. On the 22d of June they met in solemn assembly, and thereafter constituted but one body.¶

In 1801, the Suffragan Chapter of Arras, at Paris, with all the chapters under it, was united with the Grand Orient.**

The union of the Grand Lodge and the Grand Orient had not united all the Scottish bodies, or Scottish masons, with the latter. There still existed many rival powers, among which were the Mother-Lodge of the Philosophical Scottish Rite, at Paris; the Mother-Lodge at Marseilles; the Chapter of the Primitive Rite at Narbonne; the Provincial Lodge of Hérédom at Kilwinning; the Chapters at Rouen and Paris, founded by the Royal Grand Lodge of Kilwinning, and some other isolated chapters, the still subsisting remains of the old Council of Emperors of the East and West. All these refused to unite

* KAUFF. & CHAP. Hist. Phil. 280, 287, 289. LAMARTINE, 1 Hist. des Girondins, 251

† LEVESQUE, 76. THORY, 1 Acta Lat. 187, 190. BESUCHET, 1 Precis Hist. 97. CLAVEL, Hist. Pitt. 239. KAUFF. & CHAP. Hist. Phil. 292, 304.

‡ CLAVEL, Hist. Pitt. 239. LEVESQUE, 76. THORY, 1 Acta Lat. 192. REBOLD, Hist Gén. 167. BESUCHET, 1 Precis Hist. 98.

§ LEVESQUE, 77. THORY, 1 Acta Lat. 196. VIDAL-FEZANDIE, Essai, 166. CLAVEL, Hist. Pitt. 240. BOUBEE, Etudes, 104. MOREAN, Precis, 150, 181, *n*. BESUCHET, 1 Precis Hist. 98.

‖ LEVESQUE, 77. MOREAN, Precis, 151. REBOLD, Hist. Gén. 167. BESUCHET, 1 Precis Hist. 99.

¶ THORY, 1 Acta Lat. 204. LEVESQUE, 77. VIDAL-FEZANDIE, Essai, 167. L'ARCHE SAINTE, 48. REBOLD, Hist. Gén. 167. BESUCHET, Precis Hist. 100, 103, 212 to 216. Etat du G.·. O.·. de France, part 1, for 1804, 19. CLAVEL, Hist. Pitt. 240. KAUFF. & CHAP. Hist. Phil. 306.

** LEVESQUE, 77. THORY, 1 Acta Lat. 208. Le Globe, vol. iv., p. 86.

Hosted by Google

with the G.·. O.·., and denied its supremacy. The Grand Orient, on the 12th of November, 1802, issued a decree declaring these associations irregular, and prohibited the lodges under its jurisdiction allowing them the use of their halls, or communicating with them, on pain of erasure from its list of members; and it declared that it would expel every lodge, chapter and mason, that should accept any foreign rite not recognized by itself.*

The reader can decide for himself with what right the Grand Orient could set up any claim to any degrees above the eighteenth. She afterwards pretended a title to the twenty-five degrees of the Rite of Perfection, or Hérédom, by transfer from the General Grand Chapter, and under the forged patent of Dr. Gerbier; and also by transfer by means of the union with herself of the old Grand Lodge of France, and the relics of the Council of Emperors of the East and West. As this Council had separated from the Grand Lodge many years before the union of the latter with the Grand Orient, and then had fallen into decay and contempt, and so disappeared from the scene in silence, it was evidently disreputable in the Grand Orient to claim title to *any* degrees, by transfer from or union with it; and still more so to rely on the forged patent to Gerbier.

There was, at a later day, (subsequent, that is, to 1814,) a claim in regard to the reality and validity of these transfers, heirships and successions, and as to what the Grand Orient took thereby. But the whole claim seems to us a mere absurdity. Of course, if a body has in possession the ritual, or, as they are called in French, the *cahier* of a degree, it has the same title to that manuscript which it would have to a manuscript copy of Tacitus or Livy. But a *degree* is not a chattel, of which ownership (*proprieté*) can be predicated. If a man has regularly *received* a degree, he is said to be *in possession* of it. But it does not even follow that if every individual in a particular masonic body has so received a particular degree, or two or more, or even all the degrees of a particular rite, that the body, as a unit—as a lodge, chapter, or grand body—has any thing to do with those degrees. That is entirely plain, because every member of a blue lodge may have the chapter degrees, and yet the lodge, as a body, will have nothing to do with them: and no transfer of those degrees to such blue lodge could give it any jurisdiction over them, because it is not created to administer them, and it may at any time have members who do not possess them.

And, moreover, if the Grand Chapters in the United States were now to revise their degrees, and drop the Mark and Most Excellent Master out of their scale, it would be preposterous for them, when they had declared they would no longer work them, to claim that

* Clavel, Hist. Pitt. 241. Ragon, Orthod. Maç. 307. Besuchet, 1 Precis Hist. 104. Thory, 1 Acta Lat. 211.

Hosted by Google

they still "belonged" to them, after those possessing them had organized themselves into Grand and Subordinate bodies to work them.

Accuracy of language is always essential to legal or logical argument. To apply the word "title" (*propriété*) to *degrees*, is an inaccuracy, or rather a perversion of terms, that, of course, leads directly to wrong conclusions. A body has a right to administer and confer particular degrees, when its members are all properly possessed of such degrees by regular initiation; when, by the consent, express or implied, of those who do possess them within its territorial jurisdiction, it is made their representative body—*themselves*, as it were, in congress—to confer and administer those degrees; and, thirdly, when it has *accepted* that delegation, and *does* administer them. One *body* cannot *transfer* a *degree* to another *body* not created and appointed to confer it, or to be the head of the bodies that do confer it.

Thus tested, it is evident that the jurisdiction of the Grand Orient of France, in 1804, was over no degrees above the eighteenth of the Rite of Perfection, or the seventh of its own scale; that is, the degree of Rose Croix. Even with the eleven degrees which it dropped out of the Rite of Perfection, in making its own scale, it had nothing to do. It had abandoned them. They were *waifs*, had *escheated*, we may say, to the great mass of degrees; and those who possessed them had the right to organize bodies to confer them, and grand bodies to govern those bodies.

No masonic body can *ostracize* a degree, in the sense of prohibiting its being worked *at all*. A Grand Chapter may say to the members of the chapters under it: "You shall not work the degree of select Master *in your chapters;* but it cannot say they shall not, as individuals, work it at all. No more could they say that as to the Mark Master, if they were to strike it from the scale. They would simply have nothing to do with it, as they have nothing to do with the Select Master. Those possessed of either degree, thus left to themselves, could organize bodies to work them, and bodies to govern those bodies; and no power in Masonry could say them nay.

If there are nine master masons of the *Rite Ecossais* or of the *Rite Français* in New York, and the Grand Lodge will not give them a charter for a lodge to work in that rite, then, as no masonic power on earth can say they shall *not* work it, they can organize themselves into a lodge, and, when there are lodges enough, then into a Grand Lodge. The Grand Lodge has a right, by the masonic law settled by time and custom, to claim control over *all* symbolic lodges in the State. That is American masonic law; but that right depends on her allowing them to work the rite which they prefer. She cannot force another rite on them. If she *will* have uniformity of work, and but one rite, she has no more to do with the rites she rejects, than she has with Odd Fellowship. The masons whom she abandons, in

Hosted by Google

her crusade for uniformity of work, may go where they please for charters. She has nothing to complain of or to say on the subject.

As no masonic body, therefore, can claim property in any degree, a moment longer than it confers or administers it; nor in any degree which has never been received by part of its members, it is clear that the Grand Orient of France had nothing whatever to do, in the year 1803, with any other degrees than those included in her scale, or which she communicated by way of instruction.

That settled, we return to Stephen Morin.

In the appendix to the same report, of which we have already spoken, the Bro.·. Le Blanc de Marconnay gives what purports to be an extract from the minutes of the Grand Lodge of France, of date the 17th of August, 1766. Bro.·. "Martin," appointed Secretary for Paris, declined, "on account of his departure for America."

"*Resolved*, That the catechisms of the various degrees be revised, rectified and signed, sealed and stamped, and then delivered to Resp.·. Bro.·. Martin.

"*Resolved, furthermore*, That, as an acknowledgment of the zeal of the Resp.·. Bro.·. Martin, in the several offices he has filled in our Grand Lodge, he shall receive a brief of Inspector for the lodges of America, the title of which shall be: that, considering the carelessness and the various alterations introduced in the royal art by Resp.·. Bro.·. Morin, her late Inspector, the Resp.·. Grand Lodge annuls the brief of Inspector granted to said Bro.·. Morin, and deems proper, for the good of the art royal, to cause him to be replaced by Resp.·. Bro.·. Martin, Master of the Lodge Saint Frederic, and that his letters of constitution for America be ratified."

The members named as present, are Moët, President; Gerbier, Sen.·. Warden; Lettu, Junior Warden; Baron de Ischondy, Ven.·. of the Lodge Saint Stephen, at Metz; Gallart, Ven.·. of the Lodge Sain Julian, of Argental, borough; Martin, Leroy, L'Excombart, Le Dain. Le Lorrain, Duplessis, Liégeois, Joubert de la Bourdinière, Baillot, Duhonssoy, Bandson, Robineau, Ponpart, Berel and Richard.

The purpose of Le Blanc de Marconnay, in producing this, was to be enabled to argue that the Bro.·. Morin's action in America was illegal, because his powers as Inspector had been revoked. The extracts, real or pretended, from the minutes of 1772, were produced to substantiate the claim of the Grand Orient as successor of the Grand Lodge of France to the Scottish rite.

If this pretended extract from the minutes be *genuine*, why has it never before been produced? From what secret place of deposit is it now drawn? Why did the Grand Orient not use *the fact* of the revocation of Morin's powers, in the long polemic between herself and the Supreme Council of France?

It is also to be remarked that Bro.·. "Martin" is not known ever to have been heard of as an Inspector in America

Hosted by Google

The Bro.·. Morin was appointed, not alone by the Grand Lodge of France, but by the Council of Emperors of the East and West; and from the latter *alone* he obtained all his powers as to the high degrees. *Those* powers the Grand Lodge could not revoke, for it and the Council were not then united.

This decree of revocation purports to have been made on the 17th of August, 1766. On the 14th of that month, the Grand Lodge had undertaken to suppress all the constitutions of councils, chapters and colleges of the high degrees in France, which were constituting lodges; and on the 2d of October it rejected a proposition for taking jurisdiction over the Scottish degrees.*

The extract in question is not authenticated by any signature, and it cannot be received as genuine without further evidence to prove it so. It has a remarkably suspicious look, and is produced at rather a late day.

Besides the printed authorities, we shall now have occasion to refer to certain MSS., registers, and other documents, remaining among the archives of the Supreme Council of Sov.·. Inspectors General of the thirty-third degree at Charleston, and of the Grand Lodge of Louisiana. We append a brief description of the principal of them.

There are at Charleston four books, in MSS.

One is the Register of the Ill.·. Bro.·. Jean Baptiste Marie Delahogue, Deputy Grand Inspector General, in his own handwriting throughout, and certified throughout by himself and the Ill.·. Bro.·. Count Alexandre François Auguste de Grasse-Tilly, *manibus propriis*. It was made out in 1798 and 1799.

A second is a Register made out by the Ill.·. Bro.·. Jean Baptiste Aveilhe, Deputy Gr.·. Insp.·. Gen.·., for the Ill.·. Bro.·. Pierre Dupont Delorme, Dep.·. Gr.·. Insp.·. Gen.·., at Port au Prince, Island of Santo Domingo, in December, 1797.

A third is a Register of one hundred pages, some of the documents wherein are certified by the Ill.·. Bro.·. Count de Grasse, some by the Ill.·. Bro.·. Dupont Delorme, and some by the Ill.·. Bro.·. John Mitchell, and which appears to have belonged to the Ill.·. Bro.·. Moses Holbrook.

And a fourth is the Cahier of a degree of "Grand Commander of the Temple," followed by copies of patents of the degree granted to different brethren from the 21st of December, 1798, to the 22d of July, 1808, most of them certified by the Ill.·. Bro.·. Louis Claude Henri de Montmain.

And the principal MSS. in the archives of the M.·. W.·. Grand Lodge of the State of Louisiana, is the Register made out by the Ill.·. Bro.·. Antoine Bideaud, Sov.·. Gr.·. Insp.·. Gen.·., at Santiago de Cuba, in January, 1806, for the Ill.·. Bro.·. Jean Baptiste Villadieu, Sov.·. Prince of all the masonic orders, containing copies of documents dated at

* Thory, 1 Acta Lat. 87, 88.

Hosted by Google

Cap. Français in July, August and September, 1802, issued by the Ill.·. Bro.·. Count DE GRASSE, as Sov.·. Gr.·. Insp.·. General, and by the Supreme Council established by him at that place for the Windward and Leeward French islands.

The rank and office of Deputy Grand Inspector assumed gradually more and more importance, in the estimation of its possessors, in a country so remote from the governing power as America then was, and where necessarily so much latitude was left to discretion. We find them after a time calling themselves "Deputy Grand Inspectors General," and treating that official rank as a *degree*. Immediately following the copy of the Regulations of 1762, in the *Recueil des Actes du Suprême Conseil de France*, are *institutes* in ten articles; *statutes* in eighteen; *general regulations* in twenty-six; and a collection of *instructions* in many articles, under different heads, "extracted from the collections of Constitutional Balusters," and all of unknown origin and date; the "General Regulations" being simply dated the 25th day of the 2d month, Ijar, of the year of the world 5732, and signed "ADINGTON, *Grand Chancellor;*" and the "Instructions," the last of all, dating in the caption of the copy "at the O.·. of the world, under the C.·. C.·., &c., 17° 58′, south, under the sign of Capricorn, the 9th day of the 2d month, named Ijar, 5081; by order of the Grand Sovereign Consistory of the Metropolitan Princes of Hérédom, to be transmitted to the Grand Deputy of the Grand Consistory established at 18° 47′ N.·. Lat.·.;" and signed "ADINGTON, *Chancellor;*" and at the end signed "ADINGTON, *Grand Chancellor.*"

What *places* are indicated by these latitudes, we do not know, nor for our present purpose is it important to inquire. We refer to these institutes, &c., only to say, that the very first article declares that "The Grand Inspectors General of the order, and Presidents of the Sublime Councils of the Princes of the High Masonry, duly recognized and patented, have the imprescriptible title of Chiefs of the High Masonry." Article second, that the governing body is called "The Grand Consistory;" and article third, that the Grand Inspectors General and Presidents of the Grand Councils of the Sublime Princes of the Royal Secret, are members of right [*nés*] of the Grand Consistory; and that the first article of the "Instructions," which are probably the latest, provides that in any country where there is no Grand Consistory or Grand Council of Princes of the Royal Secret, the oldest Grand Inspector General, or if there be none, the oldest Prince of the Royal Secret, is invested with the administrative and dogmatic power, and consequently takes the title of "Sovereign." Other provisions are, that he may initiate, and grant patents with no other formality than the counter signature of his Grand Chancellor; that in cases not provided for, his decisions have the force of law, and are final in his jurisdiction; that other Inspectors General and

Hosted by Google

Princes must report to the "Sovereign;" that seven Gr.·. Inspectors General or Princes may apply to "the Sovereign Grand Inspector General," for letters of constitution, &c.

The Inspectors General had thus, prior to 1801, assumed in the new world to be superior to ordinary Princes of the Royal Secret; and the chief, oldest, or only Inspector in a country had assumed to himself the title of "*Sovereign* Grand Inspector General," and an authority over other Inspectors, though still continuing subordinate to the Grand Consistory. It required but little more to make their office a new degree, and to invest them with a superior and permanent governing power.

We are not in possession of all the successive deputizations, or their dates, by which the powers of STEPHEN MORIN were transferred, and successive Deputy Inspectors created. But there is a record of the affiliation of his powers.* We learn from it that "STEPHEN MORIN, Inspector General of all the Lodges, Chapters, Councils and Grand Councils, &c., &c., &c., in all parts of the new world, gave the degree of Grand Deputy Inspector General, &c., &c., &c., to the Bro.·. FRANKIN, at Jamaica;" at what date we do not find:

That the Bro.·. FRANKIN communicated it to the Bro.·. MOSES M. HAYES, at Boston; at what date we do not find:

That the Bro.·. HAYES communicated it to Bro.·. BAREND M. SPITZER, at Charleston. [But the Bro.·. SPITZER, in the patent of Deputy Inspector General, granted by him 2d of April, 1795, to the Bro.·. JOHN MITCHELL, states that he does so by authority of a Convention of Inspectors, convened in Philadelphia on the 25th day of June, 1781].†

That all the Deputy Grand Inspectors, met in Sublime Council at the O.·. of Philadelphia, conferred it on the Bro.·. MOSES COHEN. [But the Bro.·. MOSES COHEN, in his patent of Dep. Gr.·. Insp. to Bro.·. HYMAN ISAAC LONG, himself claims by patent from Bro.·. BAREND M. SPITZER, Deputy Grand Inspector, given at Charleston on the 12th of January, 1794].‡

That the Bro.·. MOSES COHEN communicated it to the Bro.·. HYMAN ISAAC LONG. [The copy of his patent is dated at the Orient of a Council of Princes of the Royal Secret, N. Lat. 17° 42′, the 11th day of the 11th month, called Thebat, of the Restoration, 5554, and of the Vulgar Era, 11th January, 1794, which is an evident error of the copyist, for 1795.]§

On the 12th of November, 1796, the Bro.·. HYMAN ISAAC LONG, "Deputy Grand Inspector General and Prince Mason," granted his several letters patent of that date to "ALEXANDRE FRANÇOIS AUGUSTE DE GRASSE-TILLY, of Versailles in France, Ancient Captain of Cavalry, and an

* Register of DELAHOGUE, MSS., Charleston. Reading from the *Livre d'Or* of the Bro.·. DE GRASSE, by the Baron de Marguerittes, on the trial of De Grassé, pamph., p. 69.

† Register of MOSES HOLBROOK, MSS. at Charleston.

‡ Register of Bro. HOLBROOK, at Charleston, MSS., p. 9.

§ Register of AVEILHE, pp. 8, 9, MSS. at Charleston.

