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AHIMAN REZON,

OR A HELP TO ALL THAT ARE

OR WOULD BE

FREE AND ACCEPTED MASONS,

CONTAINING

*The Quintessence, of all that has been Published on the
Subject of*

FREEMASONRY,

WITH MANY ADDITIONS, WHICH RENDERS THIS WORK MORE USEFUL, THAN ANY OTHER
BOOK OF CONSTITUTION, NOW EXTANT.

THE SECOND EDITION

BY LAU. DERMOTT, SECRETARY.

UNIFORM AMERICAN EDITION,

PHILADELPHIA:
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TO THE
RIGHT HONOURABLE
WILLIAM EARL OF BLESSINGTON.

MY LORD,

At the Request of several Worthy FREEMASONS, I undertook to publish the following Sheets, wherein I have endeavoured to let the young Brethren know how they ought to conduct their Actions, with Uprightness, Integrity, Morality, and Brotherly Love, still keeping the ancient Landmarks in View.

On the Perusal, Your Lordship will find that the Whole is designed not only for the Good of the Fraternity, but also to shew the mistaken Part of the World, that the true Principles of Freemasonry are to love Mercy, do Justice, and walk humbly before GOD.

My Lord, to speak of your Lordship's Zeal for the Craft, or to tell the Brethren that your Lordship has been as a Father to the Fraternity, &c, would be making a Repetition of what is well known already.

Nor are the rest of Mankind less acquainted with your Lordship's Affability, Generosity, Benevolence, and Charity.

The year 1740 has recorded so much of Your Lordship's Goodness and extensive Love to Mankind, that there is no room left to say more than that I know nothing to recommend this Work so much as prefixing your Lordship's Name.

I am, my Lord, with all due Respect,

Your Lordship's Most oblig'd, Most humble, and

Most obedient Servant and faithful ———,

LAU. DERMOTT.

[NOTE. The first Edition of The Ahiman Rezon published in the year 1756, was dedicated to William Earl of Blessington as above. The Second Edition which we are publishing was printed in 1764, without being dedicated. All the difference between the two editions will be noticed in the course of this publication.—EDITOR LIBRARY.]

TO THE
R E A D E R.

It has been the custom of my all worthy brethren, who have honoured the craft with their books of Constitutions, or pocket-companions for Freemasons, to give us a long and pleasing history of Masonry from the creation, to the time of their writing and publishing such accounts, viz., from Adam to Noah, from Noah to Nimrod, from Nimrod to Solomon, from Solomon to Cyrus, from Cyrus to Seleucus Nicator, from Seleucus Nicator to Augustus Cæsar, from Augustus Cæsar to the havock of the Goths, and so on until the revival of the Augustan style, &c. &c. &c. Wherein they give us an account of the drawing, scheming, planning, designing, erecting, and building of temples, towers, cities castles, palaces, theatres, pyramids, monuments, bridges, walls, pillars, courts, halls, fortifications, and labyrinths, with the famous light house of Pharos and Colossus at Rhodes, and many other wonderful works performed by the Architects, to the great satisfaction of the readers and edification of Freemasons.*

Having call'd to mind the old proverb, *Better out of the world than out of Fashion*, I was fully determined to publish a history of Masonry, whereby I did expect to give the world an uncommon satisfaction; and, in order to enable myself to execute this great design, I purchased all or most of the histories, constitutions, pocket-companions, and other pieces (on that subject) now extant in the English tongue.

My next step was to furnish myself with a sufficient quantity of pens, ink, and paper; this being done, I immediately fancied myself an Historian, and intended to trace Masonry not only to Adam, in his sylvan Lodge in Paradise, but to give some account of the craft even before the Creation: And (as a Foundation) I placed the following works round about me, so as to be convenient to have recourse to them as occasion should require, viz., Doctor Anderson and Mr. Spratt directly before me, Doctor D'Assigny and Mr. Smith on my right-hand, Doctor Desagulieur and Mr. Pennell on my left-hand, and Mr. Scott and Mr. Lyon behind me; a copy of (that often called) the original constitutions (said to be in the posses-

* Quere, Whether such histories are of any use in the secret mysteries of the craft.

sion of Mr. *John Clark*, in Paris), and another copy of the same magnitude handed about in England, together with the pamphlet printed at Frankfort in Germany, I tied up in the public Advertiser of Friday, October 19, 1753, and threw them under the table.*

* Several pamphlets (on Masonry) have been published since the first edition of this book, viz. *Masonry Dissected*, the *Master-key to Masonry*, the *Three Distinct Knocks*, *Boaz and Jackin*, &c., if any person or persons have gained either knowledge or admittance into Lodges by virtue of those publications, he or they ought to publish it for the good of mankind, as well as for the honour of the ingenious authors.

I call them Ingenious, or rather Geni's, because they pretend to have discovered the great Arcanum which the world in general have agreed to be more difficult than to discover the longitude at sea. How far they have succeeded (in opening the eyes of the world) is no business of mine, especially as the pamphlets and the authors of them are all dead, therefore I shall remark only three things: The first is a gross falshood inserted in the *Three Distinct Knocks*, where the author says, that he was born in Prussia, that he got some knowledge of Masonry by the help of a pamphlet in France, that he was in several Lodges in England, and, for confirmation of the whole, he signs the initial letters of his name, &c. whereas it is well known that every part of these assertions are false, he being an Englishman by birth, a bricklayer by trade, his name Daniel Tadpole, and never was in France, nor (if you believe Freemasons) within the doors of a Lodge in Great Britain. The second thing (which indeed is very remarkable) is the manner of his death, which happened upon Monday night the 23d of August, 1762.

Mr. Tadpole having ill success in trade, made an elopement from brick-laying in order to pay his devotion to the Ladies at Parnassus, as the famous Ben. Johnson had formerly done. Our modern artist was not so fortunate as his great predecessor, for meeting with a common strumpet whom he took for one Miss Terpsichore, he begat a bantling which he soon after presented (in a comic dress) to his friends, but the poor little creature was so weak in its parts, and had so little spirits, that a principal actor (called punch) in a puppet show drove it out of the kingdom without the honour of ever coming to the field of battle, I mean the stage. Loaded with disappointments Mr. Tadpole thought himself melancholly enough to write a tragedy, but, alas, he miscarried in this attempt also, and laid the fault on one Madam Melpomene, who refused to give him any assistance. One day while he was bemoaning his misfortunes, a constant companion of his a Jew named Balthazar Amraphel, paid him a visit, to whom he related his ill success, Vell, vell, Master Tadpole (says Amraphel) sheer up your haawrth, you shall do very vell bom by; ay, you shall vraite so vell ass any body, af you'll take my advize; vraite sum tin vhat your salfs nor non body else understand, vraite about Freemasontry, I vill tell you som Ebru vords for put in it dat vill make your countrymans stare.—Dat iss de vay moy boy dat aur peoples humbug your peoples. In short Mr. Tadpole took the lucky hint and by the help of Balthazar Amraphel wrote that pamphlet call'd the *Three Distinct Knocks*, and sold it to Mr. Sergeant, bookseller, near Temple-Bar in London.

The diminutive sum which Mr. Tadpole received for the pamphlet, was

Having tried my pen, and wrote a line not unlike the beginning of the chapter in the Alcoran,* I began to flourish away in a most admirable manner, and in a few days wrote the first volume of the history of Masonry, wherein was a full account of the transactions of the first Grand

not sufficient to maintain an author a week, therefore he took particular care to wrong the Jew of his part; such behaviour exasperated Amraphel so much that he discovered the whole affair to me and a few more, which otherwise must have remained a secret to this day. The Jew (who was a very cunning fellow) after his passion was something abated, began to consider how to be revenged on his companion, therefore, the better to accomplish his design, he thought it most advisable to hide his resentment, and pretend to be in perfect friendship with him.

Mr. Tadpole, who never suspected any treachery, put more confidence in the Jew than he had hitherto done. The consequence of this renewal of friendship was, that Mr. Tadpole, by a proper instrument in writing, gave up all his effects into the hands of the Jew, with a design to defraud his creditors by a statute of bankruptcy, or by the benefit of the act of insolvency, commonly known by the name of the White Washers Act.

The Jew immediately took possession, and disposed of every thing to the best advantage. Some time afterwards Mr. Tadpole demanded a sum of his money from the Jew, who not only refused him, but at the same time threatened to have him hanged according to the laws of the Realm. The wretched Daniel Tadpole fell down upon his knees and cried O! Amraphel, Amraphel, what have I done unto thee, that thou smitest me thus, when one severe blow of thine, is tenfold more violent than my three distinct knocks. The hard hearted Jew, instead of listening with an ear of compassion to the lamentable importunities of the now distressed Daniel Tadpole, sent for officers to apprehend him, which Tadpole perceiving, he immediately made his escape out of the house, and got into White-chapel fields on the east side of London. It was then between 11 and 12 o'clock on Monday night the 23d day of August, 1762, when Mr. Tadpole, to avoid being taken by his pursuers as it is thought hid himself in a sand or clay pit in the said fields, where (we suppose) he slept until such time as a nightman (vulgarly call'd a Tom T—dman) came from the city, as is customary, and turning the tail of his great cart over the pit where the hapless delinquent lay, he instantly discharged no less than four tons of human ordure down upon him, which smothered him to death.

The third remarkable thing is the untimely end of the learned gentleman that wrote the pamphlet intitled Boaz and Jackin, I forbear to mention his name because his widow is now living, and has had afflictions and reflections enough already. All that I shall say is, that in a fit of jealousy he cut his throat on Thursday, the 8th day of September, 1763.

O! Britannia shed a tear,
For these two learned brothers:
The last loud trumpet you shall hear
Ere you produce such others.

[The above note commencing on page 6, is not in the first Edition.—ED. LIBRARY.]

* Next after the title at the head of every chapter (except the ninth) of the alcoran, is prefixed the following solemn form:

In the name of the most merciful God.

Lodge, particularly the excluding of the unruly members, as related by Mr. Milton.*

By this time I imagined myself superior to Josephus, Stackhouse, or any other historian whom the reader shall please to think on. And as I intended to give the world a history of Masonry for several years before the creation, I made no manner of doubt but my work should live (at least) two thousand years after the general conflagration.

Perhaps some of my readers I mean those that are best acquainted with my capacity will say, he has more vanity than wit; and as to learning, it is as great a stranger to him, as Freemasonry is to women; yet he has the folly to think himself an historian, and expects to become a great man, &c.

Whether such an opinion be true, or false, it matters nought to me; for the world must allow, that tho' no man has yet found out the perpetual motion, all men ever had, has now, and ever will have, a perpetual notion: And furthermore, we read that the following persons, so much fam'd in history, were not only poor men, but many of them of a very mean extraction. The wise philosopher Socrates, was the son of a poor stone-carver; the tragic poet Euripides, was the son of poor parents; as was Demosthenes, the honour of Greek eloquence; Virgil, the famous Latin poet, was the son of a poor Mantuan labouring potter; Horace, the incomparable Lyric, was the son of a trumpeter in the wars; Tarquinius Priscus, king of the Romans, was the son of a merchant; and Servius Tullius, another king of the Romans, was begotten on a woman slave; Septimius Severus, is said to come of a very base degree; Agathocles, king of Sicilly, was a potter's son; Ælius Pertinax was a poor artificer, or, as some say, a simple seller of wood; the parents of Venadius Bassus, are said to be very miserable poor people; and Arsaces, king of the Parthians, was of so mean and obscure parentage that no man's memory could make a report of his father or mother; Ptolomy, king of Egypt, was the son of a squire in Alexander's army; the Emperor Dioclesian, was the son of a scrivener; the Emperor Probus, was son of a gardener; and the parents of Aurelius, were so obscure that writers have not agreed who they were; Maximinus was the son of a smith, or as some say a waggon-wright; Marcus Julius Licinius, was the son of a herdsman; Bonosus, was the son of a poor stipendary schoolmaster; Mauritius Justinus, predecessor to Justinian, and also Galerius, were both shepherds; Pope John, the Twenty-second of that name, was the son of a shoe-maker; Pope Nicholas the fifth, was the son of a man that sold eggs and butter about the streets; and Pope Sixtus the fourth, was a mariner's son; Lamusius, king of the Lombards, was the son of a common strumpet, who (when he was an infant) threw him into a ditch, but was taken out by king Agelmond; Primislaus, king of Bohemia, was the son of a country peasant; Tamerlane the great, was a herds-

* See Paradise Lost.

man; Caius Marius, seven times consul of Rome, was born of poor parents in the village of Arpinum; and Marcus Tullius Cicero, consul of Rome and pro-consul in Asia, was from the poor Tuguriolæ of Arpinum, the meanest parentage that could be; Ventidius, field-marshal and consul of Rome, was the son of a muleteer; and Theophrastus was the son of a butcher, i. e. a mender of garments, &c.

I have heard of many others of later date (not so far distant as Fequin,)* that have been preferred to places or offices of great trust, and dignified with titles of honour, without having the least claim to courage, wit, learning, or honesty; therefore if such occurrences be duly considered, I humbly conceive it will not be deemed as a capital offence, that I should entertain my own perpetual notion, while I do not endeavour to disinherit any man of his properties.

I doubt I have tired the reader's patience; and if so, I humbly beg his pardon for this long digression. But to return, while my mind was wholly taken up with my fancied superiority as an historian, &c., I insensibly fell into a slumber, when me-thought four men entered my room; their habits appeared to be of very ancient fashion, and their language also I imagined to be either Hebrew, Arabic, or Chaldean, in which they addressed me, and I immediately answered them after the pantomime fashion: After some formal ceremonies, I desired to know their names and from whence they came; to which one of them answered me in English, we are four brothers, and came from the holy city of Jerusalem; our names are Shallum, Ahiman, Akhub, and Talmon. Hearing they were sojourners from Jerusalem, I asked them whether they could give any account of SOLOMON'S TEMPLE; to which Shallum† the chief of them, made answer and said, the wise King Solomon, Grand Master of Israel, appointed us head porters at the Temple, in the thirty-second year of his age, the twelfth of his reign, and about the year of the world 2942: and therefore we can give a full and particular description of that wonderful fabrick, and likewise of the ingenious artists who performed it. I was glad to meet with such brethren, from whom I did expect a great deal of knowledge; which the many ages they had lived in must have taught them, if their memories did not fail: upon this consideration I told them, that I was writing a history of Masonry, and begged their assistance, &c.

A history of Masonry! says Ahiman, from the day of the dedication of the holy Temple to this present time, I have not seen a history of Masonry, though some have pretended not only to describe the length, breadth, height, weight, colour, shape, form, and substance of every thing within and about the temple; but also to tell the spiritual‡ meaning of them, as

* Fequin is supposed to be 7272 miles east of London.

† I Chron. ix, 17.

‡ See Solomon's temple spiritualized by *Bunyan*.

if they knew the mind of him who gave orders for that building, or seen it finished : but I can assure you, that such surveyors have never seen the temple, nay never have been within a thousand miles of Jerusalem : Indeed, continued he, there was one Flavius, I think he was a Soldier, took a great deal of notice of the temple, and other matters about it ; as did another man, called Jerry : There were two others whose names I have forgot, but remember one of them was an excellent dreamer,* and the other was very handy in collecting all manner of good writings† after the captivity.

Those were the only men that have wrote most and best upon that subject, and yet all their works together would not be sufficient for a preface to the history of Masonry ; but for your further instruction, you shall hear an eminent brother who can inform you in every particular that is necessary to your present undertaking. The words were scarce ended, when there appeared a grave old gentleman, with a long beard ; he was dressed in an embroidered vest, and wore a breast plate of gold, set with twelve precious stones, which formed an oblong square : I was informed that the name of the stones were Sardine, Emerald, Ligure, Beryl, Topas, Sapphire, Agate, Onyx, Carbuncle, Diamond, Amethyst, and Jasper : Upon these stones were engraved the names of the twelve tribes viz., Reuben, Judah, Gad, Zebulun, Simeon, Dan, Asher, Joseph, Levi, Naphtali, Issa-cher, and Benjamin.

Upon his entrance, the four sojourners did him the homage due to a superior ; as to me, the lustre of his breast-plate dazzled my sight, in such a manner that I could scarce look at him. But Ahiman giving him to understand that the people of this country were weak sighted, he immediately covered his breast-plate ; which not only gave me an opportunity of perceiving him more distinct, but also of paying him my respects in the best manner I was capable of ; and making a very low bow, I presented him with the first volume of the history of Masonry hoped he would do me the honour of perusing it, and beg'd his advice for my further proceedings : he kindly received it, and read it over, whilst I impatiently waited to hear his opinion ; which at last, to my mortification, amounted to no more than an old Hebrew proverb which Ahiman translated thus ; Thou hast div'd deep into the water, and hast brought up a potsherd ; nevertheless he took me by the hand, and said ; ‡ my son, if thou wilt thou shalt be taught, and if thou wilt apply thy mind thou shalt be witty ; if thou love to hear thou shalt receive doctrine ; and if thou delight in hearing thou shalt be wise ; and although your history of Masonry is not worth notice, yet you may write many other things of great service to the fraternity.

* *Ezekiel.*

† *Ezra.*

‡ *Ecclus. vi. 33, 34,*

Certain it is (continued he) that Freemasonry has been from the creation though not under that name; that it was a divine gift from God; that Cain and the builders of his city were strangers to the secret mystery of Masonry; that there were but four Masons in the world when the deluge happened; that one of the four, even the second son of Noah was not master of the art; that Nimrod, nor any of his bricklayers, knew any thing of the matter; and that there were but very few Masters of the art, even at Solomon's temple: whereby it plainly appears, that the whole mystery was communicated to very few at that time; that at Solomon's temple, and not before it, received the name of Freemasonry, because the Masons at Jerusalem and Tyre were the greatest chieftains* then in the world; that the mystery has been, for the most part, practised amongst builders since Solomon's time; that there were some hundreds mentioned in histories of Masonry under the titles of Grand Masters, &c., for no other reason than that of giving orders for the building of a house, tower, castle, or some other edifice, or perhaps for suffering the Masons to erect such in their territories, &c., while the memories of as many thousands of the faithful Crats are buried in oblivion: From whence he gave me to understand, that such histories were of no use to the society at present; and further added, that the manner of constituting Lodges, the old and new regulations, &c., were the only and most useful things concerning Freemasonry, that could be wrote: to which I begged to be informed, whether songs were to be introduced: his answer was:† if thou be made the Master, lift not thyself up; but be among them as one of the rest: take diligent care for them, and so sit down.

And when thou hast done all thy duty, sit down, that thou mayst be merry with them; and receive a crown for thy good behaviour.

Speak thou that art the elder, for it becometh thee; but with sound judgment; and hinder not music.‡ And at all times let thy garments be white.

While he was speaking these last words, I was awakened by a young puppy that got into the room while I slept, and, seizing my papers, eat a great part of them, and was then between my legs shaking and tearing the last sheet of what I had wrote.

I have not words to express the sorrow, grief, trouble, and vexation I was in, upon seeing the catastrophe of a work which I expected would outlast the teeth of time.

Like one distracted, as in truth I was, I ran to the owner of the dog, and demanded immediate satisfaction: he told me he would hang the cur;

* People skilled in the cabala i. e. tradition, their secret science of expounding divine mysteries, &c.

† Eccclus. xxxii. i. 2, 3.

‡ Eccles. ix. 8.

but at the same time he imagined I should be under more obligation to him for so doing, than he was to me for what had happened.

In short, I looked upon it as a bad omen ; and my late dream had made so great an impression on my mind, that superstition got the better of me, and caused me to deviate from the general custom of my worthy predecessors ; otherwise I would have published a history of Masonry ; and as this is rather an accidental than a designed fault, I hope the reader will look over it with a favourable eye.

In the following sheets I have inserted nothing but what are undeniable truths, which will be found, if observed, to be of great use to the fraternity, and likewise to numbers that are not of the society ; to the latter, it will shew them the folly of ridiculing a society founded upon religion, morality, brotherly love, and good fellowship : and to those of a more gentle and better polished nature, in giving them an opportunity of examining whether they are indued with the necessary qualifications to be made Freemasons.

How far this may answer the design, I know not ; but I hope that my brethren and others will accept the will for the deed, and take this as the widow's mite was received, which will amply reward my trouble.

A

PHILACTERIA

FOR SUCH GENTLEMEN, AS MAY BE INCLINED TO BECOME
FREEMASONS.

GENTLEMEN,

If the love of knowledge, interest, company, or dear curiosity, should take possession of any corner of your heads or hearts, and work you up to a desire of becoming Freemasons; in such case, I beg leave to offer my service as your guide to the Lodge door: this proposal, will not I hope be disagreeable to you, considering that I am the first person that ever offered assistance in this manner. But, before we set out, it is necessary that you carefully examine whether you are properly equipt for such an undertaking.

To this end, be it known to you gentlemen, that in every warranted Lodge they have the following order, viz.

"Any person desirous of being made a Freemason in the Lodge, shall be proposed by a member thereof, that is to say, his name, age, description of his person, title, or trade and place of residence; that such proposal shall be made in Lodge hours* at least one Lodge night before the initiation, in order, that the brethren may have sufficient time and opportunity to make a strict enquiry into the morals, character and circumstances of the candidate; and the brother that proposes him shall at the same time deposit such a sum of the candidate's money as the majority shall think sufficient, not less than one crown to insure the Lodge that the candidate will attend according to the proposal. And if the Lodge approve his person, age, character and circumstances, and therefore initiate him into the mystery, &c., he shall pay whatsoever sum the brethren shall think proper not less than two guineas, and cloath the Lodge† if required. But if the

* That is from the vernal to the autumnal equinox, between seven and ten o'clock in the evening, and from the autumnal to the vernal equinox, following, between six and nine o'clock.

† By clothing is meant white aprons and gloves, not only for every member in the Lodge, but also for all their wives and sweethearts.

Lodge think the candidate unworthy, and refuse to make him, his money shall be faithfully returned to him; but, in case the Lodge approve his person and character, &c., and he refuse to be made, then shall he forfeit his money for the benefit of distressed Freemasons. And it is hereby ordered and declared, that no person is capable of becoming a member of the Lodge, but such as are of mature age, upright in body and limbs, free from bondage, has the senses of a man, and is endowed with an estate, office, trade, occupation, or some visible way of acquiring an honest and reputable livelihood, as becomes the members of this most ancient and honourable fraternity.*

By this regulation you see that the Freemasons will make a strict, though private enquiry into your character and ability: And therefore I advise you to be as circumspect on your side. Perhaps, you may think that it will be impossible for you to distinguish the good from bad, amongst a people who make it their peculiar study to keep all things secret. Let not such a thought discourage you, when I assure you, that you have a faithful guide, who has made Freemasonry both ancient and modern, his constant study for twenty years past, and thinks it a duty incumbent on him, to give you these instructions.

In the first place, when you intend to be made a Freemason, go with your friend to the Lodge, and desire him to shew you the warrant or dispensation by which the Lodge is held; that is to say, an instrument printed or written upon parchment and signed by some noble Grand Master, his Deputy and Grand Wardens, and Grand Secretary, and sealed with their Grand Lodge seal, &c., constituting and appointing particular persons therein named, as Master and Wardens, with full power to congregate and hold a Lodge at such a place, and therein make and admit Freemasons, according to the most ancient and honourable custom of the royal craft, in all ages and nations throughout the known world, with full power and authority to nominate, chose and install their successors, &c. When they produce this authority or warrant, then call for the By-Laws, and having seriously perused them, consider whether your natural disposition will incline you to be conformable to them. Next call for the roll or list of the members, where you may find the names of some of your intimate and most esteemed friends, or perhaps the names of such other of your acquaintance as you would not chose to associate with. If these researches

* To this I beg leave to add a word or two; The persons to whom I now speak, are the men of some education and an honest character, but in low circumstances; I say, let them first consider their income and families, and know that Freemasonry requires ability, attendance, and a good appearance to maintain and support its ancient and honourable grandeur. Be it also remembered, that they have no title to the general charity, until they prove, that they have been formerly in reputable, at least, in tolerable circumstances.

prove agreeable, then you may venture to lay down the deposite money, (as it is called) but if they do not produce the Grand Master's authority by warrant or dispensation, you are to look upon them not only as the magma of Freemasons, but the very dregs of mankind, who (under the cloak of brotherly love) are ever upon the watch for an opportunity to pick your pockets, and make you contemptible into the bargain.* Doubtless you will wonder how, or by what means, such abandoned wretches got admittance into a Fraternity which boast of so much honour and virtue, as to level themselves with kings and princes, especially, if they adhere strictly to the foregoing regulation. To this I answer, that some of the Landlords,† where the Lodges are held, do often recommend persons to be made Freemasons, and that the lucrative view takes place (too often) where impartiality, honesty and virtue ought to be the points of sight. That others have stood the test of the strictest scrutiny, behaved well for many years, and afterwards fell into all manner of vices, which serves to shew the instability and weakness of mankind, and that all the doctrine and laws upon earth (without the grace of God) is not sufficient to make men wise or deter them from evil. Nevertheless (in the system of Freemasonry) there are many ways to mend the manners, polish the disposition, correct the judgment, and refine the taste of a soul virtuously inclined. And as the number of good and wise Freemasons have always greatly exceeded that of the foolish and wicked, it would be as absurd to condemn the whole for part, as it would be in the Jews to condemn Shem and Japhet for the curse brought upon Ham; or the Christians, to condemn the eleven apostles, because Judas turned traitor. But this is not altogether the business of a guide, therefore I beg leave to re-assume my proper character, and earnestly desire you to shun Mason Clubs, that is to say, Lodges formed without authority, for you may rest fully assured, that such clubs are generally composed of excluded members, or persons clandestinely made by them, and consequently incapable of giving proper instructions to their pupils. Or admit them capable of giving proper instructions, even then; the new brethren will be led in the dark, because it is the interest of the rebel party to conceal the essentials of the craft, which, if revealed, must of course prove themselves to be villains. Therefore, in order to avoid falling into such hands, I earnestly beg of you, to have no communication with any Lodge or set of men under the denomination of a Freemasons Lodge, until they produce the Grand Master's authority, signed and sealed

* For a confirmation hereof read the eighth Regulation, (page 58) where it is ordered, that no person so made, nor any concerned in making him, shall be a Grand Officer, nor an Officer of any particular Lodge, nor shall any such partake of the general charity, if they should come to want it.

† I do not charge landlords in general with such evil proceedings, because I know many of them that abhor sinister views, and would sacrifice all pecuniary interest, before they would break through any of the sacred rules or orders of the craft.

as before mentioned. But having produced such authority, you may then *enter in the name of the God!* where you will be acquainted with mysteries, which are not permitted to be revealed by a guide, especially out of the Lodge: And if after such enterance or admission you find that I have missed you, I do hereby give you full liberty to expose me as a blind guide &c., but if experience teach you, that my instructions as well as my intentions were just, then I hope you will do me the honour of calling me a faithful brother. And that the God of all light and truth, who is the giver of all good gifts and graces may bless, prosper, and direct you, in all your public and private, lawful, undertakings, is the hearty prayer of,

GENTLEMEN,

Your faithful and obedient servant,

LAURENCE DERMOTT.

[The following Philacteria is not in the first Edition.—ED. LIBRARY.]

Having taken my leave of the strangers, I now beg leave to address myself to the GENTLEMEN OF THE MOST ANCIENT AND HONOURABLE FRATERNITY.

GENTLEMEN AND BRETHREN.

SEVERAL eminent craftsmen residing in Scotland, Ireland, America and other parts both abroad and at home, have greatly importuned me, to give them some account of what is called modern Masonry in London. I cannot be displeased with such importunities, because I had the like curiosity myself, about sixteen or seventeen years ago, when I was first introduced into that society. However, before I proceed any farther concerning the difference between ancient and modern, I think it my duty, to declare solemnly before God and man, that I have not the least antipathy against the gentlemen members of the modern society; but, on the contrary, love and respect them, because I have found the generality of them to be hearty cocks and good fellows (as the bacchanalian phrase is) and many of them I believe to be worthy of receiving every blessing that good men can ask or heaven bestow. I hope that this declaration will acquit me of any design of giving offence, especially if the following queries and answers be rightly considered.

Quere 1st. Whether Freemasonry, as practised in ancient Lodges, is universal?

Answer. Yes.

2d. Whether what is called modern Masonry is universal?

Answer. No.

3d. Whether there is any material difference between the ancient and modern?

Answer. A great deal, because an ancient Mason can not only make himself known to his brother, but in case of necessity can discover his very thoughts to him, in the presence of a modern, without being able to distinguish that either of them are Freemasons.

4th. Whether a modern Mason may, with safety, communicate all his secrets to an ancient Mason?

Answer. Yes.

5th. Whether an ancient Mason may, with the like safety, communicate all his secrets, to a modern Mason, without further ceremony?

Answer. No. For as a Science comprehends an Art, (though an art cannot comprehend a science) even so ancient Masonry contains every thing valuable amongst the moderns, as well as many other things that cannot be revealed without additional ceremonies.

6th. Whether a person, made in the modern manner, and not after the ancient custom of the craft, has a right to be called Free and Accepted, according to the intent and meaning of the words?

Answer. His being unqualified to appear in a Master's Lodge, according to the universal system of Masonry, renders the appellation improper.

7th. Whether it is possible to initiate or introduce a modern Mason into a Royal Arch Lodge (the very essence of Masonry) without making him go through the ancient ceremonies.

Answer. No.

8th. What Art or Science has been introduced and practised in London without receiving the least improvement?

Answer. Freemasonry.

9th. Whether the present members of modern Lodges are blameable for deviating so much from the old Landmarks?

Answer. No. Because the innovation was made in the reign of king George the first, and the new form was delivered as orthodox to the present members.

10th. Therefore as it is natural for each party, to maintain the orthodoxy of their Masonical preceptors. How shall we distinguish the original and most useful system?

Answer. The number of ancient Masons, compared with the moderns, being as ninety-nine to one proves the universality of the old order, and the utility thereof appears by the love and respect shewn to the brethren, in consequence of their superior abilities in conversing with, and distinguishing the Masons of all countries and denominations, a circumstance, peculiar to ancient Masons.

I am so well acquainted with the truth of what I have just now inserted, that I am not in the least apprehensive of being contradicted. But if any person should hereafter labour under the spirit of opposition, I shall (even then) be contented, as I am sure of having the majority upon my side.

Therefore, in order to satisfy the importunities of my good Brethren (particularly the Right Worshipful and very worthy gentlemen of America, who for their charitable disposition, prudent choice of members and good conduct in general, deserve the unanimous thanks and applause of the Masonical world) be it known, that the innovation, already mentioned, arose upon the fall of a Grand Master, namely Sir Christopher Wren, who (as Doctor Anderson says) neglected the Lodges. The Doctor's assertion is certainly true, and I will endeavour to do justice unto the memory of Sir Christopher, by relating the real cause of such neglect. The famous Sir Christopher Wren, Knight, (Master of Arts formerly of Wadham college, Professor of astronomy at Gresham and Oxford, Doctor of the civil law, President of the Royal Society, Grand Master of the most ancient and honourable Fraternity of Free and Accepted Masons, architect to the crown, who built most of the churches in London, laid the first stone of the glorious cathedral of St. Paul, and lived to finish it,) having served the crown upwards of fifty years, was (at the age of ninety) displaced from employment, in favour of Mr. William B-na-n, who was made surveyor of the buildings, &c. to his Majesty King George the first. The first specimen of Mr. B-na-n's skill in architecture was a report made to the house of Lords, that their house and the painted chamber adjoining were in immediate danger of falling; whereupon the Lords met in a committee, to appoint some other place to sit in, while the house should be taken down. But it being proposed to cause some other builders first to inspect it, they found it in very good condition. The Lords, upon this, were going upon an address to the king, against the modern architect, for such a misrepresentation, but the Earl of Sunderland, then Secretary, gave them an assurance that his Majesty would remove him.

Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies. And the Master Masons then in London were so much disgusted at the treatment of their old and excellent Grand Master, that they would not meet nor hold any communication under the sanction of his successor Mr. B-na-n, in short, the brethren were struck with a Lethargy which seemed to threaten the London Lodges with a final dissolution.

Notwithstanding this state of inactivity in London, the Lodges in the country, particularly in Scotland and at York, kept up their ancient formalities, customs and usages, without alteration, adding or diminishing, to this hour, from whence they may justly be called the most ancient, &c.

About the year 1717, some joyous companions, who had passed the degree of a craft, (though very rusty) resolved to form a Lodge for themselves, in order (by conversation) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for Masonry amongst them.

selves. At this meeting the question was asked, whether any person in the assembly knew the Master's part, and being answered in the negative, it was resolved, *nem. con.* that the deficiency should be made up with a new composition, and what fragments of the old order found amongst them, should be immediately reformed and made more pliable to the humours of the people. Hence it was ordered, that every person during the time of his initiation, should wear boots, spurs, a sword and spectacles.— That every apprentice going and coming from work, should carry the plumb rule upon his right side, contrary to the ancients. That every fellow craft should carry the level upon his left side, and not upon his right side, as the ancients did. And that every person, dignified with the title of a Master Mason, should wear a square pendant to his right leg. It was also thought expedient to abolish the old custom of studying Geometry in the Lodge, and some of the young brethren made it appear, that, a good knife and fork in the hands of a dexterous brother, over proper materials would give greater satisfaction, and add more to the rotundity of the Lodge, than the best scale and compass in Europe, and furthermore added, that a line, a square, a parallelogram, a rhombus, a rhomboides, a triangle, a trapezium, a circle, a semicircle, a quadrant, a parabola, a cube, a parallelopipedon, a prism, a pyramid, a cylinder, a cone, a prismoid, a cylindroid, a sphere, a spheroid, a parabolick, frustrums, segments, polygons, ellipsis and irregular figures of all sorts might be drawn and represented upon bread, beef, mutton, fowls, pies, &c., as demonstratively as upon slates or sheets of paper; and that the use of the globes might be taught and explained as clearly and briefly upon two bottles, as upon Mr. Senex's globes of twenty-eight inches diameter; and we are told, that from this improvement proceeded the laudable custom of charging to a public health at every third sentence that is spoke in the Lodge. There was another old custom that gave umbrage to the young architects, *i. e.* the wearing of aprons, which made the gentlemen look like so many mechanics, therefore it was proposed, that no brother for the future, should wear an apron.— This proposal was rejected by the oldest members, who declared, that the aprons were all the signs of Masonry then remaining amongst them, and for that reason they would keep and wear them. It was then proposed, that, as they were resolved to wear aprons, they should be turned upside down, in order to avoid appearing mechanical. This proposal took place and answered the design, for that, which was formerly the lower part, was now fastened round the abdomen, and the bib and strings hung downwards, dangling in such manner as might convince the spectators, that there was not a working Mason among them.

Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance: for, in traversing the Lodge, the brethren were subject to tread upon the strings, which often caused

them to fall with great violence, so that it was thought necessary, to invent several methods of walking, in order to avoid treading upon the strings. In brief, every meeting produced an addition or a palinody. Amongst other things they seized on the stone Masons Arms,* which that good natured company has permitted them to wear to this day, for which reason several of the brethren have turned their aprons in the old fashion, and affect to immitate the operative Masons. And it is pleasant enough, to see sixty or seventy able men about a little Lewis and capstan, &c. erected upon a mahogany platform (purchased at an extravagant price,) all employed in raising a little square piece of marble, which the weakest man in company could take between his finger and thumb and throw it over the house.

I have the greatest veneration for such implements as are truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in Lodges are both ancient and instructive, but at the same time I abhor and detest the unconstitutional fopperies of cunning avaricious tradesmen, invented and introduced amongst the moderns with no other design but to extract large sums of money, which ought to be applied to more noble and charitable uses. There is now in my neighbourhood a large piece of iron scrole work, ornamented with foliage, &c., painted and gilt, (the whole at an incredible expense) and placed before the Master's chair, with a gigantic sword fixed therein, during the communication of the members, a thing contrary to all the private and public rules of Masonry: all implements of war and bloodshed being confined to the Lodge door, from the day that the flaming sword was placed in the East of the garden of Eden, to the day that the sagacious modern placed his grand sword of State in the midst of his Lodge. Nor is it uncommon for a Tyler to receive ten or twelve shillings for drawing two sign posts with chalk, &c., and writing Jamaica rum upon one, and Barbadoes rum upon the other, and all this, I suppose for no other use, than to distinguish where these liquors are to be placed in the Lodge.

There are many other unconstitutional proceedings, which, to avoid giving offence, I pass over in silence. And hope, that I shall live to see a general conformity and universal unity between the worthy Masons of all denominations. This is the most earnest wishes and ardent prayers of,

GENTLEMEN AND BRETHREN.

Your most sincere friend,

Obedient servant,

and faithful brother,

LAURENCE DERMOTT, *Secretary.*

* The operative or stone Masons are the 30th company in London, they were incorporated by Charles the second, and have a hall in Basinghall street, the number of their livery men about seventy, and the livery fine five pounds.

N. B. The Freemasons arms in the upper part of the frontis piece of this book, was found in the collection of the famous and learned hebrewist, architect and brother, Rabi Jacob Jehudah Leon. This gentleman, at the request of the states of Holland, built a model of Solomon's temple. The design of this undertaking was to build a temple in Holland, but upon surveying the model it was adjudged, that the united provinces were not rich enough to pay for it; whereupon the States generously bestowed the model upon the builder, notwithstanding they had already paid him his demand, which was very great. This model was exhibited to public view, by authority, at Paris and Vienna, and afterwards in London, by a patent under the great seal of England, and signed Killigrew in the reign of king Charles the second. At the same time, Jacob Judah Leon published a description of the tabernacle and the temple, and dedicated it to his Majesty, and in the years 1759 and 1760 I had the pleasure of perusing and examining both these curiosities. The arms are emblazoned thus, quarterly per squares, counterchanged Vert. In the first quarter Azure a Lyon rampant Or, in the second quarter Or, an ox passant sable; in the third quarter Or; a man with hands erect, proper robed, crimson and ermin; in the fourth quarter Azure, an eagle displayed, Or. Crest, the holy ark of the covenant, proper, supported by Cherubims. Motto, Kodesh la Adonai, i. e. Holiness to the Lord.

To this I beg leave to add what I have read concerning these arms.

The learned Spencer says, the Cherubims had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf.—*De Legib. Hebr. lib. 3. diss. 5. ch. 2.*

The prophet Ezekiel says, they had four forms, a man, a lion, an ox, and an eagle.

When the Israelites were in the wilderness, and encamped in four cohorts, the standard of the tribe of Judah carried a lion, the tribe of Ephraim an ox, the tribe of Ruben a man, and the tribe of Dan an eagle; those four standards composed a Cherubim; therefore God chose to sit upon Cherubims bearing the forms of those animals, to signify, that he was the leader and king of the cohorts of the Israelites. *Trad. of the Hebrew.*

Bochart says, that they represented the nature and ministry of angels, by the lion's form is signified their strength, generosity and majesty; by that of the ox, their constancy and assiduity in executing the commands of God; by their human shape their humanity and kindness; and by that of the eagle, their agility and speed. *Bochart de animal, sacr. P. 1.*

As these were the arms of the Masons that built the tabernacle and the

temple, there is not the least doubt of their being the proper arms of the most ancient and honourable fraternity of Free and Accepted Masons, and the continual practice, formalities and tradition, in all regular Lodges, from the lowest degree to the most high, *i. e.* THE HOLY ROYAL ARCH, confirms the truth hereof.

[The foregoing from page 13, is not in the first Edition of Dermott, and neither the frontis piece to which the above note refers.—ED. LIBRARY.]

AHIMAN REZON.

BEFORE we enter into the cause or motive of the first institution of Freemasonry, it is necessary in some measure to shew the Excellency of Secrecy, and with what great care it is to be kept.

One of the principal parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest secrets as are committed to him, as well as his own serious affairs. And whoever will peruse sacred and profane history, shall find a great number of virtuous attempts in peace and war, that never reached their designed ends, but were shaken into shivers and defeated, only through defect of secret concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other Examples, let us consider that which excels all the rest, derived ever from God himself. Who so especially preserves his own secrets to himself, never letting any man know what should happen on the morrow; nor could the wise men in ages past, divine what should befall us in this age: Whereby we may readily discern, that God himself is well pleased with secrecy. And although for man's good, the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his determination, in regard whereof the reverend wise men of ancient times, evermore affected to perform their intentions secretly.

We read that Cato the Censor often said to his friends, that of three things he had good reason to repent, if ever he neglected the true performance of them: The first, if he divulged any secret; the second, if he adventured on the water when he might stay on dry land; and thirdly, if he should let any day neglectedly escape him without doing some good action. The latter two are well worthy of observation; but the first concerns our present undertaking. Alexander having received divers letters of great importance from his mother; after he had read them, in the presence of none but his dear friend Ephestion and himself he drew forth his signet which sealed his most private letters, and without speaking set it upon Ephestion's lips; intimating thereby, that he in whose bosom a man buries his secrets, should have his lips locked up from revealing them.

Among the rest it may not be disagreeable to the reader to peruse the following story, as told by Aulus Gellius in his *Attic Nights*, and by Macrobius in his *Saturnals*.

The Senators of Rome, at their usual sitting in the Senate-house, had constituted a Custom among themselves, that each brother Senator who had a son, should be admitted with his father to abide in the Senate-house during their sitting, or depart if occasion required; nor was this favour general, but extended only to noblemen's sons, who were tutored in such a manner as enabled them to become wise governors, capable of keeping their own secrets. About this time it happened that the Senators sat in consultation of a very important cause, so that they stayed much longer than usual, and the conclusion referred to the following day, with express charge of secrecy in the mean time. Among the other noblemen's sons who had been at this weighty business, was that faithful youth the son of the grave Papirus, whose family was one of the most noble and illustrious in all Rome.

The young lad being come home, his mother as most of the fair sex are highly affected with novelty, intreated him to tell her what strange case had been that day debated in the Senate, that had power to detain them so long beyond their usual hours: The virtuous and noble youth courteously told her that it was a business not in his power to reveal, he being in a solemn manner commanded to silence: Upon hearing this answer, her desires became more earnest in stricter enquiries into the case, and nothing but intelligence thereof could any way content her: So that first by fair speeches and intreaties, with liberal promises, she endeavoured to break open this poor little casket of secrecy: But finding these efforts in vain, to stripes and violent threats was her next flight; because force may compel, where lenity cannot.

The admired noble spirit finding a mother's threats to be very harsh, but her stripes more bitter than any thing besides; comparing his love to her as his mother, with the duty he owed to his father; the one mighty, but the other impulsive; he lays her and her fond conceit in one scale; his father, his own honour, and the solemn injunctions to secrecy, in the other scale; and finding her intrinsic weight as being his mother, but lighter than wind being thus gone out of herself. Whetting his tender wit upon the sandy stone of her edging importunity, to appease her, and preserve his own honour by remaining faithful, he thus resolved her:

Madam, and dear mother, you may well blame the Senate for their long sitting, at least for calling in question a case so impertinent; for except the wives of the Senators be admitted to consult thereon, there can be no hope of a conclusion: I speak this but out of my young apprehension, for I know their gravity may easily confound me; and yet, whether nature or duty so instruct me, I cannot tell: But to them it seems necessary, for the increase of people, and for the public good, that every Senator should be

allowed two wives; or otherwise, their wives two husbands: I shall hardly under one roof call two men by the name of father: I had rather call two women by the name of mother. This is the question, mother; and to-morrow it must have determination.

The mother hearing this, and his seeming unwilling to reveal it, took it for infallible truth: Her blood quickly fired, and rage ensued. I need not put the reader in mind that such sudden heats seldom admit of consideration; but on the contrary, hurry the senses and faculties further to rashness, and other follies; by which they are rendered incapable of doing themselves such good actions, or service, as their case often require: So without requiring any other counsel, she immediately sent to the other ladies and matrons of Rome, to acquaint them with this weighty affair, wherein the peace and welfare of their whole lives was so nearly concerned. This melancholy news blew up such a brain-sick passion, that the ladies immediately assembled; and though (some say) that a parliament of women are very seldom governed by one speaker, yet this affair being so urgent, the haste as pertinent, and the case on their behalf merely indulgent, the revealing woman must prolocute for herself and the rest. And on the next morning such a din was at the Senate door, for admission to sit with their husbands in this wondrous consultation, as if all Rome had been in an uproar. Their minds must not be known before they have audience; which, though against all order being granted, such an oration was made by the woman speaker, with request that women might have two husbands rather than men two wives, who could scarcely content one, &c. Upon the riddle's solution, the noble youth was highly commended for his fidelity, and the ladies greatly confounded, and departed very likely with blushing cheeks. Nevertheless, to avoid the like inconveniency for the future, it was determined that thence forward they should bring their sons no more into the Senate; only young Papirus, who was freely accepted, and his secrecy and discreet policy not only applauded, but himself with titles of honour dignified and rewarded.

Nor should we forget the faithful Anaxarchus, as related by Pliny, in his seventh book and twenty-third chapter, who was taken in order to force his secrets from him, bit his tongue in the midst between his teeth, and afterwards threw it in the tyrant's face,

The Athenians had a statue of brass, which they bowed to; the figure was made without a tongue, to declare secrecy thereby.

Likewise the Egyptians worshipped Harpocrates, the god of silence; for which reason he is always pictured holding his finger on his mouth.

The Romans had a goddess of silence named Angerona, which was pictured like Harpocrates, holding her finger on her mouth, in token of secrecy.

The servants of Plancus are much commended, because no torment could make them confess the secret which their master entrusted them with.

Likewise the servant of Cato the orator was cruelly tormented, but nothing could make him reveal the secrets of his master.

Quintus Curtius tells us, that the Persians held it as an inviolable law to punish most grievously, and much more than any other trespass, him that discovered any secret ; for confirmation thereof, he says, that king Darius, being vanquished by Alexander, had made his escape so far as to hide himself where he thought he might rest secure ; no tortures whatsoever, or liberal promises of recompence, could prevail with the faithful brethren that knew it, or compel them to disclose it to any person : And furthermore says, that no man ought to commit any matter of consequence to him that cannot truly keep a secret.

Lycurgus, among his continual laws, would have every man keep secret whatsoever was done or said : For this reason the Athenians were wont when they met at any feast, that the most ancient among them should shew every brother the door whereat they entered, saying, Take heed that not so much as one word pass out from hence, of whatsoever shall here be acted or spoken.

The first thing that Pythagoras taught his scholars was to be silent, therefore, for a certain time, he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate to them, and never to speak but when time required, expressing thereby that secrecy was the rarest virtue : Would to God that the Masters of our present Lodges would put the same in practice.

Aristotle demanded what thing appeared most difficult to him ; he answered, to be secret and silent.

To this purpose St. Ambrose, in his offices, placeth among the principal foundations of virtue, the patient gift of silence.

The wise king Solomon says in his proverbs, that a king ought not to drink wine, because drunkenness is an enemy to secrecy ; and in his opinion, he is not worthy to reign that cannot keep his own secrets ; he furthermore says, that he which discovers secrets is a traitor, and he that conceals them is a faithful brother : He likewise says, that he that restraineth his tongue is wise : And again, he that keeps his tongue, keeps his soul. I could mention many other circumstances of the excellency of secrecy ; and I dare venture to say that the greatest honour, justice, truth, and fidelity, has been always found amongst those who could keep their own and others secrets ; and this is most nobly set forth by Horace, who says :

The man resolv'd and steady to his trust,
Inflexible to ill, and obstinately just ;
May the rude rabble's insolence despise,
Their senseless clamours and tumultous cries ;
The tyrant's fierceness he beguiles,
And the stern brow and the harsh voice defies,

And with superior greatness smiles :
 Not the rough whirlwind, that deforms
 Adria's black gulph, and vexes it with storms ;
 The stubborn virtue of his soul can move :
 Not the red arm of angry *Love*,
 That flings the thunder from the sky,
 And gives it rage to roar and strength to fly.

Should the whole frame of nature round him break,
 In ruin and confusion hurled ;
 He unconcern'd wou'd hear the mighty crack,
 And stand secure amidst a falling world.

Therefore I am of opinion, that if secrecy and silence be duly considered, they will be found most necessary to qualify a man for any business of importance : If this be granted, I am confident that no man will dare to dispute that Freemasons are superior to all other men, in concealing their secrets, from times immemorial : which the power of gold, that often has betrayed kings and princes, and sometimes overturned whole empires, nor the most cruel punishments could never extort the secret, even from the weakest member of the whole fraternity.

Therefore I humbly presume it will of consequence be granted, that the welfare and good of mankind was the cause or motive of so grand an Institution as Freemasonry, no art yet ever being so extensively useful, which not only tends to protect its members from external injuries, but to polish the rusty dispositions of iniquitous minds, and also to detain them within the pleasant bounds of true religion, morality and virtue ; for such are the precepts of this royal art, that if those who have the honour of being members thereof would but live according to the true principles of the ancient craft, every man that's endowed with the least spark of honour or honesty, must of course approve their actions, and consequently endeavour to follow their steps. And although very few or none of the brethren arrive to the sublimity and beautiful contrivance of Hiram Abif; yet the very enemies of Freemasonry must own, that it is the most renowned society that ever was, is now, or, perhaps ever will be upon earth ; the following true description of the royal art, will clearly shew its great use to mankind.

[The first ten lines of this poem is in the first and not in the second Edition.—Ed. LIBRARY.]

Waste and irregular still the world had been,
 A prospect rude not pleasant to be seen ;
 Inclement seasons would destroy mankind,
 With dog-star's heat and winter's freezing wind :
 The greedy savage, whose voice to human eat

Ungrateful sound, and fill the heart with fear :
Aspiring warriors, who could their strength withhold ?
Their daring insults and attempts most bold ?
Without Masonry, our glorious shield,
We to all those and many more must yield.

Hail mighty Art ! gracious gift of heaven,
To aid mankind by our creator given :
It was you alone that gave the ark its form,
Which fav'd the faithful from the impending storm ;
When sinful cowans were grov'ling in the tide,
The Masons ark triumphantly did ride
O'er mighty waves, nor car'd they where it steer'd
Till floods abated and dry land appear'd :
On Arraret's mount, after the mighty storm,
There stood their ark and open'd lodge in form ;
There the good Mason of his own accord,
An altar built to serve the heavenly lord ;
Returned thanks with off'ring sacrifice,
Which pleased *Love* : and to himself he cries,
For sake of man I'll curse the ground no more,
Nor smite the living as I've done before :
While earth remain this blessing I'll bestow,
A proper time when you your seed may sow ;
The harvest-time to bless the lab'ring swain,
With fruitful crops for all his care and pain :
Nights, days and seasons shall surround this ball,
Nor shall they cease until the end of all :
And to conform my promise unto thee,
Amidst the clouds my bow a witness be ;
An heav'nly arch shews how God sav'd the lives
Of Masons four, likewise their happy wives.
Such the blessings of each time and season,
God has promis'd to that Master Mason ;
By which we see that mighty things were done
By this great art, since first the world began.
What mortal living, whether far or near,
Around the globe within the heav'nly sphere,
Can name one art so much by God approv'd,
As Masonry in David whom he lov'd ;
Witness Moriah where God appear'd to man,
And gave the prince the holy temple's plan ;
Which charge Solomon after did fulfil,
By aid from Tyre and Hiram's mighty skill.

This is the art that did the world excel,
 And pleas'd the lord of hosts to come and dwell
 Amongst the men ; who did the temple frame,
 To worship God and keep his sacred name.
 By Mason's art aspiring domes appear,
 Where God is worship'd still in truth and fear :
 By Masons art the greedy miser's breast,
 (Tho' iron-bound, much closer than his chest)
 Compassion feels, values not his store,
 And freely gives what he ne'er thought before ;
 By Masons art the busy tongue doth fall
 Before the throne, when awful silence call :
 By Masons art the wings of loose desire,
 Are clipt short, prevents their soaring higher ;
 The vicious mind the ancient craft restrain,
 From immodest bents, unlawful and profane :
 By Masons art the puny foppish ass,
 (Mankind's disgrace, and sport of ev'ry lass)
 Soon quits his folly, and more wiser grown,
 Looks on himself as one before unknown :
 By Masons art the proud ensigus of state,
 (Ambition's nurs'ry, and her lofty seat)
 Are deemed vain and useless toys,
 Freemasons prize more solid joys.

But methinks I hear some of my readers say, surely if Freemasonry be such as it is here represented, the Brotherhood most certainly are the happiest men living ; and yet, on the contrary, we often meet some very miserable, others very great knaves, and a number of ignorant, illiterate stupid fools of the society ; or at least would endeavour to make the world believe so. This has been duly considered, and answered, in the instructions for such as would become Freemasons. In the mean time I am well assured, that none but strangers to the craft, and ungenerous enemies to good society, will doubt the veracity of what is here inserted concerning Freemasonry. And for further satisfaction to my female readers, and such of the male sex as have not the honour of being initiated into the mystery, I here beg leave to treat of the principles of the craft (so far as comes under the limitation of my pen) which I hope will meet with a just admiration, because they are founded upon religion, morality, brotherly-love, and good fellowship.

A Mason is obliged by his tenure to believe firmly in the true worship of the eternal God, as well as in all those sacred records which the dignitaries and fathers of the church have compiled and published for the use of all good men : So that no one who rightly understands the art, can

possibly tread in the irreligious paths of the unhappy libertine, or be induced to follow the arrogant professors of atheism or deism ; neither is he to be stained with the gross errors of blind superstition, but may have the liberty of embracing what faith he shall think proper, provided at all times he pays a due reverence to his creator, and by the world deals with honour and honesty, ever making that golden precept the standard rule of his actions, which engages, To do unto all men as he would they should do unto him : For the craft, instead of entering into idle and unnecessary disputes concerning the different opinions and persuasions of men, admits into the fraternity all that are good and true ; whereby it hath brought about the means of reconciliation amongst persons, who, without that assistance, would have remained at perpetual variance.

A Mason is a lover of quiet ; is always subject to the civil powers, provided they do not infringe upon the limited bounds of religion and reason ; And it was never yet known, that a real craftsman was concerned in any dark plot, designs or contrivances against the state, because the welfare of the nation is his peculiar care ; so that from the highest to the lowest step of magistracy due regard and deference is paid by him.

But as Masonry hath at several times felt the injurious effects of war, bloodshed, and devastation, it was a stronger engagement to the Craftsmen to act agreeable to the rules of peace and loyalty, the many proofs of which behaviour hath occasioned the ancient kings and powers to protect and defend them. But if a brother should be so far unhappy as to rebel against the state, he would meet with no countenance from his fellows ; nor would they keep any private converse with him, whereby the government might have cause to be jealous, or take the least umbrage.

A Mason, in regard to himself, is carefully to avoid all manner of intemperance or excess, which might obstruct him in the performance of the necessary duties of his laudable profession, or lead him into any crimes which would reflect dishonour upon the ancient fraternity.

He is to treat his inferiors as he would have his superiors deal with him, wisely considering that the original of mankind is the same ; and though Masonry divests no man of his honour, yet does the craft admit that strictly to pursue the paths of virtue, whereby a clear conscience may be preserved, is the only method to make any man noble.

A Mason is to be so far benevolent, as never to shut his ear unkindly to the complaints of wretched poverty ; but when a brother is oppressed by want, he is in a peculiar manner to listen to his sufferings with attention ; in consequence of which pity must flow from his breast, and relief without prejudice according to his capacity.

A Mason is to pay due obedience to the authority of his master and presiding officers, and to behave himself meekly amongst his brethren ; neither neglecting his usual occupation for the sake of company, in running

from one Lodge to another; nor quarrel with the ignorant multitude, for their ridiculous aspersions concerning it: But at his leisure hours he is required to study the arts and sciences with a diligent mind, that he may not only perform his duty to his great Creator, but also to his neighbour and himself: For to walk humbly in the sight of God, to do justice, and love mercy, are the certain characteristics of a real Free and Accepted Antient Mason: Which qualifications I humbly hope they will possess to the end of time; and I dare venture to say, that every true brother will join with me in, *Amen*.

The benefits arising from a strict observance of the principles of the craft, are so apparent that I must believe every good man would be fond to profess and practise the same; because those principles tend to promote the happiness of life, as they are founded on the basis of wisdom and virtue.

In the first place; our privileges and instructions, when rightly made use of, are not only productive of our welfare on this side of the grave, but even our eternal happiness hereafter.

For the craft is founded on so solid a basis that it will never admit blasphemy, lewdness, swearing, evil-plotting, or controversy; and tho' they are not all of the same opinion in matters of faith, yet they are ever in one mind in matters of Masonry; that is, to labour justly, not to eat any man's bread for nought, but to the utmost of our capacity to love and serve each other, as brethren of the same household ought to do: Wisely judging, that it is a great an absurdity in one man to quarrel with another because he will not believe as he does, as it would be in him to be angry because he was not exactly the same size and countenance, &c.

Therefore to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller in his way, are qualifications inherent to the craft and suitable to its dignity, and such as the worthy members of that great body have at all times strove with indefatigable pains to accomplish.

These and such like benefits, arising from a strict observance of the principles of the craft, as numbers of brethren have lately experienced, if duly considered, will be found not only to equal but to exceed any society in being.

If so, the worthy members of this great and useful society, can never be too careful in the election of members; I mean, a thorough knowledge of the character and circumstance of a candidate that begs to be initiated into the mystery of Freemasonry.

Upon this depends the welfare or destruction of the craft; for as regularity, virtue, and concord, are the only ornaments of human nature, (which is often too prone to act in different capacities,) so that the happiness of life depends, in a great measure, on our own election and a prudent choice of those steps.

For human society cannot subsist without concord, and the maintenance of mutual good offices ; for, like the working of an arch of stone, it would fall to the ground provided one piece did not properly support another.

In former times every man (at his request) was not admitted into the craft, (tho' perhaps of a good and moral reputation) nor allowed to share the benefits of our antient and noble institution, unless he was endued with such skill in Masonry, as he might thereby be able to improve the art, either in plan or workmanship, or had such an affluence of fortune as should enable him to employ, honour, and protect the craftsmen.

I would not be understood, by this, to mean that no reputable tradesmen should receive any of our benefits ; but, on the contrary, am of opinion that they are valuable members of the commonwealth, and often have proved themselves real ornaments to Lodges.

Those whom I aim at, are the miserable wretches of low-life, (often introduced by excluded men*) some of whom can neither read nor write ; and when [by the assistance of Masonry] they are admitted into the company of their betters, they too often act beyond their capacities ; and under pretence of searching for knowledge, they fall into scenes of gluttony or drunkenness, and thereby neglect their necessary occupation and injure their poor families, who imagine they have a just cause to pour out all their exclamations and invectives against the whole body of Freemasonry, without considering or knowing that our constitutions and principles are quite opposite to such base proceedings.

[Here I think it necessary to put in a word of advice to some who may have an inclination to become Members of this ancient and honourable society : First, they are to understand that no man can be made a regular Freemason, but such as are free from bondage, of mature age, upright in body and limbs, and endued with the necessary senses of a man : This has been the general custom of Masons, in all ages and nations, throughout the known world.]

The next thing to be considered is the choice of officers to rule and govern the Lodge, according to the ancient and wholesome laws of our constitution ; and this is a matter of great concern, for the officers of a Lodge

* That is men excluded from their Lodges for misdemeanors, &c., who (finding themselves deemed unworthy of so noble a society) still endeavour to make the rest of mankind believe, that they are good and true, and have full power and authority to admit, enter, and make Freemasons, when and wheresoever they please, &c. These traders, (though but few in number) associate together, and for any mean consideration admit any person to what little they know of the craft. Little I say, for I honestly assure my readers, that no man who rightly understands the craft, can be so blind as to trample over its ancient landmarks ; therefore all victuallers, &c., ought to be very cautious of entertaining such, from whom neither benefit nor credit can be expected. See New Regulation, VIII.

[The above paragraph enclosed in brackets is not in second Edition.—ED. LIBRARY.]

are not only bound to advance and promote the welfare of their own particular Lodge, but also whatsoever may tend to the good of the Fraternity in general.

Therefore no man ought to be nominated or put in such election, but such as by his known skill and merit, is deemed worthy of performance, viz. He must be well acquainted with all the private and public rules and orders of the craft; he ought to be strictly honest, humane of nature, patient in injuries, modest in conversation, grave in counsel and advice, and (above all) constant in amity and faithful in secrecy.*

Such candidates well deserve to be chosen the rulers and governors of their respective Lodges, to whom the members are to be courteous and obedient, and, by their wise and ancient dictates, may learn to despise the over-covetous, impatient, contentious, presumptuous, arrogant and conceited prattlers, the bane of human society.

Here I cannot forbear saying, that I have known men whose intentions were very honest, and without any evil design commit great errors, and sometimes been the destruction of good Lodges; and this occasioned by their brethren hurrying them indiscreetly into offices, wherein their slender knowledge of Masonry rendered them incapable of executing the business committed to their charge, to the great detriment of the craft and their own dishonour.

Amongst the qualities and principles of the craft, I have given a hint concerning the behaviour of a Mason in a Lodge, to which I beg he may add the few following lines, viz., he is to pay due respect, and be obedient (in all reasonable matters) to the Master and presiding officers: He must not curse, swear, nor offer to lay wagers; nor use any lewd or unbecoming language, in derogation of GOD'S name, and corruption of good manners; nor behave himself ludicrously, nor jestingly, while the Lodge is engaged in what is serious and solemn; Neither is he to introduce, support, nor mention any dispute or controversy about religion or politics; nor force any brother to eat, drink, or stay against his inclination; nor do or say any thing that may be offensive, or hinder a free and innocent conversation; least he should break the good harmony and defeat the laudable designs and purposes of the ancient and honourable fraternity.

And I honestly recommend Freemasonry, as the most sovereign medicine to purge out the above, or such other vices; and regular Lodges, as the only seminaries where men (in the most pleasant and clearest manner) may hear, understand, and learn their duty to God; and also to their neighbours. And this without the multiplicity of spiteful and malicious words, long arguments, or fierce debates; which have been made use of,

* A man may possess all these good qualifications, and yet (if in low circumstances) be incapable of filling his office with credit to the Lodge or himself: and this I recommend as a matter well worth the consideration of all the constituents.

among mistaken mortals, upwards of a thousand years past : And instead of uniting men in one sacred band as the servants of God, and brethren of the same household, have divided them into as many different opinions, as there were, not only languages, but even men at the confusion of Babel.

As to the behaviour of the brethren when out of Lodge, I hope the short space between each Lodge-night will not admit of forgetfulness of the decency and good decorum observed in the Lodge, which may serve them as an unerring rule for their behaviour and conduct in all other companies and places ; and like the worshipful disoreet master of a Lodge, rule, govern, and instruct their families at home in the fear of God and love of their neighbours, while they themselves imitate the member's obedience, &c., in paying due respect to their superiors.

These few hints may serve to put the brethren in mind of the duty incumbent on them as Freemasons ; and likewise, how to behave themselves in such a manner as may be acceptable to God, agreeable to the principles of the craft, and much to their own honour : But for further satisfaction to my readers in general, I shall here insert the several old charges of Free and Accepted masons.

THE
OLD CHARGES
OF THE
FREE AND ACCEPTED
M A S O N S.

CHARGE I.

Concerning God and Religion.

A Mason is obliged by his tenure to observe the moral law as a true NOACHIDA;* and if he rightly understands the craft, he will never be a stupid atheist nor an irreligious libertine, nor act against conscience.

In ancient times, the christian Masons were charged to comply with the christian usages of each country where they travelled or worked; being found in all nations, even of divers religions.

They are generally charged to adhere to that religion in which all men agree, leaving each brother to his own particular opinion; that is, to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah, enough to preserve the cement of the Lodge.

Thus Masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.

CHARGE II

Of the Civil Magistrate, Supreme and Subordinate.

A mason must be a peaceable subject, never to be concerned in plots against the State, nor disrespectful to inferior magistrates. Of old, kings,

* Sons of Noah, the first name of Freemasons.

princes, and states, encouraged the fraternity for their loyalty, whoever flourished most in times of peace ; but though a brother is not to be countenanced in his rebellion against the state, yet, if convicted of no other crime, his relation to the Lodge remains indefeasible.

CHARGE III.

Concerning a Lodge.

A Lodge is a place where Masons meet to work in ; hence the assembly, or organized body of Freemasons, is called a Lodge ; just as the word church is expressive both of the congregation and the place of worship.

Every brother should belong to some particular Lodge, and cannot be absent without incurring censure, if not necessarily detained.

The men made Masons must be free-born, or no bondmen, of mature age, and of good report ; hail and sound, not deformed or dismembered, at the time of their making ; but no woman, no eunuch.

When men of quality, eminence, wealth, and learning, apply to be made, they are to be respectfully accepted, after due examination ; for such often prove good lords, or founders of work, and will not employ Cowans when true Masons can be had ; they also make the best officers of Lodges, and the best designers, to the honour and strength of the Lodge ; nay, from among them the Fraternity can have a noble Grand Master ; but those brethren are equally subject to the charges and regulations, except in what more immediately concerns operative Masons.

CHARGE IV.

Of Masters, Wardens, Fellows, and Apprentices.

All perferments among Masons, is grounded upon real worth and personal merit only, not upon seniority. No Master should take an apprentice that is not the son of honest parents, a perfect youth without maim or defect in his body, and capable of learning the mysteries of the art ; that so the lords, or founders, may be well served, and the craft not despised ; and that when of age and expert, he may become an entered apprentice, or a Freemason of the lowest degree ; and upon his improvements a fellow craft and a Master Mason, capable to undertake the lords work.

The wardens are chosen from among the Master Masons, and no brother can be a Master of a Lodge till he has acted as Warden somewhere, except in extraordinary cases, or when a Lodge is to be formed, and none such to be had, for then three master Masons, tho' never Masters nor War-

dens of Lodges before, may be constituted Master and Wardens of that new Lodge.

But no number, without three Master Masons, can form a Lodge; and none can be the Grand Master, or a Grand Warden, who has not acted as the Master of a particular Lodge.



CHARGE V.

Of the Management of the Craft in Working.

All Masons should work hard and honestly on working days, that they may live reputably and appear in a decent and becoming manner on holidays; and likewise the working hours appointed by law, or confirmed by custom, shall be observed.

A Master Mason only must be the surveyor or Master of the work, who shall undertake the lord's work reasonably, shall truly dispend his goods as if they were his own, and shall not give more wages than just, to any fellow or apprentice.

The wardens shall be true both to Master and fellows, taking care of all things both within and without the Lodge, especially in the Master's absence; and their brethren shall obey them.

The Master and the Masons shall faithfully finish the lord's work, whether task or journey; nor shall they take the work at task, which hath been accustomed to journey.

None shall show envy at a brother's prosperity; nor supplant him, nor put him out of his work, if capable to finish it.

All Masons shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the lord's work is finished; they must avoid ill language, calling each other brother or fellow with much courtesy, both within and without the Lodge; they shall instruct a younger brother to become bright and expert, that the lord's materials may not be spoiled.

But free and accepted Masons shall not allow Cowans to work with them, nor shall they be employed by Cowans without an urgent necessity; and even in that case they must not teach cowans, but must have a separate communication; no labourer shall be employed in the proper work of Freemasons.

CHARGE VI.

*Concerning Masonic Behaviour.**I. Behaviour in the Lodge before closing.*

You must not hold private committees, or separate conversation, without leave from the Master; nor talk of any thing impertinent, nor interrupt the Master or Warden, or any other brother speaking to the chair; nor act ludicrously while the Lodge is engaged in what is serious and solemn; but you are to pay due reverence to the Master, Wardens, and Fellows, and put them to worship.

Every brother found guilty of a fault, shall stand to the award of the Lodge; unless he appeals to the Grand Lodge, or unless a lord's work is retarded; for then a particular reference may be made.

No private piques, no quarrels about nations, families, religions, or politics, must be brought within the doors of the Lodge; for as Masons, we are of the oldest Catholic Religion, before hinted; and of all nations upon the square, level, and plumb; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the Lodge.

2. Behaviour after the Lodge is closed, and the Brethren not gone.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess; not forcing a brother to eat or drink beyond his own inclination (according to the old regulation of King Ahasuerus,) nor hinder him from going home when he pleases; for tho' after Lodge-hours you are like other men, yet the blame of your excess may be thrown upon the Fraternity, though unjustly.

3. Behaviour at meeting with strangers, but not in a formed Lodge.

You are to salute one another as you have been, or shall be, instructed; freely communicating hints of knowledge, but without disclosing secrets, unless to those that have given long proof of their taciturnity and honour, and without derogating from the respect due to any brother, were he not a Mason; for though all brothers and fellows, are upon the level, yet Masonry divests no man of the honour that was due to him before he was made a Mason, or that shall become his due afterwards; nay it rather adds to his respect, teaching us to give honour to whom it is due, especially to a noble or eminent brother, whom we should distinguish from all of his rank and station, and serve him readily, according to our ability.

4. *Behaviour in the presence of Strangers, not Masons.*

You must be cautious in your words, carriage, and motions ; so that the most penetrating stranger may not be able to discover what is not proper to be intimated : And the impertinent or ensnaring questions, or ignorant discourse of strangers, must be prudently managed by Freemasons.

5. *Behaviour at home, and in your neighbourhood.*

Masons ought to be moral men, as above charged ; consequently good husbands, good parents, good sons, and good neighbours ; not staying too long from home, and avoiding all excess ; yet wise men too, for certain reasons known to them.

6. *Behaviour towards a foreign Brother or stranger.*

You are cautiously to examine him, as prudence shall direct you, that you may not be imposed on by a pretender, whom you are to reject with derision, and beware of giving him any hints ; but if you discover him to be true and faithful, you are to respect him as a brother, and if in want you are to relieve him if you can, or else direct him how he may be relieved : You must employ him if you can, or else recommend him to be employed ; but you are not charged to do beyond your ability.

7. *Behaviour behind a Brother's back, as well as before his face.*

Free and Accepted Masons have ever been charged to avoid all manner of slandering and backbiting of true and faithful brethren, or talking disrespectfully of a brother's performance or person, and all malice or unjust resentment ; nay, you must not suffer any others to reproach an honest brother, but defend his character as far as is consistent with honour, safety and prudence ; tho' no further.

CHARGE VII.

Concerning Law-Suits.

If a Brother do you injury, apply first to your own or his Lodge, and if you are not satisfied you may appeal to the Grand Lodge ; but you must never take a legal course, till the cause cannot be otherwise decided ; for if the affair is only between Masons, and about Masonry, law-suits ought to be prevented by the good advice of prudent brethren, who are the best referees of differences.

But if that reference is either impracticable or unsuccessful, and the affair must be brought into the courts of law or equity ; yet still you must

avoid all wrath, malice, and rancour in carrying on the suit ; not saying or doing any thing that may hinder the continuance or renewal of brotherly love and friendship, which is the glory and cement of this ancient Fraternity ; that we may shew to all the world the benign influence of Masonry, as all wise, true, and faithful brethren have done from the beginning of time, and will do till Architecture shall be dissolved in the general conflagration. Amen ! So mote it be !

* * *All these charges you are to observe, and also those that shall be given to you in a way that cannot be written.*

A

SHORT CHARGE

TO A NEW ADMITTED

M A S O N.

BROTHER,

You are now admitted (by the unanimous consent of our Lodge) a fellow of our most ancient and honourable society; ancient, as having subsisted from time immemorial; and honourable, as tending in every particular, to render a man so who will be but conformable to its glorious Precepts: The greatest monarchs in all ages, as well of Asia and Africa, as of Europe, have been encouragers of the Royal Art; and many of them have presided as Grand Masters over the Masons in their respective Territories, not thinking it any lessening to their imperial dignities, to level themselves with their brethren in Masonry, and to act as they did.

The world's great architect is our Supreme Master; and the Unerring Rule he has given us, is that by which we work; religious disputes are never suffered within the Lodge, for as Masons we only pursue the universal religion, or the religion of nature; this is the centre which unites the most different principles in one sacred band, and brings together those who were the most distant from one another.

There are three general heads of duty which Masons ought always to inculcate, viz., to GOD, our neighbour, and ourselves; to GOD, in never mentioning his NAME but with that reverential awe which a creature ought to bear to his Creator, and to look upon him always as the *Summum Bonum* which we came into the world to enjoy, and according to that view to regulate all our pursuits: to our neighbours, in acting upon the square, or doing as we would be done by; to ourselves, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profession, and always keeping within due bounds and free from all pollution.

In the state, a Mason is to behave as a peaceable and dutiful subject, conforming cheerfully to the government under which he lives.

He is to pay a due deference to his superiors; and from his inferiors he is rather to receive honour, with some reluctance, than to extort it: He is to be a man of benevolence and charity, not sitting down contented while his fellow creatures (but much more his brethren) are in want, when it is in his power, without prejudicing himself or family, to relieve them.

In the Lodge he is to behave with all due decorum, least the beauty and harmony thereof should be disturbed or broke: He is to be obedient to the Master and the presiding officers, and to apply himself closely to the business of Masonry, that he may the sooner become a proficient therein, both for his own credit and for that of the Lodge.

He is not to neglect his own necessary avocations* for the sake of Masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it.

He is to be a lover of the Arts and Sciences, and is to take all Opportunities to improve himself therein.

If he recommends a friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, least by his misconduct at any time, the Lodge should pass under some evil imputations.

Nothing can prove more shocking to all faithful Masons, than to see any of their brethren profane or break through the sacred Rules of their order; and such as can do it, they wish had never been admitted.

* Here you are to understand that a Mason ought not to belong to a number of Lodges at one time, nor run from Lodge to Lodge; or otherwise, after Masons or Masonry, whereby his business or family may be neglected; but yet every Mason is subject to all the bye-laws of his Lodge, which he is strictly and constantly to obey;—for the attendance and dues of one Lodge, can never prejudice neither him nor his family.

THE
A N C I E N T M A N N E R
OF
C O N S T I T U T I N G A L O D G E,

A new Lodge, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or, in the Grand Master's absence, the Deputy acts for his worship, the Senior Grand Warden as Deputy, the Junior Grand Warden as the senior, and the present Master of a Lodge as the Junior: Or if the Deputy is also absent, the Grand Master may depute either of his Grand Wardens, who can appoint others to act as Grand Wardens, *pro tempore*.

The Lodge being opened, and the candidates or new Master and Wardens being yet among the fellow-crafts, the Grand Master shall ask his Deputy if he has examined them, and whether he finds the Master well skilled in the noble science and the royal art, and duly instructed in our mysteries, &c., the Deputy answering in the affirmative, shall by the Grand Master's order, take the candidate from among his fellows, and present him to the Grand Master, saying, *Right Worshipful Grand Master, the brethren here, desire to be formed into a regular Lodge; and I present my worthy brother A. B. to be installed their Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth.*

Then the Grand Master placing the candidates on his left hand, and having asked and obtained the unanimous consent of the brethren, shall say after some other ceremonies and expressions that cannot be written, *I constitute and form these good brethren into a new regular Lodge, and appoint you, brother A. B., the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge, &c.*

Upon this the Deputy, or some other brother for him, shall rehearse the charge of a Master; and the Grand Master shall ask the candidate, say-

ing, *Do you submit to these charges as Masters have done in all ages?* And the new Master signifying his cordial submission thereto, the Grand Master shall by certain significant ceremonies and ancient usages, install him and present him with his warrant, the book of constitutions, the Lodge-book, and the instruments of his office, one after another; and after each of them the Grand Master, his deputy, or some brother for him, shall rehearse the short and pithy charge that is suitable to the thing present.

Next, the members of this new Lodge, bowing altogether to the Grand Master, shall return his worship their thanks (according to the custom of Masters) and shall immediately do homage to their new Master, and (as faithful craftsmen) signify their promise of subjection and obedience to him by usual congratulations.

The Deputy and Grand Wardens, and any other brethren that are not members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming acknowledgments (as Master Masons) first to the Grand Master and Grand Officers, and to the rest in their order.

Then the Grand Master orders the new Master to enter immediately upon the exercise of his office, and calling forth his Senior Warden, a fellow-craft (Master Mason) presents him to the Grand Master for his worship's approbation, and to the new Lodge for their consent; upon which the Senior or Junior Grand Warden, or some brother for him, shall rehearse the charge of a Warden, &c., of a private Lodge; and he, signifying his cordial submission thereto, the new Master shall present him singly with the several instruments of his office, and, in ancient manner and due form, install him in his proper place.

In like manner the new Master shall call forth his Junior Warden, who shall be a Master Mason, and presented as above, to the Junior Grand Warden, or some other brother in his stead, and shall in the above manner be installed in his proper place; and the brethren of this new Lodge shall signify their obedience to these new Wardens, by the usual congratulations due to Wardens.

The Grand Master then gives all the brethren joy of their Master and Wardens, &c., and recommends harmony, &c., hoping their only contention, will be a laudable emulation in cultivating the royal art, and the social virtues.

Then the Grand Secretary, or some brother for him, by the Grand Master's order, in the name of the Grand Lodge, declares and proclaims this new Lodge duly constituted No. , &c.

Upon which all the new Lodge together (after the custom of Masters) return their hearty and sincere thanks for the honour of this constitution.

The Grand Master also orders the Grand Secretary to register this new Lodge in the Grand Lodge-book, and to notify the same to the other particular Lodges; and, after some other ancient customs and demonstrations of joy and satisfaction, he orders the Senior Grand Warden to close the Lodge.

*A Prayer said at the Opening of the Lodge, or making a new Brother, &c.,
used by Jewish Freemasons.*

O Lord, excellent art thou in thy truth, and there is nothing great in comparison to thee; for thine is the praise, from all the works of thy hands, for ever more.

Enlighten us, we beseech thee, in the true knowledge of Masonry: By the sorrows of Adam, thy first made man; by the blood of Abel, thy holy one; by the righteousness of Seth, in whom thou art well pleased: and by thy covenant with Noah, in whose architecture thou was't pleased to save the seed of thy beloved; number us not among those that know not thy statutes, nor the divine mysteries of the secret Cabala.

But grant, we beseech thee, that the ruler of this Lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries, as our holy brother Moses* did in his Lodge to Aaron, to Eleazar and Ithamar, the sons of Aaron, and the seventy elders of Israel.

And grant that we may understand, learn, and keep all the Statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our lives end. Amen, Lord.

* In the preface to the Mishna, we find this tradition of the Jews, explained as follows:

God not only delivered the law to Moses on Mount Sinai, but the explanation of it likewise: When Moses came down from the mount, and entered into his tent, Aaron went to visit him; and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them: After this Aaron placed himself at the right-hand of Moses, and Eleazar and Ithamar (the sons of Aaron) were admitted, to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right-hand, the other on the left-hand of Moses; the seventy elders of Israel, who composed the Sanhedrim, came in; and Moses again declared the same laws to them, with the interpretations of them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest: So that Aaron heard four times what Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar three times, the seventy elders twice, and the people once. Moses afterwards reduced the laws which he had received into writing, but not the explanations of them; these he thought it sufficient to trust to the memories of the abovementioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs from age to age.

A Prayer used amongst the Primitive Christian Masons.

The might of the Father of Heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end. Amen.

Another Prayer, and that which is most general at Making or Opening.

Most holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that where two or three are gathered together in thy Name, thou wilt be in the midst of them: In thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls.

And we beseech thee, O Lord God, to bless this our present undertaking, and grant that this our new brother may dedicate his life to thy service, and be a true and faithful brother among us; Endue him with a competency of thy divine wisdom, that he may, with the secrets of Freemasonry, be able to unfold the mysteries of godliness and Christianity. This we most humbly beg, in the Name, and for the sake, of JESUS CHRIST our Lord and Saviour. Amen.

* A H A B A T H O L A M .

A Prayer repeated in the Royal Arch Lodge at Jerusalem.

Thou hast loved us, O Lord our God, with eternal Love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great Name's sake, and for our Father's sake who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart: So be thou merciful unto us, O our Father, merciful Father, that sheweth mercy, have mercy upon us we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy

* See Dr. Wootton, on the Mishna.

commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy Name; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in thy Holy, Great, Mighty and Terrible Name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God; and the multitude of thy mercies, shall not forsake us for ever: Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth: for thou art a God that worketh salvation, and has chosen us out of every people and language; and thou, our king, has caused us to cleave to thy Great Name, in love to praise thee and to be united to thee, and to love thy name: blessed art thou, O Lord God, who hast chosen thy People Israel in love.

Having inserted this prayer, and mentioned that part of Masonry commonly called the Royal Arch, which I firmly believe to be the root, heart, and marrow of Masonry, I cannot forbear giving a hint of a certain evil designer, who has made a trade thereof for some time past, and has drawn in a number of worthy, honest men, and made them believe that he and his assistants truly taught them all and every part of the abovementioned branch of Masonry, which they soon communicated to the worthy brethren of their acquaintance, without being able to form any sort of judgment whereby they might distinguish truth from falsehood, and consequently could not discern the imposition; but, as the wise Seneca justly observes, it fares with us in human life as in a routed army, one stumbles first and then another falls upon him; and so they follow, one upon the neck of another, till the whole field comes to be but one heap of miscarriages.—This is the case of all those who think themselves Royal Arch Masons, without passing the chair in regular form, according to the ancient custom of the craft: To this I will add the opinion of our worshipful brother Doctor Fifield D'Assigney, printed in the Year 1744. “Some of the “fraternity says he, have expressed an uneasiness at this matter being kept “a secret from them, since they had already passed through the usual degrees of probation, I cannot help being of opinion, that they have no “right to any such benefit until they make a proper application, and are “received with due formality: And as it is an organized body of men who “have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence; and more especially since the characters of the present members of that particular “Lodge are untainted, and their behaviour judicious and unexceptionable: “So that there cannot be the least hinge to hang a doubt on, but that they “are most excellent Masons.”

The respect I have for the very name of Freemason, is sufficient to make

me conceal the name of the person here pointed at ; and, instead of exposing him, or stigmatizing him with a name he justly deserves, I earnestly wish that God may guide him back, out of his present labyrinth of darkness, to the true light of Masonry ; which is, truth charity, and justice.

I make no manner of doubt, but that this will reach the hands of the person aimed at ; and as my intention is rather to reform than offend, I hope he will answer my expectation, in laying aside such evils as may bring dishonour to the craft and himself ; and I assure him, upon the honour of a Mason, I have no evil design against him, no more than Hesiod had against his brother Perses, when he wrote the following advice.

O Perses, foolish Perses, bow thine ear,
To the good counsels of a soul sincere ;
To wickedness the road is quickly found,
Short is the way and on an easy ground ;
The paths of virtue must be reach'd by toil,
Arduous and long and on a rugged soil ;
Thorny the gate, but when the top you gain,
Fair is the future and the prospect plain :
Far does the man all other men excel,
Who from his wisdom thinks in all things well ;
Wisely considering to himself a Friend,
All for the present best and for the end :
Nor is the man without his share of praise,
Who well the dictates of the wise obeys ;
But he that is not wise himself, nor can
Hearken to wisdom, is a useless man.

THE
GENERAL REGULATIONS
OF THE
FREE AND ACCEPTED
M A S O N S.

Old Regulations.

I. The Grand Master or Deputy has full authority and right, not only to be present, but also to preside in every Lodge with the Master of the Lodge on his left-hand; and to order his Grand Wardens to attend him, who are not to act as Wardens of particular Lodges, but in his presence, and at his command; for the Grand Master, while in particular Lodge, may command the Wardens of that Lodge, or any other Master Mason, to act as his Wardens, *pro tempore*.

New Regulations.

I. That is only when the Grand Wardens are absent, for the Grand Master cannot deprive them of their office without shewing cause, fairly appearing to the Grand Lodge, according to the old regulation, XVIII: So that if they are present in a particular Lodge with the Grand Master, they must act as Wardens there.

Some Grand Lodges have ordered that none but the Grand Master, his Deputy, and Wardens (who are the only Grand Officers) should wear their jewels in gold, pendant, to blue* ribbons about their necks, and

* I shall at all times be conformable, and pay due respect to every right worshipful Grand Lodge of regular Freemasons, and am well assured that Grand Officers only should be distinguished by gold jewels, and them according to their proper order; but at the same time I am certain, that every member of the Grand Lodge has an undoubted right to wear purple, blue, white, or crimson.

Old Regulations.

II. The Master of a particular Lodge, has the right and authority of congregating the members of his Lodge into a Chapter, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of death or sickness, 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 the absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden congregates the Lodge.

III. The Master of each particular Lodge, or one of the Wardens, or some other brother by appointment of the Master, shall keep a book containing their bye-laws, the names of their members, and a list of all the Lodges in town, with the usual times and places of their forming, and also the transactions of their own Lodge, that are proper to be written.

IV. No Lodge shall make more than five new brothers at one and the same time, without an urgent necessity; nor any man under the age of twenty-five years, who must also be his own master, unless by a dispensation from the Grand Master.

V. No man can be accepted a member of a particular Lodge, without previous notice one month before given to the Lodge, in order to

New Regulations.

white leather aprons with blue silk; which sort of aprons may also be worn by former Grand Officers.

II. It was agreed, that if the Master of a particular Lodge is deposed, or demits, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing, and ever since in the Master's absence he fills the chair, even though a former Master be present; except he has a mind to honour a more skilful past Master.

III. If a particular Lodge remove to a new place for their stated meeting, the officers shall immediately signify the same to the Grand Secretary, and their reason for removing.

The precedence of Lodges is grounded on the seniority of the constitution.

IV. No brother shall belong to more than one Lodge within the bills of mortality, though he may visit them all, except the members of a foreign Lodge.

But this regulation is neglected for several reasons, and is now obsolete.

V. The Grand Secretary can direct the petitioners in the form of a dispensation, if wanted; but if they know the candidate, they do

Old Regulations.

make due inquiry into the reputation and capacity of the candidate, unless by a dispensation.

VI. But no man can be entered a brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members of that Lodge then present, when the candidate is proposed, and when their consent is formally asked by the Master, they are to give their consent 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 because, if a turbulent member should be imposed on them, it might spoil their harmony or hinder the freedom of their communication, or even break or disperse the Lodge, which ought to be avoided by all that are true and faithful.

VII. Every new brother, at his entry, is decently to clothe the lodge, that is, all the brethren present, and to deposit something for the relief of the indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance that may be stated in the bye-laws of that particular Lodge, which charity shall be kept by the cashier; also the candidate shall solemnly promise to submit to the constitutions, and other good usages, that shall be intimated to him, in time and place convenient.

New Regulations.

not require a dispensation.

VI. No visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known too, or well vouched and recommended by one of that Lodge then present.

But it was found inconvenient to insist upon unanimity in several cases, and therefore the Grand Masters have allowed the Lodges to admit a member if there are not above three ballots against him; though some Lodges desire no such allowance.

I shall not mention the cause of the above new regulation being made, but certain it is that real Freemasons have no occasion for any such regulation, they being able to distinguish a true brother, let his country or language be ever so remote or obscure to us; nor is it in the power of false pretenders to deceive us.

VII. See this explain'd in the account of the constitution of the general charity; only particular Lodges are not limited, but may take their own method for charity.

Old Regulations.

VIII. No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made, or were afterwards admitted members, unless the Lodge become too numerous; nor even then, without a dispensation from the Grand Master or Deputy; and when thus separated, they must either immediately join themselves to such other Lodges that they shall like best, who are willing to receive them, or else obtain the Grand Master's warrant to join in forming a new Lodge, to be regularly constituted in good time.

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 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 signified to the other Lodges, as the custom is when a new Lodge is to be registered in the Grand Lodge-book.

New Regulations.

VIII. Every brother concerned in making Masons clandestinely, shall not be allowed to visit any lodge till he has made due submission, even tho' the brother so admitted may be allowed.

None who make a stated Lodge without the Grand Master's warrant shall be admitted into regular lodges, till they make due submission and obtain grace.

If any brethren form a Lodge without leave, and shall irregularly make (that is without the Grand Master's Warrant) new brothers, they shall not be admitted into any regular lodge, no not as visitors, till they render a good reason, or make due submission.

If any lodge within the limits of the city of *London*, cease to meet regularly during twelve months successive, and not keep up to the rules and orders of the Grand Lodge, its number and place shall be erased and discontinued in the Grand lodge-books; and if they petition to be inserted or owned as a regular lodge it must lose its former place and rank of precedency, and submit to a new constitution.

Seeing that some extraneous brothers have been lately made in a clandestine manner; that is, in no regular lodge, nor by any authority or dispensation from the Grand Master, and upon small and unworthy considerations, to the dishonour of the craft.

The Grand lodge decreed, that no person so made, nor any concerned in making him, shall be a Grand

Old Regulations.

IX. But if any brother so far misbehave himself, as to render his lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in that lodge formed; and if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the bye-laws of that particular lodge; or else in such a manner as the Grand lodge shall in their great prudence think fit, for which a new Regulation may be afterwards made.

New Regulations.

Officer, nor an officer of any particular lodge; nor shall any such partake of the general charity, if they should come to want it.

IX. Whereas several disputes have arisen about the removal of lodges from one house to another, and it has been questioned in whom that power is invested, it is hereby declared, That no lodge be removed without the Master's knowledge, that no motion be made for removing in the Master's absence, and that if the motion be seconded, or thirded, the Master shall order Summons to every individual member, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall be made by the majority; but if he be of the Minority against removing; the lodge shall not be removed, unless the majority consists of full two thirds of the members present.

But if the master refuse to direct such summon's, either of the Wardens may do it; and if the Master neglects to attend on the day fixed, the Warden may preside in determining the affair in the manner prescribed; but they shall not, in the Master's absence, enter upon any other cause but what is particularly mentioned in the same summons.

And if the lodge is thus regularly ordered to be removed, the Master or Warden shall send notice to the Secretary of the Grand Lodge, for the publishing the same at the next Grand Lodge.

X. The majority of every parti-

X. Upon a sudden emergency, the

Old Regulations.

cular lodge, when congregated (not else) shall have privilege of giving instructions to their Master and Wardens before the meeting of the Grand Chapter, because the said officers are their representatives and are supposed to speak the sentiments of their brethren at the said Grand Lodge.

XI. All particular lodges are to observe the like usages as much as possible ; in order to which, and also for cultivating a good understanding among Freemasons, some members of every lodge shall be deputed to visit 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 particular lodges upon record, with the Grand Master at their head, the Deputy on his left-hand, and the Grand Wardens in their places.

These must have their quarterly communications, or monthly meetings and adjournments, as often as occasion requires, in some convenient place, as the Grand Master shall appoint, where none shall be present but its own proper members, without leave asked and given ; and while such a stranger (though a brother) stays, he is not allowed to vote, nor even to speak to any question, without leave of the Grand Lodge, or unless he is desired to give his opinion.

All matters in the Grand Lodge are determined by a majority of votes, each member having one vote, and the Grand Master two votes, un-

New Regulations.

Grand Lodge has allowed a private brother to be present, and with leave asked and given, to signify his mind if it was about what concerned Masonry.

XI. The same usages for substance are actually observed in every regular lodge (of real free and accepted Masons) which is much owing to visiting brethren, who compare the usages.

XII. No new lodge is owned, nor their officers admitted into the Grand Lodge, unless it be regularly constituted and registered.

All who have been or shall be Grand Masters, shall be members of and vote in all Grand Lodges.

All who have been or shall be Deputy Grand Masters, shall be members of and vote in all Grand Lodges.

All who have been or shall be Grand Wardens, shall be members of and vote in all Grand Lodges.

Masters or Wardens of particular Lodges, shall never attend the Grand Lodge without their jewels, except upon giving good and sufficient reasons.

If any officer of a particular lodge cannot attend, he may send a brother (that has been in that or a higher office before) with his jewel and clothing, to supply his room and support the honour of his lodge.

Old Regulations.

less the Grand Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

XIII. At the Grand Lodge meeting, all matters that concern the fraternity in general or particular lodges, or single brothers are sedately and maturely to be discoursed of.

1. Apprentices must be accepted fellow-crafts and Masters only here, unless by a dispensation from the Grand Master.

2. Here also all differences that cannot be made up, or accommodated privately, nor by a particular lodge, are to be seriously considered and decided; and if any brother thinks himself aggrieved by the decision, he may appeal to the Grand Lodge next ensuing, and leave his appeal in writing with the Grand Master, the Deputy or Grand Wardens.

3. Hither also all the officers of particular lodges, shall bring a list of such members as have been made, or even admitted by them since the last Grand Lodge.

4. There shall be books kept by the Grand Master or Deputy, or rather by some other brother appointed Secretary of the Grand Lodge, wherein shall be recorded all the lodges, with the usual times and places of their forming, and the names of all the members of each lodge; also all the affairs of the Grand Lodge that are proper to be written.

5. The Grand Lodge shall consider of the most prudent and effec-

New Regulations.

XIII. What business cannot be transacted at one lodge, may be referred to the committee of charity, and by them reported to the next Grand Lodge.

The Master of a lodge with his Wardens and a competent number of the lodge assembled in due form, can make Masters and fellows at discretion.

It was agreed in the Grand Lodge, that no petitions or appeals shall be heard on the annual Grand Lodge or feast day; nor shall any business be transacted that tends to interrupt the harmony of the assembly, but all shall be referred to the next Grand Lodge, or Stewards Lodge.

*Old Regulations.**New Regulations.*

tual means of collecting and disposing of what money shall be lodged with them on charity, towards the relief only of any true brother fallen into poverty and decay, but none else.

6. But each particular lodge may dispose of their own charity for poor brothers, 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 their quarterly or annual communication, in order to make a common stock for the more handsome relief of poor brethren.

7. They shall appoint a treasurer, a brother of 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 that concerns his office.

8. To him shall be committed all money raised for the general 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 hereafter agree to in a new regulation.

But by virtue of his office, as Treasurer, without any other qualification, he shall not vote in choosing a new Grand Master and Grand Wardens, tho' in every other transaction.

* See this explained in the regulation for charity.

Old Regulations.

9. In like manner the secretary shall be a member of the Grand Lodge by virtue of his office, and shall vote in every thing, except in choosing Grand Officers.

10. The Treasurer and Secretary may have each a clerk or assistant if they think fit, who must be a brother and a Master Mason, but must never be a member of the Grand Lodge, nor speak without being allowed or commanded.

11. The Grand Master or Deputy, have authority always to command the Treasurer and Secretary to attend him, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergency.

12. Another brother and Master Mason should be appointed the Tyler, to look after the door; but he must be no member of the Grand Lodge.

13. But these offices may be further explained by a new regulation, when the necessity or expediency of them may more appear than at present to the fraternity.

XIV If at any Grand Lodge, stated or occasional, monthly or annual, the Grand Master and Deputy should both be absent, then the present Master of a lodge that has been longest a Freemason, shall take the chair and preside as Grand Master, *pro tempore*, and shall be vested with all the honour and power for the time being, provided there is no brother present that has been Grand Master or Deputy formerly; for the last former Grand Master or De-

New Regulations.

Another brother (and Master Mason is appointed pursuivant and station'd at the inward door of the Grand Lodge; his business is to report the names and titles of all that wants Admittance, and to go upon messages, &c. but he is not a member of the Grand Lodge, nor allowed to speak without orders.

XIV. In the first edition the right of 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.

Therefore, in case of the absence of all Grand Masters and Deputies,

Old Regulations.

puty in company, takes place of right in the absence of the Grand Master or Deputy.

XV. In the Grand Lodge none can act as Wardens but the present Grand Wardens, if in company; and if absent the Grand Master shall order private Wardens to act as Grand Wardens, *pro tempore*, whose places are to be supplied by two fellow-crafts, or Master Masons of the same lodge, called forth to act, or sent thither by the Master thereof; or if by him omitted, the Grand Master, or he that presides, shall call them forth to act; so that the Grand Lodge may be always complete.

XVI. 1. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the lodges of private single brothers,

New Regulations.

the present Senior Grand Warden fills the chair; and in his absence, the Junior Grand Warden; and in his absence, the oldest former Grand Warden in company; and if no former Grand Officer be found, then the oldest Freemason who is now the Master of a Lodge.

But to avoid disputes, the Grand Master usually gives a particular commission, under his hand and seal of office counter signed by the Grand Secretary, to the Senior Grand Warden, or in his absence to the Junior, to act as Deputy Grand Master, when the Deputy is not in town.

XV. Soon after the first edition of the book of constitutions, the Grand Lodge finding it was always the ancient usage that the oldest former Grand Wardens supplied the places of those of the year when absent, the Grand Masters ever since has ordered them to take place immediately, and act as Grand Wardens, *pro tempore*, which they always do in the absence of the Grand Wardens for the year, except when they have waived their privilege for that time, to honour some brother whom they thought more fit for the present service.

But if no former Grand Wardens are in company, the Grand Master, or he that presides, calls forth whom he pleases, to act Grand Wardens, *pro tempore*.

XVI. 1. This was intended for the ease of the Grand Master, and for the honour of the Deputy.

*Old Regulations.**New Regulations.*

and are not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence.

2. In which case, or in case of any difference of sentiment between the Deputy and Grand Wardens, or other brothers, both parties are to go to the Grand Master by consent; who, by virtue of his great authority and power can easily decide the controversy, and make up the difference.

3. The Grand Master should not receive any private intimations of business concerning Masons and Masonry, but from his deputy first, except in such cases as his worship can easily judge of: and if the application to the Grand Master be irregular, his worship can order the Grand Wardens, or any so applying, to wait upon the Deputy, who is speedily to prepare the business, and lay it orderly before his worship.

XVII. No Grand Master, Deputy Grand Master, Grand Warden, Treasurer, or Secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time act as the Master or Warden of a particular Lodge; but as soon as any of them has discharged his public office, he returns to that post or station in his particular lodge, from which he was called to officiate.

XVIII. 1. If the Deputy be sick, or necessarily absent, the Grand Master can chose any brother he pleases to act as his Deputy, *pro tempore*.

2. No such case has happened in our time, and all Grand Masters govern more by love than power.

3. No irregular applications have been made (in our time) to the Grand Master.

XVII. Old Grand Officers, are now some of them officers of particular lodges, but are not deprived of their privilege in the Grand Lodge, to sit and vote there as old Grand Officers; only he deposes a past officer of his particular lodge to act, *pro tempore*, as the officer of that lodge, at the Grand Lodge.

XVIII. 1. The Senior Grand Warden now, ever supplies the Deputy's place; the Junior acts as the Senior; the oldest former Grand

Old Regulations.

2. But he that is chosen Deputy at the installment, and also the Grand Wardens, cannot be discharged, unless the cause fairly appear to the Grand Lodge.

3. For the Grand Master, if he is uneasy, may call a Grand Lodge, on purpose to lay the cause before them, for their advice and concurrence.

And if the members of the Grand Lodge cannot reconcile the Grand Master with his Deputy or Wardens, they are to allow the Grand Master to discharge his deputy or Wardens, and to chose another Deputy immediately, and the same Grand Lodge, in that case, shall forthwith choose other Grand Wardens, so that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his great power, and render himself unworthy of the obedience and submission 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.

XX. The Grand Master, with his Deputy, Grand Wardens, and Secretary, shall at least once go round and visit all the lodges about town during his Mastership.

New Regulations.

Warden, as the Junior; also the oldest Mason as above.

2. This was never done in our time *See new regulation I.*

3. Should this case ever happen, the Grand Master appoints his Deputy, and the Grand Lodge the other Grand Officers.

XIX. The Freemasons firmly hope, that there never will be any occasion for such a new regulation.

XX. Or else he shall send his Grand Officers to visit the lodges: This old and laudable practice often renders a Deputy necessary: When he visits them, the Senior Grand Warden acts as Deputy, the Junior as the Senior, as above; or if both or any of them be absent, the Deputy, or he that presides for him, may appoint whom he pleases in their stead, *pro tempore*.

*Old Regulations.**New Regulations.*

For when both the Grand Masters are absent, the Senior or Junior Grand Warden may preside as Deputy, in visiting the lodges or in the constitution of a new lodge; neither of which can be done without, at least, one of the present Grand Officers; except in places at too great a distance from the Grand Lodge, and in such case some faithful brother, who has passed the chair, &c., shall have a proper deputation, under the Grand Lodge seal, for the constituting of such new Lodge or Lodges, in distant or remote countries, where the Grand Officers cannot possibly attend.

XXI. If the Grand Master dies during his Mastership; or by sickness, or by being beyond sea, or any other way be rendered incapable of discharging his office; the Deputy or in his absence the Senior Grand Warden, or in his absence the Junior Grand Warden, or in his absence any three Masters of Lodges shall assemble at the Grand Lodge immediately, in order to advise together upon the emergency, and to send two of their number to invite the last Grand Master to resume his office, which now of course reverts to him; and if he refuses to act, then the next last, and so backward: but if no former Grand Master be found, the present Deputy shall act as principal till a new Grand Master is chosen; or if there be no Deputy, then the oldest Mason the present Master of a Lodge.

XXI. Upon such a vacancy, if no former Grand Master, nor former Deputy be found, the present Senior Grand Warden fills the chair, or in his absence the Junior, till a new Grand Master is chosen; and if no present nor former Grand Warden be found, then the oldest Freemason who is now the Master of a lodge.

XXII. The brethren of all the

XXII. Or any brethren around

Old Regulations.

regular lodges in and near the city of *London*, shall meet in some convenient place on every *St. John's* day; and when business is over, they may repair to their festival dinners, as they shall think most convenient; and when *St. John's* day happens to be on a Sunday, then the public meeting shall be on the next Monday.

The Grand Lodge must meet in some convenient place on *St. John* the evangelist's day, in every year, in order to proclaim the new, or recognize the old Grand Master, Deputy and Grand Wardens.

XXIII. If the present Grand Master shall consent to continue a second year, then one of the Grand Lodge (deputed for the 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 honour (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 thereto (in what manner he thinks proper) the Grand Secretary shall thrice proclaim him aloud,

GRAND MASTER

OF

MASONS.

All the members of the Grand Lodge shall salute him in due form, according to the ancient and laudable custom of Freemasons.

XXIV. The present Grand Mas-

New Regulations.

the globe (who are true and faithful members of the ancient craft) at the place appointed, till they have built a place of their own; but none but the members of the Grand Lodge are admitted within the doors during the elections of Grand Officers.

N. B. It is a general rule to chose the Grand officers a considerable time before *St. John's* day.

XXIII. Application shall be made to the Grand Master, by the Deputy (or such brother whom the Grand Lodge shall appoint, in case of his failure) at least one month before *St. John* the evangelist's day, in order to enquire whether his worship will do the Fraternity the great honour (or kindness) of continuing in his office a second year, or of nominating his successor; and if his worship should at that time happen to be out of town, or the person whom he shall think proper to succeed him; that then the secretary shall write to either, or both, concerning the same, the copies of which letters shall be transcribed in the transaction book of the Grand Lodge, as also the answers received.

XXIV. This is the general prac-

Old Regulations.

New Regulations.

ter shall nominate his successor for the year ensuing; who, if unanimously approved of by the Grand Lodge, and there present he shall be proclaimed, saluted and congratulated, the new Grand Master, as before hinted; and immediately installed by the last Grand Master, according to an ancient* usage.

But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, viz., 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 the Grand Master of Masons for the year ensuing: And if present, he shall be proclaimed, saluted, and congratulated, as before hinted, and forthwith installed by the last Grand Master, according to usage.

XXV. 1. The last Grand Master thus continued, or the new Grand Master thus installed, shall next, as his inherent right, nominate and appoint his Deputy Grand Master, (either the last or a new one) who shall also be proclaimed, saluted and congratulated in due form.

2. The new Grand Master shall also nominate his new Grand Wardens; and if, unanimously approved by the Grand Lodge, they shall also be forthwith proclaimed, saluted and congratulated in due form.

ties of Grand Lodges, for they seldom or never disapprove the choice.

There has been no occasion for this old regulation in our time, the Grand Lodge (as before) having constantly approved of the Grand Master's choice; *and my reason for inserting it is, least any brother acquainted with the old Constitutions, should think the omitting it a defection.*

XXV. 1. A Deputy was always needful when the Grand Master was nobly born, and this old regulation has been always practised in our time.

2. This old regulation has sometimes been found inconvenient, therefore the Grand Lodge reserve to themselves the election of Grand Wardens; where any member has a right to nominate one, and the two persons who have the majority of

* This is a most noble and Grand Ceremony, but cannot be described in Writing, nor ever known to any but Master Masons.

Old Regulations.

XXVI. That if the brother whom the present Grand Master shall nominate for his successor, or whom the Grand Lodge shall choose by ballot, as above be out of town, and has returned his answer, that he will accept of the office of Grand Master, he shall be proclaimed, as before in old regulation xxiii, and may be installed by proxy, which proxy must be the present or former Grand Master, who shall act in his name, and receive the usual honours, homage, and congratulations.

XXVII. Every Grand Lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of the ancient Fraternity, provided always that the old landmarks be carefully preserved, and that such new regulations and alterations be proposed and agreed to by the Grand Lodge, and that they be offered to the perusal of all the brethren in writing, whose approbation and consent (or the majority thereof) is absolutely necessary to make the same binding and obligatory; which must therefore, after the new Grand Master is installed, be solemnly desired and obtained from the Grand Lodge, as it was for these old regulations by a great number of brethren.

New Regulations.

votes (still preserving due harmony are declared duly elected.

XXVI. The Proxy must be either the last or former Grand Master, or else a very reputable brother.

Nor is the new Deputy, nor the Grand Wardens, allowed proxies when appointed.

XXVII. All the alterations, or new regulations above written, are only for amending or explaining the old regulations for the good of Masonry, without breaking in upon the ancient rules of the fraternity, still preserving the old landmarks and were made at several times (as occasion offered) by the Grand Lodge, who have an inherent power of amending what may be thought inconvenient, and ample authority of making new regulations for the good of Freemasonry, which has not been disputed; for the members of the Grand Lodge are truly the representatives of all the fraternity, according to old regulations X.

The end of the Old Regulations.

NEW REGULATIONS.

XXVIII. 1. That no Brothers be admitted into the Grand Lodge, but the immediate members thereof, viz., the four present and all former Grand Officers, the Treasurer and Secretary, the Masters and Wardens of all regular Lodges, except a brother who is a petitioner, or a witness in some case, or one called in by motion.

2. That at the third stroke of the Grand Master's gavel, there shall be a general silence; and that he who breaks silence; without leave from the chair, shall be publicly reprimanded.

3. That under the same penalty every brother shall keep his seat, and keep strict silence whenever the Grand Master and Deputy shall think fit to rise from the chair, and call *To order*.

4. That in the Grand Lodge every member shall keep in his seat (according to the number of his Lodge) and not move about from place to place during the communication, except the Grand Wardens, as having more immediately the care of the Grand Lodge.

5. That no Brother is to speak but once to the same affair, unless to explain himself, or when called upon by the chair to speak.

6. Every one, that speaks shall rise, and keep standing, addressing himself in a proper manner to the chair; nor shall any presume to interrupt him, under the aforesaid penalty; unless the Grand Master find him wandering from the point in hand, shall think fit to reduce him to order; for then the said speaker shall sit down: But, after he has been set right, he may again proceed if he pleases.

7. If in the Grand Lodge any member is twice called to order at any one assembly, for transgressing these rules, and is guilty of a third offence of the same nature, the chair shall peremptorily order him to quit the Lodge-room for that night.

8. That whoever shall be so rude as to hiss at any brother, or at what another says or has said, he shall be forthwith solemnly excluded the communication, and declared incapable of ever being a member of any Grand Lodge for the future, till another time he publicly owns his fault, and his grace be granted.

9. No Motion for a new regulation, or for the continuance or alteration of an old one, shall be made 'till it be first handed up in writing to the chair; and, after it has been perused by the Grand Master, at least about ten minutes, the thing may be moved publicly, and then it shall be audibly read by the Secretary; and if he be seconded, and thirded, it must immediately be committed to the consideration of the whole assembly, that their sense may be fully heard about it; after which the question shall be put, *pro* and *con*.

10. The opinion, or votes of the members are to be signified by holding up of hands; that is, one hand each member; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting them useless.

Nor should any other kind of division ever be admitted among Freemasons.

In order to preserve harmony, it was thought necessary to use counters and a bolloing box when occasion requires. This paragraph is not in first Edition.

The End of the New Regulations.

My Son, forget not my law; but let thine heart keep my Commandments, and remove not the ancient Landmark which thy fathers have set
SOLOMON.

Though the foregoing are called new regulations, yet they are of many years standing, and have been wrote at different times, by order of the whole community, as amendments or explanations of the old regulations; for we are not to break in upon the ancient rules of the fraternity, as before mentioned in New Regulation XXVII.

As my chief aim and design in this undertaking is to acquaint my worthy brethren with the old and new regulations (and in truth they are the most requisite subject concerning Freemasonry that can be committed to writing) I have added the following regulations of the committee for charity, as they have been approved of and practised by the Grand Lodge of Ireland since the Year 1738. [When our RIGHT WORSHIPFUL and Right Honourable Brother WILLIAM STEWARD, Lord Viscount MOUNTJOY, (now Earl of Blessington) was Grand Master.]

Also the regulations of the Steward's Lodge, or committee for charity, as they have been approved of and practised by the ancient York Masons in England since the year 1751.

[The above enclosed in brackets appears in first Edition.—ED. LIBRARY.]

THE
REGULATIONS
FOR
CHARITY,

As practised In Ireland, and by York Masons in England.*

Irish Regulations.

I. That the committee shall be and consist of the Grand Master, the Deputy Grand Master, and Grand Wardens, and all former Grand Officers; the Treasurer and Secretary, with the Master of every regular Lodge in the city of Dublin for the time being.

II. That all collections, contributions, and other charitable sum or

York Masons Regulations.

I. All present and former Grand Officers, Treasurer and Secretary, with the Masters of ten† regular Lodges, who are summoned and obliged to attend in their turns: the method is, five‡ of the oldest, and five of the youngest Masters, are summoned monthly to hear all petitions, &c., and to order such relief to be given to distressed brethren, as their necessity may appear and prudence may direct.

II. This is punctually practised here.

* They are called York Masons, because the first Grand Lodge in England was congregated at York A. D. 926 by prince Edwin, who (at the same time) purchased a free charter from king Athelstan, for the use of the Fraternity. [This note is not in the first Edition.—ED. LIBRARY.]

† 1st Edition Eight.

‡ 1st Edition Four.

*Irish Regulations.**York Masons Regulations.*

sums of money, of what nature or kind soever, that shall at any time be brought into the Grand Lodge, shall be deposited in the hands of the Treasurer, who is not to disburse or expend the same, or any part thereof, on any account whatever, without an order from the said committee which order shall be signed by the Secretary, or the Grand Officer or Master then presiding in the chair.

III. That neither the Secretary or any other person whatever, shall give or sign any order on the Treasurer for any sum of money, until the same be first approved of by the majority of the committee then present, and entered into their transaction book together, with the name or names of the person or persons to whom the same is to be given.

IV. That no anonymous letter, petition, or recommendation, by or from any person, or on any account or pretence whatsoever, be introduced or read in this committee.

V. That any person who shall petition the Grand Lodge, or this committee for charity, shall be known to be at least one whole year a contributing member to the fund thereof, and that no petition shall be received or read in this committee, but what shall be signed with the names of (at least) three of the members thereof; and the merits of the petitioner be well vouched by them, or some other worthy brethren, who shall have personal knowledge thereof; and that no person

III. This is likewise practised here.

IV. The same observed here.

V. Registered Masons, who have contributed for twelve months, and a member of a regular Lodge during that time, are heard and considered, &c., and sojourners, or travelling Masons are relieved (if certified) by private collections or out of the fund.

All petitions or recommendations shall be signed by the Master or Warden of his Lodge, and who shall (if in town) attend the Steward's Lodge, to assert the truth of the petition.

Irish Regulations.

shall prefer, or bring in, any petition to this committee but one of the members who signs it, the petitioner also attending in person, except in cases of sickness, lameness, or imprisonment.

VI. That it shall be the inherent power of this committee, to dispose of the fund laid in for charity to charitable uses, and no other (and that only to such persons who shall appear by their petitions, as aforesaid, to be deserving and in real want of charitable and brotherly assistance) not exceeding the sum of five pounds to any one person, or otherwise supply them with a weekly support, as they shall judge most necessary.

VII. That no brother who has received assistance from this committee of charity, shall petition a second time, unless some new and well attested allegation appear.

VIII. That no extraneous brother, that is not made in a regular Lodge, but made in a clandestine manner, or only with a view to partake of this charity, nor any assisting at such irregular makings, shall be qualified to receive any assistance therefrom.

IX. That this committee of charity may resolve itself into a commit-

York Masons Regulations.

Any brother may send in a petition or recommendation, but none are admitted to sit and hear the debates but the Grand Officers, Treasurer, and Secretary, and the ten Masters summoned for that purpose.

The petitioners also are to attend (if in or adjacent to London) except in cases of sickness, lameness, or imprisonment.

VI. This regulation is the practice here, only with this alteration, viz., the Steward's Lodge have full power and authority to give the petitioner more than five pounds, if it seems prudent to them.

VII. This is left to the discretion of the Steward's Lodge.

VIII. This regulation is observed by the York Masons, with this addition, That the brothers, attesting the petition, shall certify that the petitioner has been formerly in a reputable or at least in tolerable circumstances.

IX. The Steward's Lodge have full power and authority to hear and

Irish Regulations.

tee of the Grand Lodge, at any time when they shall have business from the Grand Lodge laid before them, or that the Grand Lodge shall refer any case to them, when they have too much to do in one night; and that the report of the said committee shall be read in the Grand Lodge, and by them be approved of, before the same be put in execution or practice.

X. That it is the indispensable right of the Grand Lodge, to order the committee to meet when they shall judge it necessary, who shall then have power to adjourn themselves from time to time, as business may require, at any time between the monthly meetings of the Grand Lodge, where all the preceding business of the committee shall be read over, in order to inform the Grand Lodge of the charity expended, and to receive their concurrence in any matter that may be referred to them.

XI. That when this committee is ordered to be assembled, and therefore duly summoned, any eleven of them then meeting shall be a quorum, and proceed upon business; and if any debate shall happen to arise, the majority of votes then present shall be decisive, always allowing the Grand Officer, or he that shall then preside in the chair, two votes if occasion require.

York Masons Regulations.

determine all matters (concerning Freemasonry) that shall be laid before them, except making new regulations, which power is wholly invested in the whole community when met at their quarterly communication, where all the transactions of the Steward's Lodge shall be audibly read before all the Freemasons then present.

X. The Steward's Lodge meet on the third Wednesday in each calendar, month, or sooner, if the Grand Lodge give orders for so doing.

XI. For the speedy relief of distressed brethren, &c., three of the ten* Masters summoned for that purpose (with or without Grand Officers) the Secretary and books always present, may proceed to business, as prudence and brotherly love shall direct them.

The End of the Dublin and London Regulations.

* 1st Edition Eight.

[In the second Edition these are respectively headed Dublin Regulations and London Regulations.—ED. LIBRARY.]

MASONIC LIBRARY.

A DICTIONARY

OF

SYMBOLICAL MASONRY,

INCLUDING

THE ROYAL ARCH DEGREE;

ACCORDING TO

THE SYSTEM PRESCRIBED BY THE GRAND LODGE AND SUPREME GRAND
CHAPTER OF ENGLAND.

COMPILED,

FROM THE BEST MASONIC AUTHORITIES.

BY

THE REV. GEO. OLIVER, D. D.,

A PAST DEPUTY GRAND MASTER, AND HONORARY MEMBER OF MANY PRIVATE LODGES
AND LITERARY SOCIETIES;

AUTHOR OF

"THE HISTORICAL LANDMARKS OF FREEMASONRY," ETC. ETC.

UNIFORM AMERICAN EDITION,

PHILADELPHIA:
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NO. 106 CHESTNUT STREET.

1855.

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
IN TWO VOLUMES
BY
NATHANIEL BENTLEY
OF THE BOSTON BAR
AND
JAMES B. BOWEN
OF THE BOSTON BAR
IN TWO VOLUMES
VOL. I.
BOSTON
PUBLISHED BY
J. B. BOWEN
1878

P R E F A C E.

It will be unnecessary to detain the reader for a single moment, by expatiating on the value of a work like the present. Its utility cannot fail to be universally admitted, and the only wonder is, that amidst the endless variety of dictionaries, lexicons, encyclopædias, and glossaries, with which the present age abounds, Symbolical Masonry, as practised in this country, should have remained so long without an appropriate book of reference, constructed in the comprehensive and accessible form of a Dictionary.

An idea of the absolute benefit arising from such a publication, appears to have been entertained on the Continent nearly a century ago, when M. Fleury published his "*Dictionnaire de l'Ordre de la Felicite*," for the use of the Androgyne Lodges, as they were then denominated, or lodges which admitted, indiscriminately, candidates and members of either sex.

A few years later, Pernetti published a "*Dictionnaire Mytho-Hermétique*;" and there the matter rested for the remainder of the century. It is highly probable that the speculation was not remunerative, or it would doubtless have been followed up by similar publications on other branches of the sciences.

In 1805 the attempt was renewed by Chomel, who gave to the world an imperfect "*Vocabulaire des Franes-Macons*," which was translated into Italian by Vignozzi. This was succeeded by a more compendious work, edited under the superintendence of M. Quantin, which he called a "*Dictionnaire Macconnique, ou Recueil des Esquisses detoutes les parties de l'Edifice oonnu sous le nom de Maconnerie, &c.*;" and in Germany, about the same period, Bro. G. Lenning published his "*Encyclopædie der Freimaurerei*." We find also the germ of a dictionary in the "*Nomenclature par Ordre Alphabetique, des Principaux Rites, Coteries, Societes, Secrets, et Grades Macconniques, repandu en France ou dans l'Etranger*," inserted by Thory in the first volume of the "*Acta Latomorum*."

The two most perfect productions of this class, are the "*Freimaurer Lexicon*," of Gadicke, and the "*Lexicon of Freemasonry*," by Dr. Mackey, Grand Secretary of the Grand Lodge of South Carolina, U. S. But although these publications are exceedingly well executed, yet their pecu-

liar characteristics serve to render them only partially interesting to the English Fraternity. They dwell too largely on consistorial, capitular, ineffable, and spurious Freemasonry, to be adapted to the taste of an ancient Craft-Mason; and it is therefore believed that a vocabulary of terms, peculiar to Symbolical Masonry, and arranged in alphabetical order, for the convenience of expeditious reference, will prove an acceptable boon to the British Freemason.

It will be apparant at a single glance, that the plan I have adopted, is to give the best definitions from the best writers, with the name of the author attached to each article. This method has been preferred, as it was thought questionable whether the Fraternity would have considered the explanations of an individual brother to possess that undoubted authority, with which every book of reference ought to be invested.

I have selected from Gadicke's German Lexicon, which has been so well translated by Bro. Watson in the Freemason's Quarterly Review, all the matter which applies to Symbolical Masonry; because it is of great value as an evidence, that however Continental Masonry may have been abused by the innovations of designing men, it still retains the orthodox principles enunciated by the ancient Fraternity. For those articles that are nameless, I am myself responsible: they are either original, or selected from one or other of my publications.

On an attentive perusal of the work, the reader will find that the definitions have been studiously contracted into as brief a space as possible consistently with perspicuity, in order to increase the number of words, and make the book more generally useful. It contains a summary view of the whole system of Blue Masonry, by a careful condensation of all that has been ever written on the subject; intelligible to the Fraternity, and mysterious to the profane. And my purpose will be effectually answered, if the explanations here given of the technical and other terms of Masonry, shall prove of sufficient value to induce the superficial brother to increase his stock of knowledge by a reference to other works, where the subjects are more copiously handled; or to confirm the more advanced Masons in the truth of those sacred principles, to the study of which he has devoted his time and talents.

My closing advice shall be—he who is ambitious of becoming a good Mason, must work, as our ancient brethren worked, with FREEDOM, FERVENCY, and ZEAL.

G. O.

A DICTIONARY OF SYMBOLICAL MASONRY,

AARON'S ROD. This symbol was introduced into R. A. Masonry because it constituted one of the three holy things which were preserved in the Most Holy Place of the Tabernacle. It refers to the rebellion of Korah and his accomplices in the wilderness of Sin. Moses directed that twelve rods should be brought in, one for each tribe. It is probable that they were not now fresh cut off a tree, for then the miracle had not been so great; but that they were the staves which the princes ordinarily used as ensigns of their authority—old dry staves, that had no sap in them, and it is probable that they were all made of the almond tree. The princes brought them in, some of them perhaps fondly expecting that the choice would fall upon them, and all of them thinking it honour enough to be competitors with Aaron, and to stand candidates even for the priesthood; and Moses laid them up before the Lord. On the morrow the rods, or staves, were brought out of the Most Holy Place, where they were laid up, and publicly produced before the people; and while all the rest of the rods remained as they were, Aaron's rod only, of a dry stick, became a living branch—budded, and blossomed, and yielded almonds. In some places there were buds, in others blossoms, in others fruit, at the same time; this was miraculous, and took away all suspicion of a fraud, as if in the night Moses had taken away Aaron's rod, and put a living branch of an almond tree in the room of it; for no ordinary branch would have had buds, blossoms, and fruits upon it all at once.—*Matthew Henry.*

ABBREVIATIONS. Abbreviations were much more frequently used during the last century than at present. The French Masons are more addicted to them than ourselves, and they use after each initial letter three

points placed in a triangular form. I subjoin a few of the abbreviations which are most commonly used :—

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

A. L., Anno Lucis. In the year of light or of the creation.—The date used in ancient Craft Masonry.

A. L. G. D. G. A. D. L'U. (*French*,) A la gloire du Grand Architect de l'Univers. To the glory of the Grand Architect of the Universe. The caption of all French Masonic writings.

A L'O. (*French*,) A l'Orient. At the East.—The seat of the lodge.

D. G. M., Deputy Grand Master.

E. A. P., Entered Apprentice.

F. or FF., (*French*,) Frere ou Freres. Brother or Brothers.

F. C., Fellow Craft.

G. M., Grand Master.

I. M. J., Immovable Jewels.

J. W., Junior Warden.

M. J., Moveable Jewels.

M. M., Master Mason.

M. M. (*French*,) Mois Masonique. Masonic Month.—The French Masons begin the year with March.

M. W., Most Worshipful.

R. Lodge, Respectable Lodge.

R. A., Royal Arch.

R. W., Right Worshipful.

S. S., Sanctum Sanctorum.

S. S. S. (*French*,) Trois fois Salut. Thrice greeting.—Common on French Masonic certificates.

S. W., Senior Warden.

V. (*French*,) Venerable. Worshipful.

V. L. (*French*,) Vraie lumiere. True light.

V. W., Very Worshipful.

W. M., Worshipful Master.

ABRAXAS. I have introduced this word because it occurs in a Masonic manuscript of the fifteenth century, said to have been deposited in the Bodleian Library at Oxford, although it is not at present there.—Abraxas is a Basilidean Intelligence, derived probably from the name of Abraham, and given to Mithras or the Sun, as the representative of the Supreme Deity, or in other words, the *Sun of Righteousness*. Basilides was a Pythagorean of Alexandria, and when he embraced Christianity he introduced the dogmata of that philosopher into his system. To carry out the Pythagorean principles, he enjoined on his disciples a nominal silence of five years continuance, in imitation of the quinquennial silence of the

Pythagoreans. The above word being composed of seven letters, referred equally to the seven heavens, and the same number of subordinate intelligences, as their governors; for the Basilideans considered the seven planets to constitute the entire universe, and consequently to be God.

ABSENCE. It is contrary to the principles of Freemasonry to inflict pecuniary fines for non-attendance. The obligation and duties inculcated by the Order, are of such a nature as to compel the attendance of its members who are without reasonable excuse. It would, therefore, be a descent in the grade of punishments, and manifestly tend to weaken the solemn nature of those obligations which every member and officer contracts, were the lodge to attempt the imposition of any trifling pecuniary penalty for inexcusable absence. The regular attendance of each brother at his lodge, is strictly insisted on in the ancient charges, which prescribe as a rule "that no Master or Fellow could be absent from the lodge, 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." This regulation has been perpetuated by the modern constitutions.—*Mackey.*

ACACIA. There is some difficulty attending the explanation of the sprig of cassia, and in assigning the true reason why it was introduced into the system of Freemasonry. Some say it originated in the Jewish custom of planting a branch of *acacia vera* (gum arabic plant) on the grave of a departed relative; others in the custom of mourners bearing a branch of it in their hands at funerals. But no writer of any authority mentions either of these customs, and it is doubtful whether they ever existed amongst the Jews. The cassia is not indigenous to the soil of Palestine, and is only mentioned in Scripture as a fragrant herb or spice, the bark being used in unguents, and sometimes employed for embalming; and, therefore, if the legend refer to the branch of a real tree, it could be neither the cassia or acacia; and this has given rise to an opinion that the branch or sprig is analogous to that alluded to by Virgil, in his description of the mysteries; and consequently was the olive. Others again doubt whether our acacia (*axasia*) has any reference to a tree or shrub at all, but means the texture and colour of the Masonic apron which those brethren wore which were deputed by Solomon to search for —, and simply refers to their innocence. If this conjecture be correct, they add, it corroborates the accuracy of the legend which says—"they took a sprig of cassia in their hands (with them;)" rather than the version which marks the place of interment by it. I am rather inclined to think that the choice of the cassia, which is a kind of laurel, was founded on some mysterious reference which it was supposed to possess, either mythological or symbolical. There are, however, great difficulties to be surmounted before the truth can be ascertained.

ACACIAN: 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;" *axoxia* 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.—*Hutchinson.*

ACCEPTED. According to Masonic tradition the Masons are said to have acquired the name of Accepted at the building of the second temple; for the Fraternity were declared Free by King Solomon; and the brethren, when the first Temple was completed, were furnished with an honorary jewel or gold medal, with the word FREE inscribed upon it. The posterity of some of the Masons who assisted at the erection of Solomon's Temple having settled on the confines of Judea, were carried into captivity with the Jews, and preserving a knowledge of the sciences of geometry and architecture, even in their fallen fortunes, were liberated by Cyrus, and subsequently declared Free and Accepted, exonerated from all imposts, duties, and taxes, and invested with the privilege of bearing arms by Darius and Artaxerxes, who commanded the governors of the surrounding provinces that they should require no tax or other imposition from any of the priests, Levites, porters, or any that were concerned about the Temple; and that no man should have authority to impose anything upon them.

ACCOUNTS. All monies received or paid on account of the lodge, ought to be entered in proper books. The fees or dues received on account of, and payable to, the Grand Lodge, or Provincial Grand Lodge, should be kept separate and distinct from the monies belonging to the private fund of the Lodge, and be deposited in the hands of the Master instead of the Treasurer of the Lodge, to be transmitted to the Grand Lodge at such times as the laws of the Craft require. The accounts of the lodge are to be audited, at least once in every year, by a committee to be appointed by the lodge.

ACHILLES. Perhaps some worthy people may stare when we point out Achilles as a Freemason. What! we hear them exclaim, is it possible that that fierce and ferocious man-slayer, nay, man-eater at heart, for he exhibited a strong propensity to cannibalism in longing to have devoured the dead body of Hector,—is it possible that he could have been one of our philanthropic society? Yes, we reply, such is the actual fact; and Bonaparte was one too, in the highest degree. But if you will not believe Homer or us, believe your own eyes, if indeed you are a Mason.—

Ecce signum ! Behold Achilles giving Priam THE HAND when the latter is supplicating for the body of his slain son.

"Thus having spoken, the old man's right hand at the wrist
He grasped, that he might not in any respect be alarmed in mind."

Such is the Masonic and literal translation of the text by that illustrious Grecian and brother, Christopher North; and who will say now that Achilles was not a Mason?—*Freemasons' Quarterly Review*.

ACKNOWLEDGED. Candidates who are invested with the Most Excellent Master's degree, are said to be "received and acknowledged" as such. Because, as the possession of that degree supposes a more intimate knowledge of the science of Masonry, the word *acknowledged* is used to intimate that such a character is conceded to its possessors.—*Mackey*.

ACROSTIC.

M. Magnitude, moderation, and magnanimity.

A. Affability, affection, and attention.

S. Silence, secrecy, and sincerity.

O. Obedience, order, oeconomy.

N. Noble, natural, and neighbourly.

R. Rational, reciprocal, and receptive.

Y. Yielding, yearning, and Yare.

The elucidation of this acrostic having been published in many Masonic works, and consequently, being well known, it is unnecessary to introduce it here.

ACTING GRAND MASTER. It was the custom and practice of the old Masons, that kings and princes, being Masons, are considered Grand Masters by prerogative during life; and in that case they had the privilege of appointing a Deputy to preside over the Fraternity, with the title and honours of Grand Master. And in the year 1782 a motion was made in Grand Lodge that whenever a prince of the blood honoured the society by accepting the office of Grand Master, he should be at liberty to nominate any peer of the realm to the office of Acting Grand Master.

ACTIVE. A lodge is called active when it assembles regularly; and a brother when he is a working member of such a lodge. Many brethren visit a lodge who never or very seldom take part in lodge work, either because they live too far distant from the lodge, or that the labour is not sufficiently interesting. Every lodge and every officer ought to strive diligently to avoid the last imputation, but if they find their endeavours in vain, and that there is any brother who will not pay due attention to the work, they ought to endeavour to reclaim him, first by fraternal remonstrances; if those do not avail, by punishment. By the death or removal

of the members, a lodge may become inactive for a time, and it is better that it should be so than that the continuing of the work should be entrusted to inexperienced officers.—*Gadicke.*

ADAM. That the first parents of mankind were instructed by the Almighty as to his existence and attributes, and after their fall, were further informed of the Redemption which was to be perfected by Christ, and as a sign of their belief, were commanded to offer sacrifices to God, I fully assent to the creed of Masonry in believing. It is also highly probable that symbolical actions should have been instituted by them in memory of their *penitence, reverence, sympathy, fatigue, and faith*, and that these might be transmitted to posterity.—*Archdeacon Mont.*

ADDRESS. Those who accept offices and exercise authority in the lodge, ought to be men of prudence and address, enjoying the advantages of a well-cultivated mind and retentive memory. All men are not blessed with the same powers and talents; all men, therefore, are not equally qualified to govern. He who wishes to teach must submit to learn; and no one can be qualified to support the higher offices of the lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. Every man may rise by gradation, but merit and industry are the first steps to preferment.—*Preston.*

ADDRESSING. No brother shall speak twice to the same question, unless in explanation, or the mover in reply. Every one who speaks shall rise, and remain standing, addressing himself to the Master, nor shall any brother presume to interrupt him, unless he shall be wandering from the point, or the Master shall think fit to call him to order; but after he has been set right, he may proceed, if he observe due order and decorum.—*Constitutions.*

ADMISSION. Not more than five new brothers shall be made in any one lodge on the same day, nor any man under the age of twenty-one years, unless by dispensation from the Grand Master or Provincial Grand Master. Every candidate for admission must be a freeman, and his own master, and, at the time of initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or other of them.—*Constitutions.*

ADMONITION. If a brother grossly misconduct himself, let him be admonished privately by the W. M.; try every gentle means to convince him of his errors; probe the wound with a delicate hand; and use every mild expedient to work his reform. Perhaps he may save his brother, and give to society a renewed and valuable member.

ADONAI. The Jews are said to have substituted the word Adonai for

the incommunicable name; but this admits of some qualification. St. Jerome, and after him Ballarmino, doubted the fact, because Jehovah and Adonai were two several names of God, and equally legitimate; and in some instances were appointed to be used in conjunction, as Jehovah Adonai; and the Septuagint used the word Kurios.

ADONIRAM. This prince was appointed by King Solomon to superintend the contributions towards building the Temple, as well as the levy of 30,000 Israelites to work by monthly courses in the forest of Lebanon. For this purpose, and to insure the utmost regularity, an old masonic tradition informs us that he divided them into lodges, placing three hundred in each, under a Master and Wardens, himself being G. M. over all. He was also constituted by the king one of the seven Grand Superintendents, and Chief of the Provosts and Judges.

ADVANCED. When a candidate is invested with the Mark Master's degree, he is said to be "advanced." The term is very appropriately used to designate that the Master Mason is now promoted one step beyond the degrees of ancient Craft Masonry on the way to the Royal Arch.—*Mackey*.

ADVENT. We are well assured of the existence of Masonry at the time of the advent of our Lord upon earth, when it received the assistance of those two great lights, who are to this day commemorated in our lodges in gratitude for the kindness received from them. We have reason to believe that the secrecy of our Order was often useful to conceal, and its universal benevolence to preserve, Christian professors, in the early ages of the church, from the malice of their bitter enemies; and it is certain that there are to be found in the writings of the fathers many allusions of an undoubtedly masonic character.—*Archdeacon Mant*.

ADYTUM. In the British and other mysteries the three pillars of Wisdom, Strength, and Beauty represented the great emblematical Triad of Deity, as with us they refer to the three principal officers of the lodge. We shall find, however, that the symbolical meaning was the same in both. It is a fact that in Britain the *Adytum* or lodge was *actually* supported by three stones or pillars, which were supposed to convey a regenerating purity to the aspirant, after having endured the ceremony of initiation in all its accustomed formalities. The delivery from between them was termed a *new birth*. The corresponding pillars of the Hindu mythology were also known by the names of Wisdom, Strength, and Beauty, and placed in the east, west, and south, crowned with three human heads. They jointly referred to the Creator, who was said to have planned the Great Work by his infinite *Wisdom*; executed by his *Strength*; and to have adorned it with all its *Beauty* and usefulness for the benefit of man.

AFFABILITY. The ancient lodges were so many schools or academies for teaching and improving the arts of designing, especially architecture; and the present lodges are often employed that way, in lodge hours, or else in agreeable conversation, though without politics or party feeling; and none of them are ill employed; have no transaction unworthy of an honest man or a gentleman; no personal piques, no quarrels, no cursing and swearing, no cruel mockings, no obscene talk, or ill manners, for the noble and eminent brethren are affable to the meanest; and these are duly respectful to their betters in harmony and proportion; and though on the level, yet always within compass, and according to the square and plumb. — *Euclid.*

AGE. It is men of mature age and sound judgment alone who can preserve the Order in its native purity; and those lodges whose officers are careful to act in strict accordance to the laws and to the spirit of Freemasonry, will always have a supply of men of mature age as candidates. In the lectures the question of age occurs, but that refers merely to the degree wrought upon. In the ancient mysteries the mystical age of 1, 3, 5, and 7, refer to so many years of probation. — *Gadick.* The symbolic age of an Entered Apprentice is 3 years, of a Fellowcraft 5, and a Master Mason 7; a Petit Architect 21, and a Grand Architect 27; that of a Knight of the East is 70; a Prince of Jerusalem $5 \times 15 = 75$; a Secret Master, a Maitre Ecossais, and a Prince of Mercy, 81; and a Scotch Knight 500 years. It was by this figurative way of reasoning that the celebrated impostor the Count St. Germain, boasted that he was 500 years old.

AGLA. One of the twelve Cabalistic names of God. The other eleven were: Ehje, Jehovah, Elohim, El, Gibbor, Eloah, Sabaoth, Isebaoth, Schaddai, Adonai, and Makom. It is introduced here because some of our brethren of the last century used the word as an inscription in Hebrew characters for "the lodge" represented on the floor-cloth.

AHIMAN REZON. Dr. Mackey says these words are derived from the Hebrew *ahim*, brothers, *manah*, to prepare, and *ratzon*, the will or law; and signifies, therefore, literally "the law of prepared brothers." Others contend that the derivation is from *achi man ratzon*, "the opinions of a true and faithful brother." It was the title adopted for their Book of Constitutions by the section which split off from our Grand Lodge about the year 1740, and denominated themselves, by way of distinction, Ancient Masons.

AIR. Every human being at his birth becomes subject to the action of three elements. He comes out of *water*, passes through the *air*, and when he arrives at maturity, he is under the influence of *fire*. It is only at his death that he can participate of the fourth element (*the earth.*) When he

is initiated into the mysteries of Masonry, he is proved by the three elements of *water, air, and fire*.—*Rosenberg*.

AHOLIAB. Of the tribe of Dan. It is observed by R. Bechai, that God chose one out of the lowest tribe (for so they accounted that of Dan,) as well as one out of the chief, which was Judah; that Bezaleel might not be lifted up with vain conceit: for great and small are equal before God. And he truly observes, that one of the same tribe of Dan, by the mother's side, was the most skilful person that could be found for the building of the Temple by Solomon. There were several, no doubt, who had a natural genius to such arts as were necessary in this work, but they could not, by their own industry, have attained such skill as God bestowed on Aholiab and Bezaleel; at least not so soon, as to go immediately about the building of the Tabernacle, and all things belonging to it.—*Bishop Patrick*.

AKIROP. The name of an assassin at the building of King Solomon's Temple.

ALERT. As everything in Freemasonry ought to be performed with the precision of perfect discipline, it behoves all the officers of a lodge to be ever on the alert in the discharge of their respective duties, that the brethren may have continually before them an example of order and regularity worthy of imitation; for it is only by the correct demeanour of the rulers and governors of the Craft, that the machinery of a lodge can be beneficially worked, and its labours conducted with such effect as to produce the blessings of peace, harmony, and brotherly love.

ALEXANDRIA. The inundations of the Nile caused the inhabitants great rejoicings. But it usually happened that when the waters had subsided, and they returned to their agricultural pursuits, the sediment which had been deposited by the retreating river had obliterated their temporary landmarks, which originated violent disputes respecting their several localities. Being at length tired of these annual contentions, and hearing that a lodge of Masons was in existence at Alexandria, over which Euclid presided, the Egyptians resolved to refer all litigated matters to this Grand Lodge. Euclid undertook the task, and with the assistance of his Grand Warden, Straton the philosopher, collected the scattered elements of geometry, and formed them into a regular system, by which means the people were instructed how to measure and apportion their lands, and renew their boundary marks, without any infringement of each others rights or property.