Hosted by Google

Engineer in the service of the United States of America;" to "JEAN BAPTISTE MARIE DELAHOGUE, of Paris in France, Councillor in the Supreme Council of Cap. Français;" PIERRE CROZE MAGNAN, DOMINIQUE SAINT PAUL, ALEXIS CLAUDE ROBIN, REMY VICTOR PETIT, and JEAN ABRAHAM MARIE, creating each of them "Patriarch Noachite and Sovereign Knight of the Sun and H. S., Deputy Grand Inspectors General, &c., &c., &c." We have one copy in blank of all, and several copies in full of those to *De Grasse* and *Delahogue*.* The patent of each, it appears, was authenticated by the signatures of all the others, as well as by that of the Bro.·. Long; and there are also other names on the patents of *Delahogue* and *De Grasse*, viz.: *P. G. N. Toutain*, Dep. Insp.·. Gen.·., *M. Pe. de Remoussin*, Dep. Insp.·., *De Dupuy*, Dep. Insp.·., *R. Allemand*, Dep. Insp.·., *Me. Fronty*, Dep. Insp.·., and *Jean Baptiste Grochau*, Dep. Insp.·. Gen.·.; and on that of *De Grasse*, also, *Grand* Dep. Insp.·. Gen.·., *A. Placide, Jean Tahan;* and on that of *Delahogue*, besides the names on both, those of *P. Rigaud*, Dep. Insp.·. Gen.·., *T. B. T. Maureau*, Dep. Insp.·. Gen.·.†

And each [of those of *De Grasse* and *Delahogue*] is indorsed, recognized, confirmed and approved by the Grand Sublime Council of Princes of the Royal Secret, &c., &c., &c., at the Orient of Kingston, in the island of Jamaica, at its session of the 10th day of the 6th month, 7797, according to advices received from it by the Grand Sublime Council at the Orient of Charleston, South Carolina, and deposited in the archives the 7th day of the month called Tammuz, 5558, the 21st June, 1798, of the Vulgar Era." This is dated "Charleston, 16th February, 1802," and signed "*Are. Tois. Auguste de Grasse*, Minister of State, Gr.·. Dep. Insp. Gen. and P. M., &c.," and certified as a true copy of the original by "*S. B. M. Delahogue*, Dep. Insp. Gen., P. M."‡

On the same day (12th November, 1796), the Bro.·. LONG, as Deputy Grand Inspector General, acting for the Princes of Masonry at Kingston, granted his patent to the Bro.·. *Delahogue*, authorizing and empowering him, assisted by the Bros.·. *De Grasse, Magnan, Saint Paul, Petit, Robin* and *Marie*, to establish "a lodge of H. S.," at Charleston, South Carolina."§

Under this patent, the brethren named in it established "a Grand Sublime Council of the Princes of the Royal Secret," at Charleston, on the 13th day of the eleventh month of the masonic year, 7796, that is, the 13th of January, 1797, which was approved and confirmed by the Grand Council of Sub.·. Princes of the R.·. S.·. at Kingston, Jamaica, on the 10th of August, 1797.‖

On the 2d of April, 1795, as we have mentioned, the Bro.·. BAREND MOSES SPITZER granted to Bro.·. "JOHN MITCHELL, Esquire, native of Ireland, and late Deputy Quarter Master General in the armies of the

* Register of DELAHOGUE, MSS. Register of Bro.·. HOLBROOK, MSS.
† Register of Bro.·. HOLBROOK.
‡ Register of Bro.·. DELAHOGUE.
§ Register of Bro.·. DELAHOGUE.
‖ Register of Bro.·. HOLBROOK.

Hosted by Google

United States of America, Justice of the Quorum, and Notary Public in South Carolina," a patent, raising him to "the degree of K. H., and further, to the highest degrees in Masonry," and creating him Deputy Inspector General.*

The Count ALEXANDRE FRANÇOIS AUGUSTE DE GRASSE-TILLY (son of the Count de Grasse who commanded the French fleet in the West Indies and on the coast of the United States, in the latter part of the war of the American Revolution) was a native of Versailles in France, and born about the year 1766, and made a mason in the Resp.·. Scottish Mother-Lodge *du Contrat Social*, at the O.·. of Paris.† In 1796 he was a member of the Lodge *la Candeur*, No. 12, at Charleston.‡ On the 12th of November, 1796, he was in that city, and, as we have seen, there received his patent as Knight Kadoset and Deputy Grand Inspector General. On the 21st of December, 1798, at Charleston, he received from the Bro.·. LOUIS CLAUDE HENRI DE MONTMAIN the degree and patent of "Grand Commander of the Temple Mason."§

On the 10th of August, 1799, he was one of the founders of the Lodge *la Réunion Française*, at Charleston, which was on that day installed, under a charter from "the Grand Mother-Lodge of Ancient York Masons of the State of South Carolina."‖ He was at some time Master of that lodge.¶

JEAN BAPTISTE MARIE DELAHOGUE, (father-in-law of the Count DE GRASSE,) native of France, received a mason in the Lodge *la Constance*, at Paris,** is described in a certificate granted by the lodge *la Candeur*, at Charleston, on the 21st of December, 1796, to Bro.·. IZAAC HERMAND, signed by the Bro.·. DELAHOGUE as Master, and by the Bros.·. DE GRASSE, P. CROZE MAGNAN, ROBIN, ST. PAUL and LA VALETTE, as "Master and founder of the Lodge *Saint Jean de la Candeur*, at Charleston," by virtue of the powers granted to him by the Scottish and English Lodge *de la Constance*, at Paris, founded under the auspices of Prince CHARLES EDWARD STUART.†† In 1801 he was borne on the tableau of that lodge (*La Candeur*) as a retired member.‡‡

On the 12th of November, 1796, as we have seen, he received his patent as Deputy Inspector General.

On the 24th of May, 1801, the Bro.·. JOHN MITCHELL, "K. H. P. R. S Deputy Inspector General," granted to "FREDERICK DALCHO, Esquire. (late First Lieutenant in the First Regiment of Artillerists and Engineers in the service of the United States of America, and Paymaster to the regular troops in the State of Georgia,) Physician in the

* Register of Bro.·. HOLBROOK, p. 9
† Tableau for 1802 of the Lodge and Chapter *des Sept Frères Réunis*, at Cap. Français.
‡ Certificate granted Bro.·. ISAAC HERMAND, by the Lodge *la Candeur*, 21st Dec., 1796.
§ Register of the Bro.·. DE MONTMAIN, MSS., Charleston, p. 12.
‖ Tableau for 1804 of the Lodge *la Réunion Française*, at Charleston.
¶ Tableau for 1806 of same lodge.
** Tableau for 1804 of Lodge *la Candeur*, at Charleston.
†† Original certificate on parchment, archives of Sup.·. Council, at Charleston.
‡‡ Tableau for 1801 of Lodge *la Candeur*.

Hosted by Google

city of Charleston, South Carolina, and member of the Medical Society of said state," a patent, certifying him to be K. H. and Prince of the Royal Secret, and creating him Deputy Inspector General.*

In 1783 the "Sublime Grand Lodge of Perfection" of South Carolina was established at Charleston, by the Bro.·. Da Costa, Deputy Inspector, by patent from the Bro.·. Moses M. Hayes.†

On the 13th of June, 1796, its lodge-room, records, jewels and furniture were destroyed by fire, and the labors of the lodge were virtually suspended until July, 1801.‡

On the 12th of May, 1788, the by-laws and regulations of the Grand Council of Princes of Jerusalem were ratified at Charleston.§ That body was established on the 20th of February, 1788, by the Bros.·. Joseph Myers, appointed Deputy Inspector for South Carolina, by the Bro.·. Hayes, Barend M. Spitzer, Deputy Inspector for Georgia, and Bro.·. Forst, Deputy Inspector for Virginia.‖

In October, 1799, the Bro. De Grasse was Deputy Sovereign Grand Commander of the "Grand Council and Sublime Orient" of Charleston, as appears by his attestation to copies of two decretals of "The Grand and Most Puissant Council of the Valiant Princes and Sublime Masons of the Royal Secret," at Kingston, Jamaica, addressed to the Grand Council at Charleston—one on the 10th of August, 1797, and the other on the 26th of December, 1798. By them the Council at Kingston ratified the acts of the Bro.·. Long as Deputy Inspector, and the creation of the Grand Council at Charleston; but they first strongly censured that body for some of its acts; required its sovereign and officers to take an oath that they would never thereafter, under any pretext, make at Charleston any Grand Deputy Inspectors, without the consent of the Sov.·. Sub.·. Council at Kingston, "under the penalty of being quashed, and adjudged rebels and perjurers;" and said, "We hope to receive proofs of its submission to the orders of our Sovereign Council and Sublime Orient of Kingston, and greater regularity in its work." The Council at Charleston submitted, and, by the second decretal, that at Kingston expressed itself highly satisfied with its truly masonic course, and the regularity of its proceedings.¶

We have been able to learn nothing further in regard to the establishment of Scottish Masonry in South Carolina, prior to the year 1801. Up to that year, the highest degree known in America, either in the United States or the West Indies, was, so far as we can learn, that of Sublime Prince of the Royal Secret, rituals of which, as the

---

* Register of Bro.·. Moses Holbrook.

† Annual Register for 1802 of Intl. Gr.·. Lodge of Perfection of South Carolina. Circular of Sup.·. Coun.·. at Charleston, 4th December, 1802.

‡ By-laws of Int.·. Gr.·. Lodge of South Carolina, in Register of Bro.·. Holbrook.

§ Register of Bro.·. Holbrook.

‖ Circular of Sup.·. Council at Charleston, 4th December, 1802.

¶ Register of the Bro.·. Delahogue.

Hosted by Google

twenty-fifth and last degree, are remaining in the archives of the Supreme Council at Charleston; and the highest rank was that of "Deputy Grand Inspector General," which all the successors of the Bro.·. Morin assumed.

Without any thing that we can discover to herald it, a new rite suddenly appears in South Carolina, fully developed, and apparently mature at its advent.

On the 31st of May, 1801, a "Supreme Council of the thirty-third degree for the United States of America," was opened at Charleston, with the high honors of Masonry, by the Bros.·. JOHN MITCHELL and FREDERICK DALCHO, *Sovereign Grand Inspectors General;* and in the course of the year 1802, we are told, the whole number of Grand Inspectors General was completed, agreeably to "*the Grand Constitutions.*"*

The circular of the 4th of December, 1802, announcing the creation of "The Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General in Supreme Council of the thirty-third degree," stated, as the law of its existence, and the source of its powers, that "on the 1st of May, 5786, the Grand Constitution of the thirty-third degree, called 'The Supreme Council of Sovereign Grand Inspectors General,' was finally ratified by his Majesty the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the sovereign masonic power over all the craft. In the new constitution this high power was conferred on a supreme council of nine brethren in each nation, who possess all the masonic prerogatives in their own district, that his majesty individually possessed, *and are Sovereigns of Masonry.*"

It also gave a list of the thirty-three degrees. The first eighteen are the same as those of the Rite of Perfection, the eighteenth being the Rose Croix. Then follow:

19. Grand Pontiff.
20. Grand Master of all Symbolic Lodges.
21. Patriarch Noachite, *or Chevalier Prussien*
22. Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Prince of Mercy.
26. Knight of the Brazen Serpent.
27. Commander of the Temple.
28. Knight of the Sun.
29. K.——H.

30, 31, 32. Prince of the Royal Secret; Princes of Masons.

33. Sovereign Grand Inspectors General—officers appointed for life.

* Circular of the Sup.·. Council at Charleston, of 4th December, 1802.

Hosted by Google

On the 5th of July, 1801, the Grand Council of Princes of Jerusalem, at Charleston, granted a warrant for "A Grand Elect Perfect and Sublime Lodge of Perfect Masons, at Charleston;" which was signed by the Bros.·. JOHN MITCHELL, T. B. BOWEN, E. DE LA MOTTA, ABRAHAM ALEXANDER and ISAAC AULD, as Sov.·. Gr.·. Insp's.·. Gen.·.*

And the Annual Register for 1802, of the Sublime Grand Lodge of Perfection, and other bodies in Charleston, gives the list of members of the Supreme Council as follows:

Col. JOHN MITCHELL, *Sov.·. Gr.·. Commander.*
Dr. FREDERICK DALCHO, *Lieutenant Grand Commander*
EMANUEL DE LA MOTTA, *Treasurer General of the Holy Empire.*
ABRAHAM ALEXANDER, *Secretary General of the Holy Empire.*
Major T. B. BOWEN, *Grand Master of Ceremonies.*
ISRAEL DE LIEBEN, *Sov.·. Gr.·. Inspector General.*
Dr. ISAAC AULD, " "
MOSES C. LEVY, " "
Dr. JAMES MOULTRIE, " "

And, as its representative in Santo Domingo, "AUGUSTUS DE GRASSE, Sov.·. Gr.·. Commander for the French West Indies."

On the 21st of February, 1802, the Supreme Council at Charleston granted the Bro.·. ALEX. FRANÇOISE AUGUSTE DE GRASSE-TILLY a patent, certifying that he possessed the degrees from Secret Master to Sov.·. Gr.·. Insp.·. Gen.·., inclusive, (naming each;) that he was a member of the Supreme Council of the Thirty-third Degree; and that he was "Grand Commander for life of the Supreme Council in the French West India Islands;" and giving him power "to constitute, establish, direct and inspect all lodges, chapters, councils, colleges and consistories of the Royal and Military Order of the Ancient and Modern Freemasonry over the surface of the two hemispheres, conformably to the Grand Constitutions."†

Ragon says, that the new rite was created in 1797, at Charleston, *by four Jews, John Mitchell, Frederick Dalcho, Emanuel de la Motta* and *Abraham Alexander*, with views purely mercantile.‡ He simply copies from Clavel the whole account which he gives of the creation of the Supreme Council at Charleston, and the inception of the rite; except that Clavel says that the rite was created in 1801, by *five* Jews, naming Isaac Auld with the four mentioned by Ragon.§ It was in response to these and other statements, that the Supreme Council at Charleston, by a circular of 2d August, 1845, pronounced Clavel's statements to be "false and slanderous," exhibiting "either a deplorable ignorance of the true history of the order, or a wanton violation of . . . . truth."

---

* Register of Bro. HOLBROOK.

† Circular of Sup.·. Council at Charleston, 4th December, 1802. Copy of Patent in Register of Bro.·. HOLBROOK.

‡ RAGON, Orthod. Maç., 304.

§ CLAVEL, Orthod. Maç., 207.

Hosted by Google

And Vassal says,* that the persons (he gives their names as "*Dalcho*, thirty-third; *Bowen*, thirty-third; *Lieben*, thirty-third; *Abraham Alexander*, thirty-third; *Delahogue*, thirty-third;") are all unknown, except Delahogue.

We learn from the Tableau of the Sublime Grand Lodge of Perfection of South Carolina, for 1802, something concerning a part of these brethren:

Col. JOHN MITCHELL, Justice and Notary, then sixty years of age, was a native of Ireland, late Lt. Colonel in the American army, and a member of the Society of the Cincinnati.

Dr. FREDERICK DALCHO, then thirty-two years of age, was a native of Maryland. He was an Episcopalian.

Dr. ISAAC AULD was then thirty-two years of age, and a native of Pennsylvania. He was a Presbyterian.

THOMAS BARTHOLOMEW BOWEN, a printer, aged sixty years, had been Major in the American army, and was a member of the Cincinnati.

ISRAEL DE LIEBEN, a commission merchant, aged 61 years, was a native of Bohemia.

EMANUEL DE LA MOTTA, commission merchant and auctioneer, aged forty-two years, was a native of Santa Cruz.

Dr. JAMES MOULTRIE, then thirty-eight years of age, was a native of South Carolina.

Of the brethren who founded the Grand Council of Princes of the Royal Secret, at Charleston, we find that—

JEAN ABRAHAM MARIE, a watchmaker, from the Lodge *des Cœurs Francs et Intimés*, at Geneva.

DOMINIQUE SAINT PAUL, resident of Santo Domingo, from the Lodge *du Choix des Hommes*, at Jacmel, born at Montrejean, Department of *la Haute Garonne*, in 1754; and ALEXIS CLAUDE ROBIN, physician, resident of Santo Domingo, native of Paris, from the Lodge *l'Amitié Parfaite*, at Paris, were members of the Lodge *La Candeur*, at Charleston.†

We follow now the movements of the Bro.·. Count DE GRASSE.

On the 12th of March, 1802, at Charleston, as Sov.·. Gr.·. Inspector Gen.·. Thirty-third Degree, and Sov.·. Gr.·. Commander for the Windward and Leeward French islands of America, he *viséd* the Register, made out by the Bro.·. *Aveilhe*, for the Bro.·. *Delorme*.‡

Ragon and other partisans of the Grand Orient deny that the Count de Grasse went from Charleston to Saint Domingo, and that he ever established there a Supreme Council of the Thirty-third Degree.§

---

* Essay on the institution of the Scottish Rite, cited by BESUCHET, 1 Precis Hist., 291 to 304,

† Tableau of the Lodge *la Candeur* for 1801. Tableau of same for 1803.

‡ Register of Bro.·. AVEILHE, MSS. at Charleston.

§ RAGON, Orthod. Maç., 303. LE BLANC DE MARCONNAY, Bulletin du Gr.·. Orient, No. 23, p. 151. Etat de la Maçonnerie, dans l'ancienne isle Saint Domingue.

Hosted by Google

As we have seen, he was at Charleston on the 12th of March, 1802.

On the 18th of March, 1802, as Sov.·. Gr.·. Commander for the French islands, and dating at Cap. Français in Santo Domingo, in the Supreme Council of the Thirty-third Degree, at that Orient, he granted the Bro.·. PIERRE DUPONT DELORME a patent as Prince of the Royal Secret and Deputy Inspector. Still, it is possible that that may in reality have been done at Charleston.

In the latter part of February and early part of March, 1802, the negro forces of TOUSSAINT, in Santo Domingo, were beaten by the French troops under LE CLERC, and forced to retreat into the mountains, leaving the ports and sea-coast in possession of the French. The Cape had been taken on the 4th of February by Hardy and Rochambeau, and in the same month Port au Prince and all the southern portion of the island was also reconquered by Boudet and Latouche; and early in May all the rebels had submitted, and the pacification was complete. Foreign ships began to frequent the harbors, and commerce to give an air of returning prosperity to the scene of desolation.*

The survivors of those who had fled to different countries at the commencement of the rebellion in 1791, and during its progress, returned in great numbers during the spring and summer of 1802; and among them several of those who had settled in Charleston, South Carolina, and Portsmouth, Virginia, in each of which places they had established lodges. Among others, DE GRASSE and DELAHOGUE repaired to Santo Domingo, and organized at the Cape a Supreme Council.

For late in 1802, De Grasse was borne on the annual Register of the Sublime Grand Lodge of Perfection of South Carolina, as an honorary member, and its representative in and to the Sublime Grand Lodge in San Domingo.

On the 24th of June, 1802, he was Senior Warden of the lodge, and Sen.·. Grand Warden of the Chapter *des Sept Frères Réunis*, that day established at the Orient of Cap. Français, in San Domingo; and the tableaux of those bodies for that year, in my possession, are signed by him as Senior and Senior Grand Warden, *manu propria.*†

And on the same tableaux are three other members of the lodge and chapter, described as Sov.·. Grand Inspectors General, Thirty-third Degree, viz: the Bro.·. DALET, Master of the lodge; the Bro.·. CAIGNET, Jun.·. Warden; and the Bro.·. LOUIS HERO, First Expert.

On the 8th of July, 1802, at Cap. Français, he granted Bro.·. ANTOINE BIDEAUD a patent as Deputy Grand Inspector General, and received his submission in writing.‡

On the 3d of August, 1802, the Supreme Council at Charleston, by

* ALISON, Hist. of Europe, vol. ii., pp. 246–7–8.
† Tableaux of the Lodge and Chapter *des Sept Frères Réunis*, 1802.
‡ Patent to Bro.·. BIDEAUD, and his submission, in his Register, MSS. in Gr.·. Lodge of Louisiana.