ALLEGORY. The two sons of Abraham, Ishmael, born of Agar his handmaid, and Isaac born of Sarah the free-woman, contain an allegory in

which the name is put for the thing signified or represented by it; for these two women and their children are, by representation, the two covenants; the one covenant being that from Mount Sinai, gendering to bondage, which is, by representation, Agar the bond-woman, and so bearing a child which also was in bondage, for that which is signified by Agar, from whom Ishmael descended, is Mount Sinai in Arabia, whence the law was given; and this Agar answers to Jerusalem that now is, and is in bondage with her children to the law, as the bond-woman and her child were to Abraham; but the Jerusalem which is above, is by representation Sarah the free-woman, whose son was born, not according to the flesh, but "according to the promise." "Lo then, brethren, we are not the children of the bond-woman, but the free." — *Whitby.*

ALL-SEEING EYE. Whom the *Sun, Moon, and Stars* obey, and under whose watchful care even comets perform their stupendous revolutions, beholds the inmost recesses of the human heart, and will reward us according to our works.—*Lectures.*

ALLUREMENTS. Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbour, never to injure him in one any situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and above all meanness and dissimulation, and in all our vocations to perform religiously that which we ought to do.—*Duke of Sussex.*

ALPHA and OMEGA. From eternity to eternity. This mode of speech is borrowed from the Jews who express the whole compass of things by א *aleph* and ט *tau*, the first and last letters of the Hebrew alphabets; but as St. John was writing in *Greek*, he accommodates the whole to the *Greek* alphabet, of which α *alpha* and ω *omega* are the first and last letters. With the rabbins 'עַד תָּא 'מֵאֵלֶּפֶּיךָ *mealeph vead tau*, "from *aleph* to *tau*," expressed the whole of a matter from the beginning to the end; as Adam transgressed the whole law from *aleph* to *tau*, i. e. from the beginning to the end.—*Adam Clarke.*

ALTAR. An altar must be a most holy place to every Christian, and

more especially to every true worshipper of God. It was so to the first nations who conceived the idea of a Most High being. High above all the stars they conjectured was his most elevated seat. They fell upon their knees when they worshipped Him, as more emblematical of the immense distance they were removed from Him; and they built altars, upon which they offered fruits and other things, that the smoke might arise towards Him, as a proof of their gratitude. We, as enlightened Christians and Freemasons, make no offerings of fruits upon our altars, neither are they any more to be found upon the tops of mountains, or in the depths of the caverns, but under a cloudy canopy, as emblematical of the heavens, and our offerings are the hallowed obligations of a grateful and pious heart.—*Gudicke.*

AMERICA. The Americans appear to be more generally versed in the principles of the Order than the brethren of this country; which is owing, I conceive, to the genial operation of its local Grand Lodges. Every brother may become a ruler of the Craft, and a Master in Israel, by his own meritorious exertions. The offices of Grand Lodge are open to industrious and worthy brethren who have given proof of their excellence in the art; and this facility of promotion excites a spirit of friendly emulation which operates favourably for society at large. The several Grand Lodges also are engaged in an amicable contest which shall carry out the best interests of Masonry most effectually; and hence we find nothing in Masonry as it is practised there to condemn, but everything to commend. They do not waste their time in talking—debates upon all speculative questions being left to the several committees or boards. The Grand Lodges have to determine merely upon their reports, which are usually found to be drawn up with so much judgment and discrimination as not to be susceptible of any hostile opinion; and hence their members are seldom in collision with each other.

AMBITION. The possession and exercise of authority is a matter of honourable 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. It is to be regretted, however, that this ambition, so praiseworthy when exercised within its due bounds, is too frequently indulged, even to an unlimited extent, by brethren who, though in other respects worthy, do not possess the requisite talent or industry to confer distinction. Or, in other words, the ambition is more frequently for the office, than for the qualification to execute it with credit to themselves or benefit to the community over which they have been called on to preside.

AMMI. Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Although the Israelites, in the days of Hosea, were in general cor-

rupt, and addicted to idolatry, yet there were among them in the worst times some who had not bowed down the knee to Baal. These were always Ammi and Rubamah; God's own people and a darling daughter. It is probable that God here commissions these faithful few to admonish the inhabitants of the land in general of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish church and nation. Speak to your brethren, O Ammi (O my people,) and to your sisters, O Rubamah (O darling daughter.)—*Bishop Horsley.*

AMPLE FORM. When the Grand Lodge is opened by the Grand Master in person, it is said to be opened in "ample form;" when by the Deputy Grand Master, it is in "due form," and when by any other officer, it is said to be simply "in form."

ANCIENT CHARGES. To define the authority of Masons in the clearest and most simple manner, our ancient brethren made them the subjects of a series of exhortations; which is one of the most valuable legacies that in their wisdom they have bequeathed to us. I allude to the *Ancient Charges*, which have been so judiciously incorporated into our Book of Constitutions; and which every Mason would do well to study with attention, that they may be reduced to practice whenever their assistance is needed. These charges are sufficiently comprehensive, and embrace an epitome of every duty which the Mason is enjoined to perform. And as a commentary on them, the Grand Lodge has thought proper, in its constitutions, to enumerate these various duties more minutely, and to make the breaches of them penal, whilst honours and rewards are held out to those worthy brothers who have been distinguished by regularity and decorous conduct.

ANCIENT MASONS. In the year 1739 a few brethren, having violated the laws of Masonry, were expelled from the Grand Lodge, and adopted the bold measure, under the fictitious name of the Ancient York Constitution, of constituting lodges, which were pronounced independent of the Grand Lodge. And the latter, for the purpose of producing a marked distinction between the two systems, resolved at length to adopt the expedient, apparently rendered necessary by the emergency, but extremely ill-judged, of introducing a slight alteration into the system, which might have the effect of detecting the schismatics, and thus excluding them from the orthodox lodges. The resolution was unfortunate, and produced the very evil it was intended to avert. It proved a source of exultation and triumph to the seceding brethren. They loudly exclaimed against what they called an alteration of the landmarks, as an unprecedented and unconstitutional proceeding; accused the Grand Lodge of having deviated from ancient usage, and conferred upon all its members and adherents the invidious epithet of *Modern Masons*, while they appropriated

to themselves the exclusive and honourable title of "*Ancient Masens*, acting under the old York Constitutions, cemented and consecrated by immemorial observance." Taking advantage of this popular cry, they proceeded to the formation of an independent Grand Lodge, drew up a code of laws for its government, issued warrants for the constitution of new lodges "under the true ancient system of Freemasonry;" and from the fees arising out of these proceedings, they succeeded in establishing a fund of benevolence, besides defraying the current expences of the institution.

ANCHOR. The hope of glory, or of the fulfilment of all God's promises to our souls, is the golden or precious anchor, by which we must be kept steadfast in the faith, and encouraged to abide in our proper station, amidst the storms of temptation, affliction, and persecution.—*Scott*

ANCHOR AND ARK. The ark and anchor are emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine ark which triumphantly bears us over this tempestuous sea of troubles; and that anchor which shall safely moor us in a peaceful harbour, where the wicked cease from troubling and the weary are at rest.

ANDERSON. Dr. Anderson lived in the beginning of the 18th century, and it is from him that we have the so deservedly celebrated Book of Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons. The first part contains the history of the Order, and the second contains the charges, rules, laws, duties, &c., together with an historical account of the origin of the Order. Anderson, in the dedication to the then Prince of Wales, calls himself Secretary to the Grand Lodge in London, and states that the work was composed by the command of the Grand Lodge, from its archives, traditions, and lodge-books. The first edition appeared in 1723, a second in 1738; since then various editions have been published, viz., one by Entick, in 1758, one in 1776, one in 1784, by Noorthouck, and in 1806 the latest. To the second edition a superior privilege was attached by the Grand Lodge in London, no other constitution book being allowed in the lodges but that of Anderson, and no alteration being allowed to be made in it. Although in this work the history of Freemasonry is carried back to the creation, yet the information it has been the means of preserving with regard to the duties of a Freemason, the constitutions of the Order, and the history of the English lodges, make it a valuable work, and cause it to be highly prized by every lodge and every brother. In the first edition no mention is made of the formation of the Grand Lodge in London in 1717, but is added to the second edition. There is a German translation published at Frankfort-on-the-Maine, and various French editions.—*Gadicke.*

ANGEL OF JEHOVAH. The Angel of Jehovah who appeared at the

B.B. has been conjectured to be Michael, the leader of the Host of Heaven, who appeared also to Joshua and Daniel; but he was really, and truly the captain of our salvation, or Jehovah himself, the Creator of the world, or Jesus Christ, called by Masons the Grand Architect of the Universe, who only hath immortality, dwelling in the Light which no man can approach unto. This divine Being called to Moses by his name, and commanded him to approach with naked feet, because the ground on which he stood was holy, or consecrated by the divine Presence. And therefore Moses took off his shoes in obedience to the divine command, and prostrated himself before the Deity.

ANGERONA. The goddess of silence. Both the Romans and Egyptians worshipped the gods and goddesses of Silence. The Latins particularly worshipped Angerona and Tacita, whose image stood upon the altar of the goddess Volupia, with its mouth tied up and sealed; because they who endure their cares with silence and patience, do, by that means, procure to themselves the greatest pleasure. There is a beautiful female statue, executed in the finest style of Grecian art, in the Townley Gallery, room iii., No. 22, which some think to be a figure of this goddess.

ANGLES. Geometrical figures, as lines, angles squares, and perpendiculars, were ranked amongst the symbols of Druidism, as well as Freemasonry. As the Druids had no enclosed temples, thinking them inconsistent with the majesty of the gods, so neither had they any carved images to represent them, and for the same reason; but instead thereof rude stones were erected in their places of worship at some mystic significant distance, and in some emblematical number, situation, and plan; sometimes in *right lines*, sometimes in *squares*, sometimes in *triangles*, sometimes in both; now single, and fifty paces distant or more from the circles; or eminently taller than the rest in the circular line, and making a part of it like portals, not only to shape the entrance, but to hallow those that entered; it appearing, by many monuments, that the Druids attributed great virtue to these angular passages between rocks.

ANGULAR TRIAD. At the establishment of the Royal Arch degree, the angular triad bore a reference to the three great lights, which at that period were interpreted to symbolize the light of the Gospel and the sublime Mystery of the Trinity.

ANNIVERSARY. The two anniversaries of Symbolical Masonry are the festivals of St. John the Baptist and St. John the Evangelist, 24th of June and 27th of December.

ANNUITIES. Annuities are granted by many lodges to aged and distressed Freemasons, and also to the poor widows of deceased brethren:

and this description of charity is certainly the most useful which any lodge can exercise. The silent gratitude of the recipient is a sufficient reward to the Order, but it also reaps this benefit, that the widow will encourage her sons, if she has any, and God May bless and prosper them when grown up, to assist in giving similar assistance to other suffering brethren and widows.

ANOMALY. Freemasonry is mysterious because it is an admitted anomaly in the history of the earth. Without territorial possessions—without any other coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of Time. Contrast the history of Freemasonry with the history of the nations of the world, and what is the result? The Jews, God's favoured people, into whose custody Masonry was first entrusted by its divine Author, where are they now?—A race of wanderers, scattered over the face of the globe. And the stupendous and magnificent structure—the Temple—at once their glory and the wonder of the world, where is it now?—Not one stone left upon another. Babylon, in her day the queen of nations, has fallen, never to rise again. Egypt, with her kings and philosophers; classic Greece, and Imperial Rome, we now find but occupying their page in the history of the world. But Masonry at this moment shines throughout the world with as bright and undiminished a lustre as when first revealed by God to man.—*Alexander Grant.*

ANTEDILUVIANS. Having been forewarned by Adam of an universal deluge and conflagration, the antediluvians erected two pillars, one of brick and the other of stone, which they were of opinion would, one or the other of them, be proof against every attack either of fire or water.—They engraved upon these pillars their discoveries and inventions, lest, in a series of ages, the knowledge of science itself should become extinct.—Their precaution was not in vain; for, to this day, the stone pillar is to be seen in Syria.—*Josephus.*

ANTI-MASONRY. Anti-masonry was converted into a watch-word about the year 1830 for political purposes, and to render the cry more imposing, and more successful, it was alleged that the Fraternity had murdered a man of the name of Morgan in 1826 for disclosing the secret.—The excitement was kept up with unceasing pertinacity until it numbered nearly 100,000 free and intelligent electors of the State of New York; almost divided the vote of Pennsylvania; planted itself deeply in the soil of Massachusetts; spread itself in others of the New England states in Ohio, and elsewhere; while in Vermont, like the rod of Aaron, it so far swallowed up both of the former parties, as to have obtained the control of the state government. Nor was it of factious partizans or disappointed men that this party was composed. It comprised among its members as

great a portion of wealth and character—of talents and respectability—as any party that was ever formed of equal numbers in this or any other country. And where is this great anti-masonic party now? The excitement continued a few years, the hollowness of its principles became apparent, and it suddenly disappeared like a passing cloud, leaving behind it nothing but public shame and contempt.

APOSTACY. In the masonic system we are not only taught something of the history of the material world, but numerous facts pertaining to the moral, which are infinitely more important. Such is the apostacy of our first parents. This melancholy event is explicitly brought to view in so many words, and so strikingly represented, as seldom to fail of making deep and lasting impressions on the heart. The wretched, and destitute, and deplorable situation of Adam, which was the fruit of his disobedience, are affectingly exhibited by the most lively masonic representations.—*Town.*

APOSTATE MASONS. It would be equally useless and vain to deny that we have occasionally found amongst ourselves individuals who have violated their solemn pledges, and sinned against the rites of masonic faith. However we may lament the consequences, we cannot impugn the fact. Still it does not detract from the merit of the institution, any more than the apostates, from Judas Iscariot downwards, who have failed to sully the intrinsic purity of the Christian religion.

APPEAL. As the Grand Lodge, when congregated, is a representation of every individual member of the Fraternity, it necessarily possesses a supreme superintending authority, and the power of finally deciding on every case which concerns the interest of the Craft. Any lodge or brother, therefore, who may feel aggrieved by the decision of any other masonic authority or jurisdiction, may appeal to the Grand Lodge against such decision. The appeal must be made in writing, specifying the particular grievance complained of, and be transmitted to the Grand Secretary. A notice and copy of the appeal must also be sent by the appellant to the party against whose decision the appeal is made. All appeals must be made in proper and decent language; no others will be received.—*Constitutions.*

APPRENTICE, or first degree in the Order. An Apprentice is respected in every lodge as a brother equally as much as an older member, and he has not, as might be supposed, any especially derogatory work to do. He learns masonic wisdom as far as it can be taught in the first degree, and he is, therefore, called an Apprentice. His clothing in the lodge is very little different from that of the others; and the older brethren dare not place much value in their being able to wear an ornament or two more than he does.—*Gadicks.*

APRON. An apron is given to an operative Mason as a real necessary article, to a Freemason only as a symbol. If the apron of an operative Mason becomes dirty, this is mostly a sign of his praiseworthy industry; but when the Freemason does not keep himself morally pure in all his actions, he stains the pure white of his apron to his own disgrace. A Masonic apron is made of common white leather, and no brother is allowed to appear in a Lodge without one; it is intended to remind him of purity of mind and morals; white amongst the ancients being considered as an emblem of purity of soul. It is well known that formerly none but those of mature age were baptized, and they had to be dressed in white, to show that they had laid aside the lusts of the flesh. Those brethren who prove by their active benevolence and industry that they are worthy, receive promotion in the Order; and their aprons have proper decorations for each degree.—*Gadiche.*

ARCANA. In the secret arcana of our mysteries, a series of valuable truths are preserved, which correspond with the teaching of Christianity, and point to the appearance of a Saviour in the world, to atone for human transgression, and carry us from earth to heaven. And being the conservator of such valuable mysteries, it is not surprising that in these days of superior piety and intelligence, it should so rapidly increase in public estimation, and be practised by the wise and good, not merely as a source of rational amusement, but as a means of promoting the blessings of morality and virtue amongst mankind, and augmenting a respect for the institution of religion.

ARCH OF HEAVEN. Job compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at His reproof." Dr. Cutbush on this passage remarks—"The arch in this instance is allegorical, not only of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the universe."—*Brewster.*

ARCHITECTURE. Architecture is one of the first occupations in which man employed himself, and reflection is the first step towards improving the mind. How astonishingly has the science of architecture improved, and how honoured and how respected is an experienced architect! The science commenced with miserable huts; the next step was to erect altars on which to offer sacrifices to the gods; of their own imaginations regular dwellings followed next in rotation, after which, in rapid succession, came palaces for their princes, bridges over the most rapid streams to facilitate their commune with each other; pyramids and towers, proudly pointing to the heavens; catacombs of nearly immeasurable dimensions

for the interment of their dead, and the most gorgeous temples in honour of the Great Architect of heaven and earth. Thus we have adopted the title of Masons from one of the most ancient and most honourable occupations of mankind, in allusion to the antiquity of our Order. The working tools of an operative Mason have become our symbols, because we can find no better or more expressive ones. No occupation is so widely extended, and in close connexion with others, as that of a Mason; and the various paths by which mankind strive to gain an entrance into the imperishable temple are innumerable.—*Gadick.*

ARCHIVES. Our traditions state that the hollow of the cylinder of these pillars (J. & B.) was used as archives of Masonry, and contained the sacred rolls which comprised the history of the Hebrew nation, their civil and religious polity, the works of the prophetic and inspired writers, and the complete system of universal science.—*Hemming.*

ARITHMETIC. The science of arithmetic is indispensable to the architect, and highly prized by him. It is a very ancient science, and was perfected in ancient Greece. Far be it from every Mason to give himself up to the superstitious practice of foretelling future events by the science of arithmetic; but he knows that it is by the assistance of arithmetic that we have discovered the courses of the heavenly bodies; that without its assistance we could not know when the moon would shine, when it would be ebb or flood, when summer or winter would commence.—*Gadick.*

ARK AND ANCHOR. [See ANCHOR AND ARK.]

ARK. The ark of the covenant was a kind of chest or coffer, placed in the sanctum sanctorum, with the two tables of stone containing the decalogue, written with the finger of God, and containing the most sacred monument of the Jewish or any other religion. Along with the ark were deposited the rod of Aaron and the pot of manna. The ark was a symbol of the divine presence and protection of the Israelites, and a pledge of the stability of the theocracy, so long as the people adhered to the articles of the covenant which the ark contained. This sacred chest was made of shittim wood, or the timber of a thorny shrub which grew in great profusion in many parts of the wilderness where the Israelites were directed to encamp, and gave its name to a particular place, which was hence called Abel Shittim. It is supposed to have been the wood of the burning bush, which was once held in such veneration in our Royal Arch Chapters. This timber had a close grain, and consequently was capable of receiving a beautiful polish, and, like the cedar, from its fragrance exempt from the attacks of worms and rottenness. Hence the ark endured, without losing any of its specific virtues, from the time of its construction in the wilderness to the demolition of the Temple by Nebuchadnezzar, a period of nine

hundred years. It was made by Aholiah and Bezaleel, under the direction of Moses, and according to the pattern which Jehovah had shown him on the Holy Mountain; and appropriated to such a sublime office, that all persons were forbidden to look upon or touch it under pain of death.

ARRANGEMENT. The appointment and arrangement of a Masonic lodge-room in the 18th century were very different to our present practice. A long table was extended from one end of the room to the other, covered with a green cloth, on which were placed duplicates of the ornaments, furniture and jewels, intermixed with masonic glasses for refreshment. At one end of this table was placed the Master's pedestal, and at the other that of the Senior Warden, while about the middle of the table, in the South, the Junior Warden was placed, and the brethren sat round as at a common ordinary. When there was a candidate to be initiated, the candidate was paraded outside the whole; and, on such occasions, after he had been safely deposited at the north-east angle of the Lodge, a very short explanation of the design of Freemasonry, or a brief portion of the lecture, was considered sufficient before the lodge was called from labour to refreshment. The song, the toast, the sentiment, went merrily round, and it was not until the brethren were tolerably satiated that the lodge was resumed, and the routine business transacted before closing.

ARTS, LIBERAL. The seven liberal arts and sciences are illustrated in the Fellowcraft's degree. They are arithmetic, grammar, rhetoric, logic, geometry, astronomy, and music.

ASCENT. The ascent of a Fellowcraft, when he goes to receive his wages, is by a staircase of five divisions, referring to the five noble orders of architecture, and the five external senses or organs which regulate the several modes of that sensation which we derive from external objects.—These are the several links of that powerful chain which binds us to the works of the creation, wherewith we can have no connection, exclusive of those feelings which result from the delicate mechanism of the ear, the eye, the smell, the palate, and the touch.

ASHLAR [See **ROUGH** and **PERFECT**.]

ASTREA The Goddess of Justice dwelt with mortals, but their vices and crimes, which she could not restrain, disgusted her so much, that she was compelled to return to heaven, from whence this charming goddess has never again revisited the earth to preside over the tribunals of mortals, for which reason she is generally represented as hoodwinked. Mythology informs us, that while she was a dweller on this earth, she was so satisfied with the justice of the spirit of Freemasonry, that she took it with her into her sanctuary, where she awaits the brethren of the Order, to bless them with all the pleasures she is able to communicate.

ASTRONOMY is an art by which we are taught to read the wonderful works of God in those sacred pages, the Celestial Hemisphere. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole of the creation trace the glorious author by his works.

ASTRONOMICAL. Some of our brethren are inclined to think that our rites are astronomical, and explain the pillars of the lodge thus; Wisdom is the first Person of the Egyptian Trinity; Osiris, the sun, is the second person, being the Demiurgus, or supposed maker of the world, personating Strength; and Isis, the moon, the Beauty of Masonry, is the third. But as the first person is not revealed to the initiates of the minor degrees, the trinity for these grades is made up wholly of visible physical powers, adapted to the gross conceptions of the unenlightened; viz., Osiris, Isis, and Orus; that is, the Sun, Moon, and Orion. The cabalistic Jews had some such fancies respecting their patriarchs. Abraham was likened to the sun, as rising in the east; Isaac to the moon, as receiving his light from him; and Jacob to the Zodiac, from his sons constituting so many stars. Therefore, in "*Barmidmar Raba*," these appellations are given to them. Descending from the heavens to the firmament, the seven planets come after the orbs; these correspond to the seven pre-eminent men until Jacob; i.e., Adam, Seth, Noah, Shem, Abraham, Isaac, and Jacob; or according to others, commencing with Jacob, Levy, Kohath, Amram, Aaron, David, and Solomon; or Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon. In either way this number is mystical; for as the sun has three planets above his orb—Mars, Jupiter, and Saturn, and three below it—the Moon, Venus, and Mercury, so Moses is compared to the sun from being in the centre of these last enumerations of patriarchs. Therefore, the sages say—"The face of Moses shone like the sun."

ASYLUM. The Asylum for Worthy, Aged and Decayed Freemasons is a magnificent edifice at Croydon in Surrey. The charity was established by Dr. Crucefix, after sixteen years of herculean toil, such as few men but himself could have sustained. He did not live to see it in full operation, but breathed his last at the very time when the cope-stone was placed on the building. Since the death of Dr. Crucefix, it has been amalgamated with the Provident Annuity and Benevolent Association of the Grand Lodge.

ATHEIST. One who does not believe in the existence of a God.—Masons, looking to the dangerous tendency of such a tenet, have wisely discouraged it, by declaring that no atheist can be admitted to participate in their fraternity, and the better to carry this law into effect, every can-

didate before passing through any of the ceremonies of initiation, is required publicly and solemnly to declare his trust in God.—*Mackey.*

ATTENDANCE. Every brother ought to belong to some regular lodge, and should always appear therein properly clothed, truly subjecting himself to all its by-laws and the general regulations. He must attend all meetings, when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations may admit. By the ancient rules and usages of Masonry, which are generally adopted among the by-laws of every lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the lodge that he was detained by some extraordinary and unforeseen necessity.

ATTRIBUTES. The principal design of the laws of Masonry is to promote the harmony of its members, and by that means create a marked line of distinction between Freemasonry and every other existing society. The attributes of the several degrees were therefore distinctly characterized, that no mistake might occur in their application to the business of the Craft. The brethren of the first degree were expected to distinguish themselves by honour and probity; the Fellowcraft by diligence, assiduity, and a sincere love of scientific pursuits; while the few who by their superior virtues attained to the third degree, recommended themselves to notice by their truth, fidelity, and experience in the details and landmarks of the Order.

AUDIT. A committee, consisting of the Grand Officers of the year, and twenty-four Masters of lodges in the London district, to be taken by rotation, shall meet between the quarterly communications in December and March, for the purpose of examining and auditing the Grand Treasurer's accounts for the preceding year, and making a report thereon to the Grand Lodge.—*Constitutions.*

AUGUSTAN STYLE. It was during the reign of Augustus that the learned Vitruvius became the father of true architecture by his admirable writings. This imperial patron first employed his Fellowcrafts in repairing or rebuilding all the public edifices, much neglected, if not injured, during the civil wars. In those golden days of Augustus, the patricians, following his example, built above a hundred marble palaces at Rome, fit for princes; and every substantial citizen rebuilt their houses in marble; all uniting in the same disposition of adorning Rome; whereby many lodges arose and flourished of the Free and Accepted Masons, so that Augustus, when dying, justly said, "I found Rome built of brick, but I leave it built of marble!" Hence it is, that in the remains of ancient Rome, those of his time, and of some following emperors, are the best patterns of true masonry extant, the epitome of old Grecian architecture, now

commonly expressed by the Augustan style, in which are united wisdom, strength, and beauty.—*Anderson.*

AUTHORITY. [*See ANCIENT CHARGES.*]

AXE. In the construction of King Solomon's Temple, every piece of it, whether timber, stone, or metal, was brought ready cut, framed, and polished, to Jerusalem; so that no other tools were wanted or heard than were necessary to join the several parts together. All the noise of axe, hammer, and saw, was confined to Lebanon, the quarries and the plains of Zeredatha, that nothing might be heard among the Masons of Sion save harmony and peace.—*Anderson.*

BABEL. This word, which in Hebrew means confusion, was the name of that celebrated tower attempted to be built in the plains of Shinar, A. M. 1761, about one hundred years after the deluge, and which holy writ informs us was destroyed by a special interposition of the Almighty.

BABYLON. The ancient capital of Chaldaea, situated on both sides of the Euphrates, and once the most magnificent city of the ancient world. It was here that, upon the destruction of Solomon's Temple by Nebuchadnezzar in the year of the world 3416, the Jews of the tribes of Judah and Benjamin, who were the inhabitants of Jerusalem, were conveyed, and detained in captivity for seventy years, until Cyrus, King of Persia, issued a decree for restoring them, and permitting them to rebuild their temple under the superintendence of Zerubbabel the Governor of Judea, and with the assistance of Jeshua the High Priest, and Haggai the Scribe.

BABYLONISH CAPTIVITY. The Jews had fallen under the displeasure of the Almighty by deviating from true masonic principles; and hence they not only fell into great errors and corruptions, but were guilty of the most abominable sins; wherefore Jehovah, in his wrath, denounced heavy judgments against them by Jeremiah and other prophets, declaring that their fruitful land should be spoiled, their city become desolate and an abomination, and themselves and their descendants feel the effects of his displeasure for the space of seventy years, which commenced in the fourth year of the reign of Jehoiachim, A. L. 3398.—*Old Lectures.*

BACK. It is a duty incumbent on every Free and Accepted Mason to support a brother's character in his absence equally as though he were present; not to revile him behind his back, nor suffer it to be done by others without using every necessary attempt to prevent it.

BADGE. Johnson defines a badge as "a mark of recognizance worn to show the relation of the wearer to any person or thing." The badge of a Mason is his apron—an emblem of innocence and purity. It was

originally a skin of plain white leather. In 1780 it was regulated in Grand Lodge that the Grand Officers should "wear white leather aprons with blue silk; and that the Masters and Wardens of particular lodges may line their white leather aprons with white silk, and may hang their jewels at white ribbons about their necks." At present a Master Mason wears a lamb-skin apron with sky-blue lining and edging, one inch and a half deep, with a rosette on the fall or flap. No other colour or ornament is allowed, except to officers or past officers of lodges, who may have the emblems of their office in silver or white in the centre of their apron. The Masters and Past Masters of lodges wear, in lieu of, and in the place of, the three rosettes on the Master Mason's apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles, to be made of ribbon of the same colour as the edging of the apron. The Grand Stewards' aprons are distinguished by crimson and silver, and other grand and provincial grand officers by purple and gold.

BALLOT. Balloting frequently takes place in a Freemasons' lodge, more particularly in admitting a candidate, which is never allowed to take place unless he has a majority of votes in his favour, according to the rules of the lodge; some lodges requiring perfect unanimity, others admitting the candidate when there are not more than three black balls against him. In exercising this privilege, every member ought to give his vote perfectly free from any influence from either the officers of the lodge, or from personal or private motives: he ought at all times to remember that this privilege is given to men who ought to think and act for themselves with this one sole object in view, viz., the credit, honour, and welfare of the Craft in general, and of his own lodge in particular.—*Gadick*.

BANNERS. When the Israelites marched through the wilderness, we find that the twelve tribes had between them four principal banners, or standards, every one of which had its particular motto; and each standard had also a distinct sign described upon it. They encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah; on the west were three tribes under the standard of Ephraim; on the south were three tribes under the standard of Reuben; and on the north were three tribes under the standard of Dan. The standard of Judah was a lion; that of Ephraim an ox; that of Reuben a man, and that of Dan an eagle; whence were formed the hieroglyphics of cherubim and seraphim, to represent the children of Israel.—*Ashe*.

BARE FEET. Nakedness of feet was a sign of mourning. God says to Ezekiel, "Make no mourning for the dead, and put on thy shoes upon thy feet," &c. It was likewise a mark of respect. Moses put off his shoes to approach the burning bush; the priests served in the Tabernacle with their feet naked, as they did afterwards in the Temple. The Talmudists teach that if they had but stepped with their feet upon a cloth, a

skin, or even upon the foot of one of their companions, their service would have been unlawful.

BANQUET. After the closing of some lodges for initiations or festival, a banquet is held, that is to say, the brethren assemble for recreation and refreshment at a supper. But if the brethren merely meet to eat and drink, then the appellation masonic banquet would not be appropriate.—Eating, or, more properly speaking, drinking toasts, and earnest masonic discourses or appeals for charitable purposes to the brethren, are so blended together as to produce one beautiful and harmonious whole evening's amusement; for this reason the officers of the lodge, at least the Worshipful Master, Wardens, and Master of the Ceremonies, or his substitute, must be present. The opening and closing of a masonic banquet, at which the brethren are clothed, is commonly regulated by a ritual for that purpose.—*Gadické.*

BEAUTY. The Freemason is a true admirer of all the liberal arts and sciences, but he much more admires a beauty of his own, which stands as fast as the pillars of the earth—is immoveable and immortal. All our working tools are given to us to find out symmetry, proportion, and applicability. We are conducted by every step in our Order to order and harmony, the very being of beauty. We do not crawl in loathsome caverns, but our places of meeting are beautiful halls. The outward tokens and clothing of our Order are composed of the most beautiful colours. We refuse neither silk nor metal in our jewels, we rejoice in the purity of the clothing of our Order; but more especially we endeavour to make the spirit of true beauty shine in our assemblies, and not to allow it to degenerate into a lifeless appearance.—*Gadické.*

BEAUTY AND BANDS. The application of beauty and bands to the science of Freemasonry was in much esteem with our brethren at the beginning of the present century; but at the re-union, being pronounced inconsistent with the general plan of the Order, it was expunged, and is now nearly forgotten, except by a few old Masons, who may, perhaps recollect the illustration as an incidental subject of remark amongst the Fraternity of that period.

BEEHIVE. 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 in 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 round us are in want, when it is in our power to relieve them without inconvenience to ourselves.

BEHAVIOUR. A Mason should be always cautious in his words and carriage, that the most penetrating stranger may not be able to discover or find out what is not proper to be intimated; and sometimes he should divert a discourse, and manage it prudently for the honour of the worshipful Fraternity.

BELIEF. The most prominent facts which Freemasonry inculcates directly or by implication in its lectures are these: that there is a God; that he created man, and placed him in a state of perfect happiness in Paradise; that he forfeited this supreme felicity by disobedience to the divine commands at the suggestion of a serpent tempter; that, to alleviate his repentant contrition, a divine revelation was communicated to him, that in process of time a Saviour should appear in the world to atone for their sin, and place their posterity in a condition of restoration to his favour; that for the increasing wickedness of man, God sent a deluge to purge the earth of its corruptions; and when it was again re-peopled, he renewed his gracious covenant with several of the patriarchs; delivered his people from Egypt; led them in the wilderness; and in the Mosaic dispensation gave more clear indications of the Messiah by a succession of prophets, extending throughout the entire theocracy and monarchy; that he instituted a tabernacle and temple worship, which contained the most indisputable types of the religion which the Messiah should reveal and promulgate; and that when the appointed time arrived, God sent his only begotten Son to instruct them, who was born at Bethlehem, as the prophets had foretold, in the reign of Herod, (who was not of the Jewish royal line, nor even a Jew,) of a pure virgin of the family of David.

BENAI. The Benai were setters, layers, or builders at the erection of King Solomon's Temple, being able and ingenious Fellowcrafts, who were distributed by Solomon into separate lodges with a Master and Warden in each, that they might receive commands in a regular manner, take care of their tools and jewels, be paid every week, and be duly fed and clothed, that the work might proceed with harmony and order.

BENEFITS. The society expends thousands of pounds sterling every year in the relief of the virtuous distressed. Nor can the existence of these benefits be denied, for they are open and undisguised. The relief of widows and orphans, and of aged Masons in want; youth of both sexes educated and trained to a life of usefulness and virtue; the stream of charity disseminated through every class of wretchedness and misery, are indeed so evident, that none can doubt the benefits of the institution; and therefore those who decry it are fighting against truth, and condemn by their writings what their conscience secretly approves.

BENEVOLENCE, FUND OF. The distribution and application of

this charitable fund shall be monthly; for which purpose a committee or lodge of benevolence shall be holden on the last Wednesday of every month. This lodge shall consist of all the present and past Grand Officers, all actual Masters of lodges, and twelve Past Masters. The brother presiding shall be bound strictly to enforce all the regulations of the Craft respecting the distribution of this fund, and shall be satisfied, before any petition be read, that all the required formalities have been complied with. To every petition must be added a recommendation, signed in open lodge by the Master, Wardens, and a majority of the members then present, to which the petitioner does or did belong, or from some other contributing lodge, certifying that they have known him to have been in reputable, or at least tolerable, circumstances, and that he has been not less than two years a subscribing member to a regular lodge.

BETRAYING. By a full and fair exposition of our great leading principles, we betray no masonic secrets; these are safely locked up in the heart of every Mason, and are never to be imparted except in a constitutional manner. But our leading tenets are no secrets. It is no secret that Masonry is of divine origin; it is no secret that the system embraces and inculcates evangelical truth; it is no secret that there is no duty enjoined nor a virtue required in the volume of inspiration, but what is found in, and taught by, Speculative Freemasonry; it is no secret that the appropriate name of God has been preserved in this institution in every country where Masonry existed, while the rest of the world was literally sunk in heathenism; and above all, it is not, neither can it be, a secret that a good Mason is, of necessity, truly and emphatically a Christian.—*Town.*

BEZALEEL. Bezaleel and Aholiab were not only the most skilful at the building of the Tabernacle, but the most zealous for the work. We are therefore not prepared to see a miracle in this particular; but we are prepared to see something greater, which is, that God claims his own—as his gift, as the wisdom which he had put into them—what we might call the “natural” genius or talent whereby they had been enabled to acquire that master skill in arts which they were now required to exercise in his service. We believe that these endowments were given to them originally by God, and that the circumstances of life which gave them the opportunity of making these acquirements in Egypt, were determined by Him with a view to this ultimate employment in his service. We see that the services of other persons similarly qualified were required in the same manner, and on the same ground, although Bezaleel and Aholiab were the chief.—*Kitto.*

BIBLE. Amongst the great lights of Freemasonry the Holy Bible is the greatest. By it we are taught to rule and govern our faith. Without this sacred light we find no masonic altar. Without it no lodge is per-

Tect; neither can any one be legally initiated into the Order unless he believes in the grand truths which are therein contained; unless he supports and is supported by that blessed book. The square and the compasses stimulate us to investigate into the truths which are therein contained; for truth, justice, and mercy, are best supported by true religion. By it we are taught "In the beginning was the Word." The sacred writings are a symbolical chain, by which we are all united in the bonds of brotherly love and universal philanthropy, as John, the meek and lowly disciple of Jesus, says in his gospel. In this blessed book is to be found the true rule by which every real Christian will endeavour to regulate his conduct.
—*Gadick*

BIGOTRY. There are some bigots in their opinions against Freemasonry. It is, they cry, a bad thing—an unlawful thing—a sinful thing. Why?—Because we detest it—abhor it! To pity such, is no mean part of Christian love, since, I am persuaded, that even in good hearts the first emotions respecting them were those of scorn and contempt. Of what use is it to reason with bigots whether in religion, morals, or politics?—*Turner.*

BLACK. Among the Athenians, black was the colour of affliction, and white of innocence, joy, and purity. The Arabs and blasons give to black a signification evidently derived from traditions of initiation. It designates among the Moors, grief, despair, obscurity, and constancy.—Black, in blazon named sable, signifies prudence, wisdom, and constancy in adversity and woe. Hence the mosaic work of a Masons' lodge.—*Symbolic Colours.*

BLAZING STAR. The blazing star must not be considered merely as the creature which heralded the appearance of T. G. A. O. T. U., but the expressive symbol of that Great Being himself, who is described by the magnificent appellations of the Day Spring, or Rising Sun; the Day Star; the Morning Star; and the Bright, or Blazing Star. This, then is the supernal reference of the Blazing Star of Masonry, attached to a science which, like the religion it embodies, is universal, and applicable to all times and seasons, and to every people that ever did or ever will exist on our ephemeral globe of earth.

BLUE. This durable and beautiful colour was adopted and worn by our ancient brethren of the three symbolic degrees as the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence; and instructs us, that in the mind of a Mason these virtues should be as expansive as the blue arch of heaven itself.

BLUE MASONRY. The three first degrees are clothed in or ornamented with blue, from whence this name is derived. The following degrees have not the same uniformity in their outward appearance. Blue is the colour of truth or fidelity; and it is a remarkable fact that the brethren have ever remained true to the blue degrees, while the authenticity of the other degrees has often been disputed, and in many places altogether denied. Under the reign of William III. of England, blue was adopted as the favourite colour of the Craft.—*Gadick.*

BOARD OF GENERAL PURPOSES. This board consists of a president and twenty-four other members, of which the Grand Master annually nominates the president and ten of the members, at the Quarterly Communication in June; and the Grand Lodge on the same day elects the other fourteen from among the actual masters and past masters of lodges; and they, together with the Grand Master, Deputy Grand Master, and the Grand Wardens of the year, constitute the board.

BOAZ. One of the rules of the Jewish Cabala is called Transposition, and is used by finding an appropriate meaning to a word formed anagrammatically from any other word. Acting on this rule, Bro. Rosenberg, an eminent Jewish Mason, residing in Paris, thus improves the names of the two pillars:—"In the first degree the candidate receives in his preparation the elements of the sciences; it remains for him to instruct or to fortify himself by means of the higher sciences. The word fortify in Hebrew is *ZOAR*. At the moment when the young neophyte is about to receive the physical light, he should prepare himself to receive the moral light. The word prepared in Hebrew is *NIKAR*. This word is very important for him who proposes to follow the path of virtue."

BOND AND FREE. At the grand festival which Abraham gave at the weaning of his son Isaac, Sarah detested Ishmael, the son of Hagar the Egyptian bondwoman, in the act of teasing and perplexing her son. She therefore remonstrated with Abraham, saying, Cast out this bondwoman and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac.—*E. A. P. Lecture.*

BOND-WOMAN. Sarah the wife of Abraham being about eighty years of age, and conceiving herself to be past child-bearing, endeavoured to procure a son whom she might adopt, in pursuance of the custom of those times, by giving to her husband, as her substitute, an Egyptian slave named Hagar. But when the bond-woman found that she had conceived by Abraham, she conducted herself with such insolence to her mistress, that the patriarch was compelled to give her up to Sarah's correction; and she exercised it so sharply that Hagar fled into the wilderness, and dwelt by a fountain of water. She was, however, commanded

by the Divinity to return, and for her comfort a prediction was vouchsafed, which promised to the son that she should bear, and to his posterity, this remarkable privilege—that his name should never be blotted out.

BOOK OF CONSTITUTIONS. The Book of Constitutions contains the rules and regulations of the Order, an exposition of the duties of officers, the rights of members, the detail of ceremonies to be used on various occasions, such as consecrations, installations, funerals, &c.; and in fine a summary of all the fundamental principles of Masonry.

BOOK OF THE LAW. The Book of the Law is always spread open upon the pedestal during lodge hours at some important passage of Scripture, during the continuance of the solemn ministrations of the lodge. In the first degree it is usually unfolded at Ruth iv. 7; in the second degree at Judges xxii. 6; and in the third at 1 Kings vii. 13, 14. These usages, however, it may be necessary to add, are arbitrary; for we find at different periods during the last century that Genesis xxii. and xxviii. were indifferently used for the first degree; 1 Kings vi. 7, and 2 Chron. iii. 17, for the second; and Amos x. 25, 26, and 2 Chron. vi. for the third. In the United States, according to the instructions contained in Crosse's Chart, the Bible is open in the first degree at Psalm cxxiii.; in the second at Amos vii., and in the third at Ecclesiastes xii.

BRAZEN SERPENT. The brazen serpent was an image of polished brass, in the form of one of those fiery serpents which were sent to chastise the murmuring Israelites in the wilderness, and whose bite caused violent heat, thirst, and inflammation. By Divine command, Moses made a serpent of brass or copper, and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived. This brazen serpent was preserved as a monument of divine mercy, but in process of time became an instrument of idolatry; for it being written in the law of Moses, whoever looketh upon it shall live, they fancied they might obtain blessings by its mediation, and therefore thought it worthy to be worshipped. But Hezekiah thought fit to take it quite away when he abolished other idolatry, because in the time of his father they adored it as an idol; and though pious people among them accounted it only as a memorial of a wonderful work, yet he judged it better to abolish it, though the memory of the miracle should happen to be lost, than suffer it to remain, and leave the Israelites in danger of committing idolatry hereafter with it.—*Horne.*

BRAZEN PILLARS. The two pillars on the Tracing-board are the representations of those which stood at the entrance of the porch of King Solomon's Temple, emblems of strength and stability. They are particularly described in Scripture, and were considered of such importance as to

be put for the Temple itself: when its destruction was threatened by the Almighty. They were composed of cast brass, and were manufactured in the clay ground between Succoth and Zeradatha, along with the holy vessels for the temple worship. They were made hollow for the purpose of serving as archives of Masonry, and to hold the constitutional records.

BREADTH.—The breadth of the lodge is said to be between the north and the south, for the purpose of demonstrating the universality of Masonry.

BREAST. A Mason's breast should be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own, as to betray that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villany of an assassin who lurks in darkness to stab his adversary who unarmed and least prepared to meet an enemy.—*Old Lectures.*

BREAST-PLATE. The breast-plate of the high priest was a square of nine inches, made of the same material as the ephod, and set with twelve precious stones, three in each row, on which were also engraved the names of the twelve tribes. The colours of the banners were identified by these stones, each tribe bearing the same colour as the precious stone by which it was represented in the breast-plate.

BRIGHT MASON. If any brothers doubt whether it be really necessary that their masonic teaching should be reduced to practice; if they doubt whether they ought to be peculiarly cautious in their words and actions; or whether, as Masons, they ought to possess a listening ear, a silent tongue, and a faithful heart; they cannot be bright Masons, for the complicated system of Freemasonry is not to be received or rejected as may suit their pleasure or convenience.

BROACHED THURNEL. This was the name of one of the original immovable jewels, and was used for the E. A. P. to learn to work upon. It was subsequently called the Brute Stone, or Rough Ashlar.

BROTHER. In the lodge, Masons always call each other brother; and the poorest among them, even the serving brethren, dare not address them by any other title, although they may fill the highest offices in the state, or even be monarchs. Out of the lodge, in the presence of strangers, the word brother may be dropped; but when a brother meets a brother, even out of the lodge, and no other person is present, then the title of brother must not be omitted. It must be much more agreeable to every brother to be called by that endearing name than to be addressed by the title of your excellency or Mr., as well in the lodge as out of it when no strangers

are present. No one hath a brother except he be a brother himself.—*Gadick.*

BROTHERLY LOVE. This can be manifested in innumerable opportunities not only in the Lodge but also out of it. It is acknowledged by the nearly imperceptible pressure of the hand as much as by the vindication of an innocently accused absent Brother from the throne. It is an essential element to bind the Brethren unto each other; we have pledged ourselves to exercise it, and it is one of the greatest duties of a Free and Accepted Mason to deny it unto no man, more especially to a Brother Mason. To exercise brotherly love, or to feel deeply interested in the welfare of others is a source of the greatest happiness in every situation in life. The king upon his throne would find his situation insupportable if his subjects showed their regard unto him through fear alone and not through love, and so would those also who have a superabundance of worldly possessions. He who does not find his heart warmed with love towards all mankind should never strive to be made a Freemason, for he cannot exercise brotherly love.—*Gadick.*

BUILDER SMITTEN. It is not to be presumed, that we are a set of men professing religious principles contrary to the revelations and doctrines of the Son of God, reverencing a Deity by the denomination of the God of Nature, and denying that mediation which is graciously offered to all true believers. The members of our society at this day, in the third stage of Masonry confess themselves to be christians, "The veil of the temple is rent, the builder is smitten, and we are raised from the tomb of transgression."—*Hutchinson.*

BUILDING. It scarcely need to be intimated that operative Masonry was the sole object of the earliest builders; for the scientific and moral refinements that grew from the profession, and are now implied under the term Freemasonry, could not have taken root until the art and the artists, as well as the institutions of civil society had attained some degree of maturity.—*Anderson.*

BUL. The compounds of this divine name Bel, are of great variety.—Bel-us was used by the Chaldeans; and the deity was known amongst the ancient Celtæ by the name of Bel or Belenus, which title, by modern authors, is identified with Apollo. The primitive name of Britain was Velynys, the island of Bel; and the fires lighted up on May-day were in honour of this deity, and called Bel's fire. The inhabitants made use of a word, known only to themselves, to express the unutterable name of the Deity, of which the letters O. I. W. were a sacred symbol. In this they resembled the Jews, who always said Adonai, when the name of Jehovah, occurred. Baal was the most ancient god of the Cananites, and was re-

ferred to the sun. Manasseh raised altars to this deity, and worshipped him in all the pomp of heathen superstition; and when these altars were destroyed by Josiah, the worship of Baal was identified with that of the Sun.

BURIAL PLACE. The burial place of a Master Mason is under the Holy of Holies, with the following legend delineated on the monument:—A virgin weeping over a broken column, with a book open before her; in her right hand a sprig of cassia, in her left an urn; Time standing behind her, with his hands enfolded in the ringlets of her hair. The weeping virgin denotes the unfinished state of the temple: the broken column that one of the principal supporters of Masonry (H. A. B.) had fallen; the open book implies that his memory is recorded in every Mason's heart; the sprig of cassia refers to the discovery of his remains; the urn shews that his ashes have been carefully collected, and Time standing behind her implies that time, patience, and perseverance will accomplish all things.

BURIED TREASURES. We have a tradition that King Solomon concealed certain treasures beneath the foundation of the temple, which were found when they were opened to build the second temple. It was common in ancient times to secrete treasures in such vaults and caverns.

BY-LAWS. Every Lodge has the power of framing by-laws for its own government, provided they are not contrary to or inconsistent with the general regulations of the Grand Lodge. The by-laws must therefore be submitted to the approbation of the Grand Master, or the Provincial Grand Master; and when approved, a fair copy must be sent to the Grand Secretary, and also to the Provincial Grand Master; and when any material alteration shall be made, such alteration must in like manner be submitted. The by-laws of the Lodge shall be delivered to the Master on the day of his installation, when he shall solemnly pledge himself to observe and enforce them during his mastership. Every brother shall also sign them when he becomes a member of the Lodge, as a declaration of his submission to them.—*Constitutions.*

CABALA. This was amongst the ancient Jews a mystical philosophy, inasmuch as they professed to possess cabalistical secrets from the earliest ages, even from the days of Adam. There was also a philosophical cabala which had its origin in Egypt. Modern cabalists have introduced many things into this so called science, and have divided it into symbolical and real cabala. In symbolical cabala the secrets of numbers is taught, and the real cabala is subdivided into theoretical and practical. In the theoretical the sacred writings are explained by a host of traditions, and the practical is, that cabala which has found the most followers as it professes to teach the art of performing miracles. As spiritual errors are frequently

the subject of masonic lectures, we could not pass the word *cabala* without notice.—*Gadické*.

CABLE-TOW. According to the ancient laws of Freemasonry, every brother must attend his Lodge if he is within the length of his cable-tow. The length of an E. A. P. cable tow is three English miles, or 15,840 feet.—*Gadické*.

CALENDAR. The first intimation we have of this periodical was in the year 1775, when the Grand Secretary informed the Grand Lodge that a Freemason's calendar for 1775 and 1776 had been published by the Company of Stationers without the sanction of the society, and that he apprehended a publication of that kind, properly authorized, would be acceptable to the fraternity, and might be beneficial to the charity. He moved that a Freemasons' calendar, under sanction of the Grand Lodge, be published in opposition to that published by the Stationer's Company, and that the profits of such publication be appropriated to the general fund of the society. This motion being seconded, the question was put, and it passed in the affirmative. This calendar was continued till after the union in 1813, but the form in which it was printed being at length found inconvenient, H. R. H. the Duke of Sussex G. M. directed that in future it should be published in the form of a pocket book, and it continues to be published in that form to the present day.

CAMP OF ISRAEL. For so large a multitude of people, and for so numerous an army, it was needful that all the necessary articles of life should be prepared beforehand, or be found ready to purchase. In these respects nothing was wanting to the Israelites. Their bread came down to them from heaven, and they had besides an abundance of every thing that could contribute to magnificence. If we may credit Josephus, they had amongst them public markets and a variety of shops. (*Ant. l. iii. c. 12, sec. 5.*) The tabernacle being erected, it was placed in the midst of the camp, each of the three tribes stretching themselves on the wings, and leaving between them a sufficient space to pass. It was, says Josephus, like a well appointed market, where every thing was ready for sale in due order, and all sorts of artificers kept their shops, so that the camp might be considered a moveable city.—*Adam Clarke*.

CANDIDATE. A candidate for initiation into Freemasonry, is a person who has been proposed by a brother, and whose name is written upon the tables of the Lodge, that the brethren may be reminded to make the necessary enquiries into his moral and social character; for which purpose four weeks is generally allowed.—*Gadické*.

CANDLES. The three great luminaries, are not to be confounded with

the three great lights. They are merely candles or torches, or they may be called pillars with torches.—*Gadick*.

CANDLESTICK. The candlestick in the Tabernacle was manufactured by Bezaleel and Aholiab of beaten gold. It had an upright shaft which stood upon a broad foundation, that its support might be firm and unmoveable, without danger of being overthrown during the process of trimming and cleaning its lamps, which were seven in number, one in the centre, and three on each side, on so many branches that were not equal in length, the outer branches being elongated, that the lights might be all of the same height. The body of the shaft had four bowls, and as many knobs and flowers. Some think that the seven branches symbolised the seven planets, the seven days of the week, and the seven ages of man; but in truth the Christian church is the candlestick, and the light is Christ. The seven lamps are emblems of the gift of the spirit; the knobs and flowers, the graces and ornaments of a Christian life. As the candlestick gave light to the tabernacle, so we must remain in darkness unless Christ shall enlighten his church. Simeon therefore pronounced it to be "a light to lighten the Gentiles, and the glory of Israel."

CANOPY. In the masonic processions of the Continent, the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon staves painted purple and ornamented with gold, by eight of the oldest Master Masons present; and the masters of private lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar, and the silken covering ought to hang down two feet on each side.

CAPESTONE. The topmost stone in a building; the last laid, as the foundation is the first. "To celebrate the capestone" is to celebrate the completion of the edifice, a custom still observed by operative Masons.—*Mackey*.

CAPTIOUSNESS. Captiousness is apt to upset the harmony of conversation. And it is so, not only because it often produces misbecoming and provoking expressions and behaviour in a part of the company, but because it is a tacit accusation and a reproach for something ill taken from those we are displeased with. Such an intimation or even suspicion must always be uneasy to society; and as one angry person is sufficient to decompose a whole company, for the generality, all mutual happiness ceases therein on any such jarring. This failing, therefore, should be guarded against with the same care, as either boisterous rusticity and insinuated contempt, or ill-natured disposition to censure.—*Martin Clare*.

CAPTIVITY. The Jews having offended the Most High, were delivered over to the Chaldeans to be chastised; and Nebuchadnezzar let loose his full vengeance upon them. He ravaged the whole country; and the holy city of God, after a protracted siege, during which many traitors went over to the enemy, was abandoned to pillage. They burned the temple, broke down the walls of the city, set fire under her towers, and carried away the consecrated vessels of gold and silver, the brazen sea and altar, and the two pillars of Jachin and Boaz, which stood at the entrance of the porch. All the princes, the nobility, and every person of consequence, according to the prediction of Jeremiah, were removed into the land of Chaldea; but Nebuzaradan, the chief of Nebuchadnezzar's officers, left behind many families of the lower classes to cultivate the vineyards, and other servile purposes, with strict injunctions to transfer the fruits thereof to Babylon in their season, as luxuries for the tables of the nobility.

CARDINAL VIRTUES. These are Prudence, Fortitude, Temperance, and Justice. They are dilated upon in the first degree, and the practice of them urged upon the candidate by certain striking allusions to part of the ceremonies of initiation.—*Mackey.*

CARDINAL POINTS. The cardinal points of the compass have a peculiar signification amongst us, and particularly the east, west, and south. The east is a place of light, and there stands the W. M., a pillar of Wisdom, as a representation of the rising sun; and as that luminary opens the glorious day to light mankind to their labours, so the W. M. occupies this station to open lodge, and to employ and instruct the brethren in Masonry. The south is a station of another important officer, the pillar of Beauty, who is placed in that quarter that he may be prepared to mark the sun at its meridian, to call the workmen from labour, and to recruit their strength by necessary refreshment and rest, that their toils may be resumed with renewed vigour and alacrity, without which neither pleasure nor profit can mutually result. In the west stands the pillar of Strength, to mark the setting sun, and close the labours of the day by command of the presiding officer; because the declining luminary warns mankind of the necessity of repose, else our nature would sink under the effects of incessant toil, unrelieved by rest and recreation.

CASSIA. The cassia was anciently a symbol of honour, triumph, life, and resurrection, according to Pierius, who published his Hieroglyphica in 1575, which would be quite sufficient to authorise its introduction into our symbolical legend. When the Master Mason exclaims, therefore, "My name is Cassia," it is equivalent to saying, "I have been in the grave; I have triumphed over it by raising from the dead; and being regenerated in the process, have a claim to life (everlasting.)"

CATECHISM. This is the most important document of Freemasonry. The catechism was formerly only communicated by conference from one lodge to another, or from one brother to another; and this is the reason why we have so many different forms of the catechism, although in spirit there is no material difference in any of them. As a religious catechism contains a summary of all that is taught by that religion, so our catechism contains the essence of Freemasonry; but it is not to be understood without the teacher taking great pains in instructing the student, nor without having previously been instructed in a lodge, and being able to reflect upon and remember the instructions there given. Every degree has its own catechism; and in many lodges it is customary to explain part of it at every meeting, in order that the members may become intimately acquainted with it.—*Gudicke*.

CATENARIAN ARCH. This constitutes the form of a Royal Arch Chapter, and is constructed on the following principles. It is a known truth that a semicircular arch will not sustain its own weight, the crown crushing out the sides; it depends therefore, on abutment for support.—The only arch the bearing of which is true in all its points of the curve, is the catenarian arch. If a slack chain or rope be supported by two hooks, the curve it falls into is what is called the catenarian curve; and this inverted is the mechanical arch of the same name. Such an arch, truly constructed, will stand independent of any collateral aid whatever.—*Noorthouck*.

CAUTION. The Entered Apprentice, at his initiation in the United States, is presented with a new name, which is Caution, to teach him that as he is then imperfectly instructed in the mysteries of Masonry, he ought to be cautious over all his words and actions, that nothing may escape him which may tend to afford information to the opponents of Masonry. This is one of the triad of duties recommended in the first degree.

CAUTIOUS SECRECY. The cautious secrecy of the Craft in early ages was used to prevent the great principles of science, by which their reputation was secured and maintained, from being publicly known. Even the inferior workmen were unacquainted with the secret and refined mechanism which cemented and imparted the treasure of wisdom. They were profoundly ignorant of the wisdom which planned, the beauty which designed, and knew only the strength and labour which executed the work. The doctrine of the pressure and counter-pressure of complicated arches, was a mystery which they never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical skill and physical power, without being able to comprehend the secret which produced them; without understanding the nice adjustment of the members

of a building to each other, so necessary to accomplish a striking and permanent effect; or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole.

CAVE. Solomon had a deep cave dug underneath the Sanctum Sanctorum of the Temple, with many intricacies, over which he fixed a stone, wherein he put the ark and cherubim. They say he did this because, by the Holy Spirit foreseeing that that house would be destroyed, he therefore made a secret place where the ark might be kept, so that its sanctity might not be profaned by heathen hands; and they are of opinion that subsequently Josiah secreted therein the ark. They prove it firstly from 1 Kings vi. 9:—"And the oracle within the house [הַכֹּהֵן] he prepared to place there the ark," where, by *prepare*, they understand it to mean a preparation for the future; as we see, when previously treating of the ark and cherubim, it says, "And they were there until this day," a term in the Holy Scriptures to signify "to all eternity," as, "And no man knoweth of his sepulchre unto this day," that is, never.—*Manasseh Ben Israel*.

CEDAR. The cedar grows on the most elevated part of Lebanon, is taller than the pine, and so thick that five men together could scarcely fathom one. It shoots out its branches at ten or twelve feet from the ground; they are large and distant from each other, and are perpetually green. The cedar distils a kind of gum to which different effects are attributed. The wood is of a brown colour, very solid, and incorruptible if preserved from wet. It bears a small apple like to that of the pine.—*Adam Clarke*.

CEMENT. The lodge is strongly cemented with love and friendship, and every brother is duly taught secrecy and prudence, morality and good fellowship.

CENSER. The censer is a representation of the altar of incense which was made of the acacia covered with beaten gold. In form it was a double cube, and had a crown or rim like the table of shewbread, running round its upper surface. It was of small dimensions, being only one foot six inches square, and three feet high, with elevations at each corner called horns. This altar or censer was placed close to the veil which separated the holy place; that the incense might penetrate into the latter; and for this reason perhaps it was that St. Paul attributes it to the innermost room. It was an emblem or type of Christ, through whom we offer the incense of our prayers. The acacia and gold of which the altar was composed, referred to his human and divine nature; the crown to his regal dignity; and the horns to his power. As no incense could be offered but upon this altar, so no prayers will be accepted but those offered through

Jesus Christ. The incense was offered every morning and evening, and our prayers ought to ascend to the throne of grace at the same periods.

CENTENARY. The revolution of a hundred years. It is usual for lodges which have been established for that long period to celebrate the anniversary by a commemorative festival.

CENTRAL POINT. Masonry is truly the sister of religion; for she boasts her efficacy in all its native influence, and is continually the assistant promoter of like principles and of like actions. The central point of all her innumerable lines, squares and circles, is the love of God. And upon this central point she builds her faith; from it she derives her hope of glory here and hereafter, and by it she squares her conduct in strict justice and universal charity. The central point of all true Christianity and of all true Masonry is the love of God. "Masonry is dedicated only to the Gospel."

CENTRAL STAR. The human body of Jesus Christ is the Ark of the Christian Covenant, over which the Shekinah appeared in the cave at Bethlehem, in the form of a supernatural Star in the East, which hence is placed in the centre of our lodges.

CENTRE. The labours of a Freemason must penetrate to the centre of the earth, and his spirit inquire into all the operations of nature, and either be able satisfactorily to explain or humbly admire them.—*Gadické.*

CEREMONIAL. On our initiation we cannot fail to be struck with the ceremonials, and must think that there is more conveyed by them than appears to the vulgar eye. A due attention to the matter will convince us that our first impressions were just; and by researches to discover their implications, a competent degree of knowledge may be acquired touching the origin of Masonry, the reasons which support its several institutions, the meaning and import of its various symbols, together with the progress of the profession.—*Hutchinson.*

CERTIFICATE. Every Brother who travels, and who wishes to visit the lodges in the cities he comes to, must not only provide himself with masonic clothing, but with a certificate. These certificates are granted by the Grand Lodge of England to every one who has been regularly initiated, and contain an account of when and where the bearer was made, and a recommendation to all lodges to admit him to their labours. They are sealed with the seal of the Grand Lodge, and are signed by the Grand Secretary, and the brother to whom they belong.—*Gadické.*

CEREMONIES. If a person wishes to become a candidate for Masonry, he should make up his mind to watch the progress of all the ceremonies

through which he may pass, with attention, and search into their propriety, their origin, and their symbolical reference. He may be quite sure that men of sense and standing in the world—men whose reputation for wisdom and common prudence is of some value, would not subject him to any test which might cast an imputation upon themselves.

CHAIN. All the Freemasons upon the surface of the earth form one chain, every member is a link of it, and should ever strive with the true hand of a brother to strengthen it. No wavering doubt should break it. None should be shut out from it, as is taught in every lodge. What an encouraging thought it is for the newly initiated brother to find himself at once surrounded with the light arising from this great chain. This chain can be no fetter to him, for the hands of brethren prove the contrary.—*Gadick.*

CHALK. Chalk, charcoal and clay, have ever been esteemed the emblems of freedom, fervency, and zeal, because nothing is more free for the use of man than chalk, which seldom touches but leaves its traces behind; nothing more fervent than charcoal, for when well lighted no metal is able to resist its force; nothing is more zealous than clay, our mother earth, who will open her arms to receive us when forsaken by all our friends.

CHAMBER. It is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back. No Symbol of death will terrify him, and the words of the sacred writings, "In the beginning was the light," charm him on to seek the light he has lost.—*Gadick.*

CHAPEL. In every convenient place the architect of a lodge should contrive secret cryptæ or closets. They are of indispensable utility, but in practice are not sufficiently attended to in this country. On the continent they are numerous, and are dignified with the name of chapels.—They ought to be seven in number; 1, a room for visitors; 2, the Tyler's room; added to which there ought to be 3, a vestry where the ornaments, furniture, jewels and other regalia are deposited. This is called the Treasury or Tyler's conclave, because these things are under his especial charge, and a communication is generally made to this apartment from the Tyler's room. There ought to be 4, a chapel for preparations, hung with black, and having only one small lamp placed high up near the ceiling; 5, a chapel for the dead furnished with a table, on which are a lamp, and emblems of mortality; 6, the master's conclave, where the records, the warrant, the minutes, and every written document are kept. To this room the W. M. retires when the lodge is called from labour to refreshment, and at other times when his presence in the lodge is not essential; and here

he examines the visitors, for which purpose a communication is formed between his conclave and the visitor's chapel. It is furnished with blue, and here he transacts the lodge business with his secretary. The Ark of the Covenant is also deposited in this apartment. None of these closets should exceed 12 feet square, and may be of smaller dimensions according to circumstances. In the middle of the hall there should be 7, a moveable trap-door in the floor, 7 feet long and 3 feet in depth, the use of which is known to none but perfect Masons, who have passed through all the symbolical degrees.

CHAPTER. Upon each of the pillars of King Solomon's temple was placed a chapter or symbolical ornament, five cubits in height, composed of net work, chains, pomegranates, and lily work or opening flowers cast in the same material of which the pillars were formed. Like the Palladium of Troy, they appear to have been essential to the well-being of the structure. Thus, at the time when the temple was abandoned by Jehovah, he is represented as standing magnificently upon the altar, and commanding the angel of destruction to strike the heads or chapters of these two pillars, and the total ruin not only of the temple but of Jerusalem and the entire system of Jewish polity should ensue (Amos, ix. 1.) As their destruction was thus comprehensive and significant, so was their erection symbolical of the magnitude and splendour of the Jewish nation under Solomon. And this reference was embodied in their names.

CHAPLAIN. The Grand Chaplain is appointed by the Grand Master on the day of his installation. He should attend all the quarterly communications and other meetings of the Grand Lodge, and there offer up solemn prayer suitable to the occasion, as established by the usages of the fraternity.—*Constitutions.*

CHAPTER. A convocation of Royal Arch Masons is called a chapter. The presiding officers are a king, a priest, and a prophet, who are representatives of Zerubbabel, Jeshua, and Haggai. These officers are styled either by the founder's names as above, or as first, second, and third Principals. All chapters are under the jurisdiction of the Supreme Grand Chapter in London.

CHARACTER. The character of a man that would become a Mason must undergo the strictest scrutiny. He must be a man of strict morality; he must be humane, benevolent, and charitable to his fellow-creatures; he must be no gambler, tippler, or profane swearer; he must be no railer against the religion of Christ, or the professors thereof; he must be a lover of decency and order; and he must be strictly honest, industrious, and upright in all his conduct; for such as delight in the practice of vice are a disgrace to civil society, and are seldom reformed by the most exal-

lent institutions. They retain their vices unchangeable as the skin of the the Ethiopian or the spots of the leopard. Such indeed would never apply for admission into our benign institution, were they acquainted with her solemn principles, as were not lovers of decency and order.—*Powers.*

CHARGES. The Fraternity had long been in possession of many records, containing the ancient regulations of the Order, when in 1722, the Duke of Montague being Grand Master of England, the Grand Lodge finding fault with their antiquated arrangement, it was directed that they should be collected, and after being properly digested be annexed to the Book of Constitutions, then in course of publication under the superintendence of Dr. Anderson. This was accordingly done, and the old charges of the Free and Accepted Masons, constituted by universal consent a part of the fundamental law of our order. The charges are divided into six general heads of duty, as follows. 1. Concerning God and religion. 2. Of the civil magistrates, supreme and subordinate. 3. Of lodges. 4. Of Masters, Wardens, Fellows, and Apprentices. 5. Of the management of the Craft in working. 6. Of behaviour under different circumstances, and in various conditions.—*Mackey.*

CHARITIES. Our general charities are the Schools for Boys and Girls, the Fund of Benevolence for Widows and Distressed Brethren, the Annuity Fund for Aged Brethren, and the Asylum for Worthy Aged and Decayed Freemasons and their Widows, and they are all amply supported. In the schools seventy boys and sixty-five girls are educated and clothed. The funded property of the Girls' School is about 13,000*l.*, and its income 1600*l.* a year, including 150*l.* annually from the Grand Lodge. The funded property of the Boys' School is not so much, it amounts only to 8500*l.* and the annual income of about 1150*l.*, including 150*l.* from the Grand Lodge. The funded property of the Royal Masonic Annuity Fund is 3500*l.*, and the annual income including 400*l.* from the Grand Lodge, is 1300*l.* The number of annuitants at 20*l.* a year each is now thirty. The funded property of the Asylum is about 3450*l.*, and its annual income from other sources 400*l.* The two latter charities are now united together. The sums annually voted by the Board of Benevolence to distressed brethren and the widows of Masons amount to about 750*l.*, and its funded property is 12,000*l.*, and that of the Board of General Purposes about 6000*l.*

CHARITY. This is the brightest ornament of our masonic profession. Happy is the brother who hath sown in his heart the seeds of benevolence, the produce of which will be charity and love. He envieth not his neighbour, he believeth not a tale when reported by a slanderer, he forgiveth the injuries of men, and blotteth them out from his recollection. Whoever would emulate the character of a good and worthy Mason ought ever

to be ready to assist the needy as far as lies in his power; and if, in the most pressing time of necessity, he does not withhold a liberal hand, the most heartfelt pleasure will reward his labours, and the produce of love and charity will most assuredly follow.—*Old Lectures.*

CHEQUERED. As the steps of man tread in the various and uncertain incidents of life, as our days are chequered with a strange contrariety of events, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is the lodge furnished with mosaic work to remind us of the precariousness of our state 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 give aid to those who are in adversity, to walk uprightly and with humility; for such is human existence, that there is no station in which pride can be stably founded; all men, in birth and in the grave, are on the level. Whilst we tread on the mosaic work, let our ideas turn to the original which it copies; and let every Mason act as the dictates of reason prompt him, to live in brotherly love.—*Hutchinson.*

CHERUBIM. There were four cherubims in the most holy place of Solomon's Temple. Two lesser made by Moses of massy gold, and two larger made by Solomon overlaid with gold. Those made by Moses were part of the mercy seat, and inseparable from it; those of Solomon seem to have spread their wings over it, being added only for the greater ornament and glory of God's house.—*Bishop Patrick.* See "Signs and Symbols," Lect. 4.

CHIEF POINT. The chief point in Masonry is to endeavour to be happy ourselves, and communicate that happiness to others.

CHILDREN OF LIGHT. Remembering the wonders in the beginning, we, claiming the auspicious countenance of heaven on our virtuous deeds, assume the figures of the sun and moon as emblematical of the great light of truth discovered to the first men, and thereby implying that as true Masons we stand redeemed from darkness, and are become the sons of light, acknowledging in our profession our adoration of him who gave light unto his works. Let us then by our practice and conduct in life, show that we carry our emblems worthily; and as the children of light, that we have turned our backs on works of darkness, obscurity and drunkenness, hatred and malice, Satan and his dominions; preferring charity, benevolence, justice, temperance, chastity and brotherly love, as the acceptable service on which the Grand Master of all, from his beatitude, looks down with approbation.—*Hutchinson.*

CHISEL. The chisel, though a small instrument, is calculated to make a permanent impression on the hardest substance, and the mightiest structures are indebted to its aid. It morally demonstrates the advantages of discipline and education. The mind, like the diamond in its natural state, is unpolished; but as the effects of the chisel on the external coat soon presents its latent beauties to the view, so education discovers the latent virtues of the mind, in order to display the summit of human knowledge, our duty to God and man.

CHOICE OF OFFICERS. This is a matter of great concern, for the officers of a lodge are not only bound to advance the welfare of their own particular lodge, but whatever may tend to the good of the Fraternity in general. Therefore no man ought to be put in such election, but such as by his own skill and merit is deemed worthy of performance, viz., he must be well acquainted with all the private and public rules and orders of the Craft; he ought to be strictly honest, naturally humane, patient in injuries, discreet in conversation, grave in counsel, constant in amity, and above all, faithful in secrecy.—*Dermott.*

CHRISTIANITY. Masonry is the excellency of Christianity, and every Mason is, if he is in reality a Mason, a true Christian; or at least he is in reality truly religious according to his profession, whether he be Jew or Christian.—*Inwood.*

CIRCLE. The circle has ever been considered symbolical of the deity; for as a circle appears to have neither beginning nor end, it may be justly considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and joy.—*Old Lectures.*

CIRCLE AND PARALLEL LINES. In all regular and well-formed lodges there is a certain point within a circle, round which it is said the genuine professors of our science cannot err. This circle is bounded north and south by two perpendicular parallel lines. On the upper or eastern part of the periphery rests the Holy Bible, supporting Jacob's ladder extending to the heavens. The point is emblematic of the Omniscient and Omnipresent Deity, the circle represents his eternity, and the two perpendicular parallel lines his equal justice and mercy. It necessarily follows therefore that in traversing a masonic lodge, we must touch upon these two great parallels, as well as upon the volume of the sacred law; and whilst a Mason keeps himself thus circumscribed, remembers his Creator, does justice and loves mercy, he may hope finally to arrive at that immortal centre whence all goodness emanates.—*Hawming.*

CIRCUMAMBULATION. The ancients made it a constant practice to

turn themselves round when they worshipped the gods; and Pythagoras seems to recommend it in his symbols. By this circular movement says Plutarch, some imagine that he intended to imitate the motion of the earth; but I am rather of opinion, that the precept is grounded on another notion, that as all temples are built fronting the east, the people at their entrance turned their backs to the sun; and consequently, in order to face the sun, they were obliged to make a half-turn to the right, and then in order to place themselves before the Deity, they completed the round in offering up their prayer.

CLANDESTINE LODGES. Some years ago there were a number of those so called lodges, but there are none at present. Clandestine lodges are such as have been formed by avaricious Freemasons, who take money from those people who can have no idea of the difference between warranted and unwarranted lodges. They were not warranted by any Grand Lodge, and endeavoured as much as possible to conceal their existence from the Grand Lodges; their founders formed a ritual from their memories, and by this ritual they made so called Freemasons, but as they could not legitimize themselves for want of certificates and proper information, they were unable to gain admission into any worthy and warranted lodge. Since the lodges have been formed into unions, working under one Grand Lodge, unwarranted lodges have less chance of existing than formerly. A lodge which is held without the knowledge of the magistrates or police of the place may be considered as an unwarranted Lodge.—*Gadicke.*

CLASSES. Ancient masonic tradition informs us that the speculative and operative Masons who were assembled at the building of the temple, were arranged in nine classes, under their respective Grand Masters; viz, 30,000 Entered Apprentices, under their Grand Master Adoniram; 80,000 Fellowcrafts, under Hiram Abiff; 2000 Mark Men, under Stolkyn; 1000 Master Masons, under Mohabin; 600 Mark Masters, under Ghiblim; 24 Architects, under Joabest, 12 Grand Architects under Adoniram; 45 Excellent Masons, under Hiram Abiff; 9 Super-excellent Masons, under Tito Zadok: besides the Ish Sabbal or labourers.

CLOSING. When it is proper time to close the lodge it is always high midnight, and the brethren then go peaceably home, remembering that the high midnight of life may overtake them without a moments warning.—*Gadicke.*

CLOTHING. It was ordered by the regulations agreed by the Grand Lodge, March 17th, 1771, that none but the Grand Master, his Deputy and Wardens, who were the only grand officers then in existence, shall wear their jewels in gold pendant to blue ribbons about their necks, and white leather aprons with blue silk. Masters and Wardens of particular

lodges may line their white leather aprons with white silk, and may hang their jewels by white ribbons about their necks. Master Masons now are clothed in white, sky-blue, and silver; Grand and Provincial Grand Stewards in white, crimson and silver; and all other Grand and Provincial Grand Officers in white, purple and gold.

CLOUDY PILLAR. When the Israelites were delivered from the bondage of Egypt, and had arrived on the borders of the Red Sea, the Egyptians thought they were so completely ensnared that their escape was impossible. With inaccessible mountains on each side, the sea in front, and the Egyptian army behind, they appeared to be completely hemmed in.—And why did Moses place them in this situation? The road to Palestine was open by the Isthmus; but he declined escaping by that avenue, and led the people southward, and placed them thus at the apparent mercy of their enemies. The truth is, Moses had no option in the matter; he followed the direction of the Cloudy Pillar, because he had full confidence that it would conduct him right.

COCHLEUS. A staircase contrived as a screw in the inner wall of the temple.

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 a wish to enter the Order, lest this entire 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 excellencies of our institution.—*Mackey.*

COFFIN. In all the ancient mysteries, before an aspirant could claim to participate in the higher secrets of the institution, he was placed within the paños, or coffin; or in other words was subjected to a solitary confinement for a prescribed period of time, that he might reflect seriously, in seclusion and darkness, on what he was about to undertake, and be reduced to a proper state of mind for the reception of great and important truths, by a course of fasting and mortification. This was the symbolical death of the mysteries, and his deliverance from confinement was the act of regeneration, or being born again; or as it was also termed, being raised from the dead.

COLLAR. An ornament worn about the neck, to which is suspended a jewel appropriate to the office which the wearer occupies in a lodge. The colour varies according to rank.

COLLEGIA ARTIFICIUM. The "Encyclopædia Americana," art. Masonry, derives the Order from the Collegia Artificium of the Romans; and says its members were introduced into this country by the kings Alfred and Athelstan, to build castles and churches. They then united, under written constitutions of the Roman and Greek Colleges, and the provisions of the civil law. Their religious tenets being often objects of suspicion to the orthodox catholics, and often differing among themselves, they were not allowed to obtrude in their meetings, and of course they were kept secret.

COLONIAL. It being necessary, on account of the distance of foreign district Grand Lodges, and the consequent delay in their communications with the Grand Lodge of England, that their powers should be more extensive, the Grand Lodge delegates to its foreign district Grand Lodges, meeting under a Grand Master duly authorized and appointed by the Grand Master of England, in addition to the powers before specified, that of expelling Masons, and erasing lodges within the district, subject however to appeal to the Grand Lodge of England.—*Constitutions.*

COLOURS. The masonic colours, like those used in the Jewish tabernacle, are intended to represent the four elements. The white typifies the earth, the sea is represented by the purple, the sky-blue is an emblem of the air, and the crimson of fire.

COLUMN. A round pillar made to support as well as to adorn a building, whose construction varies in the different orders of architecture.

COMMENTARIES. Nothing would elevate the character of a lodge more than a course of historical and philosophical commentaries on the authorized lectures, by an experienced and talented master of the work. If a full and regular attendance of brethren be desirable, this process would ensure it. If the improvement of the mind and the promotion of moral virtue be the objects of our pursuit, this would constitute the most effectual means of recommending them to notice. Whatever is good and valuable in the masonic system would be preserved and maintained by such a practice, and the science would become so unobjectionable in the opinion of the world, that all mankind if they did not join our ranks, would at least respect our professions, and esteem the motive for our association for the sake of its visible results.

COMMEMORATIVE. Commemorative festivals are incidental to all institutions and systems of religious worship, and are used by Freemasons for the purpose of promoting the interests and increasing the popularity of the Order, of extending the personal acquaintance of the brethren, and of ensuring harmony amongst the members by a social interchange

of sentiment, mutual professions of good will towards each other, and benevolence to the craft at large.

COMMITTEE. It being essential to the interests of the craft, that all matters of business to be brought under the consideration of the Grand Lodge, should be previously known to the Grand Officers and Masters of lodges, that, through them all the representatives of such lodges may be apprized of such business, and be prepared to decide thereon, without being taken by surprise, a general committee, consisting of the present and past Grand Officers, and the Master of every regular lodge shall meet on the Wednesday immediately preceding each quarterly communication; at which meeting, all reports or representations from the Most Worshipful Grand Master, or any board or committee appointed by the Grand Lodge shall be read; and any member of the Grand Lodge intending to make a motion therein, or to submit any matter to its consideration, shall, at such general committee, state, in writing, the nature of his intended motion or business, that the same may be read. No motion, or other matter shall be brought into discussion in the Grand Lodge, unless it shall have been previously communicated to this general committee.—*Constitutions.*

COMMON GAVEL teaches us to lop off encroachments, and smooth surfaces; or, in other words, to correct irregularities, and reduce man to a proper level; so that by quiet deportment, he may, in the school of discipline, learn to be content. What the common gavel is to the workmen, enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and encourages good dispositions.

COMMUNICATIONS. Four lodges shall be holden, for quarterly communication, in each year, viz., on the first Wednesday, in the months of March, June, September, and December, at which none shall be present but the proper members, without permission of the Grand Master, or presiding Grand Officer. No visitor shall speak to any question without leave of the Grand Master, nor shall he, on any occasion be permitted to vote.—*Constitutions.*

COMPANION. A title bestowed by Royal Arch Masons upon each other, and equivalent to the word brother in symbolical lodges. It refers, most probably, to the companionship in exile and captivity of the ancient Jews, from the destruction of the Temple by Nebuchadnezzar to its restoration by Zerubbabel, under the auspices of Cyrus.

COMPASSES. The compasses ought to keep us within the bonds of union with all mankind, but more especially with our Brother Masons; and may every one whose hands have lifted this great light continue to be guided by it in all his actions! By the compasses the skilful architect is

enabled accurately to determine the relative proportions of all parts of the building when he is laying it down upon the tracing-board for the use of the workmen. Without accurate measurement, and thereby acquired symmetry and eurythmy, or beautiful and skilful proportioning of all its parts unto the whole, architectural beauty is not attainable. Without cultivated and amiable conduct—without benevolent feelings and charitable actions towards each other, no endearing bond amongst mankind is conceivable; for so long as mankind confine themselves to acts of justice alone to each other, so long must they be kept asunder by cold civility. It is only the calm affection of pure philanthropy which can unite them in the closer bonds of fraternal affection. A circle or line drawn by the compasses is also an emblem of eternity, and commonly represented by a serpent in the form of a circle.—*Gadick.*

COMPLAINT. 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 them 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.

COMPOSITE. The Composite order of architecture is so called from being composed out of the other orders. It is also called the Roman or *Italic* order, as having been invented by the Romans, conformably to the rest, which are denominated from the people among whom they had their rise.

CONCEALMENT. Keep the door of thy lips, nor ever let the frantic moments of revenge wound that which, in sober reflection, perhaps thou wouldst wish, in vain, to spend years to heal. Think the best, but never speak the worst; reverence and imitate the good qualities of others, but to all their defects, whether real or imaginary, be a Mason in secrecy, and thus prove to the world—whose eye is curious, indeed, over Masons—that one of the secrets of Masonry is the concealment of our brother's fault, which, by discovery, could neither be amended nor obliterated.

CONCLUSION. Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—*Solomon.*

CONCORD. The Master of each lodge should found his government in concord and universal love; for as the Great Architect moves the system with his finger, and touches the spheres with harmony, so that the morn-

ing stars together sing the songs of gratitude, and the floods clap their hands, amidst the invariable beauties of order; so should we, rejoicing, be of one accord and of one law, in unanimity, in charity, and in affection, moving by one unchanging system, and actuated by one principle, rectitude of manners.—*Hutchinson.*

CONFIDENCE. What the ignorant call “the oath,” is simply an obligation, covenant, and promise enacted previously to the divulging of the specialities of the Order, and our means of recognizing each other; and that they shall be kept from the knowledge of the world, lest their original intent should be thwarted, and their benevolent purport prevented.—Now pray what harm is there in this? Do you not all, when you have anything of a private nature which you are willing to confide in a particular friend, before you tell him what it is, demand a solemn promise of secrecy? And is there not the utmost propriety in knowing whether your friend is determined to keep your secret before you presume to reveal it? —*Harris.*

CONSECRATING. The day of consecration was annually held as a festival by the brethren of the lodge; and as it is frequently the case that none of those who laid the foundation of the building, and who first taught how it was to be carried on, are in existence, it is a most solemn festival. On this occasion the building must be duly surveyed, and those parts which have become decayed by age must be repaired. When this has been properly done—when the Great Architect of the Universe has been thanked for the blessings he has conferred upon the lodge and its members during the year which has passed—when His assistance has been earnestly implored for the time to come, and when the members have most solemnly pledged themselves zealously to devote themselves to His service—then, and not till then, can they go cheerfully to the banquet; for, by holding a Masonic banquet alone, no lodge can duly celebrate this festival.—*Gadicke.*

CONSTITUTING. The following is the manner of constituting a new lodge. A lodge is duly formed; and, after prayer, an ode in honour of Masonry is sung. The Grand Master is then informed by the Secretary that the brethren present desire to be formed into a new lodge, &c. The petition, the dispensation, and the warrant, or charter of constitution, are now read. The minutes of the lodge while under dispensation are likewise read; and, being approved, are declared regular and valid, and signed by the Grand Master. The Grand Master enquires if the brethren approve of the officers who are nominated in the warrant to preside over them. This being signified in masonic form, an oration on the nature and design of the institution is delivered. The lodge is then consecrated according to ceremonies proper and usual on these occasions, but not proper

to be written, and the Grand Master constitutes the lodge in ancient form.
— *Constitutions.*

CONSUMMATUM EST. The ne plus ultra of Masonry varies in different systems. With some it is one of the Kadoshes, with others the Rose Croix; and with the Ancient Accepted it is the thirty-third degree. With all, however, the possession of it is considered indispensable to those who emulate masonic perfection; and no person can be admitted to it who is not master of all the previous degrees. It concludes with the words—*consummatum est.*

CONTROVERSY. Masonry is a universal system, and teaches the relative and social duties of man on the broad and extensive basis of general philanthropy. A Jew, a Mahometan, or a Pagan, may attend our lodges without fear of hearing his peculiar doctrines or mode of faith called in question by a comparison with others which are repugnant to his creed, because a permanent and unalterable landmark of Masonry is, the total absence and exclusion of religious or political controversy. Each of these professors practices a system of morality suited to the sanctions of his religion, which, as it emanated from the primitive system of divine worship, bears some resemblance to it; and consequently he can hear moral precepts inculcated without imputing a designed reference to any peculiar mode of faith.

COPE-STONES. The cope-stones are represented by the three Principals of the R. A. Chapter, because, as a knowledge of the secrets of the vaulted chamber could be only known by drawing them forth, so the complete knowledge of this degree can be obtained only by passing through its several offices.

CORINTHIAN. The Corinthian is the noblest, richest, and most delicate of all the orders of architecture. Villipandus supposes the Corinthian capitol to have taken its origin from an ornament in King Solomon's Temple, the leaves whereof were those of the palm tree.

CORN. Corn was a symbol of the resurrection, which is significantly referred to in the third degree of Masonry. Jesus Christ compares himself to a corn of wheat falling into the ground, as a symbol of resurrection. St Paul says, the sower sows a simple grain of corn, no matter of what kind, which at its proper season rises to light, clothed in verdure.— So also is the resurrection of the dead. The apostle might, says Calmet, have instanced the power of God in the progress of vivification; and might have inferred that the same power which could confer life originally, would certainly restore it to those particles which once had possessed it. It is possible he has done this covertly, having chosen to mention vegetable

seed, that being most obvious to common notice; and yet not intending to terminate his reference in any quality of vegetation.

CORNER-STONE. The first stone in the foundation of every magnificent building is called the corner-stone, and is laid in the north-east, generally with solemn and appropriate ceremonies. To this stone formerly some secret influence was attributed. In Alet's Ritual, it is directed to be "solid, angular, of about a foot square, and laid in the north-east."—Its position accounts in a rational manner for the general disposition of a newly initiated candidate, when enlightened, but uninstructed, he is accounted to be the most superficial part of Masonry.

COUNTRY LODGES. Country lodges are under the immediate superintendence of the Grand Master of their respective provinces; to whom, or to his deputy, they are to apply in all cases of difficulty or doubt, and to whom all complaints and disputes must be transmitted. If those officers should neglect to proceed in the business, the application or complaint may be transmitted to the Board of General Purposes, and an appeal in all cases lies to the Grand Lodge or Grand Master.—*Constitutions.*

COURSE. In the entire course of lectures attached to the three degrees of Masonry, including the final triumph of the Order in the Royal Arch, such events are held prominently to view as are calculated to remind us of our Christian privileges, emanating from, and connected with, the great promises and advantages which were enjoyed by holy men under the patriarchal and Mosaic dispensations. 'The creation of the world; the expulsion of our first parents from Paradise, with the consoling promise which accompanied that terrible punishment of sin; the translation of Enoch; the deluge; Abraham and Sarah; Hagar and Ishmael; the offering of Isaac; the peregrinations of Jacob; the deliverance from Egyptian captivity; the wanderings in the wilderness; the building of the first and second Temples; the captivities; the revelation of the cherubic emblem of the Deity; and the annunciation of the Messiah by John the Baptist. The disquisitions on these important points, which embrace also many collateral subjects of equal interest, are recommended by the sublime elucidations of symbolical machinery with which they are accompanied.

COWAN. From the affair of Jephtha, an Ephraimite was termed a cowan or worthless fellow. In Egypt a cohen was the title of a priest or prince, and a term of honour. Bryant, speaking of the harpies, says they were priests of the sun; and as cohen was the name of a dog as well as a priest, they are termed by Appollonius—"the dogs of Jove." Now St. John cautions the Christian brethren that "without are dogs," (*xxvii*) cowans or listeners; and St. Paul exhorts the Christians to "beware of

dogs, because they are evil workers." Now *κύνες*, a dog, or evil worker, is the Masonic cowan. The above priests or metaphorical dogs, were also called *cercyonians* or *cer-cowans*, because they were lawless in their behaviour towards strangers. A writer of the "Freemasons' Quarterly Review" thus explains the word. "I trace it," says he, "to the Greek verb *κύνω* to hear or listen to, from which it is but *parce detorta*; and we have high authority for so importing words from one language to another." Our illustrious brother, Sir Walter Scott, makes one of his characters in "Rob Roy" say—"she does not value a lawsuit mair as a cowan, and ye may tell Mac Cullummore that Allan Iverach said sae."

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

CRAFTSMAN. As a Craftsman you are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren and fellows to the utmost of your power and ability; and on no account to wrong them or see them wronged, but timely to apprise them of approaching danger, and view their interest as inseparable from your own. Such is the nature of your engagements as a Craftsman, and these duties you are now bound, by the most sacred ties, to observe.—*Charge, Second Degree.*

CREATION. It is the general voice of Scripture that God finished the whole of the creation in six days and rested the seventh; giving us an example that we might labour six days and rest the seventh from all manual exercises. He who labours with his mind by worldly schemes and plans on the Sabbath day, is as culpable as he who labours with his hands in his accustomed calling. It is by the authority of God that the Sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labour.—*Adam Clarke.*

CRIMSON. This rich and beautiful colour is emblematical of fervency and zeal. It is the appropriate colour of the Royal Arch degree; and admonishes us that we should be fervent in the exercise of our devotions to God, and zealous in our endeavours to promote the happiness of man.

CROSS. According to an ancient tradition, the Temple of Solomon had three foundations, the first of which contained seventy stones, five rows from north to south, and fourteen in each row running from east to west. The centre row corresponded with the upright of a cross, whose trans-

verse was formed by two stones on each side of the eleventh stone from the east end of the centre row of which the upright is formed, and the fourth stone from the west end of it. This stone, which hence occupies the place of the crossing of the beams, was under the centre of the S. S., where was deposited the Ark of the Covenant and Shekinah. This design contained an evident reference to the cross of Christ, and was so placed that the part where the heart of Christ would be at the time of his crucifixion was under the centre of the S. S.



CRUSADES. There is not an instance of the European states uniting in any one enterprise save the holy war; and from thence we most rationally must conceive the present number of Masons, dispersed over the face of Europe, was principally derived. By the Crusades, the number of our society would be greatly augmented; the occasion itself would revive the rules of Masonry, they being so well adapted to that purpose, and also professional of the Christian faith, from whence sprang the spirit of the enterprise. After these pursuits subsided, bodies of men would be found in every country from whence the levies were called; and what would preserve the society in every state, even during the persecutions of zealots, the Master Mason's Order, under its present principles, is adapted to every sect of Christians. It originated from the earliest era of Christianity, in honour to, or in confession of, the religion and faith of Christians, before the poison of sectaries was diffused over the church.—*Hutchinson*.

CRUX ANSATA. This sign, originally signifying life, was adopted as a Christian emblem, either from its similarity to the shape of a cross, or from its being considered the symbol of a state of future existence.

CRYPT. A subterranean vault. On the top of the mount of Olives was a vast and very ancient crypt, in "the shape of a cone of immense size; the vertex alone appearing level with the soil, and exhibiting by its section at the top a small circular aperture, the sides extending below to a great depth lined with a hard red stucco." It was an idolatrous construction, perhaps as old as Solomon, and profaned by Josiah. If Solomon built this crypt, he might, as the Jews say he did, construct one of the same kind beneath the Temple, for the reception of the ark, &c., in case of danger; but this must remain undecided till the "times of the Gentiles are fulfilled."—*Calmet*.

CUBE. The cube is a symbol of truth, of wisdom, of moral perfection. The new Jerusalem promised by 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. Isaiah, announcing the coming of the Messiah, said, "He shall dwell in the highest place of the solid rock, and the water which shall flow from him shall give life."

CUBICAL STONE. At the building of the Temple of Jerusalem, an unexpected and afflicting event occurred, which threw the Masons engaged in the work into the greatest confusion. The G. M. (H. A. B.) had sent to certain F. Cs. thirteen stones, and directed that with these they should complete a small square near the cape-stone, being the only portion of the fabric which remained unfinished. Every stone of the temple was formed into a square, containing five equilateral triangles, each equilateral triangle being equal to a cube, and each side and base of the triangles being equal to a plumb-line. The space, therefore, which remained to be completed was the last triangle of the last stone, and equal to the eighth part of the plumb-line, or $\frac{1}{8}$ of the circle, and 1-15 of the triangle, which number is in Hebrew 77, or the great name of the Almighty. The thirteen stones consisted of all the fragments which remained from the building, and comprised two cubes in two divisions. In the first was contained one cube in an entire piece, and in the second a cube in twelve parts: viz. $\frac{1}{2}$ parts in one piece, 2 parts in 4 pieces, 1 part in 1 piece, and $\frac{1}{4}$ part in 6 pieces; total 12 pieces. The F. Cs. carried the broken cube to S. K. I., who in conjunction with H. K. T. directed that they should be placed along with the jewels of the Craft, on a cubic stone encrusted with gold, in the centre of a deep cavern within the foundations of the temple, and further ordered, that the door of this mysterious court should be built up with large stones, in order that no one in future should be able to gain admission into this mysterious apartment. At the re-building of the temple, however, three F. Cs. lately returned from Babylon, in the course of their labours inadvertently stumbled upon this mysterious recess. They discovered the fractured cube, and carried the pieces to Z. J. H., who recognized in the four pieces the XXXX., and accordingly advanced the F. Cs., to a new order in Masonry for having accomplished this discovery.—*Tytler.*

CUBIT. A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was 21 inches, but only 18 according to other authorities.

CURIOSITY. Freemasonry has in all ages excited the curiosity of mankind; and curiosity is one of the most prevailing passions in the human breast. The mind of man is kept in a perpetual thirst after knowledge, nor can he bear to be ignorant of what he thinks others know.

CYPHER. It is not customary in Freemasonry to write in cypher, neither is there any law commanding it to be done, although there is a

very ancient cypher extant taken from the Square and Triangle. This is also called the Ammonian writing of the ancient Egyptian priests. In the year 1808, Bro. J. G. Bruman, Director of the Academy of Commerce and Professor of the Mathematics at Mannheim, published a programme of a Pangraphia or universal writing, and at the same time an Arithmetical Krypto-graphia, which was to be extremely useful in Freemasonry; but so far as we know this work has never appeared.—*Gudicke*.

CYPHER WRITING. The system of cypher writing has been found so convenient as a depository of ineffable secrets, that it has descended down to our own times, and various methods have been prescribed for its use, any of which will answer the intended purpose; for the interpretation is absolutely impracticable without a key. The simplest kind of cypher consists of a simple transposition of the letters of the alphabet, and appears to have been one of the earliest specimens of this kind of secret communication which was used in modern times. Its mystery however is perfect; and the places of the several letters may be so varied as to preclude the possibility of detection.

a b c d e f g h i j k l m
n o p q r s t u v w x y z.

With this key the cypher n serr naq upprogrq sufba, will be found to contain the words—"A Free and Accepted Mason;" but if the key be varied thus:—

a b c d e f g h i j k l m
x y z w v u t s r q p o n

the same words will stand—s nivr xmw sxxvkgvw tishlm. And the key will admit of variations ad infinitum. Sometimes the mystery was increased by the junction of four or five words into one. On this plan the above expression would constitute the formidable word, snlvvzmwxvkvgnwshlm.—*See the Golden Remains*, vol. 5, p. 1.

CYRUS. This prince was mentioned by the prophet Isaiah, two hundred years before he was born, as the restorer of the temple at Jerusalem. And accordingly, after the seventy years of captivity in Babylon were accomplished, it pleased the Lord to direct him to issue the following proclamation. The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem.

DANCING. Dancing is not a Masonic accomplishment, although it usually accompanied the rites of the spurious Freemasonry. The idolatrous Jews made it a part of the worship which they paid to the golden calf.—

The Amalekites danced after their victory at Ziklag, and Job makes it part of the character of the prosperous wicked (that is, of those who, placing all their happiness in the enjoyments of sense, forget God and religion,) that their children dance. The dancing of the profligate Herodias's daughter pleased Herod so highly, that he promised to give her whatever she asked, and accordingly, at her desire, and in compliment to her, he commanded John the Baptist to be beheaded in prison. Notwithstanding this, some Provincial Grand Masters instead of taking the brethren at their provincial meetings to church, as in the good old times of Inwood, Harris, and Oliver, for the purpose of invoking the blessing of God on their labours, lead them to a ball in full Masonic costume, as the gentry of old used to exhibit their servants and retainers at an assize or county meeting in blue coats and badges; whence instead of a praying institution as Masonry is, it becomes a dancing institution, which it decidedly is not.—*Freemasons' Quarterly Review*.

DARKNESS. The darkness of Masonry is invested with a pure and dignified reference, because it is attached to a system of truth. It places before the mind a series of the most awful and impressive images. It points to the darkness of death and the obscurity of the grave, as the forerunners of a more brilliant and never-fading light which follows at the resurrection of the just. Figure to yourselves the beauty and strict propriety of this reference, ye who have been raised to the third degree of Masonry.—Were your minds enveloped in the shades of that darkness? So shall you again be involved in the darkness of the grave, when death has drawn his sable curtain round you. Did you rise to a splendid scene of intellectual brightness? So, if you are obedient to the precepts of Masonry and the dictates of religion, shall you rejoice on the resurrection morn, when the clouds of error and imperfection are separated from your mind, and you behold with unveiled eye the glories which issue from the expanse of heaven, the everlasting splendours of the thrones of God!

DARKNESS VISIBLE. The light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the Eureka of human reason cannot penetrate, unless assisted by that light which is from above.

DAVID. The uninterrupted prosperity which David enjoyed, inspired him with a design of building a sumptuous temple for the worship of the Deity, deeming it in a high degree criminal to permit the ark of God to remain in a tabernacle at a time when he resided in a palace, constructed and ornamented with the utmost profusion of elegance and splendour.—And to this he was further incited by an ancient prediction of Moses. But David as yet was ignorant of the place where the Temple of the Lord was to be erected; for it still remained in the possession of Jebusites, and on

that spot Araunah had established ~~his~~ threshing floor. At this period Mount Moriah exhibited a picturesque appearance, being covered by groves of olive trees; and for this reason it was called "the field of the wood." After David had made the above determination, the Lord directed Nathan the prophet to communicate to him, "Thus saith the Lord, shalt thou build me an house for to dwell in. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son."

DAY AND NIGHT. The sun is the monarch of the day, which is the state of light. The moon of the night, or the state of darkness. The rays of the sun falling on the atmosphere, are refracted and diffused over the whole of that hemisphere of the earth immediately under his orb; while those rays of that vast luminary which, because of the earth's smallness in comparison of the sun, are diffused on all sides beyond the earth, falling on the opaque disc of the moon, are reflected back on what may be called the lower hemisphere, or that part of the earth which is opposite to the part which is illuminated by the sun; and as the earth completes a revolution on its own axis in about twenty-four hours, consequently each hemisphere has alternate day and night.—*Adam Clarke.*

DAY'S WORK. The day's work closed when the sun set in the west. All the expressions used in scripture about hired servants imply that they were hired by the day. This is still the case in the east, where not only labourers, but mechanics, whether they work for a householder or for a master in their own craft, are paid by the day, and regularly expect their day's wages when the sun goes down. It has never come to our knowledge that they work at any trade after sunset, even in winter.—*Kitto.*

DEACON. The duties attached to the office of a deacon are, "to convey messages, to obey commands, and to assist at initiations, and in the general practice of the rites and ceremonies of the Order." The jewel of their office is a dove, as an emblem of peace, and characteristic of their duties.

DEATH. The heathen nations, before the coming of Christ, wanted the blessing of revelation, and knew nothing of the destination of man after he was laid in the silent tomb. One of their own poets tell us this:—"Alas," says he, "when the plants and flowers of the garden have perished, they revive again, and bloom the succeeding year; but we, mighty, wise, and powerful men, when once we die, remain insensible in the hollow tomb and sleep a long and endless sleep—a sleep from which we never shall be awakened." Seneca said, "*post mortem nihil est.*" Virgil describes

death as an "iron sleep, and an eternal night," (Hn. x. 745.) But so inconsistent were the heathen philosophers upon these abstruse subjects, which they had received only from dark and uncertain tradition, that in the sixth book of the *Eneid*, the same poet describes with great minuteness the places of reward and punishment which are assigned to mankind after death, as the consequence of their personal responsibility.—*Bishop Mant.*

DECLARATION. Every candidate, previous to his admission, must subscribe his name at full length to a declaration of the following import, viz :—"To the Worshipful Masters, Wardens, Officers, and Members of the Lodge of ———, No. ——. I, ———, being a free man, and of the full age of twenty-one years, do declare, that unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am prompted by a favourable opinion conceived of the institution, and a desire of knowledge, and that I will cheerfully conform to all the ancient usages and established customs of the Order. Witness my hand this day of . Witness.—*Constitutions.*

DECLARING OFF. When a brother ceases to visit a Lodge, and to pay his monthly subscriptions, he thereby declares himself off the lodge. When a brother requires to leave a lodge for a few minutes, either at labour or at the banquet, he must request leave to do so. Many brethren whose bad conduct is brought before the lodge, and who are afraid that they will be excluded or expelled, take this means of declaring off. We also make use of this expression when any lodge has ceased to assemble for a length of time. A Freemasons' lodge, or assembly of the brethren, is properly tyled when none but brethren are present, and when no stranger can gain admittance.—*Gadicke.*

DECORATIONS. In disposing of the furniture and decorations of a lodge, great discrimination is required; and very frequently the imposing appearance which a lodge ought to present to the eye, is lost for want of due attention to these preliminary arrangements. The expert Mason will be convinced that the walls of a lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dullness and vacuity of a blank space; and though but sparingly used, will produce a striking impression and contribute to the general beauty and solemnity of the scene.

DEDICATION. From the building of the first temple at Jerusalem to the Babylonish captivity, the lodges of Freemasons were dedicated to King Solomon; from thence to the advent of Christ to Zerubbabel, who built

the second temple, and from that time till the final destruction of the temple by Titus, they were dedicated to St. John the Baptist. But owing to the losses which were sustained by that memorable occurrence, Freemasonry declined; many lodges were broken up, and the brethren were afraid to meet without an acknowledged head. At a secret meeting of the Craft, holden in the city of Benjamin, this circumstance was much regretted, and they deputed seven brethren to solicit St. John the Evangelist, who was at that time bishop of Ephesus, to accept the office of Grand Master. He replied to the deputation, that though well stricken in years, having been in his youth initiated into Masonry, he would acquiesce in their request, thus completing by his learning what the other St. John had begun by his zeal; and thus drew what Freemasons call a line—parallel; ever since which, the lodges in all Christian countries have been dedicated to the two St. Johns.—*York Lectures.*

DEFAMATION. To defame our brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, there is scarce the shadow of an excuse to be found. Defamation is always wicked. Slander and evil speaking are the pests of civil society, are the disgrace of every degree of religious profession, and the poisonous bane of all brotherly love. Defamation is never absolutely, or indeed at all, necessary; for suppose your brother has faults, are you obliged, because you speak of him, to discover them? has he no good qualities? sure all have some good ones; make them then, though ever so few, the subject of your conversation, if ye must talk of him; and if he has no good qualities, speak not of him at all.—*Innocent.*

DEGREE. A degree, as the word implies, is merely a grade or step, or preparation, as one grade is but preparatory to another higher, and so on in progression to the "ne plus ultra." A degree sometimes, but not in Freemasonry, means a class or order.

DEGREES. Why are there degrees in Freemasonry? The reason why this question is asked by the men of the world, is because they are men and not schoolboys who are initiated, and because the whole of the Order could be communicated to them at one time. But still there are degrees, or steps, and truly for this simple reason, as there is no art or science which can be communicated at one time, so neither can Freemasonry; and although they are men of mature age who are initiated, yet they require to be proved step by step. Freemasonry is a science which requires both time and experience, and more time than many Masons, especially government officers or tradesmen, can devote to it; the only time they in fact can appropriate to this purpose being their hours of recreation. It is, therefore, good that it is communicated by degrees. Those degrees are communicated in the lodge at the end of certain determinate periods, at

immediately after each other, according to the regulations of the lodge, or the candidate's power of comprehension.—*Gadicke*.

DEMIT. A Mason is said to demit from the Order when he withdraws from all connection with it. In the regulations of the Grand Lodge, dated 25th November, 1723, it was provided, that if the Master of a Lodge is deposed, or demits, the Senior Warden shall fill the chair until the next appointment of officers.

DEMOCRACY. Symbolical Masonry, under whatever form it may be propounded, is a Catholic institution, democratic in its form and government, and universal in its operation. This is demonstrable from any of the definitions of the Order; from the free election of its chief magistrate, and the inferior governors of every private lodge, annually and by universal suffrage, and from the reputed form and extent of its lodges. If it were deprived of any of the above attributes it would be no longer Freemasonry; and all its beneficial effects upon the mind and manners of men, would be scattered to the winds of heaven.

DEPORTMENT. Since many of our forms and operations are necessarily secreted from common inspection, the generality of mankind will make up their opinion of the society from the deportment of its members. This ought to serve as a very powerful call to every one of us, uniformly and openly to display those qualities and virtues so strongly inculcated and warmly recommended in the lodge. To little purpose shall we commend the institution, and boast the excellence of its principles and purposes, if our lives give not corroborative evidence to our assertions, and prove not the propriety of our encomiums. If we appear neither wiser nor better than the uninitiated, the world will begin to suspect the efficacy of our tenets; and if no good effects are apparent, they will doubt whether any are produced.—*Harria*.

DEPTH. The depth of a lodge is figuratively said to extend from the surface to the centre.

DEPUTY GRAND MASTER. This officer is to be appointed annually by the Grand Master, on the day of his installation, and, if present, is to be immediately installed according to ancient usage. He must have been Master of some regular lodge. In the absence of the Grand Master, the Deputy possesses all his powers and privileges.—*Constitutions*.

DESIGN. The initiation into the first or entered apprentice's degree was made to partake, in a slighter proportion, of those trials of physical and moral courage from which the admission into the ancient and chiefly Egyptian mysteries were famous. The second or Fellowcraft's was rendered interesting by those scientific instructions and philosophical lectures

which characterized later parts of the mysteries; though both degrees were made to tend to the glory of that God who had given such wonderful faculties to them and to the welfare of their fellow-creatures. Thus instructed in morals and science, the third or Master Mason's degree led them to that great truth which the sublimest part of even the heathen mysteries, though it too seldom succeeded, was intended to teach, and the faithful believer was assured of a future life and immortality beyond the grave.—And, whereas, the heathens had taught this only by the application of a fable to their purpose, the wisdom of the *pious* Grand Mason of the Israelitish Masons took advantage of a real circumstance which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all brethren. Such is a brief outline, intelligible, I trust, to the members of the Order, of the design of that beautiful system which, then established, has long been the admiration of the world, and has stood the test of ages amid every persecution.—*Archdeacon Mant.*

DIAGRAMS. The three most perfect of all geometrical diagrams, are the equilateral triangle, the square, and the equal hexagon. To this we may add an observation, for which we are indebted to our Grand Master Pythagoras, that there exists no other regular equilateral forms, whose multiples are competent to fill up and occupy the whole space about a given centre, which can only be effected by six equilateral triangles, four squares, and three equal hexagons.—*Hemming.*

DIAMOND OF THE DESERT. Sir Walter Scott, in one of those splendid tales of fiction which have immortalized his name, describes a small spot of verdure amidst an arid waste, which was figuratively denominated the Diamond of the Desert. Amongst Irishmen, too long estranged by political feuds and sectarian contentions, Freemasonry may be esteemed as the moral Diamond of the Desert, within whose hallowed precincts are united men of worth of every class, holding the most antagonistic principles—united by a mysterious and unrevealable bond—joined by a tie of brotherhood which tends to the subjugation of prejudice, the development of charity, and the masterdom of those absurd and irreligious antipathies, which array in hostility creatures of the same God, for all of whom, without distinction, the great sacrifice of Calvary has been consummated.—*O'Ryan.*

DIDACTICAL. The fourth section of the first lecture is called didactical or perceptive. The assertion is fully made out, that morality is the great subject with which Freemasonry is conversant. Hence it follows, that the virtuous Mason, after he has enlightened his own mind by those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others.—*Hemming.*

DIFFERENCES. All differences or complaints that cannot be accommodated privately, or in some regular lodge, shall be reduced into writing and delivered to the Grand Secretary, who shall lay them before the Grand Master, or the proper board or committee appointed by the Grand Lodge. When all parties shall have been summoned to attend thereon, and the case shall have been investigated, such order and adjudication may be made as shall be authorised by the laws and regulations of Masonry.—*Constitutions.*

DIFFUSION. An ancient masonic tradition relates that our G. M. King Solomon, struck with the universal harmony produced by the admirable arrangements which had been adopted amongst the workmen, conceived an idea of forming an universal bond of brotherly love, which should unite all nations in the pursuit of virtue and science. For this purpose, he admitted into his system those illustrious sages who visited Jerusalem from every part of the globe, and allowed them to participate in his mysteries. And hence, when they returned home they diffused Freemasonry over the whole face of the earth.

DIRECTOR OF CEREMONIES. The Grand Director of Ceremonies is annually appointed by the Grand Master on the day of his installation. He must be a Master Mason, and punctually attend all the ordinary and extraordinary meetings of the Grand Lodge.

DISCIPLINE. At the building of the temple the hours of labour and rest and refreshment were distinctly regulated, and enforced with such strictness that every brother who absented himself from his work, even for the shortest period, was punished by a heavy fine deducted from his wages, because he violated the unity of labour, by which a correct result could be alone accomplished. The precise hours of commencing work and calling off to refreshment, were stipulated in their general contracts, and conducted by known signals and reports, and they were not allowed to exceed them by a single minute. This perfect system of discipline is worthy of imitation amongst the Masons of the present day, if they wish to attain the same excellence in the moral edifice which the Craft is intended to raise.

DISCLOSING. The means devised for promoting the welfare of Freemasonry are the secrecy, the language, and the government of the Lodge. Secrecy is wisely adopted to begin and continue Masonry, because it is necessary. If the lodge should work in public, who in a short time could be its members? Besides secrecy is of itself, a virtue; and is taught as such in the lodge, and taught effectually. Men should be able to keep their own secrets, and should never violate the confidence of others. Masonic secrecy is a mysterious thing, but an indisputable fact. The most

tattling man, if he be a Mason, keeps this one secret; there is no risk of him. Enrage, punish, expel—he never tells. Mad, drunk, or crazy—he never tells. Does he talk in his sleep? It is not about Masonry. Bribe him in his wants, tempt him in his pleasures, threaten him or torture him, he is a martyr here—but he never tells.—*Blanchard.*

DISCOVERY. At the building of the Second Temple, the foundations were first opened and cleared from the accumulation of rubbish, that a level site might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered an avenue supported by seven pair of pillars, perfect and entire, which from their situation had escaped the fury of the flames that had consumed the temple, and the desolation of war which had destroyed the city. This secret vault, which had been built by Solomon, as a secure depository for certain valuable secrets, that would have inevitably been lost without some such expedient for their preservation, communicated by a subterranean passage with the king's palace; but at the destruction of Jerusalem, the entrance having been closed by the rubbish of falling buildings, it had been now discovered by the appearance of a key-stone amongst the foundations of the Sanctum Sanctorum. A careful inspection was then made and the invaluable secrets were placed in safe custody.

DISPENSATION. Is an instrument which legalizes an act or ceremony, such as opening a lodge without a warrant, forming a masonic procession, &c., which would be illegal without it. The power of granting dispensations is very properly vested in the Grand and Provincial Grand Masters or their deputies, who are the best judges on what occasions it ought to be exercised.

DISPUTES. The candidate at his initiation was formerly exhorted that he is never to invest himself with the badge of a Mason should there be any brother in the lodge with whom he is at variance, or against whom he entertains any animosity. In such case it is expected that he will invite the brother to withdraw, in order that the difference between them may be amicably settled; which, if happily effected, they are then at liberty to clothe themselves, and work with that love and harmony which ought always to characterize the Free and Accepted Mason. But if, unfortunately, the differences be of such a nature as cannot be so speedily adjusted, it were better that one or both should retire, than, by their presence they should disturb the harmony of the lodge.

DISSOLVED LODGES. If the majority of any lodge should determine to quit the society, the constitution, or power of assembling, remains with the rest of its members who adhere to their allegiance. If all the

members of a lodge withdraw themselves, their constitution ceases and becomes extinct; and all the authority thereby granted or enjoyed reverts to the Grand Lodge.—*Constitutions.*

DISTRESS. The sign of distress is said, in the book of Raziel, to be derived from the expulsion of Adam from the Garden of Eden. He communicated it, along with the divine mysteries he had learned there, to his son Loth; Loth communicated them to Enoch; Enoch to Methusalem; Methusalem to Lamech; Lamech to Noah; Noah to Sem; Sem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levy; Levy to Kelhoth; Kelhoth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to the other down to Solomon. The sign of distress is very little different from that of the Freemasons.—*Rosenberg.*

DIURNAL PROGRESS. The sun rises in the three stages of its diurnal progress, first in the east to open the day, and dispenses life and nourishment to the whole creation. This is well represented by the Worshipful Master, who is placed in the east to open the lodge, and who imparts light, knowledge, and instruction, to all under his direction. When it arrives at its greatest altitude in the south, where its beams are most piercing and the cool shade most refreshing, it is then also well represented by the Junior Warden, who is placed in the south to observe its approach to meridian, and at the hour of noon to call the brethren from labour to refreshment.—Still pursuing its course to the west, the sun at length closes the day, and lulls all nature to repose; it is then fitly represented by the Senior Warden, who is placed in the west to close the lodge by command of the Worshipful Master, after having rendered to every one the just reward of his labour, thus enabling them to enjoy that repose which is the genuine fruit of honest industry.—*Hemming.*

DIVINE LIGHTS. To the Tetragrammaton alone no effect or action can be attributed, nor is it derived from any. Therefore, all except this venerable name are applied to other things in Holy Writ; from which consideration, as almost every Cabalist assumes that the Divine Lights of Sephiroth are emanations of the First Cause, and appertaining to it, like flames to the fire, or rays to the sun; or if the divinity of the Lord is infused into them, then by this mode the philosophers and Cabalists agree, since by giving this appellation to those lights, it is given to the First Cause, which is infused and shines in them.—*Manasseh Ben Israel.*

DIVISIONS. If the Master of a lodge allows a habit of debate to become prevalent amongst the brethren, and members, fond of displaying their rhetorical powers, meet with encouragement from the chair, it is an evil which carries ruin in its train; divisions disunite the brethren; par-

ties are formed by a systematic canvass to carry improper motions into effect, and mutual distrust is the mildest consequence to be expected ; for every division leaves a certain portion of the members discontented. In the warmth of debate, strong and objectionable phrases and reflections may be indiscreetly used, which leave a thorn rankling in the bosom of those at whom they are levelled ; and in the end the minority are certain to relax in their attendance, if not to withdraw themselves altogether from an institution where their counsels are rejected, and their opinions treated with contempt.

DOCTRINES. The three degrees blend doctrine, morality, and science, tradition and history, into a grand and beautiful system, which, if studied with attention and practised with sincerity, will inspire a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright Morning Star, whose rising brings peace and salvation to the faithful and obedient to the holy Word of God. There is, indeed, scarcely a point of duty or morality which man has been presumed to owe to God, his neighbour, or himself, under the Patriarchal, the Mosaic, or the Christian dispensations, which, in the construction of our symbolical system, has been untouched. The forms and ceremonies, secrets and landmarks, the types and allegories of Freemasonry, present copious subjects of investigation, which cannot be easily exhausted. The nature of the lodge, its form, dimensions, and support ; its ground, situation, and covering ; its ornaments, furniture, and jewels, all unite their aid to form a perfect code of moral and theological philosophy, which, while it fascinates the understanding, improves the mind, until it becomes polished like the perfect Ashlar, and can only be tried by the square of God's word, and the unerring compass of conscience.

DORIC. The Doric is the second of the five orders of architecture, and is that between the Tuscan and the Ionic. It is the most natural and best proportioned of all the orders ; all its parts being founded on the natural position of solid bodies.

DORMER. The dormer is the window that gives light to the entrance into the Sanctum Sanctorum.

DOUBLE CUBE. The heathen deities were many of them represented by a cubical stone. Pausanius informs us that a cube was the symbol of Mercury, because, like the cube, he represented Truth. In Arabia a black stone in the form of a double cube, was reputed to be possessed of many occult virtues. Apollo was sometimes worshipped under the symbol of a square stone, and it is recorded that when a fatal pestilence raged at Delphi, the oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress, and it commanded that the cube should be

doubled. This was understood by the priest to refer to the altar, which was of a cubical form. They obeyed the injunction, increasing the altitude of the altar to its prescribed dimensions, like the pedestal in a Masons' lodge, and the pestilence ceased.

DOUBTS. It is a good rule in all doubtful matters to suspend our opinion at least till positive proof is obtained on which to found it. Until we have fully ascertained the real state of the case, let us always be willing to put the fairest construction it will admit; and even to hope the best of a thing when appearances are against it. Where doubt hesitates, let candour prompt; and where justice balances, let mercy prevail. Even where we find ourselves obliged to blame the principles of a certain sect or party, let us not be so uncharitable as to confound all its adherents and followers under one general and indiscriminate censure. Especially let us not charge them with such consequences of their tenets as they disavow. —*Harris.*

DOVE. This bird was the diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety. Thus a lunette floating on the surface of the ocean, attended by a dove with an olive branch in its mouth, and encircled by a rainbow, form a striking and expressive symbol which needs no explanation. If Freemasonry has allowed this bird to occupy a high situation amongst its hallowed symbols, the reasons for such an appropriation are fully competent to justify the proceeding. The dove was an agent at the creation, at the deluge, and at the baptism of Christ.

DRESS. At the revival in 1717, it was directed—and, that there might be no mistake about the matter, the cannon was inserted by Anderson and Desaguliers in the earliest code of lectures known,—that the symbolical clothing of a Master Mason was—"skull-cap and jacket yellow, and nether garments blue." After the middle of the century, he was said to be "clothed in the old colours, viz., purple, crimson, and blue;" and the reason assigned for it was, "because they are royal, and such as the ancient kings and princes used to wear; and we are informed by sacred history that the veil of the temple was composed of those colours; and therefore they were considered peculiarly appropriate to a professor of a "royal art." The actual dress of a Master Mason was, however, a full suit of black, with white neckcloth, apron, gloves, and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of collar. This disposition prevailed until the Union in 1818, when it was ordered that in future the Grand Officers should be distinguished by purple, the Grand Stewards by crimson, and the Master Mason by blue, thus reverting to "the old colours" of our ancient brethren.

DUAD. The duad, representing the number 2, answers to the geometrical line, which, consisting of length without breadth, is bounded by two extreme points. It signified darkness, fortitude, harmony, and justice, because of its equal parts, and the moon because she is forked.

DUPLICATION. The duplication of a cube is the finding the side of a cube that shall be double in solidity to a given cube, which is a famous problem cultivated by the geométricians two thousand years ago. It was first proposed by the oracle of Apollo at Delphos; which being consulted about the manner of stopping a plague then raging at Athens, returned for answer, that the plague should cease when Apollo's altar, which was cubical, should be doubled. Upon this they applied themselves in good earnest to seek the duplication of the cube, which was afterwards called the Delian problem. The problem is only to be solved by finding two mean proportionals between the side of the cube, and double that side; the first whereof will be the side of the cube double, as was observed by Hippocrates Chrus. Leaving the consideration of the various methods which have been employed to accomplish the solution of this very important problem, it remains for me to add, that the solution of the cube's duplication constitutes the apex of the Temple; and renders a parallelepipedon, containing 16 linear units, equal to 15 linear units; thus bringing the number 16, or משיח Messiah; the great name Jah comprising the first two letters of the Tetragrammaton, or ineffable name of Deity יהוה.

—Tyler.

DUTY. Freemasonry requires you to be a good and loyal subject; true to your queen; just to your country; peaceable, honest, industrious; temperate in all things; good members of society; kind to your wives and families; courteous to your friends and neighbours; anxious to do good to all men; to love the brotherhood, to fear God, to honour the queen; and whilst you practice the weightier matters required by the law, of justice, judgment, and equity, to forget not life eternal by Jesus Christ, the only sure foundation of all your hopes here, and of your eternal happiness hereafter.—Percy.

EAGLE. The eagle formed a constituent part of the cherubic symbol. It was referred to the prophet Daniel because he spake with angels, and received visions which relate to all time; and to St. John, who in his gospel treats of Christ's divinity, and soars to heaven like an eagle, in the Book of Revelation.

EAR OF CORN. Some old Masons appear to think that the introduction of this symbol into Freemasonry was intended to perpetuate a remembrance of the transit over the river Jordan by the armies of Israel, when they entered the land of Canaan for the first time, under the command of

Joshua. This event, so important in the Jewish history, having taken place at the celebration of the passover, when the promised land was covered with fields of ripe corn, the "ear" was assumed as a symbol of that plenty which gladdened their hearts after a period of forty years in the wilderness, where they had been fed with manna only, and eagerly longed for a change of food.

EAST. The pedestal, with the volume of the Sacred Law, is placed in the eastern part of the lodge, to signify that as the sun rises in the east to open and enliven the day, so is the W. M. placed in the east to open the lodge, and to employ and instruct the brethren in Masonry.

EAVESDROPPER. In the lectures used at the revival of Masonry in 1717, the following punishment was inflicted on a cowan. "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his shoes." The French rather extend this punishment. "On le met sous une gouttiere, une pompe, ou une fontaine, jusqu'a ce qu'il soit mouille depuis la tete jusqu'aux pieds." Hence a listener is called an eavesdropper.

EBAL. The following was introduced into the lectures of Masonry by our brethren of the last century. Moses commanded Israel that as soon as they had passed the Jordan, they should go to Shechem, and divide into two bodies, each composed of six tribes; one placed on, that is adjacent to, Ebal; the other on, that is adjacent to, Gerizim. The six tribes on or at Gerizim, were to pronounce blessings on those who should faithfully observe the law; and the six on Mount Ebal were to pronounce curses against those who should violate it. This Joshua executed.—Moses enjoined them to erect an altar of unhewn stones on Mount Ebal, and to plaster them over, that the law might be written on the altar.—*Calmel.*

EDEN. When God created the first man he placed him in the Garden of Eden, to dress it and to keep it. Horticulture or gardening is the first kind of employment on record, and that in which man was engaged while in a state of perfection and innocence. Though the garden may be supposed to produce all things spontaneously, as the whole vegetable surface of the earth certainly did at the creation, yet dressing and tilling were afterwards necessary to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence we cannot conceive it possible that man could have been happy if inactive. God gave him work to do, and his employment contributed to his happiness; for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.—*Adam Clarke.*

EDICT OF CYRUS. No sooner was the prescribed term of the Israelitish captivity completed, than the Babylonian monarchs were expelled, according to the voice of prophecy; and, the anger of the Lord appeased, he stirred up the heart of Cyrus, King of Persia and Babylon, by communicating to him the Great Secret, to issue a proclamation for the building of the Temple. The people were liberated, the holy utensils restored to the number of five thousand four hundred, which had escaped destruction; and the tribes who consented to return, under their respective princes and chieftains, were led triumphantly into the promised land by Zerubbabel, the prince, Jeshua the priest, and Haggai the prophet.

ELECTING OFFICERS. In most lodges the election of officers takes place upon, or near to, St. John's Day, when either new officers are chosen, or the old ones are re-elected. He who aspires to fill any of the chief offices of the lodge must not only possess the necessary masonic knowledge to enable him to assist in carrying on the lodge work with order and harmony, but he must be a man whose general knowledge, skill, and experience, has gained the esteem and confidence of his brethren; rank, titles, or riches should never be taken into account, unless the possessor is also endowed with the former qualifications; nor, on the other hand, should any brother be elected whose situation in life will not allow him to devote the necessary time to the duties of the lodge without injury to himself, his family, or connections. Should the election have fallen upon any brother who feels himself unable to perform the important duties which would devolve upon him, it is his duty immediately to decline the proffered honour. The welfare of the lodge should be his sole object, and if he feels that he is not able to promote that object so well as he ought to do as an officer, it is much more creditable to him to continue to do his utmost as a private member.

ELECTION. Every lodge shall annually elect its Master and Treasurer by ballot, such Master having been regularly appointed, and having served as Warden of a warranted lodge; and at the next meeting after his election, when the minutes are confirmed, he shall be installed into the chair, according to ancient usage; after which he is to appoint his Wardens and other officers.—*Constitutions.*

ELEMENTS. The three elements, water, fire, and air, signify three *F. Cs.*, which conduct us, and are so necessary for our preservation, that our life is at an end the moment they quit the body. Diseases are generally caused by a revolution in these elements. The force of one being increased appears to destroy the body. If the element of fire becomes unnaturally strong, it causes inflammation and fever. If it be the element of water which increases in strength, other diseases, equally dangerous, are brought on. When death takes place, the three elements are again re-

presented by the burning taper, the basin of water, and towels, which are generally placed beside a dead body, and which also represent the three wicked F. Cs. who have destroyed their master.—*Rosenberg.*

EMBLEMS. Freemasonry being confessedly an allegorical system, all its points, parts, and secrets, must partake in common of its emblematical construction. Every doctrine and ceremony has its mystical reference—every landmark its legitimate explanation. But there are often more important antitypes than those which are commonly assigned; and though they do not appear on the surface, are nevertheless worthy of our most serious consideration. Hence arises the necessity in these times of scientific and philosophical research, of maintaining Freemasonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform, and their typical reference valuable.

EMERGENCY. A lodge of emergency may, at any time, be called by the authority of the Master, or, in his absence, by the Senior Warden, but on no pretence without such authority first given. The particular reason of calling a lodge of emergency shall be expressed in the summons, and afterwards recorded in the minutes; and no business but that so expressed shall be entered upon at such meeting.—*Constitutions.*

ENDLESS SERPENT. The serpent was symbolical of the divine wisdom, power, and creative energy; and of immortality and regeneration, from the shedding of his skin; and of eternity, when in the act of biting his own tail. Besides these various symbolizations, we are informed that the Egyptians represented the world by a circle intersected by two diameters perpendicular to each other.—*Dean.*

ENJOYMENT. Freemasons are allowed the privilege of enjoying themselves 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 anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes.—*Ancient Charges.*

ENOCH. The degeneracy of mankind became so great before the flood, and their perversions of pure antediluvian Masonry so grievous, that, according to our traditions, Enoch feared the genuine secrets would be lost, and swallowed up in the predicted deluge. To prevent which, he hid the grand secret, engraven on a white oriental porphyry stone, in the bowels of the earth; and being apprehensive that the morality and science which had been embodied in Freemasonry with such care would be absorbed in

the general destruction, to preserve the principles of the science, he built two pillars near the spot where they were concealed, with an inscription in hieroglyphics, importing that near it was a precious treasure, which had been dedicated to God.

ENSIGNS. On this subject we might refer to the Talmudists, who have gone so far as to define the colours of the figures or arms of the very ensigns. They say, on that of Judah, a lion was painted with this inscription:—"Rise, Lord, let thine enemies be dispersed, and let those that hate thee flee before thee." They gave to Issachar an ass, to Zebulun a ship, to Reuben a river, (others give Reuben the figure of a man;) to Simeon a sword, to Gad a lion, to Ephraim an unicorn; an ox to Manasseh, a wolf to Benjamin, and a serpent to Dan, though the others give him an eagle. In short they pretended that the ensign of Asher was a handful of corn, and that of Naphtali a stag.—*Adam Clarke.*

ENTERED APPRENTICE. Our brethren of the eighteenth century seldom advanced beyond the first degree; few were passed, and fewer still were raised to the third. The Master's degree appears to have been much less comprehensive than at present; and for some years after the revival of Masonry, the third degree was unapproachable to those who lived at a distance from London; for by the laws of the Grand Lodge it was ordered, that "Apprentices must be admitted Fellowcrafts and Masters only here (in Grand Lodge,) unless by a dispensation from the Grand Master."

ENTERING. The lodge, when revealed to an entering Mason, discovers to him the representation of the world; in which, from the wonders of nature, we are led to contemplate the Great Original, and worship him for his mighty works; and we are thereby also moved to exercise those moral and social virtues which become mankind as the servants of the Great Architect of the world, in whose image we were formed in the beginning.—*Hutchinson.*

ENTRANCE. In America, "after the lodge has been regularly opened in the third degree, the work is introduced on the entrance of the candidate by the reading of that beautiful and exquisitely touching portion of the penitential hymn of King Solomon, called the Ecclesiastes (xii. 1—7.) Remember now thy Creator in the days of thy youth, &c. In the course of the ceremony there is a prayer of deep devotion and pathos composed from some of the most sublime and affecting passages of that splendid sacred drama of Araby, the Book of Job. This prayer includes a portion of the funeral service of the Protestant Episcopal Church, and is full of tenderness and beauty."—*Stone.*

ENVY. 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.—*Ancient Charges.*

EQUALITY. In no society is this more practised than in the Order of Freemasons, for we are all brethren, and it is said that amongst brethren there must be the most perfect equality. But this word may be misunderstood: we are not all equal in the lodge, inasmuch as some are appointed to rule and govern, so it is the duty of others cheerfully and promptly to obey, and all are equally eligible to be elected to those offices, having first duly performed our duties as private members, and thus enabled to fill them with credit to ourselves and satisfaction to the Craft. We are not all equal by creation with respect to our mental faculties, and more especially we are not all equal in the labour which we have, or ought to have, bestowed upon cultivating those mental faculties to the utmost possible extent. But we ought all of us to be equally zealous in the discharge of our duties as men and Masons, and should all prove ourselves to be perfectly equal in the zeal of our fraternal affection to each other. To be equal to each other in brotherly love, is the principal thing which ought to be understood in our equality. We dare not for one moment lose sight of the rank or station which each individual brother fills in society, yet there may be at the same time a perfect equality amongst men of the most opposite social ranks in the desire to promote every useful work; and this equality will produce the most beneficial effect upon the human heart.—Any Mason who would dare to attempt, among the brethren, to claim the precedence which his conventional position in society may give him, would disgrace the philosophy of the Order, and by so doing lay a sacrilegious hand upon that sacred bond by which we are indissolubly united to each other.—*Gadickes.*

EQUILATERAL TRIANGLE. In an old code of lectures I find the following explanation of this figure. An equilateral triangle is perfect friendship. The base of a triangle may be as a duty, the perpendicular as the sincerity of performance, the hypotenuse as the advantage arising from the performance. If the duty of sincerity flow equally, the advantage will flow equally.

ESSENES. Amongst the Jews in Judea and in Syria, some centuries both before and after the birth of Christ, it is well known that there were three distinct sects—Pharisees, Sadducees, and Essenes. This third was the oldest sect, and they were now and then called Therapeutics. The Essenes laudably distinguished themselves in many respects from the other two sects, inasmuch as they were less numerous, and proceeded on their way peaceably, noiselessly, and without ostentation, or forcible at-

tempts at proselytism; for which reason they were much less known than the other sects. Fidelity to their princes or rulers, lawful order, adherence unto truth, virtue, sobriety, humility, and strict secrecy, were the chief principles of their code of action. To the punctual performance of those and other similar duties, viz., the strictest maintenance of the secrets of their society; of justice and of humanity every one pledged himself when he was admitted a member, by a most solemn oath. It was only by being of mature age, and going through a three years' probation, during which they were obliged to lead a temperate, chaste, moral, virtuous, and, in many respects, a severely self-mortified life, that they were enabled to gain admission into the Order, when they received a white dress or apron and a small hatchet (*dolabella*), as the signs of their admission.—*Gadick*.

ESSENTIAL SECRETS. The essential secrets of Masonry consist of nothing more than the signs, grips, passwords, and tokens, essential to the preservation of the society from the inroads of impostors; together with certain symbolical emblems, the technical terms appertaining to which served as a sort of universal language, by which the members of the Fraternity could distinguish each other, in all places and countries where lodges were instituted.—*Stone*.

ESTABLISHED. Solomon erected his pillars in the porch of the temple, which he designed should be a memorial to the Jews as they entered the holy place, to warm their minds with confidence and faith, by this record of the promises made by the Lord unto his father David, and which were repeated unto him in a vision, in which the voice of God proclaimed (1 Kings, ix. 5,) "I will establish the throne of thy kingdom upon Israel for ever."—*Hutchinson*.

ESTABLISHED RELIGION. A cheerful compliance with the established religion of the country in which they live, is earnestly recommended in the assemblies of Masons; and this universal conformity, notwithstanding private sentiment and opinion, is the art practised by them, which effects the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union.—*Preston*.

EUCLID. An old MS. on Masonry says, "Euclid was the pupil of Abraham, and in his time the river Nile overflowed so far, that many of the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making mighty walls and ditches, to stop the progress of the water; and by geometry, measured out the land, and divided it into partitions, so that each man might ascertain his own property." The MS. is incorrect in making Euclid contemporary with Abraham; but it truly adds that he gave to Masonry the name of Geometry.

EVIDENCES. It is not to be presumed that we are a set of men professing religious principles contrary to the revelations and doctrines of the Son of God, reverencing a deity by the denomination of the God of Nature, and denying that mediation which is graciously offered to all true believers. The members of our society at this day, in the third stage of Masonry, confess themselves to be Christians. The veil of the temple is rent, the builder is smitten, and we are raised from the tomb of transgression. Our authorized lectures furnish us such a series of evidences in support of this opinion, as can scarcely be found in the details of any other human institution; for Freemasonry, as now practised, is a speculative, and not an operative institution, although it is admitted that both these might be blended in ancient times. The evidences of the above fact run through the entire system, and are equally conspicuous in every degree.—*Hutchinson.*

EXALTED. A candidate is said to be exalted when he receives the degree of Holy Royal Arch Mason. Exalted means elevated or lifted up, and is applicable both to a peculiar ceremony of the degree, and to the fact that this degree, in the rite in which it is practised, constitutes the summit of ancient Masonry.—*Mackey.*

EXAMINATION. If a stranger apply to you in the character of a Mason, 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.—*Ancient Charges.*

EXAMPLE. Nothing is more apt to attract the eyes and enliven the countenance than light, especially that which shines in a dark place; so nothing can more excite the observation, engage the attention, or gladden the hearts of beholders, than a fair, bright, excellent character, appearing in the midst of a dissolute and corrupt generation. And as all luminous bodies, in proportion to their own brightness, diffuse their light around them, and at a distance enlighten other bodies; so in a moral and religious sense, a good example is a light shining in darkness, spreading its influence every way, diffusing instruction and knowledge—motives to reform, and encouragement to virtue.—*Harris.*

EXCLUSION. No lodge shall exclude any member without giving him due notice of the charge preferred against him, and of the time appointed for its consideration. The name of every brother excluded, together with the cause of his exclusion, shall be sent to the Grand Secretary; and if a

country lodge, also to the Provincial Grand Master, or his deputy.—*Constitutions.*

EXEMPTION. The Masons who were selected to build the temple of Solomon, were declared free, and were exempted, together with their descendants, from imposts, duties and taxes. They had also the privilege to bear arms. At the destruction of the temple by Nebuchadnezzar, the posterity of these Masons were carried in the captivity with the ancient Jews. But the good will of Cyrus gave them permission to erect a second temple, having set them at liberty for that purpose. It is from this epoch that we bear the name of Free and Accepted Masons.—*York Lectures.*

EXPENSES. The whole expense of building the Temple of Solomon was so prodigious, as gives reason to think that the talents whereby the sum is reckoned, were another sort of talents of a far less value than the Mosaic talents; for what is said to be given by David, and contributed by the princes toward the building of the temple at Jerusalem, if valued by these talents, exceeded the value of 800,000,000*l.* of our money, which was enough to have built all that temple of solid silver.—*Prideaux.*

EXPERIENCE. The process of a Mason's experience is gradual, from the rough stone in the north east angle of the lodge, to the perfect aspirant, standing on the five points of fellowship. His progress, however, can only be matured by serious reflection and mental assiduity, without which he will never understand the typical references contained in the degrees he has received, or their tendency to dignify his nature, and make him a wiser and a better man. Still these steps, sublime though they be, are only preparatory to something infinitely more striking, and more directly applicable to the great dispensation on which all our hopes of happiness, both in this world and a better, are suspended. Red Masonry displays the direct prophecies of the Messiah, the star of Jacob, Shiloh, the corner-stone, Moses at the bush, &c. In Military Masonry, all these prophecies are fulfilled, and the Christian system clearly developed; while in the Rose Croix, it is displayed in all its comely and perfect proportions.

EXPULSION. A Mason offending against any law or regulation of the Craft, to the breach of which no specific penalty is attached, shall, at the discretion of the Grand Lodge, or any of its delegated authorities, or of a Provincial Grand Master, be subject to admonition, fine, or suspension. If fine be the punishment awarded, it shall be, for the first offence, not less than one pound, nor more than five pounds; for a second offence of a similar nature, within three years, it shall be not less than two, nor more than ten pounds; and if a brother shall refuse to pay the fine, or be guilty of a third offence within three years of the second offence shall be expelled from the Craft.—*Constitutions.*

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

EXTERNAL. The external preparation of a candidate, which takes place in a convenient room adjoining the lodge, is too well known to need explanation; and if not, it is a landmark which cannot be inserted here.

EYE. The Eye of God is in every place, for the purpose of taking a strict and impartial cognizance of all human actions. This expressive emblem will remind you that the Deity is watching over all mankind, and will weigh in the balance of truth, every action, thought, and word.

EYE OF PROVIDENCE. A symbol of the W. M. As the eye of the Great Architect of heaven and earth is incessantly upon all his works so should the eye of the W. M. be upon every thing which passes in his lodge.—*Gadiche.*

EYESIGHT. He who has been temporarily deprived of his sight is reduced to the condition of a new-born babe, or of one of those unfortunate individuals whose natural infirmity renders the presence of a conductor indispensably necessary; but when there are no outward objects to distract his attention, it is then that with the eye of reflection he probes into the deepest and darkest recesses of his own heart, and discovers his natural imperfections and impurities much more readily than he could possibly have done had he not been deprived of his sight. This short deprivation of sight has kindled in his heart a spark of the brightest and the purest flame. "The people which sat in darkness saw a great light," (Mat. ix. 16.) We must further admit that those who have been deprived of their sight, and who have hopes of being restored to it, strive most industriously and diligently to obtain it; that they have no greater desire, and that they will most readily pledge themselves to do all that can be required of them, in order to obtain that inestimable blessing.

A man who has been deprived of his sight may be introduced into places where he is surrounded by the strangest and the rarest objects, without a possibility of his becoming a traitor. At the same time, those who are in possession of their sight cannot feel the care of their guides so much as those who are hoodwinked, and feel that without the constant attention of their conductors, they would be much more helpless than they now are; but however many proofs of attention and care they may receive, there is still something left to wish for; and to the question, What is your chief desire, the answer will ever assuredly be, "*Light.*"—*Gadiche.*

EZRA. Ezra, or Eedras, the famous Jewish high priest and reformer,
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was of a sacerdotal family, by some thought to be the son of Jeremiah, the high priest, who was put to death at Riblatha by Nebuchadnezzar, after the capture of Jerusalem; but as Calmet thinks only his grandson or great-grandson. It is believed that the first return of Ezra from Babylon to Jerusalem, was with Zerubbabel, in the beginning of Cyrus's reign, A. M. 3468, of which he himself wrote the history. He was very skilful in the law, and zealous for God's service; and had doubtless a great share in all the transactions of his time.—*Calmet*.

FAITH. Faith is the foundation of justice, the bond of amity, and chief support of society; we live and walk by faith; by it we have an acknowledgment of a superior being, have access to the throne of grace, are justified, accepted, and finally received. A true christian faith is the evidence of things not seen, the substance of things hoped for; this maintained, and well answered by walking according to our Masonic profession, will turn faith into a vision, and bring us to that blessed mansion above, where the just exist in perfect bliss to all eternity; where we shall be eternally happy with God, the grand geometrioian of the universe, whose Son died for us, and rose again that we might be justified through faith in his most precious blood.—*Lectures*.

FABRIC. The masonic system exhibits a stupendous and beautiful fabric, founded on universal piety. To rule and direct our passions, to have faith and hope in God, and charity towards man, I consider as the objects of what is termed speculative Masonry.—*Jones*.

FALL OF MAN. When our first parents transgressed by eating the forbidden fruit, they saw what they had never seen before, that they were stripped of their excellence; that they had lost their innocence; and that they had fallen into a state of indigence and danger. They were expelled from the garden of Eden, the ground was cursed for their sakes, and they were condemned to eat their bread by the sweat of their brow. Out of this melancholy defection from purity and peace, a portion of the Royal Arch Degree has been constructed.