Hosted by Google

patent of that date, made him their Grand Representative for the West India islands.*

On the 16th of September, 1802, the Supreme Council at Cap. Français granted to the Bro.·. BIDEAUD a patent as Sovereign Grand Inspector General, "from the Orient of the Grand and Supreme Council of the Most Puissant Sovereign Grand Inspectors General under, &c., answering to 19° 46', north latitude;" signed by the Bros.·. DE GRASSE, (as Sov.·. Grand Commander,) DELAHOGUE, (as Lt. Commander,) and JEAN LOUIS MICHEL DALET, as Secretary General of the Holy Empire.†

And the Register of the Bro.·. ANTOINE BIDEAUD, remaining in the archives of the Grand Lodge of Louisiana, from which we gather some of these facts, made out at Santiago de Cuba, in 1806, gives the following as the list of members of the Supreme Council in question, on the 21st of February, 1803:

ALEXANDRE FRANÇOIS AUGUSTE DE GRASSE, *Most Potent Sovereign.*
JEAN BAPTISTE MARIE DELAHOGUE, *M.·. Ill.·. Lt.·. of the Sovereign.*
[LOUIS] HERO, *Treasurer of the Holy Empire.*
JEAN LOUIS MICHEL DALET, *Secretary of the Holy Empire*
ARMAND CAIGNET, *Grand Master of Ceremonies*
——— ———, *Gd.·. Captains of the Guards.*
PIERRE GERVAIS NICOLAS TOUTAIN, *Sov.·. Grand Insp.·. General.*
ANTOINE BIDEAUD, " " "
——— ———, " " "

In October, 1802, the negroes again revolted, and in October, 1803, the French rule in the island was ended. The insurgents were successful from the beginning, and had virtually conquered the island in February, 1803.‡

The French residents of the island were compelled to take refuge elsewhere; and, among others, the Count DE GRASSE and the Bros.·. DELAHOGUE, TOUTAIN, CROZE-MAGNAN, ARMAND CAIGNET, HANNECART ANTOINE, and ROBERT ALLEMAND, fled to Paris.

"The hand of time," the Grand Orient said, in its circular of 31st July, 1819, "had now [in 1804] effaced in France the remembrance of these degrees, which had gone out from its own bosom; even of some that were exclusively French; so that they were brought back there as strangers, and were not reclaimed."§

Before the Bros.·. De Grasse and Delahogue, it seems, the Bro.·. GERMAIN HACQUET, a notary at Port-au-Prince, born at Paris about 1761, arrived at Paris; who stands on the Tableau for 1801 of the Lodge *Réunion des Cœurs*, of the Ancient Constitution of York, at Port Republican [the new name of Port-au-Prince], in Saint Domingo, thus: "*Venerable*, GERMAIN HACQUET, notary public, born at Paris, aged

* Patent in Register of Bro.·. BIDEAUD.
† Patent in the Register of Bro.·. BIDEAUD.
‡ ALISON, Hist. of Europe, vol. ii., pp. 249, 250.
§ HERMES, vol. ii., p. 110.

Hosted by Google

40 years, R.·. A.·. R.·. ✠ P.·. of the R. S. and Dep. Gr.·. Insp^{r}.·." He was at the same time an honorary member of the Lodge *des Frères Réunis*, at Cap. Français, of the Ancient Constitution of York, working under a charter from the Grand Lodge of Pennsylvania.*

Vassal says that he arrived at Paris early in 1804, with a patent of Grand Inspector General, granted him in *New York*, and a second patent, as Metropolitan Deputy Grand Master of Hérédom.†

With these powers, Vassal says, he established a Council of the High Scottish Degrees—first, in the several bodies of *la Triple Unité*, and, second, in those of *the Phœnix*, at the Orient of Paris; and afterward constituted, in the bosom of *the Phœnix*, a Grand Consistory, as the governing body of the Scottish Rite of Hérédom, with the title of Grand Consistory of that Rite for France.

Ragon says‡ that the Bro. HACQUET practiced the *Ancient and Accepted Scottish Rite*, in 1803, in the Lodge *des Sept Ecossais* at Paris; and was adroit enough, the following year, to induce the Grand Orient to accept his twenty-five degrees of Hérédom; in exchange for which "stuff," he was appointed by that body the President of the Grand Consistory of Rites.

On the 22d of September, 1804, the Bro.·. Count DE GRASSE, in his capacity of Sov.·. Commander *ad ritam* for the French Islands of America, and by virtue of his patent as Deputy Inspector, from the Supreme Council at Charleston, aided by the Lt. Commander, DELAHOGUE, and the Sov.·. Gr.·. Insp.·. General, ARMAND CAIGNET, HANNECART ANTOINE, and PIERRE GERVAIS NICOLAS TOUTAIN, who had also come from San Domingo, uniting some Scottish masons at Paris also with him, organized and established a Supreme Council of the Thirty-third Degree, for France, at Paris; and on the 22d of October, 1804, acting in concert with the Scottish Mother-Lodge *Saint Alexandre d'Ecosse*, the Supreme Council established at Paris a Scottish General Grand Lodge.§ In the establishment of this body, the Scottish Rite of Hérédom, reëstablished in France by the Bro.·. HACQUET in 1803, *fused* with the Ancient and Accepted Rite. The Bro.·. TOUTAIN was a Deputy Grand Inspector of that rite by patent from the Grand Consistory at Kingston in Jamaica; and also had special powers, dated April 25, 1803, from that body.‖

---

* Tableaux for 1801 of the Lodges *la Réunion des Cœurs* and *des Frères Réunis*.

† Essay on the institution of the Scottish Rite, cited by BESUCHET, 1 Precis Hist., 274 to 276.

‡ RAGON, Orthod. Maç., 307.

§ THORY, 1 Acta Lat., 220–222. Discourse of Bro.·. DE HAUPT, 24th January, 1805, before the Lodge *Saint Alexandre d'Ecosse*. CLAVEL, Hist. Pitt. 207, 241. BESUCHET, Precis Hist. L'Encyc. Maç., vol. i., p. 236. LEVESQUE, Aperçu, 87. BOUBEE, 110 to 115. RAGON, Orthod. Maç. 298. VIDAL-FEZANDIE, Essai Hist. 169. LANGLOIS DE CHALANGE, before the Sup.·. Council for America, in 1817. Circular of G.·. Orient, 31st July, 1819. 2 HERMES, 113. The Baron DE MARGUERITTES, on the trial of DE GRASSE-TILLY.—Pamph., pp. 73, 74. CHEMIN DUPONTES, 1 Encyc. Maç., 236.

‖ Report adopted by the Grand Consistory of Masonic Princes, Head of the Order of the Eclectic Rite of Hérédom, in January, 1819. 1 HERMES, 279. The Baron DE MARGUERITTES, Trial of DE GRASSE, 74.

Hosted by Google

We have already given a list of the degrees of the new rite, which took the name of the Ancient and Accepted Rite, as they were stated by the Supreme Council at Charleston in 1802.

By comparing them with the scale of the Rite of Perfection, it can be seen what additions and changes were made. It is first to be noted, however, that some subsequent changes were made, before the scale was finally settled, and after 1802. The Grand Ecossais, or Scottish Knight, of Saint Andrew, was taken for the twenty-ninth degree, and the Kadosch became the thirtieth; while the thirty-first was called "Grand Inquisitor Commander," leaving the thirty-second alone as Prince of the Royal Secret.

We append a comparative table of these degrees, showing how far they are common to the two rites, the additions and transpositions:

PERFECTION.		A.·. AND A.·. RITE.
19.	Grand Pontiff	19
	Master *ad ritam*	20
20.	Noachite, or Prussian Kt	21
21.	Grand Master of the Key of Masonry	
22.	Prince of Libanus	22
	Chief of the Tabernacle	23
	Prince of the Tabernacle	24
	Knight of the Brazen Serpent	25
	Prince of Mercy	26
	Kt.·. Commander of the Temple	27
23.	Knight of the Sun	28
	Knight of St. Andrew	29
24.	Kadosch	30
	Grand Inquisitor Commander	31
25.	Sublime Prince of the Royal Secret	32
	Sovereign Grand Inspector General	33

Thus, of the old rite, one degree is omitted, (the twenty-first;) one, the nineteenth, is made into two, (nineteen and twenty;) twenty becomes twenty-one; twenty-three becomes twenty-eight; twenty-four becomes thirty; and twenty-five, thirty-two; and *eight* degrees are added. Five of these are degrees whose names do not appear in any other rite with the nomenclature of which we are acquainted, viz: the present twenty-third, twenty-fourth, twenty-fifth, twenty-sixth and thirty-first; and the thirty-third was beyond any question an entirely new degree.

The law which created this rite is claimed to be certain "Grand Constitutions," purporting to have been framed and ordained on the 1st of May, 1786, by "The Grand Supreme Universal Inspectors in Supreme Council assembled," at Berlin, with the approval, in the presence and with the sanction of FREDERIC THE GREAT, King of Prussia; the preamble of which purports to be a declaration by the king

Hosted by Google

himself, as "Supreme Grand Protector, Grand Commander, Universal Grand Master and Defender of the Most Ancient and Honorable Society of Ancient Free and Associated Masons or Builders, &c.;" by which he declares it to be his purpose to "aggregate" all the existing rites of Scottish Masonry into one, calling the system so aggregated, "The Ancient Accepted Scottish Rite;" and adopting the number of degrees (thirty-three) of the Primitive Rite. For the first eighteen degrees, it takes the first eighteen of the Rite of Perfection, makes no provision for the nineteenth; takes for the twentieth, the nineteenth and twenty-third of the Primitive Rite; for the twenty-first and twenty-eighth, the twentieth and twenty-third of Perfection; or the sixteenth and twenty-fourth of the Primitive; and specifies the residue by titles, as they are now arranged, without saying from what rite they are taken. All the *other* degrees of all the other rites, to be grouped with these, according to analogy and similitude; but *no* degree of any rite ever to be assimilated to the thirty-third, or "Sovereign Grand Inspector General, Protector and Conservator of the Order, and the last degree of the same Ancient Accepted Scottish Rite."

The articles of the Constitutions provide, that Supreme Councils shall consist of nine members; that in a country where there is none, an inspector may confer the thirty-third degree on a brother, and they two on a third, which constitutes a Supreme Council. In filling up the number to nine, the vote on each one to be unanimous.

The fifth article provides that there shall be one Supreme Council in each great nation of Europe, whether kingdom or empire; and in each empire, supreme state or kingdom, in Asia, Africa, &c. As to America, the provision is as follows:

"*In statibus et provinciis, exquibus, tam in continenti terrâ quam in insulis, septen trionalis America constat, duo erunt concilia, unum ab altero tam longe sita, quam fieri poterit.*"

That is, "In all those states and provinces, as well of the mainland as of the islands, whereof North America is composed, there shall be two Councils, one at as great a distance as may be from the other."

The same provision is made as to South America.

This is according to a copy of these Constitutions, in Latin, appended to a treaty of alliance made in 1834 between the Sup.·. Councils of France and Brazil, and what was called "The United Supreme Council of the Western Hemisphere," at New York; to which the Sup.·. Council of Belgium afterward acceded.

To which copy are the signatures, "*Stark*," "*H. Wilhelm*," "*D'Esterno*," "*Woellner*," and four illegible, with the *approbation* of FREDERIC.

And to this copy is appended the certificate of several masons, and among others of Gen. LAFAYETTE, thirty-third, to the effect that they had carefully compared it with the authentic exemplification of the genuine secret fundamental institutes, statutes, grand constitutions

Hosted by Google

and appendices of 1st May, 1786, the official duplicates whereof, they say, have been deposited, and carefully and faithfully preserved among the archives of the order.

I think there was no dispute about the genuineness of these Constitutions, until 1812; but they have since been impeached by many writers, and declared to be, beyond question, forged.

On the trial of the Count de Grasse, in 1818, the Baron de Marguerittes stated that a Scottish Knight had in his possession the original of these Constitutions, signed, *manu propria*, by FREDERIC, which he would lay before the body; but whether he did so or not, we are not told.

The genuineness of the document was first attacked, so far as we know, in a discourse delivered before the Sov.·. Scottish Chapter, *Pere du Famille*, at Angers, in February, 1812, and published in *Hermes*, vol. i., p. 296. The author states that, before the 1st of May, 1786, FREDERIC had had an attack of apoplectic asphyxia; that his sickness lasted eleven months, without intermission or improvement, and he died in 1786. For this he refers to *l'Historie Secrete de la Cours de Berlin*, 2 vols., 8vo., 1789; vol. i., p. 215, 28*th letter*.

He quotes from *Fischer's Geschichte Friederichs des* 2 *ten.*, vol. i., that FREDERIC was not even Grand Master of the Prussian lodges, much less of those of Germany; and (for which MIRABEAU, *l'Histoire de la Monarchie Prussienne*, is referred to,) that it was a pity he did not become so, because it would have materially increased his power; and that many of his undertakings would have resulted differently, if he had not embroiled himself with the heads of that association.

L'Arche Sainte, 191, and *La Revue Histor., &c., de la Fr. Maç.*, in 1832, p. 86, deny the authenticity of these Constitutions. The former gives no reason. The latter says that all well-informed persons are aware that for the last fifteen years of his life Frederic neither directly nor indirectly occupied himself with Masonry, and that he was always the declared enemy of the high degrees. It refers to *Encyc. der Freimaurerei, &c., von C. Lenning*, vol. i.

As to the account given of the sickness and incapacity for business of Frederic, during eleven months preceding his death, we may be allowed to doubt, since COXE tells us* that "he had been for some time afflicted with the dropsy, and a complication of disorders, *but preserved the vigor of his administration, and exerted the powers of his mind* ALMOST TO THE LAST MOMENT."

And SCHLOSSER†—after giving an account of the quarrel which broke out between the States of Holland and the Stadtholder William V., (who married the niece of Frederic,) in September, 1785, and detailing the occurrences of 17th March, 1786, when the adherents of the states created a tumult at the Hague—says that "on this occasion Frederic II. showed his accustomed greatness of mind. * * * He

* COXE, Hist. of the House of Austria, vol. iii., p. 507.
† SCHLOSSER, Hist. of the Eighteenth Century, translated by Davison, vol. v., p. 382.

Hosted by Google

was besieged on all sides with applications to interfere in the affairs of the husband of his niece, but he always recommended his haughty niece to remain within the limits of the Constitution, although he entered into negotiations with the States-General on the subject of the complaints made by the Prince, and, in particular, caused to be delivered to them two very decided notes respecting the command of the garrison of the Hague." And he adds, that "notwithstanding the decisive tone of these representations, Frederic * * * caused the draft of the instructions sent by him to the Prussian minister at the Hague to be laid before him, and struck out, with his own hand, all such passages as seemed to lay too little stress upon the constitutional power of the states.

Schlosser says, also, that the letters of Mirabeau, and their chit-chat, generally deserve but little credit.*

Chemin Dupontès, in a memoir which received the prize in the *Lodge des Cœurs Unis*, in 1824, said "Frederic the Great protected Masonry; but neither he nor his council amused themselves with making degrees, and if they had done so, we should recognize their work. Besides, Frederic died on the 17th of August, 1786, after a painful illness of eleven months. He could not, therefore, on the 1st of May of the same year, have made or approved any masonic regulations.

Clavel again says, (Hist. Pitt., 207,) that from the year 1774 until his death, Frederic in no wise concerned himself about Masonry; that on the 1st of May, 1786, he was dying, and absolutely incapable of attending to any business whatever; that he was the declared enemy of the high degrees, which he considered an injury to Masonry; and that there never was a Council of the Thirty-third Degree in Prussia, where, previously to 1786, the Rite of Perfection had been for the most part abandoned.

And Schlosser says: "Frederic II. himself continued to belong to this order till after the Silesian War. He ceased to be a member shortly before the commencement of the Seven Years' War, at the very time when these orders began to be abused for every species of deception; and he also commanded such of his Ministers of State as belonged to the order, to desist from visiting their lodges.†

It is also urged, that when the Baron de Hund introduced into Germany the rite of "The Strict Observance," Frederic approved the treaty made between Lord Petre, Grand Master of Masons in England, and the Prince of Hesse Darmstadt, Grand Master of Masonry in Germany, giving the Grand Lodge of Berlin supreme masonic authority over the whole of Germany; the object being to confine Masonry within the three Blue Degrees, and so put down the Rite of Strict Observance; and it is said that the king could not consistently, after that, have assumed the command of the Masonry of the higher degrees.

* SCHLOSSER, Hist. of the Eighteenth Century, vol. v., p. 386.
† SCHLOSSER, translated by Davison, vol. iv., p. 478.

Hosted by Google

The "Letters of Protection" of Frederic, approving this treaty, bear date the 16th of July, 1774. They may be found in Thory.* They approve the treaty of 30th November, 1773, between the Grand Lodges of Germany and England, and guarantee entire freedom of action and perfect protection to the former, and to the bodies under it. Not a word is said about higher degrees, or about any other masonic authorities whatever. The argument from this approval of the treaty in question, does not, we think, amount to much.

It seems to us that the strongest ground for believing that the Grand Constitutions were not made in 1786, and that there was not then any Supreme Council of the Thirty-third Degree in Prussia, is, that we find no trace of any such degree or body in Europe for many years afterward—none, indeed, prior to 1804, unless we consider it proven that there was one at Geneva, in 1797. Another is, that we are not informed where the *original* of these Constitutions remains, to be inspected; though no one pretends that it has been lost or destroyed. The time has come, when the spirit of inquiry in Masonry will be satisfied with nothing less than *authentic* documents and records, or other unimpeachable testimony; and the obscurity which hangs about the origin of these Constitutions, and the formation of the Supreme Council at Charleston, ought to be cleared away; *coûte qui coûte*, let us have the simple truth.

Those who assail the authenticity of these Constitutions, generally say, without ceremony, that they were invented at Charleston. But of that there is no evidence. The Supreme Council at Charleston, says, in its circular letter of 4th December, 1802, that on the 1st of May, 1786, the Grand Constitution of the Thirty-third Degree, called, &c., was ratified by the King of Prussia. But, besides that no copy of them is found in any Register in its archives—when, if they had been invented there, they would have been ostentatiously paraded in all the Registers, and the original kept and exhibited as a document of the rarest interest and value—besides this, the circular does not give their title correctly, which, if they had been invented there, would certainly have been done. The members would surely have been familiar with their own work. The title in the Latin copy is: "The True Secret Institutes and Bases of the Order of Ancient Free and Associated Masons, and the Grand Constitutions of the Ancient and Accepted Scottish Rite;" and again, "The new Secret Institutes and Bases of the Most Ancient and Most Worshipful Society of Ancient and Associated Freemasons, which is styled the Royal and Military Order of the Free Art of Working in Stone;" and still again, "Constitutions and Statutes of the Grand and Supreme Councils, composed of Grand Inspectors General, Patrons, Chiefs and Conservators of the Order of the Thirty-third and last degree of the Ancient Accepted Scottish Rite."

* THORY, 2 Acta Lat., 69.

Hosted by Google

Then, again, the *degrees* are not correctly given, as we have mentioned, according to the preamble of the Constitutions; which could not possibly have occurred, if the Constitutions had been invented at Charleston, or if the Supreme Council there was even in possession of a correct copy. It is impossible to imagine that any discrepancy would *knowingly* have been allowed to occur in this particular. Wherever else they may have been made, the Constitutions were not made at Charleston.