FALL OF WATER. There is a certain emblem in the degree of a Fellowcraft which is said to derive its origin from the waters of Jordan, which were held up while the Israelites passed over, and which would naturally fall with great violence when the whole host had reached the opposite shore.

FANATACISM. Fanaticism, or a fanatic, dare not be permitted among Freemasons. We should unanimously strive to obtain that object for which the rules of the Order so powerfully work, and thus there can be no disputes or persecutions among us for diversity of opinion. Every Free-
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mason prays to God in the way his religion teaches him, and he is encouraged so to do in the lodge. If we did not allow the wild dreams of imagination, or the still wider ones of superstition, to have any effect upon our ideas of God and of godly things, all persecution for difference of religious opinions would fall of themselves. Of fanaticism of whole lodges against each other for a difference in their rituals and systems, there were formerly too many traces; but they have happily for many years entirely ceased. Religious fanaticism cannot have any place in a Freemasons' lodge, for the members of every sect of the Christian Church have an equal right in the Order. If a Roman Catholic is at the head of the lodge to-day, and a Lutheran or a member of the Reformed Church to-morrow, it is scarcely remarked by the brethren.—*Gadickes*.

FEAR GOD, HONOUR THE KING. It is the invaluable distinction of this free country, that such a just and unrestrained intercourse of opinions exist, as will not permit any number of men to frequent any dangerous or disguised society; and that it is impossible any profligate doctrines could be tolerated for a moment in a lodge meeting under regular authority, because its foundation stone is, fear God, honour the king.—*Earl of Moira*.

FEAST. The convocation of the Craft at an annual feast, for the laudable purpose of promoting social feelings, and cementing the bonds of brotherly love by the interchange of courtesies, is a time-honoured custom which is still, and we trust, will ever be observed. At this meeting no business of any kind, except the installation of officers, should be transacted, and the day must be passed in innocent festivity. The election of officers always takes place at a previous meeting, in obedience to a regulation adopted by the Grand Lodge in 1720, as follows:—"It was agreed, in order to avoid disputes on the annual feast-day, that the new Grand Master for the future shall be named and proposed to the Grand Lodge sometime before the feast.—*Mackey*.

FEELING. Feeling is that sense by which we are enabled to distinguish the different qualities of bodies, such as hardness and softness, heat and cold, roughness and smoothness, figure, solidity, motion, and extension; all of which, by means of corresponding sensations of touch, are presented to the mind as real external qualities, and the conception or belief of them invariably connected with these corresponding sensations by an original principle of nature, which far transcends our inquiry.—*Old Lectures*.

FEEES. No lodge shall make a Mason for a less consideration than three guineas, exclusive of the registering fee, nor on any pretence remit or defer the payment of any part of this sum; the member who proposes any

candidate must be responsible to the lodge for all the fees payable on account of his initiation. All monies payable for register fees, certificates, or quarterage, shall be deposited in the hands of the Master, to be kept distinct from the funds of the lodge; and shall be remitted, with proper lists, at least once a year if in the country, and twice a year if in London.—*Constitutions.*

FEES OF HONOUR. Every brother on his appointment or reappointment to either of the following offices, shall pay these sums:—The Deputy Grand Master, having served the office of Steward, ten guineas, if not, thirty guineas; the Grand Wardens eight guineas each; Grand Treasurer five guineas; Grand Registrar, Secretary, and Deacons, three guineas each; Grand Director of Ceremonies, Superintendent of Works, and Sword Bearer, two guineas each; a Provincial Grand Master twenty guineas, and if he have not served the office of Grand Steward, twenty guineas more; and a Deputy Provincial Grand Master pays two guineas for registering his name in the books of the Grand Lodge.

FELLOWCRAFT. The second, or Fellowcraft's degree, is rendered interesting by those scientific instructions and philosophical lectures which characterize later parts of the mysteries; though both of these degrees were made to tend to the glory of that God who had given such wonderful faculties to them, and to the welfare of their fellow creatures.—*Arch-deacon Mant.*

FEMALES. The only reason why ladies cannot be present in an open lodge of Freemasons, is that their mysteries, being symbolical of labour as performed by man, could not in that case be shared by women; no honest-hearted man could for a moment believe that in mind she was inferior; if a man existed who thought so, let him ask from whom he first imbibed lessons of piety, virtue, and honour. But if ladies could not share our labour of work, there was no reason why they should not enjoy our labour of love.—*Crucefix.*

FESTIVALS. The masonic festivals most generally celebrated, are those of St. John the Baptist, June 24th, and St. John the Evangelist, December 27th. These were the days formerly kept. But the annual festival of the Grand Lodge is kept on the Wednesday following St. George's Day, April 23rd, that saint being the patron of England. For a similar reason St. Andrew's Day, November 30th, is kept by the Grand Lodge of Scotland.

FIDELITY. Joining the right hands is a pledge of fidelity; for Valerius Maximus tells us that the ancients had a moral deity whom they called Fides, a goddess of honesty or fidelity, and adds, when they pro-

mised anything of old, they gave their hand upon it, as we do now, and therefore she is represented as giving her hand, and sometimes as only two hands conjoined. Chartarius more fully describes this by observing that the proper residence of faith or fidelity was thought by the ancients to be in the right hand.—*Calcott*.

FIDUCIAL. The fiducial sign shows us if we prostrate ourselves with our face to the earth, we thus throw ourselves on the mercy of our Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the Ark of our redemption into the mansion of eternal bliss and glory to the presence of Him who is the great I Am, the Alpha and Omega, the Beginning and the Ending, the First and the Last.

FIERY CLOUD. This pillar, or column, which appeared as a cloud by day and a fire by night, was a symbol of the divine presence. This was the Shekinah, or divine dwelling place, and was a continual proof of the presence and protection of God. Whether there was more than one pillar is not clearly determined by the text. If there was but one, it certainly assumed three different appearances, for the performance of three very important offices. 1. In the day time for the purpose of pointing out the way, a column or pillar of a cloud was all that was requisite. 2. At night, to prevent that confusion which must otherwise have taken place, the pillar of cloud became a pillar of fire, not to direct their journeyings, for they seldom travelled by night, but to give light to every part of the Israelitish camp. 3. In such a scorching, barren, thirsty desert, something further was necessary than a light and a guide. It appears that this cloud had two sides, one dark, and the other luminous. The luminous side gave light to the whole camp of Israel during the night of passage; and the dark side turned towards the pursuing Egyptians, and prevented them from receiving any benefit from the light.—*Adam Clarke*.

FINES. A lodge which has been convicted of any breach of masonic law, shall, at the discretion of the Grand Lodge, be subject, for the first offence, to a fine of not less than one pound nor more than five pounds; for a second offence of a similar nature, within three years, it shall be not less than two nor more than ten pounds; and if the lodge shall refuse to pay the fine, or be guilty of a third offence within three years of the second offence, the lodge shall be erased and its constitution forfeited. All fines levied shall be applied to the general charity.—*Constitutions*.

FIRE. 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 Masons' lodge, and at others flaming fiercely amidst clouds and darkness, thunderings and noise. To Adam he mani-

feated 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 his constant symbol.

FIRST DEGREE. In this lecture, virtue is painted in the most beautiful colours, and the beauties of morality are strictly enforced. Here we are taught such wise and useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy; and these are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of life. The whole is a regular system of morality, conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer.—*Preston.*

FIRST PARENTS. The first parents of mankind were instructed by the Almighty, as to his existence and attributes, and after their fall were further informed of the redemption which was to be perfected by Christ, and, as a sign of their belief, were commanded to offer sacrifices to God. It is also highly probable that symbolical actions should have been instituted by them in memory of their penitence, reverence, sympathy, fatigue, and faith, and that these might be transmitted to posterity.—*Archdeacon Mant.*

FIRST PRINCIPLES. In the formation of all human societies, there are first principles, which constitute the basis of union. This holds true in all cases. If therefore, we desire to arrive at simple matters of fact, and form a correct judgment, as it regards the soundness of those fundamental principles, adapted as the basis of such union, or the true objects contemplated in the organization of any society, this is the time when truth appears with the least incumbrance, and the motive of action is seen under the least disguise. In most cases where moral, benevolent, or humane establishments have been formed, these two points are clearly developed.—*Town.*

FIVE. We say that a regular lodge consists of seven Masters, and also of five. The last number is derived from the five senses, inasmuch as the persons who are united to form a lodge should be as perfect as a whole, and work together with as much unanimity as a single man, who is endowed with five healthy senses.—*Gadick.*

FIVE POINTS OF FELLOWSHIP. The five points of fellowship were thus illustrated in the lectures used by the Athol Masons of the last century:—"When the necessities of a brother call for my support, I will

be ever ready to lend him a helping hand to save him from sinking if I find him worthy thereof. 2. Indolence shall not cause my footsteps to halt, nor wrath to turn them aside; but forgetting every selfish consideration, I will be ever swift of foot to save, help, and execute benevolence to a fellow-creature in distress, but more particularly to a brother Mason. 3. When I offer up my ejaculations to Almighty God, I will remember my brother's welfare, even as my own; for as the voice of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart ascend to the mansions of bliss. 4. A brother's secret, delivered to me as such, I will keep as I would my own, because, if I betray the trust which has been reposed in me, I might do him an irreparable injury; it would be like the villainy of an assassin, who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy. 5. A brother's character I will support in his absence, as I would in his presence. I will not revile him myself, nor suffer it to be done by others, if it is in my power to prevent it. Thus by the five points of fellowship, we are linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth."

FIXED LIGHTS. The fixed lights of a lodge were formerly represented by "three windows, supposed to be in every room where a lodge is held; referring to the cardinal points of the compass, according to the antique rules of Masonry." There was one in the east, another in the west, and another in the south, to light the men to, at, and from labour; but there was none in the north, because the sun darts no rays from thence. These constitute the symbolical situations of the three chief officers.

FLOATS. At the building of the temple, everything was prepared with the greatest nicety, the stones were all hewn in the quarries, and there squared, fashioned, marked and numbered; and the timber being cut in the forests, was there framed, carved, marked and numbered also; so that when brought to Jerusalem, there was nothing left to be done but the arrangement of its different parts. The materials being thus prepared, were carried on floats down to Joppa, and thence conveyed to Jerusalem on carriages of curious mechanism provided for the purpose, there to be put together according to the plan of the architect.—*Archdeacon Munt.*


FLOOR. In a symbolical lodge of Blue Masons, the first object which deserves attention is the mosaic floor on which we tread; it is intended to convey to our minds the vicissitudes of human affairs, chequered with a strange contrariety of events. To-day elated with the smiles of prosperity, to-morrow depressed by the frowns of misfortune. The precariousness of our situation in this world should teach us punctuality, to walk uprightly and firmly upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow-creatures who are in distress; lest, on some

capricious turn of fortune's wheel, we may become dependant on those who before looked up to us as their benefactors.—*Dalcho.*

FLOOR-CLOTH. In former times, it was not customary to use a floor-cloth, but the necessary figures were drawn upon the floor with chalk or charcoal, which, when done with, were washed off. The custom was in use here and there till about 1760. Many lodges now use solid bodies for their floor-cloths, and not paintings. Every good Mason knows what they represent, and what a floor-cloth is. The border by which it is surrounded is an important symbol.—*Gadicke.*

FOOT. Indolence should not persuade the foot to halt, or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his generation, and not for his own enjoyments only, but to do that which is good; we should be swift to have mercy, to save, to strengthen, and execute benevolence.—*Old Lectures.*

FOREIGN BRETHREN. Brethren under the constitution of the Grand Lodges of Scotland and Ireland, as well as of foreign grand lodges, may be relieved by the Fund of Benevolence, on the production of certificates from their respective grand lodges, and satisfactory proof of their identity and distress.—*Constitutions.*

FORM. The form of the lodge should be an oblong square , should reach from east to west, from north to south; up to the clouds and to the centre of the earth. The limits of its influence are not formed by four straight lines, or by two squares placed opposite to each other, but are extended to the utmost bounds of the habitable globe. The lodges must therefore do more than give their workplaces the form of a long square. But if the brethren are assembled in a long square let them lift up their spirits to the contemplation of the Most High, admire him in the wonders of nature, and extend, as far as in them lies, good and perfect gifts into every clime.—*Gadicke.*

FORTITUDE. By fortitude we are taught to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice; and he who possesses it, is seldom shaken, and never overthrown, by the storms that surround him.

FORTY. The two perfect numbers, four and ten, being multiplied into each other, produce the number forty, which was also sacred, and bore a reference to the number seven. Thus the probation of our first parents in the garden of Eden, as is generally supposed was forty years; the deluge was occasioned by a rain of forty days and nights, of which event Noah

had seven days notice; and the waters remained upon the face of the earth forty days. The days of embalming the dead were forty, and of mourning seventy. The concealment of Moses in the land of Midian was forty years, and he was on the mount forty days and nights. Jesus Christ fasted forty days and nights in the wilderness, to prepare for his ministry; and was tempted of the devil forty days; and the same term elapsed between his resurrection and ascension.

FORTY SEVENTH PROBLEM. As this figure depends on the connexion of several lines, angles and triangles, which form the whole, so Freemasonry depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established. The position is clear, and therefore in a synthetical sense, we demonstrate that some of our brethren from their exalted situation in life, may be considered as standing on the basis of earthly bliss, emblematic of the greater square which subtends the right angle. Others whom Providence hath blessed with means to tread on the flowery meads of affluence, are descriptive of the squares which stand on the sides that form the right angle. The several triangles inscribed within the squares are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity.—Those who have the heartfelt satisfaction of administering to the wants of the indigent and industrious, may be compared to the angles which surround and support the figure; whilst the lines which form it, remind us of those unfortunate brethren who, by a series of inevitable events, are incapable of providing the common necessities of life, until aided by a cheerful and ready assistance.—*Old Lectures.*

FOUNDATION. The masonic days proper for laying the foundation-stone of a Masons' lodge, are from the 16th of April to the 16th of May; and the 18th of April has been pronounced peculiarly auspicious, because nothing can be more consonant with reason and propriety, than to commence a building in the early spring, that the workmen may have the whole summer before them to complete the undertaking advantageously, in order that they may celebrate the cape stone with confidence and joy.

FOUR. The number four was frequently blended and mixed up with the number seven, and was esteemed to possess similar properties. It signified universality among the Cabalists and Pythagoreans, and formed the holy tetragrammaton of the Jews. This is observable not only in the quadruple cherubic form at the gate of Eden, the four rivers of paradise, and the four artificial ones round the tabernacle, the services of which were conducted by four priests—Moses, Aaron, Eleazar, and Ithamar; the four chariots and angelic messengers in the vision of Zechariah, and the four visions and the four beasts of Daniel; but even our Saviour's pro-

phery from the Mount of Olives was so constructed as to contain four synchronisms.

FOUR DEGREES. Ancient Masonry consists of four degrees; the three first of which are, that of the Apprentice, the Fellowcraft, and the sublime degree of Master; and a brother being well versed in these degrees, and otherwise qualified, as hereafter will be expressed, is eligible to be admitted to the fourth degree, the Holy Royal Arch.—*Ahiman Rezon.*

FREE. A word that is often heard among us, but which is circumscribed by the same bounds as the freedom of social life. In our assemblies we have nothing resembling the freedom to act every one according to the dictates of his own caprice; but we are free, or at least, each of us ought to be free, from the dominion of pride, of prejudice, of passion, and of other follies of human nature. Free from the madness of refusing obedience either to the law of the land or the Craft.—*Gadicks.*

FREEBORN. No candidate can be admitted into Freemasonry, or share in its occult mysteries, unless he be a free man, of mature age, sound judgment, and strict morality. Nor can any one, although he have been initiated, continue to act as a Mason, or practice the rites of the Order, if he be temporarily deprived of his liberty, or freedom of will. So essential is it to Freemasonry, that its members should be perfectly free in all their actions, thoughts and designs.

FREEMASON. The explanations of this word, which say the same thing in nearly every living language, are very various. Originally the name was only Mason, but the privileges which were granted unto certain real architects and artists, induced them to adopt the title of Freemasons, to distinguish themselves from those who were merely operative Masons. Others again say that Masons should labour free and unconstrained. He who is free from prejudice, and understands how to regulate his life and actions by the working tools of an operative Mason, can well explain the meaning of the word Freemason. We may also reasonably suppose that many distinguished persons, who were neither architects nor artists, have been admitted into the Fraternity, and that those persons were afterwards exclusively called Free and Accepted Masons; which title they have propagated.—*Gadicks.*

FREEMASONRY. Masonry according to the general acceptance of the term, is an art founded on the principles of geometry, and directed to the service and convenience of mankind. But Freemasonry, embracing a wider range and having a nobler object in view, namely, the cultivation and improvement of the human mind, may with more propriety be called a science, inasmuch as availing itself of the terms of the former, it incul-

cates the principles of the purest morality, though its lessons are for the most part veiled in allegory, and illustrated by symbols.—*Hemming.*

FRIENDSHIP. Friendship is traced through the circle of private connections to the grand system of universal benevolence, which no limits can circumscribe, as its influence extends to every branch of the human race. On this general plan the universality of the system of Masonry is established. Were friendship confined to the spot of our nativity, its operation would be partial, and imply a kind of enmity to other nations. Where the interests of one country interfere with those of another, nature dictates an adherence to the welfare of our own immediate connexions; but such interference apart, the true Mason is a citizen of the world, and his philanthropy extends to all the human race. Uninfluenced by local prejudices, he knows no preference in virtue but according to its degree, from whatever country or clime it may spring.—*Preston.*

FRUITS. What are the fruits of Masonry? It has often been effectual to save life and property; it has often relieved distress; it constantly teaches the ignorant; it daily wipes rivers of tears from the eye of distress; it has often reconciled the most jarring interests; it has often converted the bitterest foes into the dearest friends.—*Inwood.*

FUNERAL. The public are frequently astonished at beholding a large funeral procession, and cannot conceive how the deceased, who lived in a state of comparative obscurity, could have had so many friends, amongst whom some are of the highest rank in society, and from those friends, one of them advances to the brink of the grave, and addresses the assembled multitude upon life, death, and immortality, in such a touching and feeling manner, that brethren, relations, and spectators, are bathed in tears. He who can flatter himself that he will have such a funeral, and that he is worthy of it, can go down to the grave in peace, certain that he will receive the reward of all his labours from the Great Architect of the Universe.—*Gadick.*

FURNITURE. The furniture of a Masons' lodge ought to be disposed with the same scrupulous exactness, as the furniture of the tabernacle which Moses made according to the pattern which the Deity shewed him in the mount. The tracing board should be placed on the Master's pedestal, underneath the bible, square and compasses; the first great light being displayed in Ruth. This is for the first degree. The book of constitutions is placed before the Past Master; the globes in the west; the rough ashlar in the north east, the perfect ashlar in the north-west, while the Master Masons should take their station in the south-west, and Past Masters in the south-east; the Secretary in the north, and the Treasurer in the corner of the Amorites.

G. The situation of this letter, when alone, is well known to all Freemasons. It cannot allude to the name of God alone in the German lodges, or it could not be found in the situation in foreign lodges. It has a closer affinity to Geometry, which is so necessary to an architect, and Geometrical certainty and truth is everywhere necessary.—*Gadicke.*

GEOMETRY. Among the mathematical sciences geometry is the one which has the most especial reference to architecture, and we can, therefore, under the name of geometry, understand the whole art of Freemasonry. In Anderson's Book of Constitutions, Freemasonry is frequently called geometry; and of the latter he saith, that the whole being of the Order is comprehended in it. Freemasons therefore ought to make themselves intimately acquainted with geometry. It is not absolutely necessary to be able to delineate geometrical figures; but it is necessary to be able to deduce all our actions, works, or resolutions from geometrical principles.—*Gadicke.*

GIBLIM. The Ghiblimes were expert operative Masons, who understood the science of geometrical proportion in its practical references, and were cemented in their lodges by the morality of its detached and component parts.

GIRDLE. The girdle, in ancient times, was an universally received emblem of truth and passive duty. Elijah the Tishbite and John the Baptist, were both girded with an apron of (white) leather. It was said of Jesus Christ, that his girdle should represent equally righteousness and fidelity. And in conformity with these authorities, his principal disciples exhorted the Christian converts to gird up the loins of their minds, to be sober and hope to the end, and to stand firm in the faith, having their loins girt about with truth.

GIRL'S SCHOOL. This charity was instituted on the 25th of March, 1788, by the late Chevalier Bartholomew Ruspini, for the purpose of maintaining, clothing and educating, an unlimited number of the female children and orphans of reduced brethren, belonging to the ancient and honourable society of Free and Accepted Masons, and of protecting and preserving them from the dangers and misfortunes to which distressed young females are peculiarly exposed; with the further view of training them up in the knowledge and love of virtue, in the habits of industry necessary to their condition, and of impressing on their minds a due sense of subordination, true humility, and the principles and practice of all social, moral, and religious duties. This charity is supported by voluntary contributions.

GLOBE OF FIRE. In the last century some fanciful brethren referred

the circle and point, to the cherubic form which was placed at the gate of paradise, to prevent the return of our first parents to that region of never ending happiness and delight, after their fall from purity and rectitude, in the attempt to acquire forbidden knowledge. The "fire unfolding itself," or globe of fire described by the prophet Ezekiel, represented the Deity, and the living creatures on one side, and wheels on the other, denoted his power and goodness.

GLOBES. The terrestrial and celestial globes are the noblest instruments for giving the most distinct idea of any problem or proposition, as well as for enabling us to solve it. Contemplating these bodies, Masons are inspired with a due reverence for the Deity and his works; and are induced to apply with diligence and attention to astronomy, geography, navigation, and all the arts dependent on them, by which society has been so much benefitted.—*Preston.*

GLORY IN THE CENTRE. When in the lodge we elevate our thoughts to the Deity, our eyes involuntarily rest on the glory in the centre; and with hearts overflowing with gratitude and love, we bow reverentially before the All-seeing eye of God, which the sun, moon, and stars obey; conscious that it pervades their inmost recesses, and tries our thoughts, words and actions, by the unerring touchstone of truth and eternal justice.

GLOVES. The operative Mason cannot use gloves at his work, but we can, and that too, of the purest white, at ours, thereby intimating that every action of a Mason ought to be pure and spotless.—*Gadicke.*

GOLDEN CANDLESTICK. This utensil was made by Moses for the service of the temple. It consisted wholly of pure gold, and had seven branches; that is, three on each side, and one in the centre. These branches were at equal distances, and each one was adorned with flowers like lilies, gold knobs after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty. The candlestick was placed in the Holy Place, and served to illuminate the altar of incense and the table of shewbread, which stood in the same chamber.—*Calmet.*

GOLDEN FLEECE. The masonic apron is said to be more ancient than the badge of any other honourable institution. It was used before the Greeks or Romans had a name. The Argonautic expedition is generally believed to be only a figurative account of the deluge; and the apron is unquestionably older than that event; it was therefore worn before the establishment of the spurious Freemasonry. We are certain from undeniable authority, that the apron was the first species of clothing with

which mankind were acquainted, and was adopted before the expulsion of our progenitors from the garden of Eden. When they had violated the original compact, their eyes were opened to a sense of guilt and shame, and they saw that they were naked. Decency suggested the necessary expedient of covering themselves with aprons. It is therefore said with great propriety, that "the apron is more ancient than the golden fleece or Roman eagle.

GOLDEN RULE. Freemasonry recommends the practice of the golden rule, do unto others as you would have them do to you, not so much to preserve the peace and order of civil society, (which notwithstanding it cannot fail to do) as to inspire in our own bosoms, a love of virtue and good will to man.

GOOD MASON. The good Mason is an example to his neighbours, and his name and character are proverbial. Those who are younger venerate him, his companions love him, his superiors extol him. In his family he is high without severity, and condescending without meanness; his commands are gentle—indeed his wishes are his commands; for all are equally ready to answer his desires. To his wife he is the tender husband, not the usurping lord; to his children he is the kind, the providential father, not the domineering tyrant; to his servants he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness; and thus his home, whether a cottage or a palace, is, while he is present, the habitation of peace; when there he leaves it with reluctance, and when absent his return is expected with a pleasing avidity.—*Inwood.*

GOSPEL. The Royal Order of Masonry, however secret from its most early foundation to the present moment, has nothing belonging to it, but what is so far from giving birth or growth to the commission of any thing inconsistent with the strictest parts of our holy religion, whether it respects our duty to God or man, that every part of it, if duly followed, has a direct tendency to enforce and to encourage the performance of every one of its most holy precepts; and, "the precepts of the Gospel are universally the principles of Masonry."—*Inwood.*

GOVERNMENT. It is well to give rules for the good government of a lodge; but the best teacher is experience. Points of minor importance, both in discipline and doctrine, are of constant occurrence, which have no precedent, and must be regulated by the judgment of the Master. And on these trifling matters, the welfare and prosperity of a lodge frequently depend.

GRACE. When brother Masons are assembled at the banquet table, where it is their duty to crave a blessing, how joyfully do they hear the words—

"O source of the purest light! O Lord of Glory!
Great, incomprehensibly great, are thy handy works;
Thou gavest to us at the building of the Temple
Wisdom, Strength and Beauty!
Thou gavest to us vitality, pleasure, meat, and drink!
To thee, therefore, be glory, honour, praise, and thanks.

After the meal the Chaplain again lifts his voice :

God be praised! Thou hast thought on us this day also;
Be praised for this day's blessings;
Oh; protect us fatherly, according to thy grace and power,
In happiness and in sorrow, in all our ways,
And bless this night.

Gadicke.

GRADES OF RANK. Many persons have endeavoured to substantiate their objections to the institution of Freemasonry, from the admitted dogma that its members meet on a level; whence they conclude that the system abolishes all human distinctions, and promises to disorganise society, and reduce it to its primitive elements. But it does no such thing. There is, in fact, no other institution where the grades of rank are better defined and preserved. The W. M. sits in the east. For what purpose is he placed there? Why, to rule and govern his lodge. And he is invested with power even to despotism, should he consider it safe to use it, and the Wardens are his assistants; not his equals. Each has a particular duty assigned to him, and beyond that, he has no right to interfere. The next grade are the Deacons. And what is their duty? Not, surely, to rank in equality with the Masters and Wardens, but to perform the part of inferiors in office, to carry messages and commands. It is their province to attend on the Master, and to assist the Wardens in the active duties of the lodge, such as the reception of candidates into the different degrees of Masonry, and the immediate practice of our rites. This is the business of the Deacons; and by its punctual discharge, the office becomes a stepping-stone to further preferment: for as it is incumbent on a brother to serve the office of a Warden, before he is eligible for the chair of a lodge, so it would be well if the office of a Deacon were preparatory to that of a Warden. The Treasurer, the Secretary, the Stewards, the Inner Guard, and the Tyler, have all their respective duties to perform, and rank to support; while the brethren are bound to obey the will and pleasure of the W. M.

GRAMMAR. Grammar teaches the proper arrangement of words, according to the idiom or dialect of any peculiar people, and that excellence of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.—*Preston.*

G. A. O. T. U., celebrated in the lectures of Masonry, is the same

Jehovah who declared his name to Moses at the burning bush, appeared on earth at the time and in the place, which had been foretold by the Jewish prophets, divested of his external splendour; attested the truth of his mission by the most stupendous miracles, and terminated his efficacious atonement by a public ascension into the cloudy pillar, or Shekinah, which hovered over the Mount of Olives; and the consecutive steps of this great scheme have been embodied in the system of Freemasonry. It can therefore be shown, that the historical landmarks consist of certain prominent facts recorded in the Jewish scriptures, which have been received in all ages, both before and after the advent of Christ, as typical of the Redeemer of man, and of him only.

GRAND ARCHITECT. This Most High Being ought to be duly revered by every brother as the Great Architect of heaven and earth, and his name ought never to be spoken but with the greatest humility and reverence. It is not improper, when we are always speaking of Masonry, to call God the Great Architect of heaven and earth, as we also call him the Lord of lords and King of kings. Every one, even those who are not Freemasons, call him the Creator of heaven and earth. He has created everything that we can see; and it is certain that he has created many things which we have not power to see; and when the brethren strive to adorn his greatest work—when they assist in carrying on the spiritual temple in the manner he has ordained—they most assuredly fulfil his holy law.—*Gadicke.*

GRAND EAST. Wherever the superior body of the masonic institutions is situated, that place is called the Grand East (Grande Orient;) London, York, Dublin, Edinburgh, Paris, Vienna, and Amsterdam, are all Grand Easts in masonic language. Every state in America has a Grand East, and every other place where there is a governing Grand Lodge, is called by Masons the Grand East. The East with Masons has a peculiar meaning. It is well known that the sciences first rose in the East, and that the resplendent orb of light from that quarter proclaims the glory of the day. "And behold the Glory of the God of Israel came from the way of the East, and his voice was like the noise of many waters; the earth shined with his glory. The East Gate shall be shut; it shall not be opened; and no man shall enter by it, because the Glory of the God of Israel hath entered by it. It is for the Prince."—*Dakko.*

GRAND LODGE. This governing body consists of a Grand Master with a full staff of purple officers, the Grand Stewards for the year, and the Masters, Past Masters, and Wardens, of every warranted lodge. In the Grand Lodge, besides the power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, provided that they continue to preserve the ancient landmarks of the

Order, the Grand Lodge has also the inherent power of investigating, regulating, and deciding, all matters relative to the Craft or to particular lodges, or to individual brothers, which it may exercise either by itself or by such delegated authority as, in its wisdom and discretion it may appoint; but in the Grand Lodge alone resides the power of erasing lodges, and expelling brethren from the Craft, a power which it ought not to delegate to any subordinate authority in England.—*Constitutions*.

GRAND MASTER. This chief officer is generally a person of the highest rank. He is nominated at the quarterly communication in December, and the election takes place in the month of March following. If the Grand Master should die during his mastership, or by sickness, absence, or otherwise, be rendered incapable of discharging the duties of his office, the Deputy Grand Master, or, in his absence, the Grand Wardens, shall assemble the Grand Lodge immediately, to record the event, which Grand Lodge shall appoint three of its members to invite the last preceding Grand Master to act as Grand Master till a new election take place; if he declines to act, then the last but one, and so on; but if no former Grand Master be found, the deputy, or the grand officer next in rank and seniority, shall proceed as principal. If there be a Pro-Grand Master at the time when a vacancy occurs in the Grand Mastership, such Pro-Grand Master shall forthwith act as Grand Master until a new election take place at the usual period.—*Constitutions*.

GRAND OFFICERS. None of the grand officers can be removed, unless for reasons which appear sufficient to the Grand Lodge; but, should the Grand Master be dissatisfied with the conduct of any of his grand officers, he may submit the case to the Grand Lodge; and should it appear to the majority of the brethren present that the complaint be well founded, he may displace such grand officer, and nominate another.—*Constitutions*.

GRAND OFFICERS' CLUB. As its name imports, none but grand officers are eligible for members; but there is no ballot for admission, it being held that all who are considered worthy of elevation in the Order, have a natural claim to enter, although it is well understood that there is no compulsion to join the club, and that several grand officers do not avail themselves of the opportunity. The Grand Master sometimes honours the club with his presence.

GRAND STEWARDS' LODGE. This lodge has no number, but is registered in the books of the Grand Lodge, and placed in the printed lists, at the head of all other lodges, and ranks accordingly. It is represented in the Grand Lodge by its Master, Past Master, and Wardens. Being constituted as a Master Masons' lodge, it has no power of making, passing, or raising Masons.

GRAND WARDENS. The Grand Wardens are appointed by the Grand Master annually, on the day of his installation, and if present, are to be immediately installed. These officers should have regularly served the office of Master of a lodge. They cannot act as Wardens of a private lodge while they continue Grand Wardens. When the actual Grand Wardens are in the lodge no others can supply their places; but in their absence the senior Past Grand Wardens present shall act *pro tempore*. If no Past Grand Wardens be present, the Grand Master may direct any Master of a lodge to act as Grand Warden for that occasion.—*Constitutions*.

GRAVE. The Grecian graves were always marked by a shrub called *κδοος*, or a garland of herbs. In honour of the dead they threw boughs and leaves upon the grave; as Euripides says they did to Polyxena when she died; for in latter times if a man had won a race or the like, they had a custom to bedeck his valiant corpse with boughs and leaves of myrtle, as in Euripides. Elect. v. 510. Whether there was any allusion to the golden bough of Virgil in all this I will not say.

GRAVITY. In a good lodge silence and gravity are recommendations during the hours appropriated to labour. The ordinary business is of too serious a nature to admit of any disturbances; and hence the ancient charges direct that no brother shall behave himself ludicrously or jestingly while the lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatever; but to pay due reverence to the Masters, Wardens, and Fellows, and put them to worship. Even the noise of moving the seats or the feet is to be avoided as much as possible; and for this reason sand is not allowed to be strewed on the floor; nor are the brethren permitted to leave the lodge during the solemn ceremonies, lest the noise thus made should disturb the proceedings. The effect of an initiation would be entirely destroyed by any interruption of this kind; and it is easy to understand that the same kind of disturbance would be calculated to distract the attention of the brethren during the delivery of lectures.

GREAT LIGHTS. The Freemasons are enlightened by great and small lights. The Bible, the square, and the compasses, belong to the first; and the sun, the moon, and the Master Mason, or the stars, to the second.—The great lights are immortal, and neither limited by time nor space; the small ones are limited by both. The Bible rules and governs our faith; the square our actions; and the compasses keep us in a bond of union with all mankind, especially with a brother Mason. Or with other words, the Bible directs us to elevate our spirits to a reasonable and rational faith; the square teaches us to discipline our minds as to make them correspond with a pure and prompt obedience to the laws of our native land; and the compasses teach us so to cultivate our understandings as to enable us to

live in the bonds of social and fraternal union with all mankind, whatever may be their peculiar views on religious or political subjects.—*Gadicke*.

GRIP AND SIGN. In rude times, says a masonic writer in America, when men, ignorant of chirography, impressed the seal of their parchments with the tooth in their head for a signature, it was usual for Master Masons to give their apprentice a grip or sign, by which he should make himself known to any Mason as a regular E. A. P. to the trade; and another when he had completed his apprenticeship, and passed on to the rank of a journeyman, or F. C.; and a third when, by assiduity and skill, he had become himself a master of the work, took buildings to rear, hired Fellowcrafts or journeymen, and received apprentices. The word, the sign, and the grip, in those days, were the certificate of the Craft to its regularly taught members.

GUIDE. At our introduction into Masonry, we seek for an able guide to conduct us from this dark state of human life into light, and when arrived at that desired point, we are struck with the symbolic representations before us; and under promise of fidelity we begin our career in this secret society of Free and Accepted Masons. We emerge gradually from the lowest vale, and by study arrive at the highest degree of the occult science, or to the greatest mental perfection.—*Husenbeth*.

GUTTURAL. The guttural sign alludes to temperance, which demands a cautious habit of restraint, as may be necessary to preserve us from the risk of violating our obligation and incurring its penalty.—*Hemming*.

HAGAR. Abraham was exceedingly attached to the son of Hagar the Egyptian bond-woman, and as he grew up, the affections of his father increased so inordinately that he earnestly intreated the Lord that Ishmael might be the child of promise. But the request was denied, as being inconsistent with the divine purposes; for children cannot inherit a free and noble spirit except they be born of a free woman.

HAGGAI. This holy prophet and principal of the Sanhedrim, or Royal Chapter, was born during the Babylonish captivity, and returned to Jerusalem with Zerubbabel and Jeshua. He exhorted them to resume the work of the Temple, when it had been interrupted nearly fourteen years, in consequence of the intrigues of the Samaritans, and other obstructions excited to defeat the edict of Cyrus. The prophet represents the people as more ready to build and adorn their own dwellings than to labour in the service of God. He tells them that the unfruitful seasons they had experienced were entirely owing to this cause. He then encourages them with promises of future blessings; and predicts the important revelations that should precede the final advent of the Messiah, when the kingdoms

of the world should become the kingdoms of the Lord and of his Christ.

HAMMER. With this small working tool the Master of a lodge governs the most numerous meetings. The blow of the Master's hammer commands industry, silence, or the close of labour, and every brother respects or honours its sound. In so far the hammer is a symbol of the power of the Master. The hammer must never be lost sight of at the meeting of the lodge; and should the Master be unavoidably compelled to leave the lodge-room, he must deliver it to his Deputy or Past Master, or some other skilful brother. The Wardens do not govern the lodge with their hammers, they only direct attention by them to the commands of the W. M. — *Gadicks.*

HAND. When the calamities of our brother call for our aid we should not withdraw the hand that might sustain him from sinking; but that we should render him those services, which, not encumbering or injuring our families or fortunes, charity or religion may dictate for the saving of our fellow-creature. — *Old Lectures.*

HARODIM. The mysteries of this Order are peculiar to the institution itself; while the lectures of the Chapter include every branch of the masonic system, and represent the art of Masonry in a finished and complete form. Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod to a certain number of skilful companions in each class, who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated Clauseholders. Such companions as by assiduity become possessed of all the sections of the lecture, are called Lecturers; and out of these the General Director is always chosen.

HARPOCRATES. This Egyptian god was unknown to the Greeks till the time of Alexander. They worshipped him under the name of Sigalion, and loaded him with many attributes unknown to the ancient Egyptians. He appears as a young man in an Egyptian mitre, holding a cornucopia, lotus, and quiver, accompanied with the poppy and owl, draped in a long robe, head raiment, branch of persea, the finger on the mouth, persea, cornucopia, lotus, basket on the head. In Stosch, the bust swaddled in a net, persea on the head, globe and serpents on the breast, but the finger on the mouth, and lock of hair distinguish nearly all his figures. — *Fba. brucke.*

HEARING. Hearing is that sense by which we are enabled to distinguish sounds, and are made capable of all the perceptions of harmony and melody, with all the agreeable charms of music ; 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.—*Old Lectures.*

HEART. The heart is the seat of the affections, passions and desires ; and by the precept given by Solomon, to keep our hearts, is meant, that we should diligently preserve our good dispositions, and correct our bad ones. All the actions of a man's life issue and proceed from the heart ; which is the fountain not only of our natural life, but of our mortal too ; so that as a man's heart is, so will his life be ; if his heart be kept clean and pure, his life cannot be wicked and vicious ; and if his heart be wicked and vicious, his life cannot be kept clean and pure.—*Bishop Beveridge.*

HEIGHT. From the earth to the heavens.

HELPLESSNESS. As a Mason, your first admission in a state of helplessness was an emblematic representation of the entrance of all men into this their state of mortal existence ; it inculcated the cherishing lessons of natural equality, of mutual dependance. It instructed you in the active principles of universal benevolence and charity, to make them the solace of your own distresses, and to extend relief and consolation to your fellow-creatures in the hour of their affliction. It required you to free the soul from the dominion of pride and prejudice, to look beyond the limits of particular institutions, and to view in every son of Adam a brother of the dust. Above all it taught you to bend with reverence and resignation to the will of the Grand Architect of the Universe, and to dedicate your heart thus purified from every malignant passion, and prepared for the reception of truth and justice.

HIEROGLYPHICS. Hieroglyphics were used before the discovery of the art of writing, and through paintings of natural or scientific objects were represented invisible things and ideas, which could not have otherwise been delineated. On account of its importance, and the difficulty of reading it, it was considered sacred. Hieroglyphics must always be understood to be pictorial representations and a symbol can be both a pictorial representation and an action. From what is here said the Freemason will be able to perceive which of the Masonic objects he has to consider as hieroglyphics and which as symbols.—*Gadiche.*

HIGH TWELVE. We have an old tradition, delivered down orally, that it was the duty of Hiram Abiff to superintend the workmen ; and

that the reports of the officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labour, to enter the temple and offer up his prayers to Jehovah for a blessing on the work. And, in like manner, when the sun set in the west, and the labours of the day were closed, and the workmen had departed, he returned his thanks to the Great Architect of the Universe for the harmonious protection for the day. Not content with this devout expression of his feelings morning and evening, he always went into the temple at the hour of high twelve, when the men were called from labour to refreshment, to inspect the progress of the work, to draw fresh designs upon the tracing-board, if such were necessary, and to perform other scientific labours, never forgetting to consecrate his duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of his lodge, and for the last year in the precincts of the Most Holy Place. At length, on the very day appointed for celebrating the cape-stone of the building, he retired as usual, according to our tradition, at the hour of high twelve, and did not return alive.

HILARITY. In all Masonic festivals hilarity should be tempered with thoughtfulness and circumspection; and, although we have no objection, in the words of an old Masonic song, to

" Crown the bowl, and fill the glass
To every virtue, every grace,
To the brotherhood resound
Health, and let it thrice go round."

yet we would not forget, in the hours of relaxation, to retain decorum in festivity and innocence in mirth, for, when pleasure is chastened by virtue, its relish will be increased, and its zest improved.

HILLS AND VALLEYS. Before we had the convenience of such well-formed lodges, the brethren used to meet on the highest of hills and in the lowest of valleys; and if they were asked why they met so high, so low, and so very secret, they replied, the better to see and observe all that might ascend or descend; and in case a cowan should appear the Tyler might give timely notice to the W. M., by which means the lodge might be closed, and the jewels put by, thereby preventing any unlawful intrusion.—*Old York Lectures.*

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

HIRAM, KING OF TYRE. When Solomon had determined to build a temple at Jerusalem, he sent an embassy to Tyre, requesting Hiram, the king of the Tyrians, would furnish him with workmen to cut down timber at Lebanon, and stone in the quarries of Tyre, for the construction of that holy edifice. He returned an answer to Solomon's communication, which contained the language of amity and esteem. He agreed to extend the fraternal bond of that charity and brotherly love which was common to both the true and spurious Freemasonry, by furnishing cedars and other timber from the forest of Lebanon for the erection of a temple to the living God, and providing the most expert architects in his dominions for its construction, on the simple condition of receiving certain supplies of provisions in exchange; and he performed his contract with princely munificence and masonic candour. But even this would have been insufficient to produce any satisfactory result, without the presence of a master-mind to animate and direct the proceedings; and the king of Tyre furnished this Master in the person of his chief architect, Hiram Abiff, by whom the re-union of speculative and operative masons was to be consummated.

HIRAM ABIFF. This curious and cunning architect was a widow's son, of the tribe of Naphtali, but his father was a man of Tyre, a worker in brass. He was the most accomplished designer and operator upon earth, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron; whether in linen, tapestry, or embroidery; whether considered as an architect, statuary, founder, or designer, he equally excelled. From his designs, and under his direction, all the rich and splendid furniture of the temple, and its several appendages, were begun, carried on, and finished.—*Anderson.*

HISTORICAL. The historical portion of the Royal Arch lecture refers to three distinct epochs, namely, to the establishment of the Holy Lodge; the Sacred Lodge, and the Grand and Royal Lodge.

HOLY FIRE. When Nehemiah was appointed to the government of Judea, with full authority to build the walls of Jerusalem, and to furnish the Second Temple, he sent to search for the holy fire, which, before the captivity of Babylon, the priests had hidden in a dry and deep pit; not finding any fire there, but only thick and muddy water, he sprinkled this upon the altar, and presently the wood which had been so sprinkled took fire as soon as the sun began to shine, which miracle coming to the knowledge of the King of Persia, he caused the place to be encompassed with walls where the fire had been hidden, and granted great favours and privileges to the priests.—*Calmet.*

HOLY GROUND. The lodge is situated on holy ground. The first lodge was consecrated on account of three grand offerings thereon made;

which met divine approbation. First the ready compliance of Abraham to the will of God, in not refusing to offer up his son Isaac as a burnt-offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among the people, owing to his inadvertently having had them numbered; and thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings which Solomon, King of Israel, made at the completion, dedication, and consecration of the temple of Jerusalem, to God's service. These three did then, have since, and I trust ever will, render the ground-work of a Mason's lodge holy.

HOLY OF HOLIES. The innermost and most sacred part of the Temple was called the Holy of Holies, and sometimes the Most Holy Place, and was ordained and made on purpose for the reception of the Ark of the Covenant. The whole end and reason of that most sacred place being none other, but to be a tabernacle for it. This place or room was of an exact cubic form, as being thirty feet square and thirty feet high. In the centre the ark was placed, upon a stone rising there three fingers breadth above the floor, to be, as it were, a pedestal for it. On the two sides of it stood two cherubims fifteen feet high, one on the one side, the other on the other side, at equal distances from the centre of the ark and each side wall; where, having their wings expanded, with two of them they touched the said side walls, and with the other two they did meet, and touch each other exactly over the middle of the ark; so that the ark stood exactly in the middle between these two cherubims:—*Prideaux*.

HOLY LODGE. This lodge was opened at the foot of Mount Horeb, in the Wilderness of Sinai, about two years after the exode of the Israelites from Egypt, on the spot where Moses was first commanded to go down into Egypt, and where he was directed to put off his shoes from his feet, because the ground was holy. Here the Almighty delivered to him the decalogue with the forms of the tabernacle and the ark, and here he dictated those peculiar forms of civil and religious polity, which, by separating his people from all other nations, he consecrated Israel a chosen vessel for his service. Over this lodge presided Moses, the great and inspired law-giver; Aboliab, the curious carver and embroiderer, and Bezaleel the famous architect.

HONEY. Honey was universally used as a symbol of death. The ancients made libations to the dead of honey, wine, and blood. Funeral cakes were placed by the Greeks in the mouths of deceased persons to appease the wrath of Cerberus: Thus Virgil, *Melle soporatum et medicatis frugibus offam*. *Hecateæ*, or round, bread, or thin cakes; with honey, made a part of the funeral offerings, to Hecate, or the Moon.

HOPE. Hope is an anchor of the soul, both sure and steadfast ; then let a firm reliance of the Almighty's goodness animate our endeavours, and enable us to fix our hope within the limits of his most gracious promises, so shall success attend us ; if we believe a thing impossible our despondency may render it so, but if we persevere to the end, we shall finally overcome all difficulties.—*Old Lectures.*

HOREB. This mountain was remarkable for seven memorable transactions. The Burning Bush ; the striking of the rock with the rod of Moses ; the lifting up of Moses' hands by Aaron and Hur, which produced the slaughter of the Amalekites ; the delivery of the law ; the forty days abstinence by Moses ; the demolition of the two tables of stone on sight of the golden calf ; and the supernal vision of Elijah.

HOSPITALITY. The white stone mentioned in the Apocalypse, appears to bear some relation to a particular custom among the ancients, with which they commenced and perpetuated a refined friendship. For this purpose the contracting parties took a small piece of bone, ivory, or stone, and dividing it into equal and similar parts, one of the persons wrote his name on one of these and his friend upon the other, and they made a mutual exchange. This little ticket, or "keepsake," was retained as a sacred pledge and remembrancer of an attachment the most sacred and inviolable, entire and permanent, that could be found. Including the word, sign, and token of an endeared fraternity, it was the means of ascertaining the heart's affections after many year's absence, and of securing for him a welcome to the privileges, and a share in the endearments of hospitality and love. Of course the token was carefully preserved. Though, in itself, considered of smallest worth, yet as the memorial of a highly esteemed friend, as it renewed those kind emotions of which he was the object, and called up a history on which the heart delighted to dwell, its value became inestimable, and lest some one else should take the advantage of it, the possessor kept it with great privacy, and cautiously concealed from every one the name or mark engraved upon it.—*Harris.*

HOURLASS. The hour-glass is an emblem of human life. We cannot without astonishment behold the little particles, which the machine contains, pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour all are exhausted. Thus wastes human life. At the end of man's short hour, death strikes the blow, and hurries him off the stage to his long and darksome resting place.

HOURS OF WORK. The masters and officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness ; for correct conduct in officers will invariably produce a corresponding accuracy in the brethren. I know nothing which tends more

to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last.

HUMANITY. What it is and how variously it can be explained, is not necessary to be stated here. To the Freemason it must be a thing of the heart. All lodges must exercise it towards each other, as also must every brother, not merely in, but also out of the lodge.—*Gadicke.*

I. A. M. According to the cabalistical theologians, Moses, asking the Lord if he would tell him the name of his Divine Essence, received for answer, say "I AM THAT I AM," sent me to you, (the children of Israel,) equivalent to saying—What use is it to ask what is inexplicable? "I AM THAT I AM," as the ancient sages say, meant, that he was with them in that captivity, so would he be in others; and therefore He then revealed to Moses the Tetragrammaton; and this He repeated, as He would manifest Himself by its representation of the ten sovereign lights; and by that means would become known, although veiled in them; because His existence will be ever hidden from all, and cannot be explained by any character.—*Manassch Ben Israel.*

IDEAS. The Jewish system was made up chiefly of ceremonies, types, and figures, denoting intellectual things and moral duties. This mode of teaching morality was at that early period of the world, necessary. And why?—Because then not one person in ten thousand beside the priesthood could read. The people were not then able to exhibit thoughts to the eye by means of writing, hence the necessity arose of teaching by signs and symbols, that when these struck the eye they should raise corresponding ideas in the mind, and thus convey moral truths and duties by the sight and by the operation of tools and mechanical instruments. This is the fulcrum on which rests and turns the first and most fascinating part of masonic instruction.—*Waterhouse.*

ILLEGAL SUSPENSIONS. If the Grand Master should be satisfied that any brother has been illegally, or without sufficient cause, suspended, removed, or excluded from any of his masonic functions or privileges, by any private lodge or any subordinate authority, he may order him to be reinstated or restored, and may also suspend, until the next ensuing quarterly communication, any lodge or brother who shall refuse to comply with such order.—*Constitutions.*

IMMORTALITY OF THE SOUL. A belief in this doctrine is inculcated in Masonry by several expressive emblems, but more especially by the second round of Jacob's ladder, and by the sprig of acacia.—*Macleay.*

IMMOVEABLE. The immoveable jewels are the tracing-board, for the W. M. to draw his designs on ; the rough ashlar, for the E. A. P. to mark and indent on ; and the perfect ashlar, for the experienced F. C. to try and adjust his jewels on. They are termed immoveable, because they are distributed in places assigned them in the lodge, for the brethren to moralize upon. They were formerly called the tracing-board, the rough ashlar, and the broached thurnel.

IMPEACHMENT. In 1842 a singular case occurred at New York, in which the rights and privileges of a Master of a lodge were placed in jeopardy, by the action of his lodge. After the lodge was opened, the Master had occasion to be absent for a short time, leaving the Senior Warden in the chair. On his return, he found that charges had been preferred against himself, and a committee appointed to try him ; and the Senior Warden refused to return into his hands the warrant and mallet of the lodge. Complaint being made to the Grand Master by the Master, he directed the Grand Secretary to inform the Senior Warden that it was his direction that he should forthwith return the warrant to the hands of the Master, and that the action of the lodge on that case must be suspended, and the members hold themselves in readiness to maintain their charges before the Grand Stewards' Lodge, which was all promptly complied with by the parties. The ground of his decision was, that the Master of a lodge is only subject to impeachment and trial before his peers, who are acquainted with his duties ; but which the members of a lodge cannot know, until they are themselves seated in the oriental chair.

IMPERFECTIONS. The system as taught in the regular lodges, may have some redundancies or imperfections, occasioned by the indolence or ignorance of the old members. And, indeed, considering through what obscurity and darkness the Mystery has been delivered down ; the many centuries, and languages, and sects, and parties, it has run through, we are rather to wonder it ever arrived to the present age without more imperfections.—*Anderson.*

IMPLEMENTS. A general collection of masonic implements may remind the Master of his power and jurisdiction, while they warn him to avoid the abuse of that power, limiting his jurisdiction and prescribing his conduct. They likewise afford him copious topics of advice to such as assist him in the government of the Fraternity, as well as to all the brethren over whom he is called to preside. He may descant on the excellence of the holy writings as a rule of life ; for those writings teach us that, being born upon a level, we should act upon the square, circumscribing our desires within the compass of Nature's gifts, poured from the horn of plenty. Here, also, he may exhort them to walk uprightly, suffering neither the pressure of poverty, nor the avarice of riches to tempt the heart from

moment to swerve from the line of rectitude which is suspended before them from the centre of heaven. The division of time into equal and regular portions, he may also urge as the surest method of securing the greatest good from the opportunities that are afforded us. The subjection of our passions and desires is here likewise taught by the gavel, which is used by the operative builder to remove the excrescences and to smooth the surfaces of the rough materials for a building; while the by-laws of the lodge regulate the deportment of the craftmen, while assembled for the purposes of social improvement and mental recreation, and while separated from the rest of mankind, and placed among none but brethren.—*Monitor*.

IMPUTATIONS. Individual errors or crimes ought only to reflect discredit on the offending parties, for a gigantic society like ours, whose professors are spread over the face of the earth, and are found in every civilised country on the globe, cannot be responsible for the misconduct of every single member of its body. It is very common to hear those who are not Masons urge this argument with all the force and confidence of conviction. A Mason has misconducted himself most grossly, they will say, and therefore Masonry must be a bad institution. But this way of reasoning is absurd. Take the argument in another point of view, and what does it end in? Why, a general condemnation of all institutions, human and divine. How would it shock our ears were it applied to Christianity. A Christian has been guilty of acts of violence; he has robbed one neighbour, slandered another, and murdered a third; and therefore—mark the consequence—Christianity must be a bad institution. Is not this preposterous? Does it follow because a wicked Christian commits murder, that the Christian religion must necessarily recommend the commission of murder? So Masonry. If some brethren so far forget their solemn obligations as to overstep the boundaries of decency; if they set the censure of the world at defiance, and disgrace themselves in the eyes of God and man, it cannot be urged that the institution recommends this conduct.

IMPOSTS. The members of the secret society of Tyrian artists, who were hired by King Solomon to erect that sacred structure, in order to distinguish them from the Jews, who performed the more humble labours, were honoured with the epithet of Free annexed to the name of builder or mason; and being talented foreigners, were freed from the usual imposts paid to the state by the subjects of Solomon.—*Husenbeth*.

INCOMMUNICABLE. The Cabalistical Jews, and after them Josephus, and some of the Romans, think that Moses did not ask for the name of God at the burning bush, but for the true pronunciation of it, which they say had been lost through the wickedness of mankind; for which reason the former affirm that the word *phalam*, used by God presently

after, being written without a *vau*, should not be rendered for ever, but hid, from the root *ghalam*, to hide; not considering that, if that was the case it should be written *ghalam*, and not *gholam*. Upon this account, the name is by all the Jews called Shemhamphorah, the unutterable name, which Josephus says was never known or heard of before God told it to Moses, for which reason they never pronounce it, but use the word Adonai, or Elohim, or plainly the word Hashem, the NAME, to express it. Thus in their letters and common discourse, instead of saying the Lord bless you, they say the Name bless you.—*Universal History*.

INDENTED TARSEL. This is an old name for the ornamented border which surrounds the mosaic pavement, now called the tessellated border.

INDISSOLUBLE TIE. Masonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind; brethren bound firmly together by that indissoluble tie, the love of their God, and the love of their kind.—*Daniell*.

INDUSTRY. Masonry is a progressive science, and not to be attained in any degree of perfection but by time, patience, and a considerable degree of application and industry; for no one is admitted to the profoundest secrets, or the highest honours of this Fraternity, till by time we are assured he has learned secrecy and morality.—*Williams*.

INELIGIBLE. To prevent the introduction of improper persons, it is provided by the by-laws of every lodge, that no person can be made a Mason in, or admitted a member of a lodge, if, on the ballot, three black balls appear against him. Some lodges wish for no such indulgence, but require the unanimous consent of the members present; some admit one black ball, some two. The by-laws of each lodge must therefore guide them in this respect; but if there be three black balls, such person cannot, on any pretence, be admitted.

INFLUENCE. The influence of Freemasonry can only be supported by an unanimous determination amongst the brethren to preserve in their private lodges the utmost regularity and decorum, an uniformity of rites and ceremonies, and, above all, a resolution to practice, in their several stations, those moral duties which are so strongly recommended, and so beautifully displayed in the private lectures of the lodge.

INITIATED. The initiated, while in the lodge, labour to perfect their own mental faculties, as well as those of the whole human race. Here let us seek the secrets of Masonry, in themselves unpronounceable; neither

are they to be communicated by the laying on of hands, in a few fleeting hours. Thoughts, the indulgence in which a few short years ago would have been punished by the sword, the stake, or banishment, are, in our days, loved as philanthropic; and princes now do things for which but a few years back misunderstood philosophers were condemned as mad impostors. But there are thoughts, even in the present day, which the great mass of mankind may mock or curse, but which will in some future period be usefully and beneficially introduced into private life. This has been nearly all, and yet continues to be the chief employment of a genuine Freemason; although in the lodge those subjects are very seldom openly introduced; it is for this reason that the great mass consider the ceremonies to be the true secret, whereas they are in reality but the shell in which they are enclosed.—*Gadicke*.

INITIATION. If the brethren, when they enter into this society, do not reflect upon the principles on which it is founded; if they are content to remain in their primitive ignorance, or do not act upon the obligations which they have taken upon themselves to discharge, all I can say is, that the sooner such individuals retire from the Order, the better it will be for the society, and the more creditable to themselves.—*The Duke of Sussex*.

INNER GUARD. The duty of the Inner Guard is to admit Masons on proof, to receive the candidate in form, and to obey the commands of the Junior Warden.

INNOCENCE. 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 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 their conviction, and of their being devoted to his will.—*Hutchinson*.

INQUISITION. The sanguinary tribunals of the inquisition have kept immured and led to the slaughter many an unfortunate Freemason, for daring to seek Light, Science, and Truth, where Darkness, Ignorance, and Falsehood held an arbitrary sway! The *auto da fe*, which, under Philip the Second, was almost quotidian, was instituted to indulge the fanaticism of a barbarous populace, or the capricious ambition of despotic rulers.—Not many years ago, a Freemason of the name of Almodovar was burnt in Seville, along with a young woman who had been convicted by the holy office of having carried on an intercourse with an evil spirit, and of know-

ing the future by heart. Both these helpless victims of ignorance and fanaticism breathed in every feature the most perfect health, so that the hands of the executioner who threw them on the pile trembled all the while. It was in a square destined to those horrible assassinations, that at the end of a pathetic sermon the two unfortunate beings were conveyed on ass-back. "*Ille missa est,*" was the sign given to throw the wretched creatures on the burning pile.—*Freemasons' Quarterly Review*.

INSECT-SHERMAH. Many of the Jews believe the Temple to have been a divine work. Some of them suppose that the stones were not so framed and polished by human art and industry, but by a worm called samir, which God created for the purpose. And they further feign that the stones came to the temple of their own accord, and were put together by angels. This legend appears to have arisen from a misrepresentation of the word samir, which signifies a very hard stone, that might be cut and polished with great perfection. It was an emblem of the peace and quiet of a Christian church. In masonic lore, the above worm is called "the insect shermah."

INSIGNIA. The presiding officers of a lodge are distinguished by certain geometrical figures, being combinations of those which are called perfect, viz., the square, the equilateral triangle, and the circle; the latter being a general characteristic of grand officers. The compasses (G. M.,) are parts of the triangle; the square (W. M.,) either triangle or square; the level (S. W.,) and the plumb, (J. W.,) are both parts of a square.—Now the square, level and plumb, have their separate and specific uses, and are assigned to the three chief officers, as emblems of their respective duties. But the Past Master having already executed them all, and being no longer an operative, is relieved from the burden of bearing a working tool, and invested with a problem of the greatest utility in geometrical demonstrations, he having attained the rank of a ruler in Israel; and therefore the Master's square is relieved by a square silver plate, on which is delineated the forty-seventh problem of Euclid. The compasses are instruments of design, and are thus appointed to the Grand Master. He designs; the P. M. demonstrates; the W. M. governs his particular lodge; the S. W. preserves equality and harmony amongst the brethren; and the J. W. takes care that the proper hours of labour are maintained. Thus a system of arrangement is preserved, which produces order and regularity, and constitutes the Wisdom, Strength, and Beauty of Freemasonry.

INSTALLATION. This ceremony takes place in every lodge at the commencement of the masonic year. The officers are installed, and diligently instructed in their respective duties, from the ancient statutes of the Order. It frequently happens that, on those occasions, the newly installed officers prove to the brethren their qualifications, and it is well for

the lodge when they show that they are duly impressed with the importance of the trust reposed in them by the brethren.—*Gadiok.*

INSTRUCTED. The candidate is instructed by the W. M. in his duties as a Mason; the first and most impressive part of which, is to study the Holy Bible, and to practice the three great moral duties to God, your neighbour, and yourself. To God, by holding his name in awe and veneration; viewing him as the chief good, imploring his aid in laudable pursuits, and supplicating his protection on well-meant endeavours. To your neighbour, by always acting upon the square, and considering him equally entitled with yourself to share the blessings of providence, rendering unto him those favours and friendly offices, which, in a similar situation, you would expect from him. And to yourself, by not abusing the bounties of providence, impairing your faculties by irregularity, or debasing your profession by intemperance.

INSTRUCTION. Any person can be made a member of the Order by being initiated; but by so doing, he for the most part only learns to know the ceremonies; and the precise bearing or meaning of Freemasonry he must learn by being afterwards instructed. In many lodges those instructions are written out as a commentary, and are given to the lodge from time to time; at these times the W. M. or lecturer has ample room for explanatory remarks. In other lodges it is left to the W. M. to instruct the brethren upon masonic subjects, according to his own views. These instructions form a principal part of the labours of a lodge, and the candidate must pay great attention to them.—*Gadiok.*

INSTRUCTION, LODGES OF. The importance of meetings under this title is sufficiently apparent, by the provision made for their government and regulation in page 90 of the Book of Constitutions; indeed, to the discipline which pervades, we may say, all of them, the Order is much indebted, as it frequently happens that business of a general nature, which engages the attention of a lodge, prevents a regular practice in the ceremonials of the Order, and the members would require a longer time to become proficient but for the lodges of instruction, whose business being confined to the principal discipline required in the ceremonials, lectures, &c., gives a more ample opportunity to those who seek information, as well as a greater scope to those who are emulous of preferment. There are several lodges of instruction in London, which are attended by brethren distinguished by their masonic attainments, the benefits of which all are desirous to impart.

INSTRUMENTAL MASONRY. The instrumental consists in the use and application of various tools and implements, such as the common gauge, the square, the plumb-line, the level, and others that may be called

mathematical, invented to find the size or magnitude of the several parts or materials whereof our buildings are composed, to prove when they are wrought into due form and proportion, and when so wrought, to fix them in their proper places and positions, and likewise to take the dimensions of all bodies, whether plain or solid, and to adjust and settle the proportions of space and extent. To this part also belongs the use of various other instruments or machines, such as the lever, the wheel and axle, the wedge, the screw, the pulley, &c., which may be called mechanic, being used to forward and expedite our business, to alleviate our toils, and enable us to perform with a single hand what could not be done without many, and in some cases not at all; and those more properly belonging to our brethren of the second degree, styled Fellowcrafts.—*Dunckerly*.

INSTRUMENTS. There are certain tools or instruments well known to every Master Mason, which have undergone some variations in style and denomination since the revival in 1717. They were then called, setting maul, setting tool, and setting beetle. Later in the century, they had the names of setting tool, square, and rule; which at the union were changed into plumb-rule, level, and heavy maul.

INTEGRITY. As no man will build a house upon a bog or a quicksand, a man of suspicious integrity will be found equally unfit to sustain the character of a true Mason.—*Noorthouck*.

INTERNAL. The internal preparation of a candidate for Masonry, is exemplified by the declaration he is called on to make with respect to the motives which have induced him to seek its privileges.

INTERRUPTION. There cannot be a greater rudeness than to interrupt another in the current of his discourse; for if it be not impertinence and folly to answer a man before we know what he has to say, yet it is a plain declaration that we are weary of his discourse, that we disregard what he says as unfit to entertain the society with, and is, in fact, little less than a downright desiring that ourselves may have audience, who have something to produce better worth the attention of the company. As this is no ordinary degree of disrespect, it cannot but always give a very great offence.—*Martin Clare*.

INTRODUCTION. The mode of introduction which a Mason ought to use to recommend himself to notice, is a salute of respect to the Master in the chair.

INTRUSTED. When the candidate was intrusted, he represented the tribe of Asher, for he was then presented with the glorious fruit of masonic knowledge, as Asher was represented by fatness and royal dainties.

INUNDATIONS. The inundations of the Nile naturally obliterated the landmarks, which consisted principally of holes dug in the earth at certain distances, forming the boundary lines of each estate or division of property; for I do not find that they used termini, or if they did, they were merely slight stakes, which the waters loosened and washed away.—These holes being filled with the alluvial soil brought down from the mountains of Ethiopia, when the waters receded, the whole country presented a level surface, and nothing but the practical assistance of geometry could possibly determine the amount and locality of private possessions.—From his superior knowledge of geometry, Euclid was enabled to restore to Masonry its ancient systematic usages and customs, as well as to regulate the affairs of Egyptian agriculture; and he became a general benefactor to the country, “giving,” says an old record of the Craft, “to his system the name of geometry, which is now called Masonry.

INVESTED. The investment of the candidate referred to Napthali, and by this ceremony he was considered free; thus the tribe of Napthali had a peculiar freedom attached to them, in conformity with the divine blessing pronounced by Moses just before his death.

INVESTURE. Among the primitive Masons, the badge of innocence received a characteristic distinction from its peculiar colour and material; and was indeed an unequivocal mark of superior dignity. The investiture of the apron formed an essential part of the ceremony of initiation, and was attended with rites equally significant and impressive. With the Es-senian Masons, it was accomplished by a process bearing a similar tendency, and accompanied by illustrations not less imposing and satisfactory to the newly initiated inquirer. He was clothed in a long white robe, which reached to the ground, bordered with a fringe of blue ribbon, to incite personal holiness, and fastened tightly round the waist with a girdle or zone, to separate the heart from the lower and more impure parts of the body. With feet bare and head uncovered, he was considered a personification of modesty, humility, and the fear of God.

INVOCATION. The invocation used in the United States at the dedication of masonic lodges is as follows:—“Supreme Architect of all worlds! vouchsafe to accept the solemn dedication of this hall to the glory of thy holy name!—Make its walls salvation, and its arch praise. May the brethren who shall here assemble, meet in unity, work in love, and part in harmony. May Fidelity keep the door, Faith prompt the duties, Hope animate the labours, and Charity diffuse the blessings of the lodge! May wisdom and virtue distinguish the fraternity, and Masonry become glorious in all the earth! So mote it be! Amen.”

IONIC. The Ionic bears a kind of mean proportion between the more

solid and delicate orders. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a robust man.—*Preston*.

IRON CROW. The crow being an emblem of uprightness, alludes to the erect manner in which the spirit will arise on that great and awful day to meet its tremendous though merciful judge.

IRON TOOLS. Every piece of the Temple, whether timber, stone, or metal, was brought ready cut, framed and polished, to Jerusalem; so that no other tools were wanted nor heard, than what were necessary to join the several parts together. All the noise of axe, hammer and saw, was confined to Lebanon, and the quarries and plains of Zeredatha, that nothing might be heard among the Masons of Sion, save harmony and peace.

ISAAC. Abraham offered his son Isaac in sacrifice, when it pleased the Lord to substitute a more agreeable victim in his stead. As Isaac was an express type of Christ, so this event pointed out the great atonement; Isaac was named by a celestial messenger before he was born—so was Christ; Isaac carried the wood on which he was offered, and Christ bare the cross on which he was crucified; Isaac was offered on Mount Moriah, Christ was offered on an adjoining mountain; Isaac was to suffer by his father's hand, and whose sword was it that pierced Christ? Isaac was redeemed from death three days after Abraham was commanded to offer him up, and Christ was raised from the dead three days after his actual crucifixion. And, lastly, Isaac became the father of the Jews, as Christ is the universal father of Christians.

ISHMAEL. It is probable that Ishmael laughed and jeered at the great bustle which was made at Isaac's weaning, looking upon himself as the first-born, and by right of that to have the privilege of fulfilling the promise of the Messiah. This gives a good account of Sarah's earnestness for the expulsion, not only of him, but of his mother also; who it is likely flattered him, and bare him up in those pretensions. Many think he did more than mock him, because St. Paul calls it persecution, which Hierom takes for beating. Isaac, who perhaps resenting his flouts, might say something that provoked Ishmael to beat him. And it is very probable his mother encouraged him in this, or at least maintained him in his insolence which was the reason why Sarah pressed to have them both turned out of doors.—*Bishop Patrick*.

ISH CHOTZEB. Hewers of stone in the Tyrian quarries, preparatory of King Solomon's Temple.

ISH SABBAL. The men of burden, being the remains of the old

Canaanites who were employed about the work, amounting to 70,000, who are not numbered among the masons.

JACHIN. In the dome of Wortsberg, in front of the entrance to the chamber of the dead, we see on one side, on the chapter of a column, the mysterious inscription Jachin; and at the other side, the word Boaz, on the shaft of a pillar. And the figure of Christ, which occupies the top of the portal of the church of St. Dennis, has his hand placed in a position well known to all existing Freemasons.—*Clavel.*

JACOB'S LADDER. Either resting upon the floor-cloth or upon the Bible: the compasses and the square should lead the thoughts of the brethren to heaven. If we find it has many staves or rounds, they represent as many moral and religious duties. If it has only three, they should represent Faith, Hope, and Charity. Draw Faith, Hope, and Charity from the Bible; with these three encircle the whole earth, and order all thy actions by the square of truth, so shall the heavens be opened unto thee.—*Gadicke.*

JAH. The inspired writings inform us that the deity was known in idolatrous nations, under his own proper and significant appellation of Jehovah. St. Paul says, that they knew God, though they glorified him not as God, neither were they thankful; but worshipped the creature rather than the Creator. And God himself tells us that they possessed the Tetragrammaton, Tetractys, or sacred name, which amongst the Jews was Jah; for he says, "from the rising of the sun, even unto the going down of the same, my name shall be (or is, according to the translation of Cudworth,) great among the Gentiles. And they superstitiously believed that the name was of such sovereign efficacy, as to enable the possessor to cure diseases, work miracles, and foretell future events."

JEDIDIAH. We have a tradition, that King Hiram has been Grand Master of all nations; and when the Temple was finished, came to survey it before its consecration, and to commune with Solomon about wisdom and art; when, finding the Great Architect of the Universe had inspired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon Jedidiah, i. e., the beloved of God.—*Anderson.*

JEHOSHAPHAT. Our ancient brethren who reduced the scattered elements of Freemasonry into order at the beginning of the last century, considered the lodge to be situated in the valley of Jehoshaphat; and that in whatever part of the world it might be opened, it was still esteemed, in a figure, to occupy that celebrated locality. Thus it was pronounced, in the earliest known lectures, that the lodge stands upon holy ground, or the highest hill or lowest dale, or in the Vale of Jehoshaphat. This cele-

brated valley derives its name from Jehovah and Shaphat, which means Christ and to judge; and as the prophet Joel had predicted that the Lord would gather together all nations, and bring them down into the valley of Jehoshaphat, it was believed by the Jews, (and the Christians subsequently adopted the same opinion,) that in this place the transactions of the great day of judgment would be enacted.

יהוה. This word contains the mystery of the Trinity, as the ancient Jews who lived before Christ testify in their traditions. For by **י** they understand the Father, who is the origin of all things. By **ה** they mean the Son, by whom all things were made. By **ו** which is a conjunction copulative, they understand the Holy Ghost, who is the love which binds them together, and proceeds from them. And further, that **ה** refers to the two natures of Christ, the divine and human.—*Vatabulus*.

JEHOVAH. Most Christian translators of the Old Testament, including our own, generally abstain from introducing the Name in their versions, putting "the Lord" instead of Jehovah, in this following the example of the Jews, who, to avoid any attempt to pronounce the name, read **אֲדֹנָי** Adonai, instead of it, and of the seventy who set down the word *Kyrios* in lieu of it. The Jewish notion of this matter is explained in the Talmud, on the authority of R. Nathan Ben Isaac, who is reported to say, "In this world things are not as in the world to come; in this world we write the name of God with the letters **יהוה** (Jehovah,) and read **אֲדֹנָי** (Adonai,) but in the world to come we shall both read and write **יהוה**."

JEPHTHA. There is an old masonic tradition respecting Jephtha to the following effect. When the Ephraimites had assembled together to molest Jephtha, their leader encamped round a certain pillar, which being placed in an elevated situation, commanded a view of the adjacent country, where Jephtha was prepared to receive him. After the battle, when the Ephraimites were retreating, Jephtha called a council of war to decide upon the necessary means of intercepting them, where it was agreed that they should be made to pronounce a pass-word on the shores of Gilgal, by which they might be distinguished in the dark as in the light. And as they were unable to pronounce this word, they were immediately slain.—This test word having been thus used to distinguish friend from foe, &c.

JESHUA. Jeshua the high priest was a lineal descendant from Seraiah, who held the pontificate when the temple was destroyed, and he became the associate and colleague of Zerubbabel in the furtherance of the great design of building the second temple.

JEWELS. The Freemasons' ornaments are three jewels, the square,
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the level, and the plumb-rule. Those who are intrusted with them must possess great talents, and whether they can be cautious and worthy guardians of them must be apparent from their previous conduct.—*Gadicke.*

JEWISH MASONS. The true and pure Freemason's Lodges allow no Jews to be admitted; for a Jew, according to his faith, cannot lay his hand upon the Gospel of St. John as a proof of his sincerity and truth. Also the doctrine of a Triune God is the most important distinction between Christianity and Judaism, and the chief doctrine of Christianity, so that no Jew can acknowledge this symbol, which is so sacred to a Freemason.—*Gadicke.*

JEWISH SYMBOLS. The Jews had many symbols represented on the Tabernacle and the Temple. Moses placed in the former two cherubims, or sphinxes, as well as ornaments and decorations of flower-work; and figures of cherubims were embroidered on the veil of the Holy of Holies, on the hangings of the sanctuary, and probably on the curtain also. It is evident, therefore, that Moses never intended to prohibit the use of symbols; nor was such a thing understood by the Jews in any age. Solomon did not so understand him, for in his temple the cherubims were represented in the Sanctum Sanctorum, and he decorated the walls with palm-trees, cherubims, flowers, and other figures. The brazen sea rested upon twelve oxen. In Ezekiel's description of the temple are many figures, which, like the Egyptian deities, had heads of animals. The pillars, Jachin and Boaz, were decorated with lily-work, net-work, and pomegranates, as symbols of the peace, unity, and plenty which distinguished the building. Even after the Babylonish captivity the same symbolical system was used. The golden lamp in the second temple, of which a representation is still extant on the triumphal arch of Vespasian at Rome, was placed on sphynxes. In the roof, and at the gate of Zerubbabel's temple, there were golden vines, thickly charged with rich clusters of grapes.

JEWES. The Jews for five hundred years after their delivery from Egypt, have left not a single masonic tradition beyond that recorded in the first degree, and as the second degree treats upon the arts and sciences it certainly came from a different source than the first, for the ten commandments, and more especially the Talmudic explanation of the same, were a bar to the higher studies of the Jews. Nothing sculptured, or otherwise made with hands, whereby the Deity, or eternity was represented, was permitted; and the Rabbinical law saying that the sciences were not necessary, operated so powerfully upon the conscientious part of that people, that they followed the humble employment of a pastoral life. This accounts for the scanty documents we have of the Israelitish Freemasonry.—*Husenbeth.*

JOHN'S BROTHERS. Before the year 1440, the masonic society was known by the name of John's Brothers, but they then began to be called Free and Accepted Masons, at which time in some part of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's fire. Although in the exercise of charity we neither regard country nor religion, yet we consider it both necessary and prudent to initiate none into our mysteries, except those who profess the Christian religion.—*Charter of Cologne.*

JOINING. If any member shall be excluded from his lodge, or shall withdraw himself from it, without having complied with its by-laws, or with the general regulations of the Craft, he shall not be eligible to any other lodge, until that lodge has been made acquainted with his former neglect, so that the brethren may be enabled to exercise their discretion as to his admission. Whenever a member of any lodge shall resign, or shall be excluded, or whenever at a future time he may require it, he shall be furnished with a certificate stating the circumstances under which he left the lodge; and such certificate is to be produced to any other lodge of which he is proposed to be admitted a member, previous to the ballot being taken.—*Constitutions.*

JOPPA. There is an old tradition among Masons, that the banks of the river at Joppa were so steep as to render it necessary for the workmen to assist each other up by a peculiar locking of the right hand, which is still preserved in the Mark-Master's degree.

JOSEPH. Freemasons are accustomed to esteem Joseph as one of their greatest lights, because of his numerous practical virtues. He forgave his brethren freely when he possessed the power of punishing them for their inhumanity towards him, he succoured his aged father in his distress, and by his superior wisdom and discernment, he saved a whole people from destruction. These are all masonic virtues of the first class; and having been beautifully illustrated in the character and conduct of Joseph, his example is recommended to our consideration, as an useful lesson more powerful than precept, and more efficacious than admonition.

JOURNEY. Every Freemason, when he is initiated into the Craft, is taught to consider human life as a journey. He would faint with fatigue, lose himself in unknown roads, or fall over high precipices if he was not supported, faithfully conducted, and fraternally warned. By these means he arrives in safety at the end of his journey, and is permitted to receive light himself, that he may be able to support, lead, and warn others when travelling the same road.—*Gadick.*

JOURNEYMAN. Three or four years since, a paragraph went the
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round of the press, deriving the English word "journeyman" from the custom of travelling among workmen in Germany. This derivation is very doubtful. Is it not a relic of Norman rule, from the French "journee," signifying a day-man? In support of this, it may be observed that the German name for the word in question is "tagelöhner," day-worker. It is also well known, that down to a comparatively recent period, artisans and free labourers were paid daily.—*Notes and Queries.*

JUNIOR WARDEN. The Junior Warden is an important officer. The jewel by which he is distinguished is an emblem of uprightness, and points out the just and upright conduct which he is bound to pursue, in conjunction with the Master and his brother Warden, in ruling and governing the brethren of the lodge according to the Constitutions of the Order; and more particularly by a due attention to caution and security in the examination of strange visitors, lest by his neglect any unqualified person should be enabled to impose upon the lodge, and the brethren be thus innocently led to forfeit their obligation.

JURISDICTION. The jurisdiction of a Grand Lodge extends over every lodge working within its territorial limits, and over all places not already occupied by a Grand Lodge.

JUST AND PERFECT. This appellation, which is given to St. John's lodges in general, is of a more important nature than is generally understood by it, for it is not sufficient for a lodge only to be so far just and perfect as to belong to a certain Grand Lodge, to work according to an acknowledged ritual, and to have all its officers and members in their proper places, but it must be just unto all the brethren, and perfect in the exercise of every masonic duty. It is not just when the brethren are deprived of their rights, even of superintending the economy of the lodge, for such a lodge has no independence, and he who is not independent cannot exercise his masonic duties as a perfect Master.—*Gadickes.*

JUSTICE. Justice, the boundary of right, constitutes the cement of civil society. This virtue in a great measure constitutes real goodness, and is therefore represented as the perpetual study of the accomplished Mason. Without the exercise of justice, universal confusion would ensue, lawless force might overcome the principles of equity, and social intercourse no longer exist.—*Preston.*

JUSTIFICATION. We do not hesitate to appeal to the world in justification of the purity of our moral system. Our Constitutions are well known; we have submitted them freely to general investigation. We solemnly avouch them as the principles by which we are governed, the foundation on which we build, and the rules by which we work. We shall

lenge the most severe critic, the most practised moralist, the most perfect Christian, to point out anything in them inconsistent with good manners, fair morals, or pure religion.—*Harris*.

KEY. This symbol may be improved to impress upon the mind of every brother the importance of those secrets which have been transmitted through thirty centuries, amidst bitter persecutions, for the benefit of the sons of light. As we have thus received them, untarnished by the touch of profane curiosity, and unimpaired by the revolution of time and empires, let us deliver them, in all their purity and perfection, to succeeding brethren, confident that they will never be divulged to such as are unworthy.

KEYSTONE. This refers to the keystone of the Royal Arch, called by some the cape-stone, because they erroneously suppose that a knowledge of the principles of the arch is not so old as the building of the Temple of Jerusalem. It was known, however, to the Egyptians several centuries before Solomon flourished, as modern discoveries fully testify.

KING. The first officer in the Royal Arch Chapter, commonly called the First Principal. He represents Zerubbabel, the Governor of Judea, at the building of the second temple.

KING HENRY VI. In the minority of King Henry VI., a very respectable lodge was held at Canterbury, and a coat of arms, much the same as that of the London Company of Freemasons, was used by them; whence it is natural to conceive that the said company is descended from the ancient Fraternity, and that in former times no man was made free of that company until he was initiated in some lodge of Free and Accepted Masons, as a necessary qualification; and it not only appears that before the troubles which happened in the reign of this unfortunate prince, Freemasons were universally esteemed, but even King Henry himself was made a Mason in the year 1442, and many lords and gentlemen of the court, after his example, solicited and obtained admittance into the Fraternity.—*Calcott*.

KING NAME. The name of God includes all things. He who pronounces it shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name; it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals. From this King Name they receive their orders and obey.—*Calmet*.

KINGLY POWER. The kingly power was restored in the person of Zerubbabel, who sprang from the royal line of David, and the tribe of

of Judah ; nor was a vestige thereof again effaced until after the destruction of the city and temple by the Romans, under Titus, in the year 76 of the present era, thus verifying the remarkable prophecy of Jacob, delivered in Egypt above one thousand years before, that the sceptre should not depart from Judah, nor a law-giver from between his feet, until Shiloh came.

KNEE BENT. When we offer up our ejaculations to Almighty God, we will remember a brother's welfare as our own ; for as the voices of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart ; and so our prayers are certainly required for each other.—*Ash.*

KNEELING. When we bow the knee, it represents our fall in Adam ; and when we rise, having received the benefit of prayer addressed to the throne of grace, it is a type of our restoration in Christ by the grace of God, through whom we are able to lift up our hearts to heaven. The candidate for Masonry is directed to bend the knee with a similar reference.

KNOCK. A candidate for Masonry is said to have complied with the terms of a certain text of Scripture, by having first *sought* in his mind whether he were really desirous of investigating the mysteries of Masonry ; then *asked* counsel of his friend, and lastly having *knocked*, the door of Masonry became open to him ; and it will be remembered that the door of a Freemasons' lodge does not stand open for every one to enter, neither do we call labourers to the work, but those who wish to work with us must voluntarily offer their services. If he desires to be admitted, he must knock earnestly and manfully. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." He who cannot knock in the full confidence of an honourable feeling, and is not convinced in his own mind that he deserves to be admitted, ought not to have the door of the lodge opened to him.—*Gadicke.*

KNOWLEDGE. A man of perfect wisdom and knowledge, accomplished in all his ways, and without the least blame, was painted in the Egyptian hieroglyphics with a beautiful face, with wings like an angel, holding in his hands a book in which he looked, a sword, and a balance, and behind him two vases, one of them full of water and the other of blazing fire, under his right foot a ball with a crab painted on it, and under his left a deep pot full of serpents, scorpions, and different reptiles, the covering of which had the shape of an eagle's head.—*Aben Washih.*

KNOW THYSELF. A brother is said to be a good Mason who has studied and knows himself, and has learnt and practised that first and great lesson of subduing his passion to his will, and tries to the utmost of his

power to free himself from all vices, errors, and imperfections ; not only those that proceed from 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 (if one may so express it) universal and 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.

LABOUR. An important word in Freemasonry—we may say the most important. It is for this sole reason alone, that a person must be made a Freemason ; all other reasons are incidental and unimportant, or unconnected with it. Labour is commonly the reason why meetings of the lodge are held, but do we every time receive a proof of activity and industry ? The work of an operative mason is visible, if even it be very often badly executed ; and he receives his reward if his building is thrown down by a storm in the next moment. He is convinced that he has been active ; so must also the brother Freemason labour. His labour must be visible to himself and unto his brethren, or, at the very least, it must be conducive to his own inward satisfaction.—*Gadick.*

LABOURER. No labourer shall be employed in the proper work of Masonry ; nor shall Freemasons 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.—*Ancient Charges.*

LADDER. Standing firmly on the Bible, square and compasses, is a ladder that connects the earth with the heavens, or covering of a lodge, and is a transcript of that which the patriarch Jacob saw in a vision when journeying to Padanarum, in Mesopotamia. It is composed of staves, or rounds innumerable, which point out so many moral virtues, but principally of three, which refer to Faith, Hope and Charity ; Faith in the Great Architect of the Universe, Hope in salvation, and to be in Charity with all mankind, but more particularly with our brethren.

LAMBSKIN. The lambskin has in all ages been considered as an emblem of innocence and peace. The Lamb of God who taketh away the sins of the world, will grant to those who put their trust in Him, his peace. He, therefore, who wears the lambskin as a badge of Masonry, is reminded of that purity of life and conversation, which it is absolutely necessary for them to observe, who expect to be admitted into the Grand Lodge above.—*Hardie.*

LAMECH. After the sun had descended down the seventh age from
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Adam, before the flood of Noah, there was born unto Mathussael the son of Mehujael, a man called Lamech, who took unto himself two wives; the name of one was Adah, and the name of the other Zillah. Now Adah his first wife bore him two sons, the one named Jabal, and the other Jubal. Jabal was the inventor of geometry, and the first who built houses of stone and timber; and Jubal was the inventor of music and harmony.—Zillah his second wife, bare Tubal and Cain, the instructor of every artificer in brass and iron; and a daughter called Naamah, who was the first founder of the weaver's craft.—*Ancient Masonic MS.*

LANDMARKS. What are the landmarks? is a question often asked, but never determinately answered. In ancient times, boundary stones were used as landmarks before title-deeds were known, the removal of which was strictly forbidden by law. 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 support; 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. It is quite clear, however, that the order against removing or altering the landmarks was universally observed in all ages of the Craft.

LATE HOURS. It is a fact, confirmed by experience, that an indulgence in late hours cannot fail to injure the credit and respectability of a lodge, because it introduces other habits which are not consistent with the gravity and decorum which ought always to characterise the proceedings of Masonry. And hence it is an important part of the W. Master's duty, to discountenance such a baleful practice. If the brethren meet for the purpose of business, or to cultivate a knowledge of the science by joining in the lectures, let them pursue their labours with assiduity and zeal during the period prescribed in the by-laws; and should it be necessary for the Junior Warden to perform his office, let the brethren enjoy themselves with decent moderation; but by all means let the Senior Warden discharge his duty honestly and conscientiously, and let the lodge be closed and the brethren depart to their own homes at such an hour as shall excite no unpleasant feelings, nor call forth reproachful observations from the females of their families, whom it is their duty and interest, as well in the character of husbands and fathers, as of Masons, to love, to cherish, and to oblige.

LATOMUS. A Latin term derived from the Greek *λατομος*, a stone-cutter. It is used in the sense of a Freemason in Molart's Latin Register, quoted in the notes to Preston, note 17. A purer Latin word is *lapidica*, which Ainsworth defines, "a stone-cutter, a Freemason."—*Mackey.*

LAWS OF THE LAND. The Freemason has the greatest respect for the laws of the land in which he lives, and he obeys them with the zeal of a faithful subject. If he is intrusted with the putting those laws in force, his masonic duties remind him to be faithful and diligent in applying them. Should the state command the lodge to be closed of which he is a member, he immediately obeys, and visits no assembly which is not allowed, or at least tolerated by the state. In the event of a brother wilfully violating the laws of his country, the Order itself directs the attention of the magistrates unto him, and he who is punished as a criminal by the laws, is excluded from the Order without exception.—*Gadicke.*

LAWS OF MASONRY. In the Grand Lodge resides the power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, provided that they continue to preserve the ancient landmarks of the Order. No motion for a new law or regulation, or for the alteration or repeal of an old one, shall be made, until it shall have been proposed in, or communicated to, the general committee, which meets on the Wednesday preceeding each quarterly communication, nor until it shall have been handed up in writing to the Grand Master. After having been perused and found by him not to contain anything contrary to the ancient landmarks of the Order, the motion may be publicly proposed. If seconded, the question shall be put thereon for the opinion of the Grand Lodge. If approved and confirmed at the next ensuing meeting of the Grand Lodge, it becomes a law of the society.—*Constitutions.*

LAW-SUITS. If any brother do you an injury, you must apply to your own or his lodge, and from thence you may appeal to the Grand Lodge at the quarterly communication, as has been the ancient laudable conduct of our forefathers in every nation; never take 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 your going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you may find the affair of Masonry with the 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 or rancour, (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.—*Ancient Charges.*

LEAGUE. It was lawful in ancient times, before the law of Moses

was given, to make leagues with strangers to their religion, for their mutual benefit, as appears by the story of Jacob and Laban, Isaac and Abimelech, (though some doubt whether he was an idolater) and the law of Moses made no alteration. If Hiram therefore worshiped other gods, Solomon might, notwithstanding, make a league with him, (inasmuch as Hiram calls him brother) he being none of the seven nations of Canaan. —*Bishop Patrick.*

LEATHER APRON. The white leather apron is an emblem of innocence, and the badge of a Mason more ancient than the golden fleece, or Roman eagle, more honourable than the star and garter, or any other order that could be conferred upon the candidate at that or any future period, by king, prince, or potentate, or any other person, except he be a Mason; and which every one ought to wear with pleasure to himself, and honour to the fraternity.

LEAVING. When a brother changes his residence from the place where the lodge is held, of which he is a member, he will act prudently by requiring a written dismissal from the lodge, more especially if there is a lodge in the place where he is going to take up his new abode, and he wishes to become a member of it. In this dismissal it ought to be certified that he had been a diligent workman, and that he had done his duty to the lodge, of which he had up to that period been a member. Should there be any other reason why a member declares himself off the lodge, it ought to be truly stated, for truth should ever be one of the distinguishing characteristics of a Mason. Without such a written testimonial, no strange brother should be allowed to leave one lodge and join another. In places where there are many lodges, a brother may leave one and join another, but ought not to do so without a written testimonial that he has done his duty to the lodge he is leaving; should there be any particular reason for this step, both lodges ought thoroughly to know them. Many brethren leave one lodge and join another, without any notice whatever to the lodge they have left; the consciences of those brethren must be their own accusers or excusers. —*Gadiche.*

LEBANON. The forests of the Lebanon mountains only could supply the timber for the Temple. Such of these forests as lay nearest the sea were in the possession of the Phœnicians, among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof, and hence it was of such importance that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as others to perform the service of bringing it down to the sea-side, whence it was to be taken along the coasts in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem. —*Kitto.*

LECTURE. Each degree of Masonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the degree, are set forth. This arrangement is called a lecture. Each lecture for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which have varied at different periods, although the substance remains the same. Those who are desirous of learning the lectures, must be regularly present in the lodges, and diligently attentive to the instruction which they receive there.—*Mackey.*

LECTURER. In the symbolical lodges of the Continent and elsewhere, a lecturer is annually appointed; and after the W. M. and P. M., the lecturer has the most important office in the lodge. He, as well as the two first officers, must be perfectly acquainted with Freemasonry, and not only a man who has received a liberal education, but must also possess the true spirit of oratory. His orations or lectures must produce an impression on the minds of his hearers. At the election of a lecturer the electors should bear this in mind, and reflect that he has something more to do than merely read the ritual. If the lecturer has sufficient knowledge to be enabled to teach the brethren Freemasonry, or the bearing of moral truths upon the science in an agreeable and instructive manner, and not in mere mystical forms, he will be willingly listened to by the brethren. Some discourses are appropriated to certain seasons, but even these the lecturer must be able to make interesting, in order that they may not appear as mere repetitions. He who confines himself to these discourses, and the mere reading of the ritual, does not fulfil the duties of his office as he ought.

LEFT HAND. The left hand is mentioned in the system of Freemasonry, as being nearest to the heart. Levinus Lemnius, speaking of the right finger, says that "a small branch of the artery, and not of the nerves, as Gillius thought, is stretched from the heart unto his finger."

LEGEND. Amongst the Jews the type *παραβολη*, whether expressed dramatically or by words, was a legend or symbol. This method of conveying a striking truth by the use of metaphorical imagery, was employed in their private as well as their public affairs. The symbols, parables, or legends, were, in process of time, multiplied so abundantly, as to form the chief contents of the Mishna and Gemara, compiled by the Rabbi Judah Makkadosh and his successors, which form the text and annotations of the Talmud.

LENGTH. The length of the lodge expresses the extent of masonic love. With this love our profession will never be in danger of acquiring the appellation of hypocrisy, but will bear the test of scrutiny; and how-

ever severely tried, will be found a firm possession. With this love our devotion will be the true devotion of the soul, in all its native simplicity and sincerity. This heavenly spark within our bosoms will catch that heavenly flame of divine and seraphic love, which alone can unite the Creator with the creature; and thus alone can be formed and completed, that true felicity of the human soul, the union to its divine original.—*Inwood.*

LESSER LIGHTS. These lights or luminaries are used to light us to, at, and from labour. They are situated in the east, west, and south, in allusion to the apparent course of the sun, which, rising in the east, gains its meridian in the south, and disappears in the west. These luminaries represent emblematically, the sun, moon, and the Master of the lodge.

LEVEL. The level is used by operative Masons to lay levels and to prove horizontals. It is the duty of the foreman or superintendent of every building, frequently to prove the various parts of the building by the level, in the course of its erection, and he who neglects this important part of his duty, lays himself open to severe censure.—*Gadick.*

LEVY. The timbers for building the temple at Jerusalem, were felled in the forests of Lebanon, where a levy of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand; and the stones were cut and wrought in the quarries of the mountains of Judea, by eighty thousand men, assisted by seventy thousand who bare burthens.—*Hemming.*

LEWIS. This appellation is given to the son of a Mason. Lewis formerly had the privilege of being initiated into the Order younger than any other person, even in his eighteenth year; but they only enjoy this privilege now in those lodges where the law does not prohibit any one to be initiated before he has reached his twenty-fifth year. Lewis must also be a cultivated and morally respectable young man, or the entrance into the lodge will be refused to him as well as to those whose fathers are not Masons.—*Gadick.*

LIFE. The sign of the cross amongst the Egyptians signified life, and was the mark by which the Cabalists expressed the number ten, which was a perfect number, denoting heaven, and the Pythagorean Tetractys, or incommunicable name of God.

LIGHT. Light is a symbol of knowledge. May every Mason strive incessantly for light, and especially for the light eternal! When a society is assembled anywhere to do good, they require an influential person to communicate the light of experience, instruct them, and point out the way they should go, or bring light to them. This may be done symbolically, by suddenly lighting up a dark room with torches. He who thus intro-

duces the light into the lodge, must be a worthy man, and experienced in the Craft.—*Gadické.*

LILY. This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India, presented it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in bas-relief or statue. We also find it in the sacred vestments and architecture of the tabernacle and temple of the Israelites, and see it mentioned by our Saviour as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art.—It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary, and in fact has been held in mysterious veneration by all people of all nations and times. It is the symbol of divinity, of purity, and abundance, and of a love most complete in affection, charity, and benediction; as in Holy Scripture, that mirror of purity, Susannah, is defined Susa, which signifies the flower of the lily, a name given to the chief city of the Persians, for its superior excellency. The three leaves of the lily in the arms of France, mean piety, justice, and charity.—*Sir Robert Ker Porter.*

LILY-WORK. Lily-work, from its whiteness, denotes peace.

LINE. The universal bond with which every Mason ought to be united to his brethren, should consist of sixty threads or yarns, because, according to the ancient statutes, no lodge was allowed to have above sixty members; but it neither depends upon the quality of the thread, nor the number of the brethren, if the bond which unites us all is composed of true brotherly love.—*Gadické.*

LINEAR TRIAD. This figure, which appears in some old Royal Arch floor-cloths, bore a reference to the sojourners, who represented the three stones on which prayers and thanksgivings were offered, on the discovery of the lost Word; thereby affording an example, that it is our duty in every undertaking, to offer up our prayers and thanksgivings to the God of our salvation.

LINK. Refers to Genesis xi.

LION. The lion was a symbol of Jeremiah, because of the terrible voice of his threatening; and of St. Mark, because his gospel begins with the voice in the wilderness; but principally of Christ, who is denominated the lion of the tribe of Judah, and will ultimately subdue all things to himself; "for he must reign till he hath put all enemies under his feet."

LODGE. As men call the house of God a church, and when religious

services are performed in it, say it is church hours, so also we call the locality in which a lodge assembles, a lodge, and when the brethren are assembled in it, it is lodge hours. The form of a lodge is an oblong square. Three well-informed brethren form a legal lodge, five improve it, and seven make it perfect. We may also call a room in which a lodge is held a hall. — *Gadick.*

The earliest description of a lodge that I have met with, explains it as being "just and perfect by the numbers three, five and seven." This was subsequently exemplified in the following prescribed form. "A lodge of Masons is an assemblage of brothers and fellows met together for the purpose of expatiating on the mysteries of the craft, with the Bible, square and compasses, the Book of Constitutions, and the warrant empowering them to act." In the formula used at the present day, a further amplification has been adopted. It is here denominated an assembly of Masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the Order; just, because it contains the volume of the Sacred Law unfolded; perfect, from its numbers, every order of Masonry being virtually present by its representatives, to ratify and confirm its proceedings; and regular, from its warrant of constitution, which implies the sanction of the Grand Master, for the country where the lodge is held.

LODGES OF LEBANON. Each of the degrees in these lodges had its distinguishing signs, words and tokens, without which confusion and disorder could scarcely have been prevented. The Apprentices messed by seven in a company, and the Fellowcrafts by five. The Masters and Wardens were men of enlightened minds and matured understandings, well skilled in geometry and the rules of proportion. They trained their respective brethren and fellows to the practice of blending moral virtue with the pursuits of science, and inculcated charity or brotherly love, as the distinguishing feature of their profession.

LODGES OF TYRE. In the quarries of Tyre were two lodges of Super-excellent Masters, as supervisors of the work, over which Tito Zadok, the high priest, presided: these were the Harodim. There were also six lodges of Excellent Masters, eight Grand Architects, and sixteen Architects—men of superior talent, who had been selected for their proficiency in the sciences, and placed as superintendents over the workmen. This was a necessary provision; for thus they were enabled to regulate the proceedings of, and to preserve order and arrangement in, the several departments which were assigned to them. There were three classes of Masters in thirty-six lodges, called Menatzchim, and seven hundred lodges of Ghiblim, or operative Fellowcrafts, under Hiram Abif, their Grand Master.

LOGIC. Consists of a regular train of argument, whence we infer, de-

duce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; which are naturally led on from one gradation to another, till the point in question is finally determined.—*Preston*.

LOVE. The universal charity of a Mason, is like the charity of the Mason's God, and his God is the God of love. Consider the extent of the love of God, and that only, according to his degree, is the extent of masonic charity. In the broad circle of his affections, he encloses all mankind; he, like the God of love, looks through station, clime, and colour, and with one wish of universal good-will, he wishes well to all mankind. With the compass of his mind, he measures and draws the square of his conduct, and within that square, having honestly provided for his own household, he forms his little angles of benevolence and charity, to the distressed of all communities.—*Inwood*.

LOYALTY. As Masons you are required to be, as your ancient brethren have always been, true to your Queen, and just to your country; to teach all within the sphere of your acquaintance to be loyal; to assist readily in putting down all disloyalty or rebellion; to follow temperance, fortitude, prudence, and justice, in your walk through this life; to be good husbands, kind parents, "training up your children in the nurture and admonition of the Lord."—*Percy*.

MADE. This solemn ceremony should never in any lodge be considered as the most important part of a Freemason's work (although it is always a thing of importance to initiate a new member into the Order.) Instruction and charity are the chief works of a Freemason. Initiations are only secondary to these. The day of his initiation must ever be an important epoch to a Freemason, and lead to a serious self-examination. The reflection that in one evening he has become closely united with many thousands of unknown men, is of itself important, even if the initiated should not be able to appreciate the real spirit of the Order. On his initiation the candidate must place himself unreservedly in the hands of the proper officer appointed to conduct him, and submit himself to every proof that is demanded from him, and make no objection to any of the ceremonies he has to go through, but answer every question truly and manfully. When he arrives in the assembly of the brethren he is asked again, and for the last time, if it is his wish to be initiated. In the moment when he is about to receive the first degree, every freedom is permitted to him either to go forward in the ceremony, or return from whence he came; for we must admit that to enter upon an unknown undertaking is a dangerous thing. He who is in earnest will here prove that he holds it to be unworthy of a man not to complete any undertaking which he has commenced after mature deliberation. If he does so, the assembled brethren

cheerfully and unanimously pronounce him "worthy," and he is made a partaker of the LIGHT. The solemn obligation taken by the candidate, and the sacred and mysterious manner in which the sacred numbers are communicated, have always been respected by every faithful brother.—*Gadicke.*

MALLET. This is an important instrument of labour, and no work of manual skill can be completed without it. From it we learn that labour is the lot of man, and that skill without exertion is of no avail; for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.

MAN. The man formed a part of the cherubic symbol, and referred to the prophet Isaiah, because of his prophecy of Christ being a man, by his birth of a virgin; and to St. Matthew, because he gives Christ's human genealogy. It was the insignia of Reuben, and denoted reason and religion.

MANNA. A Royal Arch symbol. The manna is called by David "the bread of angels." Some Rabbins believe that it had this name, because the angels are refreshed by divine light, "quod lumen incorporatum est, et factum manna." The Rabbi Ishmael, however, does not subscribe to this doctrine, because the angels being immaterial, do not eat material food; and manna being a material substance, could not be made out of the divine light, which is a spiritual substance. Christian divines however think that the mystical manna was called the bread of angels, because it was a type of Christ, whom the angels wished to behold.

MANUAL MASONS. The manual consists of such parts of business as are performed by hand labour alone, or by the help of some simple instruments, the uses whereof are not to be learnt by any problems or rules of art, but by labour and practice only: and this is more peculiarly applicable to our brethren of the first degree, called Entered Apprentices.—*Dunckerley.*

MANUAL SIGN. This reminds us of that deliberate and steady prudence which ought to guard our actions, forbidding us to seal with the sacred pledge of our right hand, what the heart has not sanctioned with its approbation.—*Hemming.*

MANUSCRIPTS. At the revival in 1717, Grand Master Payne had desired that all old masonic records might be brought into the Grand Lodge in order to discover the usages of ancient times; and in the year 1721, Dr. Anderson was employed to prepare a Book of Constitutions. Between these two periods, several very valuable manuscripts concerning the fraternity, their lodges, regulations, charges, secrets, and usages, which

had been deposited in private lodges, particularly one written by Nicholas Stone, the Warden under Inigo Jones, were hastily burnt by some scrupulous brothers, under a jealous supposition that committing to print any thing relating to Masonry, would be injurious to the interests of the Craft: but surely such an act of *felo de se* could not proceed from zeal according to knowledge.—*Noorthouck*.

MARK OF CAIN. Some say he was paralytic; this seems to have arisen from the version of the Septuagint, "groaning and trembling shalt thou be." The Targum of Jonathan ben Uzziel says, the sign was from the great and precious Name, probably one of the letters of the name Yehovah. The author of an Arabic catena in the Bodleian Library says, "A sword could not pierce him, fire could not burn him, water could not drown him, and air could not blast him; nor could thunder or lightning strike him." The author of *Bereshith Rabba*, a comment on Genesis, says the mark was a circle of the sun rising upon him. *Abравanel* says the sign was Abel's dog, which constantly accompanied him. Some of the doctors in the Talmud say, that it was the letter ת than marked on his forehead, which signified his condition, as it is the first letter in the word תשובה *teshubah*, repentance. Rabbi Joseph, wiser than all the rest, says it was a long horn growing out of his forehead!—*Adam Clarke*.

MARK MASONS. The degree of Mark-Master Mason may be considered as appendant to that of Fellow Craft, although entirely distinct and different from it. The order and harmony which this degree communicated to the builders of the temple of Jerusalem, are incalculable; and, indeed, without it, so many workmen of different nations would have been in continual confusion. Not only was each workman thereby known to the Senior Grand Warden, but every part of the workmanship, for that stupendous structure, was subjected to the nicest scrutiny—while every faithful labourer received with punctuality the rewards of industry and skill. But it has a speculative allusion infinitely interesting to every accountable being. It 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."

MASON. A Mason is a man whose conduct should be squared by strict rectitude and justice towards his fellow-creatures; his demeanour should be marked by the level of courtesy and kindness; while uprightness of heart and integrity of action, symbolized by the plumb, should be his distinguishing characteristic; and thus guided by the moveable jewels of Masonry, he may descend the vale of life with joy, in the hope of being accepted by the Most High, as a successful candidate for admission into the Grand Lodge above.

MASON MARKS. Those brethren who have been initiated into the degrees of Mark-Man and Mark-Master, perfectly well understand, that the mark which was conferred upon the ancient craftsman was not arbitrary, but selected from a defined and well-understood series—that the craftsman was not entitled to use any mark until his fitness had been tried, and he had proved himself well skilled in the use of the plumb, the level, and the square. That the distinction of the mark was conferred with peculiar solemnities; and that the subsequent obligation to use the particular mark so conferred, and to affix it to every “perfect ashlar,” was not discretionary, but imperative. A knowledge of these facts, combined with a careful examination of the ancient marks, will, no doubt, throw much additional light upon the history of ecclesiastical architecture, as well as prove the firmer connection, and show the union existing in past ages, between practical architecture and symbolical or spiritual Masonry.—*Pryer*.

MASON'S WIND. At the building of King Solomon's Temple, a Mason's wind was said to blow favourably when it was due east and west, because it was calculated to cool and refresh the men at labour.

MASONIC HALL. A masonic hall should be isolated, and, if possible, surrounded with lofty walls, so as to be included in a court, and apart from any other buildings, to preclude the possibility of being overlooked by cowans or eaves-droppers; for Freemasonry being a secret society, the curiosity of mankind is ever on the alert to pry into its mysteries, and to obtain by illicit means, that knowledge which is freely communicated to all worthy applicants. As, however, such a situation in large towns, where Masonry is usually practised, can seldom be obtained with convenience to the brethren, the lodge should be formed in an upper story; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor.

MASONIC YEAR. Freemasons date their year according to the Mosatic chronology, or from the creation of the world, thus four thousand years more than the common calendar shows. The masonic year does not commence on the 1st January, but on the 24th of June. But this way of reckoning is only usual in the writings of the Order.—*Gadricke*.

MASONRY. It is useless to profess a knowledge of Freemasonry, if we do not frame our lives according to it. It is not enough to be acquainted with its doctrines and precepts, if we fail to reduce them to practice. In such a case, our knowledge will rather tend to our dishonour in this world, and will certainly be an additional article of accusation against us in the next. It would be very unreasonable to doubt the beneficial effects of our masonic precepts; but to admit them to be true, and yet act as if they were false, would be unwise in the highest degree. I will not,

however, do my brethren the injustice to believe that many of them are capable of such a perversion of reason. And it is my firm persuasion, that they who practice the duties which Freemasonry teaches, in conjunction with the faith propounded in their religion, will inherit that eternal city of God, where they will be associated with a holy and happy fraternity of saints and angels, and enjoy the sweet communings of brotherly love for ever and ever.

MASTER OF THE CEREMONIES. He must be the first at every assembly of the brethren, to see that all preparations are made that are necessary for holding a lodge, and then invite the brethren to enter. He introduces the visiting brethren, and shows them their places. He must enter into conversation with every stranger who comes into the ante-chamber, to discover if he is a brother. In the lodge he must pay attention, and see that everything necessary for the due solemnity is prepared before the lodge is opened, and that nothing may disturb that solemnity while it is open. His seat is so placed, that the W. M. has him in full view, and he can leave it as often as he thinks necessary without asking leave of the W. M. He has the same charge at the banquet, and the serving brethren are generally under his direction. Visitors apply to him first; and it is therefore necessary to fill this office with an experienced Mason, and, if it be practicable, with one who speaks different foreign languages.—*Gadicke.*

MASTER OF A LODGE. All preferment among Masons should be grounded upon real worth and personal merit only, therefore no brother shall be elected Master of a lodge, or appointed to any office therein, merely on account of seniority or rank. The Master, who must have previously been appointed and served as a Warden of some warranted lodge, shall be annually elected by ballot; and at the next lodge, when the minutes are confirmed, he shall be installed in the chair according to ancient usage; he shall then appoint his Wardens and all other officers of the lodge, except the Treasurer and Tyler.—*Constitutions.*

MATERIAL LIGHT. Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood, so far as they can be known. Its immense diffusion and extreme velocity are alone sufficient to demonstrate the being and wisdom of God. Light has been proved by many experiments to travel at the astonishing rate of 194,188 miles in one second of time! and comes from the sun to the earth in eight minutes 11-43-50 seconds, a distance of 95,513,794 English miles.—*Adam Clarke.*

MATURE AGE. The Order of Free and Accepted Masons should consist solely of men of mature age, and it is in accordance with this rule that young men and boys are denied admittance. In the ancient charges

of the English Constitution Book, under date 29th December, 1729, it is laid down as a rule that no person shall be initiated under twenty-five years of age. The lodges of other countries initiate at an earlier period, and the son of a Freemason, called *Lewis*, is allowed to be initiated much earlier.

MEET ON THE LEVEL. The level is an emblem of equality, because with God there is no respect of persons, and in His sight all men are equal, liable to the same infirmities, redeemed by the same Saviour, subject to the same death and judgment. This is the sense in which Masons understand the quality of members in tyed lodges. They know nothing of that levelling equality which is the idol of the revolutionists of this world; they are taught by their Constitutions to be "peaceable subjects, and obedient to the civil powers," and are enemies to that confusion and anarchy which is destructive of social happiness. Hence the level distinguishes the Senior Warden, to remind him that while he presides over the labours of the lodge by command of the W. M., 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 maintained in its purity and usefulness.

MEETINGS. Our meetings, when conducted according to the true spirit of the Order, are characterised by an emulation to excel in wisdom, and the knowledge of practical virtue; and that the instruction incessantly poured from the Master's chair is derived from an ample and exhaustless mine, stored with the richest gems of morality and religion, to reform the manners, and cultivate genial propensities in the mind.

MEMBERSHIP. A Mason may withdraw from his lodge, but the membership remains inviolable. The true Mason considers, as one of his most sacred duties, the exact fulfilment of the engagements which bind him to his rite, the lodge from whence he first received the light, and the masonic body from which he received his powers. He cannot be relieved from his obligations, except by the masonic power with which he made his engagements, and according to the masonic laws which he has sworn to observe and respect. Every attempt which may have for its object to compel a Mason, either by persecution or violence, to quit a rite to which he belongs, is contrary to the spirit and laws of Masonry.

MENATZCHIM. Overseers and comforters of the people in working, who were expert Master Masons.

MENTAL. The mental qualifications of a candidate embrace sanity of mind, a capability of understanding the obligations and instructions of the Order, that he may be prepared to perform its duties.

MERCY. A virtue which inspires us with a compassion for others, and inclines us to assist them in their necessities. It is one of the noblest attributes of the Deity, speaking after the manner of men, and explaining what, by supposition, may pass in the mind of God, by what passes in the human mind. The object of mercy is misery; so God pities human miseries, and forbears to chastise severely; so man pities the misery of a fellow-man, and assists to diminish it.—*Calmet.*

MERIDIAN. The sun being a fixed body, the earth constantly revolving around it on its own axis, it necessarily follows that the sun is always at its meridian; and Freemasonry being universally spread over its surface, it follows, as a second consequence, that the sun is always at its meridian with respect to Freemasonry.

MERIT. At the building of King Solomon's temple, merit alone entitled to preferment; an indisputable instance of which we have in the Deputy Grand Master of that great undertaking, who, without either wealth or power,—without any other distinction than that of being the widow's son—was appointed by the Grand Master, and approved by the people, for this single reason, because he was a skilful artificer.—*Whit-mash.*

MESOURANEOS. The point within the circle was an universal emblem to denote the temple of the Deity, and referred to the planetary circle, in the centre of which was fixed the sun, as the universal God and father of nature; for the whole circle of heaven was called God. Pythagoras esteemed the central fire the supernal mansion of Jove; and he called it *Mesouraneos*, because the most excellent body ought to have the most excellent place, i. e. the centre.

METAL. Many men dote on the metals silver and gold with their whole souls, and know no other standard whereby to estimate their own worth, or the worth of their fellow-beings, but by the quantity of these metals they possess, thereby debasing and degrading those qualities of the mind or spirit by which alone mankind ought to be estimated. He who wishes to be initiated into Freemasonry must be willing to relinquish all descriptions of metal, and all the adventitious circumstances of rank and fortune, for it is the MAN that is received into Freemasonry, and not his rank or riches.—*Gadiche.*

METAL TOOLS. At the building of King Solomon's Temple there was not heard the sound of axe, hammer, or any other tool of brass or iron, to disturb the peaceful sanctity of that holy place. The stones were hewn in the quarry, there carved, marked, and numbered. The timber was felled and prepared in the forest of Lebanon, and conveyed by floats

from Tyre to Joppa; the metals were fused and cast on the plains of Zeredathah; after which the whole was conveyed to Jerusalem, and there set up by means of mauls, and other instruments prepared for that purpose.

MIDDLE CHAMBER. The Temple of Solomon stood on Mount Moriah, and occupied the site of the present mosque of Omar, beneath the dome of which is a remarkable rock, fifteen feet above the level of the surrounding platform, evidently left by design for a peculiar purpose, and well answering to the account in 1 Kings vi., where it is stated that "the door for the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third;" thus establishing the fact that the Holy of Holies was on an elevated spot, to which, and to nothing else, can this remarkable rock be referred with the shadow of a reason.

MID-DAY. As often as the Freemason commences his work, it is noon or mid-day, or that time in which the sun has obtained his greatest altitude; for the earth being round, the sun is always on the meridian somewhere. The Freemason has the most enlightened and useful works to do: and when high noon is passed, he must be able to give the most satisfactory proofs of the utility of his labour.

MIDNIGHT. It is only when midnight draws near that a Freemason thinks of concluding his labour; in fact, his activity and industry should penetrate unto high midnight, or low twelve.

MILITARY LODGES. No warrant shall be granted for the establishment of a military lodge without the consent of the commanding officer of the regiment, battalion, or company, to which it is to be attached, being first obtained. No military lodge shall, on any pretence, initiate into Masonry any inhabitant or sojourner in any town or place at which its members may be stationed, or through which they may be marching, nor any person who does not at the time belong to the military profession, nor any military person below the rank of a corporal, except as serving brethren, or by dispensation from the Grand Master, or some Provincial Grand Master.—*Constitutions.*

MINERVA. Freemasons use the statue of Minerva, or open temples with her statue therein, as symbols of wisdom. Mythology teaches us that Jupiter opened his scull to bear Minerva, for this reason—she is the symbol of all thoughts that are formed in the head, and the protectress of the arts and sciences. She is generally represented as a young female in Grecian costume, and has an owl or a cock by her side, as a symbol of useful study and watchfulness.

MINUTE BOOK. Every lodge shall have its by laws fairly written,

and shall also keep a book or books in which the Master, or some brother appointed by him as secretary, shall enter the names of its members, and of all persons initiated or admitted therein, with the dates of their proposal, admission, or initiation, passing, and raising; and also their ages, as nearly as possible, at that time, and their titles, professions, or trades, together with such transactions of the lodge as are proper to be written.—*Constitutions.*

MISCONDUCT. If any brother behave in such a way as to disturb the harmony of the lodge, he shall be thrice formally admonished by the Master, and if he persist in his irregular conduct, he shall be punished according to the by-laws of that particular lodge, or the case may be reported to higher masonic authority.—*Constitutions.*

MOCK MASONS. In the year 1747 some unfaithful brethren, disappointed in their expectations of the high offices and honours of the society, joined a number of the buffoons of the day, in a scheme to exhibit a mockery of the public procession to the grand feast. This, as may well be supposed, furnished mirth to the gaping crowd, and disgust to the society, who, wisely recollecting themselves, determined in future to confine their operations within the limits of their own assembly. They were called Mock Masons.—*Noorthouck.*

MODEL. The Temple of Solomon was erected according to the model presented by God to King David, who nevertheless was not permitted to build this sacred temple himself, because his hands had been stained with blood.

MODERATION. Towards the well-governing of a lodge of Masons, I would recommend moderation in the superior officers and subordination in the brethren; for without mutual good-will, equanimity of temper, and reciprocal forbearance, the superstructure will crumble to decay, and the lodge, sooner or later, be inevitably dissolved.

MONAD. The monad is the principle of all things. From the monad came the indeterminate duad, as matter subjected to the cause monad; from the monad and the indeterminate duad, numbers; from numbers, points; from points, lines; from lines, superficies; from superficies, solids; from these solid bodies, whose elements are four—fire, water, air, earth; of all which, transmuted and totally changed, the world consists.—*Stanley.*

MONITORIAL. The monitorial sign reminds us of the weakness of human nature, unable of itself to resist the power of Darkness, unless aided by that Light, which is from above, and we thus acknowledge our own frailty, and that we can do no good and acceptable service but through

Him from whom all good and just counsel doth proceed, and under whose divine and special favor we can never be found unprofitable servants in His sight.

MOON. The moon is the second lesser light in Freemasonry, moveable, not fixed, and receiving her light from the sun. Changing Wardens lead and assist us, and the moon lights the wanderer on his way by night, but clouds may intercept the light of the moon; for this reason we must not depend upon her, but choose our road by a great and fixed light.—*Gadicks.*

MORAL ARCHITECTS. As moral architects, we build temples for every virtue; prisons and dungeons for vice, indecency and immorality. We are disposed to every humane and friendly office; every ready to pour oil and wine into the wounds of our distressed brethren, and gently bind them up, (it is one of the principal ends of our Institution,) so that when those who speak evil or lightly of us shall behold our conduct, and see by our means the hungry fed, the naked clothed, the sick sustained and cherished—shall see our light so usefully shine—their evil-speaking may be silenced, their foolish prejudices removed, and they may be convinced that Masonry is a useful and a venerable structure, supported by the great and everlasting pillars of Wisdom, Strength and Beauty.—*Codrington.*

MORAL DUTIES. The science of Freemasonry embraces every branch of moral duty, whether it be applied to God, our neighbor, or ourselves. This peculiarity in the system is expressly inculcated on every member of the Order at his first admission into a Lodge, so anxiously has Freemasonry provided against any mistake as to its peculiar tenets. No brother can be ignorant of the great points of Masonic duty, although he may be unacquainted with the minuter details. The traditions and peculiar doctrines which are included in the more abstruse portions of the lectures may have remained unexplored; but of its moral and religious tendency he cannot be uninformed.

MORAL LAW. A Mason is obliged by his tenure to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He of all men should best know that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believes in the glorious architect of heaven and earth, and practice the sacred duties of morality.—*Ancient Charges.*

MORAL QUALIFICATIONS. The moral qualifications of a candi-
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date are, that he shall neither be an atheist, an infidel, nor an irreligious libertine; that he must practice the four cardinal and the three theological virtues; he must be an humble believer in the wisdom, power and goodness of God, because this constitutes the religious creed of Freemasonry, and acts as a check upon vice and a stimulus to virtue.

MORAL PHILOSOPHY. The moral philosophy of the Order refers to Him whose injunctions to his creatures are peculiarly applicable to the performance of Christian duty. It teaches that we owe a duty to God, which includes reverence for his name and attributes, veneration for his sacred character, and obedience to his just commands. It speaks of a duty to our neighbor, with whom we are directed to act on the square in all the transactions of life. It inculcates a duty to ourselves. We are expected to cultivate self-knowledge and self-respect. For this purpose, an attention to the four cardinal virtues is recommended, as well as the practice of every moral and social duty. Prudence should direct us, Temperance should chasten us, Fortitude support us, and Justice be the guide of all our actions. And in the course prescribed for the regulation of our conduct, we are directed to maintain in their fullest splendor those truly Masonic ornaments—Benevolence and Charity; and to imprint indelibly on our minds the sacred dictates of Truth, Honor and Virtue.

MORALITY. The morality of Masonry requires us to deal justly with others; not to defraud, cheat or wrong them of their just dues or rights. But it goes further: regarding all as the children of one great Father, it considers man as bound by piety, Masonic morality and fraternal bonds, to minister to the wants of the destitute and afflicted; and that we may be enabled to fulfil this high behest of humanity, it strictly enjoins industry and frugality, that so our hands may ever be filled with the means of exercising that charity to which our hearts should ever dispose us.—*Henkle.*

MORIAH. The name of the whole mountain, on the several hills and hollows of which the city of Jerusalem stood, was called Moriah, or Vision, because it was high land, and could be seen afar off, especially from the south; but afterward that name was appropriated to the most elevated part on which the Temple was erected, and where Jehovah appeared to David. This mountain is a rocky limestone hill, steep of ascent on every side, except the north, and is surrounded on the other sides by a group of hills, in the form of an amphitheatre, which situation rendered it secure from the earthquakes that appear to have been frequent in the Holy Land, and have furnished the prophets with many elegant allusions.—*Horne.*

MORTALITY. Let the emblems of mortality which lie before you lead you to contemplate your inevitable destiny, and guide your reflection to that most interesting of human study—the knowledge of yourself. Be

careful to perform your allotted task while it is yet day; continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to the bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race.

MOSAIC PAVEMENT. The mosaic pavement was found before the porch of King Solomon's Temple. Fortunate are they who can draw near unto it, as also unto the porch.—*Gadickes*.

MOSES. Moses was learned in all the wisdom of the Egyptians; he was initiated in all the knowledge of the wise men of that nation, by whom the learning of antiquity had been retained and held sacred; wrapped up from the eye of the wicked and vulgar in symbols and hieroglyphics, and communicated to men of their own order only, with care, secrecy and circumspection. This secrecy is not in any wise to be wondered at, when we consider the persecution which would have followed a faith unacceptable to the ignorance of the nations who were enveloped in superstition and bigotry. Moses purged divine worship of its mysteries and images, and taught the Jews the knowledge of the God of the Universe, unpolluted with the errors of the nations of the earth, and uncorrupted with the devices and ludicrous ceremonies instituted by the people of the east, from whom he derived his first knowledge of the divinity.—*Hutchinson*.

MOTIONS. Let the Master of a Lodge discourage, on all occasions, that itching propensity which incites a brother to make motions on indifferent or trifling subjects. Any motion, on which the Lodge is divided, must be to a certain extent injurious, among so many various habits, views and propensities, as usually constitute a Lodge of Masons.

MOTIVE OR REASON. He who wishes to enter into the Order of Freemasonry, should first be able to render unto himself a good and satisfactory account why he wishes to take that step. This is not easy. A man who is not a Freemason, can only know the Order by hearsay, or by reading Masonic books, and it is rather a dangerous undertaking to join a society with which a person is totally unacquainted. It is quite different to joining any other select society, who publish their rules and regulations and the names of all their members, and by those means invite others to join their society. Freemasons, on the contrary, try to persuade no one to join their society, do not publish their rules or regulations, and the names of the members are very rarely known; and, what is more, the candidate must submit himself to rules and regulations, the purport of which are entirely unknown to him; it is true, that there is nothing in

those rules contrary to the laws of God, or to his duty to his king and country, as a good citizen of the State; but he who is not a Freemason, cannot have any clear idea of what those duties are. What, then, are the motives sufficiently strong to induce a free man to offer himself as a candidate for admission into a comparatively unknown society. Those parties act the most prudently, who admit that they wish to join the Order because, as a useful and innocent society, it has enjoyed the protection of the State for such a number of years; because so many prudent men are members of the Order; and because, in general, the members distinguish themselves by the propriety of their manners, the uprightness of their business transactions, and the correctness of their moral conduct.—*Gadick.*

MOUNT OF GOD. The ascent to the summit of the paradisiacal mount of God, by means of a pyramid consisting of seven steps, was an old notion, certainly entertained before the vision of Jacob, for it prevailed among the Mexican savages; and the original settlers on the vast continent of America could have no knowledge of this vision, either by tradition or personal experience. The Jewish Cabalists entertained a belief that the paradisiacal mount was the place of residence chosen by the children of Seth, while the contaminated descendants of Cain resided in the plains below; and its altitude was said to be so great, that from its summit might be heard the angels of heaven, singing their celestial anthems before the throne of God.

MOVEABLE JEWELS. The compasses, square, level and plumb, are called the moveable jewels, because they distinguish the officers of a Lodge, and are transferable to their successors. They were formerly suspended from narrow white ribbons, which were succeeded by blue of the same width; but the regulation now is—"the collars to be made of light blue ribbon four inches broad; if silver chain be used, it must be placed over the light blue ribbon."

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

MUSICAL BRETHREN. No Lodge is willingly held without songs and music, or a piano at least. If there are many brethren belonging to a Lodge who can contribute to the musical entertainment, they form themselves into a musical society, and thus provide both social and sacred musical entertainments.—*Gadick.*

MYSTERIES. The usages and customs of the ancients in their secret societies are called mysteries. If by mysteries we merely understand a secret religion, then, in the civilized part of the globe there can be no mysteries, for God may be openly worshipped everywhere; but if by mysteries we are to understand secret ceremonies and doctrines, then we may say that there are still mysteries among Freemasons. But we do not call our secrets mysteries, and we thereby prove that with us there can be no secret religion. No one among us is a mystagogue, and our outward appearance has nothing mysterious about it.—*Gadiche.*

MYSTERY. The word mystery has given occasion to many improper impressions against our Masonic societies. Treason, infidelity, a charge of taking rash and unnecessary obligations, have been laid to their responsibility, yet none of these charges have ever been substantiated by their persecutors. The word mystery has brought down anathemas from overzealous divines upon the heads of Masons, and has induced merciless governors to use their weapons against the Craft, when, upon a slight inquiry, the Church as well as the State might be informed, that devotion to God, obedience to the State and to all superiors, brotherly love and universal charity, are the principles which separate our fraternity from all other secret societies which have of late years arisen, to the degradation of religion, and to the danger of good order in society and the State.—*Husenbeth.*

MYSTIC. Denotes a secret doctrine which works especially upon the feelings of the heart, or of feelings which cannot be expressed by words. The mystic is a man who believes himself exalted above the material world, and feels himself united with the immaterial and spiritual. We may call mysticism the feeling of faith, or living and moving in supernatural and immortal life. Every man ought to be somewhat mystical, but ought to guard against that coarse mysticism which believes in intercourse with angels, and to be able to penetrate into the third heaven.—*Gadiche.*

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

MYSTICAL LECTURE. The mystical knowledge of the Royal Arch degree, comprehends the form and exposition of the sacred signs, and the nature and import of the Holy Word, and the traditional ceremony to be used in showing and communicating the secrets.

NAKED FEET. The act of going with naked feet was always considered a token of humility and reverence, and the priests in the temple always officiated with feet uncovered, although it was frequently injurious to their health. The command thus given to Moses, did not represent the civil and legal ceremony of putting off the shoes, as the Jews were subsequently directed to do when they renounced any bargain or contract, nor yet the sign of grief and sorrow, as when David entered into Jerusalem barefooted; but it was enjoined that Moses might approach that sacred place with reverence and godly fear, as if it had been a temple consecrated to divine worship. Thus the preacher says—"Take heed unto thy feet when thou enterest the temple of God."

NAME OF GOD. Josephus says that the Name was never known, until God told it to Moses in the wilderness; and that he himself did not dare to mention it, for that it was forbidden to be used, except once a year by the High Priest alone, when he appeared before the Mercy Seat on the day of expiation. He further adds, that it was lost through the wickedness of man; and hence has arisen a difference of opinion, some supposing the Word itself lost—others, the import or the meaning only—and many, the manner of its delivery; and from hence contend that Moses did not ask the Almighty for his name to carry to his brethren, but for the true delivery or pronunciation only. How far that might be the case, is to us uncertain; but it is certain that the true mode of delivery cannot now be proved from any written record; first, because it is capable of so many variations from the manner of annexing the Masoretic points, which points were not extant in the days of Moses; and secondly, because the language now in use among the Jews, is so corrupt and altered from that in which he wrote, that none of them, except some few of their learned, understand anything of it; for which reason the Jews call it שם הספירה *Shem Hamphoreth*, the unutterable name. Hence is our learned Brother Pythagoras his τετραγράμματον or quaternion.—*Dunkerly.*

NAME OF THE LODGE. Any Lodge which may not be distinguished by a name or title, being desirous of taking one, must for that purpose procure the approbation of the Grand Master or Provincial Grand Master, and the name must be registered with the Grand Secretary. No Lodge shall be permitted to alter its name without the like approbation.—*Constitutions.*

NAMES OF MASONRY. We still retain all the names by which the science has been distinguished in every age of the world, either in its speculative or operative form; whether it were characterized by the name of Lux, as in the patriarchal age; or Geometry, as it was called by Euclid; or Philosophy, as Pythagoras named it; or Mesouraneo, or any other title;

a memorial of such designation has been embodied in the system. We say Freemasonry is a system of Wisdom, Strength and Beauty, and the definition was adopted from our ancient G. M. King Solomon, who called the science Wisdom, which by the Cabalists was subsequently denominated Baphomet; and he defines it thus: "Wisdom is the worker of all things; she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness. She is more beautiful than the sun, and above all the order of the stars; being compared with the Light, she is found before it."

NATURE AND ART. If we take a view of the productions of nature and art on the face of the planet which we inhabit, we shall find that all is replete with the divine principles of the Order. There is not a mountain or valley, a tree, a shrub, or a blade of grass; there is not a magnificent structure of polished marble, rich in the splendid decorations of gorgeous architecture, or a refuse stone rejected from the quarry; there is not an object, animate or inanimate in universal nature, but it is instinct with the genius of Freemasonry; and the learned brother may find an instructive Masonic lecture in the wing of a moth, as well as the motions of the august lights of heaven.

NEBUCHADNEZZAR. A king of Babylon, who, in the eleventh year of the reign of Zedekiah, king of Judah, having, after a siege of twelve months, taken Jerusalem, commanded Nebuzaradan, his captain of the guards, to set fire to and utterly consume the temple, to reduce the city to desolation, and to carry the citizens captive to Babylon.

NEGATIVE. When any one is proposed to become a member, or any person to be made a Mason, if it appear upon casting up the ballot that he is rejected, no member or visiting brother shall discover, by any means whatsoever, who those members were that opposed his election, under the penalty of such brother being for ever expelled the Lodge, (if a member,) and if a visiting brother, of his being never more admitted as a visitor, or becoming a member; and immediately after a negative passes on any person being proposed, the Master shall cause the law to be read, that no brother present may plead ignorance.—*Old Constitutions.*

NEHEMIAH. Nehemiah was entrusted with a special commission to rebuild the walls and renew the fortifications of Jerusalem, and to effect a full restoration of the lands and property which had been seized during the captivity by the neighboring nations. When he arrived at Jerusalem and took possession of his government, he found his country's enemies, the Samaritans and others, headed by Sanballat, Tobias and Geshem, opposing every obstacle that might distress and discommode the Jews.—The reparations of the walls and fortifications met with a formidable resist-

ance from those people, who conspired to attack the Jews while engaged in labor, and consequently unarmed; and to this they were encouraged by some traitors within the city. The vigilance of Nehemiah frustrated the scheme.

NEIGHBOR. Freemasonry instructs us in our duty to our neighbor, teaches us to injure him in none of his connections, and, in all our dealings with him, to act with justice and impartiality. It discourages defamation, it bids us not to circulate any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts, to deceive not him who relieth upon us, to be above the meanness of dissimulation, to let the words of our mouths be the thoughts of our hearts, and whatsoever we promise, religiously to perform.—*Codrington.*

NETWORK, was one of the enrichments with which the chapters of the two pillars of Solomon's Porch were adorned. From the connection of its meshes, it denoted unity.

NEUTRAL. As all were not of Christ who called themselves Christians in the time of the apostles, so all are not Masons who have been initiated into the Order. A knowledge of signs, words and tokens, without an ability to apply them according to their proper design, can no more constitute a Mason, than the possession of working tools can make a man a carpenter, unless he knows how to use them. There are many erroneous opinions abroad on this point. A person procures initiation, and fancies that is all he wants. There never was a more fatal mistake. Initiation is but the horn-book of Masonry, and is only of the same use toward a knowledge of its principles, as the alphabet is to those who desire to excel in literary attainments. If this consideration were duly enforced upon every candidate for Masonry, the Order would assume a different aspect, and its genuine lustre would be more universally displayed.

NEW LAW. No motion for a new law or regulation, or for the alteration or repeal of an old one, shall be made until it shall have been proposed in or communicated to the general committee, nor until it shall have been handed up in writing to the Grand Master. After having been perused and found by him not to contain anything contrary to the ancient landmarks of the Order, the motion may be publicly proposed. If seconded, the question shall be put thereon for the opinion of the Grand Lodge. If approved and confirmed at the next ensuing meeting of the Grand Lodge, it becomes a law of the society.—*Constitutions.*

NILE. In the time of Euclid, the river Nile overflowed so far that many of the dwellings of the people of Egypt were destroyed. Euclid

instructed them in the art of making mighty walls and ditches, to stop the progress of the water; and by geometry measured out the land and divided it into partitions, so that each man might ascertain his own property.—*Old Masonic Manuscript.*

NIL NISI CLAVIS DEEST. Attached to the intersecting triangle of the original jewel of the Royal Arch, there is frequently the motto of "nil nisi clavis deest," which is a declaration that the wearer of a jewel containing this emblem is desirous of doing his duty, and filling up with justice that link in the chain of creation, wherein the Most High hath pleased to place him.

NINE. Nine being the square of three, is a perfect ternary, beyond which there is no number. It is observed by arithmeticians, says Hume, (*Dial. Nat. Rel.* p. 167,) "that the products of nine compose always either 9, or some lesser products of 9, if you add together all the characters of which any of the former products is composed. Thus of 18, 27, 36, which are products of nine, you make nine by adding 1 to 8, 2 to 7, 3 to 6. Thus 369 is a product also of nine; and if you add 3, 6, 9, you make 18, a lesser product of nine."

NINE MASTERS. The following are the names of the nine Masters who are said to have been elected by Solomon after the death of Hiram Abiff:—Moabon, Jachin, Boaz, Ganigam, Azariah, Joram, Jsch'gi, Achal, Obed.

NOACHIDÆ. Sons of Noah, the first name of Freemasons; whence we may observe, that believing the world was framed by one supreme God and is governed by him, and loving and worshipping him, and honoring our parents, and loving our neighbor as ourselves, and being merciful even to brute beasts, is the oldest of all religions.

NORTH. The operative Mason is accustomed to lay the foundation-stone of a new building on the north side, and for this reason: all those who have not been initiated among us have their place in the north. The light streams from the east unto the north, as all our knowledge has been obtained from the orient.—*Gadick.*

NORTH-EAST. The foundation-stone of every magnificent edifice was usually laid in the north-east, which accounts in a rational manner for the general disposition of a newly-initiated candidate. When enlightened, but uninstructed, he is accounted to be in the most superficial part of Masonry.

NUMBERS. We consider the number three, or three times three, as a sacred number; and in all the mysteries of the ancients, the number nine was most important. Whether we, as Christian Freemasons, still have an

ancient explanation of the sacredness of this number, or whether we derive its sanctity from the Holy Trinity, we cannot here determine.—*Gadicke*.

OATH.—In Freemasonry, a number of men form themselves into a society, whose main end is to improve in commendable skill and knowledge, and to promote universal beneficence and the social virtues of human life, under the solemn obligation of an oath. This liberty all incorporate societies enjoy, without impeachment or reflection.—*Anderson*.

OBEDIENT. To be obedient is one of the great duties of a Freemason, not only to the laws of the Craft, but to the laws of the kingdom or State in which he may reside, to the laws of God, to the laws of morality, but above all, to the laws of true benevolence. He is also bound to be obedient to the commands of his superiors when in the Lodge; but every ruler ought to be cautious, and only give such orders as may be cheerfully obeyed by a free man and Mason, and not require a slavish obedience, for in the Lodge there are neither lords nor slaves, but truth and justice must there reign in unanimity.—*Gadicke*.

OBELISK. A high, square-sided and sharp-pointed pillar, which is commonly erected in commemoration of some celebrated person or remarkable event. They are to be found among the Masonic emblems.—*Gadicke*.

OBJECTS. To communicate the blessings of which we are partakers; to contribute to the successful propagation of knowledge, virtue and peace, of the sciences and arts, and of whatever adorns social life; and to assert the advancement of human happiness, have ever been the great objects of Freemasonry.

OBJECTIONS have been urged against Freemasonry in all ages of its existence, by those who were jealous of its secret influence, or envied the privileges of the favored individuals who had been initiated into its mysteries; but although refuted over and over again, the same objections recur at stated periods, being reproduced, as it should appear, for the purpose of fanning our zeal and keeping alive our interest in the Institution.—It is amusing, in studying the history of the Craft, to find the hackneyed arguments which were refuted by Hutchinson, Calcott and others, in the last century, brought forward again and again by new candidates for the honor of an anonymous blow at the immortal giantess. Scarcely any novelty in the form of an objection is to be found. The censures have been chiefly confined to its secrecy, the exclusion of females, the obligation, &c.

OBLATIONS. The oblations which were made by the people toward the erection of the Tabernacle, were so many types of the several graces of Christianity; the gold of Faith, the silver of Hope, the precious stones

of Charity; the blue color of the silks, &c., denoting the lifting up our hearts to heaven, a privilege conveyed to mankind by the meritorious atonement of Jesus Christ; the purple, our warfare and tribulation for the sake of religion; and the crimson, or as the original words (*tolaghath shini*) signify, the double scarlet, the joint love of God and man.

OBLIGATION. Freemasons in their secret societies obligate their disciples, similar to the ancient brethren, to keep their doctrines, their engagements and their transactions from those who are not of the Order. This obligation is not composed of such tremendous oaths with which we are charged by bigots, who, ignorant as they naturally must be of the whole of our transactions, unless they had been received into our society, thunder their unholy anathemas and excommunications against us; and thereby make fools approve their rash acts, the world wonder, and the Mason smile at their daring insolence to condemn their fellow-creatures for imaginary sins against God and religion, which must ultimately be laid to the charge of those triflers with their neighbors' consciences.—*Husenbeth.*

OBLONG. The Tabernacle, with its holy emblems, was a type of a Masons' Lodge. It was an oblong square, and, with its courts and appendages, it represented the whole habitable globe. Such is also the extent of our Lodges. The former was supported by pillars, and the latter are also sustained by those of W., S. and B.; they were equally situated due east and west. The sacred rolls of God's revealed will and law was deposited in the Ark of the Covenant; the same holy record is placed in a conspicuous part of our Lodges. The altar of incense was a double cube, and so is our pedestal and stone of foundation. The covering of the Tabernacle was composed of three colors, as a representation of the celestial hemisphere; such also is the covering of a Masons' Lodge. The floor of the Tabernacle was so holy that the priests were forbidden to tread upon it without taking off their shoes; the floor of the Lodge is holy ground.

OBSERVANCES. Almost all the circumstances attending the promulgation of the Jewish dispensations have been introduced into Freemasonry, and the particular observances incorporated with its ceremonial.—The divine appearance at the Burning Bush, the shoes, the rod, the serpent and the Sacred Name, are equally embodied in the system. The plagues of Egypt, with the signs which attended the divine deliverance of the children of Israel from captivity—the pillar of a cloud and of fire, the mighty winds, the division of the Red Sea, the salvation of God's people and the destruction of Pharaoh and his host; the wanderings in the wilderness, the delivery of the law, the building of the Tabernacle and the establishment of the hierarchy, the order observed in the frequent migra-

tions, led by the banners of each tribe, and other important events, all form parts of the complicated system of Freemasonry, and show its connection with the offices of religion.