Chemin Dupontès and Ragon* give us copies of a patent of the thirty-third degree, which the former averred, in 1823, he had himself "*seen, handled,* and *accurately copied,*" granted by a Consistory at Geneva, in 1797, to the Resp.·. Bro.·. *Villard l'Espinasse,* [Chemin Dupontès does not give the name in full, but Ragon supplies it,] who was, in 1823, an officer of the Grand Orient of France; and who might have saved one-half the fee for admission to that degree, by being *healed* by the Gr.·. Orient of France, and depositing his patent there; but he preferred to keep it in his own possession, and to receive the degree anew, as if he had never had it.

The description of this patent, given by Chemin Dupontès, is:

"It is surmounted by an eagle, with its wings displayed, holding a compass in one of his claws, and in the other a key. Around it is a ribbon, with the words, 'Grand Lodge of Geneva.' At the foot of one of the columns is a woman holding a balance. The patent is thus worded:

"In the name and under the auspices of the Metropolitan Grand Lodge in Scotland, and under the Celestial Vault of the Zenith, at the 24th degree of longitude, and 44th deg.·. 12 min.·. lat.·. To our illustrious Sov.·. Gr.·. Inspectors Gen.·. Freemasons of all degrees, ancient and modern, spread over the surface of the two hemispheres. . . . . Health, Strength and Union.

"We, Sov.·. Gr.·. Insps.·. Gen.·. composing the Consistory established at the Orient of Geneva, by letters of Constitution from the Metropolitan and Universal Grand Lodge of Edinburgh, in Scotland, dated the 10th day of the 1st month, 5729, after having verified the titles of Knight Cadosh, and strictly examined the Th.·. Ill.·. and Kt.·., [Villard l'Espinasse,] as to his acquirements and morals, and in all the degrees, ancient and modern, to the thirtieth degree inclusive, have conferred on him the 31st, 32d and 33d degrees, the only last and sublime degrees of Masonry, that he may enjoy the rights and honors attached to those High and Sublime degrees. . . . . Valley of Geneva, under the Vault." . . . . . [*The rest is effaced.*]

We hope that some learned brother at Geneva, will make us acquainted with all the facts in regard to this Consistory, if such an one ever existed there, and if any traces of its existence, origin and labors remain.

* Encyc. Maç., vol. iii., p. 390. Orthod. Maç., 302.

Hosted by Google

FIRST OF A COURSE OF LECTURES

ON

THE CAPITULAR DEGREES;

Delivered before Minnesota Royal Arch Chapter, No. 1, at St. Paul.

BY A. T. C. PIERSON, H. P.

MARK DEGREE.

COMPANIONS: It was a very happy resolve of yours to devote one evening in each week to improvement in the Capitular Degrees. Your request of me to give a course of lectures on the degrees named, was highly complimentary, but I fear your expectations will not be realized. Commencing with the Mark Master's Degree, I purpose to conclude the course with one on the *Government of Chapters*, which will include a notice of their primary organization; the *Grand Chapter of the Northern States; Deputy Grand Chapters; State Grand*, and *General Grand Chapter of the United States*—an extensive field, but "time and perseverance will accomplish it."

Without further preface, we commence with Mark Master. In the "*Webb System*," or "*American Rite* (which I hold to be synonymous) *of Masonry*," the Mark Master is the fourth in the series of degrees. I observe evidences of surprise at my use of the terms "*Webb System*," or "*American Rite of Masonry*." Permit me to explain:—You have been taught that Masonry is universal; that, once initiated into the secrets of the mystic brotherhood, having made due proficiency, you could gain admission into a lodge any where, whether you understood the spoken language or not; that the Landmarks were the same, the world over. This is true, so far as the first three degrees are concerned. Landmarks, or those methods by which we prove ourselves master masons, are the same in all countries where Masonry is known, and are the same in all rites.

"Rite," says Dr. Oliver, "is an item in the ceremonial of conferring degrees, although in some countries it is extended to include a number of degrees and orders."

"Rite," says Dr. Mackey, "is a modification of Masonry, in which, the three ancient degrees and their essentials being preserved, there are varieties in the ceremonies, and number and names of the additional degrees. A masonic rite is, therefore, in accordance with the general signification of the word, the method, order, and rules observed in the performance and government of the masonic system."

Of the principal rites or systems now in use, there are—

1st. The English, consisting of the three ancient York degrees, the Holy Royal Arch, Knights Templar, and the Past or Chair degree.

Hosted by Google

2d. Modern or French, consisting of seven degrees.

3d. Ancient and Accepted Scottish, consisting of thirty-three; and,

4th. American or Webb, consisting of fifteen degrees:—E. A., F. C., M. M., M. M., P. M., M. E. M., R. A., O. H. P., R. M., S. M., K. R. C., K. T., and K. M.

This latter system is not known, or, rather, practiced, any where, exept in the United States. One of the degrees, "Order of High Priesthood," is known only in this country; the rituals of several of the degrees differ from the rituals of degrees of the same name that are practiced in the old world. Again: the rituals, beyond the third, bear internal evidence of having been arranged to suit the American mind. In no classification that I have seen has the term "American system" or "rite" been used. I believe in calling things by their right names. We frequently hear the term "York Rite" used; but no where on earth is the pure "York Rite" now in use. In common with some other matters—owing to the vanity, negligence, and cupidity of men—it has been lost.

I used, also, the term "Webb Rite." I do so because the American system was first disseminated by him; the first American Masonic Monitor, or Text-book, was published by him; all that have since appeared are, in the main, copied from his; from its first publication until this evening, it has been the standard of work, and will so remain, as long as the Capitular degrees are cultivated. Not only did Webb first promulgate the system, but his was the master-spirit in the arranging of the degrees.

Cress, who was contemporaneous with Webb, says, in his Monitor: "It was at this period (1810) that the author commenced lecturing in the New England States, with all those bright and well-informed masons, *who had been so assiduous in selecting and arranging the system*, which was adopted by THEM as most correct. Taking the 'Ancient York Rite' for a standard, they selected from the 'Scottish Rite' those things which approximated to the former; and out of the two systems *they formed a very perfect and complete set of lectures*, which are beautiful in themselves, and have been preserved entire to the present hour" (1851).

Cross, who learned the work and lectures from Webb, was his successor, and was frequently recommended by him, as having his lectures. This I have from eminent brethren, who were intimate with each of them. But Cross does not say that Webb was one of "them;" but we know that a different arrangement of degrees was practiced before the publication of Webb's Monitor; that to his activity and zeal are we indebted for the dissemination of them.

Again: a few of the degrees of the Ancient and Accepted Rite were introduced into this country as early as 1764, but it was not until 1783 that a Supreme Council was formed. Webb, as his Monitor proves, was familiar with the rite in 1797. Rumor has it that he

Hosted by Google

received the degrees about 1790 (from Moses Seixas), and obtained the rituals shortly thereafter. It is known to every S.·. P.·. R.·. S.·., thirty-second degree, without the admission of Cross, that the Capitular degrees were arranged from the Ancient and Accepted Rite. The conclusion, then, is, that Thomas Smith Webb arranged, as he certainly first publicly promulgated, the system of degrees practiced in the United States.

Among the ephemeral rites of Europe, we find Fessler's, Schroeder's, Swedenborg's, Zinnendorf's, &c., &c.—rites which were not received with particular favor, or extensively practiced. Webb's system, on the contrary, has spread over the length and breadth of this broad Union, and has been introduced and received with favor in other countries. Notwithstanding the many attempts to alter and *improve*, by ambitious men, none have succeeded permanently. Why not, then, associate Webb's name with the system—particularly as he was the first prominent and still unrivaled masonic teacher and ritualist in the United States?

So much for the American system, which will be again alluded to in connection with the R.·. A.·.

It is claimed, by some masonic writers, that the "Mark" was originally a part of the Fellow Craft's Degree. I think this is a mistake; for equally good reasons might the Royal Master's Degree be claimed as a part of the Fellow Craft's. Certainly, at no time since the revival in 1717, has the ceremony or ritual of the F.·. C.·. assimilated to the ceremony or ritual of any of the "Mark" degrees; we have no classification in which the Mark occurs previous to 1786. If part of the F.·. C.·., it must have been severed from it previous to 1717. What became of it the next seventy years? That it might have been arranged, as concluding sections, or intermingled with the F.·. C.·. without detraction, is true; and so to the M.·. E.·. M.·., R.·. A.·., R.·. M.·., S.·. M.·., and Kt.·. R.·. C.·., each could be added to either the F.·. C.·. or M.·. M.·., without changing their character. And so in all rites: circumstances alluded to in one degree, are made the basis of, and elaborated, in an advanced degree.

Among the detached degrees in use in Europe, having the word "Mark" connected with the name, are Mark Man—Mark Master—Ark, Mark and Link—Knight of the Christian Mark—Knight of the Black Mark; each of them are entirely different in ceremony, ritual, history, &c., from our degree.

In 1807, Dr. Dalcho, in an address before the Grand Lodge of South Carolina, alluding to the Ancient and Accepted Rite, said: "Besides those degrees which are in regular succession, most of the Inspectors are in possession of a number of detailed degrees, given in different parts of the world." And one which Bro. Albert Pike, Sov. Grand Commander of the Southern Council, permitted me to copy from the original manuscript, is a degree which had been depos-

Hosted by Google

ited in the archives of the council by Joseph Myers, February, 1786; it is named "*Master Mark Mason,*" and is evidently the degree from which the Mark Master we practice was arranged; the differences between the two are so slight, that they might, with propriety, be called the same degree.

Names of officers differ, but stations and duties are the same; clothing, yellow collar and white apron, edged with yellow and red; *cubic* stone, instead of key stone; over the left, (as Webb taught,) the eight mystic letters, and same interpretation. The closing charge is, word for word, the same in each; no opening charge. The parable of the householder was an *improvement* by Webb; the ceremonies, S. T. and W., are nearly the same.

The degree of Master Mark Mason could be conferred on none below the rank of Past Master of a Symbolic Lodge, and required allegiance to the Supreme Council.

The degree we cultivate is none the less beautiful or advantageous from having been arranged so lately, in comparison with the first three. A dollar, issued from the mint to-day, is of no less value than one issued at its foundation; and a truth, if such it be, is no more a truth from having been uttered thousands of years since, or to-day.

So of this degree: it is equally instructive, equally worth our attention, whether arranged by H. A. B. or Thomas Smith Webb; it is the great moral lessons inculcated, the truths forcibly presented to the mind in so attractive a form, that renders this degree valuable—not its antiquity.

It had been determined, in the councils of Infinite Wisdom, to erect a Temple at Jerusalem for the worship of His holy name. This building was designed to be magnificent, beyond any that the world had yet seen. But there were no mechanics among the Israelites of sufficient skill to undertake the erection of such a building. They were obliged to go to neighboring nations to get their implements of husbandry sharpened and repaired—were even indebted to the Philistines for their swords and iron spears. (I. Sam. xiii. 19.)

In the neighboring city of Tyre were a company of a mystic association, known as Dionysian Architects, who were celebrated for their skill and cunning in all that related to the erection or ornament of building. To this fraternity Solomon naturally looked for the assistance required. At the head of this company was "*Hiram Abi,*" (Hiram my father,) who, upon his arrival at Jerusalem, was made Chief Superintendent of the whole work.

Writers differ as to the number of men employed; the estimates range from 153,300 to 217,281; but all agree that the Fellow Crafts numbered 80,000.

To regulate and control such a vast number of men; to detect the indolent and negligent; prevent peculation and dishonesty; to insure that the honest and skillful workman should be rewarded, and the

Hosted by Google

indolent, negligent or dishonest should be punished; to prevent confusion and discord, and secure peace and harmony; and to insure that each piece of work, prepared at long distances from the site of the proposed building, might fit with the exact nicety required; all this demanded a peculiar system, which is simply and beautifully explained in the Mark Master's degree.

They were divided into classes; to each class were made known certain signals by which they could recognize each other at all times; these signals they were solemnly bound not to make known to the other classes; that privilege was reserved to the three principals.

Each class was sub-divided into companies or lodges; the Fellow Crafts were, says Dr. Oliver, "divided into lodges of eighty each, over which presided one Mark Master as Master, and two Mark Men as Wardens, to distribute the marks by which the work of each lodge was to be authenticated."

To each lodge was assigned a certain square or angle, within which to confine their work, and each was bound to render assistance to another, within his *square* or *angle only*, when required. That the indolent or negligent workman might be detected, or the workman upon faulty or imperfect parts known, a wise provision was adopted. Each craftsman was obliged to select a device, and put it upon all his work; this device or mark was recorded in a book kept for that purpose; when recorded, the mark, which could not be changed or altered, answered as a double name.

Overseers were appointed, to whom the craftsmen, at certain specified times, were obliged to present specimens of their work for inspection. Such as were perfect, and in accordance with the designs furnished, were credited to the mark, and the owners thereof were entitled to wages; that which was faulty or imperfect, was rejected, and HOVE OVER among the rubbish: there being no credits affixed to the mark, if the owner attempted to receive wages, he was at once detected.

The craftsmen were paid on the evening of every sixth day, and at a particular place. The officer who paid them had the book of marks before him; the craftsman presented a copy of his mark in a peculiar manner, known only to that class who were in possession of the mark. The wages due the mark were paid.

If any person surreptitiously possessed himself of a mark, and presented himself to receive the wages due that particular mark, without giving the mystic sign, he was instantly detected and punished.

There is an old tradition that, "It was observed that, at a particular hour in each week, the Mark Masters would go to a particular chamber, showing their device, or mark, and that when they came away they had money. This circumstance led some of the other craftsmen to watch for an opportunity of procuring a mark from some of the Mark Masters by some device or other; an opportunity of this

Hosted by Google

kind sometimes occurred from their neglect and inattention; they seized the opportunity, and presented themselves to the Treasurer-General; but not knowing the mystic mode of receiving wages, they always paid dear for their villany. The moment they felt the money in their hands, they would . . . . . which proved their fraud, when immediately a sharp-edged tool, which was suspended . . . ., fell, and severed their . . . . ., who were immediately discharged, with this indelible mark of disgrace, to be execrated by all honest and virtuous men."

By this and a variety of other means did the Chief Architect regulate such an immense number of workmen, without the smallest confusion; each knew the duty he had to perform, and did it cheerfully. By his vigilance and attention was that superb model of excellence, the Temple of Solomon, erected, enriched, and decorated, in all its parts; and all the utensils for the worship of ALMIGHTY GOD, completed in little more than seven years, while the Temple of Diana at Ephesus, not to be compared to Solomon's in size or beauty, was two hundred and twenty years in process of erection.

To those intrusted with the building of the Holy of Holies, Hiram Abi was particularly attached; they were selected for their superior skill, assiduity, virtue, and integrity; but the last stone in this part of the building, he fashioned himself. It was to be of peculiar shape and dimensions, but before . . . . . it was discovered that a stone of peculiar shape was required to complete the apartment. Upon inquiry, it was ascertained that none of the craftsmen had received orders to fashion such a shaped stone; upon further and more minute inquiry, it was ascertained that a peculiar-shaped stone, bearing an unknown mark, had been presented to the overseers for inspection, and rejected by them as unfit for use, and hove among the rubbish. This stone completed the arch of the secret . . . . .

Much of the material used in the erection of the Temple was prepared in the forests and quarries, and conveyed on floats by sea to Joppa, or, as it is now called, Jaffa, which was the only sea-port in possession of the Israelites. It was situated on the Mediterranean sea, about forty miles westerly from Jerusalem, and said to be one of the most dangerous ports on that sea. The coast is rocky, and nearly perpendicular; and the rocks projecting for some distance into the sea, makes it extremely dangerous to mariners. Landing is difficult, and the ascent to the city is effected by assistance from above. From the sea, the buildings have the appearance of being erected upon terraces, so steep is the site of the city. It was at one time the seat of a vast amount of commerce, from its proximity to Jerusalem. It was from this port that the vessels of the Israelitish kings sailed to Ethiopia and Ophir.

Among the ancients—particularly the Hebrews, Greeks, and Romans—the *right* side was considered superior to the *left;* as the right

Hosted by Google

was the sign of good, so was the left of bad omen. The native Indians, in expressing a negative, frequently use the term "*over the left.*"

While I admit of a change of phraseology in conferring degrees, I insist upon preserving the ceremonies intact. To that extent, at least, I am an "old fogy." Changes once admitted, will only stop with an entire new system.

It was a custom among the Greeks and Romans, when any two persons were desirous of perpetuating the remembrance of friendship, to select some durable substance—as ivory, bone, or stone—upon which to engrave their names or some device; then, dividing it into two pieces, each take one. This was carefully preserved, and handed down, even, to posterity, in the same family; and, whenever or wherever the two pieces were produced, mutual protection and assistance was assured to the holders. Is not this the origin of the instructions we receive as to the use of the . . . . ?

It is the lot of humanity to be exposed to misfortunes, and happy are they who possess the means of communicating their wants and their wishes to those who feel an interest in affording them relief. The Mark Master possesses these means. Should he be overwhelmed by sickness or other misfortunes—should he even be locked up from the light of day and the blessings of society, in the cell of a dark and dismal dungeon, without a kind friend to whom he might communicate the anguish of his heart, to whom he might portray with fraternal feeling the distress of his family, starving by his imprisonment; perhaps he is even deprived of the means of writing to those who would assist him if they knew but his situation—his . . . . is the talisman which renders writing needless; he sends it to a Mark Master, who instantly obeys the summons, and flies to his relief, with a heart warmed by the impulse of brotherly love, and leaves no exertions untried to alleviate his misfortunes, and to render him happy. Such are the glorious advantages to be derived from the possession of this degree. The white stone, ... has allusion to one of the elect; and the new name, that of the good man who laid aside selfishness, and devoted himself to relieve the sufferings of his fellow-men.

We are taught, in this degree, not only the beauty, but the necessity of order, regularity, punctuality, and discipline in all associations, and what great results can be attained by their use.

"It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true—not unfinished and imperfect—not sinful and defective—but such as the Great Overseer and Judge of heaven and earth will see fit to approve as a worthy oblation from his creatures. It holds forth, to the desponding, the encouraging thought that, although our motives may sometimes be misinterpreted by our erring fellow-mortals, our attainments be underrated, and our reputations be traduced by the envious and

Hosted by Google

malicious, there is ONE at least who sees not with the eyes of man, but may yet make that stone which the builders rejected, the head of the corner."—(MACKEY.)

To the faithful craftsman the reward *here* is the respect, love, and gratitude of his brethren.

"Be careful, my brother, that thou receive no wages, here or elsewhere, that are not thy due; for, if thou dost, thou wrongest some one, by taking that which in God's chancery belongs to him; whether that which thou takest thus be wealth, or rank, or influence, or reputation."—(PIKE.)