ODD NUMBERS were ever esteemed more propitious than even ones, and hence were the conservators of greater virtues. They were sacred to the celestial deities and represented the male sex, while even numbers were female, and appropriated to the subterranean gods. Hence the monad was esteemed the father of numbers, and the duad the mother, from whose union proceeded not only the triad, but the sacred quaternary, which was the origin of the seven liberal sciences, and the maker and cause of all things.

OFFICE. If the superior officers of a Lodge be unacquainted with the principles of the Institution, it can scarcely be expected to prosper. Should the Master be ignorant of his work, the brethren will soon learn to despise his authority. To speak in the technical language of Masonry, if he be unpossessed of the art of drawing designs, how are the Fellowcrafts to execute, or the Apprentices to be instructed?

OFFICERS. The Masonic officers of a Lodge are the Master and his two Wardens, with their assistants—the two Deacons, Inner Guard and the Tyler; to which, for the better regulation of the private concerns of the Lodge, may be added other officers, such as Chaplain, Treasurer, Secretary, &c.—*Constitutions.*

OIL. One of the elements of consecration. Oil was anciently considered the symbol of prosperity and happiness. The oil of gladness mentioned in the Jewish writings was a perfumed oil, with which the people anointed themselves on days of public rejoicing and festivity. Everything that was appropriated to the purposes of religion in the Tabernacle and Temple, were all consecrated with oil. Kings and priests were anointed in the same manner. And our Lodges, as temples consecrated to morality and virtue, are also hallowed by the application of corn, wine and oil.

OLIVE BRANCH. A very great sensation has been created in India by the proposal of the Right Worshipful Brother Burns, Prov. G. M. for western India, to establish a new Order, under the designation of the "Brotherhood of the Olive Branch in the East." The proposal was brought forward on St. John's Day, June 24, 1845, when no fewer than eighty brethren, of various nations, were assembled at Bombay; and it has been received by the principal members of the Craft in India with great enthusiasm.

OLIVE TREES. There are some who compare the symbol of a point
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within a circle to the golden candlestick flanked by two olive trees, mentioned by Zechariah; the candidate representing the circle, the oil the point, and the trees the two perpendicular parallel lines. The former was an emblem of the Jewish nation governed by the central oil, or the Holy Spirit of God; and the olive trees were the two anointed ones, viz. the king and priest, applied by the prophet to Zerubbabel and Jeshua, who were raised up by Divine Providence to preside over the temporal and spiritual affairs of the Jewish nation when the second temple was building, and bearing an ultimate reference to the lights and ornaments of the Christian church.

ON. Under this appellation the Deity was worshipped by the Egyptians, and they professed to believe that he was eternal, and the fountain of light and life; but, according to their gross conceptions, being necessarily visible, the sun was adored as his representative, and was most probably the same as Osiris. If they believed On to be the living and eternal God, they allowed the same attributes to the sun, which they undoubtedly worshipped as the Lord of the creation. Oannes was the god of the Chaldeans, and Dan-Og of the Philistines; both of which are derivations of the same name. On was evidently the same deity as the Hebrew Jehovah, and was introduced among the Greeks by Plato, who acknowledges his eternity and incomprehensibility in these remarkable words:—"Tell me of the god On; which is, and never knew beginning." And the same name was used by the early Christians for the true God; for St. John, in the Apocalypse, has this expression—Ο Ως, και ο ην, και ο ερχομενος, which is translated by our authorized version of the Scriptures, by "Him which is, and which was, and which is to come."

OPENING. The opening of the Lodge is a ceremony of great solemnity and importance. Everything is conducted in such a manner as to inculcate respect for those in authority, with solemn reverence and adoration of the Deity, whose blessing and direction on our leaders is invoked, not in a light and thoughtless manner, as some may perhaps infer, but with the gravity and decency of a well-regulated church.

OPERATION. The veil thrown over Masonry renders its operations silent and unobserved; yet the influence of a body spread through all classes of society, pervading every circle, and diffusing (though by its separate members) opinions digested and matured, from remote periods, in the brotherhood, must be powerful in its effect.—*Marquis of Hastings.*

OPERATIVE. As operative Masons we are taught to hew, square, lay stones and prove horizontals. We allude by operative Masonry to a proper application of the useful rules of architecture, whence a structure

derives figure, strength and beauty, and whence result a due proportion and a just correspondence in all its parts.

OPHIR. Various have been the conjectures concerning the situation of Ophir. Josephus places it in the East Indies, in a country which, by his description, should appear to be Malacca. Bochart contends that it was Taphrobana, or Ceylon. Calmet places it in Armenia, Montanus in America, and Huetius in the eastern coast of Africa. As various have been the sentiments with respect to Tarshish; some consider it as having been near, and others as distant from Ophir. All that Scripture tells us is, that the navy of Tarshish came once in three years, and furnished Solomon with immense wealth, of which we know not the amount, since we can make no exact estimate of the value of the talents specified.

OPINIONS. Individuals have passed various opinions respecting the purity and usefulness of Freemasonry. One says it is a modern institution, and therefore of little value; another terms it frivolous, and consequently contemptible. A third calls it anti-christian, and warns the public to avoid it as a snare. Others affirm that it is behind the advancing spirit of the times, and therefore obsolete; but let any one candidly judge it by its fruits, which is the great Christian criterion by which all things ought to be tried, according to the divine fiat of its founder, (Luke vi. 44.) We feed the hungry, clothe the naked, comfort the sick, relieve the distressed, and provide for the fatherless and the widow. Is any one hungry—we give him meat. Is any one thirsty, we give him drink; naked—we clothe him; sick—we visit him; in prison, we come unto him with the message of mercy. Whatever may be the opinions of our opponents of such deeds as these, we have the satisfaction of knowing that an approving sentence will be pronounced upon them at the last day.

ORDER. In every Order the spirit of regularity should reign, and more especially in the Order of Freemasonry. The Master's call to order reminds the brethren of this in every Lodge, and each one acknowledges by the sign that he is mindful of his duty. Originally, the society of Freemasons was not an Order, but a fraternity, and the name Order has been introduced into England in modern times.—*Gadicke.*

ORDERS OF ARCHITECTURE. A system of the several members, ornaments and proportions of columns and pilasters, is called an order.—There are five orders of columns, three of which are Greek—the Doric, Ionic and Corinthian; and two Italian—the Tuscan and Composite.

ORGANIZATION. The Dyonitiasts formed one and the same association, as the Jewish Masons who built the temple of Jerusalem. These latter, beyond doubt, were bound together in an organization which ex-

tended beyond Judea. The Bible exhibits them mixing themselves with the Tyrian Masons, notwithstanding the ordinary repugnance of the Israelites toward strangers; and Masonic tradition, which must not be contemned, shows that they recognized each other by words and secret signs, similar to those employed by the Masons of other countries.—*Clavel.*

ORIGINAL POINTS. Ancient Masonry admitted twelve original points, which constitute the basis of the entire system, and without which no person ever did or can be legally received into the Order. Every candidate is obliged to pass through all these essential forms and ceremonies, otherwise his initiation would not be legal. They are—opening, preparing, reporting, entering, prayer, circumambulation, advancing, obligated, entrusted, invested, placed, closing.

ORIGIN OF MASONRY. The origin of Masonry is indisputably traced from the creation of the universe; for after the Almighty Architect had finished his great design in making all things good, and, according to geometry, Adam, the first of all the human race, did soon discover this noble science by surveying the works of God in his state of innocency;—and although he fell through disobedience and was expelled from that lovely arbor into the wide world, he still retained the knowledge thereof, and communicated the same to his offspring.—*Mulla Paucis.*

ORPHANS. There lived in the county of Essex, a clergyman named Hewlett; he died of malaria. His troubles had been of no common kind; his wife had died of consumption about three months previously, and nine orphan children were left without a shilling in the world to provide for them. There was a Lodge in Rochefort, Essex; they met, took the case into consideration, and before they separated, nine brethren agreed each to take a child to his own home.—*Bushell.*

OUT OF THE LODGE. A Freemason ought to distinguish himself from other men out of the Lodge, as well as in it, by uprightness and friendship to the brethren, by a free and unconstrained manner of thinking, and by an unimpeachable purity of living. A brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge, as a brother toward his brethren; and happy are they who are convinced that they have, in this respect, ever obeyed the laws of the Order. A free and unconstrained manner of thinking distinguishes not only an enlightened man, but a man who nobly protects that which is just.—*Gadicke.*

OUTWARD CEREMONIES. A Freemason can neither become a gross sensualist, nor profess to be stoically dead to all sensual pleasures; for it is not necessary that he should deny himself the innocent enjoyments

provided for the eye, the ear, and the taste. No man can maintain that he is entirely uninfluenced by outward impressions. To appeal to the bodily feelings or passions, is found the most effectual means of arousing the sympathy and securing the attention of the multitude. It is for this reason that, among the ceremonies of Freemasonry, we find outward forms calculated to work upon the inward feelings; these ceremonies are, for the greater part, derived from ancient times, and it is very probable that they were more fitted for the state of society then existing, than they are for that which now exists.—*Gadick*.

OX. The ox forms a component part of the cherubic symbol. It was referred to the prophet Ezekiel, because he sets forth the restoration of the temple and altar, the emblem of atonement being an ox: and to St. Luke, who commences with the narrative of Zacharias the priest. It also bore a reference to the priestly office of Christ.

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."—*Old Lectures*.

PARTS. An old word for degrees or lectures. In this sense, Freemasonry is said to be consistent in all its parts, which point to one and the same object, prominently kept in view throughout all the consecutive degrees; and that every ceremony, every landmark, and every symbolical reference, constitutes a plain type of some great event, which appears to be connected with our best and dearest interests.

PASSIONS. 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.—*Anderson*.

PASS-WORDS. Much irregularity has unfortunately crept into the blue degrees, in consequence of the want of Masonic knowledge in many of those who preside over their meetings; and it is particularly so with those who are unacquainted with the Hebrew language, in which all the words and pass-words are given. So essentially necessary is it for a man of science to preside over a Lodge, that much injury may arise from the smallest deviation in the ceremony of initiation, or in the lectures of instruction. We read in the Book of Judges, that the transposition of a single point over the Schin, in consequence of a national defect among the

Ephraimites, designated the cowans, led to the slaughter of forty-two thousand men.—*Dalcho*.

PAST MASTER. A Past Master, or one who has actually served in the office of Master, so long as he remains a subscribing member to any warranted Lodge, is *ex officio* a member of the Grand Lodge, and appears to be entitled to many privileges. None but a Past Master can legally initiate, pass or raise. A Master cannot resign his chair, except to a Past Master. No board of Past Masters can be legally formed, unless three or more installed Masters be present.

PATRONAGE. Many Lodges honor the head of the government as their patron, without his being a Freemason, and receive from him a public legal decree, or protectorium, by which they are not only permitted to hold their Lodges, but are also legally protected. It is likewise frequently the case that the patron is a member of the Order.—*Gadicke*.

PAVEMENT. The voluptuous Egyptians, who exhausted their ingenuity in the invention of new luxuries, used, in common with painted walls and ceilings, the mosaic pavement, richly tessellated. In the palace of Cleopatra, these pavements were inlaid with precious stones; and in India, the floors of the most sacred temples, or at least of the adyta, were enriched with polished stones disposed in small squares or tessera, which reflected the beams of the sun in a variety of splendid colors. On a similar principle the floor of a Masons' Lodge has been constructed, which is thus in proper keeping with the rest of its decorations; for the design would be imperfect, if a strict regard to uniformity and propriety had not been observed throughout the whole arrangement. This is a striking evidence of the unity of design with which the great plan of Freemasonry was originally constructed. How minutely soever the parts or elements may appear to be disposed, they each and all conduce to the same end—the glory of God and the welfare of man.

PEACE. A Mason's Lodge is the temple of peace, harmony and brotherly love. Nothing is allowed to enter which has the most remote 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 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, illuminate 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 moral fabric, and Beauty adorns it with curious and cunning workmanship. All this

is accomplished without the use of either axe, hammer, or any other tool of brass or iron, within the precinct of the temple, to disturb the peaceful sanctity of that holy place.

PECTORAL. The general signification or symbolical reference of the pectoral was this:—the four rows of precious stones referred to the four cardinal virtues, and the three stones in each, to the three theological virtues. The twelve stones denoted the precious doctrines of Christianity, promulgated by the twelve apostles; and the *Urim* and *Thummim*, the vital spark of these doctrines, was Christ, who bears his church to the throne of heaven, as the high priest bore that mystical oracle on his breast. This utensil has been variously explained, one translating the words *Urim* and *Thummim* by elucidations and perfections; another, doctrines and truths; others, brightness and perfection, justice and doctrine, lucid and perfect, &c. Philo says they were “*duas virtutes depictas*,” and the seventy translate them by the words *Appevon* and *Alaphsar*, manifestations and truth. They were certainly some tangible substances, which were placed in the doublings of the pectoral, as in a purse or pocket, by which responses were vouchsafed to the wearer of the ephod.

PECULIAR RESIDENCE. What was the object of building the temple of Solomon? One purpose was, we are informed, that it might be a house of prayer for all nations. But this was not its only purpose. God intended to make it the seat of his visible presence, or the place of his habitation. It was not designated, thought an eminent commentator, to be a place to worship in, but a place of worship at, where God was known to have a peculiar residence.—*Scott*.

PEDAL. The pedal is the point on which we receive the first great recommendation of the Master, ever to continue, as we then appeared, upright men and Masons. It therefore denotes the duty of universal justice, which consists in doing to others as we would they should do unto us.—*Hemming*.



PEDESTAL. The altar of the Lodge is a pedestal in the form of a double cube, on which is displayed the Holy Bible, to confer upon it the attribute of justice. And why is the open Bible said to be the emblem of justice? I answer in the expressive words of an eloquent writer:—Because there is no other virtue of such absolute importance and essential necessity to the welfare of society. Let all the debts of justice be universally discharged; let every man be just to himself, and to all others; let him endeavor, by the exercise of industry and economy, to provide for his own wants, and prevent himself from becoming a burden upon society, and abstain, in the pursuit of his own subsistence, from everything injurious to the interests of others; let every one render unto all their due—

that property which he is obliged by the laws of the land, or by those of honorable equity to pay them; that candor and open dealing to which they have a right, in all his commercial dealings with them; that portion of good report to which their merit entitles them, with that decent respect and quiet submission which their rightful civil authority demands. If justice were thus universally done, there would be little left for mercy to do.

PENAL. The penal sign marks our obligation, and reminds us also of the fall of Adam and the dreadful penalty entailed thereby on his sinful posterity, being no less than death. It intimates that the stiffneck of the disobedient shall be cut off from the land of the living by the judgment of God, even as the head is severed from the body by the sword of human justice.

PENCIL. This is one of the working tools of a Master Mason. With the pencil, the skilful artist delineates the building in a draught or plan for the instruction and guidance of the workmen. The pencil teaches us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life.

PENITENTIAL. The reverential sign may be considered as the parent of the penitential or supplicating sign, since it justly denotes that frame of heart and mind without which our prayers and oblation of praises will not obtain acceptance at the throne of grace, before which, how should a frail and erring creature of the dust present himself, unless with bended knees and uplifted hands, betokening at once his humility and dependance? In this posture did Adam first kneel before God and bless the author of his being; and there, too, did he bend with contrite awe before the face of his offended Judge, to avert his wrath and implore his mercy, and transmitted this sacred form to his posterity for ever.

PENTALPHA. In the Royal Arch degree, the name of God is depicted in the centre of old floor-cloths, by a double interlacing triangle, thus , inscribed within a dark circle, representing unlimited space beyond the reach of light, and the top representing the "light shining in darkness, and the darkness comprehending it not." This had been used as a Christian symbol, to denote the two natures of Jehovah, the God-man, for centuries before the Royal Arch degree was ever thought of. In this form , or the above, it was called the pentangle, or seal of Solomon, and the shield of David, and was employed all over Asia as a preservative against witchcraft, in which superstition the Jews are said to have participated; for they used written charms enclosed in the above hexagonal or pentangular figure, and disposed cabalistically, which were worn about

their necks. It constituted the Pythagorean pentalpha, and was the symbol of health.

PERFECT ASHLAR. The perfect ashlar is a stone of a true square, which can only be tried by the square and compasses. This represents the mind of a man at the close of life, after a well-regulated career of piety and virtue, which can only be tried by the square of God's Word, and the compasses of an approving conscience.

PERJURY. Let any unprejudiced man pronounce his opinion of Freemasonry from the experience of the benefits it has conferred on society, and his judgment cannot be unfavorable. Take the great body of Freemasons, and their most determined enemies must admit them to be honorable in their actions, and estimable in private life. Look over the criminal calendar at any assizes, and you very seldom find members of this Order charged with felonious offences, or accused of disturbing social order. Should a Mason be convicted of felony or perjury, he is immediately expelled the Order.

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

PERSONAL MERIT. All preferment among Masons is grounded upon real worth and personal merit only, so that the lords may be well served, the brethren not put to shame, nor the Royal Craft despised.—Therefore no Master nor Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and therefore every brother must attend in his place, and learn them in a way peculiar to this fraternity.—*Ancient Charges.*

PETITION. Every application for a warrant to hold a new Lodge must be by petition to the Grand Master, signed by at least seven regularly registered Masons, and the Lodges to which they formerly belonged must be specified. The petition must be recommended by the officers of some regular Lodge, and be transmitted to the Grand Secretary, unless there be a Provincial Grand Master of the district or province in which the Lodge is proposed to be holden; in which case it is to be sent to him or to his deputy, who is to forward it, with his recommendation or opinion thereon, to the Grand Master. Applications for relief must also be by petition, stating the name, occupation, place of abode, and present circum-

stances of the petitioner; together with the name and number of the Lodge in which he was initiated, and the time when he was made a Mason. The applicant, unless disabled by disease or accident, must sign his name to the petition.—*Constitutions.*

PHRASES OF ADMISSION. When a candidate receives the first degree, he is said to be *initiated*, at the second step he is *passed*, at the third *raised*; when he takes the Mark degree, he is *congratulated*; having passed the chair, he is said to have *presided*; when he becomes a Most Excellent Master, he is *acknowledged* and *received*; and when a Royal Arch Mason, he is *exalted*.

PHYSICAL. The physical qualifications of a candidate are, that he shall be a free man, born of a free woman, of mature age and able body.

PICKAXE. The sound of the stroke of the pickaxe reminds us of the sound of the last trumpet, when the grave shall be shaken, loosened, and deliver up its dead.

PILLARS. Every Lodge must be supported by three grand shafts or pillars—Wisdom, Strength and Beauty. Wisdom constructs the building, Beauty adorns, and Strength supports it; also, Wisdom is ordained to discover, Beauty to ornament, and Strength to bear. He who is wise as a perfect Master, will not be easily injured by his own actions. Hath a person the strength which a Senior Warden represents, he will bear and overcome every obstacle in life. And he who is adorned, like the Junior Warden, with humility of spirit, approaches nearer to the similitude of God than another. But the three pillars must be built upon a rock, and that rock is called Truth and Justice.—*Gadicke.*

PILLARS OF THE PORCH. It is generally thought that these pillars were made and erected only for ornament, because they supported no building. But Abarbinel's conjecture is not improbable, that Solomon had respect to the pillar of the 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.—*Bishop Patrick.*

PLACED. The situation of the candidate at the north-east angle of the Lodge, was symbolical of Joseph, who was the father of two tribes of Israel, one of which was placed at the head of his division of the Israelites

in the wilderness, and bore one of the great cherubic banners, and the other had two allotments in the land of Canaan.

PLANS. The tracing-board is for the Master to draw his plans and designs on, that the building may be carried on with order and regularity. It refers to the Sacred Volume, which is denominated the Tracing-board of the Grand Architect of the Universe, because in that holy book he had laid down such grand plans and holy designs, that were we conversant therein and adherent thereto, it would bring us to a building not made with hands, eternal in the heavens.

PLOTS. 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. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community, and zealously to promote the interests of his own country.—*Ancient Charges.*

PLUMB-RULE. Without this instrument, the operative mason cannot prove that his work is perfectly upright; and the overseer or superintendent of any building must have this tool ever in his hands, that he may prove that his men are working correctly. To proceed straight forward in the paths of virtue and honor, and faithfully to perform those duties the Craft requires of us, demands constant attention on the part of every Free and Accepted Mason.—*Gadicks.*

POETRY OF MASONRY. An intelligible view of the poetry of Masonry may be gathered from its general principles. It inculcates brotherly love among all mankind; it tends to soften the harshness of an exclusive feeling toward those who differ from us in our views of religion and politics, although it allows of no discussions on either the one or the other; it suppresses the attachment to class, which is the bane of all other institutions; and, by the purity of its sentiments, it harmonizes the mind, ameliorates the disposition, and produces that genuine feeling of benevolence and Christian charity which "suffereth long and is kind; which envieth not, vaunteth not itself, is not easily puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, endureth all things."

POINT. A point is an inactive effective disposition or inclination to the several duties of man, and is the beginning of every active duty. It is also the beginning of every advantage, profit, pleasure or happiness that flows from the observation or performance of such a duty.

POINT WITHIN A CIRCLE. As in a circle, however large, there is one middle point, whither all converge, called by geometricians the centre; and although the parts of the whole circumference may be divided innumera-ly, yet is there no other point save that one from which all measure equally, and which, by a certain law of evenness, hath the sovereignty over all. But if you leave this one point, whatever point you take, the greater number of lines you draw, the more everything is confused.—So the soul is tossed to and fro by the very vastness of the things, and is crushed by a real destitution, in that its own nature compels it everywhere to seek one object, and the multiplicity suffers it not.—*St. Augustin.*

POLITICS are entirely prohibited from a Freemasons' Lodge, and no brother dare attempt to propagate his views upon politics by means of the Order, this being in direct opposition to the ancient statutes. The political opinions of mankind never agree, and they are thus directly opposed to brotherly union. If a peculiar set of political opinions gain the upper hand in a State, or if a revolution take place, or if a country be invaded by a foreign army, the Lodges close themselves. Charity to a suffering warrior, let him be a friend or a foe, must not be considered as a political act, for it is the general duty of mankind, and more especially it is a Masonic duty.—*Gadicke.*

POMEGRANATE. The pomegranate, as an emblem, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple, it is said that the artificers "made two chapiters of molten brass to set upon the tops of the pillars." Now, the Hebrew word *caphtorim*, which has been translated "chapiters," and for which, in Amos ix. 1, the word "lintel" has been incorrectly substituted, (though the marginal reading corrects the error,) signifies an artificial large pomegranate or globe. It was customary to place such ornaments upon the tops or heads of columns, and in other situations.—*Muckey*

PORCH. The width of the porch, holy and most holy places, were twenty cubits, and the height over the holy and most holy places was thirty cubits; but the height of the porch was much greater, being no less than one hundred and twenty cubits, or four times the height of the rest of the building. To the north and south sides, and the west end of the holy and most holy places, or all around the edifice, from the back of the porch on the one side to the back of the porch on the other side, certain buildings were attached; these were called side chambers, and consisted of three stories, each five cubits high, and joined to the wall of the temple without.—*Calmet.*

POT OF INCENSE. The pot of incense presents itself to our notice

as an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent author of our existence, for the manifold blessings and comforts we enjoy.

POT OF MANNA. The pot of manna was placed in the sanctuary to commemorate the heavenly bread, by which the Israelites were sustained in the wilderness; it has therefore been adopted as a Masonic emblem, to signify that Christ is the bread of God which came down from heaven.

PURSUIVANT. In former times a messenger, who attended upon the king in the army; among Masons, an officer in some Grand Lodges, whose principal duty is to announce the names of visitors.—*Mackey.*

PRACTICE. We may talk of religion, its doctrines, its precepts and its privileges; we may talk of philosophy, with all its train of human perfections and human acquirements; we may become Masons, boast of its secrecy, its science and its morals, put on all its gaudy trappings and ornaments, and decorate ourselves with its richest external jewels. But if our religion is destitute of love to God and of charity toward our fellow-creatures—if our philosophy is destitute of philanthropy, or if our Masonry is destitute of the activity of doing good—away with religious profession, it is but an empty name; away with philosophical sentiment, it is but as sounding brass; away with Masonic pretensions, they are but as tinkling cymbals.—*Inwood.*

PRAYER. The legitimate prayers of Freemasonry are short addresses to the Great Architect of the Universe for a blessing on our labors. Now who is this Divine Being whom we thus invoke? Why, according to the interpretation of our ancient brethren—"Him that was carried to the top of the pinnacle of the holy temple," or Jesus Christ. Nor is Freemasonry singular in this interpretation. St. Paul says—"Jesus Christ laid the foundations of the earth, and the heavens are the work of his hands;" or, in other words, that he is the Great Architect of the Universe.

PRECAUTION. The greatest precautions are used to prevent the admission of unworthy characters; if, from want of proper information, or from too charitable constructions, such are introduced, we deeply regret the mistake and use every proper method to remedy the evil.—*Harris.*

PRECEDENCY. The precedence of Lodges is derived from the number of their constitution, as recorded in the books of the Grand Lodge.—No Lodge shall be acknowledged, nor its officers admitted into the United Grand Lodge or a Provincial Grand Lodge, nor any of its members be

entitled to partake of the general charity or other Masonic privilege, unless it has been regularly constituted and registered.—*Constitutions*.

PREFERENCE. Though we give a decided preference to such as have been tried and proved, and found to be worthy, and have in consequence been made members of the Masonic family, we are known to profess and practice charity unconfined and liberality unlimited, and to comprehend in the wide circle of our benevolence, the whole human race.—*Harris*.

PREJUDICE. From prejudice, as well as from ignorance, arise most of the objections against Freemasonry, and all the misrepresentations of its principles and practices. As the origin of such dislike to our Institution is so well known, it might be deemed paying too great respect to its evils, to take any notice of them at all. In general, it is best to despise the invectives of calumny and smile at the impotence of malice; to disdain taking any notice of groundless surmises, and not to give ourselves the trouble of listening to the queries of the ignorant, or of confuting the opinions of the prejudiced and captious.—*Harris*.

PREPARATION has several departments, various steps and degrees. We must place our feet on the first round of the Masonic or theological ladder, before we can ascend the second; and we must receive the degree of Entered Apprentice before we can obtain the Fellowcraft, and the Fellowcraft before the degree of Master Mason. Then how completely is the analogy between the work of speculative Masonry and the preparation of the materials for King Solomon's Temple; and what does the argument by way of analogy demonstrate? Every moral truth which the preparation of the materials of the temple teaches, our Masonic preparation also illustrates. It would be wise in us, to think often of the necessity of preparation to be advanced in light and knowledge.—*Scott*.

PREPARED. A man who has been properly prepared to be initiated into Freemasonry, is a true symbol of a pure and uncorrupted man, such as the society wishes and requires to have as members. Such a one must be able to appreciate his fellow mortals more by their moral worth and intellectual attainments, than by their rank, power, or riches. Happy are those who wish to be so estimated, for they will do honor to the Craft when clothed in purple and gold.—*Gadiche*.

PREPARING BROTHER. It is the duty of the preparing brother, shortly before the candidate for initiation is introduced into the Lodge, to prove if he still continues earnest in his desire to be initiated, what are the reasons which induce him to do so, and if he is willing to submit himself unconditionally to the rules of an unknown society. From this we may perceive that the preparing brother must possess a fine knowledge of

mankind. The situation in which he is placed with regard to the candidate, gives him an opportunity of putting a number of questions which could not be put in any other place, or which the candidate could not answer so fully or so unhesitatingly as in the preparing room. The preparing brother must not terrify the candidate from seeking admission; his duty is merely to remove any erroneous ideas the candidate may have formed of the Craft, as far as may be found necessary.—*Gadricke*.

PREREQUISITES. No person is capable of becoming a member unless, together with the virtues afore-mentioned, or at least a disposition to seek and acquire them, he is also free-born, of mature age, of good report, of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood and of working in his craft, as becomes the members of this most ancient and honorable fraternity, who ought not only to earn what is sufficient for themselves and families, but also something to spare for works of charity and supporting the true dignity of the royal Craft.—*Moore*.

PRIEST. The second principal of the Royal Arch.

PRINCIPAL POINT of Masonry is Brotherly Love, Relief and Truth.

PRINCIPALS. In a Royal Arch Chapter the Companions are supposed to be seated round, in the form of the catenarian arch, in which the thrones of the three Principals form the key or cope-stone, to preserve a memory of the vaulted shrine in which King Solomon deposited the sacred name of the word. The cope-stones are represented by the three Principals of the Chapter, because as a knowledge of the secrets of the vaulted chamber could only be known by drawing them forth, so the complete knowledge of this degree can be attained only by passing through its several offices.

PRINTED WORKS ON FREEMASONRY. The Mason promises, at his initiation, that he will not betray the secrets of the Order by writing; and notwithstanding the great number of the so-called printed works upon Freemasonry which we have, there is not an author of one of those works who has been a traitor to the real secrets of the Craft. When it is maintained by the world that the books which are said to have been written by oppressed Freemasons, contain the secrets of Freemasonry, it is a very great error. To publish an account of the ceremonies of the Lodge, however wrong that may be, does not communicate the secrets of Freemasonry. The printed rituals are not correct, as they are printed from memory, and not from a Lodge copy. Inquiries into the history of the Order, and the true meaning of its hieroglyphics and ceremonies by learned

brethren cannot be considered treason, for the Order itself recommends the study of its history, and that every brother should instruct his fellows as much as possible. It is the same with the printed explanation of the moral principles and the symbols of the Order; we are recommended to study them incessantly, until we have made ourselves masters of the valuable information they contain; and when our learned and cautious brethren publish the result of their inquiries, they ought to be most welcome to the Craft.—*Gadicks*.

PRINTING. No brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge, nor any part thereof, nor the names of the persons present at such Lodge, without the direction of the Grand Master, or Provincial Grand Master, under pain of being expelled from the Order. This law is not to extend to the writing, printing or publishing of any notice or summons issued to the members of a Lodge, by the authority of the Master — *Constitutions*.

PRIVATE DUTIES. Whoever would be a Mason, should know how to practice all the private virtues. He should avoid all manner of intemperance or excess, which might prevent the performance of the laudable duties of his craft, or lead him into enormities which would reflect dishonor upon the ancient fraternity. He is to be industrious in his profession, and true to the Lord and Master he serves. He is to labor justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labor allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties to his Creator, his country, his neighbor and himself.—*Moore*.

PRIVILEGES. The majority of every particular Lodge when duly congregated, have the privilege of instructing their Master and Wardens for their conduct in the Grand Lodge and Quarterly Communications; and all particular Lodges in the same Communications shall, as much as possible, observe the same rules and usages, and appoint some of their members to visit each other in the different Lodges as often as it may be convenient.—*Moore*.

PROBATIONS. Probation implies progression, and progression implies reward. If the labor of the Entered Apprentice is intended to refer to the fall of man, or the curse pronounced for his disobedience, then the industrious and Christian Mason has an assurance that the time will come when he will be called from his labor on earth to refreshment in heaven.—*Scott*.

PROCESSIONS. Our public processions have been instituted for many noble purposes. We visit the house of God in public, to offer up

our prayers and praises for mercies and blessings; we attend in a body to show the world our mutual attachment as a band of brothers; we are arranged in a set form to exhibit the beauty of our system, constructed on the most harmonious proportions and modelled by a series of imperceptible grades of rank, which cement and unite us in that indissoluble chain of sincere affection which is so well understood by Master Masons, and blend the attributes of equality and subordination in a balance so nice and equitable, that the concord between rulers and brethren is never subject to violation, while we meet on the level and part on the square.

PROCLAMATION. On the proclamation of Cyrus the Jews left Babylon, under the conduct of Zerubbabel, son of Shealtiel, the lineal descendant of the princely house of Judah, attended by Jeshua the High Priest, Haggai the prophet and Ezra the scribe, and returned to their own land. In the seventh month of the same year the altar of God was erected and burnt offerings were sacrificed upon it, and the feast of tabernacles was kept according to the law of Moses. Men were also employed, according to the permission of Cyrus, to cut cedars in Lebanon and bring them by sea to Joppa. In the beginning of the second year, the foundation of the temple was laid by Zerubbabel, the Grand Master of the Jewish Masons, assisted by Jeshua the High Priest, as Senior Grand Warden, with great rejoicing and praise to God.

PROFANE. The word signifies uninitiated. All those who do not belong to the Order are frequently so called. Before a Lodge is held, care must be taken that none but the initiated are present, and that the Lodge is carefully tyled. In the Lodge lists, which are frequently open to the public, there are given the addresses to which all letters for the Lodge must be sent, and these are called profane addresses. It would be much more proper to call them "town addresses," for many of the uninitiated translate the word profane as unmannerly or impious.—*Gadicke.*

PROGRESSIVE. There are three steps and three degrees in symbolic Masonry; each step or degree is an advance toward light and knowledge. There is more revealed in the Fellowcraft's degree than in the degree of the Entered Apprentice; and there is a fulness of light and knowledge in the degree of Master. Mankind, before the appearance of the Messiah, had been partially instructed under the patriarchal and Levitical dispensations. But the world was then comparatively in darkness; more light was wanted, and the Messiah came to give more light, to teach and instruct the world in the mysteries of his kingdom.—*Scott.*

PROMISE. The promise of a Saviour, its reference and fulfilment, is the great mystery of Freemasonry. Some of our most sublime observances

are founded upon it, and the distinguishing tokens of recognition in one of the degrees, refer exclusively to that gracious interposition of the Deity in behalf of fallen man; and by virtue of one of these significant signs, if we prostrate ourselves with our faces to the earth, it is to supplicate the mercy of our Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the ark of our redemption, into the mansions of eternal bliss and glory.

PROMOTION. Every man strives for promotion, either in office or in knowledge. It is for this reason that the Apprentice strives for the Fellowcraft's degree, the Fellowcraft for the Master's degree, and the Master for a still higher degree or state of knowledge. Those who really and zealously strive to obtain a correct knowledge of all that is truly good and valuable in the Craft, will not fail in their endeavors to obtain Masonic promotion.—*Gadickes*.

PRONUNCIATION. The name of Jehovah is the fountain and root, produces all others, and itself is derived from none; which is shown by being written 'ה'י' 'ה'י' 'ה'י' 'ה'י', which is seventy-two, and is adduced by "Bereshit Raba," as one of the highest names, being taught by the priests and wise men, once in seven years, to their equals in piety and virtue, from the pronunciation being extremely difficult and secret.—*Manasseh Ben Israel*.

PROPAGATION. Our Grand Master Solomon, observing the effects produced by strict order adopted among the masons employed in his work, conceived the idea of uniting the wise in every nation in the bond of brotherly love, and in the pursuit of scientific acquirements. He admitted to the participation of this system those illustrious sages who resorted to Jerusalem, even from the uttermost parts of the East, to be instructed in his wisdom; and they returning to their respective homes, propagated the system of Freemasonry over the whole face of the Eastern continent.—*Hemming*.

PROPER PERSONS. The persons made Masons, or admitted members of a Lodge, must be good and true men, free born, and of mature and discreet age and sound judgment; no bondmen, no women, no immoral or scandalous men, but of good report.—*Ancient Charges*.

It is to be lamented that the indulgence subjoined to this wholesome injunction, (no Lodge shall ever make a Mason without due inquiry into his character,) should weaken the regard seriously due to it; for as no man will build his house upon a bog or quicksand, a man of suspicious integrity will be found equally unfit to sustain the character of a true Mason; and if some corresponding regard to worldly circumstances were

included, it would operate more for the welfare and credit of the society.—*Northouck.*

PROPHET. The third principal of the Royal Arch Chapter.

PROPOSING a candidate is a thing which requires the greatest care and attention. Through an improper subject, a whole Lodge—nay, even the whole society—may receive a deep wound. No one dare propose a person with whom he is not intimately acquainted, and whose conduct he has not had an opportunity of observing under different circumstances.—The person who is about to make a proposition, must have carefully inquired whether the candidate is influenced by the desire of gain or self-interest; for he must not look to the Order as a means of making money, but rather as a means of expending it in charitable objects.

PROSCRIPTION. The severest punishment in the Order. The Freemason who is found guilty of a crime against the regulations of the Order or the laws of the land, is solemnly proscribed, and notice of his proscription is sent to all Lodges, so that he never can gain admission again.—*Gadicke.*

PROTECTION. The true believers, in order to withdraw and distinguish themselves from the rest of mankind, especially the idolaters by whom they were surrounded, adopted emblems and mystic devices, together with certain distinguishing principles whereby they should be known to each other, and also certify that they were servants of that God in whose hands all creation existed. By these means they also protected themselves from persecution, and their faith from the ridicule of the incredulous vulgar.—*Hutchinson.*

PROTOTYPE. Masonry has the Omnipotent Architect of the Universe for the object of its adoration and imitation, His great and wonderful works for its pattern and prototype, and the wisest and best of men of all ages, nations and languages, for its patrons and professors. But though Masonry primarily inculcates morals and the religion of nature, it has caught an additional spark from the light of revelation and the Sun of Righteousness; and though Masonry continues to burn with subordinate lustre, it lights the human traveller on the same road, it breathes a concordant spirit of universal benevolence and brotherly love, adds one thread more to the silken cord of evangelical charity which binds man to man, and crowns the cardinal virtues with Christian graces.—*Watson.*

PROVERBS OR MAXIMS, for the most part having reference to the Order, are in many Lodges orally communicated to the brethren, and they are examined in the proficiency they have obtained in discovering the spirit

and meaning of those proverbs, before they can obtain a higher degree.—*Gadick.*

PROVINCIAL GRAND LODGE. The Provincial Grand Lodge of each province is to be assembled by the Provincial Grand Master or his deputy, at least once in each year for business, and which may also be a Masonic festival. The present and past Provincial Grand officers, being subscribing members of any Lodge within the district, with the Masters, Past Masters and Wardens of all the Lodges, are members of the Provincial Grand Lodge; and the Master and Wardens shall attend the same when duly summoned, or depute some brethren properly qualified to represent them.—*Constitutions.*

PROVINCIAL GRAND MASTER. The appointment of this officer for counties and large populous districts, is a prerogative of the Grand Master, by whom, or, in his absence, by his deputy, a patent may be granted, during pleasure, to such brother of eminence and ability in the Craft as may be thought worthy of the appointment. By this patent he is invested with a rank and power, in his particular district, similar to those possessed by the Grand Master himself.—*Constitutions.*

PROVINCIAL GRAND OFFICERS. These officers are to be annually nominated and installed or invested, according to their stations in the Provincial Grand Lodge; and when so regularly appointed, they possess, within their particular district, the rank and privileges of Grand officers; but they are not, by such appointment, members of the United Grand Lodge, nor do they take any rank out of the province, though they are entitled to wear their clothing as Provincial Grand officers, or past officers, in all Masonic assemblies. No brother can be appointed a Grand Warden unless he be the Master of a Lodge, or has regularly served in that office; nor a Grand Deacon, unless he be a Warden or Past Warden of a Lodge. If Grand Stewards are appointed, the number shall not exceed six, nor shall they take any prominent rank or distinction in the province.—*Constitutions.*

PRUDENCE. The emblem of prudence is the first and most exalted object that demands our attention in the Lodge. It is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates and steadfast in her laws: for prudence is the rule of all virtues; prudence is the path which leads to every degree of propriety; prudence is the channel whence self-approbation flows for ever. She leads us forth to worthy actions, and, as a blazing star, enlightens us throughout the dreary and darksome paths of life.—*Hutchinson.*

PUBLICITY. What is there in Freemasonry, except the landmarks

and peculiar secrets, that we ought to be anxious to conceal? Are our doctrines unfavorable to the interests of morality, that we are desirous of hiding them from public observation? Are our ceremonies repulsive to virtue, or our practices subversive to the rules and decencies of society? Nothing like it. We boast of our benevolent institutions; we extol our brotherly love; we celebrate our regard for the four cardinal and the three theological virtues. Why place our light under a bushel? why refuse to let it shine before men, that they may see our good works have a tendency to the glory of our Father which is in heaven?

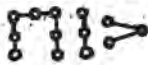
PUNCTUALITY. I would impress upon the Masters and Wardens the necessity of being punctual, and always to open their Lodges and commence their business at the exact hour mentioned in the summonses, assured that if they persevere in this duty, they will incite regularity in the brethren; and the consequences will be, that their families and the world at large will appreciate an institution which thus displays the fruits of sound and wholesome discipline; the Lodges will increase in number and reputation, and through their exemplary conduct, Freemasonry will secure a triumphal ascendancy, and excite general admiration and respect.

PUNISHMENTS. Those Freemasons who violate the laws of the country in which they reside, are either suspended, excluded or proscribed. The Lodge, nevertheless, never usurps the place of the magistrate or judge, as it has been formerly accused of doing. It rather directs the attention of the officers of justice to those brethren upon whom remonstrances are of no avail, and whom it is compelled to exclude.—*Gadicke.*

PURITY. White was always considered an emblem of purity. Porphyry, who wrote so largely on the spurious Freemasonry, says—"They esteem him not fit to offer sacrifice worthily, whose body is not clothed in a white and clean garment; but they do not think it any great matter, if some go to sacrifice having their bodies clean, and also their garments, though their minds be not void of evil, as if God were not the most delighted with internal purity, which bears the nearest resemblance to him. It was even written in the temple of Epidaurus—let all who come to offer at this shrine be pure. Now purity consists in holy thoughts.

PURPLE. The color by which the Grand officers are distinguished. It is an emblem of union, being produced by the combination of blue and scarlet, and reminds the wearer to cultivate among the brethren over whom he is placed, such a spirit of union as may cement them into one complete and harmonious society.

QUADRANGULAR DIAGRAM. This figure, which appears on some of the old Royal Arch floor-cloths, reminds us of the seven pair of pillars

which supported King Solomon's private avenue, the seven steps in advancing, and the seven seals: for in those days the O. B. was sealed seven times. The entire hieroglyphic, including the linear and angular triads, and the quadrangular diagram, was used in  the continental degree of Secret Master, to express the Tetragrammaton, or Sacred Name, which they assert was found written upon the ancient monuments of Jerusalem.

QUALIFICATION. Every candidate for the office of Master must be true and trusty, of good report, and held in high estimation among the brethren. He must be well skilled in our noble science, and a lover of the Craft; he must have been regularly initiated, passed and raised in the three established degrees of Freemasonry, and have served in the office of Warden in some regular warranted Lodge. He ought to be of exemplary conduct, courteous in manners, easy of address, but steady and firm in principle. He must have been regularly balloted for and elected by the Worshipful Master, officers and brethren in open Lodge assembled, and presented, according to ancient form, to a regularly constituted board of installed Masters.

QUALIFICATION QUESTIONS. These questions are used as tests, to ascertain the progress of a candidate during his passage through the degrees. They are significant; and every one who aspires to the character of a perfect Mason, ought to be acquainted with them.

QUARRELING. As a Mason, you are to cultivate 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 honor and safety, and no further.—*Ancient Charges.*

QUARRIES OF TYRE. The arrangement of the Tyrian quarries must not be compared with the common stone-pits of this country, but rather to an extensive coal mine. Thus, Shaw describes the quarries of Strabo, at Aquilaria:—"Small shafts or openings are carried up quite through the surface above, for the admission of fresh air, while large pillars, with their respective arches, are still left standing to support the roof."—Here the Lodges were opened in the several degrees.

QUARTERLY COMMUNICATIONS. Four Grand Lodges, representing the Craft, shall be held for quarterly communication in each year, on the first Wednesday in the months of March, June, September and December, on each of which occasions the Masters and Wardens of all the warranted Lodges shall deliver into the hands of the Grand Secretary and

Grand Treasurer, a faithful list of all their contributing members; and the warranted Lodges in and adjacent to London, shall pay toward the Grand fund one shilling per quarter for each member.—*Articles of Union.*

QUARTERLY SUBSCRIPTIONS. Supporting a Lodge, paying the serving brethren and other expenses which are unavoidable, cause an expenditure which the uncertain fees upon initiation will not meet, and thus renders it necessary for the brethren to contribute a small sum monthly for this purpose; these sums vary in amount in different Lodges, according to their own by-laws made for the purpose. The balance in the hands of the Treasurer, after paying all necessary expenses, is spent for the benefit of the Lodge, or devoted to charitable purposes. No subscribing brother ought to neglect these payments; and he who lives in a place where there is no Lodge, and is not a subscriber, acts most unmasonically by neglecting to support these charities. Poor brethren, and those who are initiated as musical or serving brethren, are exempt from all contributions; but those who are able to subscribe and do not do so, deserve most justly to be struck off the list of members.—*Gadick.*

QUATERNARY. The sacred quaternary, or number four, involves the liberal sciences, physics, morality, &c. And because the first four digits, added into each other, produce the number ten, Pythagoras called the quaternary all number, and used it as the symbol of universality.

QUEEN ELIZABETH. During the reign of Queen Elizabeth, the government of the country attempted to interfere with Freemasonry, but without success. The queen was jealous of all secrets in which she was unable to participate, and she deputed an armed force, on St. John's day, in December, 1561, to break up the annual Grand Lodge. The Grand Master, Sir Thomas Sackville, received the queen's officers with great civility, telling them nothing could give him greater pleasure than to admit them into the Grand Lodge and communicate to them the secrets of the Order. He persuaded them to be initiated, and this convinced them that the system was founded on the sublime ordinances of morality and religion. On their return, they assured the queen that the business of Freemasonry was the cultivation of morality and science, harmony and peace; and that politics and religion were alike forbidden to be discussed in their assemblies. The queen was perfectly satisfied, and never attempted to disturb the Lodges again.

RAINBOW. The rainbow was an emblem common to every species of religious mystery; and was probably derived from an old arkite tradition, that the divinity was clothed in a rainbow; for thus he is represented by Ezekiel the prophet:—"As the appearance of the bow that is in the cloud

in the day of rain, so was the appearance of the brightness round about; this was the appearance of the likeness of the Glory of the Lord." St. John saw in a vision the throne of God encompassed by a rainbow. A rainbow was, in fact, the usual emblem of a divine Saviour throughout the world. Some Christians, "from the irradiation of the sun upon a cloud, apprehend the mystery of the Sun of Righteousness in the obscurity of the flesh; by the colors green and red, the two destructions of the world by water and fire; or by the color of water and blood, the mysteries of baptism and the holy eucharist."

RAISED. This term is used to designate the reception of a candidate into the third degree of Masonry. It conveys an allusion to a particular part of the ceremonies, as well as to the fact of his being elevated or raised to that degree, which is universally acknowledged to be the summit of ancient Craft Masonry.—*Mackey.*

RECOGNITION, SIGN OR SIGNS, WORD AND GRIP. Wherever brethren meet, in whatever part of the world it may be, whether they can understand each other's language or not, if it be by day or by night, if one be deaf and the other dumb, they can nevertheless recognise each other as brethren. In this respect the recognition signs are a universal language, and they are communicated to every Mason at his initiation.—Signs and grips can be given so cautiously that it is not possible to perceive them, if they are surrounded by thousands who have not been initiated. To give the word is somewhat more difficult. By the grip we may make ourselves known to the blind, by the sign unto the deaf, and by the word and grip by day or by night.—*Gadiche.*


RECOMMENDATION. The following is the general form of a petition to the Lodge of Benevolence for relief, which may be altered according to circumstances:—We, the undersigned, being the Master, Wardens, and majority of the members present, in open Lodge assembled, of Lodge No. —, called —, and held at —, this — day of —, 18—, do hereby certify, that the within named petitioner has been a regular contributing member of this Lodge for the space of — years; and that we have known him in reputable circumstances, and do therefore recommend him to the Lodge of Benevolence for relief, having satisfactory grounds for believing the allegations set forth in his petition to be true.—*Constitutions.*

RECONCILIATION. Freemasonry teaches to suppress private prejudices and party spirit; to forget animosities, and to listen to the voice of reconciliation; to soften into gentleness and complaisance, sympathy and love; and to prepare for all the duties of universal benevolence.—*Harris.*

RED SEA. That part of the sea over which the Israelites passed, was, according to Mr. Bruce and other travellers, about four leagues across, and, therefore, might easily be crossed in one night. In the dividing of the sea, two agents appear to be employed, though the effect produced can be attributed to neither. By stretching out the rod the waters were divided; by the blowing of the vehement east wind, the bed of the sea was dried. It has been observed that in the bed of the sea, where the Israelites were supposed to have passed, the water is about fourteen fathoms, or twenty-eight yards deep. No natural agent could divide these waters, and cause them to stand as a wall upon the right hand and upon the left; therefore God did it by his own sovereign power. When the waters were thus divided, there was no need of a miracle to dry the bed of the sea and make it passable; therefore the strong desiccating east wind was brought, which soon accomplished this object.—*Adam Clarke.*

REFRESHMENT. I like the good old custom of moderate refreshment during Lodge hours, because, under proper restrictions, I am persuaded that it is consonant with ancient usage. The following are the routine ceremonies which were used on such occasions by our brethren of the last century: at a certain hour of the evening, and with certain ceremonies, the Lodge was called from labor to refreshment, when the brethren "enjoyed themselves with decent merriment," and the song and the toast prevailed for a brief period. The songs were usually on Masonic subjects, as printed in the old Books of Constitutions and other works; and although the poetry is sometimes not of the choicest kinds, yet several of them may class among the first compositions of the day. Each song had its appropriate toast, and thus the brethren were furnished with the materials for passing a social hour; and I can say from experience, that the time of refreshment in a Masonic Lodge, up to the union in 1813, was a period of unalloyed happiness and rational enjoyment.

REGALIA. No brother shall, on any pretence, be admitted into the Grand Lodge or any subordinate Lodge, without his proper clothing. If an honorary or other jewel be worn, it must be conformable to and consistent with those degrees which are recognized by the Grand Lodge.—*Constitutions.*

REGENERATION. The cross on which the Messiah suffered was typified by the staff of Jacob among the patriarchs; among the Jews by the rod of Moses, as an agent of salvation on their deliverance from Egyptian bondage, and during their sojournings in the wilderness, and also by the pole on which the brazen serpent was suspended; and among the heathen by the tau-cross, which was appropriated to Serapis and other deities; and, in its triple form, () constituting a striking emblem of Royal

Arch Masonry united with Christianity at the present day. And it is remarkable that in each and every case, whether of the staff of Jacob, the rod of Moses, the pillar of the brazen serpent, or the tau of the heathen nations, the emblem signified alike the cross of Christ, regeneration and life.

REGISTRAR. The Grand Registrar is to be appointed annually by the Grand Master on the day of his installation, and, if present, invested according to ancient custom. He shall have the custody of the seals of the Grand Lodge, and shall affix the same to all patents, warrants, certificates and other documents issued by the authority of the Grand Lodge, as well as to such as the Grand Master, in conformity to the established laws and regulations of the Craft, may direct. He is to superintend the office of the records of the Grand Lodge, and to take care that the several documents issued from his office be in due form.—*Constitutions.*

REGISTRATION. Every Lodge must be particularly careful in registering the names of the brethren initiated therein, and also in making the returns of its members, as no person is entitled to partake of the general charity unless his name be duly registered, and he shall have been at least two years a contributing member of a Lodge, except in the following cases, to which the limitation of two years is not meant to extend, viz.: shipwreck or capture at sea, loss by fire, or breaking or dislocating a limb, fully attested and proved. To prevent injury to individuals, by their being excluded the privileges of Masonry through the neglect of their Lodges in not registering their names, any brother so circumstanced, on producing sufficient proof that he has paid the full fees to his Lodge, including the register fee, shall be capable of enjoying the privileges of the Craft; but the offending Lodge shall be reported to the Board of General Purposes, and rigorously proceeded against for detaining moneys which are the property of the Grand Lodge.—*Constitutions.*

REGULAR LODGE. By this term we are not only to understand such a Lodge as works under a general warrant, granted by the Grand Lodge of the country in which it is situated, and which is acknowledged by and is in correspondence with the neighboring Lodges, but also that the Book of the Holy Law shall be unfolded on the pedestal; that it shall be composed of the requisite number of brethren, and the authority of the warrant enforced by the presence of the Book of Constitutions.

REGULARITY. He only is acknowledged as a Free and Accepted Mason who has been initiated into our mysteries in a certain manner, with the assistance of and under the superintendence of at least seven brethren, and who is able to prove that he has been regularly initiated, by the ready

use of those signs and words which are used by the other brethren.—*Charter of Colne.*

REGULATIONS. Without such regulations as Solomon had devised for the government of his servants, without such artificers and a superior wisdom overruling the whole, we should be at a loss to account for the beginning, carrying on and finishing that great work in the space of seven years and six months, when the two succeeding temples, though much inferior, employed so much more time; and then we have good authority to believe that the temple of Diana, at Ephesus, a structure not comparable to the temple of Jerusalem, was two hundred and twenty years in building.—*Hutchinson.*

REINSTATEMENT. The Provincial Grand Master has no power to expel a Mason, though he may, when satisfied that any brother has been unjustly or illegally suspended, removed, or excluded from any of his Masonic functions or privileges by a Lodge, order him to be immediately restored, and may suspend, until the next quarterly Communication, the Lodge or brother who shall refuse to comply with such order.—*Constitutions.*

RELIEF is an important tenet of our profession; and though to relieve the distressed is a duty incumbent on all men, it is more particularly so on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe calamity, alleviate misfortune, compassionate misery and restore peace to the troubled mind, is the grand aim of the true Mason. On this basis he establishes his friendships and forms his connexions.

RELIGION. The ancient Lodges only admitted those persons into the Order who acknowledged the divinity of Jesus Christ; thus they were to be Christians, either of the English, Catholic, Lutheran, reformed, or modern Greek church. Mahometans, Jews, &c., were excluded, for none of these acknowledged the New Testament as a sacred writing. In modern times some of the French Lodges have initiated Jews, but they are not acknowledged by the ancient Lodges to be Freemasons.—*Gadicks.*

REMOVAL OF LODGES. When any Lodge shall have resolved to remove, the Master or Warden shall forthwith send a copy of the minutes of the Lodge for such removal to the Grand Secretary, or to the Provincial Grand Master or his deputy, that it may be ascertained whether the above law has been strictly complied with, and that the removal may be duly recorded. If the meeting of a Lodge at its usual place should by any circumstance be rendered impossible or improper, the Master may appoint any other place, and consult his brethren on the occasion.—*Constitutions.*

RENUNCIATION. Among the Jews, when a person renounced any bargain or contract, he took off his shoe and gave it to his fellow, which was considered a sufficient evidence that he transferred all his right unto that person to whom he delivered his shoe. It is not easy to give an account of the origin of this custom; but the reason is plain enough, it being a natural signification that he resigned his interest in the land by giving him his shoe, wherewith he used to walk on it, to the end that he might enter on it and take possession of it himself. The Targum, instead of a shoe, hath the right-hand glove; it being the custom in his time, perhaps, to give that instead of the shoe: for it is less troublesome to pull off a glove than a shoe and deliver it to another, though it hath the same signification; as now the Jews deliver a handkerchief to the same purpose. So R. Solomon Jarchi affirms—"We acquire or buy now by a handkerchief or veil, instead of a shoe."—*Bishop Patrick*.

REPASTS. The days of meeting are often days of festivity. The repasts are heightened by the temporary equality, which adds much to the mirth of the meeting, and all cares subside for the day. What has been said of certain assemblies, where decency was not respected, is most certain in the invention of calumny.—*Barruel*.

REPORT. The sound of the Master's hammer reminds each brother of the sacred numbers, a thing which ought to induce us readily and cheerfully to acknowledge and obey his commands. He who wishes to gain admittance among us must remember the saying—"Knock, and it shall be opened unto you." It is only then that he can enter with a sanctified heart.—*Gadickes*.

REPORTS. The reports or signals of Masonry are too well known to every brother to need any explanation. They are arranged on certain fixed principles to distinguish every separate degree.

REPRESENTATION. The public interests of the fraternity are managed by a general representation of all private Lodges on record, together with the present and past Grand officers, and the Grand Master at their head. All brethren who have been regularly elected and installed as Master of a Lodge, and who have executed the office for one year, shall rank as Past Masters, and shall be members of the Grand Lodge; but if a Past Master shall cease to subscribe to a Lodge for the space of twelve months, he shall no longer enjoy the rank of Past Master, or continue a member of the Grand Lodge.—*Constitutions*.

REPRESENTATIVES, or DEPUTIES FROM ONE LODGE TO ANOTHER. They may either be representatives of one Grand Lodge in another, or of a St. John's Lodge in a Grand Lodge. In the last case, the deputy must

endeavor to maintain the rights and privileges of the Lodge he represents, and must not allow any resolutions to be passed which may act injuriously to the Lodge he represents, or any other Lodge. We perceive by this that a deputy should have clear views of the rights and privileges of the Lodge he represents, and of the whole Order, or he cannot do his duty as a deputy in bringing any propositions he may have to make before the Grand Lodge. He must also be able to transmit a correct account of the transactions of the Grand Lodge to the Lodge from which he is deputed.—*Gadiche*.

REPUTATION. It seems the Masons have great regard to the reputation, as well as the profit of their Order, since they make it one reason for not divulging an art in common, that it may do honor to the possessors of it. I think in this particular, they show too much regard for their own society and too little for the rest of mankind.—*Locke*.

REPROACH. There are some persons of so captious and uncharitable a make, that it would be impossible for the most cautious to avoid their remarks or escape their censures. The exceptions may lay hold of some unguarded circumstance or other, misrepresent what is good, and, by giving it a wrong turn or appellation, spoil both its credit and effect; while the envious and malicious will be sagacious in discovering the weak side of every character, and dexterous in making the most and worst of it. Thus circumstanced, how are we to conduct ourselves? How is it possible to steer clear from blame? It may not be. But if we cannot escape reproaches, we may avoid deserving them.—*Harris*.

RESIGNATION. The resignation of a member dissolves all connection between himself and his former Lodge, but it does not at all affect his general relations with the Order, or his obligatory duties as a Mason.

RESPECTABILITY. In referring to the prosperous condition of the Craft, and the accession which is daily making to its numbers, I would observe that the character of a Lodge does not depend upon the number, but the respectability of its members. It is too often the case that a Lodge manifests too great anxiety to swell its numbers, under the erroneous idea that number constitutes might. It should, however, be remembered, that the race is not to the swift, nor the battle to the strong. So it is in Masonry; a Lodge of a dozen men of respectable standing in society, will exert more influence upon the community than five times the number of doubtful reputation. The latter will be greater in numerical strength, but the former in actual power.—*Tannehill*.

RESTRICTIONS. When the temple at Jerusalem was completed, King Solomon, being desirous to transmit the society under the ancient

restrictions, as a blessing to future ages, decreed that whenever they 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; and 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 was only to be a type.—*Calcott.*

RESURRECTION. The Master Mason's tracing-board, covered with emblems of mortality, reads a lesson to the initiated of the certainty of death, and also of a resurrection from the dead. Like that of the two preceding degrees, it is an oblong square, circumscribed by a black border within the four cardinal points of the compass. The principal figure is a black coffin, on a white ground, at the head of which is placed a sprig of evergreen, called cassia, or acacia, which appears to bloom and flourish over the grave, as though it said—"O death, where is thy sting? O grave, where is thy victory?"

RETURNS. Every Lodge shall, at least once in the year, transmit to the Grand Secretary, by direct communication, a regular list of its members and of the brethren initiated or admitted therein since their last return, with the dates of initiating, passing and raising every brother; also their ages as nearly as possible at that time, and their titles, professions, additions, or trades; together with all moneys due or payable to the Grand Lodge; which list is to be signed by the Master and Secretary.—*Constitutions.*

RE-UNION. Freemasonry forms a happy centre of re-union for worthy men, who are desirous of a select society of friends and brothers who have bound themselves in a voluntary obligation to love each other, to afford aid and assistance in time of need, to animate one another to acts of virtue and benevolence, and to keep inviolably the secrets which form the chief characteristic of the Order.—*Lalande.*

REVELATION. Masonry primarily inculcates morals and the religion of nature, but it has caught an additional spark from the light of revelation and the Sun of Righteousness. And though Masonry continues to burn with subordinate lustre, it lights the human traveller on the same road; it breathes a concordant spirit of universal benevolence and brotherly

love; adds one thread more to the silken cord of evangelical charity which binds man to man, and crowns the cardinal virtues with Christian graces — *Watson*.

REVELS. No dark revels or midnight orgies are practised in a Lodge. No words of wrath or condemnation are heard, and no inquisitorial questions are asked. The candidate hears of peace, brotherly love, relief and truth. He is taught to reverence God's holy name, and never to mention it but with that reverential awe which is due from the creature to the Creator; to implore His aid in all laudable undertakings, and esteem him as the chief good. — *Scott*.

REVERENTIAL. We are taught by the reverential sign to bend with submission and resignation beneath the chastening hand of the Almighty, and at the same time to engraft his law in our hearts. This expressive form, in which the father of the human race first presented himself before the face of the Most High to receive the denunciation and terrible judgment, was adopted by our Grand Master Moses, who, when the Lord appeared to him in the burning bush on Mount Horeb, covered his face from the brightness of the divine presence.

REVISION. A revision of the Lodge lectures periodically, to meet the advance of civilization and science, ought to take place under the sanction of the Grand Lodge. Every institution, to be perfect, should be consistent with itself; and hence the insufficiency of the present lectures may reasonably be questioned. It is therefore desirable that the attention of the fraternity should be fairly awakened to the subject, that they may take the premises into their most serious consideration, and endeavor to place Freemasonry on so substantial a basis as to constitute the unmixed pride of its friends and defenders, and defy the malice of its traducers and foes, if any such are still to be found among those who are indifferent to its progress.

REWARD. The brethren are released from their labor to receive their reward. Respect, love and gratitude are their reward, and the consciousness of having deserved such must dwell in the breast of the laborer himself. No one can or dare declare himself to be worthy or unworthy of this reward, much less can he claim merit from his brethren. — *Gadicke*.

RHETORIC teaches us to speak copiously and fluently on any subject, not merely with propriety, but with all the advantage of force and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

RHYME. When lectures were added to the system of Freemasonry, they were sometimes couched in doggerel rhyme, but their verses seldom embodied any of the peculiar secrets. The introduction of the "Master's part," as it was then called, was expressed as follows: The passage has been expunged from our disquisitions, as unmeaning and useless, and therefore there will be no impropriety in introducing an extract here, to show how our forefathers worked.

Ex. An E. A. P. I presume you have been.

R. J. and B. I have seen. A M. M. I was most rare, with diamond, ashlar, and the square.

Ex. If a M. M. you would be, you must understand the rule of three, and M. B. shall make you free; and what you want in Masonry, shall in this Lodge be shown to thee.

R. Good Masonry, I understand; the keys of all Lodges are at my command, &c., &c.

RIBBON. The ribbon worn by the Companions of the Order, is a sacred emblem denoting light, being composed of the two principal colors with which the veil of the tabernacle was interwoven. It is further signified by its radiated form, and in both respects has been considered an emblem of regal power and dignity.

RIGHT ANGLE. The perfect sincerity of one right line to another, is as the line of that angle, the line of duty being radius. An acute angle is imperfect sincerity; an obtuse angle is injustice. Join sincerity perfectly to any duty and it forms justice, and is equal to an angle of ninety degrees.—*Old Lectures.*

RIGHT HAND. The proper residence of faith or fidelity was thought to be in the right hand, and therefore this deity was sometimes represented by two right hands joined together; sometimes by two little images shaking each other by the right hand; so that the right hand was esteemed by the ancients as a sacred symbol. And agreeably to this are those expressions in Virgil:—"En dextra fidesque;" as if shaking by the right hand was an indispensable token of an honest heart. And again—"Cur dextræ jungere dextram non datur, ac veras audire, et reddere voces?" that is to say, why should we not join right hand to right hand, and hear and speak the truth?—*Anderson.*

RIGHT LINE. A right line is a duty persisted in with constancy, or any uninterrupted advantage, profit, pleasure or happiness. That which hath no dependence on any other thing to make it perfect in itself, is a right line. Every divine command is a right line, and also the sincerity with which such a command ought to be performed. Every line representing a duty to be performed, may be supposed to contain all the parti-

cular branches of that duty; for the branches or parts of any duty, must of consequence make up the whole duty itself.—*Old Lectures.*

RIGHTS. The right of the Entered Apprentice to be advanced, or the Fellowcraft to be raised, depends, in strict principle, upon his proficiency in the degree which he has received. He should be able to exhibit a beautiful specimen of intellectual or moral work, to entitle him to receive wages, or to enter upon the study of higher departments of science.—*Scott.*

RITE. A rite is an item in the ceremonial of conferring degrees, although in some countries it is extended to include a number of degrees and orders, as in the French rite "*ancien et accepte*," which comprehends the "*Maçonnerie Symbolique, Elu, Chev. d'Orient, du Soleil, Kadosh, Rose Croix*," &c., with the "*Grades dites Philosophiques et Administratifs*."

RITUAL. This word imports how a Lodge ought to be opened and closed, and how an initiation, passing or raising ought to be conducted; this may also be called the liturgy of the Lodge. The ritual is not the same in all Lodges, nay, there are nearly as many different rituals as there are Grand Lodges. Many of those rituals are of quite modern origin, especially that of the Grand Lodge Royal York, Berlin, and that of the Grand Lodge of Hamburg. The English ritual is the most ancient, and extended itself into every part of the earth, but was afterward superseded in many places by the French, Swedish, and others. Those outward forms and ceremonies, although they differ, yet they do not divide the brethren among themselves, but each Lodge and its members is tolerant with the members of other Lodges; and all Lodges are allowed to endeavor and strive to obtain their object by what way they think best. Neither is there any real difference whether some ceremonies are to be performed in this manner or in that, according to the different rituals, or whether the officers are called this or that. Time and various circumstances have made those alterations in the rituals, principally to produce a more lasting impression upon the mind of the candidate at his initiation, and to advance with the improved spirit of the times. Fragments from some of the rituals have been published, especially from the old ones; but there must be more than a dozen rituals published, before an uninitiated person could learn how an initiation was conducted, or how a Lodge was held. The end to which the ritual leads us is the principal object, or the real secret of Freemasonry, and it would require an adept to discover this from any ritual.—There only ought to be one ritual, as was the case in former ages, and the unlucky word system ought never to have been introduced into the Craft.—*Gadicke.*

RIVERS OF EDEN. The four rivers of Paradise had a reference to the cardinal virtues. In Pisor, our first parents revered the fountain of prudence; in Gihon they beheld the sacred stream of justice; the rapid torrent of Hiddekel denoted fortitude, and the Euphrates the mild and steady current of temperance. Happy was their state while these sacred truths continued to guide their actions; and the Mason will be equally happy, who through life adheres to the lessons here inculcated. Instructed by prudence, guided by justice, strengthened by fortitude and restrained by temperance, like Adam in the garden of Eden, his services will be acceptable to the Deity.

ROD. The rod of Moses, fearful as the attack of a serpent to the Egyptians, was a sceptre of righteousness to the children of Israel. It was a sign of the divine authority, and a visible demonstration of God's power, used to confound the pretended skill of the magicians, to show the omnipotence of the Deity, and to humble the pride of Pharaoh, when he beheld the mighty wonders wrought by so contemptible an agent as a shepherd's staff. But above all, this rod metamorphosed, was a type of Christ's death, to which indeed Freemasonry ultimately points; for as by a serpent death came into the world, so by the death of the Son of God, the serpent, or Satan, was fully vanquished and trodden underfoot.

ROUGH ASHLAR. We cannot regard the rough ashlar as an imperfect thing, for it was created by the Almighty Great Architect, and he created nothing imperfect, but gave us wisdom and understanding, so as to enable us to convert the seemingly imperfect to our especial use and comfort. What great alterations are made in a rough ashlar by the mallet and chisel! With it are formed, by the intelligent man, the most admirable pieces of architecture. And man—what is he when he first enters into the world? Imperfect, and yet a perfect work of God, out of which so much can be made by education and cultivation.—*Gadick.*

ROYAL ARCH. This degree is more august, sublime and important than those which precede it, and is the summit of ancient Masonry. It impresses on our minds a more firm belief of the existence of a Supreme Deity, without beginning of days or end of years, and justly reminds us of the respect and veneration due to that holy name. Until within these few years, this degree was not conferred on any but those who had been enrolled a considerable time in the fraternity, and could besides give the most unequivocal proofs of their skill and proficiency in the Craft.—*Ahiman Reson.*

ROYAL ART. It is a royal art to be able to preserve a secret, and we are, therefore, accustomed to call Freemasonry a royal art. To be able to plan large buildings, especially palaces, is also certainly a great and a

royal art, but it is still a more royal art to induce men to do that which is good, and to abstain from evil, without having recourse to the power of the law. Others derive the appellation—royal art, from that part of the members of the English Builders' Huts, who, after the beheading of Charles I., 30th January, 1649, joined the persecuted Stuart, inasmuch as that they labored to restore the royal thrones, which had been destroyed by Cromwell. Anderson, on the contrary, in his English Constitution book, affirms that the appellation—royal art, is derived from the fact that royal persons have stood, and still stand at the head of the Craft.—*Gadiche*.

ROYAL LODGE. The Royal Lodge was held in the city of Jerusalem, on the return of the Babylonish captives in the first year of the reign of Cyrus; over it presided Z., the prince of the Jews, H., the prophet, and J., the high priest. Now it was that the kingly power was again more visibly restored, and continued until the total destruction of the city and temple by the Romans, under the command of Titus; when Herod, not of their own royal line, nor even a Jew, was appointed king, and hereby was verified that prophecy of Jacob's in Egypt, delivered more than one thousand years before, "that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

RUAMMI. The words Ammi and Ruammi, made use of by the prophet Hosea, may be interpreted *my people* and *obtained mercy*.

RULERS. The rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations, by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.—*Ancient Charges*.

SABBATH. The institution of a Sabbath was *in signum creationis*, for a memorial of the creation; because, as God rested on that day in testimony that his work was completed, so it was accounted holy, and appointed to be observed as a day of universal repose.

SACRED. We call that sacred which is separated from common things, and dedicated either entirely or partially to the Most High. The ideas of truth and virtue, the feeling of a pure love and friendship are sacred, for they elevate us above common things and lead to God. The tenor of sacred thought and feelings is toward religion, and therefore all things are sacred which are peculiarly dedicated to religious services, and carefully guarded from being applied to profane uses, or which, by means of their religious importance and value, are especially honored and considered indispensable to our spiritual and moral welfare. According to these ideas of what is sacred, the Freemason can call his work sacred, and every brother must acknowledge it to be so. Our labors being separated from the

outward world, and founded upon truth and virtue, require brotherly love and philanthropy, and always elevate the spirit to the Great Architect of the Universe. But true inward sanctity every brother must have in his own breast, and not have it to seek in the degrees of the Order.—*Gadiche.*

SACRED LODGE. Over the sacred Lodge presided Solomon, the greatest of kings and the wisest of men; Hiram, the great and learned king of Tyre; and Hiram Abiff, the widow's son, of the tribe of Naphthali. It was held in the bowels of the sacred Mount Moriah, under the part whereon was erected the S. S., or H. of H. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son Isaac. Here it was where David offered that acceptable sacrifice on the threshing-floor of Araunah, by which the anger of the Lord was appeased and the plague stayed from his people. Here it was where the Lord delivered to David, in a dream, the plan of the glorious temple, afterward erected by our noble G. M. K. S. And lastly, here it was where he declared that he would establish his sacred name and word, which should never pass away; and for these reasons, this was justly styled the Sacred Lodge.

SACRED NAME. This name expresses the eternity of the Godhead, and points to his unchangeableness, as well as his infinite perfections.—The Hebrews noted the attributes of the Deity under different names. If they wished to express his divine essence, they used the word Jehovah; if his omnipotence was the theme, it was El, Elah, or Eloah; to express his excellency, they used the word Elion; and for his mercy, Elchannon.

ST. JOHN THE BAPTIST. He was the forerunner of Jesus, a son of the Jewish priest Zacharias and of Elizabeth, who, as a zealous judge of morality and undaunted preacher of repentance, obtained great celebrity, first in his native country, then in the mountains of Judea, and afterward among the whole nation. His simple and abstemious manner of living contributed much to his fame, and especially the peculiar purification or consecration by baptism in a river bath, which he introduced as a symbol of that moral purity which he so zealously inculcated. Jesus allowed himself to be baptized by him, and from that time forward John said unto his disciples that he was certainly the Messiah. The frank earnestness and the great fame with which he preached, even in Galilee, soon brought upon him the suspicion and hatred of the court of Tetrarch Antipas, or King Herod, who imprisoned him, and on the 29th August, in the thirty-second or thirty-third year of his life, caused him to be beheaded. The 24th of June, his birth-day, is dedicated to his memory through all Christendom.

The patron saint of the Freemason's brotherhood was formerly not St.

John the Baptist, but St. John the Evangelist, whose festival they celebrated on the 27th of December, upon which day they hold their general assembly, probably induced thereto because at this season of the year the members could be better spared from their business or professions. For this reason, also, they chose for their quarterly festivals, the Annunciation of the Virgin Mary, Michaelmas, and the festival of St. John the Baptist, which last festival, on account of the better weather and other circumstances having been found to be more convenient for the yearly assembly, was often appointed for the time on which it should be held, so that it has now become nearly general. Many Lodges still celebrate the 27th of December, and call it the minor St. John's day.—*Gadicke.*

ST. JOHN THE EVANGELIST and Apostle of Jesus, whose gospel is so important to all Freemasons, was born in Bethsaida, in Galilee, a son of Zebedee and a disciple of Jesus, who loved him because he distinguished himself by his gentleness and humility. After the ascension of Jesus, he preached the gospel principally in Asia Minor and at Ephesus, where it is probable that he died in a good old age. He was a man of great energy and poetic fire and life; in his early years somewhat haughty and intolerant, but afterward an example of love. We have a gospel or biography of Jesus by him, and three of the epistles also bear his name. The gospel of St. John is especially important to the Freemason, for he preached love, and his book certainly contains all the fundamental doctrines of Freemasonry. As a Freemason ought never to forget that he has laid his hand upon the gospel of St. John, so should he never cease to love his brethren according to the doctrine of love contained in that sacred book. Many Lodges celebrate his anniversary, the 27th of December.—*Gadicke.*

ST. JOHN'S MASONRY. Originally there was only one kind of Freemasonry; but when the Scottish and other higher degrees were introduced, the three first degrees received the name of St. John's Masonry.—*Gadicke.*

SALT. In the Helvetian ceremonies of Masonry, salt is added to the corn, wine and oil, because it was a symbol of the wisdom and learning which characterize Mason's Lodges. Pierius makes it an emblem of hospitality and friendship, and also of fidelity. In the Scriptures, salt is considered as a symbol of perpetuity and incorruption, and used as a covenant. The formula used by our ancient brethren, when salt was sprinkled on the foundation-stone of a new Lodge was—"May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony and brotherly love shall perpetually reign."

SALUTE. As operative masons and other mechanics have a so-called

sign or pass-word, especially when upon a tramp, so had we also formerly a proper form for saluting strange brethren. At present the salutation—"From the Worthy and Worshipful Brethren of the Holy Lodge of St. John," &c., &c., is not required from a foreign brother who is paying a visit, because something more is demanded from him than this ancient method of legitimation. The salutation of the brethren should be a salute of peace and love, and strengthened by the sacred numbers. He who does not really love his brother, let him not take him by the hand, let him not feign love. Experience teaches us that every brother is not worthy of love, and that those who meet every one with an embrace, who profess to love every one, lay themselves open to the suspicion that they do not really and truly respect any one.—*Gadicke*.

SANCTUM SANCTORUM. This was the oracle, and here were four cherubim, two lesser constructed by Moses of massive gold, and two larger made by Solomon and plated with gold. The former were attached to the lid of the Mercy Seat, the latter spread their wings over it as an ornament and protection.

SANHEDRIM. The Sanhedrim was a council of seventy-one or seventy-two senators among the Jews, who determined the most important affairs of the nation. The room in which they met was a rotunda, half of which was built without the temple and half within, the latter part being that in which the judge sat. The Nasi, or prince, who was generally the high-priest, sat on a throne at the end of the hall, his deputy, called Ab-beth-din, at his right hand, and the sub-deputy, or Chacam, at his left; the other senators being ranged in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded — *Calmet*.

SASH. The color of the Royal Arch sash is one of the most durable and beautiful in nature. It is the appropriate color adopted and worn by our ancient brethren of the three symbolical degrees, and is the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence, and instructs us that, in the mind of a Mason, those virtues should be as the blue arch of heaven itself.—*Moore*.

SCARLET. This rich and beautiful color is emblematical of fervency and zeal. It is the appropriate color of the Royal Arch degree, and admonishes us that we should be fervent in the exercise of our devotion to God, and zealous in our endeavors to promote the happiness of man.—*Moore*.

SCEPTRE. The old Masons used to say in the Royal Arch Lecture--
 "On the top of those staves or sceptres are the banners of the twelve tribes, which we have for many purposes; especially to commemorate the great wonders wrought for the children of Israel during their travels in the wilderness, when they were first set up as standards around their encampments, and about which each tribe was assembled in due form. The devices thereon were emblematical of what should happen to their posterity in after ages."

SCHAMIR. It is asserted by the Rabbins, that King Solomon received a secret from Asmodeus, an evil spirit, mentioned in the book of Tobit, who had usurped his throne and afterward became his prisoner. By the use of this, he was enabled to finish the temple without the use of axe, hammer, or metal tool; for the stone schamir, which the demon presented to him, possessed the property of cutting any other substance, as a diamond cuts glass. This, however, is wholly fabulous. Metal tools were used in the forest and the quarry, and it was by a very natural process that the building was constructed without the pollution of these instruments.

SCHISM. It is commonly believed that the presence of schism in any institution, is the fruitful parent of many evils, which cannot fail to detract from its purity and excellence. And so it is; but the evil is not without its portion of good. Experience teaches that if the members of an institution become apathetic, nothing is so likely to arouse them to a sense of duty as the existence of conflicting opinions, which produce a separation of interests and divide them into two adverse sections; each of which, like the self-multiplying polypus, will frequently become as strong and prosperous as the parent institution.

SCHOOLS. The Royal Freemasons' School for Female Children was established in 1788, for maintaining, clothing and educating the female children and orphans of reduced brethren, for protecting and preserving them from the dangers and misfortunes to which distressed young females are peculiarly exposed; for training them up in the knowledge and love of virtue, and in habits of industry; and impressing on their minds true humility, and the practice of all social, moral and religious duties. Already have nearly six hundred female children been admitted to this school since its establishment, and have been apprenticed or returned to their friends, many of whom have become ornaments of their sex and station, and all of them good and useful members of society. I must also mention the Royal Masonic Institution for clothing, educating and apprenticing the sons of indigent and deceased Freemasons, established in 1798. The boys are educated at schools near the residences of their parents or friends, are furnished with books, taught to read, write and arithmetic, furnished with

proper clothing, and on leaving the institution, a suitable apprentice fee is granted to them.—*Percy*.

SCIENCE. Freemasonry is a science not to be confined to a few Israelitic traditions learned by heart, as a school-boy learns his lessons; it is a science which embraces everything useful to man; it corrects the heart, and prepares it to receive the mild impressions of the divine code; its moral injunctions, if duly weighed and properly applied, never fail to form its disciples into good members of society. It opens a progressive field for inquiry, and ought never to be driven into narrow bounds by the enactment of a law, saying, thus far will we allow you to go, and no further, under the penalty of exclusion from its universality.—*Husenbeth*.

SCIENTIFIC MASONRY. The scientific consists in the knowledge of several of the arts and sciences, so far as to enable us to discern the reason for the operations of those before-mentioned instruments, tools and machines, and to the force and momentum of the different mechanical powers; and also to clear up and arrange our ideas in such a manner, as to be able to delineate them so clearly on our tracing-board, that, by the help of a proper scale, the brethren of the second degree may take them off and complete our design; and if intended for that purpose, erect a structure, which, when finished, shall contain the greatest degree of strength, elegance and convenience that the quantity of materials and space allowed will admit of; and this is the part of or applicable to our brethren of the highest degree of the Craft of Master Masons.—*Dunckerly*.

SCRIBES. The two scribes represent the two columns which supported and adorned the entrance to the arch; whence is signified their duty of registering, or entering in the records, every act, law and transaction for the general good of the Chapter.

SCROLL. The fine inner bark of such trees as the lime, ash, maple or elm, was early used as a substance for writing on. As such was called in Latin *liber*, this name came permanently to be applied to all kinds of books, and has, in a similar connection, been adopted into most European languages. These books, like all others of flexible materials, were rolled up to render them portable and to preserve the writing. They were usually rolled around a stick or cylinder, and, if they were long, around two cylinders; hence the name volume, (volumen,) a thing rolled up, which continues to be applied to books very different from rolls. In using the roll, the reader unrolled it to the place he wanted, and rolled it up again when he had read it. The book of the law written on parchment, is thus rolled and thus read in the Jewish synagogues at the present time.—*Kitt*.

SCULL AND CROSS-BONES. These are emblems of mortality, and teach the Master Mason to contemplate death as the end of his afflictions, and the entrance to another and a better life.

SCYTHE. The scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. What havoc does the scythe of time make among the human race! If by chance we escape the numerous evils incident to childhood and youth, and arrive in perfect health and strength at the years of vigorous manhood, yet decrepid old age will soon follow, and we must be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.—*Old Lectures.*

SEAL. Every Lodge has its own seal, and a collection of these seals is a very interesting thing, for they each contain either a symbolical or an allegorical allusion to the name of the Lodge. Every certificate is sealed with the seal of the Grand Lodge by which it is granted; and as all Grand Lodge seals are well known, it thus prevents false certificates from injuring the Craft.—*Gadick.*

The component parts of the cherubim are exhibited in the official seal of, I believe, all the Grand Lodges in the world. In that of the Grand Lodge of England, the two large cherubims of Solomon are its supporters, and the four figures are impaled with the Masons' arms on the field. The crest is the Ark of the Covenant, on which the cherubim are again repeated as hovering over the Mercy Seat, to form the superb throne of the Deity.

SEAL OF SOLOMON. The double or endless triangle, in one or 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.

SECOND DEGREE. As the darkness of heathenism, or natural religion, preceded the divine revelation vouchsafed to the people of God, so, by our initiation into the second degree, we advance still further into the dawn figured out by the Mosaic dispensation, which preceded the more perfect Christian day. Here the novice is brought to light, to behold and handle tools of a more artificial and ingenious construction, and emblematic of sublimer moral truths. By these he learns to reduce rude matter into due form, and rude manners into the more polished shape of moral and religious rectitude; becoming thereby a more harmonious corner-stone of symmetry in the structure of human society, until he is made a glorious corner-stone in the temple of God.—*Watson.*

SECRECY is one of the first duties of a Freemason, but those Masons ~~err~~ much who think they do their duty by only exercising it in things concerning the Order or the Lodge. It is not for this reason only that secrecy is so often inculcated in the Lodge as a Masonic duty; it is that he ought to use secrecy and caution in all his transactions out of the Lodge, and especially where his talkativeness might be the means of causing injury or damage to his fellow men.—*Gadicks*.

SECRETARY. An important office in a Lodge, for it is necessary that it should be filled by a man who can not only make out the common transactions of the Lodge, but who is also capable of comprehending the spirit of a lecture and introducing it into the transactions, briefly, and at the same time correctly. To write a protocol correctly, so that in the event of any dispute it may serve as written evidence, is, as is well known, a most difficult task, and requires great experience. The Secretary must be a Master Mason, and, when necessary, the brethren must assist him as copyists.—*Gadicks*.

SECRET. What can it be? This is a question which has been asked for centuries, and will probably continue to be asked for centuries to come. Ceremonies, customs, moral explanations of allegorical and symbolical instruments and figures which are to be found in a Freemason's Lodge are, it is true, considered* as secrets by some of the brotherhood. But those cannot be the real genuine secrets of Freemasonry; it is impossible: for a Mason may be acquainted with all the ceremonies, usages and customs of the Craft—he may be able morally to explain every symbolical or allegorical instrument or figure which is to be found in a Mason's Lodge, and yet neither be happy in this world, nor have a sure foundation on which to build his hopes of happiness in the world to come.—*Gadicks*.

SECRET SOCIETIES. Freemasons ever endeavor to act up to the principles of the ancient secret societies; and if they differ in some points from the practices of those ancient worthies, it is in having improved upon their leading principles, by spreading the truth most extensively over the globe, while the schools and academies of learning of our predecessors were more of local than of universal existence.—*Husenbeth*.

SECT. It must not be imagined that Masonry is a system of religion at the present period. Nothing can be further from the truth. Such a supposition would reduce it to the level of a religious sect, and utterly destroy its universality. It embraces a view of all the main facts connected with the great plan of human redemption, but leaves the brethren to arrange those facts as may suit their own individual opinion. This is the doctrine of the first ancient charge.

SEDITION. The following clause of exemption from the penalties of the Sedition Act, was highly honorable to the Order:—"And whereas, certain societies have been long accustomed to be holden in this kingdom, under the denomination of Lodges of Freemasons, the meetings whereof have been in a great measure directed to charitable purposes, be it therefore enacted, that nothing in this act shall extend to the meetings of any such society or Lodge which shall, before the passing of this act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons."

SEEING is that sense by which we are enabled to distinguish objects of different kinds, and, in an instant of time, without any change of place or situation, to view armies in battle array, figures of the most stately structures, and all the agreeable varieties displayed in the landscape of nature.—*Old Lectures.*

SEEK. He who is desirous of finding wisdom, must diligently seek for it; and if he would know the real design of Masonry, he must study, and observe, and meditate on what he hears in the Lodge, otherwise the bondage of ignorance will never be removed.

SELF-INTEREST. Let me travel from east to west, or between north and south, when I meet a true brother, I shall find a friend who will do all in his power to serve me, without having the least view of self-interest; and if I am poor and in distress, he will relieve me to the utmost of his power, interest or capacity. This is the second grand principle: for relief will follow when there is brotherly love.—*Dunckerly.*

SELF-KNOWLEDGE. Every Freemason is earnestly exhorted to study himself. He who does not know himself, his moral weaknesses, his desires, his powers of toleration, and his real, not his imaginary spiritual strength, cannot live as the Order requires that he ought to live, in the bonds of the closest fraternal love with the whole brotherhood; and if an office is entrusted to him in the Lodge, he cannot know whether he is capable of filling it with credit to himself and profit to the Craft. It is quite as necessary that a Freemason should be as well acquainted with his moral strength as he is with his moral weakness; for many Masons are inactive in the Lodge and in the Craft, merely because they do not know the power which is within themselves. He who has thoroughly studied himself, and is susceptible of all good impressions, will be subject to much less evil than others.—*Gadick.*

SEMPER EADEM. What is this imperious institution which has spread her wings over the whole continent of Europe, and which, without the slightest dependence on any form of government, has preserved its

purity amid every species of political convulsion, the disasters of empires and religious wars? What is this immense and influential association whose origin is lost amid the darkness of antiquity, and whose ramifications branch out amid the conflicting interests of commercial speculation, diplomatic alliances, and all the social establishments of mankind in every country of the world, in spite of differences in climate, color, language and manners? What is the signification of its rites and ceremonies, its usages and its symbols? What services is it able to render to the sacred cause of humanity? Every reasonable man will answer these questions by a reference to the mysteries of Freemasonry.—*Janvier.*

SENIORITY OF LODGES. The precedency of Lodges is derived from the number of their constitution, as recorded in the books of the Grand Lodge. No Lodge can be acknowledged, nor its officers admitted into the United Grand Lodge, nor a Provincial Grand Lodge, nor any of its members entitled to partake of the general charity or other Masonic privilege, unless it has been regularly constituted and registered.—*Constitutions.*


SENIOR WARDEN. The duty of the Senior Warden, like that of the Master, is indicated by his jewel of office, which is a symbol of equality, and instructs him that the duties of his situation ought to be executed with strict impartiality, and without respect of persons. Regularity of attendance is an essential part of this office, because if the Master should die, or be removed, or be rendered incapable of discharging the duties of his office, the Senior Warden must supply his place until the next election of officers; and even should the Master necessarily be absent from any single Lodge, the Senior Warden must rule the Lodge, if no former Master be present.

SEPHIROTH. The term *sephira* is derived from סְפִירָה *saphira*, which, in holy writ, appears to have been considered of the highest brilliancy; the word is therefore generally translated "splendor," although some writers consider its derivation to be from סָפַר, to number, and render it "enumerations." The former is the most correct, from its supposed origin being, that previous to the creation all space was filled with infinite light, which was withdrawn to a certain point when the Divine Mind resolved to form the universe, thus leaving a spherical vacuum. From the concave so formed, a beam of light issued to the opaque sphere. This light not continuing long in a rectilinear course, diverged at ten different points, forming as many separate concentric circles of light, divided from the supreme light by portions of opaque space, yet leaving in the centre an opaque spherical body; they have therefore termed them sovereign lights. They are named—1. The Crown; 2. Knowledge; 3. Wisdom; 4. Might;

5. Mercy; 6. Grandeur; 7. Victory; 8. Glory; 9. Stability; 10. Kingdom.

SERPENT AND CROSS. Before the Israelites were permitted to inhabit the country assigned to them by covenant from Jehovah to their ancestor Abraham, a compound symbol, which was afterward introduced into Freemasonry, was publicly exhibited as a type of salvation. I refer to the tau-cross and serpent. The Israelites were subjected to a plague of serpents, as the punishment of sin; and on their repentance, Moses was directed to elevate a serpent of brass, that whosoever looked on it might be saved. Hence the cross became an emblem of life and salvation; and being in a higher degree tripled among ourselves, signifies the Tetragrammaton, or Him who made the worlds, even the author of our redemption—Jesus Christ.

SERVITUDE. The stipulated period of an apprentice's servitude is seven years, but less time will suffice, if found worthy of promotion by possessing the qualities of freedom, fervency and zeal.

SEVEN is an important number to a Freemason. In ancient times each brother was compelled to be acquainted with the seven liberal arts and sciences; it is for this reason that seven brethren form a symbolic Lodge. If two triangles \triangle are joined together, they form \star , or six-pointed star; and if this figure is enclosed in a circle, there are then seven points ; and it was with this figure that the ancients represented the seven subordinate powers of nature.—*Gadicke*.

SEVEN STARS. An emblem which denotes the number of brethren requisite to make a perfect Lodge.

SEVENTY YEARS. This period of the captivity in Babylon must be computed from the defeat of the Egyptians at Carchemish, in the same year that this prophecy was given, when Nebuchadnezzar reduced the neighboring nations of Syria and Palestine, as well as Jerusalem, under his subjection. At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonish monarchy; Babylon itself became a subject and dependent province, and began to experience those divine visitations which terminated at length in what is so justly called "perpetual desolation."—*Blayney*.

SHEBA. The Queen of Sheba appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia; for we know that one of her reasons for coming was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories and parables, in which Nathan had in-

structed him. They say she was a pagan when she left Arabia; but being full of admiration at Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom he called Menilek, and who was their first king.—*Bruce*.

SHEEP. The people of God are often typified in the Scriptures under the name of sheep, because of their mild, patient and inoffensive nature. The lambskin, then, is an appropriate emblem of the innocence of Jesus and the meekness of his followers. The lamb, too, is of a social nature, and is emblematical of brotherly love. It is easily led. But there are "lost sheep" spoken of in the Bible—those which have wandered far from their fold and shepherd. The apostles were sent to the lost sheep of the house of Israel. Christ calleth his own sheep by name and leadeth them out. The sheep should always listen to the shepherd's voice, and follow him and fear. Jesus three times bade Simon Peter to feed his sheep.—The repetition of the command is regarded as very beautiful in the Greek dialect. Jesus was called the Lamb of God, not only on account of his spotless innocence, but in allusion to the lamb sacrificed for the passover, he being the true Paschal Lamb, slain from the foundation of the world.—*Scott*.

SHEKINAH. A beam of glory. This beam shone upon Abel and his sacrifice, and is thought by some to have been the moving cause of Cain's envy. God testified his approbation of Abraham's sacrifice by the same glory, which, like the flame of a lamp, passed between the sacrifices. The pillar of a cloud, and the clouds which filled the tabernacle and the temple were of the same nature; and, according to the Scriptures, were Jehovah, or Christ; for St. Paul tells the Jews that these bright effulgences vouchsafed to their ancestors were beams of glory from the eternal Son of God.

SHESH BAZZAR was another name for Zerubbabel, for it was common, in the time of the captivity, for the great men of Judah to have two names: one of their own country, which was domestic; another of the Chaldeans, which was used at court. Nehemiah had two names, and this of Shesh-bazzar seems to have been a good omen of their flourishing condition, being compounded of two words signifying fine linen and gold. On the contrary, Zerubbabel was a name importing the misery of the people of Israel at that time: for it is as much as an exile or stranger in Babylon, where he was born. Thus pious men, in the midst of the honors they had at court, (for Josephus saith, Zerubbabel was one of the guard of the king's body,) were admonished not to forget their brethren, but sympathize with them in their miseries.—*Bishop Patrick*.

SHEWBREAD. On the golden table in the tabernacle of Moses, were

placed the twelve loaves of unleavened bread, called the presence bread, because it was perpetually before the face of Jehovah, and some say they were marked with the names of the twelve tribes of Israel; but there is no authority for this conjecture in the sacred writings.

SHIBBOLETH signifies waters. Thus the Ephraimites prayed the men of Gilead to allow them to pass over, and were asked in return—To pass over what? They could not answer “Shibboleth,” without betraying themselves to the enemy.

SHOE. The putting off the shoes, some say, was commanded Moses, that he should thereby sanctify that place by making bare his feet. But the place was holy already, because of God’s presence; the place was not holy because Moses put off his shoes, but because it was holy he is bid to put off his shoes. Anderson thus applieth it: “That because the shoes are made of the skins of dead beasts, Moses should put off all fear of death, for fear whereof he fled at the first from Pharaoh.” (Comment. in Lucani, lvii.) Cyprian says—“that Moses, by putting off his shoes, does not challenge any right in the spouse of the church, but resigneth it to Christ, the head and husband thereof; for this was the custom, that the next kinsman, by putting off a shoe, surrendered his right to his deceased brother’s wife.”

SHOVEL. The use of the shovel is to clear away rubbish and loose earth; and it morally depicts the mortal state in which the body is laid in the grave: that when the remains of this body shall have been properly disposed of, we, with humble but holy confidence, hope that the spirit may arise to everlasting life.

SHRINE. The place where the secrets of the Royal Arch are deposited.

SIC TRANSIT GLORIA MUNDI. “Everything vanishes like an extinguished flame.” A most important symbol for a Mason. No earthly glory should be able to captivate him; for he must ever bear in mind the glory of a flame, in comparison with which every other glory is vain. Life itself is like a flame; it can be extinguished before it has been scarcely perceived. This beautiful symbol has been adopted by the Knights of the Garter. When the helmet, sword, &c., of a departed brother are solemnly lowered, the herald-at-arms exclaims—“Sic transit gloria mundi!”—*Gadicke*

SIGNATURE. Every brother to whom a Grand Lodge certificate is granted must sign his name in the margin thereof, or it will not be valid.—*Constitutions.*

SIGN OF DISTRESS. In a society whose members ought fraternally to love and assist each other, it is to be expected that they should have a sign whereby they could make themselves known immediately to their brethren, in however distressed circumstances they might be placed, and thereby at the same time claim their assistance and protection. This is the sign of distress, in conjunction with a few words. He who falls into the greatest difficulty and danger, and supposes that there is a brother within sight or hearing, let him use this sign, and a true and faithful brother must spring to his assistance.—*Gadickes*.

SIGNS. The science of Freemasonry is still characterized by S. W. and T.; but it is a grievous error to suppose them to be the essence of the system; they are merely senseless designations of something possessing greater value. They are to the Mason as the wig to the judge, lawn sleeves to the reverend prelate, or the gold-headed cane to the ancient physician—essentials as to form, but unimportant in reality. The sterling value of our doctrines, as well as their universality, would remain uninjured, if these conventional marks of recognition were all abolished. Preston calls them the keys of our treasure; and so, indeed, they are to a certain extent, but the cabinet might be opened if these keys were lost. The S. W. and T. are merely conventional, though it is not to be denied that great numbers of Masons are satisfied with their possession, and look for nothing beyond them.

SILENCE. The first thing that Pythagoras taught his scholars was to be silent; for a certain time he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate, and never to speak but when required, expressing thereby that secrecy was the rarest virtue. Aristotle was asked what thing appeared to him most difficult; he answered, to be secret and silent. To this purpose St. Ambrose, in his offices, placed among the principal four donations of virtue, the patient gift of silence.—*Dermott*.

SINCERITY. A search after truth is the peculiar employment of Masons at their periodical meetings, and therefore they describe it as a divine attribute, and the foundation of every virtue. To be good men and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; influenced by this principle, hypocrisy and deceit are unknown in the Lodge; sincerity and plain dealing distinguish us, while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.

SITUATION. The Lodge is situated due east and west, for various reasons; but the principal inducement of our ancient brethren to adopt

this disposition was, that it might serve to commemorate the great deliverance of the Israelites from bondage, by imitating the arrangement of the tabernacle which was erected by Moses in the wilderness, as a place of public worship until the Lord should reveal the situation which he had chosen for his Holy Name among the tribes in the promised land.

SIX LIGHTS. Royal Arch Masons acknowledge six lights: the three lesser, together representing the light of the Law and the Prophets, and by this number allude to the Patriarchal, Mosaical and Christian dispensations; the three greater represent the sacred Word itself, expressive of His creative, preserving and destroying power. These lights are placed in the form of an equilateral triangle, each of the lesser intersecting the line formed by the two greater; thus geometrically dividing the greater triangle into three lesser triangles at its extremities, and by their union form a fourth triangle in the centre, all of them being equal and equilateral, emblematical of the four degrees in Masonry—the Entered Apprentice, the Fellowcraft, the Master Mason, and the Holy Royal Arch.

SIX PERIODS. In six days God created the heavens and the earth, and rested upon the seventh; therefore our ancient brethren dedicated it as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator. — *Webbe*.

SKIRRET. The skirret, acting on a centrepin, is used to mark out the ground of a new building. As the skirret has a chalked line attached to it, it points out the straight line of duty chalked out in the Sacred Law of God.

SKY-BLUE. In the cosmogonies, divine wisdom creates the world, and the Creator is always colored blue. Vishnu, according to the sacred books of the Hindus, was born of a blue color. This indicates that wisdom, emanating from God, is symbolized by azure. In Egypt, the supreme God, the Creator of the universe, (Cneph,) was painted sky-blue. In Greece, azure is the color of Jupiter. In China, the firmament is the supreme god, and in Christian symbolism, the azure vault of heaven is the mantle which veils the Divinity. Azure is likewise the symbol of God, the Saviour, the Redeemer of mankind.

SLINKING. It is not only possible, but it has often happened that men have stolen into the Lodge who were never worthy of being admitted members of the Order, but who have managed to get initiated by hypocrisy, and because the members have not had sufficient opportunities to prove them, and to watch their previous conduct; but it is quite impossible for any one who has not been initiated, to find his way into a Lodge

to indulge his curiosity. Every cultivated and moral man knows that initiation will not be denied him if he applies in a proper manner for it; and we are assured that they will never attempt, either by force or fraud, to gain admittance into a society where they have no right to be. Should any one destitute of moral feeling attempt to do so, thinking that from printed works he has made himself acquainted with our customs, and can pass himself off for a Mason, he never can get beyond the ante-chamber, for he has no certificate; or if he has, it is not his, and this is soon proved; his name is not upon any list, nor does he know anything of how he should answer the questions which will be put to him. An uneducated man has still less chance of stealing into a Lodge, for his answer to the first question put to him would discover him at once. If we were as well secured from the first manner of improperly gaining admittance into a Lodge as we are from the last, the Order would be in a more flourishing condition than it now is.—*Gadicks*.

SMELLING. With regard to this organ, it is an impression made on the nose by little particles continually exhaling from odorous bodies; with regard to the object, it is the figure and disposition of odorous effluvia, which, sticking on the organ, excite the sense of smelling; and with regard to the soul, it is the perception of the impression of the object on the organ, or the affection in the soul resulting therefrom.

SOCIETY. Freemasonry forms a happy centre of re-union for worthy men, who are desirous of a select society of friends and brothers who have bound themselves in a voluntary obligation to love each other, to afford aid and assistance in time of need, to animate one another to acts of virtue and benevolence, and to keep inviolably the secrets which form the chief characteristic of the Order.—*Lalande*.

SODALITIES. Cato, the censor, when he was Questor, instituted sodalities, or fraternities of congenial persons. In the early state of society, when the laws were too weak to afford protection, individuals had no other means of securing their lives and property but by entering into such associations, where a number of persons engaged themselves to vindicate and assist each other; and they had periodical meetings, at which they enjoyed themselves merrily. Thus Quintilian said—"Tempestitiva convivia et perviliges jocos, advocata sodalium turba solutas et affluens agebam." "Confraternities of the same kind," says Bishop Percy, "prevailed in this kingdom not only during the Anglo-Saxon times, but for some ages after the conquest."

SOJOURNERS. While preparations were in progress for building the second temple, sojourners and pilgrims from Babylon, incited by the

admonitions of the prophets, occasionally added to the number of those who engaged with enthusiasm in these laborious duties; and their example afforded great encouragement to the workmen.

SOLID. A solid hath length, breadth and thickness, and is generated by the flowing of a superficies. A solid, then, is the whole system of divine laws, as existing in practice. For if every duty in practice and perfection is a superficies, it will follow that when they are all laid one upon each other, there will be formed a solid; and this solid will be a rectangular triangular pyramid, whose altitude and the length and breadth of its base are all equal. For the length, breadth and height of the whole law in practice must be perfect.—*Old Lectures.*

SOLOMON, son of David, by Bathsheba, was declared by his father to be heir to the throne of the Hebrews, thereby setting aside his elder brother. He enjoyed during a long and peaceful reign, from 1015 to 975 before Christ, the fruits of the deeds of his father. The wisdom of his judicial decisions, as also the improvement and perfection of the system of government he introduced, gained him the love and admiration of the people; and his fame is immortalized by the building of the temple, which, for size, magnificence and beauty, far exceeded all the works of architecture ever before seen. This temple is one of the most sublime symbols in the Order of Freemasonry, for which reason Solomon's name has been introduced here.—*Gadick.*

SOLOMON'S TEMPLE. This is most important as a symbol to a Freemason, for in its time it was considered as the most regular and most magnificent building. Solomon built this temple at Jerusalem, and it was not only a place for the worship of God, but also a dwelling for the priesthood and a depository for the ark. David provided a great quantity of building materials, and left an enormous sum of money to pay the expenses of the building, which was carried on in perfect quietness. All the stone and wood were prepared without the city, and then brought to Jerusalem. The foundation was laid in the year of the world 2993; and at that time the Phœnicians possessed the best artists of every description, and in architecture they took the lead of all other nations. In order, therefore, to build his temple according to the best rules of architecture then known, Solomon requested Hiram, king of Tyre, to furnish him with an architect, and he sent him one who was also called Hiram; who not only possessed scientific knowledge, but also sufficient practical skill in his art to enable him to make everything according to the wish of King Solomon, as well in the building of the temple with regard to magnificence, as also in originality of formation, and in the appropriateness of the sacred vessels which were necessary in the sacrifices and burnt offerings, and which were all

formed in strict proportion, according to the rules of geometry. The walls that surrounded the temple were seven thousand seven hundred feet in circumference. The large and noble hall stood toward the west, and the Holy of Holies in the east.—*Gadicks*.

SOLSTICES. The symbol of a point within a circle has sometimes been invested with an astronomical reference. Thus it is said that the point in the centre represents the Supreme Being, the circle indicates the annual circuits of the sun, and the parallel lines mark out the solstices within which that circuit is limited; and they deduce from the hypothesis this corollary: that the Mason, by subjecting himself to due bounds, in imitation of that glorious luminary, will not wander from the path of duty.

SONGS OF MASONRY. What may be termed the domestic manners of a society, vary with the customs of the age in which it flourishes, and the fluctuations are accurately marked in the character of its songs. It is unnecessary to enter into a dissertation on the merits of Masonic poetry. In this respect I am willing to confess that the Craft does not occupy the first rank in the literature of the day; but our songs are not destitute of poetical merit, if it consist in the display of images, which are peculiarly appropriate to the subject under illustration—sentiment, which strikes the imagination and excites new feelings in the mind—pathos, which touches a sensitive chord in the listener's heart—and a moral to inspire a love of virtue;—all expressed in chaste language, and divested of extravagances either in style or matter.

SOUL OF THE WORLD. Philo says that the Sabbath was the soul instilled into the world by God; which R. Abraham Aben Ezra and Nachmanides properly observe was the benediction which God bestowed on the Sabbath day, sanctifying it thereby: for by the superior influence of that day, the body is renovated, the strength renewed, and new intelligence and knowledge conveyed to the soul.—*Manasseh Ben Israel*.

SOUTH. The due course of the sun is from east to south and west; and after the Master are placed the Wardens, to extend his commands and instructions to the west and the north. From the east, the sun's rays cannot penetrate into the north and the west at the same time.—*Gadicks*.

SPECULATIVE. The Masonic system exhibits a stupendous and beautiful fabric, founded on universal piety. To rule and direct our passions, to have faith and hope in God and charity toward man, I consider as the objects of what is termed Speculative Masonry.—*Stephen Jones*.

SPIRIT OF THE CRAFT. Over the tessellated pavement of this fleeting and chequered existence we are fast hastening to the common end

of all men, and along the downward track of Time we are descending, some more smoothly than others, but all with no less sure and quick transition. Let us not, therefore, be unmindful of the merciful ends of our creation and redemption, to "shine as the stars in the heavens," when, raised in glorified bodies from the darkness of the tomb, we shall be presented, by our All-sufficient Conductor, before the throne of the Almighty and ever-to-be-adored and worshipped Eternal Master of the heavenly Lodge above.—*Poole*.

SQUARE. In architecture not only are the corners of the building proved by the square, but all horizontal and perpendicular lines are drawn by it. Without accurate squaring, a building would be weak and tottering in its first stages of erection, and must continue unfinished. Without a well-defined and very clear code of the reciprocal laws and duties of the officers and members of any social, charitable or scientific society, it is impossible for it to avoid being completely overthrown in a very short time. Perfect legality is the only sure foundation for any society, and by it alone bodies of men are kept within their proper limits: for as soon as arbitrary power and physical force usurp the place of the laws of any society, it speedily becomes defunct; with great propriety, therefore, is the square put into the hands of the Worshipful Master, in order that he may keep the brethren within the square of the ancient charges of Freemasonry.—This symbol must, at all times and in all places, be regarded as a great light, and the genuine Freemason is not only reminded by this light to do his duty to his brethren, but to all mankind.—*Gadick*.

STANDARD. The Israelites in the wilderness were marshalled according to their tribes, each tribe being sub-divided into families. Every head of a sub-division, or thousand, was furnished with an ensign or standard, under which his followers arranged themselves according to a preconcerted plan, both when in camp and when on the march; and thus all confusion was prevented, how hastily soever the order might be given to proceed or to halt and pitch their tents. The four leading divisions were designated by the component parts of the cherubim—a man, an ox, a lion, and an eagle.

STANDARD BEARER. Grand Standard Bearers may be appointed by the Grand Master as occasion shall require; they must be Master Masons, and are to carry the standard of the Grand Lodge, Grand Patron and Grand Master on all grand ceremonies; they are not, however, by their appointment, members of the Grand Lodge, nor are they to wear the clothing of a grand officer. Any grand officer appointed to have a standard, may appoint a standard bearer whenever it shall be necessary, who must be a Master Mason.—*Constitutions*.

STAR. A star, in hieroglyphical language, always denoted a God.—Thus, when Balaam predicted that a star should arise out of Jacob and a sceptre out of Israel, he referred to the lawgiver, or Shilo, of whom that patriarch had already spoken. A star out of Jacob and a God out of Jacob would, therefore, be parallel expressions. And who could that God be, who should bear the sceptre of Israel as King of kings and Lord of lords, but the theocratic King of Israel—Jehovah, the Messiah, or Christ?

STARS. The Master Mason, like the starry firmament, ought to be able to enlighten the younger brethren. Seven stars remind us that seven brethren make a perfect Lodge. Stars are also employed principally as symbols of great intellectuality, and this symbol has been perpetuated from the most remote antiquity. The decoration of most spiritual and temporal orders consist of a star.—*Gadick.*

STATUTES OR DUTIES. Every Lodge has its statutes, with which every brother should be well acquainted, and which ought frequently to be read in open Lodge. They treat upon the duties of a Freemason both in and out of the Lodge, upon the duties of the officers, on the management of the Lodge, the duties and privileges of the brethren toward each other, and of the locality in which the Lodge is placed.—*Gadick.*

STAVES. In the year 2518, while Moses was tending the flock of his father-in-law Jethro, at the foot of a mountain, he was commanded by the Almighty to go down into Egypt and deliver his brethren from their galling captivity. The Deity then asked him—"What is that in thine hand?" And he said—"A rod." And the Lord said unto him—"Cast it upon the ground." And he cast it upon the ground, and it immediately became a serpent, and Moses fled from it. And the Lord said unto Moses—"Put forth thy hand and take it by the tail." He did so, and it resumed its original form. This is the origin of our R. A. staves.

STEP. In the system of Masonry, the candidate is presented at each step with three precious jewels. As an E. A. P., he receives "a listening ear, a silent tongue, and a faithful heart." As a F. C., it is "faith, hope and charity." And as a M. M., he receives "humanity, friendship and brotherly love."

STEPS. The reflecting man is cautious how he takes a step, and it is not indifferent to him whether they are directed to the east or west, north or south. His desire is to be continually progressing, and he does progress, even though he is compelled occasionally to wait, or even to take a by-path; but to him the three grand steps, which symbolically lead from this life unto the source of all knowledge, are of the utmost importance.—He advances with a firm step, and he never turns back.—*Gadick.*

STEWARD. The stewards are those officers who have charge of the expenditure of the Lodge in refreshment, &c. Every Lodge has two.—*Gadicks.*

STONE OR FOUNDATION. The Masonic foundation-stone is said to have been inscribed with the awful Name or Word, which is confided to the perfect Master when he has arrived at the highest dignity of the science. The characters were placed within an equilateral triangle and circle, as a symbol of the Divine Being under whose protection this consecrated stone was placed, and hence it was frequently termed the stone of life. The Rabbins believed that, from the potency of this Word, the stone was invested with oracular powers and many other singular virtues.

STONE PAVEMENT. The stone pavement is a figurative appendage to a Master Masons' Lodge; and, like that of the Most Holy Place in the Temple, is for the High Priest to walk on.

STONE SQUARERS. These were the Dionysiaca, a society of architects who built the temple of Hercules, at Tyre, and many magnificent edifices in Asia Minor, before the temple of Solomon was projected. They were the Masters and Wardens of the Lodges of Masons during the erection of this famous edifice.

STRENGTH. It is not necessary that the strength of a Warden should consist of the physical or bodily; it should be of the spiritual. A pillar has strength to bear. He who assiduously goes through the difficult path of life, courageously bears up against all its disappointments and manfully and unflinchingly speaks the truth, even before the thrones of kings and princes, possesses true strength.—*Gadicks.*

STRIKING OFF. Prohibiting a Lodge to assemble, or striking a Lodge off from the Grand Lodge list. It is an event of very rare occurrence that a Lodge is struck off the list, or prohibited from assembling.—This may be done by command of the State; and when this is the case, the brethren are bound to obey the law without murmuring, or complaining that their sphere of usefulness is circumscribed. But when a Lodge is struck off from the list of the Grand Lodge under which it held its warrant, it must be because it has fallen into irregularity, or has violated the rules of the Craft to such a degree as to bring down upon it the greatest punishment the Grand Lodge can inflict.—*Gadicks.*

STRING. Our traditions say that when Hiram Abiff went into the H. of H. to offer up his orisons to God at the hour of high twelve, the ark of the covenant had not been removed thither, for that took place at the dedication, after which no one was permitted to enter but the H. P., and

he only once a year, on the great day of expiation, at which time he had a string or belt around his waist, which extended into the court of the Tabernacle, that he might be drawn from the S. S. in case sudden death should occur while he officiated there.—*Dalcho*.

SUBORDINATION. The rulers and governors, supreme and subordinate of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.—*Ancient Charges*.

SUBMISSION. Your obedience must be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanor while in the Lodge; by abstaining from every topic of religious or political discussion; by a ready acquiescence in all votes and resolutions duly passed by the brethren; and by perfect submission to the Master and his Wardens while acting in the discharge of their respective offices.—*Hemming*.

SUCCOTH. When a sufficient quantity of stone and timber had been provided for the building of the temple, the brethren were assembled in the extensive plains between Succoth and Zarthan, where the whole materials were arranged, squared and carved, having been first carefully measured under the architect's own eye, and the shape delineated by darker lines; each Lodge having its peculiar mark and number, that specimens of imperfect workmanship might be known and submitted to general reprobation.

SUMMONS. The brethren must be invited by summons from the Secretary on every Lodge night; which summons must contain the place where and the time when the Lodge is to be held, as well as what degrees will be wrought.—*Gadicke*.

SUN. The sun rises in the east, and in the east is the place for the Worshipful Master. As the sun is the source of all life and warmth, so should the Worshipful Master enliven and warm the brethren to their work. Among the ancient Egyptians, the sun was the symbol of Divine Providence. Schiller says—"The sun darts his beams equally into every part of infinity."—*Gadicke*.

SUPERFICIES.—The flowing of a line generates a surface; a surface, therefore, is perfect duty. Duty is either theoretical or practical. The sum of theoretical duties is the whole system of divine commands. Practical duties are those commands as existing in practice.—*Old Lectures*.

SUPERINTENDENT OF WORKS. The Grand Superintendent of

the works ought to be a brother well skilled in the science of geometry and architecture. He is to advise with the Board of General Purposes on all plans of buildings or edifices undertaken by the Grand Lodge, and furnish plans and estimates for the same; he is to superintend their construction, and see that they are conformable to the plans approved by the Grand Master, the Grand Lodge, and the Board of General Purposes; he is to suggest improvements when necessary, in all the edifices of the Grand Lodge; and on the first meeting of the Board of General Purposes in every year, report on the state of repair or dilapidation of such edifices, and make such further reports from time to time as he may deem expedient.—*Constitutions.*

SUPPORT. The Lodge is supported by three pillars, which are called Wisdom, Strength and Beauty; because no piece of architecture can be termed perfect, unless it have Wisdom to contrive, Strength to support and Beauty to adorn.

SURFACE OF THE EARTH reminds the Freemason that his activity should be universal, that hills or mountains in his way should not be able to turn him from the straight path of duty, but that in the midst of the greatest dangers and difficulties, he should proceed steadily, though cautiously, on his way to light and truth.—*Gadick.*

SUSPENSION. If any brother be summoned to attend the Grand Master or his deputy, or the Provincial Grand Master or his deputy, or any board or committee authorized by the Grand Lodge, and do not comply, or give sufficient reason for his non-attendance, the summons is to be repeated; and if he still persist in his contumacy, he shall be suspended from all Masonic rights, and the proceeding notified to the Grand Lodge.—*Constitutions.*

WORDS. In ancient times, every brother was obliged to be armed in the Lodge to protect himself, in case the Lodge was assaulted, and as a symbol of manly strength. At present swords are not necessary in many Lodges, and in others, they are only used as symbols of obedience, in case that one should be necessary, and to be regarded as the sword of justice. For the protection of his fatherland, every faithful brother ought to draw the sword of defence cheerfully, but he ought never to stain it with a brother's blood, even though that brother is a foe.—*Gadick.*

SWORD BEARER. The Grand Sword Bearer is appointed annually by the Grand Master, on the day of his installation. His duty is to attend the Quarterly Communications and other meetings of the Grand Lodge.

SYMBOL. Every Apprentice knows what to understand by this word, and he also knows that a pillar upon a good foundation may stand firm, although nearly broken. The inscription further says to him—"Let no one despair under his trials, when his anxious strivings after the only true good are impeded at every step; the man determined to advance in the paths of virtue must be firm as a well-founded pillar, even when it is broken above half through."—*Gadiche*.

SYMBOLICAL. Freemasonry being confessedly an allegorical system, all its points, parts and secrets must partake in common of its emblematical construction. Every doctrine and ceremony have their mystical references—every landmark its legitimate explanation. But there are often more important antitypes than those which are commonly assigned, and though they do not appear on the surface, are nevertheless worthy of our serious consideration. Hence arises the necessity, in these times of scientific and philosophical research, of maintaining Freemasonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform and their typical reference valuable.

SYMBOLICAL LECTURE. The forms, symbols and ornaments of Royal Arch Masonry, as well as the rites and ceremonies at present in use among us, were adopted by our predecessors at the building of the second temple. Thus to preserve in our minds the providential means by which that great discovery was effected, as in our hearts the lesson of that high morality, we, as members of this exalted degree, ought to practice, we have recourse to the explanations of the symbolical lecture.—*Royal Arch Lecture*.

SYMBOLICAL MACHINERY. The learned Faber, speaking of the construction of the Apocalypse, has the following very important remark: "In the representation of a pure church, an ancient patriarchal scheme of symbolical machinery, derived most plainly from the events of the deluge, and borrowed, with the usual perverse misapplication, by the contrivers of paganism, has been reclaimed (by Christianity) to its proper use." What is this patriarchal scheme of symbolical machinery, from which the heathen contrived and borrowed their spurious Masonry? What can it be, but a system of truth appended to the original plan of divine worship, which was revealed by God to the first man? It was, indeed, primitive Freemasonry veiled in allegory and illustrated by symbols.


SYMBOLICAL MASONRY, under whatever name it may be pronounced, is a catholic institution, democratic in its form and government, and universal in its operation. This is demonstrable from any of the definitions of the Order, from the free election of its chief magistrate and the

inferior governors of every private Lodge, annually and by universal suffrage, and from the reputed form and extent of its Lodges. If it were deprived of any of the above attributes, it would be no longer Freemasonry; and all its beneficial effects upon the minds and manners of men, would be scattered to the winds of heaven.

TABERNACLE. The Tabernacle appears to have been constructed on the plan of the Egyptian temples. It is true that, strictly speaking, it ought not to be looked upon as a piece of architecture, being only a vast tent. But by reflecting on it more closely, we shall perceive that the Tabernacle had a great relation with architecture. In the government of the Hebrews, the Supreme Being was equally their God and King. The Tabernacle was erected with a view to answer to the double title. It served at once for the temple and the palace.

TACITURNITY is a proof of wisdom, and an art of inestimable value, which is proved to be an attribute of the Deity, by the glorious example which he gives in concealing from mankind the secret mysteries of his providence. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth.

TASSELS. Pendant to the corners of the Lodge are four tassels, meant to remind us of the four cardinal virtues, namely, temperance, fortitude, prudence and justice; the whole of which, tradition informs us, were constantly practiced by a great majority of our ancient brethren. The distinguishing characters of a good Freemason are virtue, honor and mercy; and should those be banished from all other societies, may they ever be found in a Mason's breast.—*Hemming.*

TAU CROSS. The emblem  forms the principal distinction of a Royal Arch Mason's apron and jewel. Being placed in the centre of a triangle and circle, both emblems of the Deity, it would appear that it was originally intended to typify the sacred name, as the author probably of eternal life; being tripled in the Christian system, because the life to come, according to the light of revelation, is superior to the elysium of the heathen; or perhaps in allusion to the three heavens mentioned by St. Paul. It has been referred to the three great lights of Masonry, expressive of the creating, preserving and destroying power of God.

TEMPERANCE. By temperance, we are instructed to govern the passions and check unruly desires. The health of the body and the dignity of the species are equally concerned in a faithful observance of it.

TEMPLE. The temple of Solomon was only a small building, and very inferior in point of size to some of our churches, its dimensions being

only one hundred and five feet broad and one hundred and fifty feet long. Its splendor and superiority lay in the richness of its materials and ornaments, and the cloisters and other buildings with which it was surrounded. It was built of white marble, so excellently put together that the joints could not be distinguished, and the whole building looked as though it had been cut out of one entire stone. The timber was cedar and olive wood, covered with plates of gold and studded with precious stones of many hues.

TEN. The number of perfection. The great triangle is generally denominated Pythagorean, because it served as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between numerical and geometrical symbols. It is composed of ten points, so arranged as to form one greater equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions.—*Hemming.*

TESSELATED. The tessellated border was anciently called the Indented Trasel. A learned Scottish Mason, in a letter to the author, thinks that the proper term is tassellated border. The simple and original meaning, he says, is to be found in books of heraldry, and is nothing more than an indented bordure of a shield or coat of arms. In Masonry, the border is the margin of the Masonic floor-cloth, or tableau of the Lodge, the tassels being appended as ornaments.

TESSERA HOSPITALIS. This was a token or tally among the ancient Greeks and Romans, divided lengthwise into two equal parts, upon each of which one of the parties wrote his name, and interchanged it with the other as a token of hospitality. The production of this, when they travelled, gave a mutual claim to the contracting parties and their descendants for reception and kind treatment at each other's houses, as occasion might require. It is supposed that an allusion to these is intended in the Book of Revelations, where it is said—"To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it."

TESTS. One cogent reason why our brethren of the last century adopted a series of tests to distinguish the cowan from the true and faithful brother, is found in the fact that the entire system of Speculative Masonry is contained in the Holy Scriptures. The Old Testament presents us with its history and legend, its types and symbols; and the New Testament with its morality, and the explanation of those allegorical references, which were a sealed book until the appearance of the Messiah upon earth, and the revelation of his gospel. Now, as the particular tests where all this information might be found, were freely circulated among the

brethren in manuscript, if not in print, a few stray copies might get into the hands of the uninitiated, and a superficial knowledge of our references might be thus attained; and without some written tests as a means of detecting imposture, a bold man, even with such slight pretensions, might have succeeded in introducing himself into a Lodge, where the officers were careless about the admission of visitors, and the Senior Entered Apprentice was remiss in the discharge of his duties; and once there, he would see enough to qualify him to repeat the experiment, and thus would become enabled to reveal the truths, which were not bound upon his conscience by any obligations to secrecy.

TETRAGRAMMATON. The Jews are quite aware that the true pronunciation of the Word is lost, and regard it as one of the mysteries to be revealed in the days of the Messiah. They hold, however, that the knowledge of the Name of God does exist on earth, and he by whom the secret is acquired, has, by virtue of it, the powers of the world at his command; and they account for the miracles of Jesus, by telling us that he had got possession of the Ineffable Name. Rightly understood, they seem to mean that he who calls upon God rightly, by this his true name, cannot fail to be heard by him. In short, this word forms the famous tetragrammaton, or quadrilateral name, of which every one has heard.—*Kitto*.

THEORY. The theory of Masonry contains something of the whole of science; the operative part of Masonry is the practice of all the virtues, of all the sciences. Therefore, to be initiated only into the theory of Masonry, is at least to be in the way of learning well; and if we follow on to exercise the practice of Masonry, it will as assuredly lead us into the way of doing well: and both to learn and to do well, is the whole of our religion, whether as men, as Christians, or as Masons.—*Inwood*.

THIRD DEGREE. In the ceremonial of the Third Degree, the last grand mystery is attempted to be illustrated in a forcible and peculiar manner, showing, by striking analogy, that the Master Mason cannot be deemed perfect in the glorious science, till, by the cultivation of his intellectual powers, he has gained such moral government of his passions, such serenity of mind, that in synonymous apposition with Mastership in operative art, his thoughts, like his actions, have become as useful as human intelligence will permit; and that having passed through the trials of life with fortitude and faith, he is fitted for that grand, solemn and mysterious consummation, by which alone he can become acquainted with the great secret of eternity.—*Crucefix*.

THREAD OF LIFE. By which the Masonic key is suspended.

THREE. A sacred number in Freemasonry, with which all labor is

commenced and finished. This number reminds us of the three great lights, the three kingdoms of nature, the Holy Trinity, or of the words of Christ: "Where two or three are assembled in my name, there will I be in the midst of you." We may also consider ourselves as the third party in unity and love, whose duty it is to exercise those two cardinal virtues. The Christian can also take the number three as the grand distinguishing doctrine of his faith. There are three principal parts in a man—body, soul and spirit. Faith, love and hope support and adorn life.—*Gadickes*.

THREE GRAND OFFERINGS. These were all performed on the sacred mountain of Moriah. First, the offering of Isaac, when it pleased the Lord to substitute a more agreeable victim in his stead. The second consisted of the many pious prayers and ejaculations of King David, which appeased the wrath of God and put a stop to the pestilence which raged among his people, owing to his inadvertently having had them numbered. And the third, of the many thanksgivings, oblations, burnt sacrifices and costly offerings which King Solomon made at the dedication and consecration of the Temple.

THREE SENSES. The three senses—hearing, seeing and feeling—are deemed peculiarly essential among Masons, and held in great estimation. Their nature and uses form a part of the instruction in the Fellow-craft's degree.

THREE STEPS. The three steps delineated upon a Master's carpet are emblematical of the three principal stages of human life—youth, manhood and old age.

TIME. The central point is a symbol of time, and the circle of eternity; the latter, like the universe, being unlimited in its extent: for time is but as a point compared with eternity, and equidistant from all parts of its infinitely extended circumference; because the latter occupied the same indefinite space before the creation of our system, as it will do when time is extinguished, and this earth, with all that it contains, shall be destroyed.

TOASTS. The brother whose duty it is, as a visitor, to return thanks, must be extremely careful not to say too much, or he is easily led away into an extemporaneous lecture, to which it is not so easy to find a becoming end; the opposite fault of repeating a few set phrases, like a parrot, ought to be equally as carefully guarded against. If both old and young members are at the same table, the young never attempt to press before the old; and before the close, the toast which is so dear to every good Mason, should never be omitted, viz.: "our sick and afflicted brethren;" neither ought the serving brethren ever to be forgot.—*Gadickes*.

TOKENS. Signs, tokens and words do not constitute Freemasonry, but are local marks whereby they know each other, and may be altered or entirely done away without the least injury to scientific Freemasonry. It is with many Freemasons too absurd a belief, and a still more absurd practice, to build our science upon so shallow a foundation as signs, tokens and words, which I fear constitute with some the only attainment they look for in Freemasonry. That certain signals may be necessary, I do readily allow; but deny that such a mechanism shall constitute a principal part of our institution.—*Husenbeth.*

TONGUE. A Mason should use his tongue to protect, but never to betray.

TRACING-BOARD. The tracing-board is for the Master to draw his plans and designs on, that the building, whether moral or literal, may be conducted with order and regularity.

TRADITION. It is well-known that in former times, while learning remained in few hands, the ancients had several institutions for the cultivation of knowledge, concealed under doctrinal and ritual mysteries, that were sacredly withheld from all who were not initiated into a participation of the privileges they led to, that they might not be prostituted to the vulgar. Among these institutions may be ranked that of Masonry; and its value may be inferred from its surviving those revolutions of government, religion and manners, that have swallowed up the rest. And the traditions of so venerable an institution claim an attention far superior to the loose oral relations or epic songs of any uncultivated people whatever.—*Anderson.*

TRAITOR. Ancient Freemasonry inflicted very severe punishment for the least treason to the Order; nevertheless, we have accounts of men who have proved traitors, even as we find accounts of such traitors to the mysteries of the ancients. With the increase of enlightenment and rational reflection, it is admitted that a brother may both speak and write much upon the Order without becoming a traitor to its secrets. How an initiation is conducted, how a word or grip is given, gives no key to the true secret of the Order; but we nevertheless disapprove of such disclosures, for this reason, that the uninitiated could only form a useless chimera from them.—*Gadick.*

TRANSFERRING. If a Lodge be dissolved, the constitution shall be delivered up to the Grand Master, and shall not, on any account, be transferred without his consent. If the brethren holding a warrant for a Lodge render themselves unworthy of longer possessing it, the Grand Master may, after the Grand Lodge shall have decided on that fact, transfer such

warrant to other brethren whom he may think deserving, with a new number, at the bottom of the Lodges then on record.—*Constitutions*.

TRAVEL. Our ancient brethren are masonically said to have travelled from west to east, in search of instruction; and it is an undeniable fact, that all knowledge, all religion, all arts and sciences, have travelled, according to the course of the sun, from east to west. From that quarter the Divine glory first came, and thence the rays of divine light continue to diffuse themselves over the face of the earth. From thence came the Bible, and through that the new covenant. From thence came the prophets, the apostles, and the first missionaries that brought the knowledge of God to Europe, to the isles of the sea, and to the west.—*Adam Clarke*.

TREASURER. The old founders of the Lodges must have intended to collect large sums of money, or very small sums must in those days have been considered large treasures, for they have given the title of Treasurer to the brother who has charge of the Lodge funds. Every Lodge has a Treasurer, and it is his duty not only to take care of, but to collect all the Lodge dues. Part of the expenditure of the Lodge is fixed, and part is voted by the Master Masons for charitable purposes. Those Lodges which are in the habit of practising the charitable virtues, inculcated so forcibly in Freemasonry, seldom are in possession of large funds; and Lodges which pride themselves upon being rich, seldom enjoy a great reputation in Freemasonry.—*Gadiche*.

TRIANGLE. A geometrical figure, which every Freemason knows; and he must in particular study that triangle which has three equal sides, or which is called an equal-sided triangle. The ancient Egyptian priests expressed the origin of all things by the triangle; and when they afterward wished to describe the godhead in its various attributes, they also adopted the triangle. The kind, good, gracious and merciful God, they delineated by the water triangle ∇ ; and the just and angry God, by the fire triangle \triangle . The triangle considered as a geometrical figure, is composed of three things, which, united, form one whole, viz., of three particular points and angles, by the union of which the triangle itself is formed, as one whole, or complete figure. It is for this reason that it has been adopted as the symbol of the Triune God. If we unite a ∇ with a \triangle we have a six-pointed star \star as a symbol of the perfect Godhead, in all his attributes and works. If we surround this figure with a circle \odot there will be seven points in it, if we include the centre point of the circle, which represents the sacred number seven.—*Gadiche*

TRIPLE TRIANGLE. One would be apt to suspect that they (the Druids) had a regard for the sacred symbol and mystical character of medicine, which in ancient times was thought to be of no inconsiderable value;

this is a pentagonal figure formed from a triple triangle, called by the name of Hygeia, because it may be resolved into the Greek letters that compose the word. The Pythagoreans used it among their disciples as a mystical symbol denoting health, and the cabalistic Jews and Arabians had the same fancy. It is the pentalpha, or pentagrammon, among the Egyptians, the mark of prosperity. Antiochus Soter, going to fight against the Galatians, was advised in a dream to bear this sign upon his banner, whence he obtained a signal victory.—*Stukely*.

TRIPLE TAU. This figure forms two right angles on each of the exterior lines, and another at the centre by their union, for the three angles of each triangle are equal to two right angles. This being triplified, illustrates the jewel worn by the Companions of the Royal Arch, which by its intersection forms a given number of angles; these may be taken in five several combinations, and reduced, their amount in right angles will be found equal to the two Platonic bodies, which represent the four elements and sphere of the universe.—*R. A. Lecture*.

TROWEL. The trowel is appropriated to the Master's degree, because, as the lectures say, it is as Master Masons only we constitute the recognized of the Masonic family. Again, this implement is considered as the appropriate working tool of the Master Mason, because, in operative Masonry, while the E. A. P. prepares the materials, and the Fellowcraft places them in their proper situation, the Master Mason spreads the cement with a trowel, which binds them together. In speculative Masonry, the Master of the Lodge is the cement which unites the brethren, and binds them together in peace, harmony and brotherly love.

TRUE. The Mason should not only be true to the brotherhood and the Order, but to all mankind. Every Mason ought to act in such a manner as to render it unnecessary to doubt his truth. Flattering words, which are only calculated to entrap the weak and the unwary, do not strengthen that truth which is expected among brethren. We must be able to depend with as much confidence upon the word of a Mason as if he had given us a written undertaking.—*Gadicke*.

TRUTH. Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this scheme we contemplate, and by its dictates endeavor to regulate our conduct; influenced by this principle, hypocrisy and deceit are unknown in the Lodge; sincerity and plain dealing distinguish us, while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.—*Preston*.

TUBAL CAIN. Before the general deluge there was a man named
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Lameck, who had two wives, the one called Adah, the other Zillah; by Adah he had two sons, Jabell and Juball; by Zillah he had a son called Tubal, and a daughter called Mahmah. These four children found the beginning of all the crafts in the world. Jabell found out geometry, and had divided flocks of sheep and lambs; he built the first house of stone and timber. Juball found out music. Tubal found out the Smith's trading or craft, also the working of gold, silver, copper, iron and steel.—*Ancient Masonic Manuscript.*

TUSCAN. The Tuscan being the first, is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. The simplicity of the construction of this column, renders it eligible where solidity is the chief object and where ornament would be superfluous.

TWENTY-FOUR INCH RULE is an instrument made use of by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three parts, whereby we find a portion for the service of God and the relief of a worthy distressed brother, a portion for our usual avocations, and a portion for refreshment and sleep.—*Lectures.*

TYLE, or TILE, is a technical Masonic term, and means no more than to guard the Lodge from any one entering who is not a Mason; hence the person who performs this duty is called a Tyler.

TYLER. The Tylers are to be chosen by the members of the Lodge, and may at any time be removed, for cause deemed sufficient by a majority of the brethren present at a regular meeting of the Lodge. If any Tyler, without the license of the Grand Master or his deputy, should attend at any Masonic funeral or other public procession, or should officiate or attend at any meeting or pretended Lodge of Masons, not being regularly constituted, and not acknowledging the authority of the Grand Master, or not conforming to the laws of the Grand Lodge, he shall thereby be rendered incapable of ever after being a Tyler or attendant on a Lodge, and shall be excluded the benefit of the general charity.—*Constitutions.*

TYRE and Sidon were under one and the same king, Hiram, and both of them were very ingenious mechanics, especially the Sidonians, by which arts they grew very rich. But as for the Israelites, they did not mind manufactures, but applied themselves wholly to agriculture and the feeding of cattle; so that in the time of Solomon there were no professed artificers in Palestine, who could undertake the work of the temple.—*Bishop Patrick.*

TYRIANS. The glass of Sidon, the purple of Tyre, and the exceeding fine linen they wove, were the products of their own country and their own inventions; and the Tyrians were famous for their skill in working of metals, in hewing timber and stone: in a word, for their perfect knowledge of what was sold; great and ornamental in architecture, it need but be remembered the great share they had in erecting the temple at Jerusalem, than which nothing can more redound to their honor, or give a clearer idea of what their own buildings must have been. Their fame was so extensive for taste, design and invention, that whatever was elegant, was distinguished with the title of Sidonian, or as the workmanship of Tyrian artists; and yet the Temple or Tabernacle of the true God at Shiloh exceeded all in wisdom and beauty, though not in strength and dimensions. *Anderson.*

UNANIMITY. Among the variety of duties incumbent upon Masons, there is none more efficacious to the welfare of our Institution than unanimity. This makes the cement, the great principle of cohesion, which gives compactness to all the parts and members; forms them into a regular structure, into one uniform building; and adds harmony and beauty, firmness and stability to the whole work. Or it may be likened to the keystone, which compacts and strengthens the arch on which the edifice is supported and upheld.—*Harris.*

UNANIMOUS. A ballot is unanimous when there are no black balls. This unanimity must be founded upon the proper exercise of the rules and regulations laid down for our guidance in this important part of our duty, and a perfect unanimity in the opinions of the brethren on the moral character of the candidate.—*Gadick.*

UNIFORMITY. All Lodges are particularly bound to observe the same usages and customs; every deviation, therefore, from the established mode of working is highly improper, and cannot be justified or countenanced. In order to preserve this uniformity, and to cultivate a good understanding among Freemasons, some members of every Lodge should be deputed to visit other Lodges as often as may be convenient. If any Lodge shall give its sanction for a Lodge of Instruction being holden under its warrant, such Lodge shall be responsible that the proceedings in the Lodge of Instruction are correct and regular, and that the mode of working there adopted has received the sanction of the Grand Lodge.—*Constitutions.*

UNIVERSE. The universe is the temple of the Deity whom we serve. Wisdom, Strength and Beauty are about his throne, as the pillars of his works; for his Wisdom is infinite, his Strength is in omnipotence, and Beauty stands forth through all his creation in symmetry and order. He

has stretched forth the heavens as a canopy, and the earth He has planted as his footstool; He crowns his temple with the stars as with a diadem, and in his hand he extendeth the power and the glory; the sun and moon are messengers of his will, and all his law is concord. The pillars supporting the Lodge are representative of these divine powers. A Lodge, where perfect Masons are assembled, represents these works of the Deity.—*Hutchinson.*

UNIVERSALITY. The universality of Masonry is thus described by a Masonic writer of the last century:—"Leaving holy ground, we trace Masonry among the Eastern magi, and in the renowned learning of Egypt. From whence, like other sciences, taking a westerly direction, it was brought by that European apostle of Masonry, Pythagoras, from whose propagation it reached the British isle. Its principles were respected and disseminated by Brahmins, philosophers, artists and saints, and diffused the light of science to the remotest corners of the earth. It taught natural religion, philosophy, subordination and arts on the banks of the Ganges, in the hieroglyphics of Egypt, the sanctuaries of Eleusis, the schools of the sages, the caves of the Druids."

UNIVERSAL LANGUAGE. An universal language has been much desired by the learned of many ages: it is a thing rather to be wished than hoped for; but it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages.—*Locke.*

UPPER CHAMBER. Our Lodges are formed in upper chambers, and carefully guarded by tyled doors and drawn swords. The highest of hills and the lowest of valleys are situations least exposed to unauthorized intrusion. Thus Masons are said to meet in these situations, to commemorate a remarkable custom of the ancient Jews in the building of their temples, schools and synagogues; and as, by the Jewish law, whenever ten of them assembled together for that purpose, they proceeded to work, so it was with our ancient brethren, who formed themselves into a Lodge whenever ten operative masons were assembled, consisting of the Master, two Wardens and seven Fellowcrafts.

UPRIGHT POSTURE. The man who has planted his feet upon the immutable square of morality, and whose body is erect in the proud consciousness of virtue, is indeed worthy of the dominion which has been given him over the beasts of the field and fowls of the air; and the Mason, remembering that "God hath made man upright," should constantly

endeavor to preserve that upright posture of his body and his mind.—*Mackey.*

UPRIGHTLY. To walk uprightly before Heaven and before men, neither inclining to the right nor to the left, is the duty of a Mason;—neither becoming an enthusiast or a persecutor in religion, nor bending toward innovation or infidelity. In civil government, firm in our allegiance, yet stedfast in our laws, liberties and constitution. In private life, yielding up every selfish propensity, inclining neither to avarice nor injustice, to malice nor revenge, to envy nor contempt with mankind; but as the builder raises his column by the plane and perpendicular, so should the Mason carry himself toward the world.—*Hutchinson.*

USAGES. The usages and customs of Masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity.—Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity, and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their priests or magi alone, who were bound by oath not to reveal them.