Charity is the chief of every social virtue, and should be the distinguishing characteristic of masons, particularly Mark Masters. This virtue includes a supreme degree of love to the G.·. A.·. O.·. T.·. U.·., and an unlimited affection to the beings of His creation, of all characters, of every nation, and of all denominations. Man has not the wisdom to foresee, nor power to prevent the evils incident to human nature. He hangs, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are, therefore, proper objects for the exercise of charity. Possessed of this virtue, masons are shocked at misery, under every form and appearance. When we behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue mitigate the pain of the unhappy sufferer, and make even adversity, in its most dismal shape, look gay. When our pity is excited, we assuage grief, and cheerfully relieve distress. If a brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the title we bear, and convince the world at large that *brother*, among masons, is something more than a name. To soothe calamity, alleviate misfortune, compassionate misery, and restore peace to the troubled mind, is particularly enjoined upon Mark Masters.

Of the five senses, two—*hearing* and *feeling*—are particularly alluded to in this degree.

"Hearing is that sense by which we are enabled to distinguish sounds, and are made capable of all the perceptions of harmony and melody; by it, we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and by means of this sense, our reason is capable of exerting its utmost power and energy."

When the calamities of a brother call for our aid, we should not withdraw the hand that might sustain him from sinking; but we should render him such services as—without encumbering or injuring our families or fortunes—charity may dictate, for the saving of our fellow-creature. He that is deaf to the sufferings of a brother

Hosted by Google

deserves no better fate than to be deprived of the great blessing of *hearing;* and he who is so callous to the wants of his brother as to refuse to stretch forth his hand to alleviate his sufferings, deserves to have no *hand* to help himself.

In conclusion—for I have already made this lecture much longer than I intended—this degree typifies the trial of the great day, when every man's work will be proved, whether it be good or bad. That which is imperfect, will be cast out, as unfit for the new Jerusalem, into which "nothing can enter that worketh abomination or maketh a lie."

WISDOM, STRENGTH, AND BEAUTY.

WISDOM, STRENGTH, and BEAUTY,
Noble pillars three,
What a round of duty
In your history!
Back through distant ages,
Far as Time can see,
Now the sacred pages
Illustrate the three!

When, in wild commotion,
Earth in chaos lay,
Ere the surging ocean
Saw the rising day;
Wisdom stilled the tumult
Of the rayless night;
Strength proclaimed its mandate,
And Beauty glowed in light.

When the sacred Temple
Rear'd aloft its dome,
While the tribes for worship
To its portals come;
How their bosoms gladden
While beyond they see
Wisdom, Strength, and Beauty,
Noble pillars three!

And when life is ended—
All its cares and gloom—
This shall cheer our passage
To the silent tomb:—
In yon lofty mansions,
Where the Master be,
Wisdom, Strength, and Beauty
Dwell—those pillars three!

Hosted by Google

HORÆ ESOTERICÆ.

"Qui Capit, Ille Sapit." "Denen die es verstehen."

BY GILES F. YATES.

NO. VII.

STONES.

——"tongues in *trees*, books in the running brooks,
Sermons in STONES, and good in everything."

SHAKSPEARE.

To him who all things understood;
To him who furnished STONE and *wood;*
To him who hapless spilt his blood,
In doing of his duty."

OLD MASONIC TOAST.

In looking over our mass of notes on the esoterics of Freemasonry, for material to make up our present number, nothing presented itself of the character we were in quest of which would, as we thought for the moment, be a fitting continuation of our numbers immediately preceding: but ever and anon the subject of "stones," common and precious, and "trees," "flowers," and "fruits" came up to view. Thus fate seemed to decide for us. And as all these subjects could not command our attention at once, we selected the first for a few comments—STONES.

Our subject might be *hard*, if discussed as a secular one; but viewed in the light shed upon it by the beautiful traditions, allegories, and symbols of our mystic institution, it presents no difficulty, except that which arises from collocating, in the most edifying form, the multifarious truths of which it is suggestive.

The different purposes for which stones were used furnish a key to their signification; as altars, pillars, memorials, witnesses, and whether common or precious, wrought or unwrought, round or square, and the like.

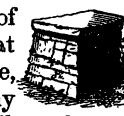
It is in that great light of Masonry, the holy writings, that the investigating brother must look for many of the symbolical allusions which our mystic institution has appropriated to itself. Rocks and stones are spoken of not only as natural substances, but as emblems significant of some duty or truth relating to God, our brethren, or ourselves. Even when alluded to as natural substances only, they nevertheless have a hidden meaning.

It will of course be understood not to be our design to treat, even

Hosted by Google

in the briefest manner, of the great variety of stones which are named in the Bible. Were we called upon to write a homily for the benefit of the wicked and perverse, heterodoxical, heretical, spurious, and irregular Freemasons, we might allude to the artificial stones or bricks, (*i. e.*, of Babel's tower,) mill-stones, chalk-stones, dumb-stones, stones of emptiness, gravel-stones, great stones plastered, and sundry others that might be named.

The true and worthy mason, who aims at perfection, though not presumptuous enough to suppose that he can fully attain thereto in this imperfect sublunary sphere, is an *upright* stone, on whose heart is engraved the spiritual law of God. Like a rock, he will maintain his position, and not suffer himself to be blown about by every wind of doctrine. He will continue strong and immovable amid all the storms of life; or, like the lofty cedar of Lebanon, rooted firm in integrity and uprightness, bow only to the majesty of God! For continuance and durability, even unto immortality, he is a perfect stone, and will at length become fitted for that eternal temple of Jehovah in the new "Jerusalem, which is the mother of us all."



The most ancient use of stones was for the erection of ALTARS: and this was the simplest and most early effort at *architecture*. "An altar of earth shalt thou make unto me, and shalt sacrifice thereon. Thy burnt offerings and thy peace offerings, thy sheep and thy oxen, and *if* thou wilt make me an altar of *stone*, thou shalt *not* build it of *hewn* stone; for, if thou lift up thy tool upon it, thou hast polluted it." "And there shalt thou build an altar unto Jehovah thy God, an altar of stones, and thou shalt not lift up any tool upon them. Thou shalt build the altar of Jehovah thy God of *whole* stones; and thou shalt offer burnt offerings thereon unto Jehovah thy God."*

"Then Joshua built an altar unto Jehovah, the God of Israel, in Mount Ebal, as Moses, the servant of Jehovah, commanded the children of Israel, as it is written in the book of the law of Moses; an altar of whole stones, over which no man hath lifted up any iron."† "Elijah took twelve stones, according to the number of the tribes of the twelve sons of Jacob, and with the stones he built an altar in the name of Jehovah."‡

It will be perceived from the foregoing texts, and others parallel which might be given, that altars built of earth were most acceptable to the Deity; and *if* altars of stones were built, the stones should be just as they came from the quarry, or were found in their natural state. Altars of stone were required to be built of whole stones, unhewed, unwrought, over which no tool had ever passed. We have seen no true explanation of this mysterious requirement, except in the writings of that learned sage, literator, profound theologist,

* Exod. xx., 24, 25. Deut. xxvii., 5, 6. † Josh. viii., 30, 31. ‡ 1 Kings xvii., 31, 32.

Hosted by Google

pious Christian, and inspired seer and brother Freemason, Emanuel Swedenborg.

Sacrifices and offerings made upon altars of stone represent religious acts of reverence performed from a principle of faith or truth; while sacrifices and offerings made upon altars of earth represent religious acts performed from a principle of good or love. The former is the worship of one under the process of regeneration, and who is led by faith on to love or charity; that is, by the precepts of truth into the practice of good. "True faith works by love, purifies the heart, and overcomes the world." The latter is the worship of one already regenerated, and who is led by a faith proceeding from a working by love.

The familiar lesson taught the neophyte, on his taking the first step in Freemasonry, founded on a spiritual explanation of the rough and perfect ashlar, is seemingly in antagonism to the doctrine clearly conveyed by the scriptural passages we have just quoted regarding stones in their natural state, over which no chisel or *metallic* tool had ever passed. We use the word "seemingly" with emphasis, and, *pari passu*, present the shadow of a problem for the investigating brother to solve, proceeding from the peculiar *condition* in which the candidate finds *himself* just previous to his crossing the vestibule of the freemasonic temple for the first time.

The seeming contradiction we have alluded to will receive further illustration when we come to understand the true interpretation, not forgetting that stones are regarded as *men* in the symbolism of holy writ. Where stones are wrought according to the Divine command, as were those used in the erection of Solomon's Temple, they were acceptable offerings; not so where they were prepared by man in accordance with his own notion, skill, or judgment.

God would have us present ourselves to him *voluntarily*, and *just as we are*—our "bodies a living sacrifice, holy and acceptable." In attempting to remove what may seem to our weak, finite, and imperfect discrimination, to be an excrescence, we may attempt to divest ourselves of that which He, for wise reasons, may desire us to retain. Besides, would not our efforts to improve ourselves savor of self-righteousness? We might elicit sparks, by the collision of the reforming chisel with the flinty particles of the stone; but would these be aught else than "sparks of our own kindling," producing an ephemeral *ignis fatuus* light, which would be sure to conduct us to dismal bogs and quagmires, and whelm us therein? And here occurs to us another idea, which we will briefly broach, leaving it to the studious brother to reflect upon, elaborate, and amplify, for his own edification.

The sacrificial stones were required to be "*whole* stones" from the quarry, not *mutilated* or *imperfect* ones. We have here opened to view *one* of the demonstrative elements which may aid to solve the

Hosted by Google

rationalé of the vexed question relating to the constitutional rule requiring candidates for admission to the adytum of the freemasonic temple to be of corporal wholeness and integrity.

The altar of burnt offering, belonging to the forecourt of the tabernacle, was built according to the divine prescription above described. It was at this altar that the Almighty deigned to meet with his creature, man, as a sinner. Man had to effect a reconciliation with his Maker, before he could be admitted to communion in His holy house. By an altar of sacrifice is implied, that this fellowship can only be attained to through the "avenue of death." The simple earth, originally made for man's nourishment, has become the home of death. This sentiment leads to a train of thought which belongs to another subject.

Dudley, in his Naology, or discourse on temple building, has the following passage: "It appears, from Holy Writ, that the early patriarchs, the faithful servants of the true God, did make use of symbolical forms, in their sacred structures, to excite the mind to pious sentiment, and to give steadiness to pious purposes; but the symbols adopted by them were always such as were *significant of the whole world or universe*, as far as then known." King David, in the 68th Psalm, calls the hill of God a high hill. A high hill was deemed a figurative representation of the abode of God. The scriptural expression, "the four corners of the earth," it is argued, implies a *square* form of the earth; though the sublime expression, "He stood upon the *circle* of the earth," and others of a parallel nature, to our own mind, implies an early knowledge of the spherical form of the earth. Be this as it may, it is certain that the earth was, in the early ages of mankind, represented by the symbol of a solid square, or CUBE, indicative of stability and perfection. The heavens, which, with the earth, constituted the universe, was represented by the same symbol. Both symbols were given in conjunction, the one cube above the other; thus forming a parallelopiped or double cube,* or, in more familiar language, an oblong square. Such a square, rudely drawn, without regard to rules of perspective, or reference to its solid form, would present this appearance. [] May not the true origin of the modern hieroglyphic for "lodge" be here discovered? We are aware that our freemasonic brethren find a more ready solution in the figure representing the plan of the tabernacle. But the question might return, of what was the form of the tabernacle and other sacred structures figurative?

According to the SASTRA of the Hindus,† the special abode of the Deity is one of the highest Himalayan mountains, named *Meru*, the

* "The world," according to Dudley, "was commonly believed to consist of three areas or floors of vast extent, rising in succession, the one above the other, the whole forming a DOUBLE CUBE."

† Sir WILLIAM JONES.

Hosted by Google

form ascribed to which is "two trunchate cones, generally considered as being circular, though some maintain that they are square, and others octangular."

The disciples of Buddha place the residence of the Deity on the top of a tall stone, or rather column, which they call "*Maha-meru-pargwette*," or great Meru stone. What reference the great O-NE-I-TA* stone, with the Oneidas or people of the sacred stone, as they termed themselves, (a branch of the aboriginal inhabitants of the State of New York,) had to, or in connection with, the East-Indian mystery of the Meru, is not now the time for us to inquire.

"The heavens declare the glory of God, and the firmament showeth the work of his hands." Thus spake the sweet Psalmist of Israel, the father of Solomon. The great Christian apostle uttered a similar sentiment, when he said, "The invisible things of HIM, from the creation of the world, are clearly seen by the things that are made, even his eternal power and godhead."† "He that built all things is God."‡ Since the Supreme is a Spirit,§ and invisible, and can be seen only by his works, or through the Anointed Nazarene in whom he was made manifest, if it be proper to make a representation of Him at all, we must resort to some significant symbol of the created world or universe; or of his earthly representative, Jesus of Nazareth. As long as we have symbols or emblems only, and not images, there can be no obnoxiousness to the charge of idolatry brought against us. The modern freemasons have not a few symbols of the Deity which are not recognized as such by themselves, and a few others that are. A reference to them would be interesting, yet out of place in this essay.

While we have the authority of an inspired Jewish writer for the announcement that the strength and refuge of the true Israel of God is "*the* STONE *of Israel*," we need not wonder at the fact vouched for by the celebrated Grecian antiquary, Pausanias, that the citizens of Delphi had their *Omphalos*, or a *white stone* under a veil, within their temple;‖ nor yet that, according to the same author, square stones, representing the god Mercury, were placed at the gates of the city of Megalopolis, and that the Athenians represented this god in the same manner. He further states that the image of the celestial Venus was a square stone, distinguished from that of Mercury only by the inscription of her names upon it. Jupiter Teleis was represented by the same symbol.

It is a reasonable presumption that Hannah, in her song of thanksgiving,¶ did not intend to teach a lesson in philosophy, and had naught else in view, save a poetical or figurative sense of the words,

---

* ON-IDA—in the Sanscrit, the Supreme and earth—which may signify God dwelling on earth.
† Rom. i. 20. ‡ Heb. iii. 4. § John iv. 24.
‖ From *templando*, or contemplando, implying that a temple is the most proper symbol to excite to pious contemplation or meditation. ¶ 1 Sam. ii. 8.

Hosted by Google

"The *pillars* of the earth are the Lord's, and he has set the world upon them." Nevertheless, by this language, no doubt, she gave expression to the popular sentiment of her day. In the second degree of Ineffable Masonry—"PERFECT MASTER"—there is a mystical allusion to "the cubic stone placed on two columns across," which furnishes a clue to its symbolical import. The cubic stone* of the highest arch of the Enochian temple, introduced in the R. A. of the first temple, and its appendant degree, "Select Masons of 27," and the rejected cube† of the "Master Mark Masons" degree of "Ineffable and Sublime Freemasonry," and in the modern degree of Rose Cross, the "perfect CUBE sweating water and blood," respectively afford subjects for deep study and contemplation, which will not be suffered to pass unimproved by the sincere cultivator of the ineffable and sublime mysteries of "ancient and modern Freemasonry."

It is undoubtedly true that there existed a theory among the ancients which described the earth as supported by *pillars*. These pillars represented symbolically strength and stability, and, by a ready transition, divine strength or power, or the Almighty God himself.

Although of pillars we are not at present discoursing, yet we can here, with appropriateness, allude to the pillar set up by the patriarch Jacob at BETH-EL, which, judging from the scriptural account of it, was one single stone; and also to the stone he set up at the base of the altar of stones erected at Galéed. The first-named stone he anointed or consecrated as a memorial of his *devotion to the service* of the God of his fathers, and the last in token of his *covenant* with Laban. The anointed stone at Bethel was, according to Jewish and masonic tradition, of a cubical form.

Now Jacob, *reposing* in the midst of earthly darkness and affliction on his stone pillow, had his covenant with the All-beneficent confirmed. He "sees heaven open, and the angels of God ascending and descending on the Son of *man*," who is *himself* the symbolic‡ ladder (or staircase) and only true medium of communication between heaven and earth; than whose *name* there is no other "given under heaven among men," by which we can be made safe.§ The doctrine of *humanity* is but another name for the doctrine of *practical* Christian-

* As sublime Freemasons, we ignore all forms of "the rejected stone," other than cubic.

† If a key-stone, its form was still a cube. It occupied no place in Solomon's Temple as a key or principal stone to any superterrene arch. It was a "tried stone—a precious corner-stone—a sure *foundation* stone." From our correspondence with M. HOLBROOK, M.D., in 1827, then presiding officer of the Supreme Council of S. G. I. G., at Charleston, S. Car., we learnt that JOHN HANMER, one of the associates of THOMAS SMITH WEBB, (both of Albany, N.Y.,) the originators of the Chaptral and Encampment systems, unknown elsewhere on the globe, except partially of late years, obtained from the archives of said S. C. illustrations of the original "Master Mark Mason's degree," and of four others, from which the American system received its peculiar modifications and form. If defects are seen, it is attributable to the mixing up of incongruous materials. Whence WEBB derived the version he has given us of the rejected stone, in the Mark degree of the American system, with our knowledge of all the old traditions respecting it, we are at a loss to conjecture.

‡ John i., 51.

§ See the martyr Tindale's translation of the New Testament.

Hosted by Google

ity, which it is the mission of true Freemasonry to promote. The moral and social teachings of primitive religion are identical with those which "The Anointed One" inculcated; and for several hundred years after his appearance on earth his disciples knew no other. The claims which a distinguished Grand Master of one of the United States Grand Lodges made for Freemasonry, in our judgment, fall far short of the true mark, when he expressed himself to the effect that Freemasonry is the handmaid of religion, and is only so sometimes. We reiterate the opinion of our favorite Helvetian author, whom we have before quoted: "Freemasonry runs in the SAME" (*not a parallel*) "line with eternal religion."

Extremely abundant in Holy Writ are the symbols relating to architecture. Analogously, freemasons, who have adopted the same symbols, have been led to adopt similar expositions. Like the Christians, they are stones of darkness, dug out of the quarry of mankind, wrought and polished, compact among themselves, fitly joined together, without jar or division, upon the foundation of the temple; in which they are built up as lively stones, a spiritual house; members of an invisible association, an invisible lodge! Again, in the words of our favorite author, "Every worthy and good man is a freemason, without knowing it;" while many a nominal freemason, when weighed in the balance, will be found wanting. Many an one, no doubt, has passed the ordeal of initiation into the mysteries of Freemasonry, in the most legal manner; his stipulated fees may have been fully paid; yet he *may* be a *poor* freemason, and an unwitting violator of true masonic law; most orthodox may be the lodge he hails from, yet he may himself be heterodox; genuine his diplomas, yet he may not possess the true white stone; most perfect his memoriter knowledge of the masonic catechism, and of the exterior tests of the order though they may be, yet these tests, without a true understanding, and practical application of their interior meaning, will prove to be "*vox et preteria nihil.*"

There are some important meanings couched in the constituent parts of the cube, which is defined to be a regular solid body, having six equal sides, each a geometrical square, twenty-four right angles, four horizontal and four perpendicular parallel lines, each of equal length.