VALLEYS. [*See HILLS.*]

VARIETIES. If you visit the symbolic Lodges of the different countries of Europe, or even the different states of America, you will see in all some difference from each other. If the presiding officer is a man of talent, he adds such embellishments as his genius points out to him.—Should he, on the contrary, be a man whose mental faculties do not rise above mediocrity, and who does not feel much enthusiasm in a system whose beauty he does not comprehend, he reduces the subject to a level with his own genius.—*Dalcho.*

VAULT. Vaults are found in every country of the world, as well as in Judea, and were used for secret purposes. Thus Stephens, speaking of some ruins in Yucatan, says—"The only way of descending was to tie a rope around the body and be lowered by the Indians. In this way I was let down, and almost before my head had passed through the hole, my feet touched the top of a heap of rubbish, high directly under the hole, and falling off at the sides. Clambering down it I found myself in a round chamber, so filled with rubbish that I could not stand upright. With a candle in my hand, I crawled all around on my hands and knees. The chamber was in the shape of a dome, and had been coated with plaster, most of which had fallen, and now encumbered the ground; the depth could not be ascertained without clearing out the interior."

VAULTED PASSAGE. The Jewish doctors say that Solomon constructed a room under ground, (under the floor of the oracle,) where the ark might be hid, in case the house should be laid desolate; and he made this cave in very deep and winding burrows, putting a stone upon the mouth of it, upon which the ark stood. Here Josiah, they fancy, hid the ark and the pot of manna, and the rod of Aaron, and the holy oil, where they were found after their return from Babylon.—*Bishop Patrick.*

VESICA PISCIS. The hieroglyphical device styled Vesica Piscis, which constituted the sign of recognition among the Eopts, appertained to the Platonic system. Plato and Proclus refer repeatedly to this figure, which they had seen and heard interpreted in Egypt. It often appears on the temples, and especially on the throne of Osiris. Being a triple symbol, it referred to the doctrine of the Egyptian priests on the subject of their trinity, and represented geometrically the birth of Horus, (the sun, or monad of the world,) from the wedding of Osiris and Isis.

VIRTUES. In all ages it has been the object of Freemasonry, not only to inform the minds of its members by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty, and other virtues are inculcated in hieroglyphic symbols, and the candidate is often reminded that there is an eye above which observeth the workings of his heart, and is ever fixed upon the thoughts and actions of men.—*Laurie.*

VISITING BRETHREN. If a Freemason is a member of any Lodge, he has a right to be admitted into all other Lodges as a visiting brother, but he must be either introduced by a member of the Lodge, or he must be able to legitimise himself by producing his Grand Lodge certificate and proving himself by his work. At labor, as well as at the table, a visiting brother having duly proved himself and gained admittance, should always be treated with the greatest kindness and civility by the members of the Lodge.

VOTES. All matters are to be decided by a majority of votes, each member having one vote and the Grand Master two votes, unless the Lodge, for the sake of expedition, thinks proper to leave any particular subject to the determination of the Grand Master; the votes of the members always to be signified by each holding up one of his hands, which uplifted hands the Wardens are to count, unless the number should be so uneven as to render counting unnecessary.—*Constitutions.*

VOTING. The old Constitutions provided that all motions made in Grand Lodge should be submitted to the perusal 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; and any one above the degree of E. A. P. was capable of representing the Master or Wardens in Grand Lodge in their absence, provided he attended with the proper jewel of office.

WAGES. The tradition respecting the payment of the workmen's wages at the building of Solomon's Temple may or may not be accurate, as I am ignorant of the authority on which the calculations are founded. Indeed the probability is, that the tradition has been fabricated in a subsequent age, without the existence of any documents to attest its authenticity. The men were paid in their Lodges by shekels, a silver coin of about half-a-crown of our money; and the number of shekels per day was regulated by the square of the number of the degree which each order of men had attained. Thus with respect to the Entered Apprentices only, there were ten thousand in work and twenty thousand at rest. These men, at the rate of one shekel per head, would receive daily £1,250, or, during the seven years and seven months of building the Temple, £3,458,750.—In the higher grades, the men were not only remunerated for their labor, but also for their superior ingenuity and artistical skill.

WANDS. The bearings on the R. A. wands denote the regal, the prophetic, and the sacerdotal officers, all of which were and still ought to be conferred, and in a peculiar manner accompanied with the possession of particular secrets.

WARDENS. Every Lodge has two, and they stand next in rank to the W. M. Their places are so situated, that they are enabled to superintend the execution of the commands of the W. M. Experienced brethren, who have a sufficient knowledge of strength and beauty, and who are at all times ready to use the level and the plumb-rule, ought always to be chosen as Wardens, that they may be enabled to conduct the business of the Lodge in the unavoidable absence of the W. M. or his deputy.—*Gadicke.*

WARLIKE WEAPONS. The Athol Masons repudiated the idea of introducing into a Craft Lodge any appearance of warlike weapons. They condemn, and I think justly, the practice of displaying a drawn sword in open Lodge.

WARRANT. In former times a Lodge formed itself without any ceremony, wherever a sufficient number of brethren dwelt to form a Lodge, and one of the neighboring Lodges formed it for them. But in 1722 the Grand Lodge in London determined that every new Lodge in England should have a patent; and since that time all those brethren who wish to

form a new Lodge, strive to obtain a warrant from the Grand Lodge. The new Lodge then joins the Grand Lodge as a subordinate Lodge, binds itself to work according to its system and to keep within the ancient landmarks, and subscribes a small sum annually toward defraying the expenses which every Grand Lodge must incur. Then is such a Lodge called just, perfect and regular.—*Gadick*.

WATCH-WORD. The Word is not to be understood as a watch-word only, after the manner of those annexed to the several degrees of the Craft, but also, theologically, as a term to convey to the mind some idea of that Great Being who is the sole author of our existence, and to carry along with it the most solemn veneration for his sacred Name and Word, as well as the most clear and perfect elucidation of his power and attributes that the human mind is capable of receiving.

WEANED. When Isaac was weaned, Abraham celebrated the event by a grand festival. He had not paid the same compliment at the weaning of Ishmael, because he was the son of a bond-woman, which irritated Hagar very much, and she incited her son to tease and perplex the young child Isaac, who being unable to resent these repeated annoyances on account of the superior age and strength of Ishmael, communicated the fact to his mother. Under the influence of resentment at this information, Sarah remonstrated with Abraham, saying—"Put away that bond-woman and her son, for such as they shall not inherit with the free-born." She spoke as being endowed with divine inspiration, knowing that from Isaac's loins would issue a great and mighty people, who would serve the Lord with freedom, fervency and zeal; and fearing that, if they were brought up together, Isaac might imbibe some of Ishmael's slavish principles and propensities, it being generally remarked that the minds of slaves are naturally much more contaminated than those of the free-born.

WEST. Where the sun closes its daily race, there the thanks of the inhabitants of the world follow it, and with the ensuing morning it again commences its benevolent course. Every brother draws near to the evening of his days; and well will it be with him if, at the close of his labors, he can look forward with hope for a good reward for his work.—*Gadick*.

WHITE. One of the emblematic colors of Masonry, which is preserved in the apron and gloves with which the initiate is invested. It is a symbol of innocence and purity. The whole investiture was a part of the ceremonies of all the ancient mysteries.—*Mackey*.

WHITE STONE. The white stone is an inestimable gift, promised to every one who lives a moral and virtuous life. White is an emblem of purity, and the new name conveys a title to be admitted within the veil,

and honored with a seat near the living God, in that palace which is described by St. John as a perfect cube, whose walls and foundations are garnished with all manner of precious stones, all hewed, squared and polished by the masterly hand of T. G. A. O. T. U.

WIDOW'S FUND. The Grand Lodge has frequently granted the sum of fifty pounds and more to the widows of worthy Freemasons; and has recently passed an order, which redounds very much to their credit, for making a permanent provision for this kind of female destitution.

WIDOW'S SON. Hiram, the architect, is described in two places of Scripture: in the first he is called a widow's son, of the tribe of Naphtali, and in the other is called the son of a woman of the daughters of Dan; but in both, that his father was a man of Tyre: that is, she was of the daughters of the city of Dan, in the tribe of Naphtali, and is called a widow of Naphtali, as her husband was a Naphtalite: for he is not called a Tyrian by descent, but a man of Tyre by habitation.—*Anderson.*

WIND. A Mason's wind is said to blow due east and west, to cool and refresh the men at labor; and it refers to that miraculous wind which divided the Red Sea, that the Israelites might escape from their Egyptian bondage, and afterward drowned the Egyptian army in their attempt to follow them.

WINDING STAIRCASE. When the Fellowcrafts went to receive their wages, they ascended a winding staircase, the steps of which, like all the Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical and metaphysical science, and open to us an extensive range of moral and speculative inquiry. In their delineation, the steps which count odd numbers should be more particularly marked as one, three, five, seven and eleven; and in ascending them, the Fellowcraft should pause on each alternate step and consider the several stages of his progress, as well as the important lessons which are there inculcated.

WINE is one of the elements of consecration, and a symbol of cheerfulness and joy. Thus David, speaking of the Divine beneficence, says—“He causeth the grass to grow for the cattle, and herbs for the service of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.”

WISDOM. Those alone are wise who exercise the powers of the mind in secrecy, and who, without any selfish object, endeavor to promote the universal happiness of mankind, whom neither fortune nor misfortune are able to drive from a calm and steady progress through life. To possess

masonic wisdom it is not necessary to be very learned, nor to have a most penetrating genius; the man of good plain common sense may be more masonically wise than the most learned man in existence. It is not the act of a wise man to make a great profession of wisdom; and the secrets of our Lodges ought to teach us how to exercise our Masonic wisdom.—*Gadickes*.

WITNESSES. The emblems, symbols, &c., of Freemasonry, may be termed moral witnesses. There is no just ground to suspect their integrity, having lived for ages and never varied in their evidence; that which they have at all times spoken, will bear the same construction and meaning. They direct the mind to the contemplation of our social and eternal destinies. The series of deductions which have been and may be drawn from them, and the order in which the emblems and types are introduced, enhance materially the strength of the evidence.—*Scott*.

WORKING TOOLS OF FREEMASONS. They are of three kinds, viz., ornaments, furniture and jewels. What we understand by these, are things without which we are unable to perform any manual labor as ought to be expected from working tools; but if we take them as symbols, then they have a most important signification.—*Gadickes*.

WORLDLY POSSESSIONS. The pupils of Tubal Cain would naturally possess an abundance of raw material to exercise their ingenuity upon, and scientific pursuits were accelerated by the new impulse which his inventions would convey to the talented workmen; but their worldly possessions would be incomplete without a knowledge of the precious metals. Accordingly, if we use the analogy of the early period after the flood, we may reasonably conclude that gold and silver were plentiful among the antediluvians, and contributed their share to the corruptions which ended in their destruction.

WORLDLY WEALTH. Masonry regards no man on account of his worldly wealth and honor. The poor as well as the rich may knock at the door of our temple and gain admission. All are welcome, if found worthy to receive light. This is strictly scriptural:—"Seek, and ye shall find; ask, and ye shall receive; knock, and the door shall be opened unto you." Masonry, from her ample treasures, makes full provision for the poor.—*Scott*.

WORSHIPFUL. The style given to a symbolic Lodge and to its presiding officer, the Master. Past Masters, after leaving the chair, still retain the title of Worshipful.—*Mackey*.

WORSHIPFUL MASTER. He who has attained the third degree in Freemasonry is a Master, and where they do not work in the so-called

high degrees, has attained the summit of his profession. None but F. Cs. who have been proved and found worthy, can obtain this degree. The clothing of a M. M. is blue, as a reward of his fidelity and truth. As a M. M. he has a voice in all the consultations of the officers of the Lodge; and he may, if possessed of sufficient Masonic skill, be appointed to any office in the Lodge, even that of W. M. This is the highest preferment a Mason can obtain in St. John's Masonry, through the three degrees of which every candidate for the P. M. degree must have passed. If there are members in the Lodge who have the higher degrees, they are generally elected W. M.; but although it is by no means necessary to possess those degrees to enable a brother to be elected to the chair, it is absolutely necessary that he should be a man of good, nay, unblemished moral character, and extensive Masonic information; he is then elected by his brother M. Ms. for one year. The greatest care and caution ought to be used by the brethren at this election, to prevent the Lodge being injured by the election of an improper person: for, in small towns especially, the public is speedily aware who stands at the head of a Lodge, and if he is not a highly respectable man, the brethren who have elected him have much to answer for. He must also be well acquainted with the Order, its doctrines, its secrets, its history and constitution, and must possess the power of communicating his own reflections upon all these subjects, in a clear and comprehensive form, to the brethren. He should also be able, upon occasion, to deliver a logical discourse upon the Craft, extemporaneously. The duty frequently devolves upon him alone to fix the labor of the Lodge, and to form every brother into such a Freemason as the statutes of the Order require. It is quite easy to be a W. M. as *too many are*, but most difficult to be such an one as the *Order requires*. W. Ms., in general, think they have done their duty by reading the ritual distinctly. But he who wishes to do his duty faithfully, must remember he sits in a chair which was formerly called, in England, the seat of King Solomon.—*Gadicke*.

WORTHY. Whenever a brother applies for relief, be careful to examine strictly whether he is worthy of acceptance; inquire the cause of his misfortunes, and if you are satisfied they are not the result of vice or extravagance, relieve him with such a sum as the Lodge shall think proper, and assist him with your interest and recommendation, that he may be employed according to his capacity, and not eat the bread of idleness. This will be acting consistent with truth, which is the grand principle of Masonry.—*Dunckerly*.

YEAR OF MASONRY. The birth of Christ is commonly given to the autumn of the fifth year before Christ, which is an apparent anomaly and may require a few words of explanation. The era of the birth of

Christ was not in use until about A. D. 532, in the time of Justinian, when it was introduced by Dionysius Exiguus, a Scythian by birth, and a Roman abbot, and which only began to prevail in the west about the time of Charles Martel and Pope Gregory II., A. D. 730. It has long been agreed by all chronologers that Dionysius made a mistake in placing the birth of Christ some years too late; but the amount of the difference has been variously estimated at two, three, four, five, and even eight years.—The general conclusion is that which is adopted in our Bibles, and which places the birth of Christ four years before the common era, or more probably a few months more.—*Kitto*.

In Masonry we very often add 4004 up to the birth of Christ, and their sum constitutes the reputed year of Masonry.

YORK MASONS. The brother of King Athelstan, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft and the honorable principles whereon it is grounded, purchased a free charter of King Athelstan for the Masons; having a correction among themselves, as it was anciently expressed, or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly. That accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French and other languages; from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge, and made a law to preserve and observe the same in all time coming.—*Old Masonic Manuscript*.

ZEREDATHA. The pillars and other brass work were cast in the clayey ground between Succoth and Zeredatha. In the Hebrew, the words for "clayey ground," are, "in the thickness of the ground." That is, the earth was stiff and glutinous, and upon that account more fit to make moulds of all kinds; and in a plain country, such moulds were more easily fixed than on the sides of hills or steep places.—*Bishop Patrick*.

ZERUBBABEL, the son of Salathiel, of the royal race of David.—Cyrus committed to his care the sacred vessels of the Temple, with which he returned to Jerusalem. He is always named first, as being the chief of the Jews that returned to their own country; he laid the foundations of the Temple and restored the worship of the Lord and the usual sacrifices. When the Samaritans offered to assist in rebuilding the Temple, Zerubbabel and the principal men of Judah refused them this honor, since Cyrus had granted his commission to the Jews only. When the Lord

showed the prophet Zachariah two olive trees, near the golden candlestick with seven branches, the angel sent to explain this vision informed the prophet that these two olive trees, which supplied oil to the great candlestick, were Zerubbabel, the Prince, and Jeshua, the High Priest, son of Josedeck.—*Calmet.*

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MASONIC LIBRARY.

THE

HISTORY OF INITIATION,

IN TWELVE LECTURES;

COMPRISING A DETAILED

ACCOUNT OF THE RITES AND CEREMONIES,

DOCTRINES AND DISCIPLINE,

OF ALL THE

SECRET AND MYSTERIOUS INSTITUTIONS

OF THE

ANCIENT WORLD.

BY THE REV. GEORGE OLIVER, D.D.,

INCUMBENT OF THE COLLEGIATE CHURCH, WOLVERHAMPTON; D. P. G. M. FOR LINCOLNSHIRE
DOMESTIC CHAPLAIN TO THE RIGHT HON. LORD KENSINGTON.

*Procul, o procul este profani,
Conclamat vates, totoque abastite loco.*
Æn. vi. 258.

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299

ORIGINAL DEDICATION.

TO THE RIGHT HONORABLE
CHARLES TENNYSON D'EYNCOURT, M. P.
M. A., F. B. S., F. A. S., ETC.

ONE OF THE ESQUERRIES OF HIS R. H. THE DUKE OF SUSSEX, PROVINCIAL GRAND MASTER
OF FREE AND ACCEPTED MASONS FOR THE COUNTY OF LINCOLN.

MY DEAR SIR—While I was engaged in arranging these papers for the press, I received the gratifying intelligence that the friend and supporter of all my literary labors had been elevated by His Royal Highness the Duke of Sussex, to the superintendency of Freemasonry in Lincolnshire, in the capacity of its Provincial Grand Master. It required no deliberation to determine at whose feet these Lectures should be placed: for duty and inclination alike concur in the propriety of inscribing them to you, as the ostensible guardian of Masonry within the Province, and the legitimate patron of all its collateral pursuits.

To your energies I confidently look for the spread of Masonry in this extensive county. From your enlightened understanding and vigorous superintendence, I anticipate measures that will secure to the man of letters a profitable employment for his time in the tyled recesses of the Lodge; for it may be fairly presumed that if his mind be not deeply interested in the investigations, he will soon bid adieu to Freemasonry.

Experience is a species of wisdom that is seldom erroneous; and it amply confirms the opinion that a Masonic Lodge is founded upon an insecure basis if it rejects from its illustrations the philosophy, and contents itself with the technicalities of the science, like one possessing the keys of a rich casket of splendid jewels, which he has not the curiosity to open, that their rarity or value may be correctly estimated.

It is well known that in our Lectures much scope is afforded for amplification, both in science and morals; it cannot, then, be a futile expecta-

tion, while knowledge is making such a rapid progress in the present age of free inquiry, that by the judicious rule and masterly elucidations of our legitimate governors, our Lodges will maintain their proper character of schools of virtue and dispensers of the liberal arts.

Imbued with these sentiments, it affords me no inconsiderable degree of pleasure to associate your name with these Lectures, assured as I am that it will recommend them to the notice of the fraternity.

I have the honor to be, my dear sir,

Your faithful servant and brother,

GEORGE OLIVER, D. D.

WOLVERHAMPTON, Dec. 7, 1840.

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PREFACE.

THE excellent Preston says, with much justice—"Many are deluded by the vague suppositions that our mysteries are merely nominal, that the practices established among us are frivolous, and that our ceremonies may be adopted or waived at pleasure. On this false basis we find too many of the brethren hurrying through all the degrees of the Order, without adverting to the propriety of one step they pursue, or possessing a single qualification to entitle them to advancement. Passing through the usual formalities, they consider themselves authorized to rank as masters of the art, solicit and accept offices, and even assume the government of the Lodge, equally unacquainted with the rules of the Institution that they pretend to support, and the nature of the trust which they are bound to perform. The consequence is obvious; anarchy and confusion ensue, and the substance is lost in the shadow. Hence men who are eminent for ability, rank and fortune, frequently view the honors of Masonry with indifference; and, when their patronage is solicited, either accept offices with reluctance, or reject them with disdain.

"Masonry has long labored under these disadvantages, and every zealous friend of the Order must earnestly wish for a correction of the abuse. Of late years, it must be acknowledged, our assemblies have been in general better regulated; of which the good effects are sufficiently displayed, in the judicious selection of our members and the proper observance of our general regulations.

"Were the brethren who preside at our meetings to be properly instructed previous to their appointment, and duly apprised of the offices they are chosen to support, a general reformation would speedily take place. This conduct would establish the propriety of our government, and lead men to acknowledge that our honors were not undeservedly conferred; the ancient consequence of the Order would be restored, and the reputation of the society preserved. Till genuine merit shall distinguish our claim to the honors of Masonry, and regularity of deportment display the influence and

utility of our rules, the world in general will not be led to reconcile our proceedings with our professions."*

In coincidence with these sentiments, I am decidedly of opinion that much general knowledge is necessary to expand the mind and familiarize it with Masonic discussions and illustrations, before a brother can be pronounced competent to undertake the arduous duty of governing a Lodge. A Master of the work ought to have nothing to learn. He should be fully qualified, not only to instruct the younger brethren, but to resolve the doubts of those who are more advanced in Masonic knowledge, to reconcile apparent contradictions, to settle chronologies, and to elucidate obscure facts or mystic legends, as well as to answer the objections and to render pointless the ridicule of our uninitiated adversaries.

Impressed with these ideas at a very early period of my Masonic career, it occurred to me that some aid was wanting to convey a species of information on the subject of our antiquities, which was not generally attainable in the common routine of our Lodge pursuits; and that desideratum I entertained the ambition of attempting to supply. How far I have succeeded, must be submitted to the fiat of the literary and intelligent portion of our community. The series is before them, and to their decision I implicitly bow.

The comprehensive nature of the inquiries embraced in the present volume has not been without its difficulties. The arrangement is in a great measure new and proportionably abstruse, and therefore I have advanced with much caution, and have not ventured to introduce any single fact without its accompanying authority. Hence any person who may be desirous of following in the same track, will be comparatively free from the intricacies with which I have been surrounded, and may refer without difficulty to the original sources from whence I have drawn my information.

It is to be hoped that this work will display the beauty of Christianity with some degree of effect, by portraying the abhorrent superstitions and revolting customs which were introduced among all nations during the prevalence of idolatry and the absence of LIGHT from the mind: for during the entire period from the Dispersion to the Advent of Christ, the whole world, with a very inconsiderable exception, sat in DARKNESS AND

* Illustrations, p. 12, Edit. xiv. and xv.

THE SHADOW OF DEATH, and were enveloped in a veil of delusion so impervious that all the exertions of their wisest philosophers were ineffectual to obtain the least glimmering of light, until it burst upon the world with effulgent glory in the person of our blessed Redeemer.

It will be seen by those who have perused the former edition, that I have altered my original plan and have comprised the whole work in twelve Lectures, that the arrangement may correspond with my former publications on Freemasonry.

The whole of the original work has been retained except a few paragraphs which have been struck out of the fifth Lecture, because they were considered irrelevant. Much additional matter has been substituted, and it is hoped that the general value of the work is greatly increased.

The notes with which each Lecture is accompanied are of great extent and variety. By this means I have been enabled to embody a considerable portion of interesting matter without swelling out the volume to an unwieldy and inconvenient size; and I flatter myself that the general reader will meet with a fund of entertaining information which will materially assist him in any researches he may be inclined to make, either into the antiquity of Masonry or the parallel institutions of the heathen world.

ADVERTISEMENT.

THE publisher of this edition being desirous that I should subjoin a list of the authorities which I originally consulted to elucidate the various subjects of which it treats, under an impression that such a means of reference might be useful to the fraternity, I have endeavored to comply with his request, although the task has been attended with some difficulty. It is several years since the History of Initiation was written, and at that period I had access to many valuable works which were not in my own collection. I am now resident in a distant part of the country, and, to supply such a catalogue, I must depend principally on the strength of my memory, which is not particularly retentive: for even the greater part of my own library is in Lincolnshire. Should there be any inaccuracies, therefore, in any of the titles, sizes or number of volumes, I must claim the indulgence of my readers. The list does not contain all the works which I found it necessary to consult; and I regret to add, that I do not possess the means of making it more extensive and correct. G. O.

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HISTORY OF INITIATION.

LECTURE I.

GENERAL INTRODUCTION.

INITIATION may be traced to a period of the most remote antiquity. In the infancy of the world the ceremonies would be few and unostentatious, and consist, perhaps, like that of admission into Christianity, of a simple lustration, conferred alike on all, in the hope that they would practice the social duties of benevolence and good will to man, and unsophisticated devotion to God.* It was after the stream of iniquity had inundated the world, and bad men had turned a sacred institution into ridicule from its simplicity† and easiness of access, that some discrimination became necessary, and the rites assumed a higher and more imposing form. The distinguished few who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution which afforded the advantage of a select society, and kept at an unapproachable distance the profane scoffer, whose presence might pollute their pure devotions and social converse by contumelious language or unholy mirth.

To prevent such intrusion, therefore, the rites of initiation would become progressively more complicated, and some distinctive *tokens* would be adopted as infallible tests to exclude the uninitiated and enable the pious worshipper to detect, with unerring certainty, the truth or falsehood of any pretensions to a fraternity with the faithful followers of the true God.‡ Their ordinary employment was in the cultivation of the mind

* This was doubtless primitive Masonry;—in reality nothing more than the practice of those simple moral precepts which were enjoined by a religion, pure as it came from the hand of God and unadulterated by the innovations of man.

† Warburton says that it was an universal opinion that *the heathen Mysteries were instituted pure*; (Div. Leg., vol. i., p. 172;) referring, doubtless, to the primitive science here described, which was the great original from whence they were derived.

‡ The divine Enoch gave to these rites a decisive character, and added to the practice of divine worship the study and application of human science. “Enoch was the first who invented books and different sorts of writing. The ancient Greeks declare

by the pursuits of literature,* the study and contemplation of God's wisdom in making, ordering and governing the world; together with observations on the motions of the heavenly bodies, and the sciences of astronomy and geometry therein employed; which are sublime studies, and suppose or involve some skill in letters, first used in writing and in numbering.†

The study of astronomy was indeed a favorite pursuit with the Freemasons, so to call them,‡ who flourished before the deluge, and would doubtless be one of the sciences inculcated on the initiated. Whether it led to the practice of the Sabeian superstition is matter of conjecture;§

that Enoch is the same as Mercury Trismegistus, and that he taught the sons of men the art of building cities, and enacted some admirable laws. In his days one hundred and eighty cities were built; of these, that which was the least, was Edessa. He discovered the knowledge of the Zodiac and the course of the planets, and he pointed out to the sons of men that they should worship God, that they should fast, that they should pray, that they should give alms, votive offerings and tenths. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the Sun at each of the Zodiacal signs," &c., &c. (Bar Hebræus, cited by Wait, *Orient. Ant.*, p. 182.) It will be observed that in the latter part of the above quotation, Enoch is converted into an idolater;‡ but the author evidently blends into one, the characters of Enoch and Enos. According to our traditions, Enoch was a very eminent Freemason and the conservator of the true name of God, which was subsequently lost, even among his favorite people, the Jews.

* According to the Bechinath Happerushim, the doctrine of the patriarchs before the flood consisted of traditions of the Creation, Paradise, the Seventh day, the Fall of Man, Cain's fratricide, &c.; to which, after the flood, were added the seven precepts of Noah. Vide Wait, *ut supra*, Pref., p. viii; and the *Antiquities of Freemasonry*, by the Author of this work, p. 132.

† Cumb. Sanch., p. 226.

‡ This was the race which the Freemasons of the present day regard as their most early predecessors in the practice of rites, to which accident gave the name of Masonry. Vide *Antiq. of Masonry*, p. 17.

§ Bishop Cumberland says—"The chief suggestion which Moses has given us concerning the beginning of idolatry before the flood, is in Gen. iv. 26; the words being translated, as in the margin of our Bibles—*Then, while Enos lived, men began to call themselves by the name of the Lord*; i. e. to be deified." (Cumb. Sanch., p. 304.) Maimonides, however, was decidedly of opinion that the antediluvians were addicted to the solar and sidereal worship. These are his words: "In the days of Enos, the son of Seth, men fell into grievous errors, and even Enos himself partook of their infatuation. Their language was, that since God had placed on high the heavenly bodies, and used them as his ministers, it was evidently his will that they should receive from man the same veneration as the servants of a great prince justly claim from the subject multitude. Impressed with this notion, they began to build temples to the stars, to sacrifice to them and to worship them, in the vain expectation that they should thus please the Creator of all things. At first, indeed, they did not suppose the stars to be the only deities, but adored, in conjunction with them, the Lord God Omnipotent. In process of time, however, that great and venerable Name was

but we have no certain evidence that it produced any surreptitious rights bearing a character similar to the polluted mysteries of the postdiluvians.*

Such was Initiation in these primeval ages, and thus it passed through the hands of the antediluvian patriarchs, unalloyed by any innovations which might tend to vitiate its benefits or circumscribe its blessings.†

But after the flood the altar of Darkness‡ was arrayed against the altar of Light; the patriarchal ordinances were perverted; the rights of Buddha were engrafted on the pure ceremonies of the Masonic ritual,§ and the

totally forgotten, and the whole human race retained no other religion than the idolatrous worship of the host of heaven." (Maim. de Idol. apud Fab. Mys. Cab. vol. i., p. 10.) The patriarch Noah, however, should have been excepted from this general charge of idolatry, for we know from an authority higher than that of Maimonides, that Noah was a just man and walked with God. (Gen. vi. 9.)

* The early attachment to this science thus displayed, produced some very curious fables in subsequent ages. Thus Atlas is represented as supporting the heavens on his shoulders, a fiction arising entirely out of his reputed knowledge of astronomy: for Atlas was but a personification of Enoch, who is said to have invented or greatly improved this sublime science. Heraclitus (de Incred. c. 4) tells us that Atlas was the first eminent astronomer of the antediluvian world; and Eupolemus, in Eusebius, (Præp. Evan. l. ix. c. 17,) ascribes the invention of astronomy to Enoch, which is no inconsiderable proof of their identity.

† A Masonic tradition is in existence, that our antediluvian brethren engraved their ineffable secrets on pillars and deposited them in a cavern of the earth. In corroboration of this legend, the authors of the Universal History say that "Manetho extracted his history from certain pillars which he discovered in Egypt, whereon inscriptions had been made by Thoth, or the first Mercury, in the sacred letters and dialect; but were, after the flood, translated from the sacred dialect into the Greek tongue, and laid up in the private recesses of the Egyptian temples. These pillars were found in subterraneous caverns near Thebes and beyond the Nile, not far from the sounding statue of Memnon, in a place called Syringæ, which are described to be *certain winding apartments under ground*, and which, as it is said, *those who were skilled in ancient rites*, foreseeing the coming of the deluge, and fearing lest the memory of their ceremonies should be obliterated, built and contrived vaults, dug with vast labor, in several places; cutting on the walls many sorts of birds and beasts, and innumerable kinds of animals, which they called hieroglyphical letters." (Vol. i., p. 39.)

‡ It may be observed here, that in all the idolatrous systems, *Darkness* was honored with peculiar marks of veneration, by reason of its supposed priority of existence: for those who were unable to extend their ideas beyond the creation of this world, always considered darkness to have been of greater antiquity than light; and hence their cosmogonies all commence with dark chaos. This principle was identified with the Great Mother, (for Venus and Night were the same individual deity, Orph. Hymn. 2,) who, representing equally the earth and the ark of Noah, remained enveloped in the blackest shades of darkness, both before the creation and during the prevalence of the diluvian waters. (Vide Signs and Symbols, by the author of this work, Lect. 6.) And this awful goddess was no other than the Isis, or Ceres, or Phea, or Ceridwen of the Mysteries. (Signs and Symbols, pref.)

§ "It has been often supposed," says Malcolm, "that Buddhism resembles Brah-

plains of Shinar resounded with the frantic yellings of the rebellious Cutheans.* By subsequent corruptions, the Arkite rites thus boldly introduced,† at length assumed the more complex form of Brahmenism,‡ and were solemnized with such splendor of ceremonial pomp and imposing magnificence of decoration, that they excited universal notice, and their peculiar symbols were introduced into the celestial sphere.§ The apostacy was attractive, and the spurious initiations aimed at extinguishing the unpresuming blaze of truth, which is now denominated Masonry, supported only by the unpopular recommendations of silent devotion to God and unoffending simplicity to man, accompanied by a life which coveted no distinctions in this world, but such as emanate from piety and virtue.

At the dispersion, the architects of Babel travelled into distant countries, each tribe under its ostensible leader, bearing the sacred ark of the favorite deity, under whose protection they penetrated into unknown climes, and settled in such situations as promised to yield them shelter

menism, which is a great mistake. No two systems can be more opposite, or bear less evidence of being derived from each other. Brahmenism has incarnations, but Buddhism admits of none, for it has no permanent god; that has a host of idols, this only one; that enjoins bloody sacrifices, this forbids all killing; that requires atrocious self-tortures, this inculcates few austerities; that makes lying, theft and other vices sometimes commendable, and describes the gods as excelling in those enormities: this never confounds right and wrong, and never excuses any sin; that makes absorption into deity the supreme good: this annihilation."

* Faber contends that idolatry commenced at Babel, from that passage in which "the prophet of the Apocalypse styles Babylon or Babel, the mother of harlots and abominations of the earth; (Rev. xvii. 5,) by which is meant, in the figurative language of Scripture, that all the abominations of apostate idolatry originated from that city as from a common parent." (Pag. Idol. vol. i., p. 77.)

† Signs and Symbols, Lect. 5.

‡ The mysterious systems of polytheism branched off into two great sects, which have been distinguished by mythologists under the names of Buddhism and Brahmenism, each possessing its own peculiarities, which marked a distinctive character, separating their professors from each other by conflicting ordinances, and often producing inextinguishable hatred and sanguinary hostility. The mixed tribes, who emigrated from Shinar under the direction of a Cuthite priesthood and nobility, adopted the latter system, while the unmixed tribes adhered to the former. (Faber Pag. Idol., vol. ii., p. 361.) The Indians, the Greeks, (except Pythagoras, who practised a modification of Buddhism,) and the Britons were Brahmenists, while the Chinese, the Japanese, the Persians and the Saxons were Buddhists. The distinctions between these two sects were arbitrary: the Buddhists were Magians, the Brahmenists were Sabians; and how abhorrent soever it may appear from the mild and bloodless character of the primitive Buddha, the former maintained their superiority by the sword; the latter were peaceable, and addicted to the arts of civil and social life. In some nations the two systems became, in subsequent ages, so intimately blended, that the minute distinctions of each were swallowed up in the broad outline of the general scheme. Of these, the Indians and the Britons may be marked out as the chief.

§ Fab. Mys. Cab., vol. i., p. 203.

and support.* The surreptitious initiations accompanied each tribe, increasing in pomp and celebrity, until they literally covered the earth as the waters cover the sea.† They sprang up in the East like some insignificant plant, but grew and enlarged with such prodigious rapidity and strength, that their vigorous branches soon spread from east to west, from north to south. The continent of Asia was pervaded in every part of its vast and spacious surface; the shores of Africa basked under their shade, and disseminated their abominations; they imparted activity to the adventurous designs of the Phœnician merchants, and gave distinction to the Greek and Roman name; the distant isles of Britain and Hibernia, the cold and inhospitable regions of Scandinavia and Iceland alike yielded to their sway; and even the distant and unknown colonies which peopled the woods and forests of the new world, felt and acknowledged their utility in enslaving and reducing to abject submission the savage nature of their fierce inhabitants.‡

The universal deluge would produce a tremendous effect on the minds of the survivors, and as a knowledge of this terrible event was propagated among their posterity, it would naturally be accompanied by a veneration for the piety, and afterward for the persons of the favored few who were preserved from destruction by the visible interference of the divinity.—

* It is evident from Josephus, (Ant. Jud. l. i. c. 4,) that a regular idolatrous priesthood was established prior to that dispersion: for he says, citing from Hestizus, "*the priests of Jupiter the conqueror*, surviving the general destruction, having preserved the holy vessels and ornaments, repaired with them to Babylon."

† Zosim. l. iv., apud Warb. Div. Leg. It is a melancholy fact, that before the advent of the Messiah, the whole earth was polluted with these abominations; and every country had its system of religious mysteries, all partaking of the source from which they undoubtedly sprang.

‡ The Mysteries, after they were once instituted, which probably took place on the plains of Shinar before the dispersion of mankind, spread over the world with a rapidity which is truly astonishing. They were introduced into India by Brahma, into China and Japan by Buddha, into Egypt by Thoth, the son of Mizraim, (Ant. Mas., p. 148;) into Persia by Zerdusht, (Pocock. Spec. Hist. Arab., p. 147;) into Greece by Melampus, (Herod. l. ii. c. 4,) or Cadmus, (Epiphan. adv. Hær., l. i;) into Bœotia by Prometheus and his son, (Etneus. Pausan. Bœot., p. 300;) into Crete by Minos; into Samothrace by Eumolpus or Dardanus, (Bp. Marsh. Horæ Pelasg., p. 9;) into Messene by Caucon, (Pausan. Messene, p. 281;) into Thebes by Methapus, into Athens by Erectheus, into Etruria by Philostratus, (Apoll. Bibl., l. iii. c. 5;) into the city of Arene by Lycus, into Thrace by Orpheus, into Italy by the Pelasgi, (Bp. Marsh. Hor. Pelasg., p. 9;) into Cyprus by Cinyras, into Gaul and Britain by Gomer or his immediate descendants, into Scandinavia by Sigge or Odin, (Mal. North. Ant., v. i., p. 62;) into Mexico by Vitzliputzli, (Purch. Pilg., b. viii. c. 10;) and into Peru by Manco Capac and his wife. (Garcilasso, b. i. c. 15.) Hence it will follow, by a clear induction, that all the Mysteries throughout the world were the same in substance, being derived from one source and celebrated in honor of the same deities, though acknowledged under different appellations.

This veneration, increasing with the march of time and with the increasing oblivion of the peculiar manner in which their salvation was accomplished, at length assumed the form of an idolatrous worship, and Nimrod, the first open apostate, instituted a series of divine honors to Noah and his triple offspring, who were identified with the Sabian worship, and gave the original impulse to the helioarkite superstition. Hence the Sun and Noah were worshipped in conjunction with the Moon and the Ark,* which latter subsequently represented the female principle, and was acknowledged in different nations, under the various appellations of Isis, Venus, Astarte, Ceres, Proserpine, Rhea, Sita, Ceridwen, Frea, &c., while the former, or male principle, assumed the names of Osiris, Saturn, Jupiter, Neptune, Bacchus, Adonis, Hu, Brahma, Odin, &c.,† which, by degrees, introduced the abominations of the phallic worship; while Vesta represented the Ark itself, Minerva the divine wisdom and justice, which produced the deluge and preserved the Ark upon its waters, Iris was the rainbow, and Juno the arkite dove. On these rude beginnings the whole complicated *machinery* of the Mysteries was formed, which completely banished from the political horizon of idolatry the true knowledge of God, and of a superintending providence. Each of these deities had legitimate and appropriate symbols, which ultimately became substituted for the antitype, and introduced among mankind the worship of animals, and the inanimate objects of the creation.

Added to this, the doctrine of the influences of the heavenly bodies over the affairs of men was assiduously inculcated, and as the supernal deities were consecrated into the principal stars, their priests were supposed to be invested with a power of directing those influences at pleasure; and the high rewards of a residence with them in the same happy mansions was held out to all the virtuous *who embraced their opinions*; which may afford an additional reason why the system extended itself so generally over the face of the earth; for the priests, thus potent and despotic, would not fail to consign to universal execration and contempt in the present world, and eternal torment in the next, the impious contemner of their rites, while rewards and honors would be accumulated on those who distinguished themselves in the defence of their apostacy from the simplicity of primitive worship.‡

* Mr. Faber conceives that "the ancient mythologists considered the whole frame of the heavens in the light of an *enormous ship*. In it they placed the sun, as the fountain of light and heat, and assigned to him, as the acknowledged representative of the great father, the office of pilot." (Pag. Idol., vol. i. p. 36.)

† These were the various appellations which different people bestowed on the same divinity, the founder of their nation, male or female. They constitute the same false principle to which the Mysteries were universally consecrated.

‡ Maurice asserts, from Porphyry in Eusebius, that in the most early times, "the whole Thebais united in acknowledging a supreme, presiding Spirit, whom they

And the triumph of this diabolical system was complete by the invention of the Metempsychosis,* in which they were taught to believe that the unhappy soul of the wicked despiser of the Mysteries was doomed to a transmigration of three thousand years duration. This doctrine was a fearful engine in the hand of a politic priesthood to enslave the mind through the influence of imaginary fears. What could be more terrible than the contemplation of a punishment which degraded the human soul beneath its natural superiority of character, and consigned it to a long succession of transmigrations through the polluted bodies of ravenous beasts, or loathsome reptiles?† And who would be bold enough to reject or condemn a system which bore the ensigns of such a dreadful retribution?

Meanwhile the true Light of Masonry declined in public estimation

called Cneph, upon which account they were excused from paying the public taxes, levied to defray the expenses of maintaining the sacred animals adored in the cities of Egypt." (Ind. Ant., vol. iv., p. 672.) Cneph was a serpent deity, and was affirmed to be the creator of the world. (Euseb. Præp. Evan., l. iii. c. 11.)

* The greatest philosophers of all ages and nations considered this doctrine to be perfectly orthodox. Malcolm gives a curious account of the transmigrations of Godama, the Buddhist king. "Godama was the son of a king, who had previously lived in four hundred millions of worlds, and passed through innumerable conditions in each. In this world he had been almost every sort of worm, fly, fowl, fish or animal, and in almost every grade and condition of human life. Having in the course of these transitions attained immense merit, he at length was born son of the above-mentioned king. The moment he was born he jumped upon his feet, and spreading out his arms exclaimed—'Now I am the noblest of men! this is the last time I shall ever be born!' When in this state his mind was enlarged, so that he remembered his former conditions and existences, of which he rehearsed many to his followers. Five hundred and fifty of these narrations have been preserved: one relating his life and adventures as a deer; another as a monkey, elephant, fowl," &c.

† Thus, in the ordinances of Menu, it is decreed that "a man who designedly takes away the property of another, or eats any holy cake not first presented to the deity at a solemn rite," in defiance, I suppose, or contempt of the holy ordinance, "shall inevitably sink to the condition of a brute." (Sir W. Jones' Works, vol. iii., p. 453.) "The slayer of a Brahmin must enter, according to the circumstances of his crime, the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a chandala, or a pucasa." (Ibid. p. 451.) "He who steals the gold of a priest, shall pass a thousand times into the bodies of spiders, of snakes and chameleons, of crocodiles and other aquatic monsters, or of mischievous, blood-sucking demons." (Ibid.) In the Bhagvat Gæta this degrading species of punishment is still more pointedly denounced on the despisers of the sacred Mysteries. "Because of their folly," says the god Krishna, "they adopt false doctrine and continue to live the life of impurity; therefore I cast down upon the earth those furious, abject wretches, those evil beings who thus despise me, into the wombs of evil spirits and unclean beasts. Being doomed to the wombs of Asæors (demons) from birth to birth, at length, not finding me, they go into the most infernal regions." (P. 116, 117.)

as the rapid progress of its earth-born * adversary made all nations and people and languages bend before it, until it gave portentous intimation of approaching decay; and nought could have saved it from extinction, had it not been reinvigorated by the Essenes, a well-intentioned sect of people among the Jews, who took charge of the forsaken Institution,† cherished it in their bosom, until its rays of light once more began to illuminate the surrounding darkness; and it thence continued to enlighten a narrow and restricted path, terminating, however, in the broad and glorious blaze of splendor that dissipated the unholy shades of idolatry, in the person of Jesus Christ.

Long antecedent to the time when this benevolent dispensation was promulgated, which brought life and immortality to light, and clearly revealed those important truths which the metaphysical reasonings of heathen philosophy could never fathom, were the practices exhibited which form the subject of the following pages. In those distant times, and among the people who had renounced the homage which the creature owes to the Creator, the rites of initiation were so indispensable, that no one could rise to any degree of celebrity in the religious or political institutions of polytheism, but by passing through this preliminary form; it was the only avenue to honor, wealth or fame; and the peculiar blessings of immortality were restricted to those alone who had borne, without shrinking or complaint, the privation and actual terrors of this rigorous ordeal. To

* I have denominated the surreptitious initiations *earth-born*, in contradistinction to the purity of Freemasonry, which was certainly derived from above; and to those who contend that Masonry is nothing more than a miserable relic of the idolatrous Mysteries, (vide Fab. Pag. Idol., vol. iii., p. 190,) I would reply in the emphatic words of an inspired apostle—"Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree bear olive berries, or a vine figs? So can no fountain both yield salt water and fresh. The wisdom that is from above is first pure, then peaceable, full of mercy and good fruits." (James iii. 11, 12, 17.) I wish to be distinct and intelligible on this point, as some misapprehensions are afloat respecting the immediate object of my former volume of Signs and Symbols; and I have been told that the arguments there used afford an indirect sanction to the opinion that Masonry is derived from the Mysteries. In answer to this charge, if it requires one, I only need refer to the general tenor of that volume; and to declare explicitly my firm opinion, founded on intense study and abstruse research, that the science which we now denominate Speculative Masonry was coeval, at least, with the creation of our globe, and that the far-famed Mysteries of idolatry were a subsequent institution, founded on similar principles, with the design of conveying unity and permanence to the false worship, which it otherwise could never have acquired.

† Vide The Progress of Light, a Sermon, by the author of this work. Laurie, in his history of Freemasonry in Scotland, has also taken a clear view of this subject, and has instituted a comparison between the usages of the Essenes and those of Freemasonry. Laurie was an intelligent Mason, and has written a useful book, although I differ from him on some important points.

despise the Mysteries, or to omit the process of initiation, were to relinquish all the title to preferment; * and even the comforts and charms of domestic life were scarcely attainable without this indispensable qualification, which was supposed to restore the fallen soul to its original state of perfection; † for the uninitiated person was virtually an outcast from society, an eternal object of suspicious jealousy, and almost without the pale of legal protection. Hence the extreme utility, in these times of superior light, of investigating a subject of such extensive application and high importance toward elucidating many abstruse points in the history and mythology of the ancient world, which are at present wrapt up in the mantle of obscurity, and need this Master-Key to bring them into light. The Casket, which contains a splendid collection of antique jewels of inestimable value, has long been closed, and its riches inaccessible to the eager eye of curiosity; but by the prudent use of this talismanic key, the bolts may be withdrawn, and the contents exposed to the penetrating gaze of antiquarian research.

Initiation involved all the profuse and complicated mechanism of heathen mythology; and many of the political and domestic customs of antiquity may be traced to the same inexhaustible and prolific source. It was considered to be a mystical death, or oblivion of all the stains and imperfections of a corrupted and an evil life, as well as a descent into hell, where every pollution was purged by lustrations of *fire and water*; and the perfect Ego† was then said to be regenerated † or new born, restored to a renovated existence of life, light and purity, and placed under the divine protection. This was a figurative representation of the descent of Noah into the Ark, which was a place of refuge from the punishment inflicted on the sins with which the old world was stained. § Here he remained

* The first initiation was a sort of baptism and simple introduction to religious privileges, conferred on persons in their infancy,

† Plato. Phædon. The Orphic mysteries were dignified with the high appellation of *Orphotelestæ*, because the initiated were assured of certain happiness in a future state.

‡ This regeneration originated the very curious ceremony of the Taurobolium and Criobolium, or the bloody baptism of the bull and ram. (Vide Antiq. of Masonry, p. 115.) The ram as well as the bull was a legitimate symbol of the Ark of Noah, and hence the motives which produced the superstition will not be difficult to account for.

§ The eastern Christians had a curious tradition, derived, probably, from some ceremony in the Mysteries, which were decidedly Arkite, that when God ordered Noah to build the ark, he also directed him to make an instrument of wood, such as is used in the east at this day instead of bells, to call the people to worship, and named in Arabic, *nakus*, which he was to strike three times every day, not only to call together the workmen that were building the ark, but to give him an opportunity of daily admonishing them of the impending danger of the deluge. (Univ. Hist., vol. i., p. 43.)

in darkness and solitude, impressed with feelings of horror and apprehension, not unaptly termed *death*, until the earth had been purified by a general lustration;* and then, with the seven just persons who were incarcerated with him, he emerged into the light and hope of a new and perfect world on which the favor of heaven once more smiled, as it did on the first created man in the garden of Eden.

The candidate, at his initiation, was a representative of the patriarch during his erratic voyage and subsequent delivery from destruction.† Like Noah, he beheld, in a figurative manner, the uncontrolled licence of the iron age,‡ the anarchy and contentions of the impious race before the flood, under the sway of their prince Ophion;§ like Noah, he descended into

* If the theory be correct which supposes the *natural* cause of the deluge to be the near approach of a powerful comet to the earth, as is advanced by Mr. Whiston, whose power of attraction not only elevated the tides to a prodigious height above their customary level; but burst the central abyss and caused the waters to rush out with a dreadful concussion—then the lustration may be said, as it actually was in the Mysteries, to have been accomplished by *fire and water*; and it is remarkable that all the heathen accounts of the deluge ascribe that event to the agency of fire. (Ovid's *Metam.*, l. i.) And the account in Hesiod's *Theogony* of the destruction of the Titans, who were no other than the impious antediluvians, is replete with the same terrific machinery—thunder, lightning, fire and water. In the highly figurative account of the deluge exhibited in the Courma Avater of the Hindoos, the mountain Mandar, which represents the earth, is said to be involved in raging flames, which spread destruction on every side. (Bhagvat Geeta, p. 148.) It was indeed a common belief among all nations that the deluge was accompanied by a torrent of fire.—Pionus, who suffered martyrdom in the year 260, under the Emperor Decius, among other things, spoke thus to his unbelieving persecutors:—ye yourselves, from your old traditions, acknowledge that the deluge of Noah, whom you call Deucalion, was mingled with fire, yet do you but half understand the real truth of this matter." (Pontoppidon's *Hist. Norway*, p. 52.) Sale, from Al Beidawi, says that the waters of the deluge were reputed to have burst from a *hot oven* at Cufa; (Koran, edit. 1825, vol. ii, p. 44, in note b;) and the Parsees similarly fabled that the waters proceeded from the *hot oven* of an old woman called Zala. On this curious subject the authorities are numerous and convincing. The intelligent reader may profitably consult Hyde de Bel. Vet. Pers., c. 10. Vid. Etiam Plat. Tim., p. 22. Plin. Nat. Hist., l. ii. c. 26.—Cedren. Hist. Comp., p. 10. Strabo. Geogr., p. 197. Cudw. Intel. Syst., p. 328.—Wilkins' Bhagvat Geeta, p. 147. Fab. Pag. Idol., vol. ii., b. iii. c. 4. Myst. Cab. vol. i., p. 82. Dav. Celt. Res., p. 157. Maur. Ind. Ant., vol. ii., p. 344. Edda Snor. Fab., 32. Mal. North. Ant., vol. ii.

† The Mysteries, in all their forms, were *funereal*. They celebrated the mystical death and revivification of some individual, by the use of emblems at once impious and disgusting. David accuses the Israelites of this abominable practice in Psalm cvi. 28, 29. "They joined themselves to Baal Peor, (Dionysus, Orph. Hymn 5,) and ate the sacrifices of the dead. Thus they provoked Him to anger with their inventions."

‡ Vide Ovid's *Metam.*, l. i.

§ Apollon. Argon., l. i. Ophion was no other than the infernal serpent, the equal foe of God and man.

Hades or the Ark, a place of solitude and darkness, and here in safety he heard the dissolution of the world, the rush of waters, the dismemberment of rocks and mountains, the bitter cries and shrieks of despairing sinners in the agonies of remorse and death; like Noah, he passed unhurt through the purifying element;* and being thus regenerated, like the diluvian patriarch, he emerged into a new life of purity and perfection,† and rejoiced in the distinction which, he was taught to believe, his piety had conferred.‡

The legend of initiation was this: Osiris,§ king of Egypt, to confer benefits on the nations around him, left the government of his kingdom to the care of his wife Isis, and travelled for three years to communicate to them the arts of civilization. On his return, he fell a sacrifice to the intrigues of his brother Typhon, who had formed a conspiracy in his absence to destroy him and usurp his throne. He was invited to a grand entertainment in the month of November, when the sun was in Scorpio, at which all the conspirators were present. Typhon produced a valuable chest, richly inlaid with gold, and promised to give it to any person present whose body it would most conveniently contain. Osiris was tempted to try the experiment; but he was no sooner laid in the chest, than it was nailed down and thrown into the river.

This was the *aphanism* of the Mysteries; and it must be observed that the candidate was put through a corresponding series of ceremonies to produce a strong and lasting impression upon his mind. The first persons

* Ablutions were profusely used during the initiations. *Nationes extraneæ—sacris quibusdam initiantur Isidis æneus, et Mithræ per lavacrum.* (Tertull.) Apuleius thus describes those of Isis: *Sacerdos, stipatum ræ religiosa cohorte, deducit ad proximas balneas; et prius sesto lavacro traditum, præfatus Deum veniam, purissime circummorans abluit.* (Metam., lib. ix.)

† The aspirant *figuratively*, like Noah in *reality*, was thus said to be an inhabitant of two worlds, and to be equally acquainted with things past, present and, to come; in præteritorum memoria et providentia futurorum. (Cic. de Senect.)

‡ Thus introduced to all the blessings of a new mythological existence, the aspirant was represented under the figure of a new-born infant seated on a lotos or water lily, which was a symbol of the ark of Noah. But the infant and lotos was an emblem of the Sun, (Plut. de Isid. et Osir., p. 355,) as well as of the *aphanism* and *eucelsis*; and therefore the regenerated aspirant was an emblem of the Sun, which agrees with the patriarch Noah in the helio-arkite superstition.

§ The fable respecting the birth of Osiris is thus related by the authors of the Universal History, vol. i., p. 268: "On the day Osiris was born, a voice was heard crying out—'The Lord of all things is come into the world;' or, according to others, a damsel called Pamylen, going to fetch water from the temple of Jupiter, at Thebes, heard a loud voice commanding to proclaim—'The great and beneficent king Osiris is born.' He was delivered to this damsel, who was directed to nurse him, which she did with all the veneration due to such a charge, performing the mysteries called Pamyliæ, like those styled Palephoria, in honor of the infant."

had been initiated into the preliminary degrees, and made acquainted with the common *curiologic* and *tropical* hieroglyphics, were as completely ignorant of the nature and secrets of the ineffable degrees, to which but few were admitted, as the uninitiated themselves.*

So artfully were these Mysteries constructed, that they were perfectly understood by none but the hierophants and mystagogues, whose interest and personal welfare were bound up in their concealment; and they succeeded so effectually in establishing an absolute control, by the influence of visionary and preternatural terrors, that the very name of Initiation, though possessing a wild charm, whose effects on the mind were indescribable,† yet would conjure up unheard-of fears and blanch the cheek with imaginary apprehensions. Its process, by artful changes, introduced at different periods, in shades so delicate as to be unobserved, had become revolting;‡ its probations were severe. Innumerable ceremonies, wild and romantic, dreadful and appalling, had been engrafted on the few expressive symbols of primitive observance; and instances have occurred where the terrified aspirant, during the protracted rites, has absolutely expired through excess of fear.§

It has been observed that the priests were peculiarly interested in the general dissemination of the Mysteries,|| and therefore it is no wonder that

sacred hieroglyphic it would stand for *expedition*; and thus essentially would the signification of every particular emblem be altered.

* An opinion was industriously promulgated that the sacred hieroglyphic and language was the same as was used by the celestial deities. (Jambl. de Myst., § 7, c. 4.) A phonetic alphabet has recently been discovered among these hieroglyphics, which is described and explained in my Theocratic Philosophy of Freemasonry, p. 122.

† Whence the Greek proverb, when any one was transported with extraordinary sensations of pleasure—*Εκόντισεν μοι δοκω*, I feel as though I had been initiated. (Vide Warb. Div. Leg., vol. i., p. 166.)

‡ Clemens of Alexandria exclaims with indignation—"Such are your voluptuous symbols, your insulting theologies, the institutions of your libidinous gods, your satyrs, naked nymphs, and contests of buffoons exposed in shameless nudity." It is a melancholy fact, that in the mysteries practised at Alexandria, children of both sexes were slain, divination being effected by their entrails, and their flesh eaten.—(Socr. l. 3, c. 13.)

§, Vide infra, Lect. vii.

|| "The whole of Egypt," says Diodorus, "being divided into a number of parts, called nomes by the Greeks, each of these is governed by a Nonarcha, to whom the cure of its public concerns is entrusted. The land every where being divided into three portions, the first is occupied by the priesthood, who are held in the greatest respect by the inhabitants, as being devoted to the worship of the gods, and as possessing the greatest power of understanding, from the superiority of their education; and from the revenues of these lands they perform all sacrifices throughout Egypt, and support the servants of the temples as well as their own families: for they hold that the administration of the honors of the gods ought not to be fluctuating, but to be conducted always by the same persons and in the same manner; and that those

they should endeavor to induce as many as possible to participate in the advantages which were ostensibly attached to the process of Initiation. For this purpose the Mysteries were proclaimed the beginning of a new life of reason and virtue;* and the initiated or esoteric Companions were said to entertain the most agreeable anticipations respecting death and eternity;† to comprehend all the hidden mysteries of nature;‡ to have their soul restored to the state of perfection from which it had fallen, and at their death to be elevated to the supernal mansions of the gods.§ They were believed also to convey much temporal felicity, and to afford absolute security amid the most imminent dangers by land or water.|| On the other hand, a public odium was studiously cast on those who refused the rites.¶ They were considered as profane wretches, unworthy of public employment or private confidence;** sometimes proscribed as obdurate atheists,†† and finally condemned to everlasting punishment.‡‡ And to heighten the impression, the despisers of the Mysteries were considered marked men. They were exhibited in the dramatic machinery of initiation as enduring the pains of Tartarus—a doom which was pronounced to be everlasting.

These motives were strengthened by that undefined principle of curiosity, which is always excited by a system in which secrecy forms a prominent feature; for the human mind, reaching forward to extended information, seeks for it in those institutions where it is supposed to be preserved; and the knowledge which is enveloped in mystery, is frequently courted with greater eagerness than that which is open to public inspection. We do not esteem the sciences or languages which we know equally with others of which we are ignorant; and those are always deemed the most abstruse, of which we possess the least degree of information. From the prevalence of this general feeling it was that such a high degree of public curiosity attached to the Mysteries; they professed to be a short and certain step to universal knowledge, and to elevate the soul to absolute perfection; but the means were shrouded under the impenetrable veil of

who are above all their fellow citizens in wisdom and knowledge, ought not to be below any of them in the comforts and conveniences of life.

* Cic. de Leg., l. ii. c. 14.

† Isoc. Paneg.

‡ Clem. Alex. Strom. 5.

§ Plat. Phæd. The evidences of this fact are numerous and weighty, and serve to prove that a future state of rewards and punishments formed a prominent doctrine in the Mysteries.

|| Schol. in Aristoph. Iren., v. 275. Thus the Argonauts are fabled to have been initiated at Samothrace, to procure an auspicious voyage. (Apollon. Rhod. Argon.) The faith in such protection, however, was suspended on the possession of amulets, which were delivered to the candidates at their initiation.

¶ Warb. Div. Leg., vol. 1., p. 140.

‡‡ Lucian. Demon.

** Plat. Phæd.

‡‡ Orig. Cont. Cels., l. viii.

secrecy, sealed by oaths and penalties the most tremendous and appalling.* This feeling was not a little encouraged by the hieroglyphical characters with which the walls, columns and ceilings of the most sacred temples were curiously decorated. A laudable thirst after knowledge prompted the youth of all ranks to aspire to the ambition of deciphering the meaning and illustration of these obscure symbols, which were said to have been communicated to the priests by revelation from the celestial deities. Initiation was the only means of acquiring this knowledge, and it is therefore no wonder that initiation was so much in request.†

There was also another quality of the mind which served to recommend the Mysteries—that strange attachment to the marvellous by which every grade of human nature is swayed. To excite this sentiment in all its sublimity of horror, the initiations were performed at dead of night (*ἐν σκοτεινῇ καὶ νυκτὶ*).‡ No severity of probation could deter the bold and determined aspirant from encountering terrors and actual dangers which led to the gratification of his curiosity; and the shades of darkness imparted vigor to the passion which looked forward to a recompense of such an exalted nature.§

But the potent spell which sealed the authority of the hierophant was the horrid custom, resorted to in times of pressing danger or calamity, of immolating human victims,|| the selection of which was commonly the prerogative of the chief hierophant.¶ It is difficult to pronounce with any degree of precision, what was the origin of this revolting practice, although it might probably have arisen from an imperfect knowledge of the prediction of the Messiah.** Thus were the initiated placed, by the sanction of supernatural apprehensions, at the absolute disposal of the hierophant;

* See Meurs. Elusin., c. 20, and many other authorities which will satisfy the most sceptical, that the system was a kind of Inquisition, based on terror and supported by superstition of the very worst kind.

† All persons were initiated into the Lesser, but few into the Greater Mysteries.

‡ Eurip. Bacchant., Act. 2. *Black*, the emblem of night, was considered the proper color to shadow the Mysteries, (Strabo. Geogr., l. 17,) and hence the early idolatry of most nations was directed to a *black stone*, (Porph. apud Euseb. Præp. Evan., l. iii. c. 3; Appollon. Rhod. Argon., l. i. 1176;) and when this stone was in the form of a *Cube*, it was emblematical of the altar of Noah. Even the detached tribes of wandering Arabs venerated the *black stone* Kaabah, which is described as being originally "whiter than snow and more brilliant than the sun." At the time of the flood, say the Arabian writers, "it was taken up to heaven, or elsewhere, where God chose, and restored to Abraham by the angel Gabriel, when he built the temple." (Al Azali, cited by Wait, Orient. Ant., p. 41.)

§ Darkness was an emblem of death, and death was a prelude to resurrection. It will at once be seen, therefore, in what manner the doctrine of the resurrection was inculcated and exemplified in these remarkable institutions.

¶ Diod. Sic., l. v. Strabo., l. iv. Euseb. Orat. ad Const.

¶ Samme's Brit., vol. i., p. 104.

** Vide Ces. Bel. Gal., l. vi. c. 18.

and the most exalted rank was not exempt from an abject subserviency, which was cemented by fearful oaths and heavy and destructive penalties.* Few, however, of the myriads who sought admission into the lesser Mysteries, attained to the higher and more perfect degrees, for here were imbedded the real secrets of the institution.† The most careful selection and preparation were necessary to determine who were fitted for these important disclosures; and for this purpose they were subjected to a lengthened probation of four years,‡ before it was considered safe to admit them into the Sanctum Sanctorum to become depositories of those truths, the disclosure of which might endanger not only the institution, but also the authority of the civil magistrate. Hence to reveal the Mysteries was the highest crime a person could commit, and was usually punished by an ignominious death, § embittered by denunciations of the hottest pains of Tartarus in another world.||

The places of initiation were contrived with much art and ingenuity, and the machinery with which they were fitted up was calculated to excite every passion and affection of the mind. Thus the hierophant could arouse the feelings of horror and alarm, light up the fire of devotion, or excite terror and dismay; and when the soul had attained its highest climax of apprehension, he was furnished with the means of soothing it to peace by phantasmagoric visions of flowery meads, purling streams, and all the tranquil scenery of nature in its most engaging form, accompanied with strains of heavenly music, the figurative harmony of the spheres. These places were indifferently a pyramid, ¶ a pagoda, or a laby-

* The inviolable oath of Jupiter, by Styx, was referred to in the initiations, and is thought by Mr. Faber to bear a reference to the oath of God at the deluge, that he would no more drown the world; "for which reason, Iris, the rainbow, the daughter of Thaumas, is represented by Hesiod as hovering over the broad surface of the ocean when this oath of Jupiter was taken. Now that such a phenomenon appeared immediately after the deluge, we are expressly informed by Moses; and it is observable, moreover, that it was made a special sign of god's oath to Noah. (Vide Gen. ix. 13." Faber's Mys. Cab., vol. i., p. 261; and see Fab. Pag. Idol., vol. i., p. 372, with authorities.

† Clem. Alex. Strom., 5. And these were the Creation, Fall, and promise of a Mediator; the unity and trinity of the godhead, the deluge, redemption by a bloody sacrifice, and the soul's existence in a future state.

‡ Tertul. adv. Valentin.

§ Clem. Alex. Strom., 2. Sam. Petit. in lege Attic., p. 33. Si quis arcana mysteria Cereris sacra vulgasset, lege morti addicebatur.

¶ Virg. Æn., l. vi.

¶ The pyramids were doubtless erected very soon after the dispersion, as copies of the great phallic tower on the plain of Shinar; and as the latter were designed for initiation, so were the former. We are told by an acute observer, that the second pyramid has two elaborate pieces of cavern architecture attached to the north and west sides, thirty feet in depth and fourteen hundred feet in length, hewn out of the

rinth,* furnished with vaulted rooms, extensive wings connected by open and spacious galleries, multitudes of secret dungeons, subterranean passages and vistas terminating in adyta,† which were adorned with mysterious symbols carved on the walls and pillars, in every one of which was enfolded some philosophical or moral truth.‡ Sometimes the place of initiation was constructed in a small island in the centre of a lake;§ a hollow cavern, natural or artificial, with sounding domes, tortuous passages,

solid rock on which the pyramid rests, and hollowed into an extensive range of apartments. The entrance is narrow and the construction of the cells intricate, all involved in darkness, and many of them closed up with an accumulation of dust and rubbish. They had a communication with the interior of the pyramid, which cannot now be discovered, as many of the cells are entirely choked up, (Greaves' Pyramids, vol. ii., p. 34;) and it may be added, that perhaps the only entrance was from the caverns beneath, into which the egress from the pyramid was by a shaft or well: for we know that pits or wells were occasionally used in the Mysteries, (Fab. Pag. Idol., vol. iii., p. 187; Maur. Ind. Ant., vol. v., p. 1061,) and a well did actually exist in the pyramid, the use of which is otherwise unknown. "At the extremity of one of the passages," says Sir R. Wilson, "is a well, the depth of which was never ascertained." (Vide also Pococke's Description of the East, vol. i., p. 243.) Mr. Greaves thinks that these apartments were for the priest to lodge in; but independently of the consideration that such extensive excavations would never have been made out of the hard rock with the chisel for mere dwellings, when buildings on the surface would have been erected at one hundredth part of the labor and expense, it is clear, from the internal construction of these spacious caverns, that they were intended to contain the apparatus of initiation into the Mysteries, and were exclusively devoted to this important purpose.

* The labyrinths of Egypt, Crete, Lemnos and Italy were equally designed for initiation into the Mysteries. (Fab. Pag. Idol., vol. iii., p. 269.)

† Plut. de Isid. et Osir., p. 639.

‡ In the Divine Legation of Moses, the learned Warburton has given some plates from the Bembine Table, which is an invaluable specimen of the secret symbols concentrating the leading principles of Egyptian politics, learning and religion.

§ One of the most sacred places which ancient Egypt could boast, was the small island of Phile, in the Nile, near the cataracts. The whole island was dedicated to Osiris and Isis, and appropriated to their worship; and a superb temple was erected, which almost covered its entire surface, where the relics of Osiris were said to be preserved. "Throughout the whole of this famous island," says Mr. Maurice, (Ind. Ant., vol. iii., p. 536,) "where anciently the solemn and mysterious rites of Isis were celebrated with such distinguished pomp and splendor, there appeared to Mr. Norden to run subterranean passages. He attempted to descend several of the steps that led down into them, but was prevented, by the filth and rubbish with which they were filled, from penetrating to any depth. It was in these gloomy caverns that the grand and mystic arcana of this goddess were unfolded to the adoring aspirant, while the solemn hymns of initiation resounded through the long extent of these stony recesses. It was there that superstition at midnight waved high her flaming torch before the image of Isis borne in procession; and there that her chosen priests, in holy ecstasy, chaunted their sweetest symphonies."

narrow orifices and spacious sacelli;* and of such magnitude as to contain a numerous assembly of persons.† In all practicable instances they were constructed within the recesses of a consecrated grove, which, in the torrid regions of the east, conveyed the united advantages of secrecy and shade; and to inspire a still greater veneration, they were properly denominated *Tombs*, or places of sepulture.‡

Thus invested by superstition with tremendous powers, which assigned to them the province of executing the will and pleasure of the *infernal*, as well as the *celestial* deities, these potent priests became possessed of absolute authority as the accredited agents of invisible beings, and frequently beheld even monarchs crouching at their feet, and submitting, without murmur or complaint, to their arbitrary or wanton inflictions, against which, indeed, there was no appeal. Thus despotic, it is scarcely to be supposed that this proud hierarchy would exercise its influence with moderation. They had the privilege of nominating human victims; but as the devoted offering might be redeemed by a heavy fine proportionate with his wealth or rank, it is reasonable to believe that the ransom would be paid, even though the unbounded avarice of the priest might assess the penalty at a large proportion of his temporal possessions.

Thus they controlled senators and kept monarchs in awe; and as they increased in riches, the inevitable result of the system, they imbibed a corresponding love of magnificence and luxury. The crimes and indecencies of their Order were soon transferred to the initiations, and at length this baughty priesthood fell with greater rapidity than it had risen: for the open debaucheries of the one and the unbounded licentiousness which pervaded the other excited public horror and aversion, against the effects of which their wealth and power were equally unavailable. At this period of the degeneracy and degradation of the Mysteries, the blaze of Christianity, like a glorious Pillar of Fire, penetrated into their darkest recesses; the demons fled§ at the approach of Truth, and the institutions which they upheld finally sank to rise no more.

* Plut. de Isid. et Osir., p. 639.

† Strabo. Geogr., l. ix. In the particular mysteries of every nation, these places will be described with some degree of minuteness; suffice it to say here, that such complicated excavations are common in every part of the world, and were indubitably used as places of initiation. (Vide Pag. Idol., vol. iii., p. 254. Even the stable, or rather the cave at Bethlehem, in which Jesus Christ was born, if we may credit the testimony of the learned Calmet, was afterward devoted by the Emperor Adrian to the celebration of the Mysteries of Thammuz or Adonis. (Cal. Diet. in v. Bethlehem.)

‡ Jul. Firm. de Errore, p. 4. Diod. Bibl., p. 194. Hence the pyramids of Egypt were accounted to be Tombs; and justly—for the rites of initiation there celebrated were funeral.

§ Strabo, (l. vi.) tells us, that in the times of Augustus Cæsar, the Oracle ceased to

These united causes were the precursors of their destruction: for the reality having appeared, the types, whether Jewish or heathen, were no longer necessary. In the year 364, says Zosimus,* Valentinian published a law forbidding nocturnal sacrifices, for the purpose of preventing the indecencies which were perpetrated in the Mysteries. But the proconsul of Greece, Pretextatus, thinking that the law would impel the people to desperation, if they were prevented from performing the sacred mysteries, upon which, as they believed, the welfare of mankind solely depended,† permitted them to be celebrated, provided everything was done decently and in order. Subsequently, however, Theodosius sent Cynegius into Egypt, with orders to close the temples and places of initiation, who executed his commission to the letter. He shut up the temples and prohibited the celebration of the Mysteries all over the East, and even in Alexandria itself, and finally abolished these institutions, and every branch of the ancient and religious rites; although it has been said,‡ and probably with some truth, that these rites were secretly performed in Greece and Rome for several centuries after the advent of Christ,§ under the pretext of con-

give responses; and to the same effect Suidas (in voc. Delphi) says, that after the birth of Christ, Augustus inquiring of the Oracle whom he should appoint as his successor to the imperial diadem, was answered that the God of gods was incarnate among the Hebrews, and had commanded him to return to his place; that he could not disobey, and therefore no responses would be given. (Vide Antiq. of Masonry, p. 82.) And the Christian has no reason to doubt the accuracy of this account, from the numerous instances, in his own Scriptures, of infernal spirits being ejected at the command of Christ and his apostles.

* Zos. l. 4, p. 735.

† The pagans entertained such a very high opinion of the Mysteries, that one of their best writers attributes the dissolution of the Roman polity to their suppression. He says, (Zos. l. 2, p. 671,) "while, therefore, the Mysteries were performed according to the appointment of the Oracle, and as they really ought to be done, the Roman empire was safe, and they had, in a manner, the whole world in subjection to them; but the festivals having been neglected from the time that Dioclesian abdicated, they have decayed and sunk into oblivion."

‡ Gibbon, vol. v., p. 110.

§ The legend of initiation was subsequently interwoven into Christianity by a sect of heretics who flourished soon after the time of the Apostles, called the Basilideans. The founders of this sect, in imitation of Pythagoras, enjoined on the candidates for admission into his school a five years' silence; and adopting some of the astronomical absurdities which he had learned in Egypt, engrafted them into his system, which caused his followers to be anathematized by the Church. Assuming Osiris to be the sun, Isis the moon, and Typhon Scorpio, he taught his disciples to frame crystals bearing these emblems, which were used as amulets or talismans to protect them from danger. Mr. Hutchinson, in an early edition of his "Spirit of Masonry," has given an engraving of one of these gems, in which the above symbols bear a conspicuous figure; and they are accompanied by a brilliant star and the serpent. The moon is depicted in its increase as a crescent, because Isis is represented with horns,

vivial meetings. Psellus says, that in Athens they were practised till the eighth century; and we are assured, on undoubted authority, namely, from the Bardic writings of that period, that they were celebrated in Wales and Scotland down to the twelfth century of Christianity.

LECTURE II.

HISTORY OF INITIATION IN HINDOOSTAN.

INDIA is a very ancient nation; derived, if its own annals are deserving of credit, from the seven Rishis or penitents, whose exemplary virtues elevated them to a residence in the stars. These seven holy persons, according to the Abbe Dubois,* were the seven sons of Japhet,† who formed colonies in the neighborhood of Mount Caucasus, and from thence their posterity spread over the vast continent of ancient India;‡ and Mr. Maurice is of opinion that they proceeded thence to the remotest regions of the west. These primitive inhabitants practised the patriarchal religion, and consequently worshipped the true God, until they were conquered and subjected to the yoke by the idolatrous Cuthites under Rama, the victorious son of Cush;§ and then the diluvian Mysteries were introduced, with all the horrible rites and disgusting superstitions which had polluted the religion of the descendants of Ham.

like a new moon. These were a transcript of the talismans of Persia and Arabia, which were delivered to every candidate at his initiation into the Mysteries. By the former they were termed *azimet*; by the latter, *alakakir*; and subsequently *abrac*, *abrazas*, or *abracadabra*.

* Description of India, part i., c. 6.

† The Indian Records present us with this information in language very similar to our own sacred writings. "It is related in the Padma-Pooraun, that Satyavrata, whose miraculous preservation from a general deluge is told at large in the Matsya, had three sons, the eldest of whom was named Jyapeti, or Lord of the Earth; the others were Charma and Sharma; which last words are in the vulgar dialects usually pronounced Cham and Sham, as we frequently hear Kishn for Krishna. The royal patriarch, for such is his character in the Pooraun, was particularly fond of Jyapeti, to whom he gave all the regions to the north of Himalaya, or the Snowy Mountains, which extend from sea to sea, and of which Caucasus is a part; to Sharma he allotted the countries to the south of those mountains; but he cursed Charma, because when the old monarch was accidentally inebriated with strong liquor made of fermented rice, Charma laughed; and it was in consequence of his father's execration that he became a slave to the slaves of his brothers." (Maur. Hist. Hind., vol. ii., p. 45.)

‡ It is highly probable, however, notwithstanding the authority in the text, that the seven Rishis were the seven persons who were preserved with Noah in the ark.

§ Gen. x. 7.

The system of divine worship, after this innovation, soon became divided into two discordant sects: the one mild and benevolent, addressed to Vishnu;* the other, which proclaimed the superiority of Siva, was a system of terror and penance, barbarity and blood.† The professors of these sectarial divisions bore an irreconcilable hatred to each other, and were equally distinguished by feelings of such interminable hostility, that if an individual of each adverse party accidentally met, they considered themselves polluted till, by some purifying rite of devotion, they had obliterated the stain.‡

The chief deity of this vast empire was the triune Brahma—Vishnu—Siva,§ who was said to dwell on the holy mountain Meru, whose three peaks were composed of gold, silver and iron; the central peak was appropriated to Siva, and the two others to Brahma and Vishnu.|| But the Indians “saw God in every object under the sun,” and had consecrated and paid divine honors to such a multitude of different substances, that their Pantheon is said to have contained three hundred and thirty millions of deities.¶

* “The religion of the Veeshnu sect,” according to Maurice, “is of a cheerful and social nature. Theirs is the festive song, the sprightly dance, and the resounding cymbal; libations of milk and honey flow upon his altars; the gayest garlands decorate his statues; aromatic woods eternally burn before him; and the richest gems of the east disperse fragrance through the temples of the preserver.” (Ind. Ant., vol. v., p. 856.)

† Speaking of a temple near Bereng, the Persian historian says—“In the centre of the reservoir is an idol temple of stone—a beautiful fabric. At this place the devotees surround themselves with fire till they are reduced to ashes, imagining they are, by this act, pleasing the deity.” (Ayesen Akbery, vol. ii., p. 158.)

‡ Maur. Ind. Ant., vol. v., p. 863.

§ This triad was variously represented by emblems in this quarter of the globe. The mystical *zennar* was a cord of three threads; the emblem borne in the hands of some of these deities was a *trident*, similar to that of the Grecian Neptune; the mode of worship was *ternary*, and consisted of bowing the body three times; the principal deity in the cavern of Elephanta was depicted with three heads; the summit of the massive pyramidal pagoda of Tanjore is surmounted by three peaks, &c., &c.

|| Fab. Pag. Idol., vol. iii., p. 205. This custom of accounting the three-peaked mountain holy was not confined to the idolatrous nations, so called, but was venerated by the Jews. Thus Olivet, near the city of Jerusalem, had three peaks which were accounted the residence of the deity—Chemosh, Milcom, Ashtoreth. (2 Kings xxiii. 13. See also Zachariah xiv. 4, where, by a sublime figure, the feet of the Almighty are placed on the two outer peaks of this mountain, during the threatened destruction of Jerusalem; while the mountain itself is made to split asunder, by a tremendous concussion, at the centre peak from east to west, leaving a great valley between the divided parts. Tatian (Orat. Contra Græcos.) says that it was Hiram's daughter, whom Solomon married, who seduced him to the worship of this unholy triad on the above mountain.

¶ Statues of the principal Indian gods may be seen in the Museum of the Asiatic Society, London.

The mysteries of India formed one of the earliest corruptions of the pure science which is now denominated Freemasonry, and bore a direct reference to the happiness of man in paradise, the subsequent deviations from righteousness, and the destruction accomplished by the general deluge. They were celebrated in subterranean caverns and grottoes* formed in the solid rock by human art and industry, or in the secret recesses of gloomy pyramids and dark pagodas;† and the adoration of the Solar Fire,‡ and the reputed perfection which its worship conveys, appear to have been the object and the end of the initiated. These caverns were frequently excavated in the bosom of a grove of trees, which was thus converted into a permanent residence of the deity,§ and became a source of high and superstitious terror to all the world besides.

A brief description of the caverns of Elephanta and Salsette, both situated near Bombay, will afford a competent specimen of the inner apartments exhibited in the places of secret celebration which abound in the vast continent of ancient India. These stupendous edifices, carved out of the solid rock and charged with statues of every description and degree of magnitude, are of doubtful origin.|| Their antiquity is enfolded in the veil of obscurity, and the name of the monarch whose bold and aspiring mind could project, and whose power could execute such imperishable monuments of human ingenuity and labor, is lost and forgotten in the lethean stream of time.¶

The cavern of Elephanta, the most ancient temple in the world framed by the hand of man,** is one hundred and thirty-five feet square,†† and eighteen feet high. It is supported by four massive pillars, and its walls are covered on all sides with statues and carved emblematical decora-

* Fab. Pag. Idol., vol. iii., p. 184, 254.

† Fab. Cab., vol. ii., p. 386.

‡ The earliest religious dance with which we are acquainted, was in honor of the Solar Fire. It was a wild and frantic movement, accompanied with the clashing of swords and shields, and called *Betarmus*; symbolical, according to Bryant, of the confusion which occurred when the Noetic family quitted the ark. But in process of time, when the Sabian worship was engrafted upon the rites of the ark, its influence extended also to the sacred commemorative dance.

§ The solemnity of an extensive wood or grove of ancient trees, appears to have suggested to all nations the probability that it was the sacred abode of the divinity; and in the *Heetopades*, p. 243, it is represented as a place of penance and mortification.

|| Fab. Pag. Idol., vol. iii., p. 361.

¶ They may probably be ascribed to the first Cuthite conquerors of India, whose enterprising genius would be applied, in times of peace, to such stupendous works as might practically exhibit a striking indication of their superiority over the vanquished people.

** Maur. Ind. Ant., vol. iv., p. 736.)

†† Goldingham, in *Asiat. Res.*, vol. iv., p. 407.

tions.* Maurice† says that "some of the figures have on their heads a kind of helmet of a pyramidal form; others wear crowns, rich in devices and splendidly decorated with jewels; while others display only large bushy ringlets of curled or flowing hair. Many of them have four hands, many have six, and in those hands they grasp sceptres and shields, the symbols of justice and ensigns of religion, the weapons of war and the trophies of peace." The adytum, placed at the western extremity of this extensive grotto, was accessible by four entrances, each guarded by two gigantic statues, naked, and decorated with jewels and other ornaments. In this sacellum, accessible only to the initiated, the deity was represented by that obscene emblem which was used, in a greater or less degree by all idolatrous nations, to represent his generative power.‡ On each side were ranges of cells and passages, constructed for the express purpose of initiation,§ and a sacred orifice, as the medium of regeneration.||

The caverns of Salsette, excavated in a rock whose external form is pyramidal, and situated in the bosom of an extensive and fearful wood, infested by enormous serpents and ravenous beasts,¶ very greatly exceed in magnitude those of Elephanta, being three hundred in number, all adorned with an abundance of carved and emblematical characters.** The largest cavern is eighty-four feet long, forty-six broad, and forty high, full of cavities on all sides, placed at convenient distances, for the arrangement of the dreadful apparatus of initiation, which was so constructed as to overwhelm the unconscious aspirant with horror and superstitious dread. The different ranges of apartments were connected by open galleries; and the most secret caverns, which contained the ineffable symbols, were accessible

* All the temples and pagodas of Hindoostan were ornamented in the same style. The temple of Jagan-nath "is a stupendous fabric, and truly commensurate with the extensive sway of Moloch—horrid king. As other temples are usually adorned with figures emblematical of their religion, so Jagan-nath has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture." (Buchan. Res. in Asia, p. 133.)

† Ind. Ant., vol. ii., p. 245. "Some of these figures have aspects that inspire the beholder with terror, and, in the words of Linschoten, are distorted into such horrible and fearful forms, that they make a man's hair stand upright; others are distinguished by a placid serenity and benignity of countenance, and others betray evident marks of deep dejection and inward anguish. The more conspicuous figures are all gorgeously arrayed, after the Indian fashion, with heavy jewels in their ears, with superb collars of precious stones, with belts sumptuously wrought, and with rich bracelets on their arms and wrists." (Ibid.)

‡ Maur. Ind. Ant., vol. ii., p. 332.

§ Archæol., vol. vii., p. 287.

¶ Fab. Pag. Idol., vol. iii., p. 185. This orifice is used at the present day for the same mysterious purpose.

¶ Maur. Ind. Ant., vol. ii., p. 273. Archæol., vol. vii., p. 333.

** Vide Signs and Symbols, Lect. 9.

only by private entrances, curiously contrived to give greater effect to certain points in the ceremonial of initiation; and a cubical cista for the periodical sepulture of the aspirant was placed in the inmost recesses of the structure. In every cavern was a carved bason to contain the consecrated water of ablution, on the surface of which floated the flowers of the lotus, this element being considered the external medium by which purity was conveyed: and among an innumerable multitude of images and symbolical figures with which the walls were covered, the *Linga** or *Phallus*† was everywhere conspicuous—often alone, and sometimes in situations too disgusting to be mentioned;‡ and typified equally by the petal and calyx of the lotos, the point within a circle,§ and the intersection of two equilateral triangles.

The periods of initiation were regulated by the increase and decrease of the moon;|| and the mysteries were divided into four steps or degrees, called *Char Asherum*, which were equally the dispensers of perfection in a greater or less degree.¶ The candidate might perform his first probation at the early age of eight years.** It consisted of an investiture with the *Zennar*, or sacred cord of three threads, which was explained to refer to the three elements—earth, fire and air: for water, according to the Brahmins, is only air in a condensed form.†† This investiture was attended with numerous ceremonies; with sacrifices to the Solar Fire, to the planets, and to the household gods; with aqueous ablutions, and purifications with

* Maur. Ind. Ant., vol. ii., p. 156.

† A specimen of this obscene emblem is preserved in the Museum of the Asiatic Society, London.

‡ "The tower of Jaggernaut," says Dr. Buchanan, (*Res. in Asia*, p. 145,) "is covered with indecent emblems, which are newly painted when it is exhibited in public, and are objects of sensual gaze by both sexes."

§ Vide Signs and Symbols, Lect. 9.

|| I do not find what particular stage was the most auspicious for this purpose, except it was the ninth day of the decrease, at which time began the great festival in honor of the goddess *Durga*, who was the same as *Juno*, or perhaps the *Minerva* of the Greeks. The rites of this goddess bore a great similarity to those of Egypt and other nations. After various ceremonies, the image of the goddess was committed to the *Ganges*, and her mystical death was celebrated with lamentations, while the utmost joy prevailed when the idol emerged from the purifying stream. A great annual festival was held in January, on the seventh day of the new moon, which was celebrated in honor of the sun. (*Holwell's Gent. East.*, p. 134.)

¶ "Let even the wretched man," says the *Hitopadesa*, "practice virtue, whenever he enjoys one of the three or four religious degrees; let him be even-minded with all created things, and that disposition will be the source of virtue." (*Hitop.*, b. iv.)

** *Ordin. of Menu*, Sir W. Jones' Works, vol. iii., p. 89. In Greece, children were, in like manner, initiated into the Lesser Mysteries.

†† Maur. Ind. Ant., vol. v., p. 266.

the dung and urine of the cow;* and ended with an extended lecture from his preceptor, usually too abstruse for his juvenile comprehension; the principal subject of which related to the unity and trinity of the godhead, the management of the consecrated fire, and the holy rites of morning, noon and evening.† He was then clothed in a linen garment without seam,‡ a cord was put over his right ear as a medium of purification, and he was placed under the exclusive care of a Brahmin, who was thence termed his spiritual guide, to be instructed in the necessary qualifications for the second degree.

He was inured to hardships, suffered the infliction of rigid penances§ until he attained the age of twenty years, was restricted from all indulgences, whether carnal or intellectual, and passed the whole of his time in prayer and ablution.|| He was taught to preserve the purity of his body, which was figuratively termed the city with nine gates in which the soul is imprisoned,¶ by avoiding external defilements, and to eat becomingly;** and was instructed in all those minuter ceremonies which were adapted to every act of his future life, and by the use of which he was to be distinguished from the uninitiated. Much of his time was devoted to the study of the sacred books; for a competent knowledge of the institutions, ceremonies and traditions of religion were an essential qualification for another degree.

When he had attained the specified age, if he were found, on examination, to have made due progress in the mythological lore of the first degree, he was admitted to enter on the probationary ceremonies for the second, which was called *Gerishthi*.†† Here his austerities were doubled; he was obliged to support life by soliciting charity; his days were passed in prayer, ablutions and sacrifice, and his nights in the study of astronomy; and when exhausted nature demanded repose, he stretched his body under the first tree,‡‡ snatched a short sleep, and arose speedily to contemplate the

* "They use *cow dung* in purification, because it is the medium by which the barren soil is rendered prolific, and therefore reminds them of the famous Indian doctrine of corruption and reproduction." (Maur. Ind. Ant., vol. v., p. 935.) The cow was a sacred animal.

† Ordin. of Menu, Sir W. Jones' Works, vol. iii., p. 92.

‡ Maur. Ind. Ant., vol. v., p. 969.

§ These penances were indeed rigid, if Mr. Maurice be correct in his information, for he says (Ind. Ant., vol. iv., p. 574, in note) that the candidates were plunged into alternate baths of fire and water!

¶ Ayeen Akbery. Maur. Ind. Ant., vol. ii., p. 346.

¶ Bhagvat Gheeta, p. 38. The nine gates are the avenues of evacuation, as the nose, mouth, ears, &c.

** A phrase meaning literally a total abstinence from animal food.

†† Maur. Ind. Ant., vol. v., p. 972.

‡‡ Ayeen Akbery, vol. iii., p. 219.

monsters of the skies,* personified in his imagination by the appearance and situation of the fixed stars.† "In the hot season he sat exposed to five fires, four blazing around him, with the sun above; in the rains he stood uncovered, without even a mantle, when the clouds poured the heaviest showers; in the cold season he wore wet clothing, and went on increasing by degrees the austerity of his devotion."‡ His probation being at length completed, he was admitted by initiation to participate in the privileges which the Mysteries were believed to confer.

Sanctified by the sign of a Cross,§ which was marked on every part of his body, he was subjected to the probation of Pastos,|| which was denominated the door of Patala, or hell.¶ His purification being completed, he was led at the dead of night to the gloomy cave of mystery, which had been duly prepared for his reception. The interior of this holy cavern blazed with a light equal to that of the meridian sun, proceeding from myriads of brilliant lamps.** There sat in rich and costly robes†† the three chief hierophants,‡‡ in the East, West and South, to represent the great Indian triad—Brahma, Vishnu and Siva.§§ The attendant Mystagogues, clad in sacred vestments, having their heads covered each with a pyramidal cap, emblematical of the spiral flame or the solar ray, were seated respectfully around. Thus disposed in solemn guise, the well known signal from the sacred bell |||| summoned the aspirant into the centre of

* The singular arrangement of the fixed stars into Constellations by the ancient Indians, was of a nature calculated to encourage the indulgence of this feeling.

† Maur. Ind. Ant., vol. vi., p. 974.

‡ Ordin. of Menu, Sir W. Jones' Works, p. 228.

§ The Christian reader may start when he beholds the sacred emblem of his faith used as a symbol of heathen devotion; but it is even so. The holy Cross pointed to the four quarters of the compass, and was honored as a striking emblem of the universe by many ancient nations. It is found engraven on their monuments, and even the erection of many of their temples was conducted on the same cruciform principle. The two great pagodas of Benares and Mathura are erected in the form of vast crosses, of which each wing is equal in extent, (Maur. Ind. Ant., vol. iii., p. 360, 377,) as is also the pyramidal temple of New Grange, in Ireland, (Ledwich's Ant. Ireland, p. 316,) and many others. A specimen of the Crux Ansata may be seen in Pococke's elaborate description of the East, plate 69, fig. 19.

¶ Signs and Symbols, Lect. 6.

¶¶ The Tartarus of the Grecian mysteries.

** Maur. Ind. Ant., vol. v., p. 898.

†† Ibid., vol. ii., p. 357.

‡‡ Signs and Symbols, Lect. 7.

§§ When the sun rises in the east, he is Brahma; when he gains his meridian in the south, he is Siva; and when he sets in the west, he is Vishnu. (Asiat. Res., vol. v., p. 254. Moor's Hind. Panth., p. 277.) Sir W. Jones thinks that Siva, like the Sabazius or Bacchus of the Greeks, was a corruption of Jehovah Sabaoth. (See also Cic. de Nat. Deor., l. iii. c. 23.)

|||| Ramayuna of Valmici. Saib Ibn Batric pretends that Noah had a bell in the

this august assembly, and the initiation commenced with an anthem to the great god of nature, whether as the Creator, Preserver, or Destroyer. The sacred business was then solemnly opened with the following apostrophe to the sun:—"O mighty being, greater than Brahma, we bow down before thee as the prime Creator! eternal god of gods! the world's mansion!—Thou art the incorruptible being, distinct from all things transient. Thou art before all gods, the ancient Pooroosh,* and the supreme supporter of the universe. Thou art the supreme mansion; and by thee, O infinite form, the universe was spread abroad."†

The aspirant, already weakened by abstinence and mortification, was overawed by the display now exhibited before him; but, resuming his courage during this apostrophe, he prepared himself for the active business of initiation, in some doubt as to what results this unexpected scene would lead. His reflections were interrupted by a voice which called on him to make a formal declaration—that he will be tractable and obedient to his superiors; that he will keep his body pure, have a tongue of good report, observe a passive obedience in receiving the doctrines and traditions of the Order, and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. This declaration having been assented to, he was sprinkled with water; a mantra or incantation was pronounced over him, or more frequently whispered in his right ear;‡ he was divested of his shoes,§ that the consecrated ground on which he stood might not be pol-

ark made of the wood of the Indian plane. (Wait's Orient. Ant., p. 82.) The bells used in the Jewish ministrations were imitated in the spurious Freemasonry, where they were profusely introduced; and as they were attached to the priestly vestments, so were they worn by the Bacchantes in the Dionysiacal celebrations.

* Pooroosh literally means no more than *man*; but in the Geeta it is a term in theology used to express the vital soul, or portion of the universal spirit of Brahm, inhabiting a body. (Vide Wilkins' Notes on the Geeta, p. 142.)

† Bhagvat Geeta, p. 94.

‡ The *mantra* is merely an invocation of the deity. According to Mr. Ward, in his "View of the Hindoos," the initiatory incantation was this: "Haree, Haree, Haree, Rama, Haree, Rama, Rama, Rama, Haree," &c.; which is merely a repetition of the two names of the deity, (Vide Bhagvat Geeta, p. 156;) and they believe that this repetition has abundance of merit, and that, like fire, these names will consume and destroy their most inveterate sins. How contrary to the simple command of the true God—"Thou shalt not take the name of the Lord thy God in vain!" The Hindoos are further persuaded that, by meditating on the perfections of the deity, and pronouncing those meritorious names, they are enabled to penetrate into futurity and to obtain every wish of their hearts.

§ This was the common practice of antiquity. "Moses at the Bush and at the Mount was enjoined to take the shoes from off his feet, because the place on which he stood was holy ground. Herodotus and Diodorus Siculus assures us, that when the Egyptian priests adored any of their deities, their feet were uncovered. According to Strabo, such was the practice with the sacerdotal Order among the Germans;

luted, and was made to circumambulate the spacious cavern three times, in reference to the Trimurti, whose representatives were stationed triangularly in the east, west and south points of the circumference of the mystical circle. While performing this ceremony, he was taught to exclaim, on his arrival each time in the south—"I copy the example of the sun, and follow his benevolent course." This being completed, he was again placed in the centre and solemnly enjoined to the practice of religious austerities, as the efficient means of preparing his soul for ultimate absorption; and was told that the merit of such works will emit a splendor which renders man not only superior to the gods, but makes those immortal beings subservient to his wishes.*

After this admonition the aspirant was placed under the care of his gooroo or spiritual guide, and directed to observe a profound silence during the whole of the succeeding ceremonies, under the denunciation of summary punishment from the presiding Brahmin, who, he was told, possessed unlimited power, even to strike him dead on the spot with a malediction, should he presume to violate the injunction now imposed upon him. Thus instructed, the subdued candidate endeavored to preserve the utmost equa-

and such was the case in the worship of Diana and Vesta, which the fathers assert to have been borrowed from Moses. Silius Italicus (Bel. Pun., l. iii.) says of the priests of Hercules—

——— Nec discolor ulli

Ante aras cultus: velantur corpora lino
Et Pelusiaco præfulget stamine vertex,
Distinctis mos thura dare, atque, a *lege parentum*,
Sacrificam, lato vestem distinguere clavo.
Pes nudus, tonsaque coma, castumque cubile
Inrestricte focis servant altaria flammæ

In 2 Chron. xxviii. 15, the captives taken by the children of Israel from the cities of Judah and Jerusalem are depicted as barefooted, previously to the harangue of Oded, and Isaiah walked barefooted, to typify the captivity in Babylon. Several gentile philosophers affected to do the same to enforce reverence from their disciples." (Wait on Jewish Antiquities, p. 69.)

* It is no uncommon thing to read in the Puranas and other writings, of a religious ascetic, who has attained the high distinction of Brahma's blessing by the performance of the prescribed observances, tyrannising over the whole host of deities, and commanding them to perform the most menial services to gratify his curiosity or to amuse his imagination. These austerities do not necessarily include the practice of morality; for the Hindoos hold that though they live in the habitual commission of every known sin throughout the whole period of their lives, yet if they are able to repeat the name of a god with their dying lips, it is a certain passport to heaven.—Mr. Ward (View of the Hindoos, b. i. c. 2, § 11) says—"A Hindoo shopkeeper one day declared to the author, that he should live in the practice of adultery, lying, &c., till death: and that then repeating the name Krishnu, he should without difficulty ascend to heaven." How nearly allied is this to the creed of some Christian sects!

nimity of temper during the process of initiation; fearing, lest by any involuntary expression which might imply cowardice or disapprobation, he should elicit the dreaded resentment of this potent avenger; for the gooroo was usually possessed of much discrimination, and was always prepared to punish the indiscreet disciple who should fail in any point, either of deference or respect, or betrayed any symptoms of dread or irresolution.

The bewailings for the loss of Sita then began.* The aspirant was passed through seven† ranges of dark‡ and gloomy caverns, amid the din of howling, shrieks and dismal lamentations, to represent the bewailings of Mahadeva, who is fabled to have circumambulated the world seven times, with the remains of his murdered consort on his shoulders.§ Amid all this confusion a sudden explosion was heard, which seemed to rend the mountains whose gloomy recesses they were now exploring, and this was instantaneously followed by a dead silence. Flashes of brilliant light streamed before their eyes, which were succeeded by the blackest darkness. To his utter astonishment, the candidate now beheld shadows and phantoms of various and compound shapes, surrounded with rays of light flitting across the gloom.|| Some with many hands, arms and legs; others without any of those appendages; here a shapeless trunk, there a human body with the head of a bird, beast or fish; now a human trunk with bestial extremities, succeeded by the body of an animal with the head of a man.¶ Some with "fiery eyes, yellow bodies, red faces and long ears, armed with tridents and axes in their right hands, and holding human skulls and vases in their left. Others having three eyes and strings of human skulls suspended around their necks, with long, straggling, frightful teeth."***

* In some of these celebrations, the death of Cama was lamented with solemn dirges and bewailings. This god, who was the Cupid of Hindoostan, is said to have been slain by Iswara and committed to the waves enclosed in a chest, like the Grecian Bacchus and the Egyptian Osiris. The chest was swallowed by a fish, which being caught, the infant was taken from its entrails and nurtured by Reti, &c. (*Asiat. Res.*, vol. iii., p. 187.)

† Niebuhr's *Voyages in Arabia*, tom. ii., p. 28.

‡ Maur. *Ind. Ant.*, vol. v., p. 274.

§ Another account states that when Mahadeva received the curse of some devotees whom he had disturbed at their devotions, he was deprived of his Lingam, which in the end proved fatal to his life. His consort wandered over the earth and filled the world with her bewailings. Mahadeva was at length restored, under the form of Iswara, and united once more to his beloved Sita.

|| Vide the Wisdom of Solomon (ch. xvii.) in the Apocrypha of our Bible, where this part of the ceremony of initiation is minutely described.

¶ These were the initiated disguised for the purpose, and passing in processional review before him. In these processions the Stolistes were distinguished by a Square, and their duty was to take care that the sacred symbols were not improperly exposed.

*** Calica. *Purana. Asiat. Res.*, vol. v., p. 300.

Among these he saw one terrible figure who had "a gorgeous appearance, with a thousand heads, and on each of them a crown set with resplendent gems, one of which was larger and brighter than the rest; his eyes gleamed like flaming torches, but his neck, his tongues and his body were black; the skirts of his habiliments were yellow, and a sparkling jewel hung in every one of his ears; his arms were extended and adorned with rich bracelets, and his hands bore the holy shell, the radiated weapon, the mace of war and the lotos."* This was no other than Mahadeva himself, in his character of the Destroyer. These appearances were intended to typify the first generation of the gods: for it was figured, that while the body of Sita was carried by the sorrowing Mahadeva, it burst, and the gods contained in her capacious womb† were scattered over the face of the earth, and the places where each of them fell were accounted sacred.‡

The candidate was then made to personify the god Vishnu, and to perform his numerous Avatars; which, if my conjecture be correct, would produce the following ceremonies: He was plunged into the waters to represent the fish-god, who descended to the bottom of the ocean to recover the stolen Vedas.§ A heavy burden was placed on his back, and he was said to resemble a tortoise supporting the earth.|| He was instructed to

* Sir W. Jones on the gods of Greece. (*Asiat. Res.* vol. i., p. 249.)

† *Bhagvat Gheeta*, p. 90.

‡ Vide *Asiat. Res.*, vol. vi., p. 477.

§ This was called the Matse Avater, and contains an account of the general deluge. Brahma having fallen asleep, the demon Hayagriva stole the Vedas, and, swallowing them, retired to a secret place at the bottom of the sea. The sacred books being lost, mankind soon fell into vice and wickedness, and becoming universally corrupt, the world was destroyed by a flood of waters, except a pious monarch with his family of seven persons, who were preserved in a vessel constructed under the direction of Vishnu. When the waters had attained their greatest elevation, this god plunged into the ocean, attacked and slew the giant Hayagriva, who was the cause of this great calamity, and recovered three of the books from the monster's belly, the fourth having been digested. Then emerging from the waves—half man, half fish—he represented the Vedas to Brahma; and the earth resuming its former state, was repopled by the eight persons who had been miraculously preserved. (*Maur. Ind. Ant.*, vol. ii., p. 353.)

|| This Avater was also a figurative account of the deluge. Satyavrata, a king of India, was instructed by a fish that in seven days the world would be inundated, but that a ship should be sent in which himself and his seven holy companions might be preserved. These persons accordingly entered the vessel, and the waters prevailed so extensively as to produce the entire destruction of all created matter. The Soors then held a consultation on the summit of Mount Meru to discover the Amreeta, or water of immortality, allusive to the reanimation of nature; and learned that it could be produced only by the violent revolution of the mountain Mandar, which the Dewjahs found themselves unable to move. In despair they solicited the aid of Brahma and Vishnu; who instructing them how to proceed, the serpent Vasookee wound the folds of his enormous body around the mountain like a cable, and Vishnu becoming

descend into a lower cavern on all fours, through a passage scarcely large enough to admit his body. Here he was received by an antagonist who offered him battle. A mimic conflict ensued, in which the aspirant was victorious.* While elated with this conquest, he was again attacked by a gigantic monster, whom, as the representative of Vishnu, he subdued.† He was then taught to take three steps at right angles, which referred to the fifth manifestation;‡ and the remaining Avatars§ involved him in a

incarnate in the form of a tortoise, took the mountain on his back. Thus loosened from its foundation, Iḍdra began to whirl the mountain about with incessant motion, with the assistance of the Assoors, who were employed at the serpent's head, and the Soors, who were engaged at his tail. Soon the violence of the motion produced a stream of smoke, fire and wind, which ascending in thick clouds replete with lightning, it began to rain furiously, while the roaring of the ocean was tremendous. The various productions of the waters were torn in pieces, the fruits of the earth were annihilated, and a raging fire spread destruction all around. At length a stream of the concocted juice of the dissolved matter ran down the mountain, mixed with molten lead, from whence the Soors obtained the water of immortality, or, in other words, the restoration of nature from the power of the triumphant waters. (Maur. Ind. Ant., vol. ii., p. 343.) Then the Soors and Assoors commenced a dreadful battle for the possession of this glorious water, which was at length decided in favor of the Soors, and their opponents fled; some rushing headlong into the ocean, and others hiding themselves in the bowels of the earth. The mountain Mandar was then carefully replaced in its former station, and the waters retired to their primitive caverns and recesses. (Bhagvat Geeta, p. 150.)

* This was done to commemorate the third manifestation of Vishnu; who, in the shape of a boar, penetrated through the earth by means of his snout, in search of the monster Hiranyakshana, who had taken refuge in the lowest of the seven inferior worlds. The god found him out and slew him.

† Vishnu, in the form of an animal compounded of a man and a lion, attacked the brother of the former giant, who had received an assurance from Brahma that no being of any known form should have power to hurt him. To evince his contempt of the divinity, therefore, the giant dared him to come forth from a marble pillar.—The column immediately burst with a violent concussion, and Vishnu issuing forth in flaming fire, tore the giant in pieces, drank his blood, and decorated himself with his entrails as a trophy of victory.

‡ As a diminutive Brahmin, Vishnu demanded of the impious tyrant Bali, who was a huge giant, as much ground for sacrifice as would suffice to place three feet on. The tyrant granted his demand, and Vishnu resuming his own form, with one foot covered the earth, with the other he filled all the space between earth and heaven, and with a third, which unexpectedly started from his belly, he crushed the monster's head and hurled him down to the infernal regions.

§ In the sixth manifestation, Vishnu, in the human form, encountered and destroyed whole hosts of giants and tyrants. The seventh Avater forms of itself a complete and voluminous romance, of which Vishnu is the hero, under the name of Rama, who is represented as a valiant and successful warrior. With the assistance of a vast army, composed of an incredible number of monkeys or satyrs, led on in battle array, he accomplished so many wonderful adventures, that their recital actually fills

series of furious conflicts, from which he seldom escaped without wounds and bruises: for to make him equal with the gods, it was necessary that he underwent the same trials, and exposed himself to similar dangers.

Having reached the extremity of the seven* mystic caverns,† a cheerful peal of bells was heard to ring,‡ which he was instructed to believe would expel from these dark caves, the evil demons who might be inclined to disturb the sacred ceremonies in which they were engaged.§ Before the candidate was enlightened and introduced into the presence of the holy Altar, he was told that "whatever is performed without *faith*, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is not for this world or that which is above;"|| and was strictly admonished against the commission of five crimes, which were prohibited under heavy penalties in this life, and punished with eternal vengeance in the next; and these particulars form a part of the oath under which he was now solemnly bound, and he seals it by a sacred ablution.¶

several volumes. In the eighth Avater he slew a host of giants, armed only with an enormous serpent; and in the ninth he transformed himself into a tree, for the purpose of gratifying a criminal passion with a king's daughter. The Hindoos still expect a tenth Avater with the same impatience which the Jews manifest for their Messiah. Sir W. Jones informs us, that this Avater "is expected to appear mounted (like the crowned Conqueror in the Apocalypse) on a white horse, with a cimeter blazing like a comet, to mow down all incorrigible and impenitent offenders who shall then be on the earth." (Asiat. Res., vol. i., p. 236.)

* Vide Signs and Symbals, Lect. 8.

† These seven caverns bore an allusion to the metempsychosis, as well as to the seven places of reward and punishment which different nations have received into their creed; and it may perhaps be asserted, without profanation, that the Christian system gives a sanction to the same hypothesis. If an inspired apostle speaks of a third heaven, (2 Cor. xii. 2;) of the righteous differing from each other in glory as one star differs from another, (1 Cor. xv. 41;) if the plural number be commonly used by Christ and his apostles when speaking of the place of supreme bliss, (Mark i. 10, Acts vii. 56, Eph. iv. 10, Heb. i. 10, 2 Pet. iii. 5, &c.) and if the Saviour himself should acknowledge that heaven contains many mansions, (John xiv. 2,) then we may also conclude that as there are many heavens, so there are also degrees of reward proportioned to the measure of man's faith and obedience.

‡ From time immemorial, bells were employed in religious rites all over the eastern world. (Wait's Orient. Ant., p. 83. See also the Ramayuna of Valmick.) In India no religious ceremony was esteemed efficacious if unaccompanied by this indispensable appendage. (Maur. Ind. Ant., vol. v., p. 900.)

§ These wicked and mischievous beings were said to be struck with horror at the sound of a bell; and even the undulations of the air produced by it were so detestable to them, that they would flee with precipitation from the hated spot and take refuge in deep caves and inaccessible recesses to avoid a sensation at which their nature revolted. (Sacotala, translated by Sir W. Jones, Works, vol. vi.) The Christians of this country, before the Reformation, were addicted to the same superstition.

|| Bhagvat Geeta, p. 123.

¶ The terms of this oath are curious. He swears, in addition to the usual points

The awful moment was now arrived when the ceremony of initiation had attained its highest degree of interest; the pealing conch was blown,* the folding doors were suddenly thrown open, and the candidate was introduced into Cailasa or Paradise,† which was a spacious apartment blazing with a thousand brilliant lights; ‡ ornamented with statues and emblematical figures; scented with the rich fragrance of odorous flowers, aromatic gums and costly drugs; § decorated profusely with gems and jewels; || the unsubstantial figures of the airy inhabitants of unknown worlds carved on the roof, in the act of volitation; and the splendid sacellum thronged with priests and hierophants, arrayed in gorgeous vestments, and crowned with mitres and tiaras of burnished gold. ¶ With eyes riveted on the altar, he was taught to expect the descent of the deity in the bright pyramidal fire that blazed upon it.** The sudden sound of the shell or trumpet, †† to which the hollow caverns reverberated in long and continued echoes; the expansion of the folding doors; the brilliant display so unexpectedly

relating to secrecy, that he will never have any carnal knowledge of his mother, sister or daughter, but will always extend his protection toward them; that he will not assassinate a Brahmin, or rob him of gold or other property, but rather relieve him; that he will not be addicted to intemperance in eating or drinking; and that he will not associate with any person who has polluted himself by the commission of these crimes.

* Vide Bhagvat Geeta, p. 29. Facts in natural history were made subservient to the purposes of superstition. This sacred shell, which had nine valves or foldings, was referred to the nine incarnations of Vishnu. (Maur. Ind. Ant., vol. v., p. 906.)

† This was the actual name of one of the grottoes in the subterranean temple of Elora, and is supposed by Faber (Pag. Idol, vol. iii., p. 255) to have been the illuminated sacellum into which the aspirant was introduced at the close of his initiation.

‡ Maur. Ind. Ant., vol. ii., p. 281.

§ Ibid., vol. v., p. 897.

|| Philost. in Vit. Apollon., l. ii. p. 2.

¶ The riches of many of these temples are incredible. The pillars were covered with plates of gold, intermixed with precious stones. (Maur. Ind. Ant., vol. iii., p. 368.) The images were of gold and silver, and many thousands were often found in the same temple. (Ib. p. 369.) And when Mahmed broke in pieces the idol of Sunmaut, to his astonishment he found the hollow body full of "diamonds, rubies and pearls, of a water so pure and of a magnitude so uncommon that the beholders were filled with surprise and admiration." (Ib. p. 373.) The idol of Krishna, in the temple at Mattra, had two great rubies in the place of eyes, and the floor of the hallowed temple at Naugracut was covered with plates of gold. (Mandeslo's Travels, p. 21.) The principal idol in the pagoda at Benares was decorated with chains of precious stones, some being rubies, others pearls, and others emeralds. (Voyage de Tavernier, tom. iv. p. 151.) In some of the pagodas the ears of the monstrous idols were gilded and full of jewels, their teeth and eyes being of gold. (Purch. Pilgr., vol. i., p. 579.) And the priests were as proud of these trophies as if they were their own personal property.

** "God is in the fire of the altar." (Bhagvat Geeta, p. 54.)

†† Vide 1 Thess. iv. 16, where the Judge of all the world is represented as descending to the sound of the eternal trumpet.

exhibited before him; the instantaneous prostration of the priests and the profound silence which followed this ceremony, filled the mind of the aspirant with admiration and lighted up the holy fervor of devotion in his heart; so that, in the moment of enthusiasm, he could almost persuade himself that he actually beheld the expected descent of the great Brahma seated on the lotos, with his four heads,* and bearing in his hands the usual emblems of eternity and uncontrollable power,† the circle‡ and fire.§

* The four heads of Brahma represent equally the four elements and the four quarters of the globe. The history of the production of these four heads is somewhat curious, and I therefore introduce it here from the Matsya Purana, in Fab. Pag. Idol., vol. i., p. 319: "When Brahma assumed a mortal shape, he was pleased to manifest himself in Cashmir. Here one half of his body sprang from the other, which yet experienced no diminution; and out of the severed moiety he framed a woman, denominated Iva and Satarupa. Her beauty was such as to excite the love of the god; but deeming her his daughter, he was ashamed to own his passion. During this conflict between shame and love he remained motionless, with his eyes fixed upon her. Satarupa perceived his situation and stepped aside to avoid his ardent looks. Brahma being unable to move, but still desirous to see her, a new face sprang out upon him toward the object of his desires. Again she shifted her situation, and another face emanated from the enamored god. Still she avoided his gaze, until the incarnate deity, become conspicuous with four faces directed to the four quarters of the world, beheld her incessantly, to whatever side she withdrew herself. At length she recovered her self-possession, when the other half of his body sprang from him and became Swayambhuva or Adima. Thus were produced the first man and woman, and from their embrace were born three sons, in whom the Trimurti became incarnate."

† Maur. Ind. Ant., vol. v., p. 552.

‡ The Circle or Ring was received as an expressive symbol of the Ark all over the world; and as the great Father was hidden within its enclosure during the prevalence of the diluvian waters, many fables sprang out of this connection. I shall mention only one, the mysterious ring of Gyges, which was reputed to render the wearer invisible. "Gyges, according to Plato, found a brazen horse in a cavern. Within the horse was hid the body of a man of gigantic stature, having a brazen ring on his finger. This ring Gyges took, and found that it rendered him invisible. The cavern, the ring and the giant, show pretty evidently whence this fable originated. The mare was a form of Ceres or Ilippa, the mystic nurse of the ark-exposed Bacchus or Noah; the man, therefore, was the ark. The dead giant is the gigantic Buddha, or the great father, during the period of his death-like slumber while enclosed within the ark; and the cavern was one of those sacred grottoes within which the mysteries were perpetually celebrated, and from which both he and his initiated votaries were feigned to be born again." (Fab. Pag. Idol., vol. ii., p. 440, in note 1.)

§ "Suddenly a golden temple appeared, containing a chain of wrought gold. On the summit of the temple Brahma alighted and held a canopy over the head of Sacya, while Indra, with a fan in his hand, Naga, prince of serpents, and the four tutelary deities of the four corners of the universe, attended to do him reverence and service." (Asiat. Res. vol. ii., p. 385.)

LECTURE III.

PHILOSOPHY OF THE EASTERN MYSTERIES.

THE fatigue attending the protracted ceremonies described in the preceding lecture exhausted the aspirant, and therefore, to renovate his spirits, he was made to drink a fermented liquor out of a human skull; and now being fully regenerate, a new name was given him, expressive of his recently attained purity, and he was introduced to the chief Brahmin, in the midst of the august assembly, who received him as a brother and associate, invested him with a white robe and tiara, seated him in an elevated situation and solemnly delivered the signs, tokens and lectures of the Order. His forehead was marked with a cross,* which was explained as symbolical of the four cardinal points of the compass. An inverted level was inscribed on his breast,† to express his recently acquired dignity, by which he was advanced to an equality with the superior order of the priests. He was invested with the sacred sash or belt,‡ the consecrated chaplet, the Kowstake-men or Kowstoobh,§ and the talismanic label for the left arm. The salagram,|| or magical black stone, was delivered to him,¶ as an amulet which would insure to him the protection of Vishnu, whose multiform shapes he was emblematically said to have assumed; and the serpent stone, an amulet similar to the anguinum of the Druids, was presented as an antidote against the bite of serpents or other venomous reptiles.**

He was then instructed in the secret art of composing amulets for his

* The sectarial mark on the forehead is called *Tilaka*. (Valmic's *Ramayana*, p. 2.) Mr. Maurice (*Ind. Ant.*, vol. v., p. 849) says he has no doubt but this mark was the hermetic cross.

† Or, in other words, the tau-cross; which was considered equally as a badge of innocence and a symbol of eternal life.

‡ Mr. Maurice is very particular in his description of this sacred cord. It can be woven by no profane hand; the Brahmin alone can twine the hallowed threads that compose it, and it is done by him with the utmost solemnity and with the addition of many mystic rites. *Three* threads, each measuring ninety-six hands, are first twisted together; then they are folded into *three* and twisted again, making it consist of *nine*, i. e. *three times three* threads; this is folded again into *three*, but without any more twisting, and each end is then fastened with a knot. Such is the *zennar*, which being put on the left shoulder, passes to the right side and hangs down as low as the fingers can reach. (*Ind. Ant.*, vol. iv., p. 740.)

§ Vide Signs and Symbols, Lect. 10.

|| Specimens of the Salagram may be seen in the Museum of the Asiatic Society.

¶ Maur. *Ind. Ant.*, vol. v., p. 908.

** *Ibid.*, vol. iv., p. 660.

own personal protection,* and incantations to procure the torture or destruction of his enemies;† and being now fully invested, the candidate was entrusted with the sublime Name,‡ which was known only to the initiated, and which signified the solar fire, or more properly the sun itself, the sacred emblem of the supreme deity, and united in its comprehensive meaning the great Trimurti, or combined principle, on which the existence of all things is founded. This word was OM,§ or, as it was expressed in a trilateral form in the mysteries, AUM,|| to represent the creative, preserving and destroying power of the deity,¶ personified in Brahma, Vishnu,

* "A branch of Snuhi (Euphorbia) in a whitened vessel, placed with a red flag on the house top, on the fourteenth day of the dark half *Chartra*, drives away sin and disease." (Rajamartanda, in *Asiat. Res.*, vol. iii., p. 279. A charmed paste, to procure good fortune, is said, in the drama of *Sacotala*, to be prepared as follows: "I have filled," says Anusuya, "the shell of a cocoa nut, which you see fixed on an Amra tree, with the fragrant dust of Nagacesaras; take it down and keep it in a fresh lotos leaf, while I collect some Gorachana from the forehead of a sacred cow, some earth from the consecrated ground, and some fresh Cusa grass, of which I will make a paste to insure good fortune." (Sir W. Jones' Works, vol. vi.)

† This was a most horrible ceremony in a country where the people were superstitiously addicted to the belief of preternatural acquirements. We are not informed what was the absolute nature of this charm, but the following was considered sufficiently efficacious to destroy an enemy. He who wished to use it, waited patiently for the ceremony of burning a widow on the funeral pile of her husband, from the flames of which he snatched the half consumed bamboo lever by which the bodies had been secured, and retreated rapidly to his hut. Here, in the dead of night, he formed this purified bamboo into a bow, and having set up a clay image to represent his unconscious adversary, he aims an arrow at its breast, which is believed to inflict a similar wound on his enemy, that would undoubtedly prove fatal unless averted by a counter incantation. The Hindoos used charms on every occurrence in life, and generally had the Lingam suspended from their necks, (Maur. Ind. Ant., vol. v., p. 935,) for protection against serpents and ravenous beasts, to cure diseases, to insure success in litigated suits, to appease or destroy an enemy, &c., &c. The remnant of this ancient superstition is observable among the uneducated rustics in almost every part of Europe; but in India it still exists in all its primitive force.

‡ The Mahometans, in common with the Jews and idolaters, attach to the knowledge of this sacred Name the most wonderful powers. "They pretend that God is the Lock of the *Ism Allah*, or science of the name of God, and Mohammed the King; that consequently none but Mohammedans can attain it; that it discovers what passes in distant countries; that it familiarizes the possessors with the genii, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal; that it heals the bite of serpents, the lame, the maimed and the blind." (Niebuhr, cited by Southey, *Thalaba*, vol. i., p. 198.)

§ Vide *Asiat. Res.*, vol. i., p. 285.

|| In the oracles ascribed to Zoroaster is a passage which pronounces the sacred Names used in the Mysteries to be ineffable, and not to be changed, because revealed by God himself.

¶ Wilkin's Notes on *Bhagvat Geeta*, p. 142. This mystic emblem of the deity

Siva, the symbol of which was an equilateral triangle.* This ineffable word formed the subject of incessant and pleasing contemplation, which could be indulged only in silence† and seclusion; for the pronunciation of this awful Name AUM ॐ ‡ was said to make earth tremble, and even the angels of heaven to quake for fear. When it was thus perfectly communicated, the aspirant was directed to meditate upon it with the following associations, which are the mysterious names of the seven worlds, or manifestations of the power of OM, the solar fire. "OM! § Earth, sky, heaven, middle region, place of births, mansion of the blessed, abode of truth."||

The Arch Brahmin, making a sign to the initiated to be silent and attentive, now entered on the explanation of the various emblems which were arranged around him, with the arcana of the hidden science enfolded under the holy gloom of their mysterious veil; the names and attributes of the several deities whose symbols were sculptured on the cavern walls, and an elucidation of the mythological figures which everywhere abounded—emblems of wisdom, strength and beauty, temperance, fortitude, prudence and justice, and every other commendable virtue.

The science of astronomy occupied a proportionate share of attention

OM, is forbidden to be pronounced but in silence. It is a syllable formed of the letters अ ऌ, उ ऎ, which in composition coalesce and make ओ ऐ, and the nasal consonant म m. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

* Maur. Ind. Ant., vol. vii., p. 823. The perfections of God are thus described in the last book of the Ramayan, translated by Sir W. Jones, (Works, vol. vi.) "Vishnu is the being of beings, one substance in three forms; without mode, without quality, without passion; immense, incomprehensible, infinite, indivisible, immutable, incorporeal, irresistible. His operations no mind can conceive, and his will moves all the inhabitants of the universe, as puppets are moved by strings." It must be observed, however, that the same is also true of the other two persons in the divine triad: for as these three are in fact but one person, the above attributes were ascribed to him, under what name soever he might be designated.

† Bhagvat Gheeta, p. 74.

‡ Mr. Faber says that this cypher graphically exhibits the divine triad—Bairama, Subhadra and Jagan-nath. In an old Purana, as we learn from the Abbe Du Bois, the following passage is found, which shows the veneration displayed by the ancient Indians for this tremendous word: "All the rites ordained in the Vedas, the sacrifices to the fire, and all other solemn purifications shall pass away; but that which shall never pass away is the word OM, for it is the symbol of the Lord of all things."—Mr. Wilkins informs us, from the Bhagvat Geeta, p. 122, that in addition to the above cypher, which signifies Om, the combination of two others, हूँ Tat, and हुँ Sat, are necessary to compose the mysterious name of the deity. An elephant's head was the visible emblem of this awful name.

§ OM is termed by Dara Shekoh, the seal by which secrets or mysteries are revealed. (Vide Wait's Orient. Ant., p. 36.)

|| Porphy. de Ant. Nymph., p. 268. Asiat. Res., vol. v., p. 346.

during this display; but its more abstruse problems were hid from common investigation by the enigmatical obscurity with which they were studiously invested. Thus a horned elephant's head symbolized the sun and a rabbit the moon;* but the sun and moon were termed, in their sacred dialect, the two eyes of God; therefore the foregoing emblems were mystically the two eyes of God. Geometry was very early practised in India, as is evident from the true proportions of those stupendous caverns which have been already described.† The Brahmins were consequently acquainted with the science of arithmetic; they understood music, and Mr. Maurice thinks they were the inventors of algebra. Their sylvan residence imparted a taste for the study of botany, which exemplified itself in the practice of medicine and surgery; nor were they ignorant of chemistry, mineralogy and metallurgy; and they excelled in many other abstruse arts, as well as those domestic manufactures which are attendant on civilization, and contribute their aid to the refinements of social life.

An extensive system of symbolical instruction was used in the Mysteries, and the veil by which they were covered was too dense for the uninitiated to penetrate.‡ Eternity was symbolized equally by a serpent and a wheel; fire by a trident:§ wisdom, strength and beauty by a circle of horned heads; benevolence by the cow;|| friendship by the buccinum or conch; wisdom by the chakram;¶ the lotos** was an emblem of the soul's

* Heetop., p. 177.

† Vide ut supra, p. 17, 18.

‡ "In truth," says Stukeley, "the first learning in the world consisted chiefly in symbols. The wisdom of the Chaldeans, Phœnicians, Egyptians and Jews; of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, and of all the ancients that has come to our hand, is symbolic. It was the mode, says Serranus on Plato's Symposium, of the ancient philosophers to represent truth by certain symbols and hidden images."

§ Maur Ind. Ant., vol. v., p. 857.

|| "The cow was also a symbol of the great mother, (Herod., l. ii. c. 41, et vide Tobit i. 5.) for this animal was usually identified with the ark. Thus the great father is indifferently said to be born from a cow and from the ark.

¶ Krishna is described in the Geeta (p. 91) as "of infinite shape; formed with abundant arms, and bellies, and mouths, and eyes; crowned, and armed with a club and chakra, a mass of glory darting refulgent beams around." "The chakram is a round or circular machine, of which many devotees of Vishnu bear the emblem, imprinted on their shoulders with a hot iron. It is still used in some places as a weapon of war, and is nothing more than a large circular plate of iron, the outer edge of which is made very sharp. Through the centre a shaft passes, by means of which a rotary motion is given to the plate, which whirls with great rapidity and cuts whatever it approaches." (Dubois on the Inst. of India, p. 3, c. 11.) It is also used without the shaft, for Mr. Wilkins, in his Notes on the Geeta, (p. 96,) describes it as "a kind of discus with a sharp edge, hurled in battle from the point of the forefinger, for which there is a hole in the centre."

** This plant had the good fortune to be held sacred in most countries. In Egypt it was called the lily of the Nile; and Mr. Savary (vol. i., p. 8) says it still maintains

freedom when liberated from its earthly tabernacle, the body: for it takes root in the mud deposited at the bottom of a river, vegetates by degrees from the germ to a perfect plant, and afterward rising proudly above the waves, it floats in air as if independent of any extraneous aid. The bull was an emblem of religion, his four legs being representations of purity, compassion, penance and truth; and the *triple* headband with which he was usually bound, denoted that he was to be worshipped morning, noon and night. A spear was a symbol of omnipotence, as rays of glory were of blessings emanating from the gods. A serpent, bearing a globe in its folds, represented the union of wisdom and eternity, and pointed to the great father and mother of the renovated world; the egg and lunette* symbolized the generative principle, in the persons of the same progenitors: for the moon and egg were equally symbols of the ark from which they issued when they became the parents of a new race.† The triangle within a circle referred to the Trimurti,‡ and the trident had a similar allusion. The ark of Noah, as a lunette, symbolized the female principle, with the linga, or male principle, for a mast: for, according to the Brahmins, it was under this form that the two principles of generation§ were preserved at the universal deluge.|| Thus were religion and philosophy veiled under the impervious shade of hieroglyphical symbols, unintelligible to the profane, and intended to lead them into a maze of error, from which it was difficult to extract a single idea which bore any resem-

its pristine veneration in that country. It was the great vegetable amulet which distinguished the eastern nations. Their gods were always represented as seated on the lotos; it was the sublime throne of oriental mythology, and referred indubitably to the ark of Noah.

* Siva is called "the god with the crescent." (Bhagvat Geeta, p. 81.)

† "In memory of the ark, the ancients were not only accustomed to carry about small navicular shrines, but sometimes even built their temples in the form of ships. Diodorus Siculus mentions that Sesostris constructed a ship which was two hundred and eighty cubits long, and adds that it was made of cedar; that it was covered with plates of gold and silver; and that it was dedicated to Osiris or Noah, at the city of Theba or the Ark. It is sufficiently evident, both from the preceding description of this ship, from its being dedicated to Osiris, and from its being placed in the inland district of the Thebais, that it never was designed for a voyage at sea. It was, in fact, an immense navicular temple, built in imitation of the ark and destined for the solemn performance of the diluvian mysteries. Hence the Greeks designated a temple and a ship by the very same word, *Naus* or *Naos*; and hence what is doubtless a relic of the primeval arkite idolatry, we still call the body of a church, in contradistinction to the chancel, the nave or ship." (Fab. Cab., vol. i., p. 215.)

‡ Moor's Hind. Panth., p. 400.

§ The fact is, that the entire worship of these idolaters was and still continues to be nothing less than a disgusting scene of lasciviousness, obscenity and blood. (Vide Bucharan's Researches in Asia, p. 129-141.)

|| Asiat. Res., vol. vi., p. 523.

blance to the original truth. These symbols were publicly displayed in their temples, beaming streams of light to the initiated; while to the profane they were but an obscure mass of unintelligible darkness.

Here the initiation ended, and the candidate was allowed to marry and to bring up his family. His third probation, or *Banperisth*, commenced when his children were all capable of providing for themselves, and he was weary of the troubles and vexations of active life. He returned with his wife into the recesses of the forest, renounced all other society, lived in the open air, ate only vegetables, practised every kind of ablution known in his caste, used all the daily prayers without any omission, and occupied himself principally in sacrificing to the gods;* and from this point of time he was said to be *twice born*,† and was considered as a being of a superior order.‡

The fourth degree was believed to impart an extreme portion of merit to the intrepid sage who possessed courage enough to undertake the performance of its duties. After being formally installed by an assembly of his caste, he was solemnly bound by oath to the following observances: to rub his whole body every morning with ashes; to avoid the company of women; to wear heavy and inconvenient clogs, made of wood; to subsist entirely on alms; to renounce the world and all his former connections, and to exercise himself in incessant contemplation. This, added to an endless catalogue of other duties, penances and mortifications, was believed capable of transforming the happy Sannyasē into the divine nature,|| and to secure him a residence among the celestial gods.¶

In the initiations in India a lecture was delivered to the candidate, founded on the following principles: The first element and cause of all things was water, which existed amid primordial darkness. Brahm was the creator of this globe, and by his spirit invigorates the seventy-four powers of nature; but the universe is without beginning and without end.** He is the being who was, and is, and is to come, and his emblem was a perfect sphere, having neither commencement nor termination;††

* Maur. Ind. Ant., vol. v., p. 277.

† Valmīcī's Ramayn, p. 90. This corresponds with the regeneration of the mysteries of Greece and Rome.

‡ Ibid., p. 95.

§ The word Sannyasē means a total abstraction from all worldly things. (Bhagvat Geeta, p. 143.)

|| Ordin. of Menu, Sir W. Jones' Works, vol. iii., p. 461.

¶ "Higher worlds," say the Ordinances of Menu, "are illuminated with the glory of that man who passes from his house into the fourth order, giving exemption from fear to all animated beings, and pronouncing the mystic words of the Vēda." (Sir W. Jones' Works, vol. iii., p. 230.)

** Bhagvat Geeta, p. 116.

†† Holwell's Hist. Events. Capt. Seely (Wonders of Elora, p. 73) says, "There is

endowed with the attributes of omnipotence, omnipresence and omniscience.* And in the Asiatic Researches,† we find him designated "the great God, the great omnipotent and omniscient ONE, the greatest in the world, the Lord," &c., &c.

‡ This divine Being created the waters with a thought and placed in them a seed, which soon became an egg, brilliant as the meridian sun. Out of this egg‡ Brahma was produced,§ after having remained a full year enveloped in absolute absorption, who was hence termed the emanation of the deity. The egg was afterward divided into two equal parts, one of which formed the concave and egg-like canopy of heaven, and the other the earth.|| Brahma, invested with power, created inferior gods and men; the latter springing from his head, his arms, his thighs and his feet, were naturally divided into so many distinct castes,¶ between which all communication was strictly interdicted.

no idol in front of the great altar in the temple of Ekverah, or at Elora; the umbrella covering rises from a wooden pedestal out of the convexity of the altar. A Brahmin whom I questioned on the subject of the altar, exclaimed, in nearly the words of our own poet, *Him first, Him last, Him midst, Him without end*. In alluding to the Almighty, he plainly spoke as above described, placing his hand on this circular solid mass. He rejected all idea of assimilating Buddha or Brahma with the Eternal God, who, he said, was One alone from beginning to end; and that the circular altar was his emblem."

* This Being was identified with LIGHT, for the Brahmins say—"Because the Being who shines with seven rays, assuming the forms of time and fire, matures productions, is resplendent, illuminates, and finally destroys the universe, therefore he who naturally shines with seven rays is called Light, or the effulgent power." (Colebrooke's *Asiat. Res.*, vol. v., p. 350.) Thus Brahm is Light, and light is the principle of life in every created thing. "Light and darkness are esteemed the world's eternal ways; he who walketh in the former path returneth not, i. e. he goeth immediately to bliss; while he who walketh in the latter, cometh back again upon the earth," or is subjected to further tedious transmigrations. (Bhagvat Gheeta, p. 76)

† Vol. viii., p. 325.

‡ The egg, which contains the rudiments of life, and was hence esteemed no unimportant symbol of the resurrection, was no other than the Ark; and the legend in the text corresponds exactly with the belief of other nations. Dionusus was fabled by the Greeks to be born from an egg, (Orph. Hymn., 5,) and he and Noah were the same person; therefore the birth of Brahma or Dionusus from an egg was nothing more than the egress of Noah from the Ark. (Vide Fab. Pag. Idol., b. i. c. 4.)

§ Here is a manifest confusion of terms. The creation of the world and its restoration after the deluge are frequently identified in the heathen cosmogonies; and in the present case, although the work of creation is intended to be exclusively illustrated, yet the year which Brahma spent in the egg was evidently the confinement of Noah in the ark: for Brahma equally represented Adam and Noah.

¶ See *Manava Smriti*, translated by Sir Wm. Jones, (*Asiat. Res.*, vol. i., p. 244.)

¶ These were called the Brahmins, the Chatriya, the Vaisya and the Sudra; so named from Scripture, Protection, Wealth and Labor. (Ordin. of Menu, Sir W. Jones' Works, vol. iii., p. 62.)

They taught the unity of the godhead,* the happiness of the first created men,† the destruction occasioned by the general deluge,‡ the depravity of the human heart and the necessity of a mediator to atone for sin, the instability of life,§ the final dissolution of all created things,|| and the restoration of the world in a more perfect and happy form.¶ They inculcated the eternity of the soul and the metempsychosis, under the name of regeneration, to account for the mysterious dispensations of Providence:

* It is a question whether the Creator in India was esteemed to be the true God, or an emanation, from their belief in a succession of similar worlds; and consequently a personification of Adam and Noah, who were equally worshipped under the name of Brahma, or the creative power, because he was the parent of mankind: for Brahma was only a created being. In truth, Brahma appears to have been Adam or Noah; and Brahma, Vishnu, Siva, were either Abel, Seth, Cain, or Shem, Japheth, Ham; and there exists considerable doubt after all, whether the being to whom the rites of Hindoo worship are so devoutly paid, were not a mere deified mortal. See Faber's *Pagan Idolatry*. b. i. c. 2, where many powerful arguments are used to this effect.

† Signs and Symbols, Lect. 5.

‡ Ibid., Lec. 5.

§ Hitopadesa, l. 4.

|| The Indians believed that the duration of the world would cease and its destruction be consummated when the zodiac had effected one complete revolution; and as, by the precession of the equinoxes, this was supposed to advance about one degree in something less than a century, so the universal dissolution of the present system would undoubtedly be accomplished thirty-six thousand years from the creation. Then the Calci, mounted triumphantly on a white horse and armed with a scimitar which blazes like a comet, shall involve all things in fire and reduce the world to ashes. "Ruddery (Siva) shall at that period summon up all the powers of destruction; the moon shall look red, the sun shall shed his purling light like flaming brimstone, the lightning shall flash with terror; the sky shall change into all colors, but especially a fiery redness shall overspread the face of heaven; the four elements of which the world at first was constituted shall be at opposition and variance, till by this agony she be turned to her first confusion. Then shall Ruddery carry up the souls of all people to heaven with him to rest in God's bosom, but the bodies shall perish." (Lord Ban. Rel., p. 91)

¶ From the ruins of every world a new one was expected to arise, where peace and harmony should prevail in a perfect and renewed creation. From a firm persuasion that souls were subject to the process of transmigration, they considered each period to be similar and parallel in all its events. (Book of Abad. Desatir.) At the commencement of each Manwantera, the first created man, corresponding with Adam, was supposed to triplicate himself; and the three productions thus formed were the counterpart of Abel, Seth, Cain, who were worshipped as a triad of deity. The souls of these persons were reanimated in Shem, Japheth, Ham, who were acknowledged in India under the names of Brahma, Vishnu, Siva. This system they believed to be eternal; and thus every individual who lived in a former world, was supposed to be renewed and act precisely the same part as he had done before. Hence might probably originate the abominable custom of burning widows, that they might accompany their deceased husbands into another state, and there remain united in the nuptial tie. (See Fab. Pag. Idol., b. i. c. 2.)

for this doctrine embodied and familiarized the idea of man's personal responsibility. They held the doctrine of a future state of rewards and punishments,* and pressed on the initiated, with great earnestness, the indispensable necessity of voluntary penances to atone for sin and appease the wrath of an avenging deity.

The Mysteries of China and its dependencies were essentially similar to those of India, being derived from the same source and containing the same rites, founded on the same general principles: for ancient India comprehended the whole of that vast continent. A recapitulation of the ceremony of initiation will therefore be unnecessary, and I shall confine my notices of China and Japan to the detail of a few prominent facts, which constituted the shades of difference between them and other Asiatic nations.

The Chinese practised Buddhism in its most simple form, and worshipped an invisible God,† until a few centuries before the Christian era, when visible objects of adoration were introduced; ‡ and so rapid was the march of innovation, that in the course of a very short period, China was as famous as any other idolatrous nation for the number and variety of its objects of popular adoration.§ It is true that many abuses had crept, by

* "As a man throweth away old garments and putteth on new, even so the soul, having quitted its old mortal frame, entereth into others which are new. Wise men, who have abandoned all thoughts of the fruit which is produced from their actions, are freed from the chains of birth and go to the regions of eternal happiness." (*Bhagvat Geeta*, p. 37, 40.)

† Martinus, in *Maur. Ind. Ant.*, vol. v., p. 797.

‡ Lao-Kiun, who flourished about the year A. C. 600, introduced a system which bore a striking resemblance to that of Epicurus, and his followers styled themselves Immortals. (*Maur. Ind. Ant.*, vol. v., p. 807.) They were materialists, but addicted, notwithstanding, to the worship of idols.

§ Confucius attempted to reform the abuses which had crept into their religious mysteries; but licentiousness long indulged, could not quietly submit to the mortifying castigation of austere and unbending virtue. The emperor and his grandees disregarded his admonitions; the Mandarins hated him for projecting a reformation in those abstruse mysteries, which, in their present state, were the chief source of all their wealth and all their power, and one of them actually made an attempt upon his life; and the great philosopher, who was afterward adored as a god by his countrymen, was obliged to fly from civilized society to escape from the dreaded machinations of his powerful opponents. He retired into the desert and formed a school of philosophy, to which he invited all who were inspired with a love of virtue and science; and the genial effects of his improved system were reserved for the enjoyment of posterity. One prominent misconception, however, counteracted the benefits which might reasonably be expected to result from this great man's improvements. On his death-bed he predicted that there should arise, in the western part of the world, a great Prophet, (*Couplet*, p. 78.) who should deliver mankind from the bondage of error and superstition, and establish an universal system of religion, which should be ultimately embraced by all the nations of the earth. His followers erroneously con-

gradual approaches, into their former system of worship; and the people, debased by superstition, were prepared for any novel scheme which might gratify their pride or satiate their curiosity. The priests converted the profound veneration of the worshippers to their own aggrandizement, and successive changes tended, in the revolution of ages, greatly to deteriorate the primitive simplicity of their devotion.

The initiations were performed in a cavern; after which, processions were made around the *Tan* or altar,* and sacrifices offered to the celestial gods. The chief end of initiation was a fictitious immortality, or absorption into the deity;† and to secure this admirable state of supreme and never-changing felicity, amulets‡ were as usual delivered to the newly initiated candidates, accompanied by the magical words O-mi-to Fo,§ which denoted the omnipotence of the divinity, and was considered as a most complete purification and remission of every sin. Their morality was limited to five precepts: the first forbids murder; the second, theft; the third, external impurity; the fourth, lying; and the fifth, drunkenness. They particularly recommended the candidate to afford protection to the bonzes,|| that, by the prayers of these holy men, they might be exempted

cluded that this great and powerful being was no other than Buddha or Fo himself, who was accordingly installed into their temples in a visible form, (*Asiat. Res.*, vol. vii., p. 299,) with solemn pomp, as the chief deity of the Chinese empire. This proceeding opened a door to other idolatrous innovations; and ideal objects of worship, attended with indecent and unnatural rites, (*Martin's Sinic. Hist.*, p. 149,) accumulated so rapidly, that China soon became celebrated for the practice of every impurity and abomination which characterized the most degraded nation of the heathen world.

* Bryant's Anal., vol. i., p. 94.

† Gros. Chin., vol. ii., c. 5.

‡ The most valuable amulet they can possess is a small idol enfolded in a sheet of consecrated paper. To his neck and arms are appended bracelets composed of a hundred small beads and eight large ones; and in a conspicuous situation is placed a large bead in the shape of a gourd. The happy possessor of this trinket on important occasions counted the beads, pronouncing the mysterious words O-mi-to Fo! accompanied by many genuflections. The performance of this ceremony is recorded by marking a red circle around the neck of the genius; and at the death of the devotee, the aggregate number of these circles, as indisputable testimonials of the divine favor or of deliverance from danger, are minutely attested and sealed by the officiating Bonze. The whole is then deposited in a small box and buried with the deceased as a passport to heaven, and a certain deliverance from the dreaded evil of successive transmigrations.

§ *Omito* was derived, says Sir W. Jones, (*Asiat. Res.*, vol. ii., p. 374,) from the Sanscrit *Armida*, *immeasurable*, and *Fo* was only another name for Buddha; or more properly, the same name softened down by a diversity of language and pronunciation. See Faber's *Pagan Idolatry*, vol. ii., p. 342, where the grades are traced by which the one became transformed into the other.

|| These artful priests used magical ceremonies to delude the multitude and to direct the tide of popular prejudice in their favor through the medium of superstition. They

from the fearful punishment of their transgressions; which, they were told, would otherwise consign their transmigrating souls to the purifying medium of a horse, a mule, a dog, a cat, a rat, or of a loathsome and insignificant reptile.

Much merit was attached to the possession of a consecrated symbol representing the great triad of the gentile world. This was an equilateral triangle, said to afford protection in all cases of personal danger and adversity. The mystical symbol Y was also much esteemed from its allusion to the same triune god;* the *three* distinct lines of which it is composed forming *one*, and the one is three.† This was in effect the ineffable name of the deity, the Tetractys of Pythagoras and the Tetragrammaton of the Jews. A ring, supported by two serpents, was emblematical of the world protected by the power and wisdom of the creator, and referred to the diluvian patriarch and his symbolical consort, the ark; and the ark itself was represented by a boat, a mouth, and the number eight.‡

The rainbow was a celebrated symbol in these mysteries, and doubtless originated in the history of the deluge: for it was believed that the father of their radiant god Fo-hi was a rainbow,§ which miraculously surrounded his mother while walking by a river's side. The aspirant, however, was the representative of Noah; and the ark, which was accounted his *mother* as well as his wife, was actually surrounded by a rainbow at the time of his deliverance or new birth, and hence he was figuratively said to be the offspring of the rainbow.||

The Japanese held that the world was enclosed in an egg¶ before the creation, which floated on the surface of the waters.** At this period a

boasted of their power over the winds and elements, and proclaimed themselves the possessors of the philosophers' stone, which would transmute the baser metals to gold and convey the blessing of immortality.

* Fab. Pag. Idol., vol. i., p. 248. "Tao, or reason, hath produced *one*, one hath produced *two*, two have produced *three*, and three have produced all things." (Du Halde's China, vol. ii., p. 30. Le Comte's China, p. 318.)

† We find here again a superstitious veneration for odd numbers, as containing divine properties. Thus, while the sum of the even numbers, $2+4+6+8+10=30$ designated the number of *Earth*, the sum of the odd numbers, $1+3+5+7+9=25$ was dignified with the appellation of the number of *Heaven*.

‡ Fab. Mys. Cab., vol. i., p. 253.

§ Vide Signs and Symbols, Lect. 5.

|| The universal prevalence of this symbol in all the systems of which we have any knowledge, is very remarkable, and points out that the spurious Freemasonry had a reference, in its original state, to the deluge; and that the holy covenant of God was embodied in its system of hieroglyphical symbols.

¶ The Egg was always esteemed an emblem of the earth.

** The history is thus given in the Ceremonies and Religious Customs of various Nations, p. 417: "There is a pagoda at Micaö consecrated to a hieroglyphical bull,

prickle* appeared among the waves, which became spirit, and was called *Kunitoko datsno-Mikotto*, from whence sprang six other spirits;† who, with their wives, were the parents of a race of heroes, from whom proceeded the original inhabitants of Japan.‡ They worshipped a deity who was styled the son of the unknown god, and considered as the creator of the two great lights of heaven.§

The caverns|| of initiation were in the immediate vicinity of their temples, because one of their old deities was said to be born from a cave,¶ and generally in the midst of a grove and near to a stream of water. They were furnished with large mirrors to signify that the imperfections of the heart are as plainly displayed to the sight of the gods, as the worshippers behold their own images in the glass. Hence the mirror was a significant

which is placed on a large square altar, and composed of solid gold. His neck is adorned with a very costly collar, but that, indeed, is not the principal object that commands our attention. The most remarkable thing is the egg, which he pushes with his horns as he grips it between his fore feet. This bull is placed on the summit of a rock, and the egg floats in some water which is enclosed within the hollow space of it. The egg represents the Chaos, and what follows is the illustration which the doctors of Japan have given of this hieroglyphic. The whole world at the time of the Chaos was enclosed within this egg, which swam upon the surface of the waters. The moon, by virtue of her light and her other influences, attracted from the bottom of these waters a terrestrial substance, which was insensibly converted into a rock, and by that means the egg rested upon it. The bull observing this egg, broke the shell of it by goring it with his horns, and so created the world, and by his breath formed the human species. This fable may in some measure be reconciled with truth, by supposing that an ancient tradition had preserved among the Japanese some idea of the creation of the world; but that being led into an error, in process of time, by the ambiguous meaning of the name of the bull, which in the Hebrew language is attributed to the deity, they ascribed the creation of the world to this animal, instead of the Supreme Being."

* To this source may be referred the Gothic idol Seater, which Verstegan, from Johannes Pomarius, thus describes: First, on a pillar was placed a *pearch*, on the sharp prickled back whereof stood this idol. He was lean of visage, having long hair and a long beard, and was bareheaded and barefooted. In his left hand he held up a wheel, and in his right he carried a pail of water, wherein were flowers and fruits. His long coat was girded unto him with a towel of white linen. His standing on the sharp fins of this fish was to signify that the Saxons, for their serving him, should pass steadfastly and without harm in dangerous and difficult places, &c. (Restitution of Decayed Intelligence, p. 78.)

† The good deity was called Amidas, the evil, Jemma.

‡ Kämpfer's Japan, b. iii. c. 1.

§ In some of the representations of this idol he was portrayed sitting on the Lotos, with four arms, referring to the four seasons of the year, each of which had its appropriate emblem. In others he had seven heads, symbolical of the seven days of the week, and thirty arms, which represented the period or cycle of thirty years. His image was made of solid gold, to denote his eternity and imperishable nature.

|| Asiat. Res., vol. vii., p. 422.

¶ Kämpfer's Japan, p. 153.

emblem of the all-observing eye of the god Tensio Dai Sin. They were also decorated with a profusion of hieroglyphical designs cut in white paper, as striking symbols of the purity acquired by initiation.

The term of probation for the highest degrees was twenty years, and even the hierophant was not competent to perform the ceremony of initiation until he himself had been initiated the same period; and his five assistants must necessarily have had each ten years experience from the date of their admission before they were competent to take this subordinate part in the initiations. The aspirant, during the term of his trial, learned to subdue his passions, devoted himself to the practice of austerities, and studiously abstained from every carnal indulgence.* In the closing ceremony of preparation he was entombed within the pastos or place of penance, the door of which was said to be guarded by a terrible divinity armed with a drawn sword, as the vindictive fury or god of punishment. During the course of his probation the aspirant sometimes acquired such a high degree of enthusiasm as induced him to refuse to quit his confinement in the pastos, and to remain there until he literally perished with famine. To this voluntary martyrdom was attached a promise of never-ending happiness in the paradise of Amidas. Indeed, the merit of such a sacrifice was boundless; his memory was celebrated with annual rejoicings. The initiations,† however, were dignified with an assurance of a happy immortality to all who passed through the rites honorably and with becoming fortitude.

Among the amulets used on this occasion, two were the most venerated: ‡

* He was obliged to renounce the use of flesh, to subsist wholly upon vegetable food, and to use numerous ablutions daily; and as it is expressed by Kämpfer, kneeling down on the ground, with his buttocks to his heels, and clapping his hands over his head, to lift himself up seven hundred and fourscore times every day.

† Vide Signs and Symbols, Lect. 10.

‡ The amulets within their dwellings were numerous, every disease and misfortune having its appropriate charm. There was also one, says Kämpfer, (Hist. Japan, b. v. c. 4,) against poverty; and this author quaintly remarks—"houses with this last mark must needs be very safe from thieves and housebreakers." But one of their most efficacious amulets was the ofarrai, or indulgence, which was usually presented to the devout pilgrim who had performed his devotions at the temple of the most high god Tensio Dai Sin, at Isge. "This ofarrai is a small oblong or square box, about a span and a half long, two inches broad, an inch and a half thick, made of small thin boards and full of thin small sticks, some of which are wrapped up in a bit of white paper, in order to remind the pilgrim to be pure and humble, these two virtues being the most pleasing to the gods. The name of the temple Tai Singu, that is, the temple of the great God, printed in large characters, is pasted on the front of the box, and the name of the Canusi who gave the box, for there are great numbers that carry on this trade, on the opposite side in a smaller character, with the noble title of Taiju, which is as much as to say, Messengers of the gods, a title which all the officers of Mias assume to themselves. This ofarrai the pilgrims receive with

a ring or circle of gold, as an emblem of eternity, ritually consecrated, was supposed to convey the blessing of a long and prosperous life; and a chaplet of consecrated flowers or sacred plants and boughs of trees, which being suspended about the doors of their apartments, prevented the ingress of impure spirits, and hence their dwellings were exempted from the visitations of disease or calamity.

LECTURE IV.

INITIATION IN PERSIA.

THE Persian Mysteries were indebted to Zeradusht,* or Zoroaster, for much of the celebrity which they attained. This great reformer is said by Hyde† and Prideaux‡ to be a Jew by birth,§ and to have received his

great tokens of respect and humility, and immediately tie it under their hats, in order to keep it from the rain. They wear it just under their foreheads, and balance it with another box or bundle of straw, much of the same weight, which they fasten to the opposite side of the hat. Those who travel on horseback have better conveniences to keep and to hide it. When the pilgrims are got safe home, they take especial care for the preservation of this ofarraï, as being a relic of very great moment and consequence to them." (Kæmpfer's Japan, b. iii. c. 4.)

* He was called by the Persians, Zeradusht, and by the Greeks, Zoroaster. The question of the identity of Zeradusht and Zoroaster will form no part of the present undertaking. Such a person, under one of these names, did actually flourish in Persia and reform its religion about the latter end of the Babylonish captivity, and I am little concerned in this much agitated question. The curious reader may profitably consult Hyde on the Religion of Ancient Persia; Richardson's Dissertation, sect. 2; Prideaux's Connection, p. 1, b. iv.; and Faber's Pagan Idolatry, b. iii. c. 3.

† Hyde's Rel. Vet. Pers., p. 314.

‡ Prid. Con., vol. i., p. 213.

§ The Persian historians have shown much anxiety to establish the supernatural perfection of this great prophet's birth. "A Persian author has declared," says Sir John Malcolm, (Hist. Persia, c. 7.) "that the religious, among the followers of Zoroaster, believed that the soul of that holy person was created by God and hung upon that tree, from which all that is celestial has been produced. I have heard, this author observes, the wise and holy Mobud Seeroosh declare that the father of Zoroaster had a cow, which, after tasting some withered leaves that had fallen from the tree, never ate of any other; these leaves being her sole food, all the milk she produced was from them. The father of Zoroaster, whose name was Poorshasp, was entirely supported by this milk; and to it, in consequence, they refer the pregnancy of his mother, whose name was Daghdā. Another account says, this cow ate the soul of Zoroaster, as it hung to the tree, and that it passed through her milk to the father of that prophet. The apparent object of this statement is to prove that Zoroaster was born in innocence, and that not even vegetable life was destroyed to give him existence. When he was born, he burst into a loud laugh, like the prince of

education in the elements of the true worship among his countrymen in Babylon. He afterward became an attendant on the prophet Daniel, and from him received initiation into all the mysteries of the Jewish doctrine and practice. His abilities being of a superior cast, he made a rapid progress in his studies, and became one of the most learned men of his age.

Perceiving that the homage paid to his master was inspired by his extraordinary endowments, Zoroaster was desirous of converting his own acquirements to the same purpose; and as he was not enabled to prophesy by the aid of God's Holy Spirit, he had recourse to the study of magic, which he prosecuted under the Chaldean philosophers, who conferred upon him the privilege of initiation into their Mysteries. This brought him into disgrace with Daniel,* who banished him from the land and prohibited his return on pain of death.† He fled to Ecbatana, and giving out that he was a prophet, set about the arduous and dangerous design of reforming‡ the Persian religion; the character of which, by a series of gradual and imperceptible changes, had become subverted from its primitive object, and the Sabian system had almost prevailed over the ancient Magian form of worship.

Professing to be a rigid Magian, this plausible impostor, like other bold innovators of all ages and nations, soon found himself surrounded by followers, in every rank of life, who entered into his schemes with all the enthusiasm usually excited by novelty, and gave their most strenuous support to his projected plan of reformation.§ He was openly patronised by

necromancers, Merlin, and such a light shone from his body as illuminated the whole room. This ancient tradition respecting Zoroaster, which we meet with in Persian books, is mentioned by Pliny." The phosphoretic property here referred to was not confined to Zoroaster, but is recorded of many other eminent personages, Christian as well as heathen.

* Hyde's *Rel. Vet. Persia*, p. 114.

† I have given the above account of the early life of Zoroaster on the authority of Hyde and Prideaux, although I myself entertain some doubts of its probability. Whoever this extraordinary character might be, it is certain that he possessed an extensive knowledge of all the science and philosophy then known in the world, and had been initiated into the peculiar mysteries of every nation, to qualify himself for the distinguished part he was now about to act on the great theatre of the world. I think, also, it is highly probable that two distinct personages of the same name flourished in Persia at different eras, the former perhaps the inventor of a system which the other improved. (Vide Justin., l. i. c. 1; Pliny, l. xxx. c. 1; Diog. Laert. in *Proem.*, &c.; *Prid. Con.*, vol. i., p. 212; Stanley on the *Chaldean Philosophy*, c. 2; and Richardson's *Dissertation*, second edition, p. 230.)

‡ Pococke's *Specim. Hist. Arab.*, p. 147.

§ His object evidently was to restore the ancient system of worship; and he succeeded, and established a reputation which has associated his name with those of Confucius, Mahomet and other successful reformers of religious rites.

the monarch, Darius Hystaspes,* who accompanied him into Cashmere,† for the purpose of completing his preparatory studies by the instruction of the Brahmins, from whom he had previously received initiation.‡ After having obtained a complete knowledge of their theological, mathematical and astronomical system, he returned into Bactria and took up his residence with his royal patron at Balk.§

¶ He began with their religion. Before his time the Persians worshipped in the open air, and resisted the innovation of covered temples|| long after they were adopted by other nations: for they thought that an immaterial Being could not be confined in buildings erected by the hand of man, and therefore they considered the broad expanse of heaven as the sublime covering of a temple consecrated to the deity.¶ Their places of sacrifice were of an open and very simple nature, being elevated on hills,** and composed principally of irregular circles of unhewn stone, like those of the northern nations of Europe.†† They abominated images,‡‡ and worshipped the sun and fire,§§ as representatives of the omnipresent deity.

Zoroaster succeeded in prevailing on them to preserve the sacred fire, which by burning on the highest hills was liable to be extinguished by storms and tempests, in covered fire towers,|||| which were circular build-

* Hyde's Rel. Vet. Pers., p. 323.

† "Cashmere, which has been often called the terrestrial paradise, may indeed be justly denominated the holy land of superstition. In the Ayeen Akbery, forty-five places are stated to be dedicated to Mahadeo; sixty-four to Vishnu; twenty-two to Durga, and only three to Brahma." (Maur. Ind. Ant., vol. v., p. 861.)

‡ Am. Marcell., l. xiii.

§ Prid. Con., vol. i., p. 220.

¶ The Persians were not singular in this custom: for the early Egyptians, as well as the Druids and others, worshipped in uncovered temples. (Clem. Alex. Strom., 5, Lucian de Dea Syria.)

¶ Vide Cic. de Leg., l. ii. c. 2.

** Strabo, l. xv.

†† By some unexplained process in the human mind, huge stones were always objects of veneration with every people who had forsaken the true God.

‡‡ Herod. Clio., l. i. Yet, "according to the Zinat O'ttawarikh, idolatry first arose in Persia from survivors preserving the busts and images of their deceased friends, which, in subsequent ages, were venerated with divine honors by their posterity."—(Wait's Orient. Ant., p. 11.)

§§ Even the Jews in their idolatries were not exempt from the superstitious adoration of this element, a practice which they pretended to justify from their own Scriptures. God, say they, appeared in the Cherubim over the gate of Eden as a *flaming sword*, (Gen. iii. 24,) and to Abraham as a *flame of fire*, (Gen. xv. 17;) and again to Moses as a *fire* at Horeb, (Exod. iii. 2,) and to the whole assembly of the people at Sinai, when he descended upon the mountain in *fire*, (Exod. xix. 18;) and they further urged that Moses himself had told them that their God was a *consuming fire*, (Deut. iv. 24,) which was re-echoed more than once, (Deut. ix. 3;) and thence the Jews were weak enough to worship the material substance, in lieu of the invisible and eternal God.

|||| Hyde's Rel. Vet. Pers., c. 8, et passim.

ing, with a dome and a small orifice at the top to let out the smoke. In these the sacred flame, where God was supposed to reside, was kept perpetually alive.* Thus the building represented the universe, and the central fire which constantly blazed within it, was figurative of the great luminary, the sun.

He then proceeded to remodel the Mysteries; † and to accomplish this design with greater effect, he retired to a circular cave or grotto in the mountains of Bokhara, ‡ which he ornamented with a profusion of symbolical and astronomical § decorations, and solemnly consecrated it to the middle god or mediator, || Mithr-As, or, as he was elsewhere denominated, the invisible deity, ¶ the parent of the universe, who was himself said to be born or produced from a cave hewn out of a rock. ** Here the sun †† was represented by a splendid gem, which, with an insupportable lustre, ‡‡ occupied a conspicuous situation in the centre of the roof; the planets were displayed in order around him, in studs of gold glittering on a ground of azure; the zodiac was richly chased in embossed gold, §§ in which the constellations Leo |||| and Taurus, with a sun and lunette emerging from their back ¶¶ in beaten gold, were peculiarly resplendent. The four ages

* "The orientals make Nimrod the author of the sect of the Magi, or worshippers of fire; and tell us that accidentally seeing fire rise out of the earth at a great distance from him in the East, he worshipped it, and appointed one Andesham to attend the fire there and throw frankincense into it." (Univ. Hist., vol. i., p. 90.)

† Pococke's Spec. Hist. Arab., p. 147.

‡ Porph. de Ant. Nymph., p. 254.

§ There do not exist two opinions respecting the early knowledge of astronomy in this quarter of the globe. Indeed Pliny says, (Nat. Hist., l. i c. 26.) Belus inventor fuit sideralis scientiæ; and Belus was the grandson of Ham.

|| The Persians were so deeply impressed with this amiable characteristic of their god, that they denominated every person who acted in the capacity of a mediator between two contending parties, Mithras. (Plut. Isid. et Osir., p. 43.)

¶ Mithras, whether corporeal or incorporeal, was unquestionably taken by the Persians for the Supreme Deity, according to that of Hesychius, Μίθρας ο κτιστός ὁ ἱερώτατος θεός, Mithras, the first god among the Persians, who was therefore called in the inscription, (Apud Gruter. Thesaur. Inscrip., p. 34.) Omnipotentis Deo Mithræ. (Cudw. Intell. Sys., l. i. c. 4.)

** Just. Mart. Dial. cum Tryph., p. 296.

†† Porph. de Ant. Nymph., p. 265.

‡‡ Maur. Ind. Ant., vol. ii., p. 28.

§§ The tomb of Osymandyas, in Egypt, was surrounded with a broad circle of beaten gold, three hundred and sixty-five cubits in circumference, to represent the number of days in the year. (Diod. Sic., p. 44.)

|| Maur. Ind. Ant., vol. v., p. 987.

¶¶ The bull and sun were emblematical of the great father or Noah riding in safety in the ark: for Noah was the sun and the bull was an acknowledged symbol of the ark. (Porph. de Ant. Nymph., p. 265.) Hyde (Rel. Vet. Pers.) says that the Mogul emperors use this device on their coins. Sometimes, however, Leo is substituted for Taurus.

of the world were represented by so many globes of gold, silver, brass and iron. The whole were decked with gems and precious stones, and knobs of burnished gold, and during the celebration of the mysteries, illuminated by innumerable lamps, which reflected a thousand different colors and shades of color,* like the enchanting vision of a celestial palace.† In the centre of the cave was a marble fountain of water,‡ transparent as crystal, to supply the numerous basins with which the grotto was furnished for the purpose of ablution and ceremonial purifications.§ The cavern thus ornamented, furnished and disposed, was an emblem of the widely extended universe,|| supported by the three grand pillars of eternity, fecundity and authority;¶ and the symbols with which it was profusely adorned, referred to every element and principle in nature.**

Every preparation being completed, Zoroaster caused a rumor to be propagated that he had been favored with a celestial vision, received up into the abode of the Most High,†† and permitted to converse with that awful Being face to face, who, he said, was encircled with a bright and ever-living flame of fire; that a system of pure worship had been revealed to him,‡‡ which he was directed to communicate to those only who possessed sufficient virtue to resist the allurements of the world, and were willing to devote themselves to the study of philosophy and the pure and unmixt contemplation of the deity and his works.

In the most secret recesses of this hallowed cave,§§ he now commenced

* Maur. Ind. Ant., vol. v., p. 987.

† See the Story of the Second Calendar in the Arabian Nights Entertainments.

‡ Maur. Ind. Ant., vol. v., p. 990.

§ Porph. de Ant. Nymph., p. 263.

|| Ibid., p. 254.

¶ Signs and Symbols, Lect. 7.

** And let it not be thought that these riches and this refulgent splendor are inconsistent with probability, for the Persians of this age were a magnificent people and possessed an abundance of wealth, which they used with great profusion. The palace of Ecbatana, the imperial residence, is thus described: "The walls and ceilings were overlaid with gold, ivory and amber, exhibiting the noblest designs, wrought in the most exquisite taste. Its lofty throne of pure gold was raised on pillars refulgent with jewels of the richest lustre. The monarch's bed, also of pure gold, was shaded with a golden vine and palm tree, on whose branches hung clusters of emeralds and rubies; he reposed his head on a cushion containing five thousand talents of gold, which was called the king's bolster, and his feet rested on another, containing three thousand talents of the same metal," &c. (Maur. Ind. Ant., vol. vii., p. 481.)

†† Prid. Con., vol. i., p. 216. This was in imitation of the Jewish legislator, who was with the deity forty days in the mount which burned with fire. Zoroaster had become acquainted with this fact in Babylon.

‡‡ As the Jewish law was revealed to Moses. All these men—Zoroaster, Pythagoras, Plato and others, drew alike from the sacred fountain of truth.

§§ Lucian, describing the temple of the Syrian goddess, says—"The inner temple, or choir, has no gates, but is open in the front. Everybody may go into the outer

the celebration of those famous rites which exalted his name to the highest summit of celebrity. Every person who wished to attain a knowledge of the Persian philosophy, resorted to the Mithratic cave for initiation. The fame of Zoroaster spread throughout the world; numbers from the most distant regions* came to hear his lectures; and, it is said, even Pythagoras travelled from Greece for initiation by this celebrated philosopher.† His doctrines, however, were a continued tissue of allegory, which none could understand but those who were qualified by initiation; and his system embraced all sciences, human and divine.

To prepare the candidate for initiation, numerous lustrations were performed with water, fire and honey.‡ It is said by some that the aspirant went through *forty* degrees of probation,§ by others *eighty*,|| which ended with a fast of fifty days continuance.¶ These intense and protracted trials were endured in the gloomy recesses of a subterranean cavern, where he was condemned to perpetual silence, wholly secluded from society, and confined amid cold and nakedness, hunger and stripes,** accompanied with an extreme degree of refined and brutal torture.†† The unbending severity of this stern novitiate was in some instances attended with fatal effects; ‡‡ in others, the candidate suffered a partial derangement of intel-

temple, but to the inner none are admitted but the priests; and even among them, only those who are supposed, from their piety and virtue, most to resemble the deities, and to whom the care of all religious matters is entrusted. Here is the statue of the deity."

* The commentary on the book of Zeratusht, in the Desatir, contains many curious instances of these visits, which uniformly ended in conversion.

† Sir W. Jones thinks "it is barely possible that Pythagoras knew him. The Grecian sage," says he, "must have been far advanced in years, and we have no certain evidence of an intercourse between the two philosophers." (Asiat. Res., vol. ii.) On the other hand, Dean Prideaux observes—"that they who write of Pythagoras do almost all of them tell us that he was the scholar of Zoroastres at Babylon, and learned of him most of that knowledge which afterward rendered him so famous in the West. So saith Apuleius, and so say Jamblichus, Porphyry and Clemens Alexandrinus." (Connect., vol. i., p. 228.)

‡ Lucian in Necyom.

§ Nonn. Dion., p. 97.

|| Porph. de Abstin., p. 150.

¶ Nicætas, cited by the Abbe Banier, Myth. (Vide Deut. ix. 18.)

** Maur. Ind. Ant., vol. v., p. 992.

†† "The dark places of the earth are full of the habitations of cruelty." (Psalm lxxiv. 20)

‡‡ When a candidate died under the infliction of these rigid penances, an event by no means uncommon, his body was cast into an inner cavern, and he was never more heard of. In the fifth century of Christianity, according to the report of Socrates, a Christian writer, (Hist. Eccles., l. ii. c. 2,) "the Christians of Alexandria having discovered a cavern that had been consecrated to Mithras, but for a long period closed up, resolved to explore it and examine what remnants of that superstition it contained; when, to their astonishment, the principal things they found in it were a great quan-

lect; but the few, whose robust nerves enabled them to rise superior to the most extreme suffering of a fully extended probation, were eligible to the highest honors and dignities, and received a degree of veneration equal to that which was paid to the supernal deities; but the unhappy novice who suffered his courage to forsake him through excess of fatigue or torture, was rejected with the strongest marks of infamy and contempt, and for ever accounted profane and excluded from the rites.

The successful probationer, at the expiration of his novitiate, was brought forth into the cavern of initiation, where he entered on the point of a sword presented to his naked left breast, by which he was slightly wounded,* and then he was ritually prepared for the approaching ceremony. He was crowned with olive,† anointed with oil of *ban*,‡ and armed with enchanted armor§ by his guide, who was the representative of Simorgh, a monstrous griffin,|| and an important agent in the machinery of Persian mythology, and furnished with talismans,¶ that he might be ready to encounter all

tity of human skulls and other bones of men that had been thus sacrificed, which were brought out and publicly exposed, and excited the utmost horror in the inhabitants of that great city." (Maur. Ind. Ant., vol. v., p. 965.)

* Tertull. apud Maur. Ind. Ant., vol. v., p. 991

† "The olive in the mysteries was commemorative of the olive branch brought back to Noah by the dove, and it was the propitious omen that the patriarch and his family would speedily emerge from the gloom of the ark to the light of day; that they would each soon be able to exclaim—I have escaped an evil, I have found a better lot. With a similar allusion to the history of the deluge, the priests of Mithras were styled Hierocoraces, or sacred Ravens; and the oracular priestesses of Hammon, Peleïades or Doves; while, in consequence of the close connection of the *dove* and the *olive*, a particular species of that tree was denominated *Columbas*." (Fab. Mys. Cab., c. 10, with authorities.)

‡ Berhni Katta. The oil of *ban* is the balsam of Bezoïn. (Wait's Orient. Ant., p. 194.)

§ Rich. Dissert., p. 170.

|| "The Simorgh," says Wait, (Orient. Ant., p. 155,) "whose name implies that it is of the size of thirty birds, appears to have been a species of eagle." In Richardson's Dictionary it is thus described: "It corresponds in some respects with the idea of the phoenix, one only of the species being supposed to exist, and like the griffin in shape and monstrous size. It is fancied to be rational, to have the gift of speech, and to have reigned as queen on the fabulous mountain of Kaf. The Caharman namah gives an account of a conversation which that hero had with her, in which she informed him of her having lived several ages before Adam, and seen many wonderful revolutions of different species of beings that inhabited the globe before the creation of man. It is described by naturalists as a creature whose name is known, its body unknown;" and is probably but a duplicate of the Arabian *Roc* (Vide Arabian Night's Entertainments, tales of Sinbad,) for the Arabian word for the Simorgh was *Rakshi*, (Rich. Dissert., p. 174;) the Egyptian *Phœnix*, (Ovid Metam., l. xv. v. 392,) or the Indian *Garuda*, (Asiat. Res., vol. i., p. 248.)

¶ "The most famous talismans, which rendered the heroes of Persian romance

the hideous monsters raised up by the Dives to impede his progress to perfection.*

Introduced into an inner apartment, he was purified with fire and water† and solemnly put through the seven‡ stages of initiation.§ From the precipice where he stood, he beheld a deep and dangerous vault into which a single false step might precipitate him down to the "throne of dreadful necessity,"|| which was an emblem of those infernal regions through which he was about to pass. Threading the circuitous mazes of the gloomy cavern, he was soon awakened from his trance of thought by seeing the sacred fire, at intervals, flash through its recesses to illuminate his path, sometimes bursting from beneath his feet, sometimes descending on his head in a broad sheet of white and shadowy flame. Amid the admiration thus inspired, his terror was excited by the distant yelling of ravenous beasts, the roaring of lions, the howling of wolves and the fierce and threatening bark of dogs.¶ Enveloped in blackest darkness,** he was at a loss where to turn for safety, but was impelled rapidly forward by his attendant, who maintained an unbroken silence, toward the quarter from whence the appalling sounds proceeded; and at the sudden opening of a door, he found

proof against the arms and magic of the Dives, or wicked genii, were *mohur Solimani*, or the seal of Solomon Jared, the fifth monarch of the world, which gave to its possessors the command of the elements, demons, and of every created thing; the *Siper*, or buckler of Jan-ben-Jan, more famous in the East than the shield of Achilles among the Greeks; the *Jebeh*, or the impenetrable cuirass; and the *Tigh atish*, or the flaming sword." (Dissert., p. 272.)

* The preparation for these encounters consisted of spells as a defence against enchantment, accompanied with ceremonies differing little from those practised by our European knights errant, when setting out on their adventures to rescue distressed damsels from the power of necromancers or giants. (Vide Rich. Dissert., p. 280.)

† Maur. Ind. Ant., vol. v., p. 991.

‡ This is represented as a high ladder with seven steps or gates, (Orig. Con. Cel., l. iv. Vide Signs and Symbols, Lect. 8.) The use of the number seven forms an important feature in all the institutions of antiquity, whether their tendency be idolatrous or otherwise. The reference might probably be to the seven antediluvians who were saved with Noah in the ark. The conjecture bears strong marks of truth from the extraordinary fact, that almost every ancient idolatrous nation addressed the rites of divine worship to seven hero-gods. This remarkable number will be copiously illustrated in Lect. 7.

§ This part of the ceremony might probably bear some allusion to the soul toiling through the *metempsychosis* toward perfection and everlasting beatitude: for Hyde informs us (Rel. Vet. Pers., p. 254) that this doctrine was shadowed out in the Persian mysteries.

¶ Celsus, cited by Maur. Ind. Ant., vol. iv., p. 645.

¶ In the Zoroastrian Oracles, these dogs are said to spring out of the earth and bay tremendously at the aspirant.

** Darkness was a symbol of secrecy, and hence it was adored and hailed with *three cheers*. (Vide Signs and Symbols, Lect. 6.)

himself in a den of wild beasts,* dimly enlightened with a single lamp. His conductor exhorted him to courage,† and he was immediately attacked, amid the most tremendous uproar, by the initiated in the forms of lions,‡ tigers, wolves, griffins,§ and other monstrous beasts; fierce dogs appeared to rise from the earth, and with dreadful howlings endeavored to overwhelm the aspirant with alarm;|| and how bravely soever his courage might sustain him in this unequal conflict, he seldom escaped unhurt.

Being hurried through this cavern into another, he was once more shrouded in darkness. A dead silence succeeded, and he was obliged to proceed with deliberate steps, meditating on the danger he had just escaped, and smarting under the wounds he had received. His attention, however, was soon aroused from these reflections and directed to other dangers which appeared to threaten. An undefined rumbling noise was heard in a distant range of caverns, which became louder and louder as he advanced, until the pealing thunder¶ seemed to rend the solid rocks and burst the caverns around him,** and the vivid and continued flashes of

* To such miserable expedients were the idolaters reduced to perpetuate their system, that even these farcical representations were encouraged to give effect to the mysterious celebrations.

† Rich. Dissert., p. 170.

‡ Mr. Maurice thinks that real lions and other savage beasts were introduced, (Ind. Ant., vol. v., p. 297;) but this terrible conjecture must be admitted with great reluctance, from the imminent danger with which it would have been accompanied.

§ Vide Signs and Symbols, Lect. 8.

|| Pletio, in his Notes on the Magic Oracles of Zoroaster, says Mons. De Gebelin speaks also of the dogs which are mentioned by Virgil. It was the custom, he adds, in the celebration of the Mysteries, to place before the aspirant, phantoms in the figure of dogs, and other monstrous spectres and apparitions. (Monde Primitif, tome iv., p. 336. Vide also Warb. Div. Leg., vol. i., p. 203.) Apollonius speaks of the same thing:—

Brimo up rises from the land of shades:

Snakes wreath'd in oaken boughs curl'd round her hair,

And gleaming torches cast a dismal glare.

To guard their queen, the hideous dogs of hell

Rend the dark welkin with incessant yell;

The heaving ground beneath her footsteps shakes,

Loud shriek the Naiads of the neighboring lakes, &c.—FAWERS.

¶ They were probably acquainted with a chemical process to imitate thunder and lightning. (Philostrat. Vita Apollon., l. 2, c. 33.)

** This was intended to represent the tremendous contests between the Peris and the Dives, which shook the earth to its foundation. These fabulous struggles for pre-eminence ran through the whole system of Persian romance, which indeed derives its principal attraction from the use of this machinery. In general, the Peris or good genii have the superiority, but "when they are in danger of being overpowered by their foes, they solicit the assistance of some mortal hero; and to put him on a footing of prowess with the gigantic dives, or evil genii, he is armed with enchanted

lightning,* in streaming sheets of fire, rendered visible the fitting shades† of avenging genii, who, frowning displeasure, appeared to threaten with summary destruction these daring intruders into the privacy of their hal-
lowed abodes.†

Scenes like these were multiplied with increasing horror, until nature could no longer endure the trial; and when the aspirant was ready to sink under the effects of exaltation and mental agony, he was conveyed into another apartment to recruit his strength. Here a vivid illumination was suddenly introduced, and his outraged feelings were soothed by the sound

talismans and mounted on some tremendous monster. One of the most famous adventurers in fairy land is Tahmuras, an ancient Persian king. The Peris honor him with a splendid embassy; and the Dives, who dread him, send also another. He consults the griffin Simorgh, who speaks all languages and knows future events; she counsels him to aid the Peris, informs him of the dangers he will encounter, and gives him instructions how to proceed; she offers her assistance to conduct him to Jinnistan, and, as a token of friendship, pulls some feathers from her breast, with which he ornaments his helmet. He then mounts the Simorgh, and armed with the buckler of Jan-ben-Jan, crosses the dark abyss which mortals cannot pass without supernatural assistance. He arrives at Kaf; he defeats Arzshenk, and also another Dive still more fierce, called Demrush, whose residence is described as a gloomy cavern, where he is surrounded with vast piles of wealth amassed by plunder. Here Tahmuras, among other rich spoils, finds a fair captive, the Peri Merjan, whom the Dives had carried off, and her brothers had long searched for in vain. He chains the vanquished demons in the centre of the mountain, sets Merjan at liberty, and then, in the true spirit of knight errantry, flies, at the Peri's request, to the attack of another powerful Dive, called Houdkonz; but here Tahmuras falls. In the Shah name, the celebrated Rostam, many ages afterward, engages the Dive Arzshenk, who had escaped from the chains of Tahmuras, and kills him after a fierce battle. Arzshenk is there painted with a body somewhat human, and the head of a bull, which Rostam strikes off at a blow. The Dive Munheras is wounded with an arrow in the mouth by Gershab, the last king of the Pishdadian dynasty, and he is afterward put to death by Sohrab, the son of Rostam. In the first encounter he has the head of a hog, but in the next he is pictured as a bifrons, one side resembling the head of a lion, the other that of a wild boar. Rostam, who is considered as the Hercules of Persia, among many other Dives, dragons and enchanters whom he destroys, kills a demon called the Dive Sepid; and Father Angelo mentions having seen a stupendous monument in the midst of a plain, near the city of Fehelion, between Shuster and Shiraz, supposed to be commemorative of this combat, which was cut into a quadrangular fortification, with such regularity that it had the appearance of being formed of one entire stone." (Rich. Dissert., p. 170, 171; 172; and see Signs and Symbols, Lect. 8.)

* Maur. Ind. Ant., vol. v., p. 996.

† It has been thought that these illusions gave the first impulse to the practice of magic. (Wait's Orient. Ant., p. 135.)

‡ This was the emblematical fiery gate of heaven, through which souls descended in transmigration, under the conduct of Mercury, the celestial messenger of the gods. (Hom. Odyssy, l. 24; Virg. Æn., l. 4; Lucian's Dial. Mai. et Merc.)

of melodious music* and the flavor of grateful perfumes. Seated, at rest in this apartment, his guide explained the elements of those invaluable secrets which were more fully developed when his initiation was complete;

Having pronounced himself disposed to proceed through the remaining ceremonies, a signal was given by his conductor, and three priests immediately made their appearance; one of whom, after a long and solemn pause, cast a living serpent† into his bosom as a token of regeneration;‡ and a private door being opened, there issued forth such howlings and cries of lamentation and despair, as struck him with new and indescribable emotions of terror. He turned his eyes with an involuntary motion to the place from whence these bewailings appeared to proceed, and beheld, in every appalling form, the torments of the wicked in Hades.§ Turning from this scene of woe, he was passed through some other dark caverns and passages;|| until, having successfully threaded the labyrinth consisting of six ¶ spacious vaults,** connected by winding galleries,†† each opening

* Zoroaster introduced music into the Persian Mysteries, which gave them a more imposing effect. (Strabo, l. xvii.)

† Sometimes a serpent of ductile gold was used; but I am inclined to think, from the analogy of other nations, that the snake was generally alive. Compare Maur Ind. Ant., vol. v., p. 992, with vol. vi., p. 209.

‡ See the Sixth Lecture.

§ Maur. Ind. Ant., vol. vii., p. 675.

|| Tale of Rostam, in Fab. Pag. Idol., vol. iii., p. 328.

¶ In conformity with these seven subterraneous caverns, the Persians held the doctrine of seven classes of demons. First, Ahriman their chief; second, the spirits who inhabit the most distant regions of the air; third, those who traverse the dense and stormy regions which are nearer the earth, but still at an immeasurable distance; fourth, the malignant and unclean spirits who hover over the surface of the earth; fifth, the spirits of the "vast deep," which they agitate with storms and tempests; sixth, the subterranean demons who dwell in charnal vaults and caverns, termed Ghoola, who devour the corrupted tenants of the grave and excite earthquakes and convulsions in the globe; and seventh, the spirits who held a solemn reign of darkness in the centre of the earth. (Vide Maur. Ind. Ant., vol. iv., p. 642.) From this doctrine probably emanated the Mahometan belief of seven hells or stages of punishment in the infernal regions, (Vide Signs and Symbols, p. 153;) and seven heavens in the highest of which the Table of Fate is suspended, and "guarded from demons, lest they should change or corrupt anything thereon. Its length is so great, as is the space between heaven and earth; its breadth is equal to the distance from the east to the west; and it is made of one pearl. The divine pen was created by the finger of God; that is also of pearls, and of such length and breadth that a swift horse could scarcely gallop around it in five hundred years! It is so endowed that, self-moved, it writes all things, past, present and to come. Light is its ink, and the language which it uses, only the angels can understand." (Maracci, in Souther's Thalaba, vol. ii., p. 247.) The seven hells of the Jewish rabbis were founded on the seven names of hell contained in their Scriptures. (Bashage's History of the Jews, p. 389.) All these fancies might safely date their origin from the hebdomadal division of time observed by the Creator, and enjoined on man by divine authority.

** Signs and Symbols, Lect. 8.

†† Porphy. de Ant. Nymph., p. 262.

with a narrow stone portal, the scene of some perilous adventure; and having, by the exercise of fortitude and perseverance, been triumphantly borne through this accumulated mass of difficulty and danger, the doors of the seventh vault, or *Sacellum*, were thrown open, and his darkness was changed into light.* He was admitted into the spacious and lofty cavern already described, which was denominated the sacred grotto of *Elysium*.

This consecrated place was brilliantly illuminated,† and sparkled with gold and precious stones. A splendid sun ‡, and starry system emitted their dazzling radiance, and moved in order to the symphonies of heavenly music.§ Here sat the Archimagus in the East, elevated on a throne of burnished gold, crowned with a rich diadem decorated with myrtle boughs,|| and habited in a flowing tunic of a bright cerulean tincture;¶ around him were arranged in solemn order the *Presules*** and dispensers of the mysteries, forming altogether a reverend assembly, which covered the awestruck aspirant with a profound feeling of veneration, and, by an involuntary impulse, frequently produced an act of worship. Here he was received with congratulations; and after having entered into the usual engagements for keeping secret the solemn rites of *Mithras*, the sacred Words were entrusted to him, of which the ineffable *Tetractys*, or Name of God was the chief.

The aspirant, having surmounted the dangers of initiation, now claimed investiture†† and instruction. An abundance of amulets and talismans were delivered to him, and he was even taught the secret of constructing them, that he might be exempt from all assailing dangers, both in his person and property.‡‡ Every emblem displayed to his view by the *divine*

* *Porph. de Ant. Nymph.*, p. 253. The progress of the candidate through the seven stages of initiation being in a circle, referred to the course of the planets around the sun; or more probably, the apparent motion of the sun himself, which is accomplished by a movement from east to west by the south

† The radiance which illuminates the celestial abodes gave rise to many superstitions in different nations. I quote one from D'Ohson as a specimen:—"The night *Leileth-ul-cadr*, is considered as being particularly consecrated to ineffable mysteries. There is a prevailing opinion that a thousand secret and inviolable prodigies are performed on this night, and that all inanimate beings then pay their adoration to God. It has not, however, pleased him (says the legend) to reveal it to the faithful; but it is universally agreed that sometimes, on this night, *the firmament opens for a moment or two, and the glory of God appears visible to the eyes of those who are so happy as to behold it*; at which juncture, whatever is asked of God by the fortunate beholders of the mysteries at that critical moment, is infallibly granted." Southey has a long note on this subject, (*Thalaba*, book ii.)

‡ *Apul. Metam.*, l. 1.

§ *Strabo*, l. 17.

|| *Herod.*, l. 1.

¶ *Maur. Ind. Ant.*, vol. v., p. 1004.

** *Hyde's Rel. Vet. Pers.*, p. 380.

†† The ceremony of investiture is described in *Signs and Symbols*, Lect. 10.

‡‡ These potent auxiliaries were very numerous, and applied to every transaction in life, how trivial soever. I subjoin an enumeration of many of them from Richard-

*lights** in this vast and diversified cavern,† every incident which excited his astonishment during the tedious process of initiation, was now converted to a moral purpose, and explained in a series of disquisitions calculated to inspire an irrevocable attachment, alike to the mysteries and to the persons of their administrators.

The candidate was taught that the benign influence of the superior light derived from initiation irradiates the mind with some rays of the divinity, and inspires it with a degree of knowledge which is unattainable without

son. (Dissert., p. 275.) "*Nushret* was an amulet for preventing or curing insanity, or other maladies. *Keble*, a philtre by which necromancers pretended to reconcile enemies. *Ghezshghaw* were tufts made of the hair of sea cows, and hung around the necks of horses to defend them from fascination. *Shebarik*, a tree of which they make amulets for the same purpose. *Azimet*, an amulet, incantation or spell against serpents, disease, or other evil. *Sulwānet*, shells, rings or beads used as amulets — *Sulwan* denotes water taken from the grave of a dead man, poured from a kind of shell upon the earth, which they drink to the health of a person as a cure for love, or any severe affliction. *Atfet* or *Antefet*, small beads hung by women around their necks, as a charm to gain the affection of lovers. *Akret*, a spherical amulet worn by some women around their waists to prevent pregnancy, and by others to favor a conception. *Akhzet*, an amulet in form of a knot, which women wear to keep their husbands faithful. *Nirenk*, *wirek*, *hemail*, *taoiz*, *mikad*, *mstemmim*, *gezz*, *kherex*, *kehal*, *wojihet*, *rab*, *kyrzehlet*, *mawiz*, *berim*, signify amulets made of shells, beads, tufts of wool or hair, dead men's bones, &c. *Neju*, *ferhest*, *reki*, *shuh*, *latet*, *nezret*, &c., imply fascination or malignant eyes. *Kherchare* is an ass's head placed on a pole in a garden, &c., to guard against fascination. *Bazur* and *bazubend* signify amulets or any kind of ligatures used in enchantment, because they are in general fastened around the arm, which the latter word implies. *Cheshm benam*, an amulet for averting the fascination of malignant eyes."

Thus far Richardson, but I beg leave to quote a very curious passage on this subject from Odoricus, in Hakluyt, cited by Southey in his fine poem of *Thalaba*, (vol. i., p. 114.) although the note is already somewhat too much extended. "In the country called Panten or Tathalamasin, there be canes called Cassan, which overspread the earth like grasse, and out of every knot of them spring foorth certaine branches, which are continued upon the ground almost for the space of a mile. In the sayd canes there are found certaine stones, one of which stones whosoever carryeth about with him cannot be wounded with any yron; and therefore the men of that country, for the most part, carry such stones with them withersoever they go. Many also cause one of the armes of their children to be launced while they are young, putting one of the sayd stones into the wound, healing also and closing up the sayd wound with the powder of a certain fish, (the name whereof I do not know,) which powder doth immediately consolidate and cure the sayd wound; and by the vertus of these stones, the people aforesaid do, for the most part, triumph both on sea and land."

* This display was denominated *Avrota*, as we learn from Psellus in his *Notes on the Oracles of Zoroaster*.

† He was taught the hieroglyphical character, or sacred cipher, in which their mysterious dogmata were perpetuated; specimens of which, according to Sir W Jones, still remain. (*Asiat. Res.*, vol. ii., p. 57.)

this distinguishing privilege. He was instructed to adore* the consecrated fire, the gift of the deity,† as his visible residence.‡ He was taught the existence of two independent and equally powerful principles, the one essentially good, the other irreclaimably evil; § and the cosmogony was this: Ormisda, the supreme source of light and truth,|| created the world at six different periods.¶ First, he made the heavens; second, the waters; third, the earth; fourth, trees and plants; fifth, animals, and sixth, man,** or rather a being compounded of a man and a bull. This newly created being lived in a state of purity and happiness for many ages, but was at last poisoned by the temptations of a subtle serpent-genius, named Abri-man,†† who inhabited the regions of darkness and was the author of evil;‡‡ and his ascendancy upon earth became at length so great as to create a

* Ramsæy on the Theology of the Pagans, p. 276.

† Hyde's Rel. Vet. Pers., p. 160.

‡ The throne of the deity was believed to be in the sun, (Hyge ut supra, p. 161,) which was the Persian paradise; but he was equally supposed to be resident in the fire. In the Bhagvat Geeta, p. 54, Krishna says—"God is in the fire of the altar; and some of the devout, with their offerings, direct their worship unto God in the fire." The priest alone was allowed to appear in the presence of this Shekinah, and he was obliged first to purify himself by washing from head to foot, and being clothed in a white garment as an emblem of ceremonial cleanness. He then approached the sacred element with the utmost veneration, was careful not to pollute it by the use of any metal tool, but used an instrument made of the purest wood divested of its bark; even his breath was supposed to convey pollution, (Vallancey's Ancient Hist. Ireland, p. 203,) and therefore while offering up his petitions for the public good, he covered his mouth with a linen cloth to prevent the possibility of profanation. The veneration of the Persians for fire was so unbounded, that its pollution was strictly forbidden, even in private dwellings; the richest noble, equally with the meanest slave, would not dare so much as to spit in the fire; and if his dwelling and everything it contained were perishing by this devouring element, he was prohibited from controlling its progress by the use of water, which was also held sacred by the people, and was allowed merely to smother it by throwing earth, stones, or other similar anti-combustible substance on it. The Parsis of Guzerat still practise the same superstition. (Strabo, l. 15; Perron's Zendavesta, vol. ii., p. 567; Notes on Richardson's Dissertation, p. 277.)

§ Vide Berhani Kattea, cited by Wait, (Orient. Ant., p. 85.)

|| Porphy. in Vit. Pyth.

¶ Perron's Zendavesta, vol. iii., p. 384. Prid. Con., vol. i., p. 225.

** "Mezdam," says the prophet, "separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or anything material, indivisible and without position, by which he attaineth the glory of the angels. The Lord of Being created his servant free; if he doeth good, he gaineth heaven; if evil, he becometh an inhabitant of hell." (Desatir, Book of Abad.)

†† Diog. Laert. in Proem.

‡‡ This Persian doctrine was the foundation of the Manichean heresy, which vexed the Christian church from the fifth to the ninth century. (Vide Bower's Hist. Lopes, vol. ii., p. 19.)

powerful rebellion against the creator, Ormisda; by whom, however, he was at length subdued. To counteract the effects of this renunciation of virtue, another pure being was created, compounded as before of a man and a bull, called Taschter or Mithras,* by whose intervention, with the assistance of three associates,† a flood of waters was produced to purify the earth, by prodigious showers of rain, each drop as large as the head of an ox, which produced a general lustration. A tempestuous wind which blew for three successive days from the same quarter, dried the waters from the face of the earth; and when they were completely subsided, a new germ was introduced, from which sprang the present race of mankind.‡

This theogony was also inculcated. Ormisda created six benevolent gods, and Ahriman formed the same number of malignant spirits, who were always engaged in a violent contention for pre-eminence. The evil spirits at length succeeded in gaining the dominion over one-half of the year, which the celestial deities were contented to resign to their superintendence;§ which was explained by a reference to the change and variety of the seasons, and represented the manner in which the year was governed by the successive recurrence of summer and winter, or light and darkness; the six summer, and the like number of winter months,|| pointing also to the twelve signs of the zodiac, which were emblazoned on the roof of the Mithratic cavern. The mysterious emblem which served to typify these perpetual contests for superiority was *two serpents¶ contending for an egg,*** the former being symbolical of the powers of light and darkness, and the latter of the world.††

* This being was denominated ΜΕΙΣΤΕΡΟΣ ΘΕΟΣ, and referred to the sun.

† Here we find another evident duplicate of Noah and his triple offspring.

‡ Vide Perron's Zendavesta, vol. iii. Hyde's Rel. Vet. Persis, p. 160. Bryant's Anal., vol. iii., and Fab. Pag. Idol., b. iii. c. 3.

§ Plut. de Isid. et Osir., p. 63.

|| Thus every month was under the peculiar guardianship of a genius, from whom it received its name, (Rich. Dissert., p. 183;) and a particular day of each month was dedicated to him by festal rites and ceremonies.

¶ The deity was frequently represented as involved in the folds of a serpent, (Mont. Ant. Supplem., p. 211.) in reference to the solar superstition, for the serpent was a symbol of the sun, and hence it was often depicted in the form of a ring, with its tail in its mouth, as a striking emblem of the immortality of the deity, for whom this reptile was often substituted. Much may be seen on this subject in Signs and Symbols, Lect. 2.

** Vide Montfauc. l'Antiq. Expl., tome ii., p. 2, where is a plate of this emblem which has been copied by Maurice into the fourth volume of his Indian Antiquities.

†† Calmet says that the Persians "offered sacrifices of thanksgiving to Oromazes and to Ahrimanes, sacrifices to avert misfortunes. They took an herb called Omomi which they bruised in a mortar, invoking at the same time the god of hell and darkness; they mingled with it the blood of a wolf which they had killed, and carried

On these legends many wild and improbable fictions were engrafted. The Archimagus related to the initiated, how the world had been seven times created and destroyed;* how Simorgh, the omniscient griffin,† who had existed through all those revolutions of ages, revealed to a hero, called Caherman,‡ that the first inhabitants were the Peris, or good beings, and the Dives, or wicked ones,§ who waged eternal war with each other; || and though the former were the most powerful,¶ their contests for superiority

this composition to a place where the rays of the sun never entered; here they throw it down and left it." (Dict. ip V. Demons.)

* Orient. Coll., vol. i., p. 119. This doctrine is set forth in an ancient Persian book, called the Desatir, which has been recently discovered and translated into English. "In the beginning of each grand period, a new order of things commenceth in the lower world; not, indeed, the very forms, knowledge and events of the grand period that hath elapsed, but others precisely similar to them will again be produced; and every grand period that cometh, resembleth from beginning to end the grand period that is passed. At the conclusion of a grand period, only two persons are left in the world, one man and one woman; all the rest of mankind perish, and hence mankind derive their origin from the woman and man who survive, and from whose loins numbers issue in the new grand period." (Book of Abad and Commentary.)

† Rich. Dissert., p. 170. "In Mr. Fox's collection of Persic books," says Southey, in a note on Thalaba, b. 11, "is an illuminated copy of Ferdusi, containing a picture of the Simorgh, which is there represented as an ugly dragon-looking sort of bird. I should be loth to believe that she has so bad a physiognomy; and as in the same volume there are blue and yellow horses, there is good reason to conclude that this is not a genuine portrait. When the genius of the lamp is ordered by Aladin to bring a roc's egg and hang it up in the hall, he is violently enraged and exclaims—'Wretch! wouldst thou have me hang up my master?' From the manner in which rocs are usually mentioned in the Arabian Tales, the reader feels as much surprised at this indignation as Aladin was himself. Perhaps the original may have been Simorgh instead of roc. To think, indeed, of robbing the Simorgh's nest, either for the sake of drilling the eggs or of poaching them, would in a believer, whether Shiah or Sunni, be the height of human impiety."

‡ Vide Caherman name.

§ "Those who wish for success to their works of this life, worship the Devatas," (Dives.) (Bhagvat Geeta, p. 52.)

|| D'Herbelot in Voc. Peri. Rich. Dissert., p. 169.

¶ The following description of meeting between two of these imaginary beings, from the Arabian Night's Entertainments, will show this fact: "As Maimoune mounted high to the middle region of the air, she heard a great flapping of wings, which made her fly that way; and when she approached, she knew it was a genie who made the noise, but it was one of those that are rebellious against God. As for Maimoune, she belonged to that class whom the great Solomon compelled to acknowledge him. This genie, whose name was Danhasch, knew Maimoune and was seized with fear, being sensible how much power she had over him by her submission to the Almighty. He would fain have avoided her, but she was so near, he must either fight or yield." (Amours of Camaralzama and Badoura.)

were sometimes so violent as to throw nature into convulsions,* and cover the universe with dismay.† Then succeeded an animated account of the valor and prowess of certain Persian heroes, who dissolved enchantments, vanquished giants, destroyed the power of magicians, and made hostile fairies obedient to their will. At the conclusion of the ceremony of initiation, as a last, great secret, the initiated were taught that important prophecy of Zoroaster, which he had learned in his travels through India and Egypt; that, in future times, a great prophet should appear in the world, the desire of all nations, who should be the son of a pure virgin, and whose advent should be proclaimed to the world by a new and brilliant star in the heavens, shining with celestial brightness at mid-day. The newly initiated candidate was strictly enjoined to follow the direction of this supernatural appearance, if it should happen in his day, until he had found the new-horn babe, to whom he was commanded to offer rich gifts and sacrifices, and to fall prostrate before him with devout humility as the Creator of the world.‡

This celebrated system, like all others which have not the revealed Word of God for their basis, branched out into numerous abominable rites to sanction the vicious practices of potent individuals, whose countenance was found necessary or useful to aid the extension of its schemes; and thus the initiations gradually became so corrupt, as to serve as a cloak for licentious indulgences. The Mysteries being connected with the services of religion,§ the miserable jugglers who profited by magnifying the absurd fears of superstition, carried on the deception to its utmost extent and to

* There is a good account of these *Peris* and *Dives* in Calmet's *Historical Dictionary*, under the word *Dæmons*, but too diffuse for insertion here.

† "The *Peris* are described as beautiful and benevolent, and though guilty of errors which had offended Omnipotence, they are supposed, in consequence of their penitence, still to enjoy distinguished marks of divine favor. The *Dives*, on the contrary, are depicted as hideous in form and malignant in mind; differing only from the infernal demons in not being confined to hell, but roaming forever around the world to scatter discord and wretchedness among the sons of Adam. In the *Peris* we find a wonderful resemblance to the fairies of the European nations, and the *Dives* or *Genies* differ little from the giants and savages of the middle ages; the adventures of the eastern heroes breathe all the wildness of achievement recorded of the knights in Gothic romance, and the doctrine of enchantments in both seem to claim one common source." (Rich. Dissert., p. 167.)

‡ Abulfarag. *Hist. Dynast.*, p. 54. Hyde's *Rel. Vet. Pers.*, p. 382.

§ In the concluding period of the Jewish history, we find the temple at Jerusalem profaned by these abominations, even to the preliminary ceremony of public prostitution in the holy porch. (2 Mac., vi. 4.) The Jews were compelled to participate in the rites of the Dionysiaca, and to appear in the public processions of the *Bacchantes* as *periphaillia*, bearing ivy branches; for which, indeed, they had been prepared by their own custom of, the *οσχοφορία*, or carrying vine branches at the feast of tabernacles.

the latest moment of their powers. Here the phallus was a consecrated symbol, which led to the grossest obscenities. To conciliate the Persian monarchs and nobility, who were much addicted to incestuous connexions,* these were at length sanctioned, and even encouraged in the Mysteries;† and it became an axiom in religion, that the produce of a son and a mother was the best calculated for the office of a priest.‡

LECTURE V.

HISTORY OF INITIATION IN GREECE.

THE Mysteries formed an important feature in the system of religion practised among the Greeks. In the institutions of polytheism the gods were worshipped openly by prayer and sacrifice; and to these rites the people of every rank were admitted without distinction, because they formed the beaten track of duty which mortal man was supposed to owe to the immortal deities. But the highest ceremonies of religion were of a nature too sublime to be exposed to public view, and were therefore only celebrated in the presence of that distinguished portion of the community which had bound themselves by voluntary vows to preserve the solemn rites inviolably secret from the rest of the world.§ These rites were known under the high and significant appellation of the Mysteries;|| and even in them a subdivision had been made, because it was thought dangerous to entrust the ineffable secrets¶ to any but a select and chosen few,** who were prepared for a new accession of knowledge by processes at once seductive and austere, and bound to secrecy by fearful oaths and penalties of the most sanguinary character.†† The former were denominated the *Lesser*, and these the *Greater* Mysteries.

* Vide Fab. Mya. Cab., vol. i., p. 182.

† "The Persians marry their mothers, the Egyptians their sisters; and Chrysippus, in his treatise of Policy, asserts that the father may lie with the daughter, the mother with the son, and the brother with the sister; but Plato more universally saith that all wives ought to be in common." (Stanley's Lives, vol. iii., p. 94.)

‡ Strabo, l. 15; Diog. Laert. in Proem. A most appalling description of the abominations necessarily resulting from such pernicious tenets is displayed in the Apocryphal Book, called the Wisdom of Solomon, xiv. 22—27.)

§ Warb. Div. Leg., vol. i., p. 142.

|| These Mysteries were divided into three degrees, which were styled *τα χαρὰν*, *τα μικρὰ Μυστήρια*, and *τα ἐκπύρα*.

¶ Clem. Alex. Strom. 5.

** No foreigner is to be initiated into the holy Mysteries. (Aristoph. Schol. Plut.)

†† Death shall be his penalty who divulges the Mysteries. (Sopat. in Divis. Quæst.)

In Greece the Mysteries were celebrated in honor of various deities, but the ceremonial did not vary in any essential points. The Eleusinian mysteries were performed by the Athenians at Eleusis,* a town in Attica,† every fifth year, and were subsequently translated to Rome by Adrian.‡ The Bacchic mysteries were equally celebrated, and consisted of the Lenææ and the Dionysiaca, instituted in honor of the Bromian Dionysus; the former, so named from Lenos, (Ληνος)§ a wine press, were a preparation for the latter, which received their designation from Dionysus, (Διονυσος,) one of the names of Bacchus.|| At Athens they obtained the most distinguished popularity, and were consequently invested with a proportionate degree of splendor and magnificence.

Under the fostering care of Pythagoras and Plato, the Mysteries were greatly improved. The former received the rudiments of that knowledge which afterward elevated him to such a distinguished rank, from Anaxi-

* "No woman shall go in her chariot to Eleusis," says Plutarch, in *Lycurg. Rhet.*; "and whoever commits theft during the feast kept at that place, shall be fined six thousand drachms."

† The statue of the Eleusinian Ceres by Phidias is now in the public library at Cambridge.

‡ This festival was of nine days continuance, and was celebrated with much imposing splendor, heightened by the charms of music, both vocal and instrumental. (*Diod. Sic.*, l. v. c. 3.) The first day was usually consumed in assembling together and in making the requisite preparations for the solemnity; the second was employed in ceremonial purifications and ablutions in the sea; the third was appropriated to sacrifices; the fourth to public processions; the fifth to an illumination with torches; the sixth to songs, accompanied with the music of flutes and brazen kettles; the seventh to public games; the eighth to the solemn purpose of initiation and the performance of sacred rites; and the ninth to the final ceremonies of libation. (*Potter's Archæol. Grec.*, vol. i., p. 383.)

§ Wait (*Orient. Ant.*, p. 216) thinks it probable that Lenos was derived from the Sanscrit *Linga*, the Phallus.

|| The arcane narration of these mysteries is thus related by Mr. Taylor: "Dionysus or Bacchus, while he was yet a boy, was engaged by the Titans, through the stratagems of Juno, in a variety of sports with which that period of life is so vehemently allured; and among the rest he was particularly captivated with beholding his image in a mirror, during his admiration of which he was miserably torn in pieces by the Titans; who, not content with this cruelty, first boiled his members in water and afterward roasted them by the fire; but while they were tasting his flesh thus dressed, Jupiter, excited by the steam and perceiving the cruelty of the deed, hurled his thunder at the Titans, but committed his members to Apollo, the brother of Bacchus, that they might be properly interred. This being performed, Dionysus, whose heart, during laceration, was snatched away by Pallas and preserved, by a new generation again emerged, and being restored to his pristine life and integrity, he afterward filled up the number of the gods; but in the meantime, from the exhalations formed from the ashes of the burning bodies of the Titans, mankind were produced." (*On the Eleus. and Bacch. Mysteries*, in *Pamphleteer*, vol. viii.)

mander, the Milesian. His first initiation took place at Sidon; and he was so impressed with the idea that something more was intended to be conveyed by this solemnity than the priests were able or willing to explain, that he resolved to devote his life to the discovery. He travelled over the world for knowledge, and was initiated into the Mysteries of all nations, that by analysing the peculiarities of each system, he might discover the source of truth. Hence his improved Mysteries were the most perfect approximation to the original science which could be accomplished by an idolatrous philosopher bereft of the aid of revelation. Some parts of his scheme would have been unaccountable, but from the fact of his Jewish initiation and instruction in sacred things by Ezekiel the prophet.*

He enjoined upon his candidates a probation of five years' abstinence and silence;† for he esteemed the latter virtue as an unobjectionable proof of wisdom.‡ This extended trial, called a quinquennial silence, was intended to abstract their minds from sensible things, that they might be enabled to reflect on the nature of the deity with a pure and undivided attention.§ This probation embraced many important particulars. The candidate was rejected if found passionate or intemperate, contentious or ambitious of worldly honors and distinctions.|| Pythagoras made particular inquiry as to the kind of society in which the aspirant had passed his time;¶ he tried his fortitude and constancy by the infliction of bodily wounds with an iron instrument heated red hot, or with the point of a sword or other sharp weapon;** and if he endured these torments without

* "Nazaratus, the Assyrian, one of Pythagoras's masters, was by some supposed to be the prophet Ezekiel, which opinion Clemens (Strom. 1) oppugns; nevertheless, as Mr. Selden observes, the most accurate chronology teacheth that Ezekiel and Pythagoras flourished together, betwixt the fiftieth and fifty-second Olympiad; and therefore the account hinders not but this Nazaratus might be Ezekiel." (Stanley's Life of Pyth., p. 7.)

† Diog. Laert. in Vit. Pyth.

‡ Apul. Florid., l. ii. Hence the English proverb—a *still tongue* marks a wise head.

§ Clem. Alex. Strom., 5. This probationary silence differed essentially from that which was denominated *παντελης εξευθεσια*, which implied that the initiated were bound to conceal from all the world the secrets of the institution. The former was peculiar to the *exoterics*, the latter to the *esoterics*. The probation of five years was sometimes partly remitted to those who by their age and well known prudence were supposed to possess the requisite qualifications. With these, two years were deemed a sufficient trial.

|| Jambl., c. 20. This rejection was attended with circumstances so galling to the mind, that the unfortunate person frequently expired under its infliction. See Theocr. Phil. of Freem., p. 246.

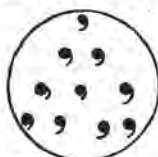
¶ Ibid., c. 17.

** Notwithstanding this rigid probation, Pythagoras had no sooner established his system at Crotona, than in a very short time he had six hundred candidates for ini-

shrinking, and proved in other respects worthy of admission, he was allowed to receive the first degree, conformably to the system of Grecian initiation;* and, as an exoteric, was ranked among the *Acousmatici*.† After the lapse of another considerable space of time, they were admitted to the second degree, and were termed *Mathematici*;‡ and afterward, on receiving the third degree, they were clothed in white garments as emblematical of purity; § were entitled to all the privileges of esoterics, and admitted within the screen, or into the sanctum sanctorum of the philosopher; and from henceforth received the appellation of *Pythagoreans*, as having had perfect initiation into the mysteries of Pythagoras, and fully instructed in the abstruse principles of his philosophy.||

tiation. (Jambl., c. 6.) And "soon all Italy was filled with his disciples; and though before obscure, it was afterward, in compliment to Pythagoras, denominated *Magna Grecia*." (Ibid., c. 29.)

* The oath propounded to the aspirant was made on the number Four or Tetractys, which was expressed by ten commas or jods, (supposing it to be derived from the Tetragrammaton of the Jews,) disposed in form of a triangle, each side containing four, as follows:



Monad, fire, or the active principle.

Duad, the passive principle.

Triad, the world proceeding from their union.

Quaternary, the liberal sciences.

This triangle, some authors suppose, bore a reference to the triune God, whence it was termed *Trigonon mysticum*. (Jennings' Jewish Antiq., b. i. c. 12.) Jamblichus gives us the words of this oath. (De Vit. Pyth., c. 29.) *Ὁν μα τον ἀμωτην, &c.* By the Great Tetractys, or name Jao, who hath communicated the fountain of eternity to our souls, &c.

† Jambl., c. 17.

‡ "The doctrine of Aristotle," says Lucian, "was of two kinds, exoteric and acroatic. Under the first were ranked rhetoric, meditation, nice disputes on the knowledge of civil things; under the other the more remote and subtle philosophy, the contemplation of nature and dialectic disceptations.

§ Persius, Sat. 2, v. 40.

|| "Pythagoras went to Phlius and made a great display of his learning before Leo, the prince of the Phliasiens. The prince, charmed with his discourse, asked him what art he professed. He answered, that he knew no art, but was a *Philosopher*. Leo, surprised at this new name, asked—What are *Philosophers*, and wherein do they differ from others? Pythagoras answered, that human life is like the Olympic games; some attend for glory, some for profit, and some to observe curiously what is there performed. The latter despise both glory and profit, and employ themselves studiously to inquire into the causes of all things; they are inquirers after wisdom, or *Philosophers*." (Cicero Tuscul. Quæst. 5.) Valerius Maximus relates also, that when Pythagoras founded his school, he was asked what was the name of his system. To which he answered—I am not *Sophos*, wise, but *Philo-sophos*, a lover of wisdom, and my followers shall be called *Philosophers*.

In his lectures, Pythagoras defined his system, the true method of obtaining a knowledge of divine and human laws,* by meditation on death,† by purifying the soul of its imperfections, and by the discovery of truth and the practice of virtue; thus imitating the perfections of God, as far as is possible in a human being.‡ He taught the mathematics as a medium whereby to prove the existence of God from the results of reason and observation, and to convey happiness to man; grammar, rhetoric and logic were taught to cultivate and improve the human reason; and arithmetic, because he conceived that the ultimate benefit of man consisted in the science of numbers.§ He thought the creation of the world was effected by the harmony of numbers,|| and that they existed in the regions of the blessed before the world began.¶ Odd numbers he assigned to the celestial gods, and hence all sacrifices to those beings ought to be in odd numbers. Even numbers were for the infernal deities.** Geometry, music and astronomy were inculcated, because he conceived that man is indebted to these sciences for a knowledge of what is really good and useful. He accounted his system vain, if it did not contribute to, expel vice and introduce virtue into the mind;†† and he taught that the two most excellent things for man were theoretic and practical virtue; i. e. to speak the truth and to render benefits to each other. The several heads to which he reduced these virtues,‡‡ were institution, silence, temperance, fortitude,

* Psell. Compend. de 5000.

† Hieron. ad Rufin.

‡ Stobæus' Serm.

§ The Pythagorean system of numbers may be found in Signs and Symbols, Lect. 9, and the Theocr. Phil. of Freem., Lect. 6; to which I may add, that the great Pythagoric symbol was *one* and *two*, which were used as the names of propagation, *one* being the father, *two* the mother. The multiplication of *unity* and *duality* (once twice two) make *four*, the Tetractys, the idea of all things, which are consummated in the number *ten*. (Stanley's Lives, p. 106.)

|| Stob. Physic, l. ii.

¶ Nicom. Arith., c. 5.

** Serv. in *Æn.* 3. How did Pythagoras reconcile this doctrine of odd and even numbers, with his known axiom that the numbers *four* and *ten* were the Tetractys, or sacred Name of God?

†† Stob. Serm.

‡‡ One of the methods which Pythagoras used to enforce on his disciples the practice of moral virtue, was by the use of short and pithy sentences, which were symbolical of some great moral duty. The following is a specimen of this mode of instruction:—*Sit not upon a Chænix*, means, live not without initiation, and be not initiated without contemplation and discipline: for initiation, without previous preparation and subsequent diligence, is but to enjoy a faint shadow of light, and is worse than total darkness.—*Travelling from home, turn not back, for the furies go back with you*. A greater than Pythagoras hath said—"No man having put his hand to the plough and looking back, is fit for the kingdom of God." (Luke ix. 62.) Pythagoras meant the same thing applied to an interior purpose. It was an exhortation to his followers to pass honorably through every degree of his system, that they might attain to perfection.—*Turn away from thyself every edge*. Use prudence and

prudence and justice. He proceeded to inculcate the omnipresence of God, the immortality of the soul, and the necessity of personal holiness to qualify mankind for admission into the society of the gods; and declared his opinion that no man could be accounted happy or miserable till the day of his death; because, in his most exalted moments, he is not able to pry into futurity, or to divine to-day what evils to-morrow may bring upon him.

He taught that man is endowed with eight organs of knowledge, to which symbolical institution might be usefully applied;* and these were

abstain from ungovernable passion.—*Take off thy right shoe first.* This also denoted prudence.—*Pass not over a balance,* referred to justice and equality.—*Wear not a ring.* Bind not your soul about with the chain of ignorance as the finger is bound with a ring, but be initiated into philosophy, which separates the mind from terrestrial considerations, and fits it for the contemplation of high and immortal things.—*Look not in a glass by candle-light.* Beware of that state of twilight which consists in superficial knowledge, for this is worse than absolute ignorance; but search for the true light, that you may be enabled to find out the nature of the Deity and estimate his infinite perfections.—*Lay not hold of every one readily with the right hand.* Try and prove every one before you admit him into your society as a friend and brother.—*Eat not the heart; eat not the brain.* Do not rend asunder the social bond which unites your society, by unnecessary disputes or useless divisions.—*Put not meat in a chamber-pot.* Communicate not your mysteries to an idle or foolish person, for such an one will disgrace and betray you.—*Sleep not at noon.* Shut not your eyes against the light of knowledge at a time when its hidden stores are most clearly displayed before you, lest the remainder of your life be passed amid the uncertain glimmering of twilight, the shades of midnight darkness, the mists of imperfect information, or the dark clouds of total ignorance. The curious reader who wishes to pursue this subject further, may find all the symbolical sentences of Pythagoras in Stanley's *Lives of the Philosophers*, from which celebrated work the above have been extracted.

* The following are some of the symbols of Pythagoras:—The *equilateral triangle*, a perfect figure, refers to God, the principle and author of all sublunary things, who in his body resembles *Light*, and in his soul *Truth*; he was, and is, and shall be.—The *right angle or square* comprehends the union of the celestial and terrestrial capacities, and was an emblem of morality and justice.—The *perfect square* represents the divine mind, as has already been explained of the Tetractys.—The *cube* was a symbol of the mind of man after a well-spent life in acts of piety and devotion, which is thus perfectly prepared by virtue for translation into the society of the celestial gods.—A *point within a circle*: a symbol of the universe. Mesouraneo, because the most excellent body, ought to have the most excellent place, viz. the centre. The central fire was esteemed by Pythagoras as the mansion of Jove.—The *Dodecaedron* was also a symbol of the universe.—The *triple triangle*, formed of five lines returning into itself, was a symbol of health, and was called *Hygieia*.—The *forty-seventh proposition of Euclid* was invented by Pythagoras, and is so extensively useful, that it has been adopted in all Lodges since his time as a significant symbol of Masonry. It is said by Apollodorus and other authors, that Pythagoras sacrificed a hecatomb on the discovery of this useful problem. This, however, is exceedingly doubtful, because Pythagoras abhorred bloody sacrifices, and directed his followers to offer nothing but

sense, phantasy, art, opinion, prudence, science, wisdom and mind. He arranged his assemblies due east and west, because he said that motion began in the east, or right side of the world, and proceeded toward the west or left side. In a word, though his institution was the most perfect system ever practised among idolaters, yet when he endeavored to enter the Holy of Holies, and began to speculate on the knowledge of God and a future state, he was bewildered with childish notions and idle conjectures, instead of enjoying the brilliant beams of divine truth.

Plato was deeply versed in all the mysteries of antiquity,* which he believed to be capable of restoring the soul to its primitive purity.† He adopted the division of three degrees, because three was a mystical number, dedicated to the celestial deities. These degrees were progressive, the ceremonial being in accordance with the Greek mode; and no candidate was admitted to them without an elementary course of study and privation, during which he was subjected to the Pastos, by being placed in a well for a specified period, as the medium of regeneration.‡ The first degree was mathematical, and embraced arithmetic, geometry, music and astronomy; the instruction of the second degree was confined to physics; and the third, in which the brows of the candidate were encircled with a crown or tiara, to intimate that he had now received the inestimable gift of superior endowments and a power of instructing others, was confined to theology.

His doctrines embraced disquisitions on the nature of God, and the creation and ultimate destruction of the world. His opinion of the divine nature was, that it contained three hypostases, which he termed Tagathon, Nous, Psyche, or Goodness, Wisdom and Spirit, the second of which

cakes and wine, herbs, flowers and fruit.—*The letter Y.* This symbolical character represented the course of human life. Youth arriving at manhood, sees two ways before him and deliberates which he shall pursue. If he meets with a guide that directs him to pursue philosophy, and he procures initiation, his life shall be honorable and his death happy. But if he omits to do this, and takes the left-hand path, which appears broader and better, it will lead to sloth and luxury; will waste his estate, impair his health, and bring on an old age of infamy and misery. (Porph. Vit. Pyth.; Stob. Serm.; Persius, Sat. iii., v. 56; Stanley's *Lives of Philosophers*, &c.) See also the Theocr. Phil. of Freemasonry, where the system of Pythagoras is elaborately explained.

* Proclus says that Plato derived his theology from Orpheus. (Cudw. Intell. Syst., p. 547.)

† In Phædone.

‡ "It was in allusion to such rites that Plato," says Faber, (Pag. Idol., vol. iii., p. 188,) "whose philosophy was largely tinged with the doctrines of the Mysteries, was wont to say that *Truth must be sought for at the bottom of a well.* By truth he meant the speculations revealed to the initiated, who were henceforth styled Epopts, or persons who see things truly as they are; and by *the well*, he meant the sacred pit or cavern where the mysteries were so frequently celebrated.

emanated from the first, and the third from both. But he taught that all good men after death became demons, and were therefore entitled to the homage of divine worship;* that the governor of the world had committed all things to their superintendence;† and that they were the authorized mediators between the gods and men, and appointed to convey sacrifices and supplications from earth to heaven, and blessings and rewards from heaven to earth. He taught that God created the world, but held, from the deductions of human reason, that as something could not have been formed from nothing, the materials must have descended from some pre-existent state.* He believed that the universe was doomed to be ultimately destroyed by fire, in verification of the fable of Phæton;‡ and preserved in his system a tradition of the first created beings in Paradise; how they conversed with angels in a state of nature and unclothed; how the earth brought forth its fruits spontaneously to provide these favorites of heaven with food; how they spent their time in innocence and unoffending simplicity; and how, at length, *by the suggestions of a serpent*, they fell from their purity, became ashamed of their nakedness, and were cast forth into a world of sorrow, grief and despair.‡ These traces of truth fully prove the source whence the mysteries in general, proceeded, because they bear undoubted marks that at their institution they were commemorative rights, pointing to events which actually took place at the commencement of the world.§ He taught the history of the deluge, and

* De Repub., l. v.

† In Timeo.

‡ An obscure tradition of this event had been propagated in every nation of the heathen world from the dispersion; but it had been studiously disguised by fable to keep it secret from the vulgar and uninitiated, until, in process of time, the true intent and meaning of the symbols and allegory in which it had been enveloped were almost entirely lost. "Origen thinks that Plato, by his converse with the Jews in Egypt, did understand the history of the fall of man; which he, after his way, enigmatically describes in his Symposiasts. Where he brings in Porus, the god of plenty, feasting with the rest of the gods; after supper, Penia comes a begging to the door; Porus being drunk with nectar, goes into Jupiter's garden and there falls asleep; Penia observing it, steals to him, and by this deceit conceives by him. In this fable of Plato, Origen takes notice what a near resemblance the garden of Jupiter hath to Paradise, Penia to the serpent which circumvented Adam, and Porus to the man who was deceived by the serpent; which he conceives to be the more probable, because of Plato's custom to wrap up those excellent things he knew under some fables because of the vulgar: for which he after speaks of his custom in altering and disguising what he had from the Jews, lest he should too much displease the fabulous Greeks, if he should adhere too close to the Jews, who were so infamous among them." (Stillingeet's Orig. Sacr., p. 518.)

§ The truth is, that though Plato professed to have received his knowledge from an ancient tradition, he had it in reality from the Jews, as Origen has truly testified, (see also Clem. Alex. Strom. 1.) but the facts were unaccompanied by the key; and therefore he inculcated on his disciples the unimportant nature of the information,

wrote a book professedly on the subject, which he called *Atlantius*; and he inculcated the metempsychosis and the important doctrine of man's personal responsibility.

The chief hierophant or dispenser of the mysteries represented the Demiurgus, or Creator of the universe,* and led a retired life of perpetual celibacy, that he might be entirely at liberty to devote himself to the study and contemplation of celestial things, and thus become a perfect master of every science embraced by the institution of which he was the despotic head.† The next superior officers were the torch-bearer, (*Daduchus*,) the herald, (*Ceryx*,) and the attendant on the altar, (*O Epiboma*,)‡ Three other officers represented the Sun, the Moon and the planet Mercury; besides whom there were four inferior attendants, to whose care the less important departments of these mysterious celebrations were committed. They were denominated *Epimelitæ*.§

The aspirant was required to possess a character of irreproachable morality: || for as the system was reputed to be without stain of impurity, so a dissolute candidate was uniformly rejected with contempt, as calculated to bring disgrace on the institution and involve it in all the opprobrium of public scorn. The probationary tests were strict and solemn. The most minute colloquial examination of the aspirant was instituted to corroborate the testimony of others; so that it would require all the arts of successful imposture to elude the mystagogue's investigations into his former life, character and conduct.¶

The initiations were preceded by a public festival, and the candidates, whether male or female,** were carefully purified in the pellucid waters

unless some future philosopher should rise up among them who should be capable of revealing the true interpretation.

* Euseb. *Præp. Evan.*, l. iii. c. 12.

† To accomplish this abstraction with the greater certainty, it was customary for these dignified priests, in the earlier periods of their history, to mortify the flesh by the use of certain herbs which were reputed to possess the virtue of repelling all venereal excitements. Nay, some were so rigid in this respect, as literally to proceed to the expedient of emasculating themselves, that all inclination to illicit pleasures might be effectually subdued. This practice was esteemed highly meritorious. It was an axiom that what is most valuable to man should be offered in sacrifice to the gods; and hence castration was invested with a high degree of supererogatory merit. Hence we are told by Lucian, (*de Dea Syria*,) that in Syria, during the celebration of their most solemn rites, the priests would suffer themselves to be attired in female habiliments and submit to the castigating knife, in the presence of the assembled crowd! Such is the power of enthusiasm.

‡ Signs and Symbols, Lect. 11.

§ Meurs. *Eleusin.*, c. 15.

|| Hence they were habited in white, because white was an emblem of innocence. (*Cic. de Leg. et vide Pers. Sat.*, ii. v. 40.)

¶ Plut. in *Apophth. et Lacon.*

** Apul. *Metam.*, l. 11.

of a running stream, and endured the rigors of a nine days' preparation; after which the ceremonies commenced with prayer and sacrifice. During the continuance of these preliminary rites, the aspirants were exhorted to abstract their attention from every light and worldly subject, and to fix their minds intensely on the high and supernal celebrations which were performed under the actual inspection of the immortal gods,* to an intimate union and communion with whom they were now about to be admitted.† The priests then proceeded to invoke a blessing by prayer: for the petitionary sacrifices (*Αιτητήρια*) of heathen nations were used at the commencement of every important undertaking, and success was anticipated in proportion with the degree of sincerity that was used in supplicating the favor of the gods and the sterling value of the accompanying offerings.‡ The ceremonies were opened by the officiating priest, who asked publicly, "Who is fit to be present at this ceremony?" To which it was answered, "Honest, good and harmless men." He then rejoined—"Holy things are for holy people;"§ crying with a loud voice—"Let us pray;"|| and proceeded in due form to make the requests of the attendant aspirants known to the benevolent deities. Then the sacrifice was offered with the customary formalities, seasoned with salt, because salt was an emblem of hospitality and friendship; and the priest augured,¶ from the entrails of the victim, whether the gods were propitious to their prayers. If the response was favorable, the rites of initiation were forthwith celebrated.

* Arrian. Dissert., l. iii. c. 20. Cic. de Leg., l. ii. c. 14.

† Procl. in Ramp. Plat., l. i.

‡ Plat. Timæo.

§ Kellet's Tricæn. Christi, p. 548.

|| At the commencement of these services among the Romans proclamation was made, *ut faverent linguis*, that the people should govern their tongues; and at the conclusion, before they were suffered to depart, they were enjoined, *litibus et jurgis abstinere*, to abstain from brawls and quarrels. During the whole continuance of the festival, the strictest equality was observed, and a heavy fine was imposed on any opulent person who endeavored to distinguish himself by an equipage. But when the celebration was ended and every person resumed his ordinary station in life, the gradations of rank were defined and observed with their accustomed regularity. (Plin. Nat. Hist., l. xxviii. c. 2. Hor. l. iii., Od. 1. Juvenal's Sat. 12.)

¶ "The most ancient oracles in the heathen world were unquestionably dictated by the spirit of truth: for God never left himself unwitnessed by his extraordinary interpositions, as well as by the ordinary dispensations of his providence. But in process of time the oracles degenerated and basely sanctioned the introduction of Egyptian polytheism, with the rites of the Lingam or Priapus, &c., celebrated at Samothrace likewise, as we learn from the candid and honest report of Herodotus, who was ashamed of their impurities." (Hale's Anal., vol. iv., p. 465.)

LECTURE VI.

CEREMONIES OF INITIATION INTO THE MYSTERIES OF BACCHUS.

THE place of initiation was a gloomy cave,* or rather a connected range of caverns,† fitted up with machinery that might display, with full effect, all the terrors of the process. Streams of water ran through various parts of its dismal area, which served equally for the purpose of lustration and to shadow out the diluvian waters pervading the material world. The cavern was ritually consecrated‡ and secreted from vulgar observation by being the reputed residence of the vindictive deities, whose vengeance, it

* The Nympeum, or place of initiation in Greece, is thus briefly described by Homer:—

“ High at the head a branching olive grows,
And crowns the pointed cliffs with shady boughs,
Beneath a gloomy grotto's cool recess,
Delights the Nereids of the neighboring seas;
Where bowls and urns were form'd of living stone,
And massy beams in native marble shone,
On which the labors of the nymphs were roll'd,
Their webs divine of purple mix'd with gold.
Within the cave the clust'ring bees attend
Their waxen works, or from the roof depend.
Perpetual waters o'er the pavement glide,
Two marble doors unfold on either side;
Sacred the south, by which the gods descend,
But mortals enter at the northern end.”

POPE'S ODYSSEY, l. xiii. v. 122.

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

† Vide ut supra, p. 17, 18. Plut. de Isid. et Osir., p. 639. The most celebrated of these Greek caverns, were the caves of Eleusis, Athens, the grotto of Trophonius at Lebadea, in Boeotia, and the horrid subterraneous dens of Samothrace.

‡ In Egypt and other nations, the place of initiation was a pyramid erected over a subterraneous cavern. It appears to have been dedicated to that purpose with an intensity of labor that produced the solidity which bids defiance to the ravages of time. The Arabians have a tradition, says Greaves, in his *Pyramidographia*, that the Egyptian pyramids were built by Saurid Ibn Salhouk, king of Egypt, who lived three hundred years before the flood. The pyramidal form of building was adopted alike for its firmness and durability, and its symbolical reference to the sun, from an imitation of the spiral flame. And what are the spires of our present churches but an imitation of this primitive system of pyramidal architecture?

was believed, would undoubtedly descend on the unfortunate intruder who, by accident or design, should penetrate unbidden within the sacred precincts.* Here the priests, crowned with serpents, the symbols of initiation, performed their dreadful and unhallowed rites. Their incantations commenced with the consecration of an egg,† to commemorate equally the creation of all things, which were traditionally believed to have sprung

* Maundrell has accurately described one of these places of initiation near Tortosa, which, however, he erroneously conceives to be a double sepulchral monument.—“The first antiquity that we observe,” says he, “was a large dyke, thirty yards over at top, cut into the firm rock; its sides went sloping down with stairs formed out of the natural rock, descending gradually from the top to the bottom. The dyke stretched in a direct line from east to west, more than a furlong, bearing still the same figure of stairs running in right lines all along its sides. This dyke was on the north side of the *Serpent fountain*.” (Pinkert. Collect. of Travels, vol. x., p. 315.) Mr. Maundrell then describes a spacious court cut in the rock containing an altar or cromlech, and two pyramidal towers at the distance of about half a mile from it.—“Each of these towers,” says he, “has under it several sepulchres, the entrances into which are on the south side. It cost us some time and pains to get into them, the avenues being obstructed first with briars and weeds, and then with dirt, but we removed both these obstacles. Going down seven or eight steps, you come to the mouth of the sepulchre, when, crawling in, you arrive in a chamber which is nine feet two inches broad and eleven feet long. Turning to the right hand and going through a narrow passage, you come to a second room, which is eight feet broad and ten long. In this chamber are seven cells for corpses, two over against the entrance, four on the left hand, and one unfinished on the right; these cells were hewn directly into the firm rock. We measured several of them, and found them eight feet and a half in length and three feet three inches square. I would not infer from hence that the corpses deposited there were of such a gigantic size as to fill up such large coffins; though at the same time why should any men be so prodigal of their labor as to cut these caverns into so hard a rock as this was, much further than necessity required.” (The fact is, they were never intended for corpses, but as conveniences for the terrific machinery of initiation.) “On the south side of the first chamber was a narrow passage of seven feet long, leading into a third room, whose dimensions were nine feet in breadth and twelve in length. It had eleven cells, of somewhat a less size than the former, lying at equal distance all round about it. Passing out of the first room foreright, you have two narrow entrances, each seven feet long, into a fourth room. This apartment was nine feet square; it had no cells in it like the others, nor anything remarkable, but only a bench cut all along its side on the left hand.” This was the *ascellum*. (Maundrell, ut supra, p. 316.) Several other similar ranges of subterraneous caverns are found in the same neighborhood, which might be, and probably were connected together.

† Plat. Sympos., l. ii. q. 3. “Hyginus has preserved a curious tradition respecting the Assyrian Venus, in which the arkite dove and the mundane egg make a very conspicuous appearance. An egg of wonderful magnitude was reported to have fallen from heaven into the river Euphrates, and to have been rolled by fishes to the bank. Upon it sat doves, and out of it was at length produced that Venus who was afterward styled the Syrian goddess.” (Fab. Mys. Cab., vol. i., p. 81, with authorities.) Nigidius and other authors have recorded the same thing.

from an egg formed by the deity, and the renovation of mankind by the great father.

The first actual ceremony among the Greeks was to purify the aspirant with water and to crown him with myrtle,† because the myrtle tree was sacred to Proserpine;‡ after which he was free from arrest during the celebrations.§ He was then introduced into a small cave or vestibule to be invested with the sacred habiliments;|| after which his conductor delivered him over to the mystagogue, who then commenced the initiation with the prescribed formula—*Εξας, Εξας, εως βεβηλας*—Depart hence, all ye profane; and the guide addressed the aspirant by exhorting him to call forth all his courage and fortitude, as the process on which he was now about to enter was of the most appalling nature; and being led forward through a series of dark passages and dismal caverns, to represent the erratic state of the ark while floating on the troubled surface of the diluvian waters,¶ the machinery opens upon him.

He first hears the distant thunder pealing through the vault of heaven,** accompanied by the howling of dogs†† and wild beasts; an apt represen-

* Vide Grot. de Verit., i. s. 16, in note k.

† Schol. Aristoph. Ranis.

‡ The machinery of these mysteries is thus described by Psellus in a Greek MS. quoted by Taylor in his dissertation on the Eleusinian and Bacchic mysteries. (Pamphleteer, vol. viii.) "The Eleusinian mysteries consisted in representing the fabulous narration of Jupiter mingling with Ceres and her daughter Proserpine. But as venereal connections take place along with the initiations, a marine Venus is represented as arising from certain fictitious genital parts; afterward the celebrated marriage of Proserpine with Pluto takes place, and those who are initiated sing—"I have eat out of the drum, I have drank out of the cymbal, I have borne the mystic cup, I have entered into the bed." (This is evidently the Pastos of the mysteries, in which the aspirant for the higher degrees was immured during the period of his probation.) "But the pregnant throes likewise of Ceres are represented." (Here Ceres is the ark, and her pregnant throes refer to the dismemberment of that sacred vessel, and the egress of the hero gods.) "Hence the supplications of Ceres are exhibited; her drinking of bile and the pains of the heart. After all this, the honors of Bacchus succeed; the cista, and the cakes with many bosses like those of a shield; likewise the mysteries of Sabazius, divinations of the priestesses of Bacchus; a certain sound of the Thesprotian kettle, the Dodonæan brass; another Corybas and another Proserpine, who are resemblances of demons," &c.

§ "No one shall be arrested or apprehended during the celebration of the mysteries." (Demosth. in Mediam.)

|| Chrys. Orat. 12.

¶ It was a rude and fearful march through night and darkness. (Strobæus apud Warb. Div. Leg., vol. i., p. 235.)

** It has been asserted that the Egyptians, and hence probably the Greeks, were acquainted with some chemical process to produce an explosion like gunpowder. (Maur. Ind. Ant., vol. vii., p. 671.) If this be correct, the imitative thunder is easily accounted for.

†† St. Paul admonishes the heathen converts to *beware of dogs*. (Phil. iii. 2.) They

tation of the confusion which prevailed among the multiplicity of domestic and ferocious animals during the period of Noah's confinement in the ark. These terrific noises rapidly approach, and the din becomes tremendous, reverberated, as it doubtless was, in endless repetitions, from the echoing vaults and lofty caverns within whose inextricable mazes he was now immured. Flashes of vivid light now broke in upon him and rendered the prevailing darkness more visible; and by the momentary illumination he beheld the appearances by which he was surrounded. Monstrous shapes and apparitions,* demoniacal figures grinning defiance at the intruder, mystical visions and flitting shadows, and unreal phantoms of a dog-like form† overwhelm him with terror‡ In this state of horrible apprehension and darkness, he was kept *three days and nights*.§

With passions thus excited, the aspirant was now made to perform the *aphanism*, or ceremonies commemorative of the mystical death of Bacchus.|| He was covered with the *pastos* or bed; or, in other words, he was subjected to confinement in a close cell, that he might reflect seriously, in solitude and darkness, on the business he was engaged in, and be reduced to a proper state of mind for the reception of sublime and mysterious

were symbols of the *κακοδαίμων*, or evil genius, and were used and worshipped in the way of propitiation.

* Monstrum, horrendum, informe, ingens cui lumen ademptum. (*Æn.* l. vi.)

† Pletho. Schol. in Orac. Zoroast., p. 131. The celebrated *Barker* Anubis (*Iatratorum*, semicanem deum. *Æn.* l. viii.) was exhibited. Cerberus, the infernal monster, was here represented in mimic show with his three heads, which are said by Porphyry to have referred to the rising, southing and setting of the sun, (*Apud Euseb. Præp. Evan.* l. iii.) and hence it is a reasonable conjecture that this noisy, latratory porter of hell was nothing more than an emblem of the solar orb.

‡ Proclus in Plat. Theol., l. iii. c. 18. Dion. Chrys. Orat. 12. Orig. Cont. Cels., l. iv.

§ Fab. Pag. Idol., vol. iii., p. 156. This ceremony had a particular and intimate connection with the Egyptian plague of *darkness*, says Faber. "The scriptural account of it is very brief, yet it sets forth one circumstance of great importance. There was a thick darkness in all the land of Egypt *three days*; they saw not one another, neither arose any from his place for *three days*. It appears, then, that the duration of the preternatural darkness was precisely equal to that of the darkness of the Mysteries." (*Fab. ut supra.*)

|| Or Osiris: for Bacchus and Osiris were one and the same mythological personage, (*Auson. Epig.* 30,) as were also Ceres and Isis, (*Diod. Sic.*, l. i.) and as such they will be considered throughout this description of the mysteries of Greece. (See on this point, *Fab. Mys. Cab.*, vol. i., p. 155.) The same rites were also celebrated by the Phrygians and Byblians in honor of Attis and Adonis or Thammuz. (*Lucian de Dea Syria*, s. 6, 7. *Vide Ant. of Masonry*, p. 104.) The death and resurrection of Osiris or Adonis has been made an emblem of the sowing and sprouting of corn, (*Vide Voss. de Idol.*) but I think this idea is of modern date, and was borrowed from St. Paul, (*1 Cor. xv.* 36, et seq.)

truths.* This was the symbolical death of the mysteries,† and the deliverance from confinement was the act of regeneration or new birth; and hence the renovated aspirant was termed *diphues*, or twice born—once from the womb of his natural mother, and again from the pates of initiation.

During the period of his imprisonment in the cell, he was alarmed by a crash resembling the rush of waters bursting with a sudden impetuosity from a deep abyss, or the deafening fall of a tremendous cataract; for now was the representation displayed of the waters of the deluge breaking forth from Hades to inundate the globe. The monstrous Typhon,‡ raging in quest of Osiris,§ discovered the ark in which he had been secreted, and violently rending it asunder,|| scattered the limbs of his victim over the face of the earth amid the din of dissolving nature.¶ The aspirant heard the lamentations which were instituted for the death of their god, whose representative he was, accompanied with doleful cries and howlings of men, women and animals, to symbolize the death-shrieks and exclamations of terror, consternation and despair which prevailed throughout the world at the universal destruction of animated nature, and which would unquestionably salute the ears of Noah while enclosed within the vessel of safety. Then commenced the wanderings of Rhea in search of the remains of Bacchus, her body begirt with a serpent and a flaming torch in her hand,** with lamentations†† for the loss, accompanied with frantic shrieks and

* In some of the mysteries a statue resembling a dead body, (Jul. Firm. de Error, Prof. Rel., p. 45,) was enclosed within an ark (Plut. de Isid. et Osir., p. 368) shaped like a crescent, to represent the mystical death of Noah when enclosed in that sacred vessel. (Apuleius, l. ii.) In Egypt, the symbol in which Osiris was feigned to be incarcerated was sometimes a wooden cow, because that animal was emblematical of the ark. (Fab. Pag. Idol., vol. i., p. 34, and refer to plate 42 of Pococke's Description of the East, vol. i., p. 108.) An oration was pronounced *over the body* by the hierophant, relating most probably to the deluge. (Diod. Sic., l. i.)

† Orph. Argon., v. 28.

‡ Typhon was a personification of the sea, (Plut. de Isid. et Osir., p. 363,) or the deluge, as Osiris was of the patriarch Noah, (Fab. Mys. Cab., vol. i., p. 151;) and hence the propriety of the fable, however enveloped in mystery by the ritual of initiation.

§ Jambl. de Myst., s. vi. c. 5.

¶ Plut. ut supra, p. 354.

¶ In this allegory we must view Osiris as the ark itself, rather than the diluvian patriarch, and his scattered limbs its contents, which supplied the whole earth with men and animals after the waters had subsided. The ceremonies were, however, in many respects, so contradictory to each other, that there exists much difficulty in reducing them to order.

** Minuc. Fel., p. 158. A torch was a symbol of Diana. Upright, of the sun in the east; reversed, of the same luminary in the west.

†† These lamentations were figuratively said to continue forty days, in commemoration, probably, of the period in which the waters of the deluge actually increased upon the earth. (Gen. vii. 12.)

furious gesticulations, which continued, accompanied with many minute ceremonies,* for a considerable period.

The initiated, whether males or females, some habited in splendid attire, with crowns or mitres on their heads, some bearing the thyrsis,† some the sacred vessels,‡ while others, covered with very little clothing,§ mixed promiscuously, and danced to the sound of musical instruments played by the Corybantes,|| blended with the howlings of despair for the dismember-

* The following account of a disgusting ceremony, quoted by Mr. Taylor from Arnobius, will show one of the practices used both in Egypt and Greece at the period of initiation: "The goddess Ceres, when searching through the earth for her daughter, in the course of her wanderings arrived at the boundaries of Eleusis, in the Attic region, a place which was then inhabited by a race of people called *Autochthones*, or descended from the earth, whose names were as follow: Baubo and Triptolemus; Dysmales, a goat-herd; Eubulus, a keeper of swine; and Eumolpus, a shepherd, from whom the race of Eumolpides descended and the illustrious name of Cecropides was derived, and who afterward flourished as bearers of the Caduceus, Hierophants and Cryers belonging to the sacred rites. Baubo, therefore, who was of the female sex, received Ceres, wearied with complicated evils, as her guest, and endeavored to soothe her sorrows by obsequious and flattering attendance. For this purpose she entreated her to pay attention to the refreshment of her body, and placed before her a miscellaneous potion to assuage the vehemence of her thirst; but the sorrowful goddess was averse from her solicitations, and rejected the friendly officiousness of the hospitable dame. The matron, however, who was not easily repulsed, still continued her entreaties, which were as obstinately resisted by Ceres, who persevered in her refusal with unshaken constancy and invincible rigor. But when Baubo had thus often exerted her endeavors to appease the sorrows of Ceres, but without any effect, she at length changed her arts and determined to try if she could not exhilarate by prodigies a mind which she was not able to allure by serious attempts." And in this she succeeded by an expedient too obscene to be detailed here, which was imitated in the initiations. (Pamphleteer, vol. viii.)

† The Thyrsis was a long pole adorned with garlands and ribands, intermixed with sprigs of the vine and leaves of ivy, (Eurip. Bacch., v. 176, et passim,) and having at the end a conical fruit like a pomegranate or pine. It represented the phallus. (Vide Bishop Cumberland's Treatise on Sanchoniatho's Phenician History, p. 68.) The phallus, among the Egyptians, was the symbol of fertility. (Savary's Letters on Egypt, vol. ii., p. 40.) Athenæus (l. i.) states distinctly that Priapus and Dionysus were one and the same person; which accounts for the gross obscenity of these rites.

‡ Plut. de Isid. et Osir., p. 336.

§ Ovid (Metam., l. iv. v. 6) says that they had the skins of beasts thrown over their naked bodies. The bacchantes are generally depicted on gems, either naked, or merely covered with a thin transparent garment. Sometimes the sexes exchanged clothes, an abomination expressly forbidden to the Israelites in the law of Moses, which points out the very early date of a custom which was the source of many licentious pollutions. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God." (Deut. xxii. 5.)

|| Wait's Orient. Ant., p. 218. Sophocles addresses Bacchus as the

ment of their god. The dance progressively increasing in rapidity and wildness, soon degenerated into a scene of confusion. The whole party, as if under the influence of some supernatural fervor, incontinently threw off the remaining articles of their apparel, rushed among each other as if they were distracted, and vociferating* that their god had been murdered by the Titans,† threw themselves into lascivious postures,‡ and practised the most abominable filthiness.§

In the midst of all this confusion, a signal from the hierophant gave a sudden turn to the feelings and expressions of the mystæ; their mourning was changed into joy, and the aspirant was emancipated from his confinement amid peals of laughter and deafening shouts of *Εὐρηκαμεν*, *Εὐρηκαπομεν*, We have found it! let us rejoice together;|| for now the Euresis, or discovery, was celebrated, and it was announced that the mangled corpse was found and restored from the darkness of death to life and hope. A living serpent was inserted into the bosom of the affrighted candidate,¶ which, passing through his garments, was taken out at the skirts of his robe;***

"Immortal leader of the maddening choir,
Whose torches blaze with unextinguish'd fire;
Great son of Jove, who guid'st the tuneful throng,
Thou who presidest o'er the nightly song,
Come with thy Naxian maids, a festive train,
Who, wild with joy and raging o'er the plain,
For thee the dance prepare, to thee devote the strain."—FRANKLIN.

* The cry was *Evœ! Sabai! Bacchi! Hues! Attes! Hues!* all of which were names of Bacchus. (Clem. Alex. Protrept. Diod. Sic. l. iv. c. 3.) These exclamations are said by Strabo to have originated in the east; and hence Dr. Wait (Orient. Ant. p. 214) thus writes the passage in the Sanscrit:—

Āhō! Sīvā! Īśā! Ad'hisa! Ādyē sāvā!

which is thus translated:—"Hail! O Siva! Lord! Supreme Lord! Salutation to the first existent!" It is more probable, however, that this species of invocation was borrowed from the patriarchal worship. See Exodus xxxiv. 6, 7, where God himself announces his divinity by eleven appellations.

† It was of this period of initiation that David speaks, when lamenting that the Israelites ate the offerings of the dead during the disgraceful worship of Baal Peor. (Psalm cvi. 28. Signs and Symbols, p. 178.)

‡ August. de Civ. Dei, l. vi. c. 9.

§ Clem. Alex. Cohort. ad Gent., p. 17. ;

|| Athen. Legat., p. 88; et vide etiam Plut. de Isid. et Osir., p. 366.

¶ Clem. Alex. Cohort. ad Gentes, p. 11. Some say that a serpent of ductile gold was used. (Fab. Pag. Idol., vol. iii., p. 116.)

** This ceremony was said to be commemorative of the ravishment of Proserpine by Jupiter in the form of a serpent, (Euseb. Præp. Evan.) or, more properly to signify that as the parent of the present race of men was regenerated by his confinement in the ark, symbolized by a serpent, which possesses the power of self-regeneration by emerging periodically from its old skin and coming forth in all the beauty and vigor of youth; so the aspirant was purified and born anew by the sympathetic

and being conducted onward, without time to reflect, the descent into the infernal regions* was the next adventure he was to accomplish.

On the banks of a sluggish stream he was shown a multitude of disembodied spirits, thronging to procure a passage over the river and clamorous at being refused, which represented the turbulent race of antediluvians who perished in the flood.† Then the aspirant, having crossed the river in a boat, was shown the torments of those miserable wretches, who, for their vices, had been condemned to everlasting punishment.‡ Here, during the intervals of howling and lamentation, and the shrieks of woe by which those lost creatures vented their unavailing sorrows of repentance, his attendant explained the nature of the crimes which led to this dreadful termination; among which the highest degree of punishment was assigned to the impious race who either refused initiation or betrayed the mysteries; § but he was not allowed to ask any questions, nor even to speak during the ceremonies.||

Leaving this place of horror and despair, the aspirant was conducted forward to the sound of heavenly music, and soon entered on the plains of ravishing delight, which are the reward of the virtuous initiated.¶ The perturbation of his spirits was here allayed by scenes in which were depicted the ever-verdant plains of Elysium; and the souls of the just were exhibited in the enjoyment of those pure delights which constitute the reward of piety and virtue. The hero-gods passed in review before him, and he enjoyed the exhilarating vision, animated further, by a hymn which was chaunted on the subject of the prevailing mythology.

At this stage of the initiation, the hierophant delivered a lecture on the nature and design of the mysteries, accompanied by certain significant tests, the insignia of the Order, which served to distinguish the initiated

efficacy of the same animal brought into close compact with his naked body when delivered from the Pastos.

* Thus Hercules, before his descent into hell, was initiated into the mysteries of Ceres. (Apollod. Bibl., l. ii. c. 5.)

† Fab. Mys. Cab., vol. i., p. 278.

‡ Æn. l. vi. v. 752, 838.

§ Warb. Div. Leg., vol. i., p. 225.

|| "Let no petitionary address be made at the mysteries." (Andoc. de Myst.)

¶ "The first stage of initiation," says an ancient writer, preserved by Stobæus, "is nothing but errors and uncertainties, laborious wanderings and a rude and fearful march through night and darkness; and now arrived on the verge of death and initiation, everything wears a dreadful aspect; it is all horror, trembling, sweating and affrightment. But this scene once passed, a miraculous and divine light discloses itself, and shining plains and flowery meads open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverend and holy visions; and now become perfect and initiated, they are free and no longer under restraints; 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." (Warb. Div. Leg., vol. i., p. 235.)

from the rest of the world. The aspirant then underwent a lustration,* and having been purified, he was introduced into the sacellum, brilliantly illuminated and shining with a divine splendor,† as a striking symbol of the mind of the initiated, now emerged from pristine darkness into a full scientific and moral illumination;‡ for he was greeted by the envied appellation of Epopt, being fully instructed in the nature and attributes of the divinity§ and the doctrine of a future state. The unity of the godhead was inculcated:¶ and during the process of celebration, the following truth was repeatedly proclaimed:—"Jupiter is king; he is the primitive source of all things; there is one God, one power and one ruler over all!"¶¶

These disquisitions were mixed up with the rhapsodies of Homer,** the doctrines of purgatory, transmigration, and a series of mythological allegories that darkly shadowed out the events of the deluge,†† accompanied

* Sopat. in Divis. Quæst.

† Apuleius (Metam., p. 273) says that, at the close of his initiation, *he saw the sun at midnight shining with a glorious brightness, (nocte medio vidi solem candide coruscantem lumine.)* Even Plato denominates the illuminated sacellum, *μαχαριον οφιν*, a beatific vision. (Phæd., p. 1224.)

‡ Themist. Orat. in Patrem. apud Warb. Div. Leg., vol. i., p. 231.

§ "St. Augustine (in the eighth book of *De Divitate Dei*, c. 5) tells us that Alexander wrote to his mother, *that even the gods of the higher rank—Jupiter, Juno, Saturn, &c., were men*; and that this secret was laid open to him by Léo, the great priest of Egyptian sacred things, requiring the letter to be burnt after it had revealed this to her. The like Cyprian affirms, only he saith it was written to his mother *in signis volumine*, in a famous volume; that the memory of their greater kings was preserved, and hence arose the custom of sacrificing, the priest confessing to him this secret.—And that we may not suspect these Christian writers, Tully, in his *Tusculan Questions*, not far from the beginning, owns that those who are initiated must know that they worshipped men's souls departed from their bodies into heaven, and that *majorum gentium dii* were such; and that almost all heaven was filled with men. I doubt not but Alexander, Cicero and Atticus, and Sanchoniatho also, were admitted to be acquainted with the Greatest Mysteries, in the religious initiations of the heathen;—and that they have truly told us that this worship of such great men as were the founders of arts and civil government, was the grand secret of it; which was not communicated even to those who were initiated into the Lesser Mysteries." (Cumb. Sanch., p. 348.)

¶ Euseb. Præp. Evan., l. xiii. Cudw. Intell. Syst., c. iv. s. 18.

¶¶ Proclus (in Tim., p. 95) mentions a gem of Serapis which bears an inscription to the same purport—*Ες Ζεὺς Σαράπης*, one Jupiter Serapis. Many testimonies to this effect may be seen in Grotius de Veritate, l. i. s. 16.

** "It is enacted that at the celebration of the Panathenæa majora, Homer's rhapsodies be repeated." (Lycurg. in Leocr. Elian.)

†† To enumerate these legends would require a volume. The fable of the Titans making war on Jupiter was an instance of the allegorizing spirit of idolatry, for the rebellious Titans were no other than the whole antediluvian race of mankind, except eight persons, who were hence sometimes distinguished by the appellation of the *just* Titans; Hesiod terms them gods. (Theog., v. 838.) The former, by their impiety

with diffuse and mysterious strictures on the abstruse points of human generation, of which the visible symbols were Phalli, described as emblems of the mystical regeneration and new birth attained by the aspirant from the divine qualities of the process of initiation.*

set at defiance the divine power and justice, and were lost in the flood. To the same effect was the tradition of the contest between Jupiter and the giants, in which the latter were destroyed. (Apollod. Bibl., l. i. c. 6.) The overthrow of Typhon was but a representation of the return of the diluvian waters into their subterranean recesses. (Ovid's *Metam.*, l. v.) The wanderings of Io, Isis, Rhea, Ceres, &c., as we have already seen, were but figurative allegories of the erratic and desultory voyage of the ark; and the same event is referred to in the fable of the wanderings of Lysippos, Iphinoe and Iphianassa, the three daughters of Pretus or Minyas, who were struck with madness for having despised the Bacchic mysteries. The murder of one of the Cabiri by one of his brothers, like the death of Osiris and Bacchus, related to the symbolical death of Noah. The expedition of the Argonauts might have a reference to the deluge, as Mr. Bryant and Mr. Faber are decidedly of opinion; the story of the birth of Bacchus amid the thunder and lightning which destroyed his mother Semele, (Ovid's *Metam.*, l. iii.) and his being enclosed in the thigh of Jupiter, was only the fable of the deluge and the preservation of Noah in the ark, for *Arech*, an ark, and *Yarech*, a thigh, might easily, by the fanciful genius of polytheism, be substituted the one for the other. (Vide Diod. Bibl., p. 123.) The descent of Hercules to hell and the restoration of Hyppolitus to life were derived from the regeneration of Noah in the ark, as was also the descent of Orpheus in search of his wife; and in like manner, as the animals spontaneously followed Noah into the ark, so Orpheus is said to have drawn after him the brute creation by the force of harmony. (Apol. Argon., l. i.)—The fable of the rape of Europa affords another view of the same transaction; for a bull was the symbol of Noah, or the god of the ark, (Fab. Mys. Cab., vol. i., p. 177,) as a cow was an emblem of the ark itself; the legend of Hercules sailing over the world in a golden cup bears a decided reference to the deluge, for Hercules was the arkite god, and the cup was the ark; and the submersion of the island of Atlantis is a plain description of the same event. The account of the deluge of Deucalion, however, is less impregnated with mystery than any of the preceding. During the reign of this prince over the kingdom of Thessaly, a general deluge inundated the earth and destroyed the whole race of men except himself and Pyrrha his wife, who were preserved in a ship which finally rested on the summit of Parnassus. When the waters had subsided, this insulated pair were commanded by an oracle to restore the human race by casting behind them the bones of their mother, which referred to the loose stones which lay scattered on the surface of the earth. Losing no time to provide the renovated globe with inhabitants, they cast behind them a multitude of stones, and were astonished to behold the crowds of men and women by whom they were speedily surrounded. (Ovid's *Metam.*, l. i.) It requires little ingenuity to interpret this fable; and accordingly it was delivered without disguise to the Epopt, or perfectly initiated candidate.

* This emblem was one of the abominations which defiled the mysteries, and, as we have already seen, (ut supra, p. 81,) was exhibited with shameless impudence, even in public processions. Its origin has been variously explained; but it certainly sprang either from the sin of Ham, or the mysterious doctrine that the ark was the common mother of the human race, and Noah, by what name soever he might be distinguished, the father.

He was then crowned and enthroned, clad in a purple vest with golden zones, and pronounced in a state of pure and ineffable light, and safe from henceforth under the protection of the celestial deities. Amulets were then delivered to him as preservatives against personal danger,* and he was instructed in emblematical knowledge; for the morality of the mysteries was involved in a series of visible symbols, for the purpose of directing the inquiries of the uninitiated into a mistaken channel and leading them to conclusions widely distant from the truth. Thus the figure of a hawk was used to represent the sun, a crescent typified the moon, the omniscience of the deity was symbolized by an eye placed in the centre of an endless serpent, an obligated aspirant by a grasshopper, knowledge by an ant, impossibility by two naked feet walking on the sea.† The dove was a conspicuous symbol, and had been introduced with great propriety, for this bird was the diluvian messenger of peace and hovered over the retreating waters like a celestial harbinger of safety. Hence a lunette floating on the surface of the ocean, attended by a dove‡ with an olive branch in its mouth and encircled by a rainbow, formed a striking and expressive symbol, which needs no explanation.§

* With this superstitious people, a relic, ritually consecrated, was believed to insure the special favor and protection of the deity, with whom the priests were reputed to hold an intercourse. Thus if sickness were inflicted by a hostile god, an amulet consecrated to a superior deity and suspended from the afflicted person's neck would speedily remove the disease. Young persons wore enchanted girdles to excite love toward them in the other sex. The garments which had been worn during initiation were accounted sacred and able to protect the wearer in every emergency. It was even commanded that "the initiated should dedicate the garments in which they were initiated at the temple of Ceres." (Aristoph. Schol. in Plut.) These invaluable relics were therefore used by the fortunate possessor until they were resolved to raga, and afterward children were invested with the tattered remnants, as undoubted preservatives from the malign effects of all diseases to which their tender age is by nature exposed. It was also accounted lucky to collect remnants of the sacrifices, which were denominated *vyseas*, because they were thought conducive to health. The emblem of *vyseas*, health, among the Pythagoreans, was a triple triangle, because

being alternately conjoined within itself, it constitutes a figure of five lines.



(Lucian Pro. Laps. in Sal. Admiss. apud Stanley's Lives, vol. iii., p. 62.) In India, the Saivas use this figure to signify emblematically, Siya uniting in himself the three great attributes. (Asiat. Res., vol. viii., p. 77.)

† Hence the incident of Christ walking on the sea is a striking proof of his divinity, (Matt. xiv. 25;) for what is impossible with man, is possible with God, (Mark x. 27;) and Job says that God alone treadeth on the waves of the sea. (Job ix. 8.)

‡ The white dove was esteemed by the Jews and held in sacred reverence, because they believed that Noah's dove was of that color.

§ From the circumstance of the patriarch reaching out his hand to seize the dove and bring it into the ark before the waters had subsided, (Gen. viii. 9,) the Greeks

After these and other illustrations of a like tendency,* the aspirant was dismissed through *the beautiful gate* of the temple† with the two barbarous words *Koyē* and *Oumētē*, which are said to mean—WATCH and ABSTAIN FROM EVIL,‡ as a person mysteriously regenerated and placed in future under the protection of the celestial gods.

It is admitted by many learned writers that the Grecian mysteries contained many facts in the life of the Jewish lawgiver. Thus Bacchus is described as having been taken from a chest or ark, and as being the son of two mothers, because Pharaoh's daughter was like a second mother to Moses. The deliverance of the Israelites from their bondage in Egypt is another remarkable coincidence. In the *Dionysiaca*, the thyrsis or rod of Bacchus was elevated, to perpetuate the remembrance of two remarkable miracles which were reputed to have been performed with this all-powerful instrument. On one occasion§ he cast his rod upon the ground and it became a serpent;|| and afterward he struck the two rivers Orontes and Hydaspes¶ with it, and the waters immediately receded,** and he passed over dry shod.††

invented many fictions, which subsequently became established principles in their system of mythology. The fable of Ixion bore this reference. He is said to have attempted to deflower Juno, but embraced a cloud in her stead, for which offence he was cast into hell. Now Juno is *Jenah*, the dove; (Fab. Mys. Cab., vol. i., p. 83.) which was seized by Noah; and his punishment on a revolving wheel in hell, merely referred to his descent into the Hades of the mysteries, and his circumambulating progress through the caverns of initiation.

* A profusion of symbols which adorned these mysteries may be found in the Signs and Symbols and Theocr. Phil. of Freemasonry.

† The caverns of initiation had two gates—one called the *descent* to hell, the other the *ascent* of the just; which, in the passage already cited from Homer, are inaccurately described. Mr. Pope has inverted the sense of the original, where he makes the gods, or in other words the Epoptæ, *descend* instead of *ascend*, and mortals *enter* instead of *descend*. Thus, corrected, the reference is perfectly easy to the destruction of the antediluvians and the safety of the eight just persons, who hence have been dignified with the name of *immortals*. (Vide ut supra, p. 58.)

‡ Vide Bibl. Univ., tome vi., p. 86. Warb. Div. Leg., vol. i., p. 156.) "When the rites of the east were imported into Greece," says Mr. Faber, "a strong charge was given that barbaric names should never be changed; concerning which injunction it is observed by Psellus that there are sacred names of ineffable import preserved in the mysteries of every nation and delivered to them immediately by the gods—a circumstance which makes it unlawful to translate them into the Greek language." (Fab. Mys. Cab., vol. i., p. 116.)

§ Non. in Dionys., l. 25.

|| Exodus iv. 3.

¶ Non. in Dionys., l. 23.

** Exodus xiv. 16.

†† Speaking of the miraculous passage over the Red Sea, Diodorus Siculus has this remarkable observation: "The Troglodytes, the indigenous inhabitants of this very spot, had a tradition from father to son, from the very earliest times, that this division of the Red Sea did once happen there; and that after leaving its bottom some time dry, the sea again came back with great fury and covered the land."

The assembly which celebrated these orgies was composed of men, women and children of all ranks, among whom, during the continuance of the festival, distinction was unknown.* This was intended to commemorate the manner of Israel's departing out of Egypt, accompanied by a mixed multitude from all the neighboring nations.† During the initiations, the purifying element was sometimes obtained by striking a rock with the magical rod.‡ The Bacchæ crowned their heads with serpents, and carried serpents in vases§ and baskets, in allusion, it is said, to the plague of fiery serpents|| inflicted on the Israelites in the wilderness.¶ And it was asserted by the hierophant that all mankind were in darkness,** except the initiated, who alone were irradiated with the beams of true and scientific light; referring, as some say, to the cloudy pillar which enlightened and directed the Israelites, while it involved the Egyptian army in the shades of impenetrable darkness; †† and according to others, the doctrine was symbolical of the superior privileges enjoyed by the Israelites in the immediate presence and under the protection of the divine Shekinah, while the nations around them were involved in the hideous darkness of idolatry. Nothing, therefore, can be more clear than that a series of original traditions of the fundamental truths of religion were scattered abroad at the dispersion of mankind, and adapted by each people to the peculiar character of their own superstitions.

Such was the splendid importance attached to these deteriorated mysteries, which were under the protection of the civil magistrate.‡‡ They were places of assignation to the lustful,§§ and consequently fatal to the cause of virtue and morality; |||| and yet, strange to tell, no woman was qualified for the honor of officiating at the celebration of this miserable apology for religion, except she was able to testify on oath that she was free from all manner of pollution.¶¶ Several eminent men in different

* Diod. Bibl., l. 4.

† Exodus xii. 38.

‡ Eurip. et vide Numb. xx. 11.

§ Athenæus, apud Fab. Pag. Idol., vol. iii., p. 171. Mr. Faber conceives that the vases alluded to the ark, and the libation to the deluge; and hence the emptying of them properly concludes the mystic festival and represents the retiring of the diluvian waters.

|| Signs and Symbols, Lect. 3.

¶ Numb. xxi. 6.

** Non. apud Boch. Can.

†† Exodus xiv. 20.

‡‡ "An assembly of the senate shall convene in the Eleusinian temple on the day after the festival," say the laws of Solon, "to inquire whether everything has been done decently and according to order."

§§ Ephes. iv. 19.

|| Clem. Alex. Cohort. ad Gent., p. 19.

¶¶ The idea which these worthies entertained of personal purity may be correctly deduced from the following custom, preserved by Herodotus: this writer tells us (l. i.) that all the female votaries of Mylitta, who was the same with Ceres and Isis, without excepting the most dignified virgins, were obliged to prostitute themselves, at

ages endeavored to purge these orgies of their indecency, but without success. Orpheus and Pentheus* are mythologically† said to have been torn in pieces by the Bacchantes, for their exertions to stem the torrent of depravity and licentiousness which pervaded every rank and description of people who were engaged in these celebrations.‡ The rites passed, however, with all their contaminations, from Greece to Rome, and remained a lasting stain to the empire long after the establishment of Christianity. At length the bold and frequent censures of the Christian fathers aroused the people to a sense of shame; by a public edict the excesses sanctioned by the mysteries were restrained within more decent bounds, and soon afterward they were altogether suppressed under heavy penalties.

least once in their lives, in the porch of the temple, as an indispensable act of devotion! without which they were accounted polluted or unclean. "Among the Egyptians it is honorable for women to prostitute themselves; and those who have lain with many men used to wear a bracelet about their ankles as a badge of honor! Moreover, among them, virgins before marriage used to gain a dowry by prostituting themselves." (Stanley's *Lives*, vol. iii., p. 94.) It was in allusion to these and still more unnatural practices that induced St. Paul to exclaim with indignation—"It is a shame even to speak of those things which were done of them in secret" (Ephes. v. 12.) And the same intrepid apostle enumerates these abominable sins in his Epistle to the Romans, i. 26 to end.

* Virg. *Æn.* l. iv. Ovid's *Metam.*, l. xi. The most outrageous excesses were frequently committed by the female Bacchantes when inflamed with wine, lust and enthusiastic fury, (Eurip. in *Bacch.*) which they mistook for the inspiration of the jolly god. It is recorded that the daughters of Minya, under the furious impetus of this diabolical fervor, slew a young man named Hippasus and served up his body as a banquet to the company. (Anton. *Metam.*, l. x.)

† I say *mythologically*; for the fact appears doubtful respecting the violent death of Orpheus, notwithstanding the above authorities. It rather appears that he was killed by lightning, a death esteemed by the ancients as being fraught with a peculiar felicity. (Dios. *Laert. Præm.*)

‡ Plato, speaking of the abomination of the Dionysiaca, says that he was present at one of these celebrations, and saw the whole city of Athens in a state of beastly drunkenness. (De *Leg.*, l. i.) Hence the prophetic figure used in the threatened destruction of Babylon: "In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not awake, saith the Lord." (Jer. li. 39.)

LECTURE VII

PLACES OF INITIATION INTO THE CELTIC MYSTERIES.

In attempting to reduce the Celtic Mysteries to order and regularity, the inquiry will be confined almost exclusively to Druidism as practised in Britain, which contains the essence and perfection of the system: for Cesar informs us that the principles of Druidism were better understood in Britain than in Gaul, and that it was customary for the inhabitants of the latter country, who wished for more perfect information on the intricate subject of their mysterious doctrines and practices, to pass over into Britain, where accurate instruction was alone to be obtained.*

The name of these extraordinary priests† has been variously derived. The most commonly received opinion is, that its origin must be ascribed to the Greek *Δρυς*, an oak, because this tree was esteemed peculiarly sacred by the Druids; ‡ and from its spontaneous production of the sacred mistletoe, § they believed that the deity had selected it from all the trees of the grove as his own peculiar residence. In the ancient British dialect, an oak was termed *Derw*; || in the Armorican, *Deru*; and hence the priests of the oak are said to have been denominated *Derwydden*. Some authors have, however, referred to other tongues for the etymology of this title. One says it was derived from the German *Trovis*, which signified a

* Ces. de Bel. Gal., l. vi. c. 12.

† Mr. Reuben Barrow, (in the second volume of the *Asiatic Researches*, p. 489,) says—"That the Druids of Britain were Brahmins is beyond the least shadow of a doubt; but that they were all murdered and their sciences lost, is out of all bounds of probability; it is much more likely that they turned school-masters, Freemasons and fortune-tellers, and in this way part of their sciences might easily descend to posterity, as we find they have done." With what feeling toward Masonry Mr. Barrow said this, I have not the means of determining, nor does it in the least alter the character of his assertion. I shall consider the opinion as tending to illustrate the antiquity of the science. The Druids were school-masters, fortune-tellers and Freemasons also, though the name was not known in the ages when they flourished.—They certainly did practise a science derived from Freemasonry and applied to the same object—the worship of the deity, but deteriorated, as all institutions must necessarily be, when the vital principle is wholly discarded.

‡ Plin. Nat. Hist., l. xvi. c. 4.

§ The mistletoe was invested with a character so holy that it was accounted a profanation to touch it with the finger. The ceremonies used in gathering this mysterious plant were of a nature calculated to infuse a sacred reverence deeply into the mind; and when plucked and ritually consecrated, it was reputed to possess every sanative virtue, and was hence dignified with the appellation of All Heal.

|| Owen's Dict. v. *Derw*.

revealer of truth;* another thinks it sprang from *Trutis*, an old British name for the deity, and that his first priests were hence called *Truti*.† Mr. Smith, in his *Gælic Antiquities*, concurs with Major Vallancey in deriving *Druid* from *Druidh*, which in their own language signifies wise men, and is still the Gælic term for philosophers or magicians. It seems, he says, to have the same import with the name of the eastern magi, who, like the Druids and many other religious sects, united the characters of the philosopher, the magistrate and the divine, making each of these services one and the same profession.‡

The system of Druidism embraced every religious and philosophical pursuit which was then known in the island, and had a further tendency to spread liberty, peace and happiness among mankind § The rites bore an undoubted reference to the salvation of Noah and his *seven* companions in the ark, || and were celebrated first by the Pheryllt, who correspond

* Gerop. Becan.

† Samme's Brit. vol. i., p. 104

‡ Hutchinson's Cumb., vol. i., p. 248.

§ Meyrick's Hist. Cardigan, Introduction.

|| It is a most remarkable fact, that we find in every system of antiquity a frequent reference to the number *seven*, which, from its nature, can scarcely be ascribed to any event save that named in the text, except it be to the institution of the Sabbath.—Thus the *seven* score Ogyrgens, or mystical personages, which, according to Taliesin, pertain to the British muse; the *seven* score knobs in the collar of an ox, (Dav. Dru., p. 523, 524;) the *seven* persons who returned from *Caer Sidi*, in the spoils of the deep, (Ibid., p. 515;) the *seven* Pleiades, (Ovid's *Fast.*, 5;) the *seven* Hyades, (Aratus. *Astron.*;) the *seven* Titans and Titanides; the *seven* Heliades of the Greeks, (Diod. *Bibl.*, l. v.) the *seven* Cabiri of the Phœnicians; the *seven* Amshaspands of the Parsees; and the *seven* pieces into which the body of Bacchus was torn by the Titans, (Plut. *de Isid. et Osir.*, p. 368,) were equally the *seven* hero-gods who accompanied Noah in the ark; and these corresponded with the *seven* Mennu, the *seven* Pitris or Rishis, and the *seven* Brahmadicas of Hindoo mythology; and for the same reason, perhaps, as these persons were the whole of mankind then living in the world, the septenary number among the Cabalists denoted *universality*, and was termed by the Pythagoreans *oulomeleia*. To one of the above causes may be ascribed the origin of the *seven* vases in the temple of the sun near the ruins of Babian, in Upper Egypt, (Savary's *Letters on Egypt*;) the *seven* altars which burned continually before the god Mithras in many of his temples, (Montf. *Ant.*, tome ii. l. 7;) the *seven* holy temples of the ancient Arabians, (Sale's *Koran*, *Prelim. Disc.*, p. 22;) the *seven* bobuns of perfection exhibited in the Hindoo code, (Holwell, in *Maur. Ind. Ant.*, vol. ii., p. 331,) with the defective knowledge of the same people which circumscribed the whole earth within the compass of *seven* peninsulas or dwipas, (Sacontala, Sir W. Jones' *Works*, vol. vi.) the *seven* planets of antiquity; the Jewish Sephiroth, consisting of *seven* splendors; the *seven* Gothic deities, commensurate with the hebdomadal division of time; the *seven* worlds of the Indians and Chaldeans, and the *seven* virtues, cardinal and theological. (Wide Signs and Symbols, p. 159.) In a word, *seven* was always considered as a number possessed of many mysterious properties, and divine sacrifices were considered most efficacious when composed of this number.

with the Telchines, the Curetes, or the Idoi Dactyli of other nations. The ceremonies of initiation and worship also bore a character similar to those of the people whence they were derived, accommodated to the peculiar genius of the people and admitting of various minute modifications, arising from the accidental circumstances of local situation and the temporary revolutions of manners and government. Respecting these ceremonies,

*Seven bullocks yet unyoked for Phœbus choose,
And for Diana seven unspotted ewes.*—DRYDEN.

And even our own Scriptures abound with innumerable instances of the authorized use of this number. At the deluge, Noah received *seven days'* notice of its commencement, (Gen. vii. 4.) and was commanded to select clean beasts and fowls by *sevens*, while the unclean were only admitted by pairs, (Gen. vii. 2.) On the *seventh* month the ark rested on Ararat, (Gen. viii. 4.) and Noah despatched his dove at the distance of *seven days* each time, (Gen. viii. 10, 12.) Job and Balaam each offered sacrifices by the express command of God, consisting of *seven bullocks* and *seven rams*, (Job xlii. 8; Numb. xxiii. 1;) and this was undoubtedly conformable with the usual practice of Jewish antiquity. The destruction of Jericho was miraculously effected by the use of this number: for *seven* priests, bearing *seven rams'* horns for trumpets, were directed by the Almighty to compass the city *seven days*, and on the *seventh* to proceed around it *seven* times, when the walls should fall into ruin. (Josh. vi. 4, 5.) Solomon was *seven years* building the temple, (1 Kings vi. 38,) which was dedicated in the *seventh* month, (1 Kings viii. 2,) and the public festival lasted *seven days*. The whole machinery of the Apocalypse is conducted on precisely the same principle;—the iconisms are almost all *septenary*. Here the first Person in the sacred Trinity is represented under the figure of a glorious Being clothed with surpassing brilliancy, seated on a throne encircled by a rainbow, (Rev. iv. 3, 4,) and receiving from the assembly of saints a most profound adoration, in which they ascribe to Him *seven* degrees of beatitude. (Rev. vii. 12.) He is attended by *four* beasts full of eyes, emblematical of their perfect knowledge of all things—past, present and to come. Now the number *four* was esteemed to possess similar properties with the number *seven*. It signified *universality* among the Cabalists and Pythagoreans, probably because the whole of the male kind in the ark consisted of *four* persons, and it formed the holy Tetragrammaton of the Jews. (Vide More's Apocalypsis Apocalypsis, p. 92, 148.) The second Person is described as a majestic and venerable personage standing in the midst of *seven* golden candlesticks, and holding in his hand *seven* stars, the emblems of light and revelation, (Rev. ii. 1;) and in another place as a Lamb that had been slain, having *seven* horns and *seven* eyes, symbols of universal power and knowledge, and receiving from the heavenly host a loud acknowledgment of *seven* potencies. (Rev. v. 6, 12.) And the third Person is described as *seven* lamps of fire, which are the *seven* Spirits of God. (Rev. iv. 5.) Again, the Apocalypse contains *seven* Synchronisms, which were preceded by a succession of woes addressed to *seven* churches, (Rev. i. 4,) recorded in a book with *seven* seals, (Rev. v. 1,) denounced by *seven* angels to the sound of *seven* trumpets, (Rev. viii. 2,) and revealed by *seven* thunders or oracular voices. (Rev. x. 3.) The wrath of God against the idolatrous world is let loose by *seven* angels having *seven* plagues enclosed in *seven* golden vials. (Rev. xv. 1, 7.) Idolatry is represented under the figure of a scarlet-colored beast having *seven* heads, to represent, probably, the *seven* mountains on which Rome and Constantinople, the two capital cities of "the mistress of the world," were respectively

the ancient historians are not wholly silent, although we shall gather more information from the bardic than the classical writings on this abstruse subject.

Strabo informs us that the Druids practised the rites of Samothrace.* Mr. Faber adduces other authorities in support of the same hypothesis. "With regard to the devotion of the Hyperboreans," says this author, "to the arkite mysteries, we are plainly informed by Dionysius that the rites of Bacchus and Noah were duly celebrated in Britain. Hence arose their veneration for the bull, the constant symbol of the deity of the ark. To the testimony of Dionysius, I shall add the authority of Artemidorus concerning those (mysteries) of two other Cabiric deities. In an island, says he, close to Britain, (by which, in all probability, he meant Anglesey, the chosen seat of superstition,) Ceres and Proserpine are venerated with rites similar to the orgies of Samothrace. This island was dedicated, as we learn from Mnaseas, to the Cabiri; and he further informs us that Ceres, Proserpine and Bacchus were reckoned in the number of these deities. Hence it evidently appears that the gods of Britain were the same as the Cabiri of Samothrace; and consequently, whatever observations are applicable to the latter, are no less applicable to the former."†

"Dr. Borlase has traced a surprising uniformity in the temples, priests, doctrines and worship of the Persian magi and the British Druids. This conformity, indeed, is so striking and extraordinary, that Pelloutier, in his history of the Celts, will have it that the Persians and the Celts were originally one and the same people.‡ Major Vallancey is of the same opinion: adding that the Druids first flourished in the east; in Hindostan

founded, (Rev. xvii. 9;) and seven idolatrous kings, or seven forms of polytheism are pointed out for destruction. (Rev. xvii. 10.) This very extraordinary and universal application of the number seven, as I have already observed, must have originated either in a tradition borne away from Shinar by every tribe who wandered in search of a new settlement, respecting the institution of the Sabbath; and it must be observed that almost all idolatrous nations kept holy the seventh day, (Vide Usher on the Sabbath, p. 73;) or the seven hero-gods who were saved with Noah in the ark.

* Strabo. Geogr., l. iv.

† Fab. Mys. Cab., vol. i., p. 210, 214, with authorities.

‡ And both were derived from the same common source. "A celebrated grammarian has remarked—*Nec modo Indicam, Persicam Syram, Arabicam, Hebræ junctissimas linguas; sed et Gothicam, seu Celticam, linguam; and Roland, in his Mona, asserts that no less than three hundred Hebrew radices are to be found in the British tongue alone. From his list I shall select a few only, which must carry conviction of their primæval derivation. For instance, who can doubt of the British word booth, a cottage, being derived from the Hebrew beth, a house; the earth from eretz; to babble, from babel, alluding to the confusion of tongues; chest, from cis, a chest; dagger, from dakar, a short sword; the British kern, or corn, a horn, from keren; cromlech, a sacrificial stone of the Druids, from ceremluach, a burying stone; and sarph, an old British word for serpent, from the Hebrew saraph.*" (Maur. Ind. Ant., vol. vi., p. 37.)

as Brahmins, in Babylon and Syria as Chaldeans, and in Persia as magi;* and from thence came hither with that great body of Persian Scythians whom the Greeks call Phœnicians."

These opinions, collected by Mr. Hutchinson,† can only prove that the nations agreed as to the practice of similar rites and ceremonies in the administration of religious worship: for the Druids flourished in Gaul and Britain at least coeval with the planting of many other nations, from which theorists have conjectured they might derive their original.‡— Besides, these several people paid their devotions to different objects of worship: some were Sabians, who worshipped the host of heaven; others were magians, who confined their adoration to the solar fire—two sects which always entertained the utmost contempt and hatred for each other's principles.§ The testimonies, however, are amply sufficient to point out the analogy which subsisted in early times between the mysterious institutions of those countries, which were formed by the migration of the first descendants of Noah and his family.||

* The Druid and the dervise possessed many qualities in common. "Sacerdotum," says Keyser, "genus apud Turcas ab antiquissimis temporibus conservatum dervis et nomine et re Druidia." (*Antiq. Septentr.*, p. 36.)

† *Hist. Cumb.*, vol. i., p. 247.

‡ The first people who settled in Britain are said to have been led hither by Gomer, or some of his immediate descendants. (*Turn. Anglo-Saxon*, vol. i., p. 14.) If this be true, Britain received its population very soon after the dispersion. The continent of Europe was peopled by the children of Dodanim, the grandson of Japheth; and by the operation of some or all of the causes resulting from a redundant population, the surplus being pressed to the sea-coast of Gaul, our island was discovered in the distance, and a wandering tribe called the Hord Gæli—who on a casual visit named it the Watergirt Green Plot, according to the testimony of the Welsh bards—having been tempted to take possession of it, found it so rich and beautiful that they changed the name to Honey Island. I have the authority of Sammes for saying that this took place about A. M. 1910, the exact period when Ninus founded the kingdom of Assyria, or a little before Abraham first went into the land of Canaan. This tribe was subsequently dispossessed by a stronger party under the command of Prydain, the son of Aedd the Great, who, collecting together some scattered tribes of the Cymri who were friendly to his interests, made an inroad upon the island and took an undisputed possession. Its name was once more changed to Prydain or Britain; and he subdivided it into three parts, and placed in them as viceroys three of his most distinguished followers, at the head of their respective tribes. First, the Cymri, who came with Hu the mighty; these introduced arts and civilization, and inhabited Wales. The second tribe who settled in the island were the Llœgrians; they came from Gwasgwyn, and were descended from the primitive nation of the Cymri, and took possession of England. The Brython, descended from the same stock, came from the land of Llydaw, and peopled Scotland. Hence the Britons adopted the ternary division of the island, which it has ever since retained; and called the several portions Llœger, Cymru and Alban, corresponding with England, Wales and Scotland.