In the modern degree of Rose Cross—"perfect prince freemason"—the exposition of the metamorphosis of "the *cubic stone*" into "the *mystic rose*" is typified in the ceremonials of that grade. We see in it a *stone* of *earth* changed into the *flower* of *paradise*—a terrestrial succeeded by a celestial and glorified state of existence! The mystical rose blooming eternally with peerless power, grace, and beauty in the land of life, the territory of Eden, the garden of God;* "the region of incorruption and immortality."† In its centre still stands

* Fairbairn. † Philo.

the tree of life, its fruit the food of all the redeemed, restituted, faithful, and victorious. There, too, abide for aye the cherubim of glory, of highest powers of life possessed. Thousands in that happy land, as was said of the King of Tyre, will each become an anointed cherub, whose individual virtues and graces shall dazzle like precious stones, on his "covering" or vesture of glory.*

The full assurance of faith hath for its symbol a white stone, with a new name written therein, which no man knoweth, saving he that receiveth it.† This white stone also betokeneth a "life unspotted from the world," and a full acquittance from the guilt of having violated the moral and spiritual law of God. What this new name is, is of moment; yet, when obtained, it may prove with some to be only, as it were, a dead letter; but of more moment is it to know its import, its interior, spiritual, and celestial significance, and especially what duties a knowledge thereof inculcates. Little of all this can be learnt, except under a dark veil, in "the symbolic degrees of Freemasonry;" it is only in the "ineffable" and superior degrees that this veil is partially withdrawn. It is not truth in the abstract, but a specific truth or truths.

The essay of our late excellent Bro. the Rev. T. M. Harris, Chaplain of the Grand Lodge of Massachusetts, on the "Roman tesseræ," is full of interest, and its expositions have more or less of applicability to the *white stone* of F. M. But we do not think they satisfactorily explain the subject relating to the *new name* written *in* the stone, which *no man knoweth, saving he that receiveth it.* The tesseræ derived their name from being *square*, having four sides, angles, or corners, and were made of stone, marble, ivory, or metal. There were several different kinds of tesseræ; but the most noted, and which comes the nearest to furnishing a solution of the problem of the white stone, were the "tesseræ *hospitales*," given as tokens of alliance and friendship. They were inscribed with some appropriate device and the names of the parties contracting the alliance. A tessera was divided into two parts, which the parties interchanged with each other. The holders of each, in after life, when in need of refreshment or aid of any kind, claimed it on a comparison and tally of the parts. The Carthagenian, Hanno, informs us that his tessera had inscribed upon it the *name of his God.* To him that overcometh, is promised that hidden manna, heavenly food, of which, if a man eat, he shall never die (Rev. ii. 17); regarding which, and its restitution, as well as the tables of *stone*, Aaron's rod and anointing oil, the "sublime F. M.," as well as Israelite, has his caballa.

"Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is HIS NAME, and what is his SON'S NAME, if thou canst tell?"‡

* Ezekiel xxviii. 13. † Rev. ii. 17. ‡ Proverbs xxx. 4.

Hosted by Google

When Pontius Pilate sneeringly inquired of the blessed Χριστος, "What is *truth?*" he had his answer in the very question he asked, expressed anagrammatically: "*Quid* VERITAS?" "VIR *qui adest.*" Not "homo," but "vir"—not simple humanity, but God manifest in human nature—the practice of VIR-*tue.*

In illustrating practically the amenities and humanities of life, no less than in engaging successfully in its conflicts, there must be action, mental and moral. We need spiritual armor to fight against our spiritual enemies and the spiritual rebels in our "Holy Empire."

"ARMA VIRUMQUE CANO."

AFRICAN ARCHITECTS.

IN the year 1767, one Baucherren instituted in Prussia, with the concurrence of Frederick II., a society, which he called "the Order of African Architects." The object of the institution was historical research, but it contained a ritual which partook of Masonry, Christianity, Alchemy, and Chivalry. It was divided into two temples, and was composed of eleven degrees.

In the first temple were the degrees of—1, Apprentice; 2, Fellow Craft; and 3, Master.

In the second temple were the degrees of—4, Apprentice of Egyptian Secrets; 5, Initiate in the Egyptian Secrets; 6, Cosmopolitan Brother; 7, Christian Philosopher; 8, Master of Egyptian Secrets; 9, Esquire; 10, Soldier; 11, Knight.

The society constructed a vast building, intended as a Grand Chapter of the order, and which contained an excellent library, a museum of natural history, and a chemical laboratory. For a long time the African Architects decreed annually a gold medal worth fifty ducats to the author of the best memoir on the history of Masonry.

Ragon, who seldom speaks well of any other rite than his own, has, however, in his "*Orthodoxie Maçonnique,*" paid the following tribute to the African Architects:

"Their intercourse was modest and dignified. They did not esteem decorations, aprons, collars, jewels, &c., but were rather fond of luxury, and delighted in sententious apothegms, whose meaning was sublime, but concealed. In their assemblies, they read essays, and communicated the results of their researches. At their simple and decorous banquets, instructive and scientific discourses were delivered. While their initiations were gratuitous, they gave liberal assistance to such zealous brethren as were in needy circumstances. They published in Germany many important documents on the subject of Freemasonry."

Hosted by Google

THE EDITOR'S TRESTLE-BOARD.

THE TRAVELS OF A MASTER MASON.—We learn from the ritual that it is the great object of every master mason—the object which induced him to attain to that sublime degree—that, having perfected himself in Masonry, he might travel into foreign countries, and work and receive wages as a master mason.

Now, thousands, we suppose, have heard this ritualistic expression, repeated, as it is, at the opening and closing of every master's lodge in the country, without dreaming for a moment of its hidden and spiritual meaning; or, if they think of any meaning at all, they content themselves with interpreting the Masonry by reference to the actual masons at the temple of King Solomon, the travels to their pursuit of employment in the surrounding countries, and the wages, to the gold and silver which they were to earn by the exercise of their skill in the operative art.

But such interpretations do not belong to the true system of Speculative Masonry. Here there is always something symbolic concealed beneath the apparently plain language of the ritual. There is in Masonry an exoteric and esoteric meaning—a letter and a spirit. The former is worth nothing—valueless for all instruction; but the latter is full of religious signification to cheer the heart and elevate the thought. The search after this hidden signification, and its application to moral and religious purposes, is what constitutes the science of Freemasonry.

What, then, is the esoteric meaning of this travel of a master mason, in search of work and master's wages?

So far as the true object of Masonry is concerned, the temple of Solomon might be a nonentity—its builder a myth—and all the traditions of the order have no better foundation, in historical fact, than the tinctures and elixirs of the old alchemists. It is folly to suppose, and we presume that no wise mason now supposes, that the institution of Speculative Masonry was established and is still preserved to perpetuate a few facts in Jewish history, connected with the building of a religious edifice, about ten centuries before the Christian era. It were an idle thought to imagine that, for three thousand years, the energies and talents of any class of reasonable and thinking men would have been employed in handing down, from generation to generation, the few barren facts—barren as far as any philosophic value is to be derived from them—which are contained in the traditions of Ancient Craft Masonry. Why, the mere facts, considered only as facts, without any symbolic instruction to be derived from them, could be embraced within the narrow compass of a dozen of octavo pages, and these printed, too, in neither minion nor brevier, but in the largest of type and with the widest of margin. Long since, if this had been all for which Masonry was intended, Tradition would, as she has done in a thousand other instances, have yielded her control of the deposite, and delivered it into the safer hands of her offspring, History.

To give these naked facts a value, which shall endear Masonry, as their sacred depositary, to our affections, and secure for her our respect, we must clothe their nakedness with symbolic instruction, and this can alone be, as it must always have been, the legitimate design of the institution.

Considered, then, in this light, the temple is no longer that material edifice

Hosted by Google

erected by the wisdom of Solomon and the assistance of Hiram on the "threshing floor of Ornan the Jebusite:" it is a profound symbol, to be interpreted in different ways; sometimes, as the life of man, to be spiritually built up; sometimes as the world or the universe in which he is the laborer; sometimes in one way and sometimes in another, according to the different light in which it is viewed, and to the different accessory symbols with which it is connected.

But, almost always, the mason himself is to be considered as a type or symbol of man, laboring in this temple. Impressed with this idea, GOETHE, himself a mason, says:

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

Now, let us apply this symbolism to the passage of the ritual which is under consideration, and see how we are to explain the saying that a mason is induced to seek the master's degree "to perfect himself in Masonry, that he may travel into foreign countries, work, and receive master's wages."

The true mason, endued with a proper sense of his own intellectual wants, and of the capacity of the institution to gratify them, does not seek the master's degree that he may thus be entitled to the charities of the order, or be a participant of its social advantages. These objects are beneath the ambition of the truly wise man. He proposes to himself a better end, which is the acquisition of truth, and Masonry is to be the road by which that truth is to be attained. This is the whole object of Speculative Masonry. The English lecturers, when they defined Masonry to be "a science of morality," would perhaps have done better if they had described it to be "a science of truth," a science engaged in the search after divine truth, which is every where symbolized by the WORD, ever sought and never found, and for which *substitutes* only are to be given, suitable to the spiritual and intellectual infirmity of finite man. Yet this WORD—this divine truth—this knowledge of the true nature of God and of man's relation to that infinite being—is promised in the master's degree, and hence it is called the perfection of Ancient Craft Masonry; and until the severance of the Royal Arch from it, it was nearly so; although now, as a masonic degree, or a source of masonic instruction, it is manifestly imperfect and incomplete. But the ritual was formed for its ancient condition; and hence a mason is induced to seek this degree for these reasons:

First, that he may perfect himself in Masonry. It comes to him with the promise that it will give him this perfection, although the promise is not kept, except approximately. Now, to perfect himself in Masonry, is to acquire from its science all the means and appliances which are to enable him to possess this divine truth, the object of all his researches. Masonry is not, itself, divine truth, but it is the science which is to teach the way to it. It is not the WORD, but the giver of the WORD. And hence the first object of every candidate, in his initiation into what has been so justly called the "sublime degree of a master mason," is to provide himself with the necessary means of prosecuting his search after divine truth. The temple in which that Infinite Being whom he seeks to know is enshrined, is placed on the summit of a hill—far, far beyond him; and the master's degree is

Hosted by Google

the gateway through which alone he can penetrate to the path that will lead him to the object of his search. Hence, to gain admission here, is to gain the perfection and consummation of his power of search. Still, the search is not over; the object is not attained; the goal lies still before him; but thenceforward the path is plainer and the search more hopeful; and hence the mason becomes a master, that he may perfect himself in Masonry.

Secondly, he becomes one, that he may travel into foreign countries, and work as a master mason. Now, how futile and frivolous is the idea that by this phraseology is meant that the only object of the acquisition of this degree is to enable its possessor to avail himself of all the worldly advantages of increased skill in the art, to benefit himself while traveling among strangers, and in want or distress. If there be any who entertain this narrow conception of the design of the third degree, such men have lost the time and labor which they spent in passing through the various grades of Masonry. They had better abandon it for ever, as something that they cannot comprehend, and confine themselves to Odd Fellowship or some other kindred society, which has no other design than the mere granting of pecuniary relief. But Masonry presents a nobler object, and, to enjoy its advantages, we must first learn to appreciate this object.

Where, then, is this foreign country into which the mason expects to travel, and where, as a traveler, he will receive some advantage from the skill he has acquired as a master mason? Does it not strike the attentive mason that there is some allusion to it in the explanation of a portion of the working-tools of a fellow craft, where the candidate is informed that the level teaches him that "we are traveling on the level of time to that undiscovered country from whose bourne no traveler returns." The phraseology, it is true, is modern, for it is borrowed from Shakspeare; but the thought was in Masonry long before the Shakspearean clothing was given to it by the modern lecturer. Life on earth is but a preparation for the life to come. The latter is only the continuation—the completion and the consummation of the former. This idea prevails throughout the whole symbolism of Speculative Masonry. There is in it, as its most prominent teaching, a life to be lost, and a resurrection from death; there is a loss, and afterward a recovery; there is a first temple, which is destroyed, and that is the life here; and a second temple, built on the ruins of the first, and that is the life to come. Hence OLIVER, speaking of the common design of the ancient mysteries and the masonic initiation, uses the following language:

"Above all, the reader will be struck with the remarkable fact, that the abstruse doctrines of the resurrection and a future state, which were not perfectly understood, even by God's favorite people, were embodied in the ceremonies of initiation; where the candidate is not only figured to die and be restored to life, but the torments of a place of punishment are broadly contrasted with the happiness of the final reward which good men are sure to enjoy after death."*

Thus, too, in the monitorial portions of the ritual, we learn that the third degree is symbolic of the end of life. The language is unequivocal, and, well known as it should be, it will still bear reciting.

"The three steps usually delineated upon the master's carpet are emblematical of the three principal stages of human life, viz: youth, manhood, and old age.

* *History of Initiation*, p. 315.

Hosted by Google

In youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as fellow crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so, in age, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality."

Hence, then, if the symbolism of life terminates with the third degree; if all its ceremonies are so arranged as to bring to us only the great lesson of death, and after it the resurrection, it follows that no travel for which it prepares the candidate can have any reference to the present life. The master receives the great teachings of that sublime degree, with all its symbolical embellishments of death and a resurrection, to fit him for a journey into that unknown country, for which all life is but a preparation.

And then the landlord's daughter
Up to heaven raised her hand,
And said, "Ye may no more contend—
There lies the happiest land!"—LONGFELLOW.

It is now scarcely needed, if all this be admitted, to say what are the wages to which he looks as the reward of his labors. If heaven be the "foreign country" on which the mason is to enter, then the wages he must seek will be those appropriate to a denizen of that celestial region. If "the wages of sin is death," then the wages of virtue must be eternal life. Death and life—darkness and light—error and truth—are the antagonistic principles which are ever before each man, and of these he must choose. The WORD, in Masonry, is symbolic of this life, and light and truth; and these are to constitute the wages of the master mason, who, having built his first temple of mortal and fading life here below, travels into that foreign country beyond the skies, where his employment will be to erect a second temple of immortal life, whose cape-stone is eternal truth.

Such was the sentiment of the old hermetic philosophers, who seem, in many things, to have been little else than speculative masons, when one of them exclaimed:

"The reward which this mastery will bring to the Artist is indeed inestimable; for having it, he needs want no worldly blessing. For wealth, he need take no care, and from all frailties of body, he hath a most sure antidote."

Let the master mason ponder well on these doctrines, and he must glean comfort from them.

CRUSADES AGAINST LITERATURE.—We have before us three remarkable productions; two of them most remarkable as emanations from intelligent men in the middle of the nineteenth century, and the last less astonishing, as it is supposed to represent the thought of the masses at a much earlier period. They must all hang, however, most appropriately on the same string, and we give them without other comment than that which the last makes on the first and second.

1. The first is from the report of the Committee of Foreign Correspondence of the Grand Lodge of Virginia in 1857. It is in these words:

"We would say a word or two upon what is called Masonic Literature, and allude more particularly to the newspapers, which seem to be increasing to an alarming extent. We affirm, without danger of contradiction, that we know of

Hosted by Google

scarcely any that are not doing more harm than good to the institution. They print what never ought to be written, each in this respect endeavoring to outdo his neighbor; they vaunt the good deeds of the Fraternity, totally forgetting that one hand of a true mason never knows what is done by the other. They discuss knotty points of law, which only require common sense, guided by brotherly love, to adjudicate upon; and, finally, the primary object with ninety-nine out of one hundred is individual emolument. Evil must result from this—good, never."

2. The second of these remarkable outpourings of the anti-literary spirit is from a Report of the Committee of Foreign Correspondence of the Grand Lodge of Pennsylvania in 1858. It is as follows:

"We cannot close these remarks without expressing the regret that so much prominence of notice is, in several Grand Lodge proceedings, given to masonic publications. We greatly fear the good which these printed papers may do, may be buried with, and the evil they can do, survive their ephemerality. At best, their necessary characteristic must be, too often, crudeness. They cannot teach what ought to be known; and not unfrequently what they teach is best unknown. Masonry existed and flourished, was harmonious and happy, in their absence. The risk run of improvement, hardly justifies the experiment of at least their encouragement and increase."

3. As an appropriate pendant to these, we cite the charges against Lord Say, put by Shakspeare into the mouth of the immortal Jack Cade, who, too, was an inveterate enemy of all progress, and thought the world stood in no need of improvement:

"Thou hast most traitorously corrupted the youth of the realm, in erecting a grammar-school; and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face, that thou hast men about thee that usually talk of a noun, and a verb; and such abominable words that no Christian ear can endure to hear. Thou hast appointed justices of peace, to call poor men before them about matters they were not able to answer. Moreover, thou hast put them in prison; and because they could not read, thou hast hanged them; when, indeed, only for that cause, they have been most worthy to live."

Jack Cade thus writes the commentary on the two reports from Virginia and Pennsylvania.

Decalogue of Masters of Lodges, according to H. G. Reynolds, G. Secretary of Illinois.—1, He should be a just man. 2, He should be a pattern of good morals. 3, He should be a benevolent and prudent man. 4, He should be a firm and decided man. 5, He should have the ability and will to enforce obedience. 6, He should have the courage to enforce obedience. 7, He should be well versed in laws and usages. 8, He should know the ritual. 9, He should be apt and willing to teach. 10, He should have the character and ability to command respect in the chair.

Hosted by Google

EDITOR'S DRAWER.

CAGLIOSTRO.—In that singular work, the "*Chronicles of Cactaphilus, the Wandering Jew*," we find the following brief account of that arch masonic imposter Cagliostro, with a full memoir of whom we hope soon to present the readers of the QUARTERLY:

The other remarkable individual alluded to, as having so mischievously taught and practiced the Cabalistic philosophy and art, but with intentions so wholly different from those of the worthy John of Mirandola, was John Cagliostro; and though some centuries separate the two, the Count, at the close of the eighteenth century, succeeded in making his infamous fame far more practical and lucrative than he of Mirandola, in the fifteenth century, could possibly have effected.

The career of this Giuseppe Balsamo would scarce be worthy of notice, did it not indicate the corrupt and frivolous spirit of his times, and likewise how genius and learning may be degraded by the love of lucre, and of popular, but false, renown.

Born at Palermo, in 1743, he entered in due time the order of the Fraternity of Mercy, where he studied medicine more especially, and became distinguished therein. His love of pleasure, however, was early manifested; and that becoming excessive, he was compelled to separate from his order. At Palermo he openly cultivated and taught magic—pretending to the skill of finding thereby hidden treasures; and by that means he artfully extracted no small sums from the avaricious and credulous. His skill was also great in the art of caligraphy, which enabled him to obtain possession of a contested estate by the forgery of an important document; and this forced him to seek refuge incontinently at Rome. Journeying thither, he became intimate with the beautiful daughter of a belt-maker, of but feeble morals, but as rarely endowed as himself. Lorenza Feliciani hesitated not to yield to his embraces, and proved in all respects a helpmeet for him in his now new vocation. In their extensive travels, he assumed the name of the Marquis Pellegrini, and finally that of Count Cagliostro. In all of the chief cities of Europe, he maintained the character of a man of rank, of science, and of skill in the black art; and his fair attendant gained no small sums by her own skill and cleverness, with the addition of her own amours! The elixir vitæ, the philosopher's stone, the search after hidden treasures, and his famed "Water of Beauty," made him welcome everywhere, until detection compelled him to seek refuge by instant flight elsewhere! Madrid and Lisbon, Paris and London, became eventually well acquainted with his iniquities, as well as with his ingenuities.