§ Vide *Prid. Connect.*, vol. i., p. 226.

|| Vide ut supra, l. i

The Druids did not worship idols in the human shape, because they held that the divinity, being invisible, ought to be adored without being seen. But we are told that they did occasionally erect, like the primitive Buddhists of the east,* in retired places, statues of Isis† or Ceridwen; which must have been gigantic stones, ‡ rough as when taken from the quarry;§ the *Betulia* of the eastern nations,|| which were ritually consecrated and invested with peculiar and distinctive properties. These stones, so highly venerated, ¶ so enthusiastically adored, were the representations of the great British deities, whose abundant merits have been so extravagantly eulogized by the bards. These deities, by what variety of names soever they may have been designated, all melt into two, a male and a female, the great father and mother,** who were worshipped under the appellation of Hu and Ceridwen, and bore the same conspicuous character with the Egyptian Osiris and Isis, the Grecian Bacchus and Rhea, or any other supreme god and goddess who represented the great father and mother of mankind in the mysteries of idolatrous antiquity.

All rocks containing an aperture, whether natural or artificial, †† were thought to convey purification, because they equally shadowed out the door of the ark through which the favored few issued into a renovated world; and it is worthy of remark, that the same belief distinguished

* Fab. Pag. Idol., vol. ii, p. 340.

† The Scandinavians had a goddess of this name. (Ol. Rudbeck's Atlant., vol. ii, p. 212.)

‡ "Several of the idols of the old Arabs," says Sale, in his Preliminary Discourse to the Koran, "were no more than large, rude stones, the worship of which the posterity of Ishmael first introduced. These stones they at first only compassed out of devotion, but at last it ended in rank idolatry, the Ishmaelites forgetting the religion left them by their father, so far as to pay divine worship to any stone they met with." Captain Hamilton describes one of the idols in the Indian temple of Jagan-nath, as being "a huge black stone of a pyramidal form;" or, in other words, a stone pillar.

§ Bryant's Anal., vol. i., p. 13.

"The mighty pile of magic planted rock
Thus rang'd in mystic order, marks the place
Where, but at times of holiest festival,
The Druid leads his train." MASON.

¶ Dr. Gordon informs us that the Irish peasants still pay these stones an awful respect. (Hutchinson's Cumb., vol. i., p. 243.)

** We find Pindar (Nem. Od. 6) asserting the dignity of the great mother, where he says that all the gods as well as men sprang from her fruitful womb.

†† On the estate of the Right Hon. C. T. D'Eyncourt, M. P., at Bayon's Manor, near Market Rasen, in Lincolnshire, is a *petra ambrosia* consisting of a gigantic upright stone, resting on a slender base, at the foot of which another stone has been placed, hollowed out so as to form an aperture of sufficient dimensions for a man to creep through. It stands in a commanding situation on the bold brow of a hill, and has doubtless been used by the Druids in the performance of their sacred rites.

every ancient nation: for all practised the helio-arkite superstition, and all alike admitted the regenerating properties of the consecrated orifice.* They varied, however, in proportion with the supposed sanctity of the petreæ, arising from the solemnity of the rites of consecration. Thus a natural cavity in a rock, unhallowed by the sacred ceremonial, was of inferior virtue to an artificial pastos, erected ritually, consecrated with holy oil and dedicated to a religious use; and as soon as a pastos was thus anointed, it acquired the distinguishing name of *lapis ambrosius*.†

A considerable degree of sanctity was attached to small islands in the centre of a consecrated lake. Floating islands, considered as the residence of a happy and perfect people, bore an allusion to the garden of Eden, where Adam dwelt in a state of absolute felicity; and perhaps also to the then known world, which was in reality an immense island, and therefore the places of mysterious celebration were frequently constructed in such situations.‡ They bore a reference also to the ark, which at the time

* This was the abomination referred to by the prophet Isaiah, where he denounces *the holes of the rocks* and the caves of the earth as insufficient to avert the indignation of the Almighty. (Isa. ii. 19.) Borlase (Ant. Cornw., p. 167) thus explains the probable use of these Tolmen: he says—"It is not improbable but the holed stone served for libations, to initiate and dedicate children to the offices of rock-worship by drawing them through this hole, and also to purify the victim before it was sacrificed; and considering the many lucrative juggles of the Druids, it is not wholly improbable that some miraculous restoration to health might be promised to the people for themselves and children upon proper pecuniary gratifications, provided that at a certain season of the moon, and while a priest officiated at one of the stones adjoining, with prayers adapted to the occasion, they would draw their children through the hole."

† The city of Tyre, according to Stukeley, was built by Hercules on a spot where a petra ambrosiæ stood, which were two hollow rocks shaded by an olive tree; and accordingly on the ancient Tyrian coins we find these ambrosial petreæ represented overshadowed by an olive tree, and on the reverse, Hercules offering a sacrifice of dedication.

‡ The interior recesses of the insular sanctuary were considered as a seat of every supernal delight. Here the heavens had exhausted their stores to confer gifts on their favored and chosen residence. Mr. Davies has given a description of these distinguished privileges in the translation of a Mabinogion, which I shall transcribe, after remarking that its contents are corroborated by a testimony from a quarter the least expected. The Hindoos have a tradition current among them, that the gardens of the Hesperides are situated in the British isles; and the beauties of this imaginary paradise, as we are told by Mr. Wilford, are described in strains of the most exaggerated panegyric, greatly exceeding even the legend here subjoined. "In ancient times, it is said a door in a rock near this lake was found open upon a certain day every year. I think it was May day. Those who had the curiosity and resolution to enter, were conducted by a secret passage, which terminated in a small island in the centre of the lake. Here the visitors were surprised with the prospect of a most enchanting garden, stored with the choicest fruits and flowers, and inhabited by the

of the deluge was the sole existing place of habitation and contained the whole human race. Each of these islands bore the mysterious name of *Avanc*, and drawing it out of the lake with a yoke of oxen, attended by many mystical ceremonies, formed one of the principal rites of the Druidical religion.*

In every nation of the world, water was profusely used during the initiations; and hence the propriety of the British custom of performing their celebrations in the centre of a lake. It had a twofold reference: first to the diluvian waters, which cleansed the earth from its impurities by a general lustration; † and secondly, as the external medium of purification by which the mystæ were ritually regenerated. ‡ It was a maxim with

Tylwyth Teg, or fair family, a kind of fairies, whose beauty could be equalled only by the courtesy and affability which they exhibited to those who pleased them.— They gathered fruit and flowers for each of their guests, entertained them with the most exquisite music, disclosed to them many events of futurity, and invited them to stay as long as they should find their situation agreeable. But the island was sacred, and nothing of its produce must be carried away. The whole of this scene was invisible to those who stood without the margin of the lake. Only an indistinct mass was seen in the middle; and it was observed that no bird would fly over the water, and that a soft strain of music, at times, breathed with rapturous sweetness in the breeze of the mountain. It happened upon one of these annual visits, that a sacrilegious wretch, when he was about to leave the garden, put a flower, with which he had been presented, into his pocket; but the theft boded him no good: as soon as he had touched unhallowed ground, the flower vanished and he lost his senses. Of this injury the fair family took no notice at the time; they dismissed their guests with their accustomed courtesy, and the door was closed as usual. But their resentment ran high: for though, as the tale goes, the Tylwyth Teg and their garden undoubtedly occupy the spot to this day, though the birds still keep at a respectful distance from the lake, and some broken strains of music are still heard at times, yet the door which led to the island has never re-appeared; and, from the date of this sacrilegious act, the Cymri have been unfortunate." It is added, that "some time after this, an adventurous person attempted to draw off the water, in order to discover its contents, when a terrific form arose from the midst of the lake, commanding him to desist, or otherwise he would drown the country." (Dav. Dru., p. 155.)

* Vide Signs and Symbols, Lect. 5. Hist. of Beverly, p. 14, 41.

† 1 Peter iii. 20, 21. Grot. in Matt. iii. 6.

‡ Nothing could be more universal than this practice. The Jewish religion and all the systems of Paganism, however diversified in other respects, held equally the necessity of repeated ablutions to cleanse the soul from moral defilement. From the plains of India to the utmost regions of the west, this doctrine was implicitly received; originating, most probably, from some uniform practice which accompanied the patriarchal performance of religious rites anterior to the general dispersion from Babel. It was believed by the Druids that the earth was the great principle of contamination, and that everything was polluted in a greater or less degree which had communication with it. Even the stone deities were superincumbent on other stones, lest they should be subject to defilement; but when the mediator of the Christian covenant came into the world to restore the true religion and to show that ritual

the Druids, that water was the first principle of all things and existed before the Creation in unsullied purity, but that its perfect qualities were diminished when it became blended with the earth at its original formation out of chaos; and hence it was believed that water lost some portion of its purifying qualities by contact with the earth, which was considered the very principle of contamination; and therefore, to secure to themselves a certain supply of this element unpolluted with any impure alloy, they used to scoop hollows or cavities on the upper surface of certain elevated stones to catch the waters of heaven before they reached the ground.*—Rain was preferred to river water, snow to rain, and ice to snow. These rock basins were hence invested with a peculiar degree of sanctity, and were always attached to their temples or places of initiation, when not situated on a lake† or river of water.

The Britons had the utmost veneration for a grove of oaks,‡ and here the most sacred places of religious celebration were constructed,§ particu-

pollutions and purifications were at an end, he clothed his divinity with earthly flesh by being born of a woman, and yet received no contamination, for he was free from every imputation of sin, and in his doctrine strongly and constantly inculcated that man's defilement was not derived from anything external, but that it proceeded from the heart. The Pharisees used many ablutions to cleanse ceremonial impurity; they thought that to perform even the common offices of life without washing, was sinful. This doctrine was condemned by Him who knoweth the most secret thoughts of every heart, and he openly proclaimed that their frequent washings could never atone for sin.

* Borl. Ant. Corn., b. iii. c. 11, p. 225.

† Sir Walter Scott has woven this superstition into a most beautiful poem, (*Lady of the Lake*.) attended with all the machinery of initiation. The island in the lake called Loch Katrine, (Ketturin,) which signifies the *Gate of Hell*, and in India and some other countries was but another name for the Pastos; the Brownie's cavern, (Coir Uriskin,) for the whole superstition of the Brownies was but a remnant of the stories of initiation; the lady in the boat and the range of caverns which the island contained, are all indications of this fact. Mr. Stuart, the guide to this lake island and scenery, says—"In the bosom of a rock south of the Pass, there was a cave where an outlaw named Fletcher resided many years; but though tradition is so particular with regard to its situation, as to describe minutely the different views which it commanded, he said he had entirely lost the entrance of it, though he had searched for it with the utmost care." (*Hogg's Tales*, vol. i., p. 150.) The island is called Rough Island, and the attendant spirit is like a satyr or goat. (*Lady of the Lake*, notes, p. 355.)

‡ Lucan. Pharsal., l. iii.

§ The sacred grove was a primitive place of devotional celebration. Abraham planted a grove of trees as a retreat of silence, solitude and prayer; but the same practice having been subsequently used by idolaters, and their groves converted to the most horrible and revolting purposes, the denunciations of heaven were launched against consecrated groves in general. The Israelites were not only forbidden to plant them, but their destruction was enjoined in every country which they conquered. It was accounted sin in the Hebrew monarchs if they presumed to sacrifice in

larly if hills or mountains were found within the compass of the enclosure: for it is well known that these eminences were highly venerated by the Druids in common with the rest of mankind, partly from an idea that the tops of hills made a nearer approach to the heavens, from whence the deity could more perfectly hear their prayers, and partly from a faint remembrance of an old tradition of the deluge, and probably of the burning bush, which induced a belief that mountains were the consecrated residence of the deity;* but principally because the conical mountain, variously diversified, was considered an apt representation of the union of the two great generative principles personified at the deluge.† The mountain with one

groves; and it is said of Ahab, that he did more to provoke the Lord to anger than any of his predecessors, because, among other acts of iniquity, he made a consecrated grove. The first patriarchs also worshipped in groves of oak, (Gen. xviii. 1, 4, 8, xxi. 33; Josh. xxiv. 26;) but the custom was subsequently condemned, because it led to disorder and prostitution. (Deut. xvi. 21; Isa. i. 29; Hosea iv. 12, 13, 14.) In the idolatrous nations a grove was essential to divine worship. (Diod. Sic., l. xvii.; Quint. Curt., l. iv. c. 7; Strabo. Geogr., l. viii.) Pindar (Olymp. x. 52) introduces Hercules as planting a sacred grove; and in India groves of olive were planted in the most venerated situations. (Asiat. Res., vol. vi., p. 524.) In a word, as I have many times observed, idolatry was nothing but a perversion of the patriarchal rites.

* It may be here remarked that mountain worship was common with the antediluvian patriarchs, and was followed by Noah (Gen. viii. 20) on the mount where the ark rested, and where the parents of mankind resided after their deliverance from danger; by Abraham, (Gen. xii. 8.) who performed an act of worship on Mount Moriah at the express command of God, (Gen. xxii. 2;) and again by Moses on Mounts Horeb and Sinai. (Ex. iii. 1, xix.) This custom was soon imitated by those nations which had renounced the true God. (Numb. xxii. 41, xxiii. 14, 27, 28.) When Philip II. made war against the Spartans, he sacrificed on the two mountains of Olympus and Eva. (Polyb. l. v.) Cyrus sacrificed to the gods on a mountain just before his death. (Cyrop. l. viii.) So in the Iliad, Hector does the same. (Iliad, xxii. 171.) The Persians worshipped on mountains, (Strabo, l. xv;) and two thousand three hundred years before our era, sacrifices were offered in China to the supreme god Chan-ti, on four great mountains, called the four Yo. The sovereigns, finding it inconvenient to go thither in person, caused eminences representing these mountains to be erected by the hands of men, near their habitations. (Voyage of Macartney, vol. i., p. 58.) The American savages used the same custom. (Humboldt's Research, in America, vol. ii., p. 244.) "In short, every towering hill was reckoned holy; and we are assured by Melanthes, that it was the universal practice of the ancients to offer sacrifice on the highest mountains to him who was accounted the highest god." (Nat. Corn., l. i. c. 10, apud Fab. Pag. Idol., vol. iii., p. 200.) The Israelites, too, when they fell into idolatry, adopted the same custom and worshipped the host of heaven on mountains, (2 Kings xiv. 4; Jer. ii. 20; Ezek. vi. 2, 3;) though it was absolutely forbidden in the law of Moses. (Deut. xii. 2.)

† This system of veneration was not peculiar to Britain, but was common to all the idolatrous nations of the earth. When the ark, or female principle with the whole human race in her womb, floated on the surface of the diluvian waters, the male principle, or the great father, was placed in the centre of the lunette as a mast

peak only, represented the male principle; with two peaks, the figurative lunette or ark, symbolized the female principle; and with three, the two principles united.*

and thus the two principles united floated in safety over the earth, (Wilf. on Mount Cauc. in *Asiat. Res.*, vol. vi., p. 521,) and when the waters had subsided, they remained firmly fixed on a rock, which the superstition of each nation feigned to be within its own boundaries. When a mountain was adorned with three peaks, therefore, it was accounted perfect and worthy of superior veneration, from its apt representation of this union of the sexes, which furnished the natural means by which the world was repopled. (Vide Signs and Symbols, Lect. 9.) Perfect specimens of all these varieties of mountains are frequent in the counties of Lancaster, Cumberland and Westmoreland; and I cannot but think that this part of the island was a favorite resort of the Druids, for they contained every requisite in vast abundance for the practice of their religious rites. The rivers and lakes, the many natural caverns and excavations, the numerous specimens of the holy mountain in every possible variety, afforded such a combination of natural facilities for the exercise of their mysterious celebrations, that they could not be overlooked by that acute and politic order of men. Accordingly we find, in the stupendous monuments with which these counties still abound, the most positive traces of Druidical ingenuity in all its several forms; whether consisting of stone or earthen temples, the cromlech or the kistvaen, the logan or the tumulus, the seat of justice or the sacred grove, all being unquestionable evidences of Druidical habitation. A learned and indefatigable writer, whose opinions claim every attention and respect, says the same thing of some of the southern counties. "Numerous remains of stone circles, cromlechs, rocking stones and tumuli still exist in the Scilly islands, and are continued along the coast of Cornwall and Dorset to the widely-extended plains of Wiltshire; all, from their rudeness, bespeaking a very ancient, and I may pronounce a Celtic origin, and corresponding in a very striking degree with those on the opposite shores of our mother country—Gaul."—(Hoare's *Ancient Wilts.*, vol. i., p. 12.)

* We are indebted to Capt. Wilford for bringing to light a recorded tradition of the Hindoos, that the British Druids held mountains and lakes in superior veneration from the causes just enumerated. "Britain," says this author, "was termed by the Indians, Tricatschel, or the mountain with three peaks, and was hence considered as a place of peculiar sanctity. England was denominated Rajata-Dweep; Scotland, Scuteya-Dweep; and Ireland, Suvarna-Dweep. The pitris, or primitive fathers, were said to reside in Suvarna; and their place of abode was either on the summit of a mountain, or in a cave called Maha Dewa, in an island situate in the midst of a lake whose waters were reputed bitter. From this cave issued a long passage into the infernal regions; here the souls of their deceased ancestors were invoked." This is a correct account of a place of initiation, and is thought to have a reference to the celebrated purgatory of St. Patrick, in Lough Derg, in Ireland, into which no person was allowed to enter without first undergoing all the ceremonies of purification and preparation. This purgatory, according to the opinion of Mr. Faber, (*Myst. Cab.*, vol. ii., p. 392,) was doubtless a place appropriated to the performance of the rights of Druidism. It will be remembered that the holy mountain was considered the sacred ascent to Elysium, and the cave or womb led downward to Hades. The most ancient monument of British antiquity at Abury, in Wiltshire, was constructed on two eminences; and to complete the allusion, a gigantic mound, called Silbury hill,

The places of initiation and worship were generally either circular, because a circle was a significant emblem of the universe, governed and preserved by an omnipresent deity, who is described in the writings of Hermes Trismegistus as a circle* whose centre is everywhere and whose circumference is nowhere, and pointed out the unity of the godhead, a doctrine distinctly asserted by the Druids; † or oval, in allusion to the mundane

was thrown up, so as to form a triangle with the other two, thus constituting the sacred three-peaked temple. The hill at Karn-bre, in Cornwall, is furnished by nature with three distinct and beautiful peaks, and hence became an early object of superstitious reverence, which the Druids appear to have exhausted all their ingenuity in adorning with a profusion of sacred embellishments. Here was a consecrated grove of oaks, furnished with solar temples, caverns of initiation, thrones, phalli, altars, adyta, enclosures, rock basins for the water of purification, and every requisite for public worship and the celebration of the mysteries on a grand scale; for the whole extent of this magnificent establishment comprehended an area of more than four miles in circumference. (*Borl. Ant. Corn.*, p. 113.) It may be here observed, that the grove was sacred to the celestial, the altar to the terrestrial, and the cell to the infernal deities. (*Maur. Ind. Ant.*, vol. ii., p. 317.)

* The usual appellation given by the bards to the sacred enclosure of an open temple, was the mundane circle, and Faber says that the ark was called the circle of the world; it follows, therefore, that the open circular temple was a representation of the ark.

† Specimens of the circular temple are common in this country; but the most stupendous specimen is exhibited at Stonehenge, on Salisbury Plain, which was anciently denominated *Caer Gaur*, or the Great Cathedral, or the mundane ark, and was intended probably as a place of general assembly for the detached communities throughout the kingdom at their grand triennial meetings. Surrounded by a deep ditch and lofty mounds, the interior space was divided, like most other edifices of peculiar sanctity, into three separate enclosures—an outer and an inner court, and an adytum: the first for the people, the second for the priests, and the third for the chief Druid alone. The entrance to this wonderful temple was by an avenue toward the north-east, which to this day is accurately defined by a bank of earth on each side, extending to a considerable distance from the temple and forming at the end a double avenue, one branch of which communicated with what is now termed the *Cursus*; but I should think that this space is probably the site of the sacred buildings. At a short distance from the circle was a huge stone, sixteen feet in height, which was doubtless the presiding deity of the place, a vestige of the Buddhist superstition, (*Hesych. Lex. apud Fab. Pag. Idol.*, vol. ii., p. 375;) and about one hundred feet further in the entrance into the outer court was another stone of about twenty feet in height. Within the ditch was a green walk of one hundred and five feet in breadth, which encompassed the whole structure; and this was probably circumambulated by the aspirant during the process of initiation. The building itself consisted of two concentric circles, formed of upright and cross stones of gigantic size, the largest being twenty-five feet in height, and of a proportionate breadth and thickness. "The bulk of the constituent parts is so very great," says Stukeley, (*Stonehenge*, c. 1.) "that the mortices and tenons must have been prepared to an extreme nicety; and, like the fabric of Solomon's temple, every stone tallied, and neither axes nor hammers were heard upon the whole structure." The outer circle was one hundred feet

egg, though the instances of this form* are of rare occurrence, the adytum being more frequently oviform than the temple; or serpentine,† because

in diameter and consisted of sixty stones, alluding to the sexagenary cycle of the Asiatics, one half being uprights and the other imposts; the inner circle between eighty and ninety feet in diameter, containing forty stones, in allusion, probably, to the forty days' prevalence of the diluvian waters. The adytum was oval, because an egg was the constant symbol of the world; the outer oval consisted of ten stones, because ten was a perfect number, and among the Pythagoreans denoted heaven, as being the perfection of all things; and the inner oval contained nineteen stones, referring to the cycle of the sun and moon, the two great arkite deities. The adytum contained an altar.

* The remains of a small temple of this kind, consisting of sixty stones, are still in existence at Addingham, in Cumberland, called Long Meg and her daughters. The transverse diameter from east to west is one hundred yards, and the conjugate from north to south eighty. On the south side, at about the distance of twenty-three yards, stands the stone called Long Meg, five yards high and five yards in girth, which was the idol or object of worship.

† The temple at Abury, one of the most stupendous erections which ancient Britain could boast, and whose loss is a national calamity, was constructed in the form of a circle, to which a vast serpent was attached. It is considered to have been one of the earliest structures erected in Britain, but now, alas! totally desolated, and scarcely any vestiges of its existence remain. Its name may probably have been derived from the Cabiri, as Parkhurst, in loc., ingeniously supposes; because the Cabiric rites were undoubtedly celebrated within its precincts. Cabiri, or Abiri, signifies the Mighty Ones; and the mysteries were dedicated to those benevolent deities who invented and propagated the arts which elevated man from a savage to a civilized state of being. This extraordinary monument of British ingenuity and perseverance was erected on the summit of an eminence in the centre of an extensive plain, and consisted of a great circle enclosed with a stupendous vallum of earth, within which was a deep ditch; the area of this part of the temple was twenty-eight acres. On the interior bank was placed a circle of massive unhewn gray stones, generally about twenty feet in height. Within this principle circle were two smaller double concentric circles of stones, each seven feet high; in the centre of one of these was a tall phallus, twenty-one feet in height and eight feet nine inches in diameter, and within the other was a cell or adytum. A grand avenue planted with large masses of stone, one hundred in number on each side, at regular distances, proceeded from the south-east part of this circle, which continued in a curvilinear form for more than a mile, and terminated in a chapel or cell; and from the south-west of the temple proceeded another avenue in a contrary direction for about the same distance, tapering toward the end and terminating in the valley. About the centre of this latter avenue was placed a cove or pastos facing the south-east, the stones composing which are still called by the country people the Devil's Quoits. Each avenue being on an inclined plane, a person advancing toward the temple would have on all sides a most advantageous view of it. Thus it formed the compound figure of a snake transmitted through a circle, an unquestionable emblem of the deity, according to the creed of all ancient nations. The circle represented the Demiurgus or Creator, and the serpent referred to the divine emanation, to whose wisdom the government of the universe was entrusted. (Maur. Ind. Ant., vol. iv., p. 693.) Faber, however, is of opinion that the ring represented the ark or Ceridwen, and the snake, the great serpent-god Hu.

a serpent was the symbol of the deity, who was no other than the diluvian patriarch Noah, consecrated by the Druids under the name of Hu, and the common emblem of a serpent entwining himself over an egg, was intended to represent Hu preserved in the ark; or winged,* to figure the motion of the divine spirit; or cruciform,† because a cross was the symbol of regeneration and life.

They were variously constructed as to the materials used in their composition. In countries where stone was plentiful, they were composed of immense lumps of that substance unhewn; but where stone was scarce, rude banks of earth were substituted, and the temple was formed of a high vallum and ditch. But in the great national temples, trouble and expense were not considered, and the two forms were always united; the circle of rough stones, unpolluted with a metal tool,‡ was encompassed by a high

(Pag. Idol., vol. i., p. 193.) The avenue terminated with the head of the snake, which was curiously situated on the apex of Hackpen hill, which anciently derived its name from this circumstance: for in the old language *hac* signifies a snake, (Hoare's Wiltshire,) and *pen*, the extremity or head, (Owen's Dict. v. Pen,) whence *hac-pen*, the head of the snake. The country people still hold this hill in high veneration, and the little sanctuary which formed the serpent's head is still fresh in their memory, having only very lately been destroyed. The whole length of this magnificent structure was nearly three miles. (Vide Stukeley's Abury and Letter to Mr. Gale, and Hoare's Ancient Wiltshire; to which works I have been principally indebted for the above account of this temple.) Silbury hill, an artificial mound of earth, measuring two thousand and twenty-seven feet in circumference at the base, one hundred and twenty feet in diameter at the top, one hundred and seventy feet in perpendicular height, three hundred and sixteen feet in sloping height, and covering five acres of land, was erected in the middle between the head and tail of the snake, as an appendage to the temple. Sir R. C. Hoare thinks it was a hill altar.

* Stukeley mentions a winged temple which he found at Navestock, in Essex, (Knave, from Canaph, or Kneph, the winged serpent deity of Egypt,) and says he doubts not but there are many such temples in the Britannie isles. Toland mentions a winged Druid temple in one of the Shetland islands.

† At Classerniss, in the island of Lewis, Scotland, is a specimen of this cruciform temple. It has a circle consisting of twelve stones, and three each on the east, west and south sides placed in right lines; while on the north is a double row of twice nineteen stones in two perpendicular parallel lines, forming a superb avenue, with a single elevated stone at the entrance; the whole number of stones was sixty. In the centre of the table stands, in an elevated situation, the gigantic representative of the deity, to which the adoration of the worshippers was peculiarly directed. (Borl. Ant. Corn., p. 193.) Another cruciform temple of a different description is found at New Grange, in Ireland.

‡ There appears to have been a peculiar pollution attached to the use of metal tools in the construction of the early temples. The Almighty commanded Moses from the mount to raise a simple altar of earth; and if that should not prove sufficiently permanent, he was directed to form it of *unhewn stone*, lest it should be polluted by the use of an iron tool. (Ex. xx. 25.) And David, long after:



embankment and guarded generally by a deep ditch. They were uncovered, because the Druids thought it absurd to confine the Omnipotent Deity within the walls of a religious edifice,* and were doubtless erected at the instance and under the direction of the priesthood, to add dignity and authority to the rites of the national religion; and hence the most herculean labors were performed in their construction.† Attached to the temple was generally placed a stone more elevated and of superior dimensions to the rest, which was worshipped as the representative of the deity.‡

The general name of the sanctuary where the peculiar mysteries of Ceridwen were formally celebrated was *Caer Sidi*, the circle of revolution; so called from the well known form of the Druidical temples.§ It appears extremely probable that this sanctuary|| consisted of a range of buildings

ward, lamented the destruction of the intended temple, which he foresaw would be effected by the axes and hammers of the surrounding idolaters. (Psalm lxxiv. 6.) The temple itself, though an unequalled monument of riches and architectural magnificence, was put together without the assistance of axe, hammer, or any metal tool. (1 Kings vi. 7.)

* This method of erecting temples consecrated to the celebration of divine rights, was consonant with primitive usage, for the most early patriarchal temples consisted of twelve stones placed in the open air, (Ex. xxiv. 4, Josh. iv. 9;) but the Druids added to the magnificence of their religious edifices by an increased number of stones, arranged with an allusion to astronomical calculations. They consisted chiefly of three, seven, twelve, nineteen, thirty, sixty and one hundred and twenty stones, exclusive of the detached phalli which occupied places out of the circumference. *Three* referred to the divine triad—Hu, Ceridwen, Creirwy; *seven* to the seven heavens which they taught were placed in the upper regions of the air; *twelve* to the twelve signs of the zodiac; *nineteen* to the Metonic cycle; *thirty* to the famous age or generation of the Druids; *sixty* to the sexagenary cycle of India, with which they were undoubtedly acquainted; and *one hundred and twenty* to the double sexagenary.

† It is asserted by Stukeley that at the present time it would cost £20,000 to throw up such a mound as Silbury hill.

‡ The monument called Long Meg, is a fine specimen of this kind of idol.

§ This phrase, according to Mr. Davies, implies, "in the first place, the ark in which the patriarch and his family were enclosed; secondly, the circle of the zodiac, in which their luminous emblems, the sun, moon and planets revolved; thirdly, the sanctuary of the British Ceres, which represented both the ark and the zodiac."—(Myth. Druids, p. 516.)

|| In the poem called *Kadsair Teyrn On*, (Welsh Arch., vol. i., p. 65,) we are told that there are four grand sanctuaries in the British dominions. It would have been highly satisfactory if the bard had enumerated them. The two principal ones were doubtless that of Stonehenge or Abury for the southern division of Britain; and probably the temple at Shap, in Cumberland, which, as Stukeley affirms, (Itin., vol. ii., p. 15,) was constructed on the plan of a serpent transmitted through a circle, and full two miles in length, for the northern division. In one of the triads, however, (Meyrick's Cardig. Introd.) the bard says, "there are *three* principal Choirs in Britain," and names them as follows; The Knight Iltuda Bangor in *Caer Worgorn* (Glamorgan-shire;) the Choir of Emrys (Ambres) in *Caer Caradac*, (Old Sarum, says Mey

erected for the purpose, immediately adjoining their most sacred temples,* in the centre of an impenetrable grove of oaks, consecrated with solemn rites to the service of the deity and hallowed with the blood of human victims.

In some parts of England the initiations were performed in the secret recesses of holy caverns, formed by nature with every convenience to give effect to their celebration: for a cavern was understood by the Eoptæ to represent the central cavity of the vast abyss, or the great receptacle of the diluvian waters;† or, in other words, Hades. The peculiar degree of sanctity attached to these awful enclosures was calculated to produce a lasting impression on the aspirant, as well as to prevent the idle approach of the uninitiated. Considerable space was necessary for the machinery of initiation on its largest and most comprehensive scale. Apartments of all sizes, cells, vaults, baths and long and artfully-contrived passages, with all the apparatus of terror which was used on these important occasions, could not have been contained within a small compass, although it is tolerably clear that initiation on a minor scale was performed in many parts of the island within the enclosure of caverns of moderate dimensions.

It is well known that what was pure mythology in one age became romance in another,‡ and hence the fables current in this country about King Arthur and his knights connected with Merlin the enchanter;§ their

rick; I should rather think Stonehenge;) and Bangor Wydrin in the apple island, (Arallon or Glastonbury.)

* The three great labors of the Britons are represented in a famous triad to be—raising the stone of Cetti, or constructing the mystical Cromlech or adytum; erecting the Emrys, or building the circular temple with petreæ ambrosiæ or consecrated stones; and heaping the mound of Gyvrangon, or raising the mound or cairn in honor of the dead. In all these solemn duties grey stones were preferred. The adytum or ark of the mysteries was called a Cromlech, (Signs and Symbols, Lect. 6,) and was used as a sacred pastos or place of regeneration; it consisted of two or more upright stones as supporters of a broad flat stone which was laid across them, so as to form a small cell, within the area of which the aspirant was immured. The Carnedd was a heap of stones rudely piled together over the summit of a mountain or high hill for sepulchral or commemorative purposes. When used as a place of sepulture, the cairn was more commonly composed of earth; and in this case it was termed a tumulus or barrow, derived from the Celtic *tumba*, a tomb, and *byrig*, a mound of earth, or *byringenn*, sepultra.

† I once visited Poole's Hole, near Buxton, and found the noise of the waters to be absolutely stunning. It is, indeed, a cavern of horror.

‡ Vide Fab. Pag. Idol., b. v. c. 8.

§ "Merlin was the same as the Irish Tailgin St. Patrick; in other words, he was Noah, or the principal Telchin, whence he was denominated by the ancient Celts, Mei-Lin, or the marine god of the lake." (Fab. Mys. Cab., vol. ii., p. 429.) "I am much inclined to conjecture," adds the author, "that the hardy knights of the Round Table were, in fact, no other than the infernal or Cabiric deities." (Ibid., p. 437.)

imaginary combats and discomfiture of giants and powerful magicians were all derived from occurrences that took place during the initiation of candidates into the highest mysteries of Druidism, which were of a complicated nature, abounding with transformations, battles and fearful adventures. Hence every remarkable structure in this island to which the name of Arthur is attached was doubtless connected with the initiations,* and

* In the county of Westmoreland are two extraordinary monuments connected with each other, the one called Maryborough, or more properly Mayburgh; the other, Arthur's Round Table. The former is a very striking specimen of the mixed architecture of the Druids, composed of stones and an embankment of earth, and lies about four hundred yards to the west of Arthur's Table. It consists of an eminence which rises gradually from the plain for about one hundred and forty paces, forming the lower section or base of a regular cone; the ascent is everywhere covered with wood, and the remains of timber trees of great size appear on every side. The summit of the hill is fenced round, save only an opening or entrance twelve paces in width to the east; the fence is singular, being composed of an immense quantity of loose pebbles and flints, which perhaps were gathered from the adjoining rivers. No kind of mortar appears to have been used in this work; the stones lie uncemented, piled up to the ridge, near twenty paces wide at the base, and in height about twelve feet from the interior plain. Here and there time has scattered a few shrubs and trees over the pebbles, but in other places they are loose and naked on both sides. The space within consists of a fine plain of meadow ground exactly circular, one hundred paces in diameter; and inclining a little to the westward from the centre is a large column of unshewn stone standing erect, with its smaller end in the earth, eleven feet and upward in height, and more than twenty-two feet in circumference at the middle. (Hutchinson's Cumb., vol. i., p. 310.) The sacred character of this place has been handed down by tradition, even to the present time. In a correspondence which I had some time ago with the late Mr. Briggs, of Kendal, he related the following anecdote respecting this Druidical circle: "Not many years since, an old man in the neighborhood told me there were four stones at the entrance, and he had heard old folks say that there had been four stones in the centre, but he could not recollect them. Those at the entrance he remembered very well, and they were destroyed by the landlord of the public house by the side of Arthur's Round Table, and his servant man. But, added he, I think they did wrong to meddle with these ancient things, for one of the men soon after hanged himself and the other lost his reason. What must have been the veneration for this place," exclaims Mr. Briggs, "in the days of its greatest glory, when such a striking relic of superstitious respect is still fostered among the peasantry of the neighborhood!" Arthur's Round Table is a circular earthwork, one hundred and ten yards in diameter in the whole; and has an elevated circular table in the centre of forty yards in diameter, which is surrounded by a ring twenty yards wide, and the whole is encompassed by a ditch fifteen yards wide. It is situated on a piece of elevated ground near Eamont bridge, and is wholly covered with a fine greensward; it bears no marks of dilapidation. It is composed wholly of earth, and there is not a stone about it, nor does it appear that there ever was. It is now the theatre of an annual wrestling match, at which those gentlemen of the county who have not previously obtained the honor are formally installed knights of the Round Table; of which Order, Thomas Wyberg, Esq., is the present Grand Master. It was in such places as this that the Britons used periodically to assemble

the same may be said of all places to which a giant was a party.* All ancient temples consecrated to religious worship, in whatever country, for the practice of all idolatrous nations was uniform in this particular, had places of initiation connected with them, and most frequently these places were subterranean.

Few caverns in this country remain to relate the wonders of Druidical initiation; but the stupendous grotto at Castleton, in Derbyshire,† called by Stukeley, the Stygian Cave,‡ is sufficient to convince us that these

for the purpose of witnessing the sports and games which were instituted to prove the strength and agility of their youth, and to amuse the people. (Borl. Ant. Corn., p. 195.)

* In Cumberland, they have a legend respecting a monster of this nature, who resided in a cave on the banks of the river Eden. He is represented to have been a terror to all the surrounding country; his name was *Isir*. He subsisted by spoiling the neighboring fields of their cattle, and when hard pressed by hunger, did not hesitate to drag men into his cave and devour them. When he washed his face, says the tradition, he placed his right foot on one side of the river and his left on the other. The Rev. G. Hall, of Rosegill, to whom I am indebted for this legend, adds—"This giant, like all other giants, died and went the way of all flesh. When he died, tradition does not say; but it does say that he was buried in Penrith churchyard, and that the stones called the giant's gravestones, mark his grave and the length of his body." This is evidently a legend of initiation transferred from mythology to romance. The rites, as we have seen, were most commonly performed in caverns and beside the pellucid waters of a running stream, where such conveniences could be placed in conjunction; for candidates, during a certain part of the ceremony, were immersed and figuratively said to be metamorphosed into fishes. The giant's name was strictly mythological. The mysteries of Britain were sacred to *Ceridwen*, who was the same as *Ceres* or *Isis*, and she is represented by *Taliesin* as a *giantess*. (Welsh Arch., vol. i, p. 166.) The husband of *Isis* was *Osiris*, a word derived, according to Vallancey, from two old Celtic words signifying the commander of a ship or ark—*Eiss-Aire*, or *Is-Ir*, the very name of our Cumberland giant, who was no other than *Osiris* or *Noah*, and was represented by every candidate during the initiations. Gibson, in Camden, (Col. 842,) says that this giant's cave or grotto, was denominated *Isis Parliah*, or the cavern of *Isis* the perilous; and the current legend, as we have seen, is, that the monster seized men and cattle and dragged them into his cave for a prey. The cattle were evidently brought there for sacrifice and the men for initiation, during the process of which the aspirants were figuratively said to be devoured by the giantess *Ceridwen* or *Isis*. (Vide infra, l. iii.) Respecting the giant's grave, I must refer to my former volume of Signs and Symbols, Lect. 7. A similar legend is recorded by Stukeley, that a giant named *Tarquin* lived at Brougham Castle, in the same neighborhood, and that Sir *Lancelot du Lake*, then residing at *Maryborough*, attacked and slew him.

† Antiquities of Masonry, p. 107.

‡ Some very singular excavations have been discovered between *Luckington* and *Badminster*, Wilts, called the *Giants' Caves*, which are thus described in *Childrey's Britannia Baconica*, and cited in the *Aubrey MSS.*: "They are upon the top of a rising hill, in number about nine, and some of them are or were formerly cemented with lime; some of them are deeper and some shallower, some broader and larger

celebrations were of the most terrific nature, were performed with the aid of complicated machinery, and did not yield in interest and sublimity to those which have been so highly enlogised in the more polished and civilized nations of Egypt and Greece. They were usually constructed on the principles of secrecy and retirement from public observation. Long, dark, and, in all practicable cases, intricate passages were the united essentials of the mysterious precinct; and it is evident that as religion could not be practised distinct from initiation, so places for the performance of these important rites were always constructed within or near the edifices consecrated to religious worship.

LECTURE VIII.

CEREMONIES OF INITIATION IN BRITAIN.

THE grand periods of initiation into these mysteries were quarterly, and determined by the course of the sun and his arrival at the equinoctial and solstitial points;* these, at the remote period now under our consideration, corresponded with the 13th February, 1st of May, 19th August and 1st of November.† But the time of annual celebration was May eve, and the ceremonial preparations commenced at midnight on the 29th April, and

than others; they lie all together in a row. The manner of them is two long stones set upon the sides, and broad stones set upon the top to cover them. The least of these caves is four feet broad, and some of them are nine or ten feet long." Sir R. C. Hoare pronounces them to be ancient sepulchres; but I conceive the learned baronet to be mistaken in this point, for the author before cited says—"the curiosity of some ingenious men, as it is reported, within these forty years, tempted them to dig into it and make search for some antique remains, but they found nothing but an old spur and some other things not worth mentioning." How could they be sepulchral, if no remains were interred within them? The fact is, they were no more sepulchral than were the pyramids of Egypt; and I have no hesitation in saying that they were constructed for the same purpose, viz. as places of initiation into the mysteries.

* Stukeley's *Abury*, p. 68.

† The monthly celebrations took place when the moon was six days old, and peculiar rites were appropriated to certain days, as appears from an ancient British poem, thus translated by Davies: "A song of dark import was composed by the distinguished Ogdoad, who assembled on the day of the Moon and went in open procession. On the day of Mars, they allotted wrath to their adversaries. On the day of Mercury, they enjoyed full pomp. On the day of Jove, they were delivered from the detested usurpers. On the day of Venus, the day of the great influx, they swam in the blood of men. On the day of Saturn, — — — — —. On the day of the Sun, there truly assembled five ships, and five hundred of those who make supplication," &c.

when the initiations were over on May eve, fires were kindled* on all the cairns and cromlechs throughout the island, which burned all night to introduce the sports of May day. Around these fires choral dances† were performed in honor of the solar patriarch Hu or Noah, who was at this season delivered from his confinement in the ark.‡ The festival was phallic,§ in honor of the sun, the great source of generation; and consisted in the elevation of long poles decorated with crowns of gold and garlands of flowers, under which the youth of both sexes performed certain mysterious revolutions, for it was customary to adore the sun by circular dances.|| These continued till the luminary had attained his meridian height; and then retiring to the woods, the most disgraceful orgies were perpetrated, and the festival ended with debauchery and intoxication.¶

* Toland, in his *History of the Druids*, (vol. i., p. 71,) says that two of these fires were kindled in every village of the nation, between which the men and beasts to be sacrificed were obliged to pass, one of them being kindled on the cairn and the other on the ground.

† These were the fire dances mentioned by Porphyry, (l. i. p. 94;) and were probably used to propitiate that element, which they believed was destined to destroy the world. (Ces. de Bel. Gal., l. vi.)

‡ Signs and Symbols, Lect. 5.

§ Maur. Ind. Ant., vol. vi., p. 89. "It is remarkable, that one of the most solemn feasts of the Hindoos, called that of Auruna, the daystar, falls on the sixth day of the new moon, in May, and is dedicated to the goddess of generation, who is worshipped when the morning star appears, or at dawn of day, for the propagation of children and to remove barrenness." (Ibid. p. 93.)

|| Vide Asiat. Res., vol. ii., p. 333. The mythic circle had also a reference to the historical period, commencing with the union of heaven and earth and ending with the return of Ulysses to Ithaca. (Procl. in Phot. Bibl., p. 982.)

¶ This was doubtless the origin of the festivities which were practised in many parts of England down to a very recent period, at the same season of the year. The following description of these games by Stubbs, (*Anatomie of Abuses*, 1595,) most unequivocally points out their origin: "Against Maie-day, every parish, town or village assemble themselves, both men, women and children; and either all together, or dividing themselves into companies, they goe some to the woods and groves, some to the hills and mountains, some to one place and some to another, where they spend *all the night* in pleasant pastimes, and in the morning they return, bringing with them birch boughs and branches of trees to deck their assemblies withal. But the chiefest jewel they bring from thence is the Maie-pole, which they bring home with great veneration, as thus: they have twentie or fourtie yoke of oxen, every ox having a sweete nose-gale of flowers tied up to the tip of his hornes, and these oxen draw home the Maie-pole, which they covered all over with flowers and herbes, bound around with strings from the top to the bottom, and sometimes it was painted with variable colors, having two or three hundred men, women and children following it with great devotion. And thus equipped, it was reared with handkerchiefs and flaggs streaming on the top; they strawe the ground round about it, they bind green boughs about it, they set up summer halls, bowers and arbours hard by it, and then they fall to banqueting and feasting, to leaping and dancing about it, as the heathen people did at

The time of general meeting was figuratively said to be when the sun was at its due meridian,* in allusion to that astronomical paradox founded on the globular form of the earth, which, continually revolving on its axis, makes the central sun always at its meridian to some part of its surface. The truth is, that the rights of the insular sanctuary commenced at day-break; and the rising of their great deity, who was dignified with the appellation of "the god of victory, the king who rises in light and ascends the sky,"† was hailed with triumphant shouts and loud hosannas. But the solemn initiations were performed at midnight, to invest them with a higher degree of dignity and importance; they contained three independent steps or degrees, the first or lowest being the Eubates, the second the Bards, and the third the Druids.‡

A careful preparation was used previously to the admission of candidates into the first degree; for it was considered that without mental and bodily purification, the arcana of a sacred establishment could not safely be communicated. The heart must be prepared to conceal, before the eyes are permitted to discover the truths which often lie hid under significant emblems, the instruments, probably, of human industry; else the labor of years may be unprofitably wasted in the thankless office of committing seed to a barren soil, which will make no return of fruit commensurate with the toil of cultivation; they were purified by the Tolmen,§ and then put

the dedication of their idols. I have heard it credibly reported by men of great gravitie, credit and reputation, that of fourtie, threescore or a hundred maides going to the wood, there have scarcele the third part of them returned home again as they went."

* Their Gorseddaw were held in the open air, while the sun remained above the horizon. The bards assembled within a circle of stones, and the presiding Druid stood before a large stone in the centre. (Turn. Anglo-Sax., vol. i., p. 197.)

† Gododin, Song xxii.

‡ This division did not include the preparatory ceremony of the insular sanctuary which partook rather of the nature of a qualification process than of a distinct degree. Thus Taliesin, in his poem of the Spoils of the Deep, speaks of "that lore which was four times reviewed in the quadrangular inclosure." (Dav. Druid, p. 518.) And in his poem of the Battle of the Trees, the same bard describes these four ceremonies of purification with great exactness. "I was exorcised," says he, "by Math before I became immortal; I was exorcised by Gwilion, the great purifier of the Brython, of Eurowys, of Euron and Medron, of the multitude of scientific teachers, children of Math. When the removal took place, I was exorcised by the sovereign when he was half consumed. By the Sage of sages was I exorcised in the primitive world, at which time I had a being." (Dav. Druid, p. 541.)

§ The Tolmen was a perforated stone which was used for the purpose of regeneration in the mysteries, and the hierophant or chief Druid was hence denominated Tola. (Borl. Ant. Corn., p. 166.) These consecrated petrae are common all over England and Wales, and the act of passing through them was thought to convey extraordinary purity. In some parts of Britain they were denominated Main Am

to their probation, which was very severe. Sometimes the candidate was doomed to a seclusion of twenty years,* which was spent amid the secret recesses of an inaccessible forest,† in a close and devoted application to study and reflection, and the practice of gymnastic exercises. But this lengthened probation extended only to such as were regularly educated and initiated into the mysteries, for the express purpose of occupying the most elevated situations in the civil or ecclesiastical departments of the state; these were instructed in all the sciences of which the Druids made profession; they were excited to emulate the heroic deeds of their progenitors, whose bravery was inculcated in verse, that it might never be banished from the recollection.‡

The aspirant for mere initiation was clad in a robe striped alternately with *white, skyblue and green*,§ which were the sacred colors of Druidism, and emblematical of *light, truth and hope*, and confined in a cromlech without food three days prior to his admission into each of the first two degrees; || that is, he was placed in the pastos with the usual ceremonies on the evening of the first day, ¶ remained an entire day enclosed, or *dead*, in the language of the mysteries, and was liberated for initiation, or, in other words, restored to life on the third.** The Welsh triads contain a

bres; and the ingenious Dr. Stukeley conjectures that the primitive name of Stonehenge was "the Ambres," whence was derived the name of Ambresbury, a village in the immediate vicinity of that celebrated monument of antiquity.

* Cesar, l. vi.

† Gollut. Ax. 1.

‡ Borl. Ant. Corn., p. 82.

§ Owen's W. Dict. v. Glain.

¶ Signs and Symbols, Lect. 6.

¶ "It was customary with the Hebrews," says the Abbe Fleury, (Manners of the Ancient Israelites, p. 4, c. 3.) "to express a whole day by the terms *the evening and the morning*, or by these, *the night and the day*, which the Greeks express by their *nuchthemeron*, and which as well signifies any particular part of the day or night, as the whole of it; and this is the reason why a thing that has lasted *two nights and one whole day*, and a part only of the preceding and following days, is said by the Hebrews to have lasted *three days and three nights*."

** This was symbolical of the patriarch Adam, who died on one day, the world before the flood being so esteemed; remained in the tomb another day, i. e. during the continuance of the postdiluvian world; and will rise again to judgment on the third or eternal day, and, being purified from his corruptions, will remain forever happy in a place of light. It was further symbolical of Noah, who entered into the ark in one year, remained enclosed a year, and was emancipated from his confinement, or *reborn*, in the third year. Much confusion arose in the mythology of the ancient world from this doctrine. The aspirant, like Noah, is supposed to have lived in the old world, and was hence esteemed a venerable *old man*; but he was new born from the mysteries, as Noah was from the ark, and hence he was considered but an *infant*. Noah built the ark, and it was consequently represented as *his daughter*, but he was united with the ark, and they together floated over the all-pervading wave, hence she was taken for *his wife*; and ultimately he was born from the ark which, from this circumstance, sustained the character of *his mother*. Again, when he is said to die, the ark is *his coffin*; when a child, it is *his cradle*; and when he i

hint of this solitary confinement in the cromlech, when speaking of the initiation of Arthur, who is there said to have been imprisoned "three nights in the enclosure of Oeth and Anoeth, and three nights with the lady of Pendragon, and three nights in the prison of Kud, under the flat stone of Echemeint; and one youth released him from the three prisons, namely, Goreu, the son of Cystenin, his nephew."* The last of these prisons was evidently the cromlech, in which it is certain the candidate endured a confinement of much more extended duration,† before he was admitted to the last and most distinguished privilege of Druidism.

When the sanctuary was prepared for the solemn business of initiation, the Druids and their attendants ceremonially arranged, properly clothed, crowned with ivy and protected by amulets, a hymn to the sun was chaunted,‡ and *three blessed drops*§ of the Spirit were earnestly implored. The candidate was then introduced and placed under the care of the officer who was stationed to receive him "in the land of rest." Soon, however, the active duties of initiation were commenced. The aspirant, who was denominated a blind man,|| was appointed to kindle a fire under the cauldron. As the cauldron was a mystical word to express the whole circle of science taught in the mysteries, so the act of kindling the fire under it must have had an evident reference to those preliminary ceremonies which were practised before the disclosure of any part of the august secrets of the Order. A pageant was then formed, and the several candidates arranged in ranks consisting of *threes, fives and sevens*, according to their respective qualifications, and conducted nine times around the sanctuary in circles from

supposed to sleep in deep repose during the prevalence of the waters, it is *his bed*.—(Fab. Pag. Idol., vol. ii., p. 281.) The confusion this would necessarily create could not be reconciled without having recourse to a multiplication of deities, and therefore in Greece, as *the father* of the female principle or ark, Noah was termed Saturn; as *her husband* he was termed Jupiter, and as *her son*, Bacchus; and when the solar and the arkite superstitions were connected, he became Apollo, and soon branched off into a number of collateral deities, which peopled their imaginary heaven and tended to mystify their system of religion and place it entirely out of the reach of ordinary comprehension; and the unravelment of this intricate machinery formed one grand secret of the Greater Mysteries, in which the hierophant reduced all the complicated pantheon of idolatry to one single god. (Cudworth's Intel. Syst., l. i. c. 4.) This subject is also handled at length in Faber's Pagan Idolatry, b. i. c. 1, s. 10–12.

* Welsh Archæol., Triad. 50. Dav. Druid, p. 404.

† Welsh Archæol., vol. i., p. 19.

‡ Maur. Hist. Hind., vol. ii., p. 170.

§ Signs and Symbols, Lect. 8.

|| The ceremonies of initiation which I am about to describe and illustrate, have been transmitted to us by Taliesin in a poem of extraordinary merit, called *Hanes Taliesin*, which contains a mythological account of the candidate's progress through the different stages to his ultimate state of perfection. A translation of this poem may be found in Dav. Druid, pp. 189, 213, 229.

east to west by the south,* proceeding at first "with solemn step and slow," amid an awful and death-like silence, to inspire a sacred feeling adapted to the reception of divine truths; at length the pace increased, until they were impelled into a rapid and furious motion by the tumultuous clang of musical instruments and the screams of harsh and dissonant voices, reciting in verse the praise of those heroes who have been brave in war, courteous in peace, and devoted friends and patrons of religion.† This sacred ceremony completed, an oath of secrecy was administered, and hence the waters of the cauldron were said to deprive the candidates of utterance.‡ The oath was ratified by drinking out of the sacred vessel; and thus sealed, its violation could only be expiated by death.§

In the prosecution of the consecutive ceremonies, the following characters were successively sustained by the aspirant. Taliesin applies them to himself in his poem of *Angar Cyvyndawd*.|| "I have been a blue salmon; I have been a dog;¶ I have been a roebuck on the mountain; I have been a stock of a tree; I have been a spade; I have been an axe in the hand; I have been a pin in a forceps for a year and a half; I have

* Diodorus informs us that the temple of Stonehenge was the peculiar abode of Apollo, and that the god amused himself with a dance once in nineteen years among his established train. On this observation Davies remarks, that "as it was the known practice for certain priests, in the celebration of the Mysteries, personally to represent the sun and the moon, I conjecture that the Druids, in their great festival of the cycle, dressed up a pageant of their own Order to personate this luminous divinity." The same may be said of the dance called *Betarmus*, which was used during the initiations in honor of the solar orb and his attendant planets; and of the Egyptian *Pyrrhic* dance, afterward used by the Greeks, which was performed at the summer solstice, accompanied by the singing of dithyrambic odes; and the same idolatrous dances were performed by the Israelites, which they had learned in Egypt. In the *Raas Jatra*, or the dance of the circle in India, the performers proceeded sometimes from left to right, as among the Romans, and sometimes from right to left, as with the Greeks and Britons; and the Greeks used a similar movement while their choruses were performing.

† The dance was somewhat similar to the wild ceremonial dances of the *Corybantes*, and is mentioned by Taliesin in his poem of *Kadair Teyrn On*, (*Welsh Archæol.*, vol. i., p. 65.) and more particularly described in another poem, where the bard says, "The assembled train were dancing after the manner and singing in cadence, with garlands (of ivy) on their brows; loud was the clattering of shields around the ancient cauldron in frantic mirth," &c. (*Dav. Druid*, p. 576.) Toland, in his *History of the Druids*, may also be usefully consulted on this ceremony, and Borlase in his *Antiquities of Cornwall*.

‡ Turn. *Vindicat.*, p. 283.

§ Taliesin, *Preiddeu Annwn*. *Welsh Archæol.*, vol. i., p. 45

|| *Welsh Archæol.*, vol. i., p. 36.

¶ We have already witnessed the profuse use of this animal in the mysteries; and we shall find, as we proceed, that similar canine phantoms were exhibited in the mysteries of Britain.

been a cock, variegated with white, upon hens in Kidin; I have been a stallion upon a mare; I have been a buck of yellow hue in the act of feeding; I have been a grain of the arkites which vegetated on a hill, and then the reaper placed me in a smoky recess,* that I might be compelled freely to yield my corn when subjected to tribulation;† I was received by a hen‡ with red fangs and a divided crest;§ I remained nine months an infant in her womb;|| I have been Aedd,¶ returning to my former state; I have been an offering before the sovereign;** I have died, I have revived,†† and been conspicuous with my ivy branch;‡‡ I have been a leader, and by my bounty I became poor.§§ Again was I instructed by the cherisher with red fangs;|||| of what she gave me,¶¶ scarcely can I utter the great praise that is due."*** And in his poem of Cad Godden, the same poet gives a further account of his numerous adventures during the ceremony of initiation. "I have been a spotted adder on the mount; I have been a viper in the lake;††† I have been stars among the superior chiefs; I have been a weicher of the falling drops, dressed in my priest's cloak and furnished with my bowl."††† These extraordinary transformations were undoubtedly effected by means of masks, shaped like the heads of those animals§§§ which the aspirant was feigned to represent, and garments composed of their skins.|||||

* The dark cavern of initiation.

† Or, in other words, that the austerity of initiation might humanize and improve the heart, and elicit the fruits of morality and virtue.

‡ The arkite goddess, Ceridwen, was represented in the initiations as a hen with red fangs.

§ Emblematical of the lunette, or six days moon.

|| Alluding to the pastos or cromlech.

¶ The helio-arkite god, or his priest.

** When presented to the archdruid after initiation.

†† Another allusion to the cromlech, in which the aspirant suffered a mythological death and revivification.

‡‡ It has been already observed that the aspirant was crowned with ivy.

§§ A mystical poverty was the characteristic of a candidate during the process of initiation.

|| Ceridwen.

¶¶ Instruction in all mysteries and sciences human and divine.

*** Dav. Druid, p. 573.

††† Serpents, as we have already seen, were much used in all the ancient mysteries.

‡‡ Dav. Druid, p. 544.

§§§ Figures of men with the heads of animals are very common on the monuments of Egypt. (Vide the Plates to Belzoni's Researches.) Dr. Pococke says—"in some of the temples I have observed that the human body has always on it the head of some bird or beast." (Description of the East, vol. i., p. 95.)

|||| From a tradition of this practice arose the prevailing opinion that "the spectres of Britain were hellish, more numerous than those of Egypt, of which some are

The second part of the ceremony commenced with striking *the blind man* a violent blow on the head with an oar, and a pitchy darkness immediately ensued,* which was soon changed into a blaze of light which illuminated the whole area of the shrine, for now the fire was kindled. This was intended to shadow forth the genial effects of that great transition from darkness to light which the arkite patriarch experienced on emerging from the gloom of the ark to the brightness of a pure and renovated world, enlightened by the rays of a meridian sun. The light was, however, suddenly withdrawn, and the aspirant again involved in chaotic darkness; his heart thrilled with horror. The most dismal howlings, shrieks and lamentations saluted his astonished ears, for now the death of their great progenitor, typified by his confinement in the ark, was commemorated with every external mark of sorrow.† This was succeeded by the howling and barking of dogs,‡ the blowing of horns,§ and the voices of men uttering discordant cries. His timidity increasing, he would naturally attempt to

yet remaining," says Gildas, "*strangely featured and ugly*, and still to be seen both within and without the forsaken walls, looking stern and grim, after their usual manner." (Gibson's *Camd.* xxxv.) The practice was continued as a *mummers* or holiday sport down to a comparatively recent period. "There was a sport," says Strutt, (*Sports*, p. 188,) "common among the ancients, which usually took place in the kalends of January, and probably formed a part of the Saturnalia, or feasts of Saturn. It consisted in *mummings and disguisements*; for the actors took upon themselves the resemblance of wild beasts or domestic cattle, and wandered about from one place to another; and he, I presume, stood highest in the estimation of his fellow, who best supported the character of the brute he imitated. This whimsical amusement was exceedingly popular, and continued to be practised long after the establishment of Christianity." It was, indeed, very common in the reign of Henry VIII., and was doubtless the remains of the system of metamorphosis which was used during the Druidical initiations, the memory of which was retained long after the institution itself was buried in oblivion; for the mummers were always decorated with ivy leaves, the characteristics of the priesthood and the insignia of the mysteries. The Christmas morris dances of the present day are, perhaps, the last remains of this idolatrous superstition.

* The oar is an unequivocal emblem of the deluge, and the darkness represented the state of obscurity in which Hu was involved while confined within the gloomy recesses of the ark.

† This was the origin of the *coronach* or funeral dirge used by the Celts to a very recent period, and even now imitated by the wild peasants of our sister country at the funeral of a deceased friend or relation.

‡ The tale of Pwyll, in the *Cambrian Register*, (vol. i., p. 177,) records this circumstance: "Pwyll entering fully upon the chase and listening to the cry of the pack, began to hear distinctly the cry of another pack, which was of a different tone from that of his own dogs and was coming in an opposite direction." The whole of this tale is worth considering, as it contains many plain intimations relative to the ceremony of initiations.

§ Tale of Pwyll, as before. (Taliesin's *Kadair Teyrn On.*)

fly, without knowing where to look for safety. Escape was, however, impossible, for wherever he turned, *white dogs*, with shining *red ears*,* appeared to bay at his heels. Thus he was said to be transformed into a hare,† evidently in allusion to the timidity which was the natural consequence of all the horrors to which he was necessarily exposed.‡ The gigantic goddess Ceridwen, in the form of a proud mare,§ emerging from behind the veil, now seized the astonished candidate and by main force bore him away to the mythological sea of Dylan, into whose purifying stream he was immediately plunged by the attendant priest, and hence he was said to be changed into a fish;|| and to remain a whole year in the

* Tale of Pwyll. The Druids were habited during the performance of these ceremonies in *white* vestments and crowned with *red* diamonds. Dogs were generally considered to be effective agents under supernatural circumstances. Morgan, in his *History of Algiers*, gives a curious instance of this. He says that "the Turks report, as a certain truth, that the corpse of Heyradin Barbarosa was found four or five times out of the ground, lying by his sepulchre, after he had been there inhumed; nor could they possibly make him lie quiet in his grave, till a Greek wizard counselled them to bury a *black dog* together with the body. This done, he lay still and gave them no further trouble."

† Hanes Taliesin. The tale of Pwyll, however, likens the aspirant to a stag.

‡ I am inclined to think that the career of the aspirant was frequently contested by real or imaginary opponents to prove his personal courage. These contests were probably of a nature somewhat similar to the subsequent practice of the Crusaders during the process of admission into the superior orders of knighthood. The following passage in the poem of Gododin, (Song xxii., Dav. Druid, p. 365,) generally, and perhaps truly referred to the slaughter of the Britons at the fatal banquet given by Hengist to Vortigern, at Stonehenge, forcibly points out the probable danger which surrounded the candidate at this period of the initiation. "While the assembled train were accumulating like a darkening swarm around him, without the semblance of a retreat, his exerted wisdom planned a defence against the pallid outcasts with their sharp-pointed weapons."

§ Or, rather, fiend mare. She is here represented as a monstrous animal compounded of a mare and a hen. (Dav. on British Coins.)

|| Dylan, according to Mr. Davies, (Druids, p. 100,) was the patriarch Noah, and his *sea*, the deluge; and he cites the following passage from Taliesin's Gad Godden in support of his opinion.

"Truly I was in the ship
With Dylan, son of the sea,
Embraced in the centre
Between the royal knees,
When, like the rushing of hostile spears
The floods came forth
From heaven to the great deep."

As Dylan was Noah, so Stonehenge was denominated the mundane ark, which was feigned to have been conveyed across the Irish channel by Hu, another name for Dylan, who, as the legend is recorded by Christian writers, is represented as the prince of darkness, the devil. (Drayton's Poly-Olbion, Song 4.)

deep in the character of Arawn, the arkit.* The pursuit of his terrible persecutors did not end here. The same appalling noises still assailed his ears, and his pursuer, transformed into an otter, threatens him with destruction. Emerging at length from the stream, the darkness was removed and he found himself surrounded with the most brilliant corruscations of light.† This change produced in the attendants a corresponding emotion of joy and pleasure, which was expressed by shouts and loud peans, to testify their supreme felicity at the resurrection of their god, or, in other words, his egress from the purifying wave. The aspirant was here presented to the Archdruid, seated on his throne of state, who expatiated on the design of the mysteries, imparted some portion of the cabalistical knowledge of Druidism, and earnestly recommended the practice of fortitude to the exhausted aspirant; for the exercise of this virtue constituted, in the opinion of the Druids, one leading trait of perfection.‡

After his lustration and subsequent enlightening, the novice was said to become a bird who penetrates the regions of the air toward the lofty arch of heaven, to figure out the high and supernal privileges he had just attained—the favor of heaven and the protection of the gods. He was now instructed in the morality of the Order, incited by precept to act bravely in war, taught that souls are immortal and must live in a future state;§ solemnly enjoined in the duties of divine worship, to practise morality,|| and to avoid sloth, contention and folly; and ultimately was invested with some sacred badges of Druidism. The crystal,¶ an unequivocal test of initiation,** was delivered to him, as an undoubted preserva-

* "It was proposed that Pwyll should assume the form of Arawn and preside in the deep in his character and person for one complete year." (Tale of Pwyll.)

† "At the completion of the year, Pwyll returns from the palace of the deep into his own dominions, and providing a solemn sacrifice, beheld the sign of the rainbow glittering in all its brilliancy of coloring, under the character of a lady mounted upon a horse of a pale bright color, great and very high." (Tale of Pwyll.)

‡ Diog. Laert. Præm.

§ Mela., l. iii. c. 2.

|| Diog. Laert. Præm.

¶ This amulet was variously shaped. Sometimes like a round bead of glass, (Owen's Dict. v. Glain;) at others, like a crescent or glass boat, (Kadeir Taliesin; Welsh Archæol., vol. i., p. 37;) now it was denominated a glass circle, (Preidden Annwn, Dav. Druids, Append. No. iii.) and now a glass house. (Ibid.) In each case it was a powerful talisman of protection, and its color was merely the mark of distinction between the different orders. The Druids' crystal was white, the bards' skyblue, the eubates' green, and the aspirants' was distinguished by a mixture of all these colors. The secret of manufacturing them rested solely with the Druids.

** "A crystal ring Abdaldar wore;

The powerful gem condensed
Primeval dews that upon Caucasus
Felt the first winter's frost.

——— it may have charms
To blind or poison."

Southey's Thalaba, vol. i., pp. 84, 108.

tive from all future dangers; and if not intended for the highest offices of the priesthood, he was brought before the sacred fire, three hymns were chaunted to the honor of Hu and Ceridwen, accompanied by the bardic harps; the mead was solemnly administered by the attendant officer, and the initiated aspirant was dismissed with solemn ceremonies.

But after having surmounted the two former degrees, he was still deemed *exoteric*, and few attained the character of *esoteric*, or *thrice born*: for this degree was administered to none but persons of rank and consequence; and if a noble candidate aspired to a higher degree of perfection than had been already communicated, he underwent other and more arduous ceremonies of purification. He was compared to a grain of pure wheat, emblematical of his perfect fitness for the highest mysteries of Druidism, and committed to the secluded solitude of the cromlech for the space of nine months, during which time he applied himself to the study of theology, natural philosophy and divination, cosmography, astronomy, geography, rhetoric, logic, arithmetic and music. This tedious period was devoted to study and reflection, that the candidate might be prepared to understand more perfectly the sacred truths in which he was now about to be fully instructed. It was the death and burial of the mysteries; and on its expiration he was said to be newly born from the womb of Ceridwen, and was pronounced a regenerate person, cleansed from his former impurities by the mystical contents of her cauldron. When his term of probation expired, his qualifications were ascertained by propounding many abstruse queries in the branches of science to which his attention has been directed.*

This confinement and subsequent emancipation was represented by a continuation of the former kind of symbols. The candidate, while under the supposed form of a grain of pure wheat, was encountered by his pursuer, Ceridwen the fury,† in the shape of a high-crested hen,‡ who selected him from the heap among which he lay and swallowed him. He is said to have remained nine months in her womb, to depict the period of his seclusion from the world in the pastos, the door of which was reputed to be under the guardianship of the terrible divinity Buanawr,§ armed with

* The nature of this intellectual investigation may be estimated from the following specimen selected out of Davies' *Druids*, p. 50: "At what time and to what extent will land be productive? What is the extent and diameter of the earth? Who is the regulator between heaven and earth? What brings forth the grain from the working of stones? Where do the cuckoos, which visit us in the summer, retire during the winter? Who carried the measuring line of the Lord of causes, what scale was used when the heavens were reared aloft, and who supported the curtain from the earth to the skies? Knowest thou what thou art in the hour of sleep—a mere body, a mere soul, or a secret retreat of light? What supports the fabric of the habitable earth? Who is the Illuminator of the soul? who has seen him, who knows him," &c.

† Geridwen wach. (*Welsh Archæol.*, vol. i., p. 19.)

‡ Vide Davies' *Remarks on British Coins*

§ Dav. *Druids*, Append. No. vii.

a drawn sword, whose vindictive rage, excited by the pusillanimity or unworthiness of the aspirant, would make earth, hell and heaven itself tremble.*

When the full period of gestation in the womb of Ceridwen was complete, the aspirant was prepared for the consummation of his knowledge; and after a very dangerous process had been successfully braved, he received the highest and most ineffable degree of light and purity which mortal man was esteemed able either to confer or receive. This was emblematically performed by placing the *new-born infant* in a coracle,† or small boat covered with a skin, and committing it to the mercy of the winds and waves. The candidate was actually set adrift in the open sea on the evening of the 29th of April,‡ and was obliged to depend on his own address and presence of mind to reach the opposite shore in safety. This dangerous nocturnal expedition was the closing act of initiation, and sometimes proved the closing scene of life. If he possessed a strong arm and a well-fortified heart, he might succeed in gaining the safe landing-place on *Gwyddno's wear*, which was the typical mountain where the ark rested when the waters of the deluge had subsided; but if either of these failed during the enterprise, the prospect before him was little less than certain death. Hence, on beholding across a stormy sea, at the approach of night, the dashing waves breaking on the wear at an immense and almost hopeless distance, the timid probationer has frequently been induced to distrust his own courage and abandon the undertaking altogether; a refusal which brought on a formal and contemptuous rejection from the hierophant, and the candidate was pronounced unworthy of a participation in the honors and distinctions to which he aspired, and to which, from this moment, he was for ever ineligible. "Thy coming without external purity," thus was he addressed in a prescribed formulary, "is a pledge that I will not receive thee. Take out the gloomy one. From my territory have

* The duty of this relentless janitor was, to prevent unlawful intrusion and to see that the candidate went through his probation with becoming fortitude and perseverance. On the flat stone which covered this miserable place of penance, denominated by Taliesin, *the gate of hell*, (*Pridden Annwn*, Welsh Archæol., vol. i., p. 45,) a sheathed sword was placed, to denote equally a love of justice and peace, (Owen's Dict. v. Cromlech,) and a certain retribution if the sanctuary were profaned by cowardice or irresolution.

† This description of boat is still used by the fishermen of Wales. "These coracles," says Wyndham in his Tour through Wales, "are generally five feet and a half long and four feet broad; their bottom is a little rounded, and their shape is exactly oval. They are ribbed with light laths or split twigs in the manner of basket work, and are covered with a raw hide and strong canvas, pitched in such a manner as to prevent leaking. A seat crossed just above the centre toward the broad end. The men paddle them with one hand and fish with the other; and when their work is finished, bring their boats home on their backs."

‡ Fab. Pag. Idol, vol. iii., p. 177.

I alienated the useful steed; my revenge upon the shoal of earthworms is, their hopeless longing for the pleasant allotment. Out of the receptacle which is thy aversion, did I obtain the rainbow."*

But the fearless aspirant who surmounted all these dangers was triumphantly received from the water on May eve† by the Archdruid, the representative of Gwiddno, and his companions, and unhesitatingly announced his own inspiration by proclaiming himself capable to foretell future events. Thus the three precious drops of efficacious water from the cauldron of Ceridwen, or, in other words, the three mysterious degrees, were no sooner attained, than the candidate received the undisputed power of vaticination in its highest form.‡ The fermented contents of the cauldron were reputed poisonous, after the three efficacious drops had been disengaged from the boiling vessel and appropriated to the fortunate aspirant, which referred to the doctrine of regeneration: for the refuse of the concoction was supposed to be deeply impregnated with all the impurities of which the renovated novice was now disburdened; but the three drops in which the accumulated virtues of the cauldron were concentrated, had the reputation of conveying not only unlimited wisdom and knowledge, but also the inestimable gift of immortality.

The completion of the three degrees was termed being *thrice born*; § the adept thenceforward was denominated *Dedwydd*, (*Εκοντης*), and could say to the multitude of the profane, Stand by, come not near me, I am holier

* Welsh Archæol., vol. i., p. 165. Dav. Druid, p. 251.

† The following custom may have originated from an indistinct tradition of this ceremony: "Near Clifton is a famous spring where the people go annually every May day to drink, by a custom beyond all remembrance; they hold it an earnest of good luck in the ensuing year to be there and drink of the water before sunrise." (Stukeley's Itin. Cur., vol. iii., p. 45.)

‡ How questionable soever these powers might be, they conferred an actual superiority on the initiated, which he seldom failed to exert to his own personal advantage. Let us raise our hands in devout gratitude to Him who brought life and immortality to light, for delivering us from the power of such a gross and dreadful superstition as that under which the first occupiers of our soil were enthralled.

§ In a poem of Taleisin, to which I have often referred, he pronounces himself *thrice born* after the concluding scene of his initiation. First, he was born of his natural parent; then from the womb of Ceridwen, the mythological ark, where he was a representative of the arkite patriarch; and lastly from the coracle, or ark itself. To this effect, also, the Brahmins say—"The first birth is from a natural mother; the second from the ligature of the zone; the third from the due performance of the sacrifice (of initiation); such are the births of him who is usually called *thrice born*, according to the text of the Veda." (Ordin. of Menu, Sir W. Jones' Works, vol. iii., p. 106.) The Greeks also styled their Epopts *τρικυρος*, *thrice born*; and the last birth, like that of Taleisin, was from an ark. A passage in the Geeta (p. 67) assigns perfection to the Yogee who had accomplished *many births*.

than yet* and the benefits resulting from this privilege were so various and important, as amply to compensate for the danger necessarily incurred in the process. These benefits rendered the possessor eligible for any ecclesiastical, civil or military dignity, and consisted of every species of instruction which had a tendency to store the mind with wisdom, fortitude and virtue. The whole circle of human science was open to his investigation;† the knowledge of divine things was communicated without reserve; he was now enabled to perform the mysterious rites of worship, and had his understanding enriched with an elaborate system of morality.

LECTURE IX.

SYMBOLS AND DOCTRINES OF THE DRUIDS.

THE initiations were finally completed at daybreak; and at the rising of the sun, an awful period with those who practised the Sabian idolatry, as a decisive proof of his cabalistic attainments, the adept was required to exhibit his skill in the art of divination. These mystical performances were of various kinds. On high occasions the entrails of sacrifices afforded them every information they could desire on all subjects which came under their consideration. They predicted future events by the flight of birds,‡ by white horses, § by the agitation of water or hydromancy, and by lots.|| The latter process, being the most celebrated, may merit a brief description. *Nine hundred and forty-seven* shoots were cut from the apple-tree with many superstitious ceremonies; they were exactly of the same length, but with a varied diversity of branchings and ramifications, each being a secret symbol representing a word, a letter or an idea. These were the

* Isaiah lxxv. 5.

† This superior knowledge was that particular species of worldly wisdom on which the prophet pronounces this severe invective: "Every man is brutish by his knowledge." (Jer. li. 17.)

‡ Taliesin's *Mic. Dinbych*. Welsh Archæol., vol. i., p. 67

§ *Borl. Ant. Corn.*, p. 134.

|| Taliesin's *Kadair Teyrn On*. Welsh Archæol., vol. i., p. 65. Sir R. C. Hoare discovered in a tumulus near Stonehenge, amid some ashes and burned bones, four small bone trinkets, which he supposes were used for casting lots. They are oblong, about three quarters of an inch one way by half an inch the other, and about one-eighth of an inch in thickness. One side is flat and the other convex, and they are each adorned with a separate and distinguishing device. This great antiquary ranks them among the most eminent curiosities which he had been fortunate enough to discover in all his laborious and comprehensive researches, and considers them as forming a step toward the use of letters.

elementary principles by which the result was effected. Being cast into a white napkin, after certain incantations, the divine will was ascertained on any specified subject by taking an indifferent number of these tallies indiscriminately from the napkin, and skilfully developing the mysterious ideas which they appeared to convey. Of all the secrets of Druidism, this appears to have been the most highly esteemed. It was celebrated by the bards in all the language of grave and lofty panegyric; and even the possession of an orchard containing one hundred and forty-seven apple-trees of equal size, age and beauty, with wide-spreading branches and pure white blossoms, succeeded by delicious fruit, was a prize more splendid and desirable than any temporal dignity or spiritual rank.*

It is to be remarked that one hundred and forty-seven was a magical number, produced by multiplying the square of *seven* by the sacred number *three*: for, like the rest of the world, the Druids paid the most sacred regard to *odd numbers*. In them, some unusual charm was supposed to exist, which would propitiate the favor of the deity and secure to the pious worshipper the blessing of divine protection. The number *three* was held in peculiar veneration by this Order of men, and hence the arrangement of classes, both in civil and religious polity, partook of a ternary form.† Nothing could be transacted without a reference to this number. On solemn occasions, the processions were formed *three times* around the sacred enclosure of Caer Sidi,‡ their invocations were *thrice* repeated, and even their poetry was composed in *triads*.§ The *ternary* deiseal,|| or procession

* Myrddin's Avallenau, in Dav. Druid, p. 465.

† Thus Gaul was divided into three provinces, the Belgæ, the Aquitani and the Celtæ; the inhabitants were of three classes, the Druids, the Equites and the Plebs; and the hierarchy consisted of three gradations, the Druids, the Bards and the Eubætes. Wales, England and Scotland were denominated Cymru, Lloeger and Alban; and Robert of Gloucester gives these names to the three sons of his fabulous king Brutus.

But this noble prince sones had three,
By hys wyf Innogen, noble men and free,
Loecryn and Karnber and Albanak also, &c

‡ Pennant's Tour in Scotland, P. ii. p. 15.

§ The triads of the Bards, like the proverbs of every country in the world, were a series of truisms wrapped up in pithy sentences adapted to oral transmission; and it appears highly probable that many of the abstruse secrets of religion, the sacred lore of Druidism, and the institutional maxims of the Bards were communicated in this form, as well calculated for being treasured up in the memory: for we have it on record that these secrets were contained in twenty thousand verses, which required twenty years study to understand perfectly. (P. Mela., l. 3, c. 2; Cos. l. 6, c. 2.) The public triads, however, which were scattered among the people, did not exceed three hundred, according to tradition, (Welsh Archæol., vol. ii., p. 75,) of which little more than a third part have descended to our times. (Dav. Druids, p. 30.)

|| Toland's Druids, p. 108.

from east to west by the south,* accompanied all their rites, whether civil or religious,† and nothing was accounted sanctified without the performance of this preliminary ceremony.‡

They entertained a similar veneration for the number *seven*; § taught that the upper regions of the air contained *seven* heavens, and gave to man *seven* external senses, appetite and aversion being added to hearing, seeing, feeling, tasting and smelling. The combinations of seven and three were hence, in all their forms, esteemed sacred. Thus their great period of *thirty* years was produced by the sum of seven and three multiplied by three; and we have already seen that the magical number one hundred and forty-seven was so much esteemed because it proceeded from the square of 7×3 . Several Druid monuments are still in existence, consisting of nineteen upright stones, $(7 + 3 + 3^2)$, in allusion to the cycle of the sun and moon, commonly called the Metonic cycle, which was familiar to the Druids of Britain.||

The possession of the orchard containing one hundred and forty-seven apple-trees above noticed was, however, figurative. The orchard represented the place of initiation; the apple-trees were the Druids; the white

* This custom might probably have been adopted from the Pythagorean philosophy, which represented Light by the circular motion from east to west, and Darkness by the contrary course. Thus Timæus, the Locrian, in a disquisition on the science of astronomy, says—"The sun maketh day in performing his course from east to west, and night by motion from west to east."

† Jamieson's Scot. Dict., in vo. Widdersinnis.

‡ It may be added that this number was invested with peculiar properties by every nation under heaven, some referring its origin to the *three* great circles in the heavens, two of which the sun touches in his annual course, and the third he passes over; and others to some ancient, though mutilated tradition of either the trinity or the arkite triad.

§ Vide ut supra, Lect. 7, in notes.

|| Diod. Sic., l. xii. c. 6. A striking monument of Druidism, both with respect to form and situation, still exists near Keswick, which contains an adytum in complete preservation, and has been constructed with a due regard to the sacred numbers. It is called Carles or Castle Rigg, and is about *thirty* paces $(7 + 3 \times 3)$ from east to west and twenty-one (3×7) from north to south. The adytum is situated at the eastern extremity, and consists of a quadrangular enclosure *seven* paces by *three*. At about *three* paces without the enclosure on the west, stood a single upright stone which is now broken, so that the primitive elevation cannot be ascertained; it was a representative of the deity. From this august temple a view was presented to the eye of the superstitious Briton, calculated to awaken all his energies and arouse the latent sparks of devotion. The holy mountain of Skiddaw with its single elevated peak soaring up to heaven, Carriek Heigh with its two peaks, and Saddleback, or, more properly, Blenk-Arthur, with its perfect character of three distinct peaks, were all visible from this consecrated spot, lending alike their aid to light up the fire of religion in his soul, and to expand his mind with veneration for the powerful author of such stupendous imagery.

blossoms, their garments; the fruit, their doctrine; while the strong and vigorous branches represented their power and authority, which in many cases exceeded that of the monarch. They were the sole interpreters of religion, and consequently superintended all sacrifices, for no private person was allowed to offer a sacrifice without their sanction. They possessed the power of excommunication, which was the most horrible punishment that could be inflicted; and from the effects of this curse the highest magistrate was not exempt. They resided in sumptuous palaces and sat on thrones of gold.* The great council of the realm was not competent to declare war or conclude peace without their concurrence. They determined all disputes by a final and unalterable decision; † and even had the power of inflicting the punishment of death.

The lowest degree of the mysteries conveyed the power of vaticination in its minor divisions. Borlase says, ‡ “The Eubates or vates were of the third or lowest class, their name, as some think, being derived from *Thada*, which among the Irish commonly signifies *magic*, and their business was to foretell future events, to be ready on all common occasions to satisfy the inquiries of the anxious and credulous.” The Druids practised augury for the public service of the State; § while the Eubates were merely fortune-

* Dion. Chrys., cited by Borlase, (Ant. Corn., p. 79.)

† The Logan or rocking stone was a fearful engine of Druidical judgment, and erected for the purpose of imposing a degree of reverence for the persons of the Druids, which was unattainable by ordinary means. This kind of artificial curiosity is of great antiquity. Faber (Mys. Cab., vol. i., p. 111.) says, that it was in allusion to the scriptural Bethel (Gen. xxviii. 19) that Sanchoniatho mentions—“that Uranus contrived stones called *Betulia*, which possessed the power of motion as if they were instinct with life. These were, in all probability, sacred Rocking Stones; numbers of which, erected by the Druids, are to be found in various parts of our own island.”—The people were impressed with an idea that no power but the all-controlling fiat of the divinity could move these stones upon their basis, and hence they were referred to as oracles to determine the innocence or guilt of an accused person. A stupendous specimen of the Logan is found at Brimham Craggs in Yorkshire, which is thus described by Mr. Rock in the *Archæology*, vol. viii.: “It rests upon a kind of pedestal, and is supposed to be about one hundred tons in weight on each side. On examining the stone, it appears to have been shaped to a small knob at the bottom to give it motion, though my guide, who was about seventy years old, born on the moors and well acquainted with these rocks, assured me that the stone had never been known to rock; however, upon my making trial around it, when I came to the middle of one side, I found it moved with great ease. The astonishing increase of the motion, with the little force I gave it, made me very apprehensive the equilibrium might be destroyed; but on examining it, I found it was so nicely balanced that there was no danger of it falling. The construction of this equipoised stone must have been by artists well skilled in the powers of mechanics.” Dr. Borlase has described these stones with much minuteness. (Ant. Corn., b. iii. c. 4.)

‡ Ant. Corn., p. 67.

§ “We have many instances,” says Stukeley, (Itin. Cur., vol. ii., p. 14.) “of Druid
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tellers and dealers in charms and philters, to recover lost treasure or to excite the soft passion of love; and they were the authors of an abundance of ridiculous superstitions and absurd ceremonies to promote good fortune or avert calamity, many of which remain to this day.*

Symbolical instruction is recommended by the constant usage of antiquity, and retained its influence throughout all ages as a system of mysterious communication. Even the deity himself in his revelation to man condescended to adopt the use of material images for the purpose of enforcing sublime truths, as is evident throughout the prophetic and inspired writings.† The mysterious knowledge of the Druids, in like manner, was imbedded in signs and symbols. Taliesin, describing his initiation, says—“The secrets were imparted to me by the old giantess, *without the use of audible language*.”‡ And again, in the poem called his Chair, he says—“I am a *silent* proficient.”§ The symbols which could contain the learning and morality of the Druids, must necessarily have been both numerous and significant. From a multiplicity of these emblems I have selected the following, as being decidedly characteristic of the people and of the institution:

The *anguinum ovum* was a very important symbol, and contained some men and women endued with the spirit of prophecy. I shall mention but one out of Josephus. (Ant. Jud. xviii.) The Jewish Agrippa fell into the displeasure of Tiberius, who put him in bonds. As he stood leaning against a tree before the palace, an owl perched upon that tree; a German Druid, one of the emperor's guard, spoke to him to be of good cheer, for he should be released from those bonds and arrive at great dignity and power; but bid him remember that when he saw the bird again, he should live but five days. All this came to pass. He was made king by Caligula; St. Paul preached before him, and Josephus speaks of his death agreeably to the prediction.”

* The system of vaticination was ultimately prostituted by the Druids themselves to unworthy purposes, in which fraud and pecuniary emolument appear to be the most striking features. Dr. Borlase and Meyrick have enumerated at great length these glaring impositions on a superstitious and abused people, and their respective works may be referred to by those who feel any curiosity on the subject. (Ant. Corn., b. ii. c. 21. Meyrick's Hist. Cardig. Introd.)

† See particularly the books of Jeremiah and Ezekiel, the parables of our Saviour and the Apocalypse. In the Theocratic Philosophy of Freemasonry, Lect. 7, the subject is copiously explained.

‡ Welsh Archæol., vol. i., p. 166.

§ Ibid., p. 37. The Druids were great lovers of *silence*, and enforced the observance of it with much rigour at their public assemblies. If a loquacious member incautiously violated the solemn stillness of their meetings, he was publicly admonished three several times. A repetition of the offence was punished by placing a conspicuous mark upon his robe, and declaring that *the sword was naked against him*, (Preiddeu Annwn, Welsh Archæol., vol. i., p. 45;) and if this failed to correct the impropriety of his conduct, expulsion ensued and in exaggerated cases, a still more severe and signal punishment.

highly mysterious allusions. As an egg is the fountain of life, this serpent's egg referred properly to the ark while it floated on the expanse of waters, and held within its enclosure every living creature. It was attended by a serpent entwined around the centre of the amulet, to signify the superintending care which an *eternal* being affords to his worshippers.* It had the reputed virtue of procuring favor to the possessor,† and was believed capable of conveying a decided advantage in any legal suit or process.‡ The serpent and egg § was a symbol of the ark and its tenant Hu, and no other proof is wanting of the importance which the Druids attached to this emblem, than the fact that the temple of Abury, one of the most stupendous erections which ancient Britain could boast, was constructed in the precise form of a circle, an acknowledged symbol of the arkite egg, to which a vast serpent was attached.||

The rainbow was the Druidical emblem of protection; it was believed figuratively to surround the aspirant when delivered from his confinement in the pastor or ark. Thus the Bard says, "My belt has been a rainbow."¶

* The anguimum, or Druid's egg, was said to be produced by a knot of serpents, and being propelled into the air was caught in the vestment of the priest and carried off with great rapidity to avoid the fury of its parents. This egg, if genuine, was said always to float, so did the ark. The method of its formation was fabulous, however, or, to use the words of Mr. Davies, (*Myth. Druids*, p. 210,) "was but so much dust thrown into the eyes of the profane multitude." The Druids were the serpents, and the eggs were crystals curiously contrived to conceal within their substance the mysterious tokens of the highest orders, which were not even revealed to the person in whose custody they were placed but on full and substantial proof of his wisdom and prudence, and in union with the solemn investiture of their ineffable degrees of perfection, to which no person was eligible as a candidate who could not produce one of these magical crystals as a token of due preparation and previous acceptance.

† Toland's *History of the Druids*, vol. i., p. 60.

‡ So extensively was this belief propagated, that the emperor, Clandius Cæsar, actually put a gentleman of Rome to death for pleading a cause with the anguimum in his bosom. (Plin. *Nat. Hist.*, l. xix. c. 3.)

§ A splendid variety of this amulet was found by R. C. Hears in a large tumulus in the vicinity of Stonehenge, which Stukeley distinguished by the name of Bush Barrow. It consists of a curious perforated stone of the kind called tabularia, moulded into the form of an egg and highly polished, and containing in the veins of the fossil an intricate mass of small serpents entwined together in every possible combination. From the situation in which this extraordinary amulet was found, I should pronounce it to be the burial place of the Supreme Archdruid of the British dominions; and more particularly as the same tumulus contained also a rich breastplate of gold in the form of a lozenge, and highly decorated with carved work and devices.

|| In war, the British armies were attended by a magical banner which had been ritually consecrated by the Druids, and emblazoned with a symbolical device. In the centre was a serpent surmounted by the meridian sun and supported by the great father and mother of the human species, personified in Hu and Ceridwen.

¶ Marwnad Uthyr Pendragon. (Davies, p. 559.)

The *boat* bore a reference to the ark or its representative Ceridwen. The glain was a *boat of glass*, and was probably presented during the ceremonies of the insular sanctuary to the successful probationer, as a testimony of his competence to be admitted to the superior degrees.*

The *wheel* was a famous Druidical symbol, and has been thought to refer to the astronomical cycles. It was, in fact, a representation of the mundane circle, as were also the round temples of Britain. It had a further reference to the rainbow.†

The *white trefoil* was a symbol of *union*, not only from the circumstance of its including the mystical triad, but also because the Druids saw or pretended to see in every leaf, a faint representation of the lunette or six days' moon, which was an object of their veneration from its resemblance to a boat or ark.‡ It was the powerful pledge or symbol which demanded and conveyed mutual aid in the moment of peril, a never-failing token of everlasting brotherhood, esteem, goodwill and assistance, even unto death.

The *chain* was symbolical of the *penance* imposed on every candidate for initiation, by his confinement in the *pastos*. The phrase, he submitted to the chain, implied that he had endured the rigors of preparation and initiation with patience and fortitude.

The *spica*, or *ear of corn*, was an emblem of plenty and prosperity, and a *wheat straw* was an invaluable symbol, and the conservator of many potent virtues.§

The *oak* was a symbol of an expanded mind, the *reed* of deceitfulness, and the *aspen leaf* of instability.|| The *oak tree* was a visible representative of Don or Daron, and was considered as peculiarly sanctified by the gods, if not their immediate residence. The fairest tree¶ in the grove**

* The glain and anguinum were evidently artificial and composed of some vitrified substance, the secret of which was known only to the Druids. They were considered equally potential in the communication of benefits. This boat of glass was a sign or diploma of initiation, which was capable of introducing the possessor to the sacred solemnities without examination or proof.

† Thus Arianrod (*Iris*) is termed by the Bards the goddess of the silver wheel, who throws her gracious beams of protection around the candidate when his initiation is completed. (Davies on Ancient British Coins.)

‡ The commencement of their local divisions of time, months, years and ages were regulated by the moon when six days old. (Plin. Nat. Hist., l. xxv. c. 44.)

§ A wheat straw formed into a dart was supposed, by some inherent magical sympathies, to be capable of destroying wild beasts and noxious animals; by the same fragile article compacts were formed, and by breaking the straw an agreement was dissolved. (Vide Davies' Celt. Res., p. 178.)

¶ Davies' Celt. Res., p. 247.

¶ This represented the central tree in the garden of Eden, (Gen. ii. 9.) and was a transcript of a similar superstition all over the world. Isaiah gives a curious illustration of this practice as used by the idolaters for purification. (Isa. lxvi. 17.)

** Plin. Nat. Hist., l. xii. c. 1.

was therefore solemnly consecrated to this god with many superstitious ceremonies.* Sometimes it was divested of its collateral branches, and one of the largest was so fixed as to preserve the form of a gigantic cross.†

The *mistletoe* of the oak was a symbol of protection in all dangers and difficulties, whether mental or corporeal; its medicinal properties were so highly estimated, that it acquired the comprehensive name of *all heal*, and was considered a never-failing remedy for all diseases.‡ It was reputed to counteract the effects of poison and to prevent sterility; and, in a word, it was esteemed a grand preservative against all evils, moral and physical.§ The *selago*, *samolus*, and other medicinal plants were gathered with similar ceremonies and invested with peculiar virtues.

The *beehive* was used as an emblem of industry; but the hive referred to the ark, and the initiated, or thrice born, were termed bees.|| Another symbol of the ark was the *beaver*, and a *cube* was the emblem of truth.¶

The Druids had also a comprehensive system of symbolical language.** Thus it was said of the uninitiated—"They know not on what day the stroke will be given, nor what hour the agitated person would be born, nor

* Probably from an old tradition of the *trees of knowledge and life* in the garden of Eden, (Gen. iii. 5, 22;) for it is certain that the ideas of *science* and *immortality* were combined in this sacred tree.

† Borl. Ant. Corn., p. 108.

‡ Its efficacy depended, however, in a great measure on the superstitions used at the ceremony of detaching it from the tree. The Archdruid himself was alone deemed worthy to pluck the mistletoe; and lest it should sustain pollution in the act of gathering, and thus expose the whole nation to divine vengeance, he very carefully purified himself with consecrated water. Two white bulls, secured for the first time by the horns, (Maur. Ind. Ant., vol. vi., p. 85.) were provided as an offering of propitiation; and when the moon was six days old, the Archdruid, clad in his white vestment and red tiara, ascended the tree with naked feet, severed the plant with a golden hook held in his left hand, which had never before been used, and received it in the *sagus* or sacred vest, amid the shouts and acclamations of the people. The bulls were then sacrificed and prayers offered to the gods that they would sanctify their own gift.

§ Plin. Nat. Hist., l. xvi. c. 44. Acorns were offered in sacrifice to the deities.—(Welsh Archæol., vol. i., p. 66.)

¶ In Egypt the bee was an emblem of a prince ruling his subjects in prosperity and peace.

¶ Borl. Ant. Corn., p. 82. "The Bards had a secret," says Meyrick, "like the Free masons, by which they knew one another; and indeed it has been supposed by some that Masonry is Bardism in disguise." (Hist. Card. Introd.)

** Thus the sacred phrase, the language of the Chair, which originally denoted the secret method of communicating the most sublime mysteries of the Order without the actual pronunciation of words, was at length clothed with the highest degree of importance by being identified with the chief dignity of Druidism: for the Archdruid, at the time of his installation, was invested with absolute sovereignty and received the significant appellation of Cadeiriaith, the literal meaning of which is—the language of the Chair.

who prevented his going into the dales of Devwy. They know not the brindled ox, with the thick headband, having seen seven score knobs in his collar."*

Here we have an evident, though concise description of certain ceremonies characteristic of the three degrees through which the candidate has been successively passed. The stroke and the new birth have been already explained. The ox with the thick headband had an undoubted reference to a peculiar ceremony which was practised during the initiations.† It was said to be attended by three cranes,‡ one of which perched on his head, another on the middle of his back, and the third at the extremity, near the tail. These birds emblematically represented the sun§ at his rising, meridian and setting, personified in the three principal officers in the mysteries. A crane symbolized the vigilant priesthood and was sacred to the sun,|| and hence the strict propriety of the emblem. The *headband* pointed out the state of subjection to which the animal had been reduced, alluding to the long and weary confinement of the candidate in the pastos, where, in the language of the Bards, he was "subjected to the yoke for his affliction;" and the seven score knobs,¶ was a combination of the sacred numbers *seven* and *three*, ($7+8+8 \times 7+7$), and doubtless had some mysterious astronomical allusion.

The divine unity was a doctrine admitted by the Druids.** They taught that time was only an intercepted fragment of eternity; and there are strong grounds for believing that they held the Pythagorean hypothe-

* Taliesin. *Priddeu Annwn*, translated by Davies, *Druids*, Append. No. iii.

† This animal, which was otherwise termed *Beir Lled*, or the flaming bull, was a symbol of the patriarch Hu, who subjected him to the yoke and instructed the Britons in the art of agriculture; from whence he derived the name of Centaur, (*κεν ταυρος*) or the tamer of the bull. It referred also to the sun, of which Hu was the representative. "Baal, the sun," says Mr. Faber, "was not unfrequently represented under the form of the Noetic symbol, the bull; while the goddess Baaltis or Baalah bore the figure of a heifer. Baal and Baaltis are the same mythological characters as Osiris and Isis, (or Hu and Ceridwen,) whose symbols were, in a similar manner, a bull and a heifer; and who were Noah and the ark, adored in conjunction with the sun and moon." (*Fab Mys. Cab.*, vol. i., p. 189.)

‡ *Borl. Ant. Corn.*, p. 106.

§ Here we have in Britain, as in Persia, the emblem of the bull and sun.

|| The Egyptian crane received its name, Ibis, (*WN* Fire, *IN* Father,) because it was consecrated to the god of Light; perhaps from the color of the bird, which rendered it sacred.

¶ In Maurice's *Plates of the Indian Avatars*, the sacred cow is uniformly depicted with a collar composed of a similar wreath of knobs.

** We learn from Selden that their invocations were made to the *Ow* all-preserving power; and they argued that as this power was not matter, it must necessarily be the deity, and the secret symbol used to express his name was *O. I.W.* (*Signs and Symbols*, Lect. 2.)

sis of an endless succession of worlds: for it is well known that they believed the earth to have sustained one general destruction by water, and expected that it would undergo another by fire.* They admitted the doctrines of the immortality of the soul,† a future state,‡ and a day of judgment which will be conducted on the principle of man's responsibility. In a word, the primitive religion of the Druids was purely patriarchal;§ and they retained some knowledge of the redemption of mankind through the death of a mediator.|| Their place of eternal punishment was a quagmire of never-ending frost, and abounding with noxious insects and venomous reptiles. But though the most early Druids practised, with some variations, the rites of true worship, yet in process of time other deities were introduced into the system, and at length they paid divine honors to deceased mortals, who were considered the representatives of the sun, the moon, and all the host of heaven.¶ A tradition of the deluge** was perpetuated in these rites, perverted, indeed, and localized, like that of most other nations; and the circumstances attending this tradition appear to have pervaded their most solemn rites and ceremonies. The doctrine of transmigration formed a leading feature in the Druidical system,†† and was extended to the belief that the departed soul of a virtuous individual possessed the secret power of infusing itself at pleasure into any substance, whether animate or inanimate.‡‡

The Druids cultivated and taught to their disciples many of the liberal

"Conditum mundum credebant," says Cesar, "et aliquando igni peritumum."

† Borl. Ant. Corn., p. 98.

‡ Cesar de Bel. Gal., l. vi. c. 13.

§ Stukeley's Itin. Cur., vol. ii., p. 14.

|| Cesar, ut supra.

¶ Vide my History of Beverley, p. 19, in note 14.

** The legend preserved among the British Druids is inserted in Signs and Symbols, Lect. 5, and History of Beverley, p. 11, where it is evident that the vessel without sails was the ark of Noah, (Gen. vi. 14;) the bursting of the lake referred to the description of the great central abyss, (Gen. vii. 11;) the service performed by the Ychen Banawg, or the oxen of Hu Gadarn, was emblematical of the sun drying up the waters from the face of the earth, (Gen. viii. 13,) for Hu was the helio-arkite deity; and the assurance of preservation, commemorative of Noah's rainbow, (Gen. ix. 13,) was undoubtedly symbolized in the chair of Ceridwen.

†† Cesar de Bel. Gal., l. vi. c. 14.

‡‡ Hence a deceased friend could give force to a warrior's sword, could occupy his shield, or avert a flying javelin armed with destruction. This is amply illustrated in the poem of Cynddelw, addressed to Owen Cyveiliaw, Prince of Powis. (Dav. Druids, p. 15.) "In the form of a vibrating shield before the rising tumult, borne aloft on the shoulder of the leader—in the form of a lion, before the chief with the mighty wings—in the form of a terrible spear with a glittering blade—in the form of a bright sword spreading fame in the conflict and overwhelming the levelled ranks—in the form of a dragon (banner) before the sovereign of Britain, and in the form of a daring wolf has Owen appeared."

sciences,* and particularly astronomy, in which they attained a considerable proficiency, displayed in the construction of their religious edifices.† They considered day as the offspring of night, because night or chaos was in existence before day was created;‡ and hence their computations were made by nights in preference to days.§ They divided the heavens into constellations and were conversant with the laws and motions of the planets, from which they made celestial observations to determine the result of any important transaction, and to foretell the prominent events which were fated to distinguish the lives or fortunes of individuals; thus converting a noble science to the puerile purposes of judicial astrology.

Their botanical knowledge was extensive, and applied chiefly to the art of healing; hence Pliny terms the Druids physicians. They investigated with great precision the structure of the human body, and were the most complete anatomists at that time existing in the world.|| They understood

* Alcuin, an Anglo-Saxon writer, says, that in these early times a liberal education comprised grammar, rhetoric, arithmetic, geometry, music and astrology. (*Alc. Gram. apud Canis., tome ii., part i., p. 508.*) Adhelm extended it to the seven liberal sciences of Freemasonry. (*Ald. de Laud. Vir., p. 331.*) It must be confessed, however, that at the period of the Roman invasion under Cæsar, the people were still extremely rude in their diet and mode of life. (*Strabo, l. iv. Diod. Sic., l. 4.*) Some went entirely naked, (*Xiphil., l. 21.*) others were clothed in the skins of beasts, (*Cæsar, l. 5, c. 14.*) and the state in which they were found, induced the Romans to style them barbarians. (*Herodian, l. 3. Pomp. Mela, l. 3, c. 6.*)

† The time of celebrating public worship sprang from an application of this science. Thus their ordinary times of devotion were regulated by the phases of the moon, and the more solemn quarterly assemblages took place when the sun arrived at the equinoctial and solstitial points, (*Stukeley's Abury, p. 68.*) which, at the era of their establishment, about four thousand years ago, corresponded with our 1st of May, which was their grand annual festival, the 19th of August, 1st of November and 13th of February. The four seasons of the year were denominated Gwanwyn, (Spring,) Hav, (Summer,) Hydrev, (Autumn,) and Ganav, (Winter.)

‡ Seld. in *Gibb. Camd., col. xv.*

§ The Hebrews had the same peculiarity. The evening and the morning were the first day. (*Gen. i. 5.*) This mode of computing time is still retained among us, for seven days are usually expressed by the word *sen'night*; fourteen days by *fortnight*, &c. The Druids used lunar observations, and regulated their festivals by the aspect of the moon. Their ages were of thirty years duration, each year containing twelve lunations, or three hundred and fifty-four days.

|| It is presumed that they acquired much information on the subject of medicine from Pythagoras, who learned it in Chaldea, (*Apuleius*), and practised his own precepts by using the most temperate system of diet, his food being chiefly composed of bread, herbs and honey. (*Porph. de Abstin.*) The same practice was recommended by the Druids, and hence the longevity of this Order of men is satisfactorily accounted for. Pythagoras wrote a treatise on medicinal herbs and another on the sea onion, (*Plin. Nat. Hist.*) which, it is said, he communicated to the Druids; and this instruction, added to their own sedulous investigations into the causes of diseases, soon conferred on them a high and merited celebrity in the science of medicine.

foreign languages, according to Cesar and Tacitus, and used the Greek character in their writings;* they cultivated the liberal sciences, and their system of morality may claim and insure our approbation, if the Welsh triads are of any authority. In the Mythology of the British Druids,† Mr. Davies has given a copious collection of the moral precepts which were derived from the Druidical institution; and these precepts often produced a corresponding purity of thought, for it is confidently asserted that the Bards had such a sacred regard for *the truth*,‡ that it constituted the motto of their Order; § and it is even said that they would have had less reluctance in sacrificing their lives, than in renouncing a strict adherence to the truth in every situation and transaction of life.

LECTURE X

HISTORY OF INITIATION INTO THE GOTHIC MYSTERIES.

THE Gothic Mysteries|| were introduced by Sigge, a Scythian prince; who, it is said, abandoned his native country when it became oppressed by

* Cesar de Bel. Gal., l. vi.

† Pages 76-79.

‡ Hence the records they have left behind them, whether in the form of triads or historical poems, may be depended on as containing an allusion to pure historical facts or moral precepts. And though sometimes highly figurative, yet they may be referred to with some degree of confidence, as the depositories of moral, religious or political events which distinguished the times of which they profess to treat.

§ Gerop. Becan.

|| The Gothic Mysteries were practised by all the northern nations of Europe.—Mr. Turner (Anglo-Saxons, vol. iv., p. 18.) says—"We are not authorized to ascribe to the Saxon deities the apparatus and mythology which the northern Scalds of subsequent ages have transmitted to us from Denmark, Norway and Iceland;" meaning undoubtedly the mythology of the Eddas. I am inclined to think, however, that the Norwegians, Danes and Saxons all practised the Gothic superstition as it was remodelled by Sigge, who assumed the name of Odin a few years before the birth of Christ. This celebrated individual, after having established himself in Scandinavia, placed his sons in the territory around him as viceroys, and their respective divisions, after his death, became independent kingdoms. Suarlamí had assigned to him a part of Russia; Baldeg had western Saxony and Segdeg east Saxony, (Mal. North. Ant., vol. i., p. 62;) and they would doubtless introduce his system of religion among their new subjects, because they had experienced its advantages in enslaving the minds of an ignorant and superstitious people, and placing them implicitly under the control of their superiors. At this period the religion of Europe may be divided into four grand divisions, the Roman, the Celtic, the Slavonic and the Gothic; and as the Saxons were a Gothic people, they would undoubtedly practise the Gothic superstitions.—"The ancient Germans, Scandinavians, &c.," says Bishop Percy, "being of Gothic

a population too dense for the comforts and necessities of a pastoral life, and, with a chosen band of followers, wandered in search of another settlement.* Travelling to the north-west of Europe, he assumed the name of Odin, the supreme deity of the Scandinavians,† and in his progress founded many empires and performed such prodigies of valor as are wholly incredible, except to the believers in Scandinavian tradition. In every country which he subdued, he introduced the eastern mysteries, modelled into a form subservient to his own secret purposes.‡ He placed over the celebrations twelve hierophants, whom he styled Drottes, and invested them with uncontrollable authority; they were alike priests, counsellors of state and judges, from whose decision there was no appeal.§ Their power was extended to its utmost limits, by being allowed a discretionary privilege of determining on the choice of human victims for sacrifice. Even the monarch was not exempt from this choice. Hence arose the necessity of cultivating the esteem of these sovereign pontiffs: for if an officer of the highest dignity in the state became obnoxious to the Drottes, as the dreaded arbiters of life and death, from whose decision there was no appeal, his life was held by a very uncertain tenure: for at the very next celebration it was almost sure to be offered up in sacrifice to the gods.

This privilege was an abundant and never-failing source of wealth as well as influence: for the superstitious people, in the hope of averting a calamity so exceedingly dreadful, were profuse in their offerings and oblations; and in times of general calamity, when the blood of human victims||

race, professed that system of polytheism afterward delivered in the Edda; and the Franks and Saxons who afterward settled in Gaul and Britain, being of Gothic race, introduced the polytheism of their own nation, which was in general the same with what prevailed among all the other Gothic or Teutonic people, viz.: the Germans, Scandinavians," &c. (Mal. North. Ant., Intr. vi., note.)

* The Scythian and Hyperborean doctrines and mythology may be traced in every part of these eastern regions; nor can we doubt that Wod or Odin, whose religion, as the northern historians admit, was introduced into Scandinavia by a foreign race, was the same with Buddh, whose rites were probably imported into India nearly at the same time, though received much later by the Chinese, who softened his name into Fo. (Asiat. Res., vol. i., p. 425.)

† Mal. North. Ant., vol. i., c. 4.

‡ The fact is, that the system of the warlike Sacas was of a military cast, and hence differed materially from the corresponding system practised by the hierophants of India, Greece and Britain, derived, as they were, from the same source on the plains of Chaldea. In a word, the two great sects into which primitive idolatry had been divided, to serve the ambitious policy of their professors, were practised by the Britons and the Saxons, two immediate neighbors, who were ultimately blended into one and the same people.

§ Mal. North. Ant., vol. i., p. 65. From this Order proceeded the establishment of British juries, consisting of the same number of men, invested with similar powers.

|| These sacrifices were all conducted on a principle of veneration for the sacred

was necessary to appease their sanguinary deities, the oblations of the Drottes were of increased value, in proportion with the expected danger of the trembling suppliant. Hence, as this Order of men, like the Israelitish priesthood, was restricted to one family, they became possessed of unbounded wealth and erected splendid palaces for their residence.

These immunities and distinctions increasing their power in every age, they ultimately became so proud, overbearing and tyrannical, as to be objects of terror to all other classes of the community, which, in the end, accelerated their destruction. It was indeed credulity on the one hand, as well as artifice and imposture on the other, which originally placed the people thus at the entire disposal of the priests; but they at length grew weary of the increased oppressions under which they groined; and with minds thus prepared for any change which might promise to deliver them from the tyranny of priestly domination, the inhabitants of Scandinavia embraced the offer of Christianity with enthusiasm; and inspired with a fanatical spirit of vengeance for accumulated and long continued suffering, they retaliated with dreadful severity on their persecutors and destroyed every vestige of the ancient religion. The palaces and temples, the statues of their gods and all the paraphernalia of heathen superstition perished in in one common ruin;* and nothing remains to show the character of this religion but a few cromlechs, some stupendous monuments of rough stone which human fury was unable to destroy, certain ranges of caverns hewn out of the solid rock for the purpose of initiation, and some natural grottoes which were undoubtedly applied to the same purpose.

The great festivals annually commemorated by this people were three, the most magnificent of which commenced at the winter solstice, and was celebrated in honor of Thor, the prince of the power of the air.† It was

numbers three and nine: for every thrice three months, thrice three victims, many of them human, on each of the thrice three days of the festival's continuance, were offered in sacrifice to the triune god. (Mal. North. Ant., vol. i., p. 133.) "The number nine has long been held in great veneration among the Tartars, whence probably the Scandinavians derived their origin. All presents made to their princes consist, in general, of nine of each article. At all their feasts this number and its combinations are always attended to in their dishes of meat, and in their skins of wine and other liquors. At one entertainment, mentioned by the Tartar king Abulgazi Khan, there were nine thousand sheep, nine hundred horses, ninety-nine vessels of brandy, &c. Even the roving Tartars rob the caverns by this rule, and will rather take nine of any thing than a greater number. Abulgazi Khan, in the preface to his history, says—"I have divided it into nine parts, to conform myself to the custom of other writers, who all have this number in particular esteem." (Rich. Dissert., p. 270.)

* Mal. North. Ant., vol. i., p. 129.

† Varstegan says, that "in the ayre bee governed the wyndes and the cloudes; and being displeased did cause lightning, thunder and tempests, with excessive rain and all ill weather. But being well pleased with the adoration, sacrifice and service of

commemorative of the creation: for, being the longest night in the year,* they assigned to it the formation of the world from primeval darkness, and called it Mother-Night.† This festival was denominated Yule, Juul or Yeol,‡ and was a season of universal festivity.§ At the nocturnal meetings of this sacred celebration, the initiations were performed on a superb scale: for it was believed that the succeeding season would be fruitful or unpropitious, in proportion with the sumptuous|| or parsimonious manner in which this festival was conducted.

The next celebration was dedicated to Frea,¶ the goddess of pleasure,** and commenced on the first quarter of the second moon in the new year;

his supplyants, he then bestowed upon them most fayre and seasonable weather, and caused corne abundantly to growe, as also all sortes of fruites, &c., and kept away from them the plague, and all other evil and infectious diseases." (Rest. Dec. Intell., p. 75.)

* The feast was in fact sacred to darkness, that great and awful principle which was a stumbling block to the whole heathen world.

† Mal. North. Ant., vol. i., p. 358.

‡ Vide Jamieson's Scot. Dict., v. Yule.

§ When Christianity was first promulgated in the northern nations, the missionaries found the inhabitants unwilling to relinquish this annual rejoicing; the festival was therefore applied to the nativity of Christ, and hence the Yule-feast was denominated Christmas. On the eve of the first day of the festival, or *Mother-night*, fires of wood blazed throughout the whole extent of northern Europe; hence the origin of our *Yule-clog*. The peace offerings dedicated to Thor at this season were cakes of flour sweetened with honey; hence the *Yule-cake*. Subjects at this festival presented their annual gifts or benevolences to their sovereign, (Johnson's Antiq. Celto-Scand., p. 230;) hence *Christmas boxes*, *New-year gifts*, &c. The candles of the sun were said to illuminate the northern dwellings on the night before Yule, and hence arose the custom of burning large candles at this solemnity: for it boded ill luck to the family for the succeeding year if a second candle were lighted; whence our *Yule-candles*. (Vide Jamieson's Scot. Dict., v. Yule, vi.) I am informed by a Danish brother that cakes are still made in Denmark of a particular form at this season, composed of the finest flour, eggs, currants and other ingredients, and are called *Jule-kager*.

¶ The ancient inhabitants of the north were never at a loss for the means of celebrating their Yule. Johnson (Antiq. Celto-Norman.) has a note referring to this subject, which exhibits their character in its true light. The Scandinavian expeditions, he says, were anciently conducted in the following manner: A chieftain sailed with a few ships for Britain and collected all the scattered adventurers he could find in his way. They landed on the coast and formed a temporary fortress. To this strong hold they drove all the cattle, and having salted them, the freebooters returned home, where they spent their Jol' (Yule) or brumal feast with much glee. Such an expedition was called *Strandhoggua*, or a strand slaughter." (Jamieson's Scot. Dict., v. Yule, iii.)

¶ This goddess was the same as the Grecian Mylitta or Venus, and probably derived her name from *Phree*, to be fruitful.

** Frea was esteemed equally the wife and daughter of Odin. (Mal. North. Ant., vol. ii., p. 30.)

and the third was celebrated in honor of Odip, the god of battles. The latter commenced at the beginning of spring, and was celebrated with great magnificence in the hope of a successful warfare in the ensuing campaign.* These were the three principal times of celebration; but the initiations were performed at innumerable other smaller festivals; which in fact could be held as frequently as individuals chose to subject themselves to the expense.

The palace of Thor, which is thus described in the Edda,† was nothing more than a cavern‡ of initiation into the mysteries: "The most illustri-

* It was esteemed disgraceful in any individual to quit these festivals sober. (Mal. North. Ant., vol. i., p. 137.) Hence excessive drinking introduced the attendant custom of vows and pledges. Each person present, before he put the cup to his mouth, made some vow to the tutelary deity of the festival, for the purpose of securing his protection. When this had been performed by the whole company, the ceremony of pledging each other commenced. The president or chief person taking the cup, called publicly on the next in rank to pledge him, and after drinking, placed the cup in his hand. The next inferior personage was drank to in the same manner, and so the toast proceeded around the board. Hence the origin of drinking healths. This social custom was introduced into Britain by Hengist, at a banquet prepared by him in honor of Vortigern. "At this feast, Rowena, instructed by her uncle, presented to the aged prince a cup of spiced wine, and with smiles welcomed him with the words—*Wæx heal hlaford cyming*, i. e. Be of health, my lord king; to which, through his interpreter, he answered—*Drinc heal*, or, I drink your health." (Brady's Clav. Cal., vol. ii., p. 320.) Or, as it is more poetically expressed by Milman, (Samor, Lord of the Bright City:

————— She, by wond'ring gaze
Unmov'd, and stifled murmurs of applause,
Nor yet unconscious, slowly won her way
To where the king, amid the festal pomp,
Sate loftiest. As she rais'd a fair clasp'd cup,
Something of sweet confusion overspread
Her features; something tremulous broke in
On her half-failing accents, as she said—
"Health to the king!" the sparkling wine laugh'd up,
As eager 'twere to touch so fair a lip.

It was a custom of this people to indulge themselves in drinking a liquor made from honey for thirty days after the marriage of their principal men; whence arose our phrase of the *Honey-moon*.

† Fab. 11, apud Mal. North. Ant., vol. iii., p. 65.

‡ The northern nations abound with natural caverns, which were admirably adapted to the purposes of initiation, and were doubtless applied by this people to the celebration of their mysterious rites. One of these caves was personally inspected by Bishop Pontoppidon, and as it bears a striking resemblance to our own cavern at Castleton, in the Peak of Derbyshire, in which the Druidical mysteries were unquestionably celebrated, I shall make no apology for describing it in that author's own words: "Hearing at the parsonage of Oerskoug, that in the district of the annexed chapelry of Strande, not far from thence, a stream had been found which issued

ous among the gods is Thor; his kingdom is called Thrudwanger. He possesses there a palace in which are five hundred and forty halls; it is the largest house that is known, according as we find mentioned in the poem of Grimnis. There are five hundred and forty halls in the winding palace of the god Thor; and I believe there is nowhere a greater fabric than this of the eldest of sons."

This magnificent structure is termed a *winding palace*. The caverns of initiation were usually constructed with a variety of intricate windings and turnings excavated with great care and ingenuity, the mazes of which were difficult to thread, except by those who were intimately acquainted with every private mark placed as a clue to direct their progress.* Hence, in through a rock from the side of a mountain called Limur, and over it a cavern which probably followed the stream, but of the length of which I could procure no account. I resolved to examine it myself, as on my visitation to Nordal I was to pass near it. I furnished myself with a tinder-box, candle, a lantern, and a long line to serve me instead of Ariadne's clue. My boat put me ashore at the foot of the aforesaid mountain of Limur; but being extremely steep, we were obliged to climb with our hands as well as feet, and sometimes we were hard put to it to clear our way through the hazel and alder-bushes. On the side of this laborious ascent, we met with a rivalet streaming out, which directed us to the cavern. It is indeed something wonderful, being a kind of natural conduit, formed purely by the force of the water through the solid rock, which was a compound mass, mostly consisting of grey pebbles, but about the conduit of a clear grey marble with blueish veins; had this natural structure been raised by human skill, it would have been a work of no small expense, for a few paces after getting through the thicket, which almost hides the aperture of the cavern, one is surprised with a vaulted passage of pure marble, without the least flaw or breach, but with several angles and protuberances, all so polished as if it had been a paste moulded into smooth globular forms. About a hundred paces forward, the passage continues in a straight direction, then winds off to the right with ascents and descents, and in some places growing narrower, and in others widening to double its former breadth, which according to my admeasurement was about four or five ells, and the height about three; thus two persons could go abreast, except that they were now and then obliged to stoop and even creep, and then they felt a damp vapor like that of a burial vault; this prevented my penetrating so far as I had intended. Another thing remarkable, was the terrible roaring of the waters under us, the source of which was what most excited my wonder, as over it lies a pavement of smooth stones, inclining a little like a vault on each side, but flat in the middle, and not above three fingers thick, with some small crevices through which the water may be seen." (Pontop. Hist. Norway, p. 42.) Here we find every characteristic which attended the process of initiation. The roaring of the waters; the narrow subterranean passages, which formed the descent into the bowels of the mountain; the water of purification; the pastor, replete with a damp vapor like that of a funeral vault, the emblem of which it undoubtedly was. It is not likely that this people would overlook a cavern which nature had provided, decorated with superb pillars of polished marble, and furnished with an apparatus capable of performing almost all the machinery of initiation.

* Worm. Monum. Dan., l. i. p. 6. Many of these stupendous works of art still remain in Norway and Sweden.

the eastern nations, they were frequently termed labyrinths. It contained *five hundred and forty halls*. The usual residence of this rude people consisted chiefly of wretched huts or burrows in the earth, where they existed in almost a state of torpidity when unengaged in warlike expeditions. Hence every habitation which excluded the open air, if it contained only a single apartment, was dignified with the name of a hall; * if it included several rooms it was termed a palace.† If an intricate cavern terminated in a spacious vault, as the Mithratic grottos or places of initiation always did, it was esteemed, in this inhospitable climate, a residence or palace fit for the reception of the celestial gods. Hence arose the veneration of the initiated for these grottos. The enthusiastic recollections which the ceremonies of initiation never failed to inspire, joined with the splendid appearance exhibited in the sacellum on these occasions, which is described in the Edda‡ as glittering with burnished gold, could scarcely fail to leave an indelible impression on the mind of the astonished candidate, who, before this time, had perhaps never entered an apartment which displayed any appearance of comfort or convenience.

This palace was the residence of Thor, the sun. This luminary was a conspicuous object of adoration in all the ancient mysteries, particularly those of Persia, the great model on which the Scandinavian system was founded, the one being consecrated to *Thor-As*, and the other to *Mi-Thr-As*; the same god, possessed of the same attributes and almost the same name, and alike esteemed by their respective votaries as the first begotten Son and a Mediator, as well as visibly represented by the Sun.§

It was situate in the kingdom of Thrudwanger, the literal meaning of which, according to M. Mallet, is a place of refuge from terror. Now the great hall of this palace, or, in language less metaphorical, the sacellum of the grotto of initiation, literally answered this description: for the candidates were not introduced into it until the rites were all finished, and

* *Bede*, l. ii. c. 13.

† *Oliver's History of Beverley*, p. 38. This might also refer to the solar system. From the path of the planets moving in their orbits at various distances from the sun, it is called a *winding palace*; and the five hundred and forty halls refer most probably to the precession of the equinoxes. The eastern nations, from whom the Scandinavians derived their origin, thought that the fixed stars advanced at the rate of fifty-four minutes in the first sexagenary cycle, which gives exactly five hundred and forty minutes for the entire change in the great luni-solar period of six hundred years.

‡ *Fab. 1, Mal. North. Ant.*, vol. ii., p. 2.

§ I doubt not, though the Eddas are wholly silent on the subject, but in the principal hall of this palace or place of initiation, divided probably into twelve compartments, in reference to the twelve signs of the zodiac, the god was designated by a plate of burnished gold placed conspicuously in the centre of the roof, and strongly illuminated by flaming torches.

consequently at the portal of this sacellum their fears would naturally subside. And when introduced into the sacred presence, called by way of eminence, Gladheim, or the abode of joy,* they saw the twelve Drottes, seated on as many thrones, habited like the twelve celestial gods, in robes of exquisite richness, shining with gold, and jewels, and precious stones,† they might naturally fancy themselves in the regions of the blessed, of which this was indeed the avowed representation; and as the succeeding ceremonies were all pleasurable, it is not surprising that they should adopt an hyperbolical phraseology and esteem this magnificent place as a palace of the gods in the ever-blessed kingdom of Thrudwanger.

It would be useless to repeat minutely the forms of initiation, after the many specimens you have already heard; suffice it to say, that the candidate being duly prepared ‡ by fasting and mortification, and the usual preliminary ceremonies and sacrifices, dances and circular processions being accomplished,§ he was introduced with naked feet|| into the sacred cavern, and conducted, by a winding descent, to the tomb of Volva, the prophetess, amid the shades of darkness and the terrific howling of dogs. Passing onward, however, with resolute intrepidity, he soon beheld, in a thin flame of light, the canine guardian of the holy sepulchre, whose fangs appeared to be smeared with the blood of some hardy adventurer, whose life had recently paid the forfeit of his rash attempt to explore the forbidden re-

* Edda, Fab. 7.

† Edda, Fab. 1.

‡ Pontoppidon, in his History of Norway, p. 248, thus describes the robust exercises practised by the inhabitants of the northern nations: "King Olaf Tryggeson was stronger and more nimble than any man in his dominions. He could climb up the rock *Smalserhorn*, and fix his shield upon the top of it; he could walk around the outside of a boat upon the oars, while the men were rowing; he could play with three darts, alternately throwing them in the air, and always kept two of them up, while he held the third in one of his hands; he was ambidexter, and could cast two darts at once; he excelled all the men of his time in shooting with the bow, and in swimming he had no equal. Sigmund Brestesen used to practise these exercises with the king, viz. swimming, shooting, climbing the rocks, and all other manly exercises which heroes and warriors practised in those times, and none could come so near the king in all these as Sigmund."

§ I am not sure whether the disease called St. Vitus's dance, (*chorea S. Viti*.) may not have had some connection with this ceremony. There were three Vituses among our Saxon ancestors, who were worshipped as deities. Rugi-Vitus, who was represented with seven faces; Pon-Vitus, with five heads; and Swanto-(sancto)-Vitus, with four heads. This latter worthy was worshipped by a circular dance; and every year ninety and nine persons were offered to him in sacrifice. He had a white horse, which was placed in charge of the priests and dedicated to the sun. This horse is supposed by Schedius to be the original of the silver horse in the shield of the Hengist; and probably also of the Hanoverian horse which still occupies a quarter of the escutcheon of pretence in the royal arms of Great Britain. Sammes, in his *Britannia*, has given engravings of the above deities.

|| Strabo, l. vii.

cesses of the consecrated vault.* The hollow caverns re-echoed with his howlings. Regardless of the posture of defiance assumed by this hideous monster, the candidate was urged forward by his conductor, and passing this unreal shape, entered the portal, and in the east found a spacious apartment, in the centre of which was the pastor or tomb where the oracle was immured.† In the distance, a vision of the regions of death (hela) was presented to his eyes, and he beheld a splendid throne which appeared designed for some person of distinction; but it was empty.‡

Here the mysterious rites of invocation commenced; magical characters were inscribed in squares, triangles and circles, and charmed rhymes of irresistible potency were repeated. The incantations being complete, the reluctant prophetess signified her intention of uttering an oracular response.§ The candidate was instructed to question her respecting the fate which awaited Balder, a benevolent deity who was under the protection of the celestial gods, and though deemed invulnerable, was nevertheless supposed to be in imminent danger from the unsuspected efforts of subtlety and malice. To this demand the prophetess answered, that Balder should suffer by the intervention of Loke, the adversary of the gods,|| who, by a

* "The dog who guards the gates of death, meets him. His breast and his jaws are stained with blood; he opens his voracious mouth to bite, and barks a long time at the father of magic." (Ancient Runic Poem in *Mal. North. Ant.*, vol. ii., p. 220.)

† "Odin pursues his way; his horse causes the infernal caverns to resound and tremble; at length he reaches the deep abode of death, and stopped near the eastern gate, where stands the tomb of the prophetess." (Ancient Poem, as above.)

‡ Runic Poem.

§ "He sings to her verses adapted to call up the dead. He looks toward the north, he engraves the Runic characters on her tomb, he utters mysterious words, he demands an answer, until the prophetess is constrained to arise and thus utter the words of the dead: 'Who is this unknown that dares disturb my repose and drag me from my grave, wherein I have lain dead so long, all covered with snow and moistened with the rains,' &c. (Ancient Poem, as above.)

|| This people believed in the existence of an evil principle, who was named Loke, and was esteemed the great adversary of gods and men. This pernicious deity was the prince of fraud and perfidy, a perfect master of all the arts of dissimulation, and addicted solely to the practice of evil. He married the daughter of the giantess *Anger-Bode*, (Messenger of Evil,) by whom he had three children of portentous character, who were doomed to destroy the whole host of deities, when the ship *Nagle-fara* should be completed from the nails of dead men. The first born was a gigantic wolf, called *Feris*, who was destined to devour the supreme god *Odin* and swallow the sun. This monster was bound by the gods to a rock in indissoluble chains until the much dreaded twilight of the gods shall arrive, and all nature be consumed in a general conflagration. The next offspring of these two evil beings was an enormous serpent, called *Midgard*, who was the destined destroyer of the god *Thor*. He was precipitated by *Odin* to the bottom of the sea, where he attained so vast a bulk that he was able to coil himself around the globe and repose with his tail in his mouth. The third dreadful issue of *Loke* and *Anger-Bode* was *Hela*, or *Death*, who was cast

sprig of mistletoe in the hands of a blind man, shall inflict wounds producing instant death.

The candidate pressing onward, soon heard the cries and bewailings for the death of Balder,* who was bitterly lamented by the deities who had been the innocent cause of his destruction. He was then confined within the *pastos*,† a cell composed of three sharp-edged stones and guarded by Heimdall, the light-eared door-keeper of the gods, armed with a naked sword;‡ and when the term of his penance was completed, he was instructed to search for the body of Balder,§ and to use his utmost endeavors to raise him from death to life. Being therefore prepared for this dangerous expedition, he was solemnly recommended to the protection of the gods. He then descended through nine subterranean passages, dark, damp and dismal, attended by the usual guide.

Under a full persuasion that his mysterious conductor possessed the power of raising the dead and commanding the elements, every sight pre-

into hell by the gods, there to await the appointed time of destruction, and to receive into her dismal abode all such as died of sickness or old age.

* It appears that Balder, who was esteemed invulnerable, had placed himself in sport as a mark in the general assembly, at which the gods respectively exercised their skill and dexterity in casting darts and missiles: for Odin and Friga had previously exacted an oath of safety, in favor of this god, from everything in nature except the mistletoe, which was omitted on account of its weak and contemptible qualities. (*Edda*, Fab. 28.) Loke, always bent on mischief, discovered the exception; and privately procuring a sprig of this herb, placed it in the hands of Hoder, who was bereft of sight, and persuaded him to cast it at the devoted victim, who fell, pierced through with mortal wounds. His body was then placed in a ship or boat and set afloat on the waters, while all the gods mourned for his decease. The fable of Balder and Loke, with the lamentations of the gods for the death of Balder, bears such an obvious relation to those of Osiris and Typhon, Bacchus and the Titans, Cama, Iewara, &c., that I entertain no doubt but that it constituted the legend of initiation, as it is, indeed, the exact counterpart of all other systems of mysterious celebration. It is true the legend of Odin and Freya, including the wanderings of the latter, as related in the *Edda* of Snorri, bears some resemblance to the wanderings of Ceres, Isis and Rhea; but I think the preceding fable unquestionably contains the identical incidents which were perpetuated in the Gothic mysteries.

† The *pastos* was a representation of the ark of Noah. "And God said unto Noah, make thee an ark of gopher wood; the door of the ark shalt thou set in the side thereof. In the selfsame day entered Noah into the ark, and the Lord shut him in." (*Gen.* vi. 13, 14, 15; vii. 13, 16.) The account in the text, in connection with the rainbow, evidently relates to the deluge.

‡ This place of penance was termed the Celestial Fort, said to be situated at the foot of the bridge Bifrost, (*Edda*, Fab. 7,) or the Rainbow, which reached from earth to heaven, and which celestials only could ascend. The sentinel was possessed of a trumpet of so loud a blast that the sound might be heard through all the worlds. (*Edda*, Fab. 15.)

§ *Edda*, Fab. 29.

sented before his eyes and every sound which assailed his ears in his progress through the regenerating medium was invested with the awe and terror attached to a supernatural occurrence. If the glare of burning torches gleamed through a fissure of the rock and imparted a temporary illumination to the dark cavern through which he passed, it presented to his inventive imagination the god descending in a sheet of flame. If a sound resembling distant and continued thunder was heard to reverberate through the hollow passages, it was referred to the dreadful "twilight of the gods,"* when all nature shall be involved in universal ruin. Arriving

* The twilight of the gods is thus described in the Edda, Fab. 32: "In the first place, will come the grand, 'the desolating' winter; during which, the snow will fall from the four corners of the world; the frost will be very severe, the tempest, violent and dangerous, and the sun will withdraw his beams. Three such winters shall pass away, without being softened by one summer. Three others shall follow, during which war and discord will spread through the whole globe. Brothers, out of hatred, shall kill each other; no one shall spare either his parent, or his child, or his relations. See how it is described in the Voluspa: 'Brothers becoming murderers, shall stain themselves with brothers' blood; kindred shall forget the ties of consanguinity; life shall become a burden; adultery shall reign throughout the world. A barbarous age! an age of sword! an age of tempest! an age of wolves! The buckles shall be broken in pieces, and these calamities shall succeed each other till the world shall fall to ruin.' Then will happen such things as may well be called prodigies. The wolf Fenris will devour the sun; a severe loss will it be found to mankind. Another monster will carry off the moon and render her totally useless; the stars shall fly away and vanish from the heavens; the earth and the mountains shall be seen violently agitated; the trees torn up from the earth by the roots; the tottering hills to tumble headlong from their foundations; all the chains and irons of the prisoners to be broken and dashed in pieces. Then is the wolf Fenris let loose; the sea rushes impetuously over the earth, because the great serpent, changed into a spectre, gains the shore. The naeglefar is set afloat; this vessel is constructed of the nails of dead men, for which reason great care should be taken not to die with unpared nails: for he who does so, supplies materials toward the building of that vessel, which gods and men will wish were finished as late as possible. The giant Rymer is the pilot of this vessel, which the sea breaking over its banks, wafts along with it. The wolf Fenris advancing, opens his enormous mouth; his lower jaw reaches to the earth and his upper jaw to the heavens, and would reach still further were space found to admit of it; the burning fire flashes out from his eyes and nostrils. The great serpent vomits forth floods of poison, which overwhelm the air and the waters. This terrible monster places himself by the side of the wolf. In this confusion the heaven shall cleave asunder, and by this breach the Genii of Fire enter on horseback. Surtur is at their head; before and behind him sparkles a bright glowing fire; his sword outshines the sun itself. The army of these genii passing on horseback over the bridge of heaven, break it in pieces; thence they direct their course to a plain, where they are joined by the wolf Fenris and the great serpent. Thither also repair Loke and the giant Rymer, and with them all the giants of the Frost, who follow Loke even to death. The genii of Fire march first in battle array, forming a most brilliant squadron on this plain, which is an hundred degrees square on every side.

"During these prodigies, Heimdal, the door-keeper of the gods, rises up; he

at length on the banks of a sluggish stream, he was directed to plunge into the waters of purification and explore the caverns situate on the opposite bank. Soon his progress was intercepted by the sacred door of expurgation; on passing which, he entered into the illuminated sacellum and found Balder enthroned in a situation of the highest distinction.

At his entrance into this enchanting place, the aspirant was saluted with an anthem of congratulation, and the utmost cheerfulness was displayed in the rejoicings which now took place for the resuscitation of the benevolent god. The *Scalds*,* to the flute and harp, chanted hymns descriptive of the generation of gods; the creation of the world, the deluge and the regeneration of man. They celebrated, in strains of highest panegyric, the war-

violently sounds his clanging trumpet to awaken the gods, who instantly assemble. Then Odin repairs to the fountain of Mimis to consult what he ought to do, he and his army. The great ash tree Ydrasil is shaken, nor is anything in heaven or earth exempt from fear and danger. The gods are clad in armor; Odin puts on his golden helmet and his resplendent cuirass; he grasps his sword and marches directly against the wolf Fenris. He hath Thor at his side; but this god cannot assist him, for he himself fights with the Great Serpent. Frey encounters Surtur, and terrible blows are exchanged on both sides, till Frey is beat down; he owes his defeat to his having formerly given his sword to his attendant Skyrner. That day also is let loose the dog named Garmur, who hath hitherto been chained at the entrance of a cavern; he is a monster dreadful even to the gods; he attacks Tyr, and they kill each other. Thor beats down the Great Serpent to the earth, but at the same time recoiling back nine steps, he falls dead upon the spot, suffocated with floods of venom which the Serpent vomits forth upon him. Odin is devoured by the wolf Fenris. At the same instant Vidar advances, and pressing down the monster's lower jaw with his foot, seizes the other with his hand, and thus tears and rends him till he dies. Loke and Heimdall fight, and mutually kill each other. After that, Surtur darts fire and flame over all the earth; the whole world is presently consumed." The description of this event, in the *Völuspá*, concludes with the following very remarkable passage: "The sun is darkened; the earth is immersed in the sea; the shining stars fall from heaven; a fiery vapor ascends; a vehement heat prevails, even in heaven itself." (Goranson's Hist., 26, apud Mallet.)

* "The historical monuments of the north are full of the honors paid to the *Scalds*, both by princes and people; nor can the annals of poetry produce any age or country which reflects more glory or lustre upon it. They were men especially honored and caressed at the courts of those princes who distinguished themselves by their great actions or passion for glory. Harold Harfager, for instance, placed them at his feasts above all other officers of his court. Many princes entrusted them, both in peace and war, with commissions of the utmost importance; they never set out on any considerable expedition without some of them in their train. Hacon, earl of Norway, had five celebrated poets along with him in that famous battle when the warriors of Jomsburg were defeated; and history records that they sung each an ode to animate the soldiers before they engaged. Olave, king of Norway, one day placing three of them around him in battle, cried out with spirit—"You shall not relate what you have only heard, but what you are eye-witnesses of yourselves."—(Mal. North. Ant., vol. i., p. 386 389.)

like acts of heroes; the praise of wise and valiant chiefs; the fatal overthrow of hosts and hostile armies. They sang the irresistible valor of Odin, and dwelt on the immortal renown which his high achievements had secured, with a view of exciting in the candidate a spirit of emulation to great and warlike deeds. A solemn oath* was then administered on a *naked sword*, which was used for this purpose because it was considered as a symbol of the supreme god.† The aspirant entered into voluntary obligations to pay due submission to the chief officers of the state, whether civil or religious, to practise devotion to the gods, and to defend and protect his initiated companions at the hazard of his life: from all secret and open attacks of their enemies, and if slain, to avenge their death. The oath was sealed by drinking mead out of a human skull.‡

LECTURE XI.

DOCTRINES AND MORALITY.

THE splendor and importance of the Mysteries gave them such a vast and overwhelming influence, even with the principal nobility of every ancient nation, that the high-born youth displayed the utmost anxiety to endure the fatigue and danger of initiation, that they might be assimilated with that distinguished society, into which no other formula could introduce them. For this purpose, every peril was braved and every risk cheerfully encountered; and loss of life in the process was preferred to the dishonor of remaining voluntarily among the uninitiated and profane. Nothing but this unconquerable principle could have induced men to press forward through such a series of opposing difficulties as we have just enumerated.

The candidate was now invested with a sword, a shield and a lance, and declared equal to the toil of combat, hunting and providing for his own subsistence, from which latter duty his parents were henceforth wholly relieved, although he had now only attained his fifteenth year. His shield

* Mal. North. Ant., vol. i., p. 217.

† Justin (Hist., l. xliii. c. 3) says that the ancient Scythians worshipped swords and spears, a practice common with all who practised the Buddhist superstition.

‡ The word *skull* was commonly used for a drinking vessel, which probably received this name from the barbarous custom which prevailed among several ancient nations of drinking out of the skulls of their enemies. Warnefrid, in his work—*De Gestis Longobard*, says Albin slew Cunimund, and having carried away his head, converted it into a drinking vessel; which kind of cup is with us called *skala*, but in the Latin language it has the name of *patra*. (Jamieson's Scot. Dict., v. Skul.)

was white, and termed "the shield of expectation." A specified period was assigned for his probation in arms, and if he failed to distinguish himself in battle before the expiration of this term, the phrase *Niding* was applied to him, and he was shunned by all his former associates.* This, however, did not often happen; and when he had performed any distinguished achievement, he was permitted to have a design painted on his shield, as a testimony of his prowess. This privilege, however, in process of time, led to innovations in the device and fashion of the shield, which endangered the distinction between lord and vassal, and at length a code of directions became necessary to regulate the practice; and the distinction of a painted shield was limited to the families of princes and heroes.†

The sacred sign of the Cross was then impressed upon him; and as a concluding ceremony, a ring was delivered to him as a symbol of the divine protection, which he was enjoined to preserve as an invaluable amulet, the gift of Balder the good.‡ This ring, he was told, was not only capable of affording him protection in times of imminent danger and adversity,§ but it was also to be considered as an inexhaustible fund whence riches, honors and all other benefits would undoubtedly flow.