At length, however, the charms of his fair Feliciani were somewhat on the decline; his magical mysteries also were bringing in no profitable results to his deluded purchasers, and consequently no more to himself; and his oft-repeated flights were expensive, and ruinous to his name; all of which adversities urged him to seek some new vocation and source of profit. In pursuit of this, he again reached London as a freemason; and there he assumed even the powers of working miracles! The countess, with still the remains of a former beauty, was the PRIESTESS of his new order, said to be built upon an Egyptian foundation, in regular descent from Elias and Enoch! His proceedings were full of marvelous

Hosted by Google

words, which, together with much seeming kindness to the poor and diseased, and his restoration of the Egyptian Masonry, under the name of the GREAT KOPHTHA, he failed not to have numerous friends and dupes, of high and low degree, around him.

Passing in due time from that gullible island, where such fancies are in as constant succession as are their rains, the count arrived in Paris, to make another great impression; thence to Lyons and Strasbourg, and once more to Paris, which he reached in 1785, where he had the misfortune or indiscretion to be somewhat involved in the famed matter of the "Necklace," and being also a confidant of the Cardinal Rohan, the count was fortunate in being only banished! London once more received him; from which he addressed many saucy and bitter epistles to his followers in Paris, complaining, not of them so much as of his injured innocency, through the courtly intrigues and contrivances against him in that corrupt city! Rome, however, was once more honored by his presence; and there he was, as in London, a busy freemason—a vocation, of all others, the least suited for the vicinity of the Vatican in 1789. He was soon committed to the prison of St. Angelo, and condemned by a Papal decree to imprisonment for life, as an incorrigible heretic. Being transferred from Rome to the Castle of St. Leo, he survived only about six years, and died in the summer of 1795.

SYMBOLISM.—In a recent work by Hitchcock, entitled "*Swedenborg, a Hermetic Philosopher*," we find the following passage. The author is not a mason, but he takes the true masonic view of Temple Symbolism:

"It may be that every interpreter, at all advanced beyond the sensuous state, has some theory constantly present in reading mystic writings, or writings having an indeterminate element in them. The merely didactic mind will perhaps never see in the story of the Garden of Eden any thing but a veritable history; but the same story, under the examination of a genius a little exercised in poetry, appears as a mixture of history and allegory, while many see nothing in the story but the allegory, and consider it idle to imagine that it ever had an historical basis of any sort.

"It is the same with nearly every part of the most ancient Scriptures; with, for example, the Tabernacle of Moses and the Temple of Solomon. With perhaps the majority of readers, the Temple of Solomon, and also the Tabernacle, were mere buildings—very magnificent indeed, but still mere buildings for the worship of God. But some are struck with many portions of the account of their erection admitting a moral interpretation; and while the buildings are allowed to stand (or to have stood, once,) visible objects, these interpreters are delighted to meet with indications that Moses and Solomon, in building the temples, were wise in the knowledge of God and of man; from which point it is not difficult to pass on to the moral meaning altogether, and affirm that the building, which was erected without 'the noise of a hammer, or axe, or any tool of iron,' (I. Kings vi. 7,) was altogether a moral building—a building of God, not made with hands. In short, many see in the story of Solomon's Temple a symbolical representation of MAN, as the temple of God, with its HOLY OF HOLIES deep seated in the center of the human heart.

"This class of readers or interpreters dismiss all idea of an external building,

Hosted by Google

and study the details of the Temple (or of the Tabernacle) as significant of the nature of MAN, with its two pillars, Jachin and Boaz, used, perhaps, by every 'image' of God, in going to and fro in his daily avocations; and the Hermetic writers might possibly see their sulphur and mercury, as the attributes of their sacred Trinity, symbolized in the *Two Cherubims*, from 'between' which GOD, as the *Spirit*, gave his commands to Moses for the children of Israel; or, finally, it may come to this, that the Temple is Moses himself, whose conscience speaks forth the commands of God to our consciences, where they are verified and acknowledged. 'Thou shalt not kill,' said the conscience of Moses, seated in the 'midst' of the Temple of the Lord, from 'between' the *Soul* and the *Body*, as the two cherubims. And where is the human heart that does not say, speaking from the same point, 'AMEN?' "—*Swedenborg, a Hermetic Philosopher*, p. 210.

VALEDICTORY.

THE EDITOR AND PUBLISHER of the "*American Quarterly Review of Freemasonry*" regret to announce that, with this number, the further publication of the work will cease. It was an experiment, commenced with the view of ascertaining how far a masonic magazine of a *very elevated* character would be sustained by the craft in this country. For two years, this experiment has been made, with what success, the present announcement sufficiently shows. It is plain that the *Quarterly* was in advance of the masonic age. Doubtless it was supported better than such a work would have been twenty years ago, but not so well as a similar one will be ten years hence; for the literary character of the institution is improving; and the editor, the publisher, and the contributors of the *Quarterly* feel some satisfaction in believing that that work, during its brief existence, has done no little in hastening that improvement. But the purses of those concerned will not permit them to wait that gradual progress in masonic intellectual cultivation which would enable them to derive some compensation for the time and labor expended in its publication.

They are, therefore, compelled to discontinue it; and, after thanking its patrons for the support they have given to the enterprize, and its contributors for the valuable assistance they have afforded, they now announce that the work will not be resumed after the present number.

Hosted by Google

TIDINGS FROM THE CRAFT.

To CORRESPONDENTS.—The article of "*A Sojourner*," although well written, and to ourselves complimentary, is declined, for the simple reason that we hold to the good old rule of journalism, never to criticise nor disparage our contemporaries. One paragraph, however, is worth publication, and we give it to our readers:

"Happily for the masonic world, periodical literature has taken a higher stand, and subjects are now discussed in some of our magazines—your own, for instance—well worthy the perusal of the deeply-read and classical scholar. This has been the result of that wider dissemination of knowledge obtained through the medium of masonic books, now more generally read. Not only has the number of these works been enlarged, but there is an appearance of greater depth and solidity about the questions discussed than formerly, from which I infer that freemasons have at length become awakened to the powerful moral interest which masonic literature, when well directed, never fails to exert on the whole order; that it is indeed

"'Emollet mores nec sinit esse feros.'"

MASONRY IN MEXICO.—We are indebted to Bro. GEORGE FISHER, of California, for a pamphlet bearing the title of "*Freemasonry in Mexico: Its Origin, etc.; illustrated by Original Documents, not heretofore published.*" This *brochure* was originally published in the *Masonic Review* at Cincinnati, but purports to be "revised, corrected and amended" in the pamphlet form. It is a most valuable contribution to the annals of the order in America, and will be found of great use to the masonic historian. One point, however, requires some elucidation. Bro. FISHER states, that in 1825 authority was obtained from the Grand Lodge of New York to establish three lodges in the city of Mexico, and the Hon. JOEL R. POINSETT was constituted the proxy of the Grand Master of New York. These three lodges subsequently established the Grand Lodge of Mexico.

But we have in our possession other authorities, which give the credit of organizing Masonry in Mexico to the Grand Lodge of South Carolina; and as this subject is one of considerable importance to the masonic historian, we shall publish hese authorities in full, not by way of impugning the statements of Bro. FISHER, in whose sources of knowledge we have great confidence, but that he may be induced to make further researches, and reconcile these apparent contradictions.

At the communication of the Grand Lodge of South Carolina, holden at Charleston on the 23d of December, 1847, for the purpose of receiving Generals QUITMAN and SHIELDS, Bro. DAVID JOHNSON, at that time Governor of the state, and a Past Grand Master of the Grand Lodge, alluded to the fact, that "during his administration of the Grand Lodge, as Grand Master, in 1826, the order was first planted in Mexico by Bro. JOEL R. POINSETT, by means of warrants of constitution issued by the Grand Lodge of South Carolina for the establishment of lodges in that republic." (See *Ahiman Rezon of So. Ca.*, ed. 1852, p. 209.)

Again, in the proceedings of the Grand Lodge of South Carolina, for 27th December, 1825, it was "*Resolved*, That six copies of the *Ahiman Rezon* be forwarded by the M. W. Grand Master to Bro. JOEL R. POINSETT, R. W. Past Deputy Grand Master, Minister to Mexico, requesting him to present the same to the Grand Lodge of Mexico, in the name of the Grand Lodge of Ancient Freemasons of South Carolina."

On the 15th December, 1826, the Grand Master read a communication from Bro. POINSETT, a copy of which has unfortunately not been preserved; but thereupon the following resolution was unanimously adopted.

"*Resolved*, That the Grand Lodge do constitute our worthy Brother JOEL R. POINSETT, the Minister Plenipotentiary of the United States near the republic of Mexico, the Agent and Representative of the Grand Lodge, for the purpose of establishing friendly relations with the lodges of that republic. That our said representative be authorized, in the name of the Grand Lodge, to visit and inspect the working of said lodges; and, if deemed expedient, to grant dispensations for the constituting and working of lodges, according to ancient landmarks, as fixed by this Grand Lodge; with a request that he will communicate to the Grand Lodge such information and advice as will enable it to promote the cause of Masonry in that country." (See *Proceedings of the Grand Lodge of South Carolina*, 1826, p. 15.)

Hosted by Google

Finally, at the communication of the Grand Lodge of South Carolina on the 30th of March, 1827, the following letter from Bro. POINSETT was read:

"MEXICO, 2d June, 1826.

"*To the Most Worshipful the Grand Master of the Grand Lodge of Ancient Freemasons of South Carolina:*

"MOST WORSHIPFUL SIR:

"I have the honor to acknowledge the receipt of your letter of the 10th February, in which you informed me of the resolution of the Grand Lodge of South Carolina to present to the Grand Lodge of Mexico, through me, six copies of the *Ahiman Rezon*, in the name of the Grand Lodge of South Carolina. Although I have not yet received the books, I know that they are at Vera Cruz, and have communicated the intention of the Grand Lodge of South Carolina to this Grand Lodge.

"The Grand Lodge of Mexico has, in consequence, requested me to convey to you their grateful acknowledgments for this mark of your attention, and their earnest desire to cultivate the most friendly relations with the Grand Lodge of South Carolina. You will, I am sure, be pleased to learn that Masonry is making rapid progress in this new country. The Grand Lodge of Mexico counts thirteen subordinate lodges under its jurisdiction.

"I have the honor to be, Most Worshipful Sir,

"Yours, most fraternally,

"J. R. POINSETT,

"*R. W. Past Deputy Grand Master.*"

This is all that is said in the proceedings of South Carolina respecting Masonry in Mexico. Will not Bro. FISHER, who has had better opportunities than any other man now living, inform us what was the precise influences exerted by the Grand Lodge of South Carolina on, and its exact relations to, the Masonry of Mexico?

A VALUED MEMENTO was presented to the Grand Lodge of Kentucky, at its late session, inclosed in a suitable box, bearing the following inscription, which is sufficiently explanatory of the character of the donation:

"In this box is the sword worn by Col. Jos. H. DAVIESS, when he fell in the battle of Tippecanoe, on the 7th day of November, 1811. Col. DAVIESS, at the time he fell, was Grand Master of the Grand Lodge of Free and Accepted Masons of the State of Kentucky. This box—the timber of which grew on the Tippecanoe battle-ground—and the sword were presented, in open lodge, to the Grand Lodge of Kentucky, on the 14th day of October, 1858, by LEVI L. TODD, of the State of Indiana, who was a student in the law office and a member of the private family of Col. DAVIESS at the time he fell.

"Col. DAVIESS was a resident of Lexington, Fayette county, Ky., where the donor was born, reared, and educated."

MAINE.—At the annual communication of the Grand Lodge, held at Portland, May 3d, 1859, the following officers were chosen:

HIRAM CHASE, Belfast, *G. M.;* JOSIAH H. DRUMMOND, Waterville, *D. G. M.;* GUSTAVUS F. SARGENT, Bangor, *S. G. W.;* OLIVER GERRISH, Portland, *J. G. W.;* MOSES DODGE, do., *G. T.;* IRA BERRY, do., *G. S.*

The Grand R. A. Chapter, at its annual convocation, held at the same place, elected the following officers:

MOSES DODGE, *G. H. P.;* EDW'D P. BURNHAM, *D. G. H. P.;* JOHN J. BELL, *G. K.;* O. J. FERNALD, *G. S.;* OLIVER GERRISH, *G. T.;* IRA BERRY, *G. S.;* Rev. CYRUS CUMMINGS, Rev. CYRIL PEARL, Rev. E. B. AVERILL, and Rev. J. L. SANBORN, *G. Chaplains;* WM. P. PREBLE, *G. C. of H.;* T. J. MURRAY, *G. P. S.;* G. F. SARGENT, *G. R. A. C.;* JOSEPH COVELL, *G. M. 3d V.;* JOSEPH MILLER, *G. M. 2d V.;* SILAS ALDEN, *G. M. 1st V.;* R. W. KENNARD, D. C. PALMER, HIRAM CHASE, and WM. BURTON, *G. Stwds.;* JOHN DAIN, *G. S.*

The Grand Commandery also held its annual meeting at Portland, on the evening of May 3d, and elected the following officers:

FREEMAN BRADFORD, *G. C.;* JOHN WILLIAMS, *D. G. C.;* ABNER B. THOMPSON, *G. G.;* T. J. MURRAY, *G. C. G.;* Rev. CYRUS CUMMINGS, *G. P.;* JABEZ TRUE, *G. S. W.;* J. D. WARREN, *G. J. W.;* CHAS. FOBES, *G. T.;* IRA BERRY, *G. R.;* G. F. SARGENT, *G. Stand'd B.;* E. P. BURNHAM, *G. Swd. B.;* JOHN J. BELL, *G. W.*

NORTH CAROLINA.—Communication commenced at Raleigh 6th December, 1858. Officers elected:

ALFRED MARTIN, *G. M.;* LEWIS S. WILLIAMS, *D. G. M.;* H. C. LUCAS, *S. G. W.;* D. COLEMAN, *J. G. W.;* C. W. D. HUTCHINGS, *G. T.;* WILLIAM T. BAIN, *G. S.*

Hosted by Google

SOUTH CAROLINA.—The Grand Chapter held its convocation at Charleston on 15th February, 1859. Officers elected:

ALBERT G. MACKEY, *G. H. P.;* J. R. BRATTON, *D. G. H. P.;* H. W. SCHRODER, *G. K.;* D. RAMSAY, *G. S.;* C. F. JACKSON, *G. T.;* EBENEZER THAYER, *G. S.*

A handsome testimonial, in the form of a massive silver pitcher, was presented by the Grand Chapter to Comp. MACKEY, *G. H. P.*

ALABAMA.—The annual communication of the Grand Lodge commenced at Montgomery 6th December, 1858. Officers elected:

R. H. ERVIN, *G. M.;* S. F. HALE, *D. G. M.;* HENRY S. SHELTON, *S. G. W.;* JAS. A. WHITAKER, *J. G. W.;* THOMAS WELSH, *G. T.;* DANIEL SAYRE, *G. S.*

Bro. S. A. M. WOOD was appointed by the Grand Lodge to write a history of Masonry in Alabama, and the work is now in course of preparation.

MISSISSIPPI.—The annual communication of the Grand Lodge commenced at Natchez 11th January, 1859. Officers elected:

WM. P. MELLEN, *G. M.;* D. MITCHELL, *D. G. M.;* J. L. ALCORN, *S. G. W.;* J. T. CAMERON, *J. G. W.;* B. S. TAPPAN, *G. T.;* R. W. T. DANIEL, *G. S.*

The election of Bro. MELLEN to the Grand Mastership was a well-merited tribute to one of the ablest masonic writers in the country.

The Grand Chapter held its annual convocation at Natchez on the same day, and elected the following officers:

M. S. WARD, *G. H. P.;* GILES M. HILLYER, *D. G. H. P.;* G. W. PERKINS, *G. K.;* W. A. CHAPMAN, *G. S.;* B. S. TAPPAN, *G. T.;* R. W. T. DANIEL, *G. S.*

LOUISIANA.—The annual communication of the Grand Lodge commenced at New Orleans on the 14th February, 1859. Officers elected:

SAM'L M. TODD, *G. M.;* SAM'L O. SCRUGGS, *D. G. M.;* ABEL J. NORWOOD, *S. G. W.;* JOSEPH SAUTINI, *J. G. W.;* STEPHEN C. MICHEL, *G. T.;* SAMUEL G. RISK, *G. S.*

The Grand Lodge presented a beautiful testimonial to Bro. PERKINS, late Grand Master; a masonic testimonial was never better deserved.

A committee was appointed to prepare a history of Masonry in Louisiana. The committee consists of Bros. ADAMS, FELLOWES and RISK. From such a committee, and with the abundant materials which Louisiana Masonry affords, we have a right to expect an invaluable work.

The Report on Foreign Correspondence, by Bro. FELLOWES, is one of the ablest we have met with for this year. It contains several elaborate discussions, well worthy of attentive perusal and consideration.

GRAND LODGE OF WASHINGTON TERRITORY.—A convention of four lodges was held on the 6th December, 1858, at Olympia, in Washington Territory; and on the 8th "the Grand Lodge of Free and Accepted Masons of the Territory of Washington" was duly organized, and its officers elected and installed. The following is a list of the Grand officers:

T. F. MCELROY, *G. M.;* JAS. A. GRAHAME, *D. G. M.;* JAS. BILES, *S. G. W.;* LEVI FARNSWORTH, *J. G. W.;* JAS. M. BATCHELDER, *G. T.;* THOMAS M. REED, *G. S.*

The post office of the Grand Master and Grand Secretary is at Olympia, W. T.

The Grand Lodge has already commenced the crusade against non-affiliation, by the adoption unanimously of a resolution declaring that "no mason has a right to withdraw from a lodge, except for the purpose of becoming *immediately* a member of some other lodge, or for some of the reasons named in the Ancient Charges and Regulations; and that any mason who does so, acts in direct contravention to the spirit of Freemasonry, and is totally unworthy of the regard of all well-disposed masons; and therefore is not entitled to any of the benefits and privileges of the fraternity."

LITERARY.

HISTORY OF MASONRY IN CONNECTICUT.—We are indebted to the kindness of Bro. E. G. STORER for a copy of his valuable work, entitled "*The Records of Freemasonry in the State of Connecticut,*" Parts I. and II. So far, the records extend to the year 1826. This is a most important contribution to the history of the order in the United States, and supplies us with some very interesting information as to the origin of the institution in New England, as well as the Proceedings of the Grand Lodge of Connecticut since its organization in 1789.

Hosted by Google

Bro. STORER has undertaken this task on his own account, with the permission of the Grand Lodge, and this fact is as creditable to his zeal, as the mode in which he is accomplishing the labor is to his skill and talents.

The work is to be published in Parts, of 200 pages, at one dollar each.

No masonic library can be complete without Bro. STORER's book, and we trust that a liberal encouragement will meet and reward his efforts.

HISTORY OF MASONRY IN NORTH CAROLINA.—We clip the following from the *Fayetteville Observer*, of North Carolina:

"We have not heretofore mentioned a fact of which we have long been cognizant, that our townsman, JAS. BANKS, Esq., was selected by the Grand Lodge of South Carolina (some years ago, we believe,) to hunt up the materials, and put them in form, for a history of the order, in that state, embracing, of course, a biography of its distinguished members in North Carolina. The arrangements of the lodge have been upon the most liberal scale, and under them Mr. BANKS, with his usual success in historical researches, has already collected a large mass of materials, some of them curious enough, and which he will probably complete and publish within a year from this time, in a volume of from four hundred to six hundred pages."

MORRIS'S EDITION OF WEBB.—Bro. ROB MORRIS has just published an edition of WEBB'S "*Freemason's Monitor;*" to which he has added a synopsis of masonic law, forms, odes, and chronological tables. Of WEBB'S work, it is unnecessary to say any thing, as it is well known to have been the foundation on which all subsequent monitors have been constructed.

Bro. MORRIS has increased the value of the present edition by many interesting notes, and more especially by a useful "Practical Synopsis of Masonic Law and Usage," and a most interesting series of "Chronological Tables of Masonry." These tables show an extent of research which nothing but the almost proverbial industry of Bro. MORRIS could have accomplished, and are well worth the price of the whole book.

We have lately been favored with a copy of "The Laws and Constitutions of the Grand Lodge of the A and∴ H∴ Fraternity of Free and Accepted Masons of Turkey," dated at Smyrna, 1857.

A perusal of these laws has suggested some reflections relative to the disposal of the funds of a Grand Lodge, not undeserving of the consideration of Grand Lodges in this country, especially of those whose "head-quarters" are located at commercial thoroughfares. At such places, there will always be opportunities to carry into practical operation that great masonic principle of "*charity to all mankind*"—of love, not only to those belonging to our own household, who have the first claim upon our affections, but also to the "stranger that is within our gates."

The eighteenth chapter of these laws provides for the establishment and maintenance of "a masonic benevolence fund, under the especial auspices of the Grand Lodge of Turkey; such fund to be solely and strictly devoted to the purposes of charity, and to be, therefore, kept quite distinct from the ordinary income of the lodge." "In the administration of this fund, *two* especial objects, or branches of charity, shall be included; namely, the affording relief, in the first place, to distressed fellow-masons, and, secondly, to distressed persons not belonging to freemasonry."—The *universality* of its operation is thus apparent.

"THE MASONIC ADVOCATE: being a Concise Exposition and Full Defence of Freemasonry. With an Appendix, containing an Abridgment of MACKEY'S and OLIVER'S Lexicons of Freemasonry. By L. CALVIN JUDSON, R. A. S. M., Author and Compiler. Philadelphia: Published by the Author. 1859."

The above embraces the title-page of a new work, which has been issued from the press just long enough to secure the commendation of several eminent masons by whom it has been examined, and among whom are the Grand Officers of New Jersey, and the Hon. JOHN L. LEWIS, JR., M. W. Grand Master of New York. The late hour at which we received our copy, and the urgent claims of other duties, has prevented us from giving it such a careful perusal as to speak of its many merits in detail; yet, from the hasty glance we have been able to bestow, we feel warranted in endorsing the high encomiums it has already elicited from those better qualified to do it justice.

The work is dedicated to Bro. A. G. MACKEY,

Hosted by Google

of whom an excellent portrait is given, as also one of the author.

Bro. ROBERT MACOY, No. 29 Beekman street, has been appointed agent for New York, and the work will be furnished on the following terms: Single copies, $1 50; to Lodges taking twelve or more, $1 25.

"A TEXT-BOOK OF MASONIC JURISPRUDENCE: illustrating the *Written and Unwritten Laws of Freemasonry*. By ALBERT G. MACKEY, M. D., Author of a 'Lexicon of Freemasonry,' 'Book of the Chapter,' etc."

A new and greatly amplified edition of the above valuable work has just been published by Bro. ROBERT MACOY, and is gotten up, so far as regards tasteful arrangement and typographical execution, in a style every way creditable to the author and the publisher.

In his preface, after alluding to the difficulties encountered in the preparation of his former work on this important subject, and to the dearth of reliable light and material to guide him in his arduous labors at that time, which resulted in the commission of several unavoidable mistakes, Dr. MACKEY says:

"If I had been consulted on the subject, another edition of the "*Principles of Masonic Law*," which was first published in 1856, would never have been given to the world; at least, it should not have been sent forth without a diligent correction of those opinions in it, which I now believe to be erroneous. As it now appears, it is not, in every part, a just representation of my views. But the control of the book is not in my hands; and all that I can now do—and I ask this as an act of justice to myself—is to request my brethren, when they shall hereafter honor me by citing my opinions on Masonic Law, to look for those amended views, in this, my latest work, in which I have not felt any shame in correcting the immature theories, in many points, of my earlier labor. There is no dishonor in acknowledging a mistake—there is much, in obstinately persisting in it.

"I do not suppose that I shall ever write another work on Masonic Law. Of all Masonic literature, it is the most tedious in its details—in the task of composition, the most laborious; and while I have sought, by the utmost care, to make the present treatise one worthy of the Fraternity for whom I have written it, and to whom I am profoundly grateful for their uniform kindness to me, I shall gladly turn, henceforward, to the more congenial employment of investigating the symbols and the religious teachings of the Order."

The volume comprises 570 duodecimo pages, printed on fine paper, with a beautiful type, and is afforded for the small sum of $1 50 per copy.

"THE CONSTITUTIONS OF THE FREE-MASONS: containing the *History*, *Charges*, and *Regulations* of that most Ancient and Right Worshipful Fraternity. For the use of the Lodges. London: Printed by WM. HUNTER, for JOHN SENEX, at the *Globe*, and JOHN HOOKE, at the *Flower-de-Luce*, over-against *St. Dunstan's Church*, in Fleet st. In the Year of Masonry 5723—Anno Domini, 1723." New York: ROBT. MACOY, 29 Beekman street.

Having to deal with a *verbatim* book, the title-page of which is given *verbatim* above, we can do little more than say that it embraces a valuable collection of masonic standard law with which every brother should be familiar, besides a variety of other interesting matter, songs, &c., and that it is issued in a neat and convenient form for the pocket or the library. The following extract from the publisher's preface precludes the necessity of any extended remarks:

"In presenting an American edition of 'ANDERSON'S *Constitutions*' to the Masonic Fraternity, the publisher feels confident that there are but few readers in the Order who have not dwelt with interest and delight on the pages of this most popular work—popular at least with Masons, and esteemed by them as the *written* Landmarks of Masonry.

"The orthography of the *original London edition* of 1723, of which this work is a reprint, is scrupulously followed and retained."

The price being but *fifty cents* a copy, neatly bound in muslin, it is within the reach of every brother.

"THE BATTLES OF THE UNITED STATES, BY SEA AND LAND." By Henry B. Dawson.—The above is the title of a new work, in serial form, now in course of publication, of which fifteen numbers have appeared. The design of the work is to give a brief, but comprehensive, account of the military and naval actions of the several wars in which the United States have been engaged, drawn from the original sources, and accompanied by official documents of each party engaged in the different contests.

Hosted by Google

In the numbers which have already appeared, the author has given a favorable earnest of his ability to carry out the details of the plan. His narrative is singularly clear and perspicuous, and the movements of the various combatants are told in a vigorous and unaffected style, without tameness or insipidity.

In a work combining comprehensiveness and perspicuity, on the several matters of which it treats, to the student of American history, "*The Battles of the United States*" is a channel of rare interest and value.

The engravings are by the best artists, from designs by CHAPPELL, and, together with the typographical execution of the work, reflects great credit, alike on the publishers as well as the artists.

It is published by Messrs. JOHNSON, FRYE & Co., No. 27 Beekman street, New York, and will be completed in forty numbers. If it should exceed that limit, the publishers bind themselves to furnish the extra numbers gratis.

CORRESPONDENCE.

HISTORIC NOTES ON MASONRY.—It affords us much pleasure to present our readers with another communication on this interesting subject; and we feel assured that they will unite with us in hearty thanks to its author for his valuable retrospection of some remarkable incidents connected with the early development of masonry in this country. It is a stirring illustration of the perils and privations encountered by the sterling and devoted men of our Revolutionary era, not only in behalf of their beloved country, but in diffusing those principles which are the strongest bonds of fraternal unity.

ATHENS, Bradford County, Pa.,
February 22d, 1859.

DEAR BRO. MACOY: The twenty-second of February has so far received a national observance, commemorative of the birth of WASHINGTON, that it may not be uninteresting to inquire at how early a period a nation thus testified its respect for this great man, and to whom we are indebted for the introduction of the custom.

While I do not pretend to fix with certainty the date at which this day was first publicly observed, or determine to whom the honor of proposing it is due, I will yet give you the earliest historic record I have concerning it.

On the 3d February, 1790, Maj. PROCTOR, of Philadelphia, addressed the following note to his Excellency Gov. MIFFLIN, of Pennsylvania:

"SIR: I have thought it my duty to acquaint your Excellency and the Honorable the Executive Council that the 11th instant (O. S.) will be the birth-day of the Illustrious the President of the United States of America; and should it be thought expedient by your Honorable Body to announce the same by a certain number of discharges from a twelve-pounder, your Excellency will be pleased to signify the same to

"Your Excellency's obedient servant,
"THOMAS PROCTOR, *Maj.*

"PHILADELPHIA, Feb. 3d, 1790."

[*Directed*] "To his Excellency THOMAS MIFFLIN, Philadelphia."

The "History of St. John's Lodge, No. 1," of Newark, N. J., as given in the *Mirror and Keystone*, vol. v., page 221, says:

"On the 22d day of February, [1792,] the first celebration of WASHINGTON'S birth-day took place, and the day was celebrated by the brethren in a becoming and highly appropriate manner."

There are associations connected with both of these records that are not without interest to masonic history. It was in 1777, the darkest period of the Revolution, while WASHINGTON held his winter-quarters at Morristown, N. J., that Pennsylvania, aside from her troops of the line, raised a regiment of artillery, to join the army of WASHINGTON, under the command of Col. THOMAS PROCTOR.

The Grand Lodge of Pennsylvania issued, at the same time, a traveling lodge warrant to Col. PROCTOR, to hold lodges in his regiment wherever they might be stationed, and this warrant was numbered 19 on our Grand Lodge Registry. This was the second military lodge warrant ever granted by our Grand Lodge—No. 18 having been granted, previous to the war, to the seventeenth British regiment of foot.

The organization of this regiment and its accompanying lodge, by Col. PROCTOR, seem to have been cotemporaneous; for lodges were held in Morristown during this winter, at WASHINGTON'S own head-quarters, in the old Freeman's Tavern, on the north side of the green. It was here, in a room over the bar-room, that Gen. LA FAYETTE was made a mason, and it is said that Gen. WASHINGTON himself presided in person on the occasion. Gen. LA FAYETTE was then

Hosted by Google

but twenty years of age; and it is a curious coincidence that it was at the same age that WASHINGTON was made a mason in 1752—twenty-five years before.

The furniture used in this military lodge at this period belonged to St. John's Lodge, of Newark, whose labors had been suspended on account of the war; and it was generously loaned to Col. PROCTOR'S lodge, and removed to Morristown—two of the members of St. John's Lodge being responsible for its safe return.

To commemorate the events above related, the following ode, written by a brother, (Lieut. Col. JOHN PARK, A. M., P. M.) appears to have been addressed to Col. PROCTOR, K. T.:

" * * * * * * *Ab ipso*
Ducit opes, animumque ferro."—HOR.

FULL CHORUS.

HAIL, celestial Masonry!
Craft that makes us wise and free!
Heav'n-born cherub! bring along
The tuneful band, the patriot song.
See WASHINGTON: He leads the train;
'Tis he commands the grateful strain;
See, ev'ry crafted son obeys,
And to the god-like brother homage pays.

SONG.

Then give to merit what is due,
And twine the *mystic bays;*
In joyful strains his deeds renew,
And sing the hero's praise.

RECITATIVE.

While Time brings mortal honors to decay,
'Tis Freedom gives what Time can't steal away.

SONG.

Unbend his brow from martial care,
And give the patriot rest,
Who nobly braved the storms of war,
To make his country blest.

RECITATIVE.

Wake from the tombs the souls of martyrs free,
To view this hemisphere of liberty;
Let them with ravish'd eyes look down upon
The glorious work perform'd by WASHINGTON!

SONG.

Then, brethren, to my lays attend,
And hail our father and our friend:
Led Fame resound him thro' the land,
And echo "*'Tis our Master Grand!*"

RECITATIVE.

Begin, ye sons of Solomon;
Prepare the wreath for WASHINGTON:
'Tis he our ancient craft shall sway,
Whilst we, with *three times three,* obey.

SONG.

When evening's solemn hours pervade,
We choose the still masonic shade;
With hearts sincere, our *hands upon,*
We bless the *widow's mystic son.*

RECITATIVE.

For you, my friend, the inspired Muses sing,
Thou firm opposer of a tyrant king;
Go, imitate in fact our glorious head,
And in the lodge, O, PROCTOR! take the lead.

AIR FIRST.

Support the craft with honest pride;
When in the field, our foes confound;
Display your iron thunders wide,
And strew the bleeding corses round.

AIR SECOND.

Let patriot fire strain ev'ry nerve,
For WASHINGTON upon you smiles;
With him 'tis more than fame to serve—
'Tis fame with him to share his toils.

GRAND CHORUS.

Hail, celestial Masonry!
Craft that makes us wise and free!
Heav'n-born cherub! bring along
The tuneful band, the patriot song.
See WASHINGTON: He leads the train;
'Tis he commands the grateful strain;
See, ev'ry crafted son obeys,
And to the god-like brother homage pays.

February 7th, 1799. J. P.

It would be interesting to trace the history of this lodge through the period of the Revolution, and learn the incidents connected with its labors; but its history is unwritten, and mostly forgotten. The regiment to which it was attached belonged to Gen. WAYNE'S brigade, and no part of the American army saw more active service.

In 1779, having been stationed for a time in Easton, Pa., Col. PROCTOR'S regiment was detailed for an expedition with Gen. SULLIVAN against the Indians of the North, called the Six Nations. For this purpose it left Easton in company with SULLIVAN'S command, and crossed a wilderness and mountainous country to Wyoming, on the Susquehanna, and from thence proceeded, in temporary boats, sixty miles up the river, to the mouth of the Chemung, where the village of Athens now stands, then called *Tioga Point.*

Here they built a stockade, called in history *Fort Sullivan,* and awaited the arrival of Gen. CLINTON, who was marching another division of the army from the Mohawk to join them at

Hosted by Google

this point. This fort was built in the center of the peninsula between the Susquehanna and the Chemung rivers, and the village of Athens now covers its site.

While awaiting here the arrival of Gen. CLINTON, frequent skirmishes were had with the Indians, whose country they were now entering. This was the southern out of the Six Nations, and Tioga Point was called by them the "*South door of their long house.*"

It was at this place that history has recorded again the masonic labors of this lodge; for here a masonic service was performed in memory of Capt. DAVIS and Lieut. JONES, two brother masons, who were slain and scalped by the savages. A sermon was preached on the occasion by Dr. ROGERS, from a clause of the seventh verse of the seventh chapter of *Job:*—"Remember my life is but wind."

Here, then, was the first masonic work on record in this then wild wilderness. But when the war was over, some brethren, who were here at the time of which I write, returned with their families; and in 1796 "*Rural Amity,*" No. 70, was chartered to work in the same place where this funeral was held, and this lodge has still a flourishing existence; its meetings being monthly held but a few rods outside of the site of old *Fort Sullivan.*—Come to our lodge, Bro. MACOY, and our Tiler will greet you with a sword that was worn by one of the officers of this expedition; our brethren will greet you with toil-hardened, but honest, hands, and our East will welcome you to a seat.

On being joined by Gen. CLINTON, Gen. SULLIVAN, leaving a company with a few pieces of artillery here to guard the fort, advanced with his army through the wilderness of the North, to the stronghold of the Indians in the Genesee, and destroyed their villages and growing crops. It was near the termination of this expedition that an incident occurred which has often been mentioned in masonic narratives:—Lieut. BOYD, who had been sent with a small advance party ahead to reconnoiter, fell into an ambuscade of the enemy, which cost him the lives of all his men but one, and he was himself made prisoner to a savage foe. BRANDT, (THAYENDENEGA, *the Terrible,*) who was a half-breed Indian, was at the head of his savage captors, and Col. JOHN BUTLER was the commanding officer of the Tories who were joined with them. Both Lieut. BOYD and BRANDT were masons, and the captive appealed to his captor by the mystic sign of brotherhood to spare his life, and received a promise of protection. But, in the absence of BRANDT, a few hours after, Col. BUTLER gave him up to his associated savages for torture; and he suffered at their hands, unknown to BRANDT, the most cruel death the blood-thirsty wretches could inflict.

The army of Gen. SULLIVAN returned from their work of desolation; and, having spent a day of festivity at *Fort Sullivan* in this place, demolished the stockade, and then marched to join the main army under WASHINGTON.

At the close of the war, the military warrant of this lodge was surrendered to our Grand Lodge, (in 1784,) and a new warrant issued for a local lodge in its stead at Philadelphia, bearing the same number. This lodge is still at work, and is known as "*Montgomery Lodge,* No. 19."

I am, very truly,
Yours, in masonic brotherhood,
S. HAYDEN.

GROVER & BAKER'S SEWING MACHINES.—We do not ourselves profess to be judges of the mysteries of needle-work, nor of the advantages of machinery in its application to this branch of domestic economy; but we profess to know when the ladies of our family are well pleased, and when smiles and ample leisure for the delights of the family circle take the place of discontent and continual drudgery in mending and making. And if such be the inevitable consequences of abandoning the old-fashioned system of hand-work, for the more expeditious mode provided by GROVER & BAKER'S Sewing Machines, then we must say that these gentlemen are entitled to the grateful thanks, not only of all the ladies, whose domestic labors they have so materially lightened, but also to the gratitude of the gentlemen, who are dependent for so much of their happiness upon the good-humor and contentment of their better halves. We can speak upon this subject "by the card;" for, having had one of these machines in our family for some months, we are authorized by wife and daughter to say, that they look upon it as the greatest invention of the age; and, as a proof of their estimation of it, they declare that, if another could not be obtained in its place, no imaginable amount of money would induce them to part with the one they now have.

Hosted by Google

Hosted by Google

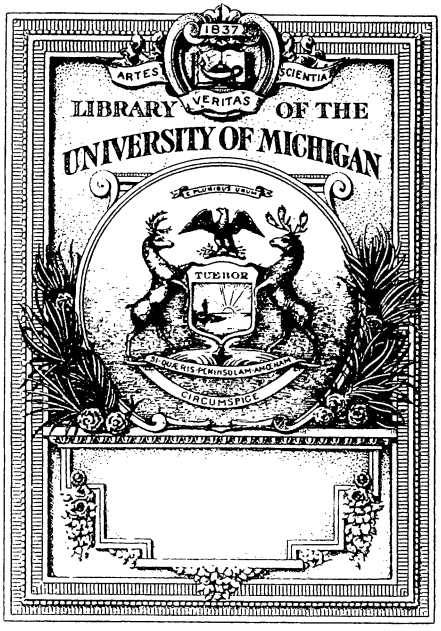
Hosted by Google

Hosted by Google

Hosted by Google

UNIVERSITY OF MICHIGAN
3 9015 02263 5919

Filmed by Preservation NEH 1992



THE GIFT OF
Mr. Wm. C. Hollands

Hosted by Google