The whole system of creation and providence, as far as it was understood by this people, was now unfolded to the aspirant's view; he was taught mysterious doctrines wrapped up in hieroglyphical symbols, the art of magic, and the important secret of preparing amulets and incantations;—and as a final charge he was solemnly enjoined to make himself perfect

* The word *Niding*, among the Scandinavians, was esteemed so contemptuous that it would provoke even a coward to single combat. It was equal to giving the lie in our own country, and has now merged into the phrase—You are a good-for-nothing fellow. (Vide Mallet, vol. i., p. 218.)

† This may probably have been the origin of patrimonial badges and armorial bearings with the northern nations of Europe, although it is well known that the Gauls and Germans had armorial distinctions long before. Diodorus says, (l. v.) the Gauls used long shields, distinguished by particular marks; and Tacitus (*De Mor. Germ.*, s. 6,) tells us that the Germans distinguished their shields by different colors. "Diodorus Siculus adduces a corresponding custom in Egypt; and among the Greeks, we observe that the shield of Agamemnon bore a lion's head; that of Alcibiades, a serpent; that of Cadmus, a dragon; and that of Ulysses, a dolphin." (Wait's *Antiq.*, vol. i., p. 149.) More anciently, the distinguishing symbols were placed upon the helmet. Thus the crest of Osiris was a hawk; of Horus, a lion, &c.

‡ It is said in the Runic mythology, that when Hermod descended into hell to search for Balder, he found the murdered deity occupying a distinguished situation in the palace of Death; and failing, through the artifices of Loke, to procure his return to Valhall, the supernal palace of the gods, he bore a ring to Odin as a token of remembrance from his deceased friend, which possessed the miraculous power of producing every ninth night, eight rings of equal weight and utility.

§ Plin. *Nat. Hist.*, l. xxxiii. c. 1.

In athletic exercises;* and was assured that the sole method of being translated to the hall of Odin, was to die in battle covered with wounds, valiently fighting against the enemies of his country.†

The most prominent symbols in these celebrations were the Cross and ring already mentioned,‡ the ash tree, the point within a circle, the rainbow,§ and a cube, the emblem of Odin.||

We now come to the system of magic¶ inculcated by the Scandinavians.

* These were, "to fight valiantly, to sit firmly on horseback, to inure himself to swimming and skating, to dart the lance, and to become skilful at the oar." (Ode of Harold the Valiant, in Mal. North. Ant., vol. ii., p. 237.)

† When Odia perceived that his end drew nigh, "he would not wait till the consequences of a lingering disease should put a period to that life which he had so often bravely hazarded in the field; but assembling the friends and companions of his fortune, he gave himself nine wounds in the form of a circle with the point of a lance and many other cuts in his skin with his sword. As he was dying, he declared he was going back into Scythia to take his seat among the other gods at an eternal banquet, where he would receive with great honors all who should expose themselves intrepidly in battle and die bravely with their swords in their hands. As soon as he had breathed his last, they carried his body to Sigtuna, (the ancient capital of Sweden,) where, conformably to a custom introduced by himself into the north, his body was burned with much pomp and magnificence." (Mal. North. Ant., vol. i., p. 6.)—Hence in battle the Scandinavians were inspired with the most furious bravery and contempt of death, under the impression that all who died bravely in the field would certainly be received, by Odin into his paradise, designated by the endearing appellation of Valhalla, and be rewarded with an honorable seat in his presence, there to enjoy a continual feast of warriors, served up by the Valkyrie, who were virgins of the most exquisite beauty, serenaded with martial music, and drinking hydromel or mead out of the skulls of vanquished enemies, until the destruction and final renovation of the earth and heavens. The Edda (Fab. 20) thus describes these envied joys which incited the barbarians of northern Europe to court death in every violent shape, and inspired an undefined horror at the prospect of a death proceeding from disease or old age: "The heroes who are received into the palace of Odin have every day the pleasure of arming themselves, of passing in review, of ranging themselves in order of battle, and of cutting one another in pieces; but as soon as the hour of repast approaches, they return on horseback all safe and sound back to the hall of Odin and fall to eating and drinking; their beverage is beer and mead; their cups are the skulls of enemies they have slain. A crowd of virgins wait upon the heroes at table and fill their cups as fast as they empty them." (Mal. North. Ant., vol. i., p. 120.) Hence Ragnar Lodbrok, in his death song, consoles himself with this reflection—"I shall soon drink beer from hollow cups made of skulls." (St. 25 Worm. Liter. Dan., p. 203. Jamieson's Scot. Dict., v. Skul. Mal. North. Ant., vol. ii., p. 232.)

‡ Vide ut supra; p. 146.

§ Signs and Symbols, Lect: 8, 9. "The ash tree *Udrasil*," says the Edda, Fab. 20, "is the greatest of trees; *Sidbladner*, of vessels; *Odin*, of gods; *Sleipner*, of horses; *Difrost*, of bridges; *Brage*, of scalds or poets. *Habrot*, of hawks; and *Garnier*, of hounds."

|| Fab. Mys. Cab., vol. i., p. 308.

¶ "Magic in general," says Wait, in his Oriental Antiquities, p. 135, "may be

The Sealds and Diviners established a great reputation and consequent influence over the people by the boasted power of composing charms or amulets, which possessed the quality of conferring favor and protection on friends and of hurling destruction on their enemies.* This superstition was derived from Odin; who acquired the reputation of being a skilful magician, and was styled, by way of eminence, the father of magic, from his introduction of the mysteries, with all their terrific machinery, among this ignorant and superstitious people. This potent individual boasted a very high degree of mystical knowledge, which he imparted to but few, even of his most intimate companions: for it was a maxim with him, that "whatever is known only to one's self, is always of the greatest value."† He proclaimed himself capable of rendering the arms of his enemies powerless; to burst, by the repetition of a single rhyme, the strongest chains of captivity; to inspire his foes with the utmost veneration for his person; to strike his adversary dead with a curse; to pass through the world with the rapidity of thought; to assume at pleasure the forms of wild and ferocious beasts; to calm tempests, disconcert magicians, and even to raise the dead.‡

These pretensions, sanctioned by the timidity which superstition never fails to produce in an untaught mind, would naturally invest this politic prince with an authority which his successors would be desirous to retain. Hence they pronounced that the supernatural powers which Odin was believed to possess § were vested in the three orders of men, the Drottes, the

conceived to have arisen from the mysteries of Persia or Chaldea, and from the various illusions to which the Epopts were submitted."

* A belief in the efficacy of these incantations produced much real and imaginary evil among the inhabitants of Scandinavia. "Helga, a Scandinavian sorceress, when wishing to give efficacy to some Runic characters for doing injury to others, observed this mode: Taking a knife in her hand, she cut the letters in the wood and besmeared them with her blood. Then singing her incantations, or *gech auþug rangsælis um træt*, she went backward and contrary to the course of the sun around the tree. Then she procured that it should be cast into the sea, praying that it might be driven by the waves to the island of Drangsa, and there be the cause of all evils to Grettir." (Hist. Grettir, apud Berthol. Caus. Contempt. Mortis, p. 861. Jamieson's Scot. Diet., v. Widdersinnis.)

† Ancient Runic Poem.

‡ These are the enchantments which the Scriptures pronounce as ever attendant on the practice of a false worship. Thus the sorcerers of Egypt when contending against Moses are said to use enchantments, (Exod. vii. 11,) which were prohibited to the Israelites. (Levit. xix. 26.) And the punishment of them is announced by Isaiah: "Behold they shall be as stubble, the fire shall burn them, and they shall not deliver themselves from the power of the flame." (Isa. xlvii. 14.)

§ "Hence oracles, auguries, divinations, and a thousand practices of that kind, quickly sprang up in crowds from this erroneous principle. Accordingly, in all our ancient fables and chronicles, we see the northern nations extremely attached to this

Soalds and the Diviners, to whose custody the Mysteries had been entrusted. In succeeding ages these boasted powers were publicly converted to the purpose of emolument, and charms, amulets and philters were openly exposed for sale; and as they were reputed to be effectual antidotes against the effects of poison, to cure diseases, to inspire affection,* and to enable the possessor to work miracles, every individual was anxious to be furnished with a charm which promised to counteract the secret machination of his enemies, in a country where private disputes usually terminated in bloodshed; and hence the composers of such invaluable jewels rose in the public estimation, and became finally invested with uncontrollable authority.

These amulets consisted chiefly of Runic characters or letters† inscribed on a tablet made of the wood or bark of the birch-tree in magical form; either in a circle described from east to west by the south; in a triangle; in a direct line from the top to the bottom; or by a retrograde movement from the bottom to the top, from left to right, or from right to left,‡ according to the circumstances of each peculiar case; every form being adapted to its own particular service. They were frequently carved on walking sticks,§ sword scabbards, implements of husbandry, and other articles of common use. Those which were intended to bring woe and destruction

vain science. They had oracles, like the people of Italy and Greece, and these oracles were not less revered nor less famous than theirs. Their diviners were honored with the name of prophets, and revered as if they had been such; some of them were said to have familiar spirits who never left them, and whom they consulted under the form of little idols; others dragged the ghosts of the departed from their tombs and forced the dead to tell them what would happen." (Mal. North. Ant., vol. i., pp. 143, 146.)

* Turner's Anglo-Saxons, vol. iv., p. 186.

† Letters were first introduced into Scandinavia by Odin, and from the ignorance of the people respecting their nature and effects, he taught them to believe that by their use he was empowered to work miracles. Hence he was called *Run-hofdi* and *Runnam-fundir*, King of Spells and Father of Letters. Thus originated the custom of vaticination and fortune-telling, which is not yet fully exploded, and scarcely will be while superstition maintains its empire over the human mind. Traces of this practice are still visible in most of the countries of Europe; and even our own land, though enlightened by the perfection of science, exhibits in every province many evidences of the prevalence of superstition, in the implicit reliance placed by our rustic population in amulets, charms and incantations.

‡ Mal. North. Ant., vol. i., p. 146.

§ Varstegan tells us that the people "used to engrave upon certain squared sticks about a foot in length, or shorter or longer as they pleased, the courses of the moones of the whole year, whereby they could always certainly tell when the new moones, full moones and changes should happen, as also their festival days; and such a carved stick they called an *Al-mon-acht*, that is to say, *Al-moon-head*, to wit, the regard or observation of all the moones; and hence is derived the name of Almanack." (Rest. Dec. Int., p. 58.)

on their enemies were, termed *Noxious*,* those which were used to avert calamity, to prevent shipwreck, to obtain the affections of a beloved female, to counteract the treachery of an enemy, &c., were called *Favorable*; and those which were invested with the property of curing diseases were termed *Medicinal*.† The most trifling error in the composition‡ of these wonder-working amulets was said to be fatal to the artist himself, or to endanger

* In our own country this practice was very prevalent a century or two ago.—“King James, in his *Dæmonology*, (b. ii. c. 5.) tells us that the devil teacheth how to make pictures of wax or clay, that by roasting thereof, the persons that they bear the name of may be continually melted or dried away by continual sickness. Blagrave, in his *Astrological Practice of Physic*, p. 89, observes, that the way which the witches usually take to afflict man or beast in this kind is, as I conceive, done by image or model made in the likeness of that man or beast they intend to work mischief upon, and by the subtlety of the devil made at such hours and times when it shall work most powerfully upon them by thorn, pin or needle pricked into that limb or member of the body afflicted.”

“Witches which some murder do intend
Doe make a picture and doe shoote at it;
And in that part where they the picture hit,
The party's self doth languish to his end.”

Constable's *Diaria*, Decad. II., Son. 2, 1594.

(Vide Brand's *Popul. Ant.*, vol. ii., p. 376.)

† “All these various kinds differed only in the ceremonies observed in writing them, in the materials on which they were written, in the place where they were exposed, in the manner in which the lines were drawn, whether in the form of a circle, of a serpent, of a triangle, &c. In the strict observance of these childish particulars consisted that obscure and ridiculous art which required, to so many weak and wicked persons, the respectable name of priests and propheteases, merely for filling rude minds with jealousy, fear and hatred.” (Mal. North. Ant., vol. i., p. 316.)

‡ The superstition of the “Hand of Glory” is still firmly believed in some parts of Germany. Its composition was as follows: “Take the hand of a person hanged and exposed on the highway; wrap it up in a piece of a shroud or winding sheet, in which let it be well squeezed to get out any small quantity of blood that may have remained in it; then put it into an earthen vessel with zimat, saltpetre, salt and long pepper, the whole well powdered; leave it fifteen days in that vessel; afterward take it out and expose it to the noontide sun in the dog days till it is thoroughly dry, and if the sun is not sufficient, put it into an oven heated with fern and vervain. Then compose a kind of candle with the fat of a hanged man, virgin wax and sesame of Lapland. The Hand of Glory is used, as a candlestick to hold this candle when lighted. Its properties are, that whosoever any one goes with this dreadful instrument, the persons to whom it is presented will be deprived of all power of motion; hence it was used by housebreakers to enter houses at night without fear of opposition. But there was a counter charm which would deprive the Hand of Glory of its effect. The threshold of the door of the house and other places where the thieves might enter, was to be anointed with an unguent composed of the gall of a black cat, the fat of a white hen and the blood of a screech owl, which mixture must necessarily be prepared in the dog days.” (Grose's *Provincial Glossary and Popular Superstitions*.)

the life of his dearest friend; and hence none dared to attempt the formation of a charm but he who, by initiation, had become perfectly instructed in the various ceremonies which were indispensably attached to every particular service.

The doctrines inculcated in these mysteries embraced disquisitions on the nature of the gods, the creation of the world, the deluge, and the present and future condition of man. The early inhabitants of Scandinavia believed in a god, who was "the author of every thing that existeth; the eternal, the ancient, the living and awful being, the searcher into concealed things, the being that never changeth."* The name given to this most high God was Odin,† who was also believed to send plagues into the world when provoked by the wickedness of its inhabitants; and his anger could only be appeased by human sacrifices, prayer and repentance.‡ Idols and visible representations of the deity were originally forbidden, and he was directed to be worshipped in the lonely solitude of sequestered forests, where he was said to dwell, invisible and in perfect silence.§ But after the irruption of Sigge and his followers, other objects of adoration were introduced,|| to each of which was assigned a particular dominion; and

* Edda, Fab. 12.

† "Odin is believed to have been the name of the one true God among the first colonies who came from the East and peopled Germany and Scandinavia, and among their posterity for several ages. But at length a mighty conqueror, the leader of a new army of adventurers from the East, overran the north of Europe, erected a great empire, assumed the name of Odin and claimed the honors which had been formerly paid to that deity. From thenceforward this deified mortal became the chief object of the idolatrous worship of the Saxons and Danes in this island, as well as of many other nations. Having been a mighty and successful warrior, he was believed to be the god of war, who gave victory and revived courage in the conflict. Having civilized, in some measure, the countries which he conquered, and introduced arts formerly unknown, he was also worshipped as the god of arts and artists. In a word, to this Odin his deluded worshippers impiously ascribed all the attributes which belong only to the true God; to him they built magnificent temples, offered many sacrifices and consecrated the fourth day of the week, which is still called by his name in England and in all the other countries where he was formerly worshipped." (Henry's Hist. of England, vol. ii.)

‡ Mallet, vol. i. c. 7.

§ Tacit. De Mor. Germ., l. ix. c. 35. There is a peculiar degree of solemnity in a primitive grove. A writer on the scenery of America thus expresses himself respecting one of the vast woods of that continent: "When the air is calm, scarcely a sound of anything is to be heard, for the few birds that flit athwart the gloom are dumb. It is impossible for any one to enter such solitudes without dread, nor can the traveller contemplate his condition without anxiety and fear. The comparison of a Gothic cathedral to the grove, is old and trite; but the associations which the vast forest aisles and embowered arches awaken, make the sense of a present divinity far more powerfully felt than in the greatest cathedrals with all their gorgeous talismans of devotion."

¶ Verst. Rest., p. 69.

hence every object of the creation soon became placed under the care of its presiding divinity. The trees, the houses, fire, water, sun, stars, and even thunder and lightning, wind and rain, had each its protecting deity, who were thus, unitedly or individually, enabled to visit the good with benefits and to punish the wicked with destruction. These inferior deities, considered at first only as mediators, were at length invested with supreme authority; and as courage, strength and superior valor were the chief traits of excellence in this rude people, the first cause soon became compounded with the god of war, and was hence esteemed a sanguinary being, terrible to his enemies, clad in vengeance as in a garment, and delighting in desolation and carnage, slaughter and blood.*

The splendid temple on the river Sala, the present site of Upsal, which is said to be of great antiquity, dating its existence from the time of Ninus,† was decorated with a profusion of costly ornaments, plates and chains of burnished gold,‡ and contained a representation of the Scandinavian triad—Odin—Thor—Frea.§ These deities were placed beside each other, in a line. On the right stood Odin, a gigantic figure bearing his emblematical characteristic—the sword. In the centre stood Thor, his first born son, and the reputed mediator between God and man, of an equal stature, and bearing the symbolical crown, sceptre and mace,|| showing his unlimited dominion over the earth and elements; and to depict his astronomical character, twelve stars were arranged in a circle around his head.¶ On the left was placed Frea,** represented as an hermaphro-

* Mal. North. Ant., vol. i., p. 86.

† Olava Magnus, c. vi. p. 104.

‡ The astonishing riches exhibited in some of these heathen temples exceeds our comprehension. "In the great temple of Belus built by Semiramis, we find three prodigious statues of beaten gold, representing Jupiter the father of all, Juno the queen of heaven, and Rhea the universal mother. The statue of Jupiter appeared erect and in a walking attitude; it was forty feet in height and weighed a thousand Babylonian talents. The statue of Rhea also weighed the same number of talents, but was sculptured sitting on a throne of massy gold, with two lions standing before her as guardians of the statue, accompanied with two huge serpents in silver, that weighed each thirty talents. The statue of Juno was in an erect posture and weighed eight hundred talents; her right hand grasped a serpent by the head and her left a golden sceptre incrustated with gems. Before these three colossal figures stood an altar of beaten gold, forty feet in length, fifteen in breadth, and of the weight of five hundred talents. On this altar stood two vast flagons, weighing each thirty talents; two censers for incense, probably kept continually burning, each weighing five hundred talents; and finally, three vessels for the consecrated wine, of which the largest, that assigned to Jupiter, weighed three hundred talents, and those to Juno and Rhea six hundred talents." (Diod. Sic., l. ii. p. 98, apud Maur. Ind. Ant., vol. vii., p. 459.)

§ Mallet, vol. i., p. 96.

¶ Maur Ind. Ant., vol. v., p. 782.

¶ Verst. Rest. Dec. Intel., p. 74.

** Friga, the Scandinavian Venus, was sometimes confounded with the moon, because they were equally thought to possess an influence over the increase of the

dite,* and adorned with a variety of symbolical decorations pointing out her dominion over marriage, conception and parturition.†

• The legends of the creation and the deluge were rather fanciful, but not more so than those of some other idolatrous nations. Chaos was described as a vast abyss, which being gradually filled up by the formation of successive strata of congealed vapors, the giant Ymer or Aurgelmer‡ was formed of icy exhalations melted by a genial south wind. The copious perspiration which issued from this monster produced a corrupt race of giants called the Hrimthussi; who at length rising in rebellion against their progenitor, he was slain by the sons of Bore§—Odin, Vile and Ve, who proceeded from the cow Andumbra, || a creature formed from the particles of dissolved ice. The torrents of blood issuing from his wounds caused an inundation, which overflowed the whole earth and destroyed all the giants of the frost, (i. e. the human race,) except Bore or Bergelmer¶

human species; and hence the time of the full moon was considered a most favorable period for marriages.

* Gudw. Intel. Syst., l. i. c. 4.

† Maur. Ind. Ant., vol. v., p. 781. These emblems bore a reference commensurate with the eastern phallus and linga, but did not lead to the same scandalous excesses. So chaste were this otherwise barbarous people, that their continence and absolute deference to the weaker sex gained the applause of all polished nations. Even Tacitus could say that among this people the females were safe from personal insult, and the sanctity of the matrimonial bond was so devotedly venerated as to merit the most unqualified applause. (Tacit. Germ., c. 18.) And Salvian says that these barbarians were worthy of admiration on account of their continence, and that they were literally the reformers of the Roman manners. (Salv. de Gub. Dei. l. vii.)

‡ The giant Ymer was the same with Typhon or the ocean; and the drying up of the waters of the deluge is expressed under the figure of the destruction of the monster. Mr. Faber thinks it "not improbable that the Gothic name Ymer or Umer is the same as the Persic name Cai-Umersh, an appellation which is applied to Adam." (Pag. Idol., vol. i., p. 217, in note 2.)

§ Or Bo, who himself, or probably some successor of Sigge who assumed his name, was represented as a valorous chieftain, and his name was held in such dread for many centuries after his death as to be used by soldiers, on the approach of an enemy, as a war-cry to inspire their opponents with a panic fear. The Irish continued the practice of this custom till the reign of our Henry VII., when it was prohibited by authority; it is still used by the English rustic as an epithet of terror. Bore was the same mythological personage as the hellenic Boreas, the north wind; and meant, undoubtedly, the patriarch Noah, as his three sons, Odin, Vile and Ve, may be identical with Shem, Ham and Japheth.

|| This cow was the ark, from which the triple offspring of the patriarch proceeded.

¶ Thus was a tradition of the deluge, as well as of the antediluvian patriarchs, preserved in Scandinavia. From Aurgelmer, (Adam) say they, proceeded Thrudgelmer, (Lamech,) from whom Bergelmer (Noah) sprang, while the earth was deluged by the ocean. This is preserved in the Edda of Sæmund:

"When wintry storms o'erspread the sky,

and his family, who succeeded in keeping a boat afloat on the surface. The sons of Bore now formed the earth out of the body of Ymer, which they dragged from the abyss of Ginnungagap for this especial purpose. The land was formed from his flesh, the water from his blood, the mountains were composed of his bones, the rocks of his teeth, and the arch of heaven of his skull, supported at four equidistant points by as many dwarfs, whose names were East, West, North and South, and teeming with clouds formed from his dispersed brains. They afterward created a man and woman of two logs of wood, the former of ash, the latter of elm, and called them Askus and Embla.*

It was taught in these mysterious institutions, that when the multiplied iniquities of men should overwhelm the earth with deeds of violence; when the parent should arm his hand against his children, and the child against his parent; when murder, treason and ingratitude should stain the earth with blood; when a series of unmixed wickedness and vice should supersede piety and virtue; † then the present system shall fall into annihilation, and all the gods as well as men shall perish in the general ruin, while the mysterious ship Naglfara floats amid torrents of mixed fire and water, and defies the desolating tempest under the direction of its mighty pilot. After which a new world shall arise like a phoenix from the ashes of its parent, splendid as the meridian sun, adorned with stately palaces

Ere yet from ocean rose the earth,

Great Bœgelmer had his birth.

Thrudgelmer was his father's name,

He from great Aurgelmer came."

Song of Vafthrudnis—Cottle's Version.

* *Edda*, Feb. 1, 3, 3, 4, 5. Hence the ash was sacred to Odin, the birch to Thor, and the elm to Frea.

† The morality inculcated in these Mysteries has been preserved by Samund, surnamed the Learned, in a poem called the Havamaal, or the Sublime discourse of Odin. From this code I subjoin a few extracts to show the nature of their moral instruction: "Many are thought to be knit in the ties of sincere kindness; but when it comes to the proof, how much are they deceived! Slander is the common vice of the age; even the host backbites his guest."—"While we live, let us live well: for be a man never so rich, when he lights his fire, Death may perhaps enter his door before it be burnt out."—"There is no malady nor sickness more severe, than not to be content with one's lot."—"The heart alone knows what passes within the heart; and that which betrays the soul, is the soul itself."—"Seek not to seduce another's wife with the alluring charms of Runic incantations."—"Where is there to be found a virtuous man without some failing, or one so wicked as to have no good quality?" "The fire drives away diseases; the oak expels the stranguary; straws dissolve enchantments." Hence probably is derived the custom of laying two straws crosswise in the path where a witch is expected to come. "Runic characters destroy the effect of imprecations, the earth swallows up inundations, and Death extinguishes hatred and quarrels." (*Mal. North. Ant.*, vol. ii., p. 206, &c.)

all glittering with gold and precious stones, where the brave and virtuous shall enjoy everlasting happiness and delight; while in the inhospitable regions of the north, a place of punishment shall also be formed, abounding with serpents and other noisome reptiles, where the pusillanimous and wicked shall be for ever entombed amid pestiferous vapors; some plunged in rivers of liquid poison distilled from the mouths of serpents, others perpetually bitten and devoured by ravenous wolves, and all condemned to suffer various torments, unpitied and hopeless amid the accumulated horrors of everlasting filth and nastiness.

Such were the secret doctrines taught to the aspirant by our Saxon ancestors in the wilds of Scandinavia. And they afford an evident proof of the eastern derivation of their mysteries, although disguised by names and circumstances which display the ingenuity of the hierophants, and their anxiety to frame a system which should aid, by the correspondence of its doctrines, to cement the military framework of society, and confirm the veneration of the people by an appeal to the prevailing taste for patriotism and a respect for the institutions of their country.

LECTURE XII.

CEREMONIES OF INITIATION IN AMERICA.

AMERICA was evidently peopled from the old continent, because there were only eight persons saved at the deluge, and the principal part of their posterity, during the whole of the first century after that event, occupied the very centre of Asia. Some say that America was peopled by the Carthaginians,* who possessed the Cape Verd islands, which are only three weeks sail from that continent. Their ships, having women and children on board, might miss the intended islands before the invention of the compass; and if so, they would inevitably be driven by the Trade Winds to the coast of America. Others, judging from the similarity of some religious rites, have conjectured that it was peopled by the ten Tribes at the dispersion of Israel.† Some think it received its population from China or Japan; others that it was colonized by some wandering tribes of Japheth, who penetrated into the trackless regions of North America by the straits of Anian.‡ Some have been bold enough to assert that America was not inundated at the deluge, and that consequently the aborigines were antediluvians, and the most ancient people on earth. Others suppose

* Rel. Cerem. of Various Nations, p. 278.

† Ibid.

‡ Boch. Paleg., i. iii. c. 1.

that there were few individuals preserved on this vast continent at the deluge, that it might be repopled without difficulty. And we are told—"that America was peopled after the deluge, at the same time, as it were, (*communibus aliis*) with other parts of the earth equidistant from the spot whereon the ark is acknowledged to have grounded: for the grand division of the Eastern and Western hemispheres, through the natural effect of causes operating from the deluge, did not take place till about half a century after that event; and thus a subject that has uniformly puzzled the most learned historians and philosophers, and given ground for the most elaborate dissertations, namely, the manner by which America was peopled, appears to be made simple and easy, as are all those questions that are submitted to the ordeal of truth, the infallible attestation of Holy writ."* M. Humboldt† seems to insinuate that the "tribes of the Tartar race passed over to the north-west coast of America, and thence to the south and east toward the banks of the Gila and those of the Missouri." Robertson‡ also supposes the Americans to have derived their original from the Asiatics; and supports his conjecture by some ancient traditions among the Mexicans, who ascribe their primitive population to a horde from a remote country to the north-west, whose gradual progress from the northern coast, where they landed, to the interior provinces is distinctly traced. In the infancy of Christianity, Mexico is said to have been in a more advanced state of civilization than Denmark, Sweden and Russia.§

* New theory of the two hemispheres, Pamphl., vol. v. Mr. Thompson deduces his theory from Genesis x. 25: "Peleg—in his days was the earth divided."

† Researches in America, vol. i., p. 147.

‡ Hist. Amer., b. iv

§ Humboldt's Researches in America, vol. i., p. 83. A most interesting evidence of the early existence of the arts in these regions has recently been discovered by the captain of an American vessel, named Kay, on the coast of Peru, in the environs of Garvay, province of Frusillo, in an ancient buried city of considerable extent.—Following the course of some excavations which he made, he found the walls of the edifices still standing, and many of them in a complete state of preservation. He infers, from the number and extent of them, that the population of the city could not have been less than three thousand souls. Great numbers of skeletons and mummies, in a perfect state of preservation, were found among the private and sacred edifices, and a great number of domestic utensils, articles of furniture, coins and curious antiquities. The earthquake, by which it would appear the city was engulfed, appears to have surprised the inhabitants, like those of Pompeii, in the midst of their daily avocations, and many of them were singularly preserved, by the exclusion of atmospheric air, in the precise action or employment of the moment when overwhelmed. One man, standing up as if in the act of escaping, was dressed in a light robe, in the folds of which coins were found, which have been sent to the scientific institution of Lima for investigation. A female was also found sitting in a chair before a loom, which contained an unfinished piece of cotton stuff, which she was in the act of weaving. The cotton stuff (which is of a gaudy pattern, but very neatly fabricated) is about eight inches in diameter, and appears to have been only half completed. A

From what people soever the Americans descended, or in whatever manner that vast continent was originally furnished with human beings, it is certain that the first inhabitants brought with them a system of mysteries which they applied to the purposes of religious worship;* and though this system, in process of time, was almost entirely lost among the scattered tribes which led an erratic life in its deepest wilds, yet many of the truths on which it was founded were preserved, in a deteriorated form, by the two great nations which had planted themselves on each side of the isthmus of Panama.

The entire system adopted by the Mexicans, though highly symbolical, bore a character of dark and gloomy austerity. "The priests were wont to select for their religious incantations, rocky caverns, lofty mountains, and the deep gloom of eternal forests."† They worshipped many deities,‡ the chief of whom were Teotl, the invisible and supreme being; § Virocoba, the creator; || Vitzliputzli, or Huitzilopochtli, as the name is spelled by Humboldt, the god of mercy; ¶ Tescalipuca, the god of vengeance; Quetzalcoatl, the Mexican Mercury,** or god of the air; Mictlanauhauhtl,

great number of antiquities and curiosities found in this American Herculeum grave have been sent to the museum of Lima.

* Sir W. Jones says truly, that the religion of Mexico and Peru was substantially the same as that practised by the various nations of the eastern hemisphere. (*Asiat. Res.*, vol. i., p. 268.) And why should it not? It was evidently derived from the same source—the Scythic superstition as practised by the architects on the plain of Shinar.

† *Fab. Pag. Idol.*, vol. iii., p. 200. See also *Maur. Ind. Ant.*, vol. ii., p. 39; *Purch. Pilgr.*, b. viii. c. 12, and *Humb. Res. Amer.*, vol. ii., p. 244.

‡ Some say they have had two thousand gods. (*Univ. Displ.*, vol. i., p. 176.)

§ *Humb. Res. Amer.*, vol. i., p. 83.

|| *Acosta's Hist. Ind.*, p. 380.

¶ Even this deity, with all the benign attributes which some ascribe to him, is represented as delighting in the blood of human victims. It is said in an old tradition, that "he came into the world with a dart in his right hand and a buckler in his left, and his head covered with a helmet crowned with green feathers. His first feat at his birth was to kill his brothers and sisters;" and hence originated the sanguinary rites that were offered to him. (*Humb. Res. Amer.*, vol. i., p. 220.)

** "Quetzalcoatl, whose name signifies *Serpent clothed with green feathers*, from *coatl*, serpent, and *quetzalli*, green feathers, is the most mysterious being of the whole Mexican mythology. He was a white and bearded man, high priest of Tula, legislator, chief of a religious sect, which, like the Sonyasis and Buddhists of Hindostan, inflicted on themselves the most cruel penances. In a Mexican drawing in the Vatican library, I have seen a figure representing Quetzalcoatl appeasing, by his penances, the wrath of the gods, when, thirteen thousand and sixty years after the creation of the world, (I follow the vague chronology of Rios,) a great famine prevailed in the province of Culan. The saint had chosen his place of retirement near Tlaxapuchicalo, on the volcano Catcitapetl, (Speaking mountain,) where he walked barefoot on agave leaves armed with prickles. He finally disappeared at the mouth of the river

the goddess of hell; Tlalocutli, who corresponded with Neptune, and Ixchima, with Venus.*

To Vitzliputzli was ascribed the renovation of the world, and his name was deemed ineffable, and referred to the principal luminary, the sun. He was said to be the offspring of a virgin, who was impregnated by a Plume of Feathers which descended from heaven into her bosom, invested with all the colors of the rainbow.† Hence a rainbow with a serpent attached to each end of it was a Mexican symbol,‡ and referred to the two parents of the human race, who were miraculously preserved from the effects of the deluge by the intervention of serpents. Vitzliputzli was represented in his temple by the figure of a man, whose countenance was disfigured by certain black lines drawn across his forehead and nose. He was seated on a globe,§ which was a symbol of his universal power, over a lofty altar, which was borne in procession during the celebration of the mysteries, supported on four long poles, each end of which was ornamented with a serpent's head.|| His right hand grasped a snake and his left a buckler with arrows, all charged with emblematical devices, each of which conveyed some mysterious signification and inculcated some useful lesson upon the initiated.¶

The office of Tescalipuca was to punish the sins of men by the infliction of plagues, famine and pestilence, disease and death. He was represented as a black man with a hideous countenance, enthroned upon an altar and decorated with rich jewels and valuable trinkets; his anger could only be appeased by human sacrifices.** The symbol of this terrible divinity was

Goaapcoake, after having declared to the Cholulans that he would return in a short time to govern them again and renew their happiness." (Humb. Res., vol. i., p. 92.)

* Codex Borgiaus Mss., fo. 73, apud Humb. Res., vol. i., p. 228.

† Clavigero's Mexico.

‡ Purch. Pilg., b. ix. c. 12.

§ Mr. Faber thinks that the globe on which this god was said to be seated was in reality no other than the calix of the lotes, and the deity himself was the triplicated great father, or Noah. (Fab. Pag. Idol., vol. ii., p. 316.)

|| The temples of Mexico were replete with representations of this reptile, particularly of the amphibians, or mysterious serpent with two heads. (Humb. Res., vol. i., p. 131.)

¶ Purch. Pilg., b. viii. c. 11.

** A terrible picture of this insatiate monster has been drawn by Marmontel, (Inces, vol. i., p. 77.) which makes the reader shudder. Montezuma, in his distress, applies to the sovereign pontiff for advice, who thus addresses him:—"Sir," said he, "I would not have you be surprised at the weakness of our gods, or at the ruin which seems to await your empire. We have called up the mighty god of Evil, the fearful Talcapuca; he appeared to us over the pinnacle of the temple, amid the darkness of the night; clouds rent by lightning were his seat; his head reached up to heaven; his arms, which stretched from north to south, seemed to encircle the whole earth. From his mouth the poison of pestilence seemed ready to burst forth; in his hollow eyes sparkled the devouring fire of madness and of famine; he held in one hand

a blue feather, which was generally appended in some conspicuous situation about his person. "From his hair, tied up with a golden fillet, there hung an ear, which was another symbol, by which the afflicted soul and repenting sinner was taught that he might confide in the divine mercy, who would listen to his prayers. He held four darts in his right hand, signifying the punishment for sin and the vengeance of heaven, which manifests itself to man by plagues, war, poverty and famine. His left hand held a golden mirror, extremely smooth, and so bright as to receive the objects clearly and distinctly. With the same hand he held, behind this mirror, a fan made of feathers, of all kinds and colors, signifying that nothing was hid from that vindictive god. Around the idol were a great number of emblematical figures."*

The system of the Mexicans was barbarous and bloody in the extreme. Their temples were covered with representations of monstrous serpents,†

three darts of war, and in the other rattled the fetters of captivity; his voice, like the sounds of storms and tempests, smote our ears: Ye mock me; my altars thirst in vain; my victims are not fattened; a few half-starved wretches are all the offerings ye bestow on me. Where is now the time when twenty thousand captives in one day lay slaughtered in my temple? Its rock returned no other sound but groans and bitter wailings, which rejoiced my heart; altars swam in blood; rich offerings lay scattered on my floor. Hath Montezuma forgotten that I am Telcapulca, and that all heaven's plagues are ministers of my wrath? As for the other gods, let him send them away empty, if he will; their indulgence exposes them to contempt; by suffering it, they encourage and deserve it; but let him know that it is folly in the extreme to neglect a jealous god, the god of Evil." Terrified at this portentous intelligence, Montezuma gave instant orders that the captives should be surveyed, and a thousand of them picked out to immolate to their incensed god; that they should be fattened up with all possible expedition, and that as soon as every thing was ready, they should be offered up in solemn sacrifice.

* Rel. Cerem. of Various Nations, p. 316.

† The temples of religion in most nations were decorated with serpents to indicate their sacred character. (Pers. Sat., i. 113. and see Signs and Symbols, Lect. 3.) From the general use of this hieroglyphic in systems of idolatry, we may trace its introduction into the legends of romance. For this idea I am indebted to Mr. Faber, and shall transcribe from his elaborate work, on the Origin of Pagan Idolatry, a passage in support of the proposition: "In British fiction, we have a Lady of the Lake, who is said to have been the sister of King Arthur, and who is celebrated by the name of Morgana or Viviana. Boiardo represents her as gliding beneath the waters of an enchanted lake, while she caresses a vast serpent, into which form she had metamorphosed one of her lovers. Other romance writers describe her as the perfidious paramour of Merlin, who was wont to denominate her the White Serpent. Her character has been taken from that of the White Goddess, who presided over the Sacred Lake, and who, as the navicular serpent, was the diluvian vehicle of the great universal father." (Fab. Pag. Idol., vol. iii., p. 321.) Again, in the Arabian Tales, contests between the good and evil demons are very frequently introduced, and sometimes they are represented in the form of serpents, agreeably to the universal belief of all the east. In one of these tales, the malignant serpent, or an evil genius in that form,

tigers, and all sorts of uncouth and horrible figures, compounded of man and animals. "They had dark houses full of idols, great and small, and wrought of sundry metals, These were all bathed and washed with human blood, an inch thick on the walls of the houses, and a foot thick on the floors."* Their sacred chapel at Mexico was decorated with the skulls of those unhappy wretches who had been slain in sacrifice, and the priests were clad in garments made of their skins.†

The celebration of their mysterious rites was preceded by long and painful fastings and mortification. The candidate was subjected to all the terrors, sufferings and penances which attended the purifications of the eastern world. He was scourged with knotted cords; his flesh was cut

is represented as endeavoring to destroy the beneficent genius, depicted also as a winged snake. It is an extraordinary incident which occurred to Zobeide, after her sisters had cruelly thrown her overboard and she had miraculously succeeded in gaining the land. The passage is as follows: "I laid myself down," said she to the caliph of Bagdad, "in a shade, and soon after I saw a winged serpent, very large and long, coming toward me wriggling to the right and to the left, and hanging out his tongue, which made me think he had got some hurt. I arose and saw a larger serpent following him, holding him by the tail and endeavoring to devour him. I had compassion on him, and, instead of flying away, I had the boldness and courage to take up a stone that by chance lay by me and threw it with all my strength at the great serpent, whom I hit on the head and killed him. The other, finding himself at liberty, took to his wings and flew away. I looked a long while after him in the air, as an extraordinary thing; but he flew out of sight, and I lay down again in another place in the shade and fell asleep. When I awaked, judge how I was surprised to see by me a black woman, of a lively and agreeable complexion. I sat up and asked her who she was. 'I am,' said she, 'the serpent whom you delivered not long since from my mortal enemy,' " &c., &c. Mr. Faber, whose opinions are entitled to considerable respect, thus endeavors to account for that universal degeneracy of principle which induced mankind to offer the rites of divine worship to this disgusting symbol. "Serpents," he says, "were accounted the greatest of gods, and the leading principles of the universe; and as such they were invariably introduced both into the temples and into the due celebration of the Mysteries. The real ground of their being accounted the greatest of the gods was this: they were employed, according to their sexes, to symbolize the great father and the great mother; and in this manner we find them venerated in every quarter of the globe." (Fab. Pag. Idol., b. ii. c. 7.)

* Gage's Survey of the West Indies, c. 12.

† Human victims were sacrificed in Tlacaxipehualitzli the first month of the Mexican year, for the purpose of procuring their skins for the priests. (Hamb. Res., vol. i., p. 290.) The origin of this revolting custom may be found in the following legend, which is recorded in a folio, entitled "The Ceremonies and Religious Customs of Various Nations," p. 316. "Toxi, that is to say, our Grand Mother, was of mortal extraction. Vitzliputzli procured her divine honors by enjoining the Mexicans to demand her of her father, who was king of Culhuacan, for their queen; this being done, they also commanded him to put her to death, afterward to flay her and to cover a young man with her skin. It was in this manner she was stripped of her humanity, to be translated among the gods."

with knives,* or cauterized with red-hot cinders; and many other severities was he compelled to undergo, that his fortitude might be fully proved before he was admitted to those distinctions which conferred the high privilege of personally sacrificing his fellow men. The probation was pressed with such unrelenting cruelty, that many perished under it; and should the wretched candidate, even under the most excruciating infliction, utter so much as a sigh, a groan, or an impatient exclamation, he was dismissed with contempt, and from that moment considered unworthy the honor of admission into the society of his equals.

One striking shade of difference is observable between the preparations of the Mexicans and those of other idolatrous nations. The purifications of the latter were performed with water, the other by blood.† The candidate's habit was also black,‡ instead of the white garments of other nations, in accordance with that ferocity of disposition which the habitual practice of sacrificing men must necessarily produce. Before initiation he was anointed with an ointment ritually prepared,§ which was said "to dispel fear and invigorate courage. It was made of the juice of the most venomous creatures at the altar of the idol, the ashes of which were pounded in a mortar and mixed with tobacco, to which they added live scorpions and some other venomous insects. They heightened this composition with an herb which has the property of disturbing the brain, as also with soot and rosin. This is what they call the repast or sustenance of the gods."||

The temple of Vitzliputzli, in Mexico, was of such an extraordinary magnitude, that a city consisting of five hundred houses¶ might have been erected within the compass of its walls.** Its form was that of a truncated

* Quetzalcoatl "introduced the custom of piercing the lips and ears and lacerating the rest of the body with the prickles of the agave leaf or the thorns of the cactus, and of putting reeds into the wounds, in order that the blood might be seen to trickle more copiously." (Humb. Res., vol. i., p. 92.)

† Rel. Cerem. of Various Nations, p. 318.

‡ Faber says—"Their orgies appear to have been of a peculiarly gloomy and terrific nature, sufficient to strike with horror even the most undaunted hearts."—(Fab. Pag. Idol., vol. iii., p. 188.)

§ Ibid.

|| Univ. Displayed, vol. i., p. 190.

¶ Rel. Cerem. of Various Nations, p. 316.

** "The group of pyramids of Teotihuacan is in the valley of Mexico, eight leagues N. E. from the capital, in the plain that bears the name of Micoatl, *the Path of the Dead*. There are two large pyramids dedicated to the sun (Tonatihu) and to the moon, (Mextli,) and these are surrounded by several hundreds of smaller pyramids, which form streets in exact lines from north to south, and from east to west. Of these two great teocallis, one is fifty-five metres (180-450-16 feet) and the other forty-four metres (144-3603 feet) in perpendicular height. The basis of the first is two hundred and eight metres (882-4306 feet) in length. The small pyramids are scarcely ten metres (32-80916 feet) high, and served, according to the tradition of the

pyramid,* on the flat top of which were one or two chapels, which contained the colossal idols of the divinity;† and it served for an observatory as well as for sacrifice.‡ Here it was that the Mexican mysteries were celebrated on a grand scale;§ and here it was that all the crimes of a bloody and revolting superstition were concentrated, and all the horrible phantasies of a dark and barbarous worship were exhibited in full perfection. The young aspirant, notwithstanding he had been anointed with a stupefying unguent, was overwhelmed with horror at beholding his fellow creatures wantonly immolated under the pretence of explaining an otherwise incommunicable mystery.||

He now descended into the dark and cheerless caverns of initiation,¶

natives, as burial places for the chiefs of the tribes. On the top of the great teocallis were two colossal statues of the sun and moon; they were of stone and covered with plates of gold, of which they were stripped by the soldiers of Cortes." (Humb. Res., vol. i., p. 84.)

* Purch. Pilgr., b. viii. c. 12.

† Humb. Res., vol. i., p. 82.

‡ Ibid., p. 100, 103.

§ "It is impossible," says M. Humboldt, (Res., vol. i., p. 82.) "to read the descriptions which Herodotus and Diodorus have left us of the temple of Jupiter Belus, without being struck with the resemblance of that Babylonian monument to the teocallis of Anahuac."

¶ These abominable sacrifices were performed as follows: "The sovereign priest carried a large and sharp knife in his hand, made of a flint; another priest carried a collar of wood, wrought in the form of a snake; the other four priests who assisted, arranged themselves in order adjoining the pyramidal stone, being directly against the door of the chapel of their idol. This stone was so pointed, that the man who was to be sacrificed, being laid thereon upon his back, did bend in such sort as occasioned the stomach to separate upon the slightest incision of the knife. When the sacrificers were thus in order, they brought forth such as had been taken in war and caused them to mount up those large stairs in rank, to the place where the ministers were prepared. As they respectfully approached those ministers, the latter seized them, two of them laying hold of the two feet and two more of the two hands of the unhappy victim, and in this manner cast him upon his back upon the pointed stone, while the fifth fastened around his neck the serpentine collar of wood. The high priest then opened his stomach with the knife with wonderful dexterity and nimbleness, tearing out his heart with his hand, which he elevated smoking toward the sun, to whom he did offer it, and presently turning toward the idol, did cast the heart toward it, besmearing his face with the blood. In this manner were all the victims sacrificed and the bodies afterward precipitated down the stairs, reeking with their gore. There were forty or fifty victims at the least thus sacrificed." (Acosta's Hist. Ind., p. 383.)

¶ "In Peru, numerous galleries built with stone and communicating with each other by shafts, fill up the interior of the artificial hills." (Humb. Res. vol. i., p. 102.) Many of these excavations have been discovered in different parts of this continent. Two fine caves, resembling the extraordinary caverns in the peak of Derbyshire, have recently been found about twelve miles from Albany. (Gent's Mag., Jan. 1822.)

which had been excavated beneath the foundations of this stupendous temple,* and passed through the horrible mysteries of the Mexican religion, which emblematically represented the wanderings of their god. These caverns were denominated *the path of the dead*. Here he saw such sights as made his blood run cold. The phantoms of slain victims passed before his eyes; this moment seen, the next lost in the darkness. Now he heard the groans of the dying, the shrieks of despair and the howlings of hopeless grief, rendered still more dismaying by the ominous sound of the sacred horn,† while he passed, with tottering footsteps, the dungeons where religious victims were confined. Every step he took, some horrible object sitting across the gloom met his eyes; some sound, appalling to his senses,‡ struck upon his ear; and he proceeded with measured pace, fearful lest the knife of the sacrificing priest should be next applied to him, or that an incautious step might precipitate him into some deep and hidden pitfall, where his cries might not be heard.

Thus was he conducted through caverns slippery with half-congealed blood, damp, gloomy, and full of terror. His ears are saluted with heavy groans; his heart throbs as they seem to rise from beneath his feet. His fears are realized: for here lay the quivering frame of a dying victim, whose heart had been violently rent from its living sepulchre.§ and offered

* "I have been assured," says M. Humboldt, (Res., vol. i., p. 80,) "by some Indians of Cholula, that the inside of the pyramids is hollow; and that during the abode of Cortes in this city, their ancestors had concealed in the body of the pyramid, a considerable number of warriors, who were to fall suddenly on the Spaniards; but the materials of which the teocalli is built, and the silence of the historians of those times, give but little probability to this latter assertion. It is certain, however, that in the interior of the pyramids there are considerable cavities, which were used as sepulchres," &c.

† Univ. Displayed, vol. i., p. 194.

‡ "A traveller of credit gives us an account in the Philosophical Transactions, of a remarkable cave some leagues to the north-west of Mexico, gilded all over with a sort of leaf-gold, which had eluded many Spaniards by its promising color, for they could never reduce it into a body, either by quicksilver or fusion. This traveller went thither one morning with an Indian for his guide, and found its situation was pretty high, and in a place very proper for the generation of metals. As he entered into it, the light of the candle, soon discovered on all sides, but especially over his head, a glittering canopy of those mineral leaves; at which he greedily snatching, there fell down a great lump of sand that not only put out his candle, but almost blinded him; and calling aloud to his Indian, who stood at the entrance of the cave, as being afraid of spirits and hobgoblins, it occasioned such thundering and redoubled echoes, that the poor fellow, imagining, he had been wrestling with some infernal ghosts, soon quitted his station, and thereby left a free passage for some rays of light to enter and serve him for a better guide." (Univ. Displ., vol. i., p. 397.)

§ We have already seen that the priests were clothed in the skins of victims; and they had another disgusting practice of a similar nature, which is thus related: "It was a custom among them on certain festivals, to dress a man in the bloody skin

up in sacrifice to the sanguinary gods.* The candidate averts his eyes and trembles for his own security. He turns to his guide and is about to break through the strict injunction of silence which he received at his entrance into these subterranean chambers of death. His guide, with an expressive look, lays his finger on his lips, and the candidate restrains his indignation. He pauses and looks around him. He finds himself in a spacious vault, through which an artificial sun or lambent flame darted its feeble lustre;† and in the roof observes a small orifice, through which the wretched victims had been precipitated, for they were now immediately beneath the high altar of Vitzliputzli.‡

Hurried on from one horror to another, it was only the rapidity of his movements that prevented him from sinking under the trial; it was only the change of scene and situation which, dissipating reflection, supported him under the arduous ceremony. At length they arrived at a narrow chasm or stone fissure at the termination of this extensive range of caverns, through which the aspirant was formally protruded, and was received by a shouting multitude in the open air as a person regenerated or born again.§

During the secret celebration of the rites, the females without, divesting themselves of the little clothing which they usually wore, sang and danced|| in a state of nudity like the frantic Bacchantes.¶ This dance was repeated three times; after which they welcomed the new-born aspirant at his deliverance from the sepulchral process of initiation, and gave themselves up to boundless licentiousness and prostitution.** The most outrageous acts of indecency were now committed and tolerated, and the services

just reeking from the body of one of their victims. A Spanish author assures us that even their kings and grandees did not think it derogatory to their honor to disguise themselves in this manner, when the captive sacrificed was a person of distinction. Be that as it will, the disguised person used to run up and down the streets and places of public resort of the city, to beg the charity of all those he met with and to beat such as refused. This bloody kind of masquerade continued until such time as the skin coat began to stink. The money that was collected in this devout ramble was employed in pious uses. Not to mention another festival, when they used to slay a woman and clothe an Indian with her skin, who, thus equipped, danced for two days together with the rest of his fellow citizens." (Univ. Displ., vol. i., p. 189, 192.)

* Acosta's Hist. Ind., p. 382.

† Fab. Pag. Idol., vol. iii., p. 189.

‡ Humb. Res., vol. i., p. 222.

§ This was undoubtedly the *pastos* of the eastern mysteries, and constitutes an additional proof that they were all derived from one common source: for the cavern symbolized the ark, and the chasm the door through which the great father proceeded into the renovated world, and was hence said to be a second time born.

|| The quadrangle in which the temple of Vitzliputzli was situated was so extensive, that "eight or ten thousand persons used to dance therein on solemn days with the greatest ease." (Univ. Displ., vol. i., p. 187.)

¶ Purch. Pilg., b. viii. c. 4.

** Rel. Cerem. of Various Nations, p. 289.

unnamed sacred, were stained with every species of impurity;* and thus were closed the primary initiations of this savage race.

However the general doctrines of this religion might be communicated to the initiated, there were certain degrees of information respecting the most occult rites which were absolutely unattainable, except by the priests; and not even by them until they were qualified to receive the distinguished appellation of Ministers of sacred things by the sacrifice of a human victim; † and this dignity once attained, they were eligible to the highest offices of the priesthood. An hour was chosen for the performance of these solemn rites, and it was at midnight only that the most ineffable degrees of knowledge were communicated; and that under severe obligations, whose penalty was death without remission.

Their instruction was symbolical, and referred principally to the deluge and the wanderings and subsequent settlement of their ancestors on the lake in which Mexico was built. They were ignorant of the means used to create the world, but asserted that four suns had been created and destroyed; ‡ the first was destroyed by water, the second by giants, the third

* Purchas (ut supra) tells us that the young females prostituted themselves without ceremony from fourteen or fifteen to about twenty years of age, when they were considered eligible to enter into the marriage state!

† Prisoners of rank or approved courage had a faint chance afforded them of escaping the horrid rite of immolation, by publicly fighting six Mexican warriors in succession. If the prisoner was fortunate enough to conquer them, his liberty was granted and he was permitted to return to his own country; if, on the contrary, he sunk under the strokes of one of his adversaries, a priest called Chalchiuh tephuas dragged him, dead or living, to the altar and tore out his heart." (Humb. Res., vol. I., p. 267.)

‡ "The Mexicans believed, according to a very ancient prediction, that the end of the world would take place at the termination of a cycle of fifty-two years; that the sun would no more appear in the horizon; and that mankind would be devoured by evil genii of hideous appearance, known under the name of Tlitzimimies. This belief was no doubt connected with the Tolteek tradition of the Four (Suns or) Ages, according to which the earth had already undergone four great revolutions, three of which had taken place at the end of a cycle. The people passed the five complimentary days in the deepest consternation, and on the fifth the sacred fire in the temples was extinguished by order of the high priest; in the convents, the monks devoted themselves to prayer; at the approach of night, no person dared light the fire in his house; the vessels of clay were broken, garments torn, and whatever was most precious was destroyed, because everything appeared useless at the tremendous moment of the last day. Amid this frantic superstition, pregnant women became the objects of peculiar horror to the men; their faces were hidden with masks, and they were imprisoned in the storehouses of maize, from a persuasion that if the cataclysm took place, the women, transformed into tigers, would make common cause with the evil genii, to avenge themselves of the injustice of the men. In the evening of the last day began the festival of the new fire. The priests took the dresses of their gods, and, followed by an immense crowd of people, went in solemn procession to the

by fire; and the fourth by a tempest of wind, which was succeeded by a darkness of twenty-five years duration. The sun which now enlightens the world they held to be the fifth, and he was the object of their adoration.* They speak of Tonacateucalli, the great father, and Cihuacohuatl, the great mother of mankind, and her serpent,† which was ultimately crushed by the mighty spirit Teotl; they taught that in the early ages, long before the Incas began to reign, the sea overflowed its banks, covered the whole continent with water and drowned all the inhabitants except one family, who were enclosed in a box.‡ After a confinement of some length, they

mountain of Huixachtatl, two leagues from Mexico. This lugubrious march was termed the march of the gods, (teonenemi,) a denomination that reminded the Mexican that the gods had quitted the city, and that perhaps they would see them no more. When the procession had reached the summit of the mountain, it waited the moment when the Pleiades ascended the middle of the sky, to begin the horrible sacrifice of a human victim. The body of the victim remained stretched on the ground, and the instrument made use of to kindle the fire by rubbing, was placed on the wound which the priest of Copulco, armed with a knife of obsidian, had made in the breast of the prisoner destined to be sacrificed. When the bits of wood detached by the rapid motion of the cylinder had taken fire, an enormous pile, previously prepared to receive the body of the unfortunate victim, was kindled. The flames of the pile were seen from a great part of the valley of Mexico, on account of the height of the mountain on which this sanguinary rite was performed, and the people filled the air with joyful exclamations. All those who were not able to follow the procession were stationed on the terraces of houses, or the tops of the teocallis, or the hills that arose in the middle of the lake; their eyes were fixed on the spot where the flame was to appear, a certain presage of the benevolence of the gods and of the preservation of mankind during the course of a new cycle. Messengers posted at respective distances, holding branches of the wood of a very resinous pine, carried the new fire from village to village, to the distance of fifteen or twenty leagues; it was deposited in every temple, whence it was distributed to every private dwelling. When the sun began to appear on the horizon, the acclamations redoubled. The procession returned to the city, and the people thought that they beheld their gods return to their sanctuaries. The women were now released from prison, every one put on new dresses, and everything went on in its usual course." (Humb. Res., vol. i., p. 280.)

* The Floridans worshipped the sun in a deep cavern, under the form of a cone or phallus. (Ban. Myth., vol. i., p. 144.)

† Humb. Res., vol. i., p. 195. Evidently referring to our first parents in paradise and the serpent tempter.

‡ The cosmogony of the North American savages is thus given by Hennepin in his Voyage to a Country larger than Europe: "The world was created by a spirit to which the Iroquois have given the name of Otkon, those of Virginia, Okee, and other savages, who inhabit the mouth of St. Lawrence river, Atahauta, and that one Messou destroyed it after the flood. They tell us that as Messou was one day hunting, his dogs lost themselves in a great lake, which happening to overflow, soon spread itself over all the earth; they add that by the help of some animals he restored the world. The savages that inhabit the head of St. Lawrence river and the Mississippi tell us, that a woman descended from heaven and hovered some time in the air, seeking where to rest her foot; that the tortoise offered his back, which she accepted,

sent out birds, by which it was ascertained that the waters had subsided, for one of them brought back in its mouth the branch of a tree, when they quitted their asylum and repeopled the earth. They inculcated the immortality of the soul, and worshipped a triad consisting of Vitaliputzi—Tlaloc—Tescalipuca. Then followed an account of their original population, which bears such a striking analogy with the settling of the Israelites in the promised land, as to induce some authors to suspect that it proceeded from a tradition of the deliverance of that people from their Egyptian captivity and their subsequent wanderings in the wilderness.

A warlike tribe of North Americans, says the legend, under an experi-

and chose that place for her residence; that afterward the filth of the sea gathered itself about the tortoise and insensibly expanded itself to a great extent of ground. However, as this woman did not delight in solitude, a spirit descended from above, who, finding her asleep, drew near to her; that the result of his approach was, her being with child; that she was delivered of two sons, *who came out of her side*. When the children were grown up, they exercised themselves in hunting, and as one of them was a much more skilful hunter than the other, jealousy soon occasioned discord; they lived together in irreconcilable hatred. The unskilful hunter, who was of a very savage temper, treated his brother so ill, as forced him to leave the earth and withdraw to heaven. After he had thus withdrawn himself, the spirit returned again to the woman, and from this second interview a daughter was born, who is the grandparent of the North Americans." (*Rel. Cerem. of Various Nations*, p. 298.)

In commenting on the above legends, it will be needless to say that they bear a decided reference to the creation and the deluge. The learned Grotius tells us, (*De Verit.*, l. i. s. 16.) that "in many parts of America, is preserved the memory of the deluge and the preservation of animals, particularly the raven and the dove." Mes-sou and his dogs are but a transcript of Pwyll in the mysteries of Britain, for dogs were a legitimate token of the diluvian celebrations; and it is remarkable how generally this belief has prevailed in every region of the world. The woman who descended from heaven resembles the Grecian Juno (Yuneh) or the dove; and the tortoise reminds us of the Courma Avater of the East, in which the same animal supports Vishnu on his back while the deluge is produced. The contact of the Spirit with the sleeping woman is an evident specimen of the confusion which pervades every idolatrous system. The act of creation is so intimately blended with the deluge, as certainly to refer to the doctrine of an endless succession of worlds; for destruction was ever considered but as a necessary prelude to reproduction, and creation but the act of renewing matter which had been previously destroyed. The two sons thus begotten were the Cain and Abel of Moses; and perhaps the manner in which they were born, might have some indistinct reference to the creation or birth of Eve from the side of her husband. The second meeting of the spirit and the woman produced a daughter, who corresponds with the Great Mother of the eastern world, and the repeopling of the earth by means of these infant deities was annually commemorated by a solemn sacrifice. The people assembled on a lake or river in innumerable canoes to witness the ceremony. A boy and girl of great beauty were produced by the priests, and after certain mysterious rites they were placed in a leaky boat and abandoned to the miserable fate of perishing in the waters. (*Puech. Pilg.*, b. viii. c. 13. *Fab. Pag. Idol.*, vol. i., p. 271.)

emond chief and directed by the god Vitzliputzli, who, holding in his hand a rod formed like a serpent,* was seated in a square ark† made of reeds,‡ called the throne of the god,§ (teotepalli,) the four angles of which were surmounted by serpents' heads || The ark was borne by four priests;¶ and thus protected, the people set out in quest of a settlement, assured by the god that they should conquer every enemy who might be rash enough to oppose their design.** They marched and encamped by the direction of Vitzliputzli,†† who, during the continuance of an extended rest, revealed the mode of worship‡‡ which was most acceptable to him, and dictated a code of laws to be used when they had taken possession of the land of promise; and also distinctly marked the place of their settlement to be upon a lake§§ abounding with the lotos,||| on the borders of which they should find a figtree growing out of a rock, where was perched an eagle in the act of devouring its prey. In the midst of their encampments a tabernacle was erected, which contained an altar¶¶ for the reception of the sacred ark, on which their god was triumphantly seated. After a long and tedious expedition they arrived at the precise spot which had been pointed out, and finding the prescribed tokens, they built the city of Mexico on an island in the midst of the water,*** furnished it with a pyramidal temple,††† and soon became a populous and flourishing nation.

Their knowledge was wrapped up in hieroglyphical symbols,††† and

* Could this primitive people have any tradition that the rod of Moses was changed into a serpent? (Exod. iv. 3.)

† The Israelites were accompanied by an ark, (Josh. iii. 1.) which was esteemed the throne of God. (Exod. xxv. 22, xl. 38; Psalm lxxx. 1; Isa. xxxvi. 16.) And Moses was concealed in an ark of bulrushes.

‡ Purch. Pilg., b. viii. c. 10.

§ Humb. Res., vol. i., p. 216.

|| These correspond with the horns of the Israelitish altar. (Exod. xxxviii. 2.)

¶ Vide Deut. xi. 8; Josh. vi. 6.

** "If thou shalt say in thy heart, These nations are more than I, how can I dispossess them? Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible." (Deut. vii. 17, 21.)

†† Robertson's Amer., b. iv. a. 8. Vide Exod. xl. 36.

‡‡ Exod. xxiv. 12.

§§ The Mexican tradition of the deluge and the building of a tower to reach the heavens, may be found in Signs and Symbols, Lect. 5.

||| It will be altogether unnecessary here to point out the resemblance which the ark, the serpent-rod, the lotos and the lake bear to the rites of the eastern world. It will be apparent to the most casual reader of the preceding pages.

¶¶ Exod. xl. 2, 3.

*** Purch. Pilg., b. viii. c. 10.)

††† Ibid., b. ix. c. 9. Humb. Res., vol. i., p. 81.

††† The Mexican temples were covered over with hieroglyphics sculptured in relief. Thus to express the rapid progress of time, they introduced a serpent; for suffering innocence, a rabbit was the symbol. Drawings of feet denoted a public road. A living man was represented by a human figure with small tongues painted near his mouth; a dead man had none of those appendages. To live is to speak, say

they were acquainted with a most complete system of picture writing,* by the use of which they perpetuated their history as well as their philosophy. Like all other early nations, they bore a particular affection for amulets, which were considered the habitation of benevolent spirits, whose intervention would preserve them from every species of calamity in this life, and convey them after death to a happy and flourishing country, blessed with perpetual peace and plenty, abounding with game and fish; free from storms and tempests, blight and mildew, and all the terrible judgments inflicted on the wicked by the agency and wrath of the vindictive Tescali-puca.

"The Incas of Peru boasted of their descent from the two great luminaries of heaven; or, in other words, from Noah and the ark, worshipped in conjunction with the sun and moon."† The rites of initiation were

they; and hence a volcano was symbolized by a cone with tongues over its summit, to denote the mountain that speaks, &c. (Humb. Res., vol. i., p. 140. Warb. Div. Leg., vol. ii., p. 67.)

* The first method of recording public events used by this people was by knots or quippus, (Marm. Incas, vol. i., p. 32;) but the imperfection of this system caused it soon to be abandoned, and hieroglyphics were introduced; and at the request of Cortes they formed an exclusive profession, in which thousands of persons were employed. Their books were rolled in a zigzag form, and the paintings were executed on the folds. They had "real simple hieroglyphics for water, earth, air, wind, day, night, the middle of the night, speech, motion; they had also for numbers, for the days and the months of the solar year. These signs, added to the painting of an event, marked, in a very ingenious manner, whether the action passed during the day or night, the age of the persons they wished to represent, whether they had been conversing, and who among them had spoken most. We even find among them vestiges of that kind of hieroglyphics which is called *phonetic*, and which indicates relations, not with things, but with the language spoken. Among semi-barbarous nations, the names of individuals, of cities and mountains, have generally some allusion to objects that strike the senses, such as the form of plants and animals, fire, air, or earth. This circumstance has given the Aztec people the means of being able to write the names of cities and those of their sovereigns. The verbal translation of Axajacatl is, *face of water*; that of Ilhuicamina, *arrow which pierces the sky*; thus to represent the kings Monteucozoma, Ilhuicamina and Axajacatl, the painter united the hieroglyphics of water and the sky to the figure of a head and of an arrow. In this manner the union of several simple hieroglyphics indicated compound names, and by signs which spoke at the same time to the eye and to the ear." (Humb. Res., vol. i., p. 159.)

† Fab. Mya. Cab., c. 4. "They worshipped every object in nature from which they derived any advantage: mountains, the sources of rivers, rivers themselves, and the fountains which watered and fertilized the earth; the trees which afforded them fuel; those animals of a gentle and timid nature upon which they fed; the sea abounding with fish, and which they denominated their Nurse. But objects of terror had the most numerous votaries. Whatever was hideous or horrible, they converted to a god, as if man delighted to terrify himself; they worshipped the tiger, the lion, the vulture and large snakes; they adored the elements, tempests, the winds, thunder,

essentially the same as those of other nations; varied indeed, in a succession of ages, from the system of the original planters. They were said to have been introduced by Manco Capac and Mama Qosillo,* who were descended from one of the persons saved at the deluge.† They taught the natives to worship a god called Pachacamac; a name so venerable, that those who were entrusted with it were bound by solemn oaths never to expose it to profanation. They termed the Creator, Viracocha,‡ which signifies "the froth of the sea;" and the evil power, Cupai.§ They worshipped a triad of deity, for Acosta says,|| they had an idol whom they called Tangatanga, which signifies *One in Three and Three in One*;¶ and paid divine honors to the sun** as the fountain of Light,†† and the parent of the Incas.††

caverns and precipices; they prostrated themselves before torrents, the noise of which depressed them with fear; before gloomy forests, and at the foot of those dreadful volcanoes which cast forth upon them torrents of flame and rocks of fire." (Incas, vol. ii., p. 4, 5.)

* Abbe Raynal's Hist. Ind., vol. iii., p. 17. Garcil., b. i. c. 15. These personages were the Osiris and Isis, Bacchus and Rhea, Hu and Ceridwen, &c., of the old world.

† They say also that Manco Capac, like Mithras, was born from a rock or cave; (Purch. Pilgr., b. ix. c. 9;) but in all nations there was such an intimate connection between a cave and the ark, that the one was frequently mistaken for the other.

‡ To this god the father of a family would offer his son as a vicarious sacrifice to avert sickness from his family. (Acosta, p. 390.) He was also identified with the sun. (Purch. Pilgr., b. ix. c. 10.)

§ Rel. Cerem. of Various Nations, p. 329.

|| Ibid., p. 412.

¶ Faber (Pag. Idol., vol. i., p. 269) says they entertained a belief in two other triads: "The first consisted of Chuquilla—Catoilla—Intylappa, or the father-thunder; the son-thunder and the brother-thunder; the second of Apemti—Churuti—Intiquaqui, the father-sun, the son-sun and the brother-sun."

*** "At Cusco was that wonderful temple of the sun, the beauty and riches whereof surpassed imagination. I shall transcribe the description which one of their Incas, called Garcilaso, has given us thereof. His words are as follow: The high altar of this pompous edifice stood eastward, and the roof, which was made of timber, was ~~thatched over~~, they having no tile or brick among them. The four walls of the temple, from the top downward, were all covered over with plates of gold, and the ceiling was also of gold. On the high altar was the figure of the sun represented on a gold plate, twice as thick as those which covered the walls. This figure, which was made of one continued piece, represented a round face, surrounded with rays and flames, in the same manner as our painters usually draw the sun. It was of so prodigious a breadth, that it almost covered one side of the wall, on which there was no other representation of any kind. This was the only one the Peruvians had, either in that or any other temple. On each side of the image of the sun, the several bodies of their deceased Incas or monarchs were ranged in order, according to the course of their respective reigns, and so embalmed (the manner of which is not known to us) that they seemed to be alive. They were seated on thrones of gold, raised on plates of the same metal, with their faces looking toward the bottom of the temple. This temple had several gates, which were all covered with plates of gold, the chief

On their great annual festival, which was held on the first day of the September moon, their secret mysteries were celebrated, which they believed would convey a general lustration, cleanse the soul from all its impurities, and render the body healthy and less susceptible of disease. They prepared for this solemnity by a fast of four-and-twenty hours continuance, and then kneaded the purifying element, which was a sort of dough* mixed with blood, and called Cancu.† After washing their bodies, they anointed them with this dough and fixed the remainder on the door of their habitation. Thus purified, the people watched the rising of the sun‡ with great emotion; and when his radiance burst upon their view, the eastern doors of their temple were expanded, and his image in burnished gold was illuminated with the blazing splendor of his beams. The whole multitude in devout prostration chanted the sacred hymn, led by the high priest.§ After this, the mild and equitable laws of Peru were rehearsed, and the Inca, with the chief officers of the realm, swore to administer justice with strict impartiality. A procession of young men and maidens succeeded, habited in white and spotless garments, and bearing garlands of flowers. These paraded around the temple until the sun had attained his meridian height,|| when the Inca and high priest offered up a solemn

of which looked toward the north, as it still does to this day. Moreover, around the walls of this temple, on the outside, was a cornice of gold, in the shape of a crown or garland, more than a yard broad. On one side of the temple was a cloister, built in a quadrangular form; and in its highest enclosure a garland of pure gold, an ell broad, like the above mentioned. Around this cloister were five square pavilions or houses, covered over in the shape of a pyramid. The first was built for the habitation of the mesh, the sun's wife, and stood the nearest to the great chapel of the temple. The doors and enclosures of it were covered with silver plates, its white color denoting that it was the apartment allotted to the moon, whose figure was represented like that of the sun; but with this difference, that it stood upon a silver plate and was represented with a woman's face." (Univ. Displ., vol. i., p. 268, 269.)

†† Raynal's Hist. Ind., vol. iii., p. 20.

‡‡ Marm. Incas, vol. ii., p. 40. ‡

* "The night after the fast, they used to knead pieces or balls of a dough which they called cancu. They barboiled these in earthen kettles, till such time as they were collected into one great lump. Of this they made two sorts, one of which was mixed with blood, which they drew from between the eyebrows and nostrils of young children." (Univ. Displ., vol. i., p. 271.)

† How similar is this ceremony to a rite practised by the idolatrous Israelites when the fury of the Lord was ready to be poured upon them. "The children gather wood and the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger, saith the Lord." (Jer. vii. 18; see also xlv. 15—19.)

‡ The first dynasties of Incas were dignified with the names of the sun and moon. (Mora. de Orig. Gent. Amer., p. 105.)

§ Marm. Incas, vol. i., p. 25—27.

|| "Upon twelve mountains that surrounded the city of Cusco, there were twelve

prayer to that deity. The consecrated virgins then approached and were presented to the Inca, and heard from the unpolluted lip of the high priest the awful denunciations attached to violated laws of perpetual celibacy.

Four Incas then made a progress through the city, armed in the day with lances richly adorned, and at night furnished with blazing torches.* The inhabitants flocked around them and hailed their arrival with loud and joyful acclamations: for this auspicious ceremony was believed to purge the city from disease and calamity for the ensuing year. The lustration was closed with a grand procession to the temple of the sun, where the secret rites were concluded by public sacrifices, accompanied with divination, which it was not lawful for the high priest to reveal but to the Inca alone.†

stone columns dedicated to the sun, and answering to the twelve months of the year." (Fab. Pag. Idol., vol. iii., p. 230.)

* Univ. Displayed, vol. i., p. 272.

† Marmontel has furnished a beautiful specimen of divination from the setting or the sun after a public festival, which foretold the approach of the Spaniards: "The people and the grandees themselves waited in silence without the court. The king alone ascended the steps of the portico, where the high priest was waiting for his sovereign, to whom alone the secrets of futurity were to be imparted. The heaven was serene, the air calm and without vapors, and for the instant one might have taken the setting for the rising sun. On a sudden, however, from the bosom of the Pacific ocean, there arises over the top of Mount Palmar, a cloud resembling a mass of bloody waves; an appearance which, on a solemnity like this, was looked upon as an omen of calamity. The high priest shuddered at the sight; he comforted himself, however, with the hopes that before the sun should be quite gone down, these vapors would be quite dispersed. Instead of that they increase, they pile themselves one upon another, in appearance like the tops of mountains, and as they ascend, seem to brave the god as he approaches and defy him to break the vast barrier they oppose to him. He descends with majesty, and summoning forth to him all his rays, he rushes on the purple flood; he opens through it many a flaming gulf, but then on a sudden the abyss is closed. Twenty times he shakes off, as many times he seems to sink under the burden. Overwhelmed awhile, then putting forth a few scattered rays, he expends the whole remaining force of his enfeebled light, till at length exhausted with the struggle, he remains deluged, as it were, in a sea of blood. A phenomenon still more tremendous showed itself in the sky. It was one of those luminaries which were thought to wander without a plan, before the piercing eye of astronomy had traced them in their course through the immensity of space. A comet, resembling a dragon vomiting forth fire, and whose flaming mane bristles around upon his head, advances from the east, as if he were flying after the sun. To the eyes of the people it appears but as a spark in the blue firmament; but the high priest, more inquisitive, fancies he can distinguish all the lineaments of that portentous monster. He sees the flames issue out of his nostrils; he sees him flap his fiery wings; he sees his flaming eyeballs pursue the sun in his path from the zenith to the horizon, as it eager to get up with him and devour him. Dissembling, however, the terror which the prodigy had struck into his soul—'Prince,' says the pontiff to the king, 'follow me into the temple,'" &c., &c. (Marm. Incas, vol. i., p. 53, &c.)

The Peruvians, according to the testimony of Bartholomew Las Casas, were as innocent as lambs;* and Columbus said in a letter to the King of Spain—"I swear to your majesty, there is not in the world a people more gentle or more inoffensive." The Inca was distinguished by the title of *Whacacuyas*, the friend of the poor.

COROLLARY.

SUCH were the famous Mysteries of idolatry. I have designedly omitted to draw any formal comparison for the purpose of showing what portion of the true Freemasonry they retained amid all their abominations, because the intelligent brother will not fail to discover the points of resemblance wherever they occur. It will appear evident that all the Mysteries of antiquity originated in some common source, which was familiar to the primitive leader of every tribe that formed the nucleus of great and powerful nations; because the ceremonies, in all cases, bear a striking similarity to each other. They were all funeral. The legend celebrated the death and resurrection of some imaginary being in whom their affections were interested, and to whom their devotions were directed to be paid. The rites were always solemnized in lamentation, terminating in joy. Severe tests and probationa accompanied the ceremonial; and the initiations were performed in secret caverns, which were alike the objects of horror and dread to the uninitiated, and the vehicles of a mystical regeneration to the epopt, which conferred personal and political distinction. Ablutions and purifications formed a distinguishing feature in all these institutions; the efficacy of which was not a little augmented by the supposed virtues of amulets and talismans, that constituted a perpetual shield of protection, under the cover of which the enlightened candidate expected to surmount all the evils of life.

The doctrines of the Mysteries formed another and more decisive evidence of their common origin and primitive application. They exhibit traces, which cannot be mistaken, of the unity and trinity of the godhead; of the creation and fall of man; the promise of a mediator, who should expiate sin by a voluntary death; the doctrine of redemption by blood, of

* Las Casas was however a partial judge, for Acosta tells us that they "sacrificed young children from four to six years old unto tenne," in prodigious numbers to avert misfortune and procure blessings. "They did likewise sacrifice virgins, and sometimes a sonne would be sacrificed to the sunne for the life of the father." (Hist. Ind., p. 380.) Thus, like the idolatrous Israelites of old, they sacrificed their sons and their daughters unto devils. (Psalm cvi. 36.)

a vicarious sacrifice, by the efficacy of which a single life would be accepted as a sacrifice for all. We discover, in these remarkable institutions, fables which bear an undoubted reference to the sin of our first parents and their exclusion from the garden of bliss, where they were originally placed by their beneficent Creator—a sin produced by the intervention of a serpent tempter; to the first fratricide and the transactions of the antediluvian world; to the destruction of the human race for their iniquities by the waters of a deluge, and the salvation of one just family in a boat or ark for the repopling of the earth; to the Egyptian bondage and the deliverance under the conduct of the Jewish lawgiver; to the sacrifice of Isaac, and many other facts in the early history of the world which are of the utmost importance to the present and future condition of man.

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 not only is 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.

These coincidences are remarkable, and leave no doubt on the mind but that they were learned by the planters of all nations when the inhabitants of the earth dwelt together as one family, worshipping the same God, participating in the same privileges, and practising the same rites and ceremonies. It is impossible that the above truths could have been invented, they must have been derived; and they could not have been derived from any system but that which had been revealed from heaven to the first race of men, before they were contaminated by error or polluted by the abominations of an idolatrous worship. In this view the mysterious institutions of antiquity, explained in these pages, form a striking corroboration of the Mosaic history and records. The evidence is extremely valuable, because it is undesigned. Nor did the heathen nations suspect—when they were burning incense to the spurious deities of their teeming pantheon, and fostering their secret institutions to uphold alike the supremacy of their religious and political creed and their own assumption of divine honors—that they were furnishing an unsuspected evidence to the cause of religious truth, which, at the appointed time, should uproot their system and triumphantly found the true plan of human salvation on its ruins.

It will be seen that every system of mystery practised throughout the world has been applied to religion and the worship of the deity.* How

* I submit, without comment, the following observations of the learned and intelligent Faber on the machinery of the Apocalypse, which he thinks was borrowed from that of the Mysteries. In this Book "we find the pure Church described as a

diversified soever in other respects, this is a broad and distinguishing feature which undisguisedly pervades the whole. If the deities were false, the system was false also; and if the worship was directed to its true foun-

woman clothed with the sun and standing upon the crescent of the moon; while a corrupted church is exhibited to us, both under the image of a female floating upon the surface of many waters and under that of a harlot using a monstrous beast as her vehicle. The former of these women, when about to bring forth her first-born, is attacked by a monstrous serpent, which spouts out against her offsprings a deluge of water, but the earth opens its mouth and receives the mighty inundation into the central abyss. The latter of them, under the mystic name of the *false prophet*, together with her bestial supporter, is said to be at length plunged alive into an infernal lake burning with fire and brimstone. I cannot but think it sufficiently clear that the whole of this machinery is palpably diluvian; and I believe it to have been derived from that received imagery of the patriarchal church, which by a corrupted channel was admitted into paganism. It is impossible not to perceive that the woman standing upon the crescent is the very figure of the Samian Juno or of the Egyptian Isis, who were represented in a precisely similar manner with reference to the lunar boat; that the attack upon the woman and her offspring by the deluging serpent, which is frustrated by the earth's absorption of the waters, is perfectly analogous to the attack of the diluvian serpent Python or Typhon upon Latona and Horus, which is similarly frustrated by the destruction of that monster; and that the false church, bearing the name of *Mystery*, floating on the mighty waters or riding on a terrific beast, and ultimately plunged into the infernal lake, exhibits the very same aspect as the Great Mother of paganism sailing over the ocean, riding on her usual vehicle the lion, venerated with certain appropriate mysteries, and during the celebration of those mysteries plunged into the waters of a sacred lake, deemed the lake of Hades. I take it, that in the representation of the pure Church, an ancient patriarchal scheme of symbolical machinery, derived most plainly from the events of the deluge and borrowed with the usual perverse misapplication by the contrivers of paganism, has been reclaimed to its proper use; while in the representation of the false church, which, under a new name, revived the old gentile demonolatry, the very imagery and language of the gentile hierophants has with singular propriety been studiously adopted. (Rev. xii. xvii. 1—5, xix. 20.)

"I need scarcely remark that I am speaking solely of the apocalyptic machinery; of this the origin will still be the same; however we may interpret the prophecies which are built upon it. The whole machinery of the Apocalypse, from beginning to end, seems to me very plainly to have been borrowed from the machinery of the ancient mysteries; and this, if we consider the nature of the subject, was done with the very strictest attention to poetical decorum. St. John himself is made to personate an aspirant about to be initiated; and accordingly the images presented to his mind's eye closely resemble the pageants of the Mysteries, both in their nature and in order of succession. The prophet first beholds a door opened in the magnificent temple of heaven, and into this he is invited to enter by the voice of one who plays the hierophant. Here he witnesses the unsealing of a sacred book, and forthwith he is appalled by a troop of ghastly apparitions, which flit in horrid succession before his eyes. Among these are pre-eminently conspicuous a *vast serpent*, the well-known symbol of the great father, and two portentous wild beasts, which severally come up out of the sea and out of the earth. Such hideous figures correspond with the canine

tain, the system remained pure and uncontaminated by error or delusion. Religion, so called, was the ostensible design of each: for however the world may have been infested and overrun by idolatry, it has suffered little from professed atheism.

There is a principle implanted in the heart of man which prompts him to the belief and acknowledgment of a superior and superintending power, under whatever name he may have been personified, endowed with attributes of infinite knowledge and infinite wisdom. Sophism cannot overwhelm it; philosophy cannot succeed in erasing it from the heart; it is engraven there in characters broad and deep, and spake the same language to the ignorant savage amid trackless woods and barren wastes, and to the

phantoms of the orgies, which seemed to rise out of the ground, and with the polymorphic images of the principal hero-god, who was universally deemed the offspring of the sea. Passing these terrific monsters in safety, the prophet, constantly attended by his angel-hierophant, who acts the part of an interpreter, is conducted into the presence of a *female*, who is described as closely resembling the great mother of pagan theology. Like Isis emerging from the sea and exhibiting herself to the eyes of the aspirant Apuleius, this female divinity, upborne upon the marine wild beast, appears to float upon the surface of many waters. She is said to be an *open and systematical harlot*, just as the great mother was the declared female principle of fecundity; and as she was always propitiated by literal fornication reduced to a religious system, and as the initiated were made to drink a prepared liquor out of a sacred goblet, so this harlot is represented as intoxicating the kings of the earth with the *golden cup* of her prostitution. On her forehead the very name MYSTERY is inscribed; and the label teaches us that, in point of character, she is the great universal mother of idolatry.

"The nature of this mystery the officiating hierophant undertakes to explain, and an important prophecy is most curiously and artfully veiled under the very language and imagery of the orgies. To the sea-born great father was ascribed a threefold state: he lived, he died, and he revived; and these changes of condition were duly exhibited in the Mysteries. To the sea-born wild beast is similarly ascribed a threefold state: he lives, he dies, and he revives. While dead, he lies floating on the mighty ocean, just like Horus or Osiris, Siva or Vishnu; when he revives, again like those kindred deities, he emerges from the waves; and whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis and the ten aboriginal patriarchs. Nor is this all; as the worshippers of the great father bore his special mark or stigma and were distinguished by his name, so the worshippers of the maritime beast equally bear his mark and are equally designated by his appellation. At length, however, the first or doleful part of these sacred mysteries draws to a close, and the last or joyful part is rapidly approaching. After the prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire, which corresponds with the infernal lake or deluge of the orgies, he is introduced into a *splendidly illuminated region* expressly adorned with the characteristics of that paradise which was the ultimate scope of the ancient aspirants; while without the holy gate of admission are the whole multitude of the profane, *dogs and serceners, whoremongers, murderers and idolaters*, and whosoever loveth or maketh a lie." (Fab. Pag. Idol., vol. iii., p. 640—643.)

proud philosopher of antiquity, as it did to the learned Jew or the enlightened Christian. It displays a God of nature who loves virtue and abhors vice, and teaches man the doctrine of personal responsibility; and this is the extreme boundary of natural religion. But revelation, which opens our eyes to futurity, directs us how to worship this omnipotent Being so as to attain the reward and escape the punishment consequent on our actions, and instructs us how to walk in that pure and perfect way which leads to eternal life.

THE END.

MASONIC LIBRARY.

THE EARLY

HISTORY OF FREEMASONRY

IN ENGLAND,

BY

JAMES ORCHARD HALLIWELL, ESQ., F.R.S.,

HON. M. B. I. A., F. B. A., M. B. S. H. A., ETC.

"In his hand he bore that singular abacus."—IVANHOE.

UNIFORM AMERICAN EDITION,

PHILADELPHIA:

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1856

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PREFACE.

THE curious early poem on Masonry, which was printed in this work for the first time, has been again compared with the original manuscript for the present [the second London] edition; and a popular glossary of the obsolete words in it has been added, in the expectation of rendering it more acceptable to those who are not versed in the ancient English language.

A very good German translation of this little volume has recently been published by Dr. C. W. Asher, 8vo., Hamburgh, 1842. This class of literature is under great obligation to the authors of Germany, and to none more than to Dr. Asher.

August 3d, 1843.

HISTORY OF FREEMASONRY.

"God alone is gracious and powerful! Thanks be to our gracious God, Father of heaven and of earth, and of all things that in them are, that he has vouchsafed to give power unto men!"

So commences one of the ancient constitutions of Masonry; and can we be censured for opening our task in the same spirit? An institution which has incontrovertibly, in its present form, maintained a fair reputation for three centuries, is not likely to suggest any reflection worthy of condemnation. Listen, then, ye mysterious sons of Adam, to the outpourings of one who has not the felicity of numbering himself a member of your fraternity, and who has never yet had a glance beyond the confines of your mighty arcana—

"— more wonderful
Than that which, by creation, first brought forth
Light out of darkness!"

After the sun had descended down the seventh age from Adam, before the flood of Noah, there was born unto Methusael, the son of Mehujael, a man called Lamech, who took unto himself two wives; the name of the one was Adah and the name of the other Zillah. Now Adah, his first wife, bare two sons, the one named Jabal and the other Jubal. Jabal was the inventor of geometry, and the first who built houses of stone and timber; and Jubal was the inventor of music and of harmony. Zillah, his second wife, bare Tubalcain, the instructor of every artificer in brass and iron; and a daughter called Naamah, who was the first founder of the weaver's craft.*

All these had knowledge from above that the Almighty would take vengeance for sin, either by fire or by water, so great was the wickedness of the world. So they reasoned among themselves how they might preserve the knowledge of the sciences they had found; and Jabal said that there were two different kinds of stones, of such virtue that one would not burn and the other would not sink—the one called *marble* and the other *latres*. They then agreed to write all the sciences that they had found on these two stones, Jabal having offered to accomplish this; and therefore may we say that he was the most learned in science, for he accomplished the alpha and the omega.

Water was the chosen instrument of destruction, but the two pillars of science remained in triumphant security. Hermes, the son of Shem, was the fortunate discoverer of one of them. After this the craft of Masonry flourished, and Nimrod was one of the earliest and most munificent patrons of the art. Abraham, the son of Terah, was a wise man and a great clerk,

* In the Charter of Freemasonry we are told, that "the seven liberal sciences are all but one science—that is to say Geometry."

and he was skilled in all the seven sciences, and he taught the Egyptians the science of grammar. Euclid was the pupil of Abraham, and in his time the river Nile overflowed so far that many of the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making mighty walls and ditches to stop the progress of the water, and by geometry measured out the land and divided it into partitions, so that each man might ascertain his own property. It was Euclid who gave Masonry the name of geometry.

In his days it came to pass that the sovereign and lords of the realm had gotten many sons unlawfully by other men's wives, insomuch that the land was grievously burdened with them. A council was called, but no reasonable remedy was proposed. The king then ordered a proclamation to be made throughout his realms, that high rewards should be given to any man who would devise a proper method for maintaining the children. Euclid dispelled the difficulty; he thus addressed the king: "My noble sovereign, if I may have order and government of these lords' sons, I will teach them the seven liberal sciences, whereby they may live honestly like gentlemen, provided that you will grant me power over them by virtue of your royal commission." This request was immediately complied with, and Euclid established a Lodge of Masons.*

So far the ancient legend, which is found with occasional variations in the histories of the constitutions of Freemasonry. I have introduced it here as a preface to the very singular and curious English poem which follows, which would not be very intelligible without it.

The poem alluded to is on the constitutions of Freemasonry, and is taken from a very small quarto manuscript on vellum, written not later than the latter part of the fourteenth century, preserved in the Old Royal Library at the British Museum. (Bib. Reg. 17 A, I. ff. 32.) Casley,† by some strange oversight, in the only catalogue we at present possess, has entitled it "a poem of moral duties;" and although he gives the Latin title correctly, yet the real contents of this singular document were quite unknown until I pointed them out in an essay "On the Introduction of Freemasonry into England," read before the Society of Antiquaries during the session of 1838-9. I believe I am right in stating that this is the earliest document yet brought to light connected with the progress of Freemasonry in Great Britain.

* MS. Harl., 1842, quoted in *Freemason's Quarterly Review*, vol. iii., p. 288-295. The earliest copy I have met with is in MS., Lansd., 98, No. 48, written about 1600. Cf. the *Freemason's Magazine*, Feb. 1794.

† The MS. formerly belonged to Charles Theyer, a well-known collector of the seventeenth century, and is No. 146 in his collection, as described in *Bernard's Catalogus Manuscriptorum Angliæ*, p. 200, col. 2. It was probably from this Catalogue that Casley took his erroneous description, his own work being, for the most part, very carefully executed.

A POEM

ON THE

CONSTITUTIONS OF MASONRY.

Hic incipiunt constitutiones artis geometriæ secundum Euclidem

Whose wol bothe wel rede and loke,
 He may fynde wryte yn olde boke
 Of grete lordys, and eke ladyysse,
 That hade mony chyldryn y-fere, y-wisse;
 And hade no rentys to fynde hem wyth,
 Nowther yn towne, ny felde, ny fryth:
 A counsel togeder they cowthe hem take
 To ordeyne for these chyldryn sake,
 How they myȝt best lede here lyfe
 Withoute gret desese, care and stryfe;
 And most for the multytude that was comynge
 Of here chyldryn after here ȝyndynge.
 [They] sende thenne after grete clerkys,
 To techyn hem thenne gode werkys;
 And pray we hem, for our Lordys sake,
 To oure chyldryn sum werke to make,
 That they myȝt gete here lyvynges therby,
 Bothe wel and onestlyche, ful sycurly.
 Yn that tyme, throȝgh good gemetry,
 Thys onest craft of good masonry
 Wes ordeynt and made yn thys manere,
 Y-cownterfetyd of thys clerkys y-fere;
 At these lordys prayers they cownterfetyd gemetry,
 And ȝaf hyt the name of masonry,
 For the moste oneste craft of alle.
 These lordys chyldryn therto dede falle.
 To lerne of hym the craft of gemetry,
 The wheche he made ful curysly;
 Throȝgh fadrys prayers and modrys also,
 Thys onest craft he putte hem to.

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He that lernede best, and were of onesté,
 And passud hys felows yn curysté;
 3ef yn that craft he dede hym passe,
 He schulde have more worschepe then the lasse.
 Thys grete clerkys name was clept Euclýde,
 Hys name hyt spradde ful wondur wyde.
 3et thys grete clerke more ordeynt he
 To hym that was herre yn thys degré,
 That he schulde teche the symplyst of [wytte]
 Yn that onest craft to be parfytte;
 And so uchon schulde techyn othur,
 And love togeder as syster and brothur.
 Forthermore 3et that ordeynt he,
 Mayster y-callud so schulde he be;
 So that he were most y-worschepepe,
 Thenne schulde he be so y-clepede:
 But mason schulde never won other calle,
 Withyune the craft amongus hem alle,
 Ny soget, ny servand, my dere brother,
 Thazht he be not so perfyte as ys another;
 Uchon sculle calle other felows by cuthe,
 For cause they come of ladyes burthe.
 On thys maner, thro3 good wytte of gemetry,
 Bygan furst the craft of masonry:
 The clerk Euclýde on thys wyse hyt fonde,
 Thys craft of gemetry yn Egypte londe.
 Yn Egypte he taw3hte hyt ful wyde,
 Yn dyvers londe on every syde;
 Mony erys afterwarde, y understonde,
 3er that the craft com ynto thys londe.
 Thys craft com ynto Englund, as y 3ow say,
 Yn tyme of good kynge Adelstonus day;
 He made tho bothe halle and eke bowre,
 And hye templus of gret honowre,
 To sportyn hym yn bothe day and ny3th,
 An to worschepe hys God with alle hys my3th.
 Thys goode lorde loved thys craft ful wel,
 And purposud to strenthyn hyt every del,
 For dyvers defawtys that yn the craft he fonde;
 He sende aboute ynto the londe
 After alle the masonus of the crafte,
 To come to hym ful evene strazfte,

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For to amende these defautys alle
 By good counsel, 3ef hyt mytȝth falle.
 A semblé thenne he cowthe let make
 Of dyvers lordis, yn here state,
 Dukys, erlys and barnes also,
 Knyȝthys, sqwyers, and mony mo,
 And the grete burges of that syté,
 They were ther alle yn here degré;
 These were ther uchon algate,
 To ordeyne for these masonus astate.
 Ther they sowȝton by here wytte,
 How they mytȝthyn governe hytte:
 Fyftene artyculus they ther sowȝton,
 And fyftene poyntys ther they wroȝton.

80

Hic incipit articulus primus.

The furste artycul of thys gemetry:—
 The mayster mason moste be ful securly,
 Bothe stedefast, trusty and trwe,
 Hyt shal hym never thenne arewe:
 And pay thy felows after the coste,
 As vytaylys goth thenne, wel thou woste;
 And pay them trwly, upon thy fay,
 What that they deserven may;
 And to her hure take no more,
 But what that they mowe serve fore;
 And spare, nowther for love ny drede,
 Of nowther partys to take no mede;
 Of lord ny fellow, whether he be,
 Of hem thou take no maner of fe;
 And as a jugge stonde upryȝth,
 And thenne thou dost to bothe good ryȝth;
 And trwly do thys whersever thou gost,
 Thy worschep, thy profyt, hyt schal be most.

90

100

Articulus secundus.

The secunde artycul of good masonry,
 As 3e mowe hyt here hyr speoyaly,
 That every mayster, that ys a mason,
 Most ben at the generale congregacyon,
 So that he hyt resonably y-tolde
 Where that the semblé schal be holde;

110

And to that semblé he most nede gon,
 But he have a resenabul skwsacyon,
 Or but he be unbuxom to that craft,
 Or with falsshed ys over-raft,
 Or ellus sekenes hath hym so stronge,
 That he may not come hem amonge;
 That ys a skwsacyon, good and abulle,
 To that semblé withoute fabulle.

Articulus tercius.

The thrydde artycul for sothe hyt yase,
 That the mayster take to no prentyse,
 But he have good seuerans to dwelle
 Seven ȝer with hym, as y ȝow telle,
 Hys craft to lurne, that ys profytable;
 Withynne lasse he may not ben able
 To lordys profyt, ny to his owne,
 As ȝe mowe knowe by good resowne.

120

Articulus quartus.

The fowrthe artycul thys moste be,
 That the mayster hym wel be-se,
 That he no bondemon prentys make,
 Ny for no covetyse do hym take;
 For the lord that he ys bonde to,
 May fache the prentes whersever he go.
 ȝef yn the logge* he were y-take,
 Muche desese hyt myȝth ther make,
 And suche case hyt myȝth befalle,
 That hyt myȝth greve summe or alle.
 For alle the masonus that ben there
 Wol stonde togedur hol y-fere.
 ȝef suche won yn that craft schulde dwelle,
 Of dyvers desesys ȝe myȝth telle;
 For more ȝese thanne, and of honesté,
 Take a prentes of herre degré.
 By olde tyme wryten y fynde
 That the prentes schulde be of gentyl kynde;
 And so sumtyme grete lordys blod
 Toke thys gemetry, that ys ful good.

180

140

* It is curious to observe that the same term, *lodge*, is still in universal use among the Masons. See also the *third point* for the enjoinder of secrecy at whatever was done at the lodges, which exactly corresponds with the present custom.

Articulus quintus.

The fyfthe artycul ys swythe good,
 So that the prentes be of lawful blod;
 The mayster schal not, for no vantage,
 Make no prentes that ys outrage; 150
 Hyt ys to mene, as 3e mowe here,
 That he have hys lymes hole alle y-fero;
 To the craft hyt were gret schame,
 To make an halt mon and a lame,
 For an unperfyte mon of such blod
 Schulde do the craft but lytul good.
 Thus 3e mowe knowe everychon,
 The craft wolde have a myghty mon;
 A maymed mon he hath no myght,
 3e mowe hyt knowe long 3er nyght. 160

Articulus sextus.

The syxte artycul 3e mowe not mysse,
 That the mayster do the lord no pregedysse,
 To take of the lord, for hyse prentyse,
 Also muche as hys felows don, yn alle vyse.
 For yn that craft they ben ful perfyte,
 So ys not he, 3e mowe sen hyt.
 Also hyt were a3eynus good reson,
 To take hys hure, as hys felows don.
 Thys same artycul, yn thys casse,
 Juggythe the prentes to take lasse 170
 Thenne hys felows, that ben ful perfyte.
 Yn dyvers maters, conne qwyte hyt,
 The mayster may his prentes so enforme,
 That hys hure may crese ful 3urne,
 And, 3er hys terme come to an ende,
 Hys hure may ful wel amende.

Articulus septimus.

The seventhe artycul that ys now here,
 Ful wel wol telle 3ow, alle y-fero,
 That no mayster, for favour ny drede,
 Schal no thef nowther clothe ny fede. 180
 Theves he schal herberon never won,
 Ny hym that hath y-quellude a mon,
 Ny thylke that hath a febul name,
 Lest hyt wolde turne the craft to schame.

Articulus octavus.

The oghte artycul schewet þow so,
 That the mayster may hyt wel do,
 3ef that he have any mon of crafte,
 And be not also perfyte as he aucte,
 He may hym change sone anon,
 And take for hym a perfyte mon.
 Suche a mon, throuȝe rechelaschepe,
 Myȝth do the craft schert worschepe.

190

Articulus nonus.

The nynthe artycul schewet ful welle,
 That the mayster be both wyse and felle;
 That no werke he undurtake,
 But he conne bothe hyt ende and make;
 And that hyt be to the lordes profyt also,
 And to hys craft, whersever he go;
 And that the grond be wel y-take,
 That hyt nowther fle ny grake.

200

Articulus decimus.

The thenthe artycul ys for to knowe,
 Amonge the craft, to hye and lowe,
 Ther schal no mayster supplante other,
 But be togeder as systur and brother,
 Yn thys curyus craft, alle and som,
 That longuth to a mayster mason.
 Ny he schal not supplante non other mon,
 That hath y-take a werke hym uppon,
 Yn peyne therof that ys so stronge,
 That payseth no lasse thenne ton ponge,
 But 3ef that he be gulty y-fonde,
 That toke furst the werke on honde;
 For no mon yn masonry
 Schal not supplante othur securly,
 But 3ef that hyt be so y-wroȝth,
 That hyt turne the werke to noȝth;
 Thenne may a mason that werk crave,
 To the lordes profyt hyt for to save;
 Yn suche a case but hyt do falle,
 Ther schal no mason medul withalle.
 Forsothe he that begynnnyth the gronde,
 And he be a mason goode and sonde,

210

220

He hath hyt sycurly yn hys mynde
To brynge the werke to ful good ende.

Articulus undecimus.

The eleventh artycul y telle the,
That he ys bothe fayr and fre;
For he techyt, by hys myȝth,
That no mason schulde worche be nyȝth,
But ȝef hyt be yn practesyng of wytte,
ȝef that y cowthe amende bytte.

230

Articulus duodecimus.

The twelfth artycul ys of hys honeste
To ȝevery mason, whersever he be;
He schal not hys felows werk deprave,
ȝef that he wol hys honeste save;
With honest wordes he hyt oomende,
By the wytte that God the dede sende;
But hyt amende by al that thou may,
Bytwynne ȝow bothe withoute nay.

Articulus xiiijus.

The threthene artycul, so God me save,
Ys, ȝef that the mayster a prentes have,
Enterlyche thenne that he hym teche,
And meserable poyntes that he hym reche,
That he the craft abelyche may come,
Whersever he go undur the sonne.

240

Articulus xiiijus.

The fowrtene artycul, by good reson,
Scheweth the mayster how he schal don;
He schal no prentes to hym take,
But dyvers curys he have to make,
That he may, withynne hys terme,
Of hym dyvers poyntes may lurne.

250

Articulus quindecimus.

The fyftene artycul maketh an ende,
For to the mayster he ys a frende;
To lere hym so, that for no mon,
No fals mantenans he take hym spon,

503

Ny maynteine hys felows yn here synne,
 For no good that he myȝth wyne;
 Ny no fals sware sofre hem to make,
 For drede of here sowles sake;
 Lest hyt wolde turne the craft to schame,
 And hymself to mechul blame.

260

Plures Constituciones.

At thys semblé were poyntes y-ordeynt mo,
 Of grete lordys and maystrys also,
 That whose wol conne thys craft and com to astate,
 He most love wel God, and holy churche algate,
 And hys mayster also, that he ys wyth,
 Whersever he go, yn fylde or fryth;
 And thy felows thou love also,
 For that thy craft wol that thou do.

Secundus punctus.

The secunde poynt, as y ȝow say,
 That the mason worebe apon the werk day,
 Also trwly, as he con or may,
 To deserve hys huyre for the halyday,
 And trwly to labrun on hys dede,
 Wel deserve to have hys mede.

270

Tercius punctus.

The thrydde poynt most be severele,
 With the prentes knowe hyt wele,
 Hys mayster conwsel he kepe and close,
 And hys felows by hys goode purpose;
 The prevystye of the chamber telle he no mon,
 Ny yn the logge whatsoever they done;
 Whatsever thou heryst, or syste hem do,
 Telle hyt no mon, whersever thou go;
 The conwsel of halle, and ȝeke of bowre,
 Kepe hyt wel to gret honowre,
 Lest hyt wolde torne thyself to blame,
 And brynge the craft ynto gret schame.

280

Quartus punctus.

The fowrthe poynt teohyth us also,
 That no mon to hys craft be false;
 Errour he schal maynteine none
 Aȝeynus the craft, but let hyt gone;

290

Ny no pregedysse he schal not do
 To hys mayster, ny hys felows also;
 And thajth the prentes be under awe,
 3et he wolde have the same lawe.

Quintus punctus.

The fyfthe poynte ys, withoute nay,
 That whenne the mason taketh hys pay
 Of the mayster, y-ordent to hym,
 Ful mekely y-take so most hyt byn;
 3et most the mayster, by good resone,
 Warne hem lawfully byfore none,
 3ef he nulle okepye hem no more,
 As he hath y-done ther byfore;
 A3eynus thys ordyr he may not stryve,
 3ef he thenke wel for to thryve.

309

Sextus punctus.

The syxte poynt ys ful 3ef to knowe,
 Bothe to hye and eke to lowe,
 For suche case hyt myjth befalle,
 Amonge the masonus, summe or alle,
 Throwghe envye, or dedly hate,
 Ofte aryseth ful gret debate.
 Thenne owyth the mason, 3ef that he may,
 Putte hem bothe undur a day;
 But loveday 3et schul they make none,
 Tyl that the werke day be clene a-gone;
 Apon the holyday 3e mowe wel take
 Leyeer y-nowigh loveday to make,
 Lest that hyt wolde the werke day,
 Latte here werke for suche afray;
 To suche ende thenne that 3e hem drawe,
 That they stonde wel yn Goddes lawe.

310

320

Septimus punctus.

The sevenithe poynt he may wel mene,
 Of wel longe lyf that God us lene,
 As hyt dyscryeth wel opunly,
 Thou schal not by thy maystres wyf ly,
 Ny by thy felows, yn no maner wyse,
 Lest the craft wolde the despyse;

505

Ny by thy felows concubyne,
 No more thou woldest he dede by thynne.
 The payne thereof let lyt be ser,
 That he be prentes ful seven yer,
 3ef he forfete yn eny of hem,
 So y-chasted thenne most he ben;
 Ful mekele care myȝth ther begynne,
 For suche a fowle dedely synne.

330

Octavus punctus.

The eghte poynt, he may be sure,
 3ef thou hast y-taken any cure,
 Under thy mayster thou be trwe,
 For that poynt thou schal never arewe;
 A trwe medyater thou most nede be
 To thy mayster, and thy felows fre;
 Do trwly al . . . that thou myȝth,
 To both partyes, and that ys good vyȝta.

340

Nonus punctus.

The nynthe poynt we schul hym calle,
 That he be stwarde of oure halle,
 3ef that 3e ben yn chamber y-ferre,
 Uchon serve other, with mylde chere;
 Jentul felows, 3e moste hyt knowe,
 For to be stwardus alle o rowe,
 Weke after weke withoute dowte,
 Stwardus to ben so alle abowte,
 Lovelyche to serven uchen othur,
 As thawgh they were syster and brother;
 Ther schal never won on other costage
 Fre hymself to no vantage,
 But every mon schal be ȝyche fre
 Yn that costage, so moste hyt be;
 Loke that thou pay wele every mon algate,
 That thou hast y-bowȝht any vyȝtales ate,
 That no cravyng be y-mad to the,
 Ny to thy felows, yn no degré,
 To mon or to wommon, whether he be,
 Pay hem wel and trwly, for that wol we;
 Therof an thy fellow trwe record thou take,
 For that good pay as thou dost make,

350

360

Lest hyt wolde thy felowe schame,
 And brynge thyself ynto gret blame.
 3et good acowntes he most make
 Of suche godes as he hath y-take
 Of thy felows goodes that thou hast spende,
 Wher and how, and to what ende;
 Suche acowntes thou most come to,
 Whenne thy felows wollen that thou do.

370

Decimus punctus.

The tenthe poynt presentyeth wel god lyf,
 To lyven withoute care and stryf;
 For and the mason lyve amysse,
 And yn hys werk be false, y-wysse,
 And throw; suche a false skewysayen,
 May schawndren hys felows oute reson,
 Throw; false schawnder of suche lame,
 May make the craft kachone blamē.
 3ef he do the craft suche vylany,
 Do hym no favour thenne securly,
 Ny maynteine not hym yn wyked lyf,
 Lest hyt wolde turne to care and stryf;
 But 3et hym 3e schul not delayne,
 But that 3e schullen hym constrayne,
 For to apere whersevor 3e wylle,
 Whar that 3e wolen, lowde or styll;
 To the nexte semblē 3e schul hym calle,
 To apere byfore hys felows alle,
 And but 3ef he wyl byfore hom pere,
 The crafte he moste nede forswere;
 He schal thenne be chastet after the lawe
 That was y-fownded by olde dawē.

380

390

Punctus undecimus.

The eleventhe poynt ys of good dyscrecyoun,
 As 3e mowe knowe by good resoun;
 A mason, and he thys craft wel con,
 That syth hys fellow hewen on a ston,
 And ys yn poynt to spylle that ston,
 Amende hyt sone, 3ef that thou con,
 And teche hym thenne hyt to amende,
 That the hole werke be not y-schenda.

400

507

And teche hym esely hyt to amende,
 With fayre wordes, that God the hath lende;
 For hys sake that sytte above,
 With swete wordes noresche hym love.

071.

Punctus duodecimus.

The twelthe poynt ys of gret ryolté,
 Ther as the semblé y-holde schal be,
 Ther schul be maystrys and felows also,
 And other grete lordes mony mo
 Ther schal be the scheref of that contré,
 And also the meyr of that syté,
 Knyghtes and sqwyers ther schul be,
 And other aldermen, as 3e schul se;
 Suche ordynance as they maken there;
 They schul maynté hyt hol y-fere
 A3eynus that mon, whatsever he be,
 That longuth to the craft bothe fayr and fre.
 3ef he any stryf a3eynus hem make,
 Ynto here warde he schal be take.

410

088

420

xiv^{us} punctus.

The threntethe poynt ys to us ful luf,
 He schal swere never to be no thef,
 Ny soker hym yn hys fals craft,
 For no good that he hath byraft,
 And thou mowe hyt knowe or syn,
 Nowther for hys good, ny for hys kyn.

094

xv^{us} punctus.

The fowrtethe poynt ys ful good lawe
 To hym that wold ben under awe;
 A good trwe othe he most ther swere
 To hys mayster and hys felows that ben there;
 He most be stedefast and trwe als
 To alle thys ordynance, whersever he go,
 And to hys lyge lord the kyng,
 To be trwe to hym, over alle thyng.
 And alle these poyntes hyr before,
 To hem thou most nede be y-swore,
 And alle schul swere the same ogth
 Of the masonus, ben they luf, ben they loght,

430

098

To all these poyntes hyr byfore,
 That hath ben ordeynt by ful good lora. 440
 And they schul enquire every mon
 On his party, as wyl as he con,
 3ef any mon mowe be y-fownde gulty
 Yn any of these poyntes spesyaly;
 And whad he be, let hym be sowght,
 And to the semblé let hym be browght.

Quindecimus punctus.

The fyfthe poynt ys of ful good lora,
 For hem that schul ben ther y-swore,
 Suohe ordynance at the semblé was layd 450
 Of grete lordes and maystres byforesayd;
 For thylke that ben unbuxon, y-wynne,
 A3eynus the ordynance that there yase
 Of these artyculus, that were y-moved there,
 Of grete lordes and masonus al y-fere.
 And 3ef they ben y-preved opunly
 Byfore that semblé, by an by,
 And for here gultes no mendys wol make,
 Thenne most they nede the craft forsake;
 And so masonus craft they schul refuse,
 And swere hyt never more for to use. 460
 But 3ef that they wol mendys make,
 A3ayn to the craft they schul never take;
 And 3ef that they nul not do so,
 The scheref schal come hem sone to,
 And putte here bodyes yn duppe prison,
 For the trespasse that they hav y-don,
 And take here goodes and here cattelle
 Ynto the kynges hond, every dello,
 And lets hem dwelle there ful styлле,
 Tyl hyt be oure lege kynges wylle. 470

Alia ordinacio artis geometrie.

They ordent ther a semblé to be y-holde
 Every 3er, whersever they wolde,
 To amende the defautes, 3ef any where fonde
 Amonge the craft withynne the londe;
 Uche 3er or thrydde 3er hyt schuld be holde,
 Yn every place whersever they wolde; 509

Tyme and place most be ordeynt also,
 Yn what place they schul semble to.
 Alle the men of craft ther they most ben,
 And other grette lordes, as þe mowe sen,
 To mende the fautes that both ther y-spoke,
 þef that any of hem ben thenne y-broke.
 Ther they schullen ben alle y-swore,
 That longuth to thys craftes lore,
 To kepe these statutes everychon,
 That ben y-ordeynt by kyng Aldelston;
 These statutes that y have hyr y-fonde,
 Y chulle they ben holde throgh my londe,
 For the worsché of my rygolté,
 That y have by my dygnyté.
 Also at every semblé that þe holde,
 That þe come to þowre lyge kyng bolde,
 Bysechyng hym of hys bye grace,
 To stonde with þow yn every place,
 To conferme the statutes of kyng Adelston,
 That he ordeydnt to this craft by good reson.

480

490

Ars quatuor coronatorum.

Pray we now to God almyght,
 And to hys moder Mary bryght,
 That we mowe kepe these artyculus here,
 And these poynts wel al y-fere,
 As dede these holy martyres fowre,
 That yn thys craft were of gret honoure;
 They were as gode masonus as on erthe schul go,
 Gravers and ymage-makers they were also,
 For they were werkemen of the beste.
 The emperour hade to hem gret luste;
 He wylned of hem a ymage to make,
 That mowþ be worsched for his sake;
 Suche mawmetyis he hade yn hys dawe,
 To turne the pepul from Crystus lawe.
 But they were stedefast yn Crystes lay,
 And to here craft, withouten nay;
 They loved wel God and alle hys lore,
 And weren yn hys serves ever more.
 Trwe men they were yn that dawe,
 And lyved wel y Goddus lawe;

500

510

They thoight no mawmetys for to make,
 For no good that they myth take,
 To levyn on that mawmetys for here God,
 They nolde do so, thaw; he were wod; 520
 For they nolde not ~~spake~~ here trw fay,
 An byleve on hys falsse lay.
 The emperour let take hem sone anone;
 And putte hem ynto a dep presone;
 The sarre he penest hem yn that place,
 The more yoye wes to hem of Cristus grace.
 Thenne when he eye no nother won,
 To dethe he lette hem thenne gon;
 Whose wol of here lyf yet mer knowe,
 By the bok he may hyt schowe, 530
 In the legent of scanctorum,
 The names of ~~quatuor~~ coronatorum.
 Here fest wol be, withoute nay,
 After Alle Halwen the eyght day.
 Is now here as y do rede,
 That mony jeres after, for gret drede.
 That Noes fiod was alle y-ronne,
 The tower of Babyloyn was begonne,
 Also playne werke of lyme and ston,
 As any mon schulde loke uppon; 540
 So long and brod hyt was begonne,
 Seven myle the heyghte schadweth the sonne.
 Kyng Nabogodonosor let hyt make,
 To gret strenthe for monus sake,
 Thajgh suche a fiod a;ayne schulde come,
 Over the werke hyt schulde not nome;
 For they hadde so hye pride, with strange bost,
 Alle that werke therfore was y-lost;
 An angele smot hem so with dyveres speche,
 That never won wyste what other schuld reche. 550
 Mony eres after, the goede clerk Euclýde
 Tajghte the craft of gemestré wonder wyde,
 So he dede that tyme other also,
 Of dyvers craftes mony mo.
 Throgh hye grace of Crist yn heven,
 He commensed yn the syens seven;
 Gramatica ys the furste syens y-wysse,
 Dialectica the secunde, so have y blysse, 561

Rhetorica the thrydde, withoute nay,
Musica ys the fowrth, as y ȝow say,
Astromia ys the v, by my snowte,
Arametica the vi, withoute dowte,
Gemetria the seventhe, maketh an ende,
 For he ys bothe meke and hende
 Gramer forsothe ys the rote,
 Whose wyl lurne on the boke;
 But art passeth yn hys degré,
 As the fryte doth the rote of the tre;
 Rethoryk metryth with orne speche amonge,
 And musyke hyt ys a swete senge;
 Astronomy mombreth, my dere brother,
 Arsmetyk scheweth won thyng that ys another,
 Gemetré the seventhe syens hyt yase,
 That con deperte falsed from trowthe y-wys
 These ben the syens seven,
 Whose useth hem wel, he may han heven.
 Now dere chyldren, by ȝowre wytte,
 Pride and covetyse that ȝe leven hytte,
 And taketh hede to goode dyscrecyon,
 And to good norter, whersever ȝe com.
 Now y pray ȝow take good hede,
 For thys ȝe most kenne nede,
 But muche more ȝe moste wyten,
 Thenne ȝe fynden hyr y-wryten.
 ȝef the fayle therto wytte,
 Pray to God to sende the hytte;
 For Crist hymself, he techet ous
 That holy churche ys Goddes hous,
 That ys y mad for nothyng ellus
 But for to pray yn, as the bok tellus;
 Ther the pepul schal gedur ynne,
 To pray and wepe for here synne.
 Loke thou come not to churche late,
 For to speke harlotry by the gate;
 Thenne to churche when thou dost fare,
 Have yn thy mynde ever mare
 To worschepe thy Lord God bothe day and nyȝth,
 With all thy wyttes, and eke thy myȝth.
 To the churche dore when thou dost come,
 Of that holy water ther sum thow nome,

360

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600

For every drope thou felust ther,
 Qwenchet a venyal synne, be thou ser.
 But furst thou most do down thy hode,
 For hyse love that dyed on the rode.
 Into the churche when thou dost gon
 Pulle uppe thy herte to Crist anon;
 Uppon the rode thou loke uppe then,
 And knele down fayre on bothe thy knen;
 Then pray to hym so hyr to worohe,
 After the lawe of holy churche,
 For to kepe tha comandementes ten,
 That God jaf to alle men;
 And pray to hym with mylde steven,
 To kepe the from the synnes seven,
 That thou hyr mowe, yn thy lyve,
 Kepe the wel from care and stryve
 Forthermore he grante the grace,
 In heven blysse to han a place.
 In holy churche lef nyse wordes
 Of lewed speche, and fowle wordes,
 And putte away alle vanyté,
 And say thy pater noster and thyn ave;
 Loke also thou make no bere,
 But ay to be yn thy prayere;
 Jef thou wolt not thyselfe pray,
 Latte non other mon by no way.
 In that place nowther sytte ny stonde,
 But knele fayre down on the gronde,
 And when the gospel me rede sohal,
 Fayre thou stonde up fro the wal,
 And blesse the fayre, jef thou conne,
 When *gloria tibi* is begonne,
 And when the gospel ys y-done,
 Ajayn thou myȝth knele adown;
 On bothe thy knen down thou falle,
 For hyse love that bowȝht us alle;
 And when thou herest the belle ryng
 To that holy sakerynge,
 Knele ȝe most, bothe ȝynge and olde,
 And bothe ȝor hondes fayr upholde,
 And say thenne yn thys manere,
 Fayr and softe, withoute bere:

610

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640

"Jhesu Lord, welcom thou be,
 Yn forme of bred, as y the se!
 Now Jhesu, for thyn holy name,
 Schulde me from synne and schame;
 Schryff and hosel thou grant me bo,
 3er that y schal hennus go,
 And very contrycyon of my synne,
 That y never, Lord, dye thereynne;
 And as thou were of a mayde y-bore
 Sofre me never to be y-lore;
 But when y schal hennus wende,
 Grante me the blysse withoute ende;
 Amen! amen! so mot hyt be!
 Now, swete lady, pray for me."
 Thus thou myght say, or sum other thyng,
 When thou knelust at the sakerynge.
 For covetyse after good, spare thou nought
 To worschepe hym that alle hath wrought
 For glad may a moni that day ben,
 That onus yn the day may hym sen;
 Hyt ys so muche worthe, withoute nay,
 The vertu therof no mon telle may;
 But so meche good doth that syht,
 As seynt Austyn telluth ful ryht,
 That day thou syst Goddus body,
 Thou schalt have these, ful securly;—
 Mete and drynke at thy nede,
 Non that day schal the guede;
 Ydul othes, and wordes bo,
 God for3eveth the also;
 Soden deth, that ylke day,
 The dar not drede by no way;
 Also that day, y the plyht,
 Thou schalt not lese thy eye syht;
 And uche foto that thou gost then,
 That holy syht for to sen,
 They schul be told to stonde yn stede
 When thou hast therto gret nede;
 That messongere, the angele Gabryelle,
 Wol kepe hem to the ful welle.
 From thys mater now y may passe,
 To telle mo medys of the masse:

650

660

670

680

To church come yet, yet thou may,
 And here thy masse uche day;
 yet thou mowe not come to church,
 Wher that thou doste worche,
 When thou herest to masse knylle,
 Pray to God with herte styлле,
 To geve the part of that servyse,
 That yn church ther don yse.
 Forthermore yet, y wol þow preche
 To þowre felows, hyt for to teche,
 When thou comest byfore a lorde,
 Yn halle, yn bowre, or at the borde
 Hod or cappe that thou of do,
 þer thou come hym allynge to;
 Twyes or thryes, withoute dowte,
 To that lord thou moste lowte;
 With thy ryȝth kne let hyt be do,
 Thyn owne worschepe thou save so.
 Holde of thy cappe, and hod also,
 Tyl thou have leve hyt on to do.
 Al the whyle thou spekest with hym,
 Fayre and lovelyche bere up thy chyn;
 So, after the norter of the boke,
 Yn hys face lovely thou loke.
 Fot and hond, thou kepe ful styлле
 From clawynge and trypyng, ys sekylle;
 From spytyng and snyftyng kepe the also
 By privy avoydans let hyt go.
 And yet that thou be wysse and felle,
 Thou hast gret nede to governe the well.
 Ynto the halle when thou dost wende,
 Amonges the genteles, good and hende
 Presume not to hye for nothyng,
 For thyn hys blod, ny thy comyng,
 Nowther to sytte, ny to lene,
 That ys norther good and elene.
 Let not thy cowntenans thorfore abate
 Forsothe, good norter wol save thy state.
 Fader and moder, whatsever they be,
 Wel ys the chyld that wel may the,
 Yn halle, yn chamber, wher thou dost gon,
 Gode maneres maken a mon.

690

700

710

720

To the nexte degré loke wysly,
 To do hem reverans by and by,
 Do hem ȝet no reverans al o-rowe,
 But ȝef that thou do hem knowe.
 To the mete when thou art y-sette,
 Fayre and onestelyche thou ete hytte;
 Fyrst lokè that thyn honden be elene,
 And that thy knyf be scharpe and kene;
 And kette thy bred al at thy mete,
 Ryȝth as hyt may be ther y-ete.

730

ȝef thou sytte by a worthyour mon,
 Then thy selven thou art won,
 Sofre hym fyrst to toyche the mete,
 ȝer thyself to hyt reche.

740

To the fayrest mossel thou myȝht not strike
 Thaght that thou do hyt wel lyke;
 Kepe thyn hondes, fayr and wel,
 From fowle smogyng of thy towel
 Theron thou schalt not thy nese snyte
 Ny at the mete thy tothe thou pyke;
 To depe yn the coppe thou myȝht not synke,
 Thagh thou have good wyl to drinke,
 Lest thyn enyn wolde wattryn therby--
 Then were hyt no curtesy.

750

Loke yn thy mowth ther be no mete,
 When thou begynnyst to drynke or speke.
 When thou syst any mon drynkyng,
 That taket hed to thy carpyng,
 Sone anopn thou sese thy tale,
 Whether he drynke wyn other ale.

Loke also thou scorne no mon;
 Yn what degré thou syst hym gon
 Ny thou schalt no mon deprave,
 ȝef thou wolt thy worschape save;
 For suche worde myȝht ther outberste,
 That myȝht make the sytte yn evel reste.

760

Close thy honde yn thy fyste,
 And kepe the wel fro "had-y-wyste."
 Yn chamber, amonge the ladyes bryght,
 Holde thy tonge and spende thy syght;
 Lawȝe thou not with no gret cry,
 Ny make no ragyng with rybody.

Play thou not but with thy peres,
 Ny tel thou not al that thou heres;
 Dyakever thou not thyn owne dede,
 For no merthe, ny for no mede;
 With fayr speche thou myght have thy wyll,
 With hyt thou myght thy selven apylle.
 When thou metyst a worthy mon,
 Cappe and hod thou holle not on;
 Yn church, yn chepyne, or yn the gate,
 Do hym revera[n]s after hys state.
 If thou gost with a worthy or mon,
 Then thyselfen thou art won,
 Let thy forther schuld sawe hys backe,
 For that ys not withoute lacke;
 When he doth speke, holde the styll,
 When he hath don, sey for thy wyll,
 Yn thy speche that thou be felle,
 And what thou sayst avyse the welle;
 But byref thou not hym hys tale,
 Nowther at the wyn, ny at the ale.
 Cryst then of hys hys grace,
 Geve 3ow bothe wytte and space,
 Wels thys boke to conne and rede,
 Heven to have for 3owre mede!
 Amen! amen! so mot hyt be!
 Say we so alle per charyté.

770

780

790

The foregoing poem proves the *tradition* to be at least as ancient as the close of the fourteenth century; and from l. 148, it would appear that the writer, who was a priest,* had access to some documents concerning the history of "the craft." Many writers, more zealous than cautious, place the date of the introduction of Freemasonry into England in the third century; but it need scarcely be said that there is not the slightest authority for any such belief.†

In the *Gentleman's Magazine* for 1753,‡ there is a reprint of a pamphlet, stated to have been published at Frankfort in the year 1748, in an octavo volume of twelve pages. It is entitled, "*Certain questions, with answers to the same, concerning the mystery of Maconrye; wryttene by the hande of Kynge Henrye, the Sixthe of the name, and faythfullye copied by me, Johan Leylande Antiquarius, by the command of his Highnesse,*"—probably Henry the Eighth. This document was stated to have been copied by one Mr. Collins, from a MS. in the Bodleian library, and to have been enclosed in a letter from John Locke, the celebrated metaphysician, to Thomas, Earl of Pembroke, dated May the 6th, 1696. It has been so frequently printed,§ that I do not consider it necessary to insert it here; but it is singular that the circumstances attending its publication should have led no one to suspect its authenticity. A few years since I was at the pains of making a long search in the Bodleian library, in the hope of finding the original, but without success; and I think there is little doubt but that this celebrated and well-known document is a forgery.

In the first place, why should such a document have been printed abroad? Was it likely that it should have found its way to Frankfort, nearly half a century afterward, and been published without any explanation of the source whence it was obtained? Again, the orthography is most grotesque, and too gross ever to have been penned either by Henry the Sixth or Leland, or both combined. For instance, we have Peter Gowere, a Grecian, explained in a note by the fabricator—for who else

* This appears from l. 629—"And when the gospel me rede schal."

† Lawrie's *History of Freemasonry*, 8vo., Edinb. 1804; Anderson's *History*; Desaugulier's *Constitutions*; Smith's *Use and Abuse of Freemasonry*; Preston's *Illustrations*; L'Univers *Maconique*, &c.

‡ Vol. xxiii., p. 417. Reprinted in the *Freemason's Magazine* for the month of August, 1794. See also Preston's *Illustrations of Masonry*, p. 110, and Dermott's *Ahiman Rezon*, 12mo., Dublin, 1803.

§ In addition to the reprints before mentioned, I may add the *Life of Leland*, where its authenticity is asserted. It may be as well to inform the reader, that a large mass of papers relating to the London Freemasons, extending from 1732 to 1750, may be found in the Bodleian library, MS. Rawl. C. 136. Mr. Black possesses a minute-book of the Freemasons of Chester, of the commencement of the eighteenth century.

could have solved it?—to be Pythagoras! As a whole, it is but a very clumsy attempt at deception, and is quite a parallel to the recently discovered one of the *first Englishe Mercurie*. Let us add that Freemasonry is not in any degree dishonored by the rejection of this evidence from its history.

In the third year of the reign of Henry the Sixth, during that sovereign's minority, the following statute received the sanction of Parliament:

"First—Whereas, by the yearly congregations and confederacies made by the Masons in their general chapters assembled, the good course and effect of the statute of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the commons: our said lord the King, willing in this case to provide remedy, by the advice and assent aforesaid, and at the special request of the said commons, hath ordained and established, That such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons; and that all the other Masons that come to such chapters and congregations, be punished by imprisonment of their bodies, and make fine and ransom at the will of the king."

Now this act,* instead of dissolving this corporation, the "general chapters assembled," which would in fact have acknowledged it as legal prior to such dissolution, forbids all the chapters and other congregations to be held, and declares all persons assembling or holding such to be felons. It appears from this, that very probably many especial privileges were conferred by the Papal see upon the trading fraternity of Freemasons, which is said to have existed in Europe during the middle ages.† Further than this, that, upon the strength of these privileges, the Freemasons had presumed to invade the established law of the land and arrogate to themselves an exclusive nomination of workmen. On this supposition, we can account for the violation of the statute of labourers alluded to in this act.‡

Dr. Plot in his History of Staffordshire, mentions the statute of 8 Hen. VI., and asserts that it was repealed by an act passed in 5 Eliz., cap. 4. This is not correct, but it is difficult to imagine how the mistake could have originated, for it does not appear that the statute ever was repealed. There was, indeed, an act passed in 1548,§ allowing Freemasons to prac-

* See "The Grand Mystery of Freemasons discovered," folio, Lond. 1724, p. 12.

† *Archæologia*, vol. ix., p. 118.

‡ Lawrie (p. 95) asserts that a Lodge of Freemasons was formed at Canterbury, in the year 1429, with the Archbishop at its head. He quotes a MS. register, but does not state where it is to be found. I see no reason, however, to question his veracity.

§ Stat. 2 and 3 Edw. VI., cap. xv. § 3.

tise their craft in any town in England, although not free of that town; but this of course refers to the company in its working form, and not to a benefit society, and in either case does not abrogate the former statute.

This last-mentioned statute is important, as showing the recent use of the term *freemason* to those who practised the actual trade. In the year 1506, John Hylmer and William Vertue, *freemasons*, were engaged to "vaulte or doo to bee vawlted with freestone the roof of the quere of the College Roiall of our Lady and Saint George, within the castell of Wynd-sore, according to the roof of the body of the said college."* A friend has suggested to me the possible connection between the terms *freemason* and *freestone*.

The following extract from Aubrey's "Natural History of Wiltshire," p. 277, a manuscript in the library of the Royal Society, will be read with interest. It appears that Sir Christopher Wren, in 1691, was enrolled among the members of the fraternity:—

"Sir William Dugdale told me many yeares since, that about Henry "the Third's time, the Pope gave a bull or patents to a company of Italian "freemasons, to travell up and down over all Europe to build churches. "From those are derived the fraternity of adopted Masons. They are "known to one another by certain signes and watch-words; it continues "to this day. They have severall Lodges in severall counties for their "reception; and when any of them fall into decay, the brotherhood is to "relieve him, &c. The manner of their adoption is very formall, and "with an oath of secrecy.

"Memorandum. This day, May the 18th, being Monday, 1691, after "Rogation Sunday, is a great convention at St. Paul's Church, of the "fraternity of the adopted Masons, where Sir Christopher Wren is to be "adopted a brother, and Sir Henry Goodric, of the Tower, and divers "others. There have been kings that have been of this sodality."

My collection of facts is now exhausted, and it has been a source of great regret to me, that I have not been able to obtain a more connected and certain train of evidence. The few isolated particulars I have brought together are, however, more satisfactory than the generalities stated by former writers. How willingly should we exchange some of our documents on an overburdened subject for a few more on this—

Fortuna multis dat nimis, nulli satia.

* I glean this information from an indenture dated 5th June, 21 Hen. VIII., copied from the original in the archives of the Dean and Chapter of Windsor, by Ashmole, MS. Ashm. 1125, fol. 11, ro—12, ro., lately printed in the *Reliquie Antiquae*, vol. ii., p. 115. See also Palgrave's "Kalendars of the Exchequer," vol. i., p. cv. An illumination of Masons in the act of building may be seen in MS. Bib. Reg., 19 D. ij., fol. 68, vo. b, of the commencement of the fifteenth century: the master mason is superintending.

The identity of the legend in the ancient poem with that in the modern constitutions, is a decisive argument in favor of the connection between the old societies of Masons and the benefit clubs of the seventeenth century.* We have already seen that the modern system must be posterior to the 8d of Edw. VI., and the earliest existing manuscript of the later constitutions belongs to the commencement of the seventeenth century. In defiance, then, of the *creationist* Freemasons of the present day, I am sure that every unprejudiced inquirer will admit that, in all probability, English Freemasonry in its present state was not introduced before the close of the sixteenth century.

In concluding these brief memoranda, I am aware how much yet remains to be done, and how much *may* be done by a zealous investigator—one who is initiated in mysteries of the craft, and who does not cling to the romantic ideas of its too willing votaries. Let him turn away for a moment from the mummery which envelopes the real good, and take a rational view of the facts of the case. To me it appears scarcely credible that a body of men, of all ranks and all professions, uniting in a circle of love and friendship, and aiming at the accomplishment of the *summum bonum* of a Christian life, should so far forget their own acknowledged importance as to wish for proofs of a pedigree from Adam. *Fronti nulla fides*: surely the weight of a suppositious though splendid origin cannot raise the society in the estimation of the wise and good—

— miserum est aliorum incumbere famæ
Ne collapsæ ruant subductis tecta columnis.

* The fact is, that every trade had a company, and the regulations of the companies of masons in olden times were not very different from those of the others. I refer the reader to the statutes of the company of tilers at Coventry, in the fourteenth century, in MS. Harl., 6466.

✎ The foregoing Ancient Poem has, in the original, the title—"CONSTITUTIONS OF MASONRY," printed at the top of the pages, instead of—"Early History of Freemasonry in England," as appears in this publication.—EDITOR MASONIC LIBRARY

GLOSSARY.

- Abelyche, 243, *ably*.
 Adown, 634, *down*. See Chaucer, Cant. T., 17054, where it means *below*, its more usual meaning.
 Aȝeynus, 290, 303, 417, 452, *against*.
 A-gone, 314, *gone, past*.
 Algate, 81, 264, 357, *always, by all means, every way*. The corresponding Latin *omnino*, in the Prompt. Parv., scarcely explains it. *Omnimodo* is the better explanation.
 Alle-halwen, 534, *All-hallows*.
 Allyge, 698, *totally, entirely*. See Flor. and Blanch., 669.
 Almyȝht, 497, *all powerful*. This line often occurs in early poetry.
 Also, 287, *also*.
 An, 522, *and*.
 And, 222, 375, *if*.
 Apere, 387, 390, *to appear*.
 Apon, 93, 254, 270, 315, *upon*.
 Arewe, 90, 338, *to repent*.
 Arsmetyk, 572, *arithmetical*.
 Astate, 82, 263, *estate, dignity*.
 Avoydane, 712, *expulsion*.
 Avyse, 786, *to advise, to consider*. "Avyse the welle," is a common phrase in early poetry. See Ywaine and Gawin, 1511.
 Barnes, 77, *barons*.
 Eere, 623, 642, *noise, cry*. See Kyng Ali-saunders, 550.
 Be-se, 128, *to see, to behold*. A. S. *be-seon*. It here means *to take care*.
 Bo, 647, 671, *both*.
 Byraft, 424, *bereaved, deprived*.
 Byref, 787, *deprive*.
 Carpynge, 754, *speech*.
 Chasted, 393, *chastised*.
 Chepyns, 777, *markets*.
 Chulle, 488, *will*.
 Clept, 35, *called*.
 Con, 397, *to know*.
 Con, 400, *can*.
 Conne, 172, 631, *can*.
 Conwzel, 277, 283, *counsel*.
 Costage, 353, 356, *cost, expense*. See Sir Amadas, 444; Maundevile's Travels, p. 125.
 Covetyse, 659, *covetousness*.
 Cownterfetyd, 23, *imitated*.
 Cowthe, 7, 75, 230, *could, was able*. See Prol. Cant. T., 392; Maundevile's Travels, p. 132. It is more generally formed from *con*, to know, than from the other sense of the verb. See above, the two meanings of *con*.
 Crese, 174, *to increase*.
 Curye, 248, *cares*.
 Curyly, 28, *curiously*.
 Curysté, 32, *curiosity*.
 Curyus, 205, *curious*.
 Cathe, 51, *acquaintance, relationship*.
 Dawe, 394, 509, 515, *day*.
 Defawtys, 69, *defects*.
 Del, 68, 468, *part*.
 Delayme, 385, *delay*.
 Deperte, 574, *divide*.
 Deseze, 10, 134, *inconvenience*. "Angastia" is the corresponding Latin word in the Prompt. Parv.
 Duppe, 465, *deep*.
 Dyscryeth, 323, *describeth*.
 Enterlyche, 241, *entirely*.
 Enyn, 749, *eyes*.
 Erys, 59, *years*.
 Everychon, 485, *every one*.
 Fache, 132, *fetch*.
 Fare, 595, *to go*.
 Fay, 521, *faith*.
 Fayre, 631, *well, fairly*.
 Felle, 194, 713, *strong*.
 Fonde, 55, *discovered*.
 Fre, 226, *noble, liberal*.
 Fryte, 568, *fruit*.
 Fryth, 6, 266, *an enclosed wood*. See Lud. Cov., p. 264; Pier's Ploughman, pp. 224, 241, 355; Drayton's Polyolb., xi, p. 862; Robson's Rom., pp. 1, 3.

Fynde, 5, *to provide with food, clothing, &c.*

We still use the word—a man is to have so much a week and *find* himself.

ƿaf, 24, *gave*

ƿef, 23, *if*.

ƿef, 205, *given*.

Gemetry, 19, &c., *geometry*.

ƿer, 60, *ere, before*.

ƿese, 141, *ease*.

Gnele, 670, *be wanting*.

Gon, 528, *go*.

Grake, 200, *crack*.

Gravers, 504, *engravers*.

ƿurne, 174, *early*.

ƿyndyng, 12, *ending*.

Had-y-wystē, 764, an exclamation of those who repented of anything unadvisedly performed. The expression *adduissien* is said to be still in use in the North in the same sense. See Brocket's Glossary, ed. 1825, p. 2. It is rather amusing to read Ash's explanation of this word, in v. The expression is very common in Elizabethan writers.

Han, 576, 618, *have*.

Hem, 5, *them*.

Hende, 564, 716, *courteous, gentle*.

Herberen, 181, *harbor, protect*.

Here, 592, *their*.

Herre, 38, 142, *higher*.

Hosel, 647, *the Sacrament of the Lord's Supper*.

Hye, 306, *high*.

Hyr, 106, *hear*.

Hytte, 586, *it*.

Kachone, 380, *catch*.

Kenne, 582, *to show*.

Kette, 735, *to cut*.

Knen, 608, *knees*.

Knytes, 413, *knights*.

Knylle, 689, *to knell*.

Labrun, 273, *to labor*.

Ladyysse, 3, *ladies*.

Lame, 379, *often*. This seems to be a ramification of A. S. *gelome*.

Lasse, 34, *less*.

Latte, 318, 626, *hinder*.

Lawȝe, 767, *laugh*.

Lay, 511, 522, *law, religion*.

Leende, 404, *given*.

524

Lene, 322, *to grant, to give*.

Leyser, 316, *leisure, opportuni*

Logge, 133, 280, a *Lodge*. In Kyng Alisaunder, 4295, the word is used for a tent.

Loght, 438, *loath*.

Longuth, 418, *belongeth*.

Loveday, 313, 316, a day appointed for the amicable settlement of differences.

It corresponds to the Lat. *sequestra* in the Prompt. Parv. See Lud. Cov., p. 111; Cant. T., 260; H. of Fame, ii. 187; Test. of Love, ed. Urry, p. 481.

Lovelyche, 351, 706, *lovely*.

Lowte, 700, *to bow, to make obeisance*.

Luf, 421, 438, *dear, willing*. Another form of *lef* or *leve*.

Luste, 506, *liking*.

Lyche, 355, *alike, equally*

Mawmetys, 509, 517, 519, *idols*. See Cant. T., iv. 85.

Mayntō, 416, *maintain*.

Mechul, 260, *much*.

Mede, 98, *bride, reward*.

Medys, 684, *rewards*.

Mekele, 333, *much*.

Mendys, 457, 461, *amends*.

Meserable, 242, *measurable*.

Metryth, 569, *measurath*.

Meyr, 412, *mayor*.

Mo, 261, *more*.

Moder, 498, *mother*.

Monus, 544, *man's*.

Most, 477, *must*.

Most, 11, *chiefly*

Mot, 655, *may*.

Mowe, 315, 499, *may*.

Nolde, 520, 521, *would not*.

Nome, 546, 606, *take*.

Norter, 58, 707, *nurture*.

Nother, 527, *other*, with the negative particle.

Nowther, 180, *neither*.

Nulle, 301, 463, *will not*

Ny, 6, *nor*.

Ogth, 437, *oath*.

Okepye, 301, *to occupy*.

Onestlyche, 18, *honestly*.

Ordeynt, 21, 477, 498, *ordained*.

Orne, 569, *adorned*.

- Orowe, 348, 729, *in a row*.
 Other, 756, *or*.
 Oute, 378, *without*.
 Outrage, 150, *not perfect*.
 Over, 434, *above*.
 Over-raft, 114, *overtaken*.
 Penest, 525, *punished, pained*.
 Pere, 391, *to appear*.
 Peyseth, 210, *weigheth*.
 Plyht, 675, *promise*.
 Ponge, 210, *pound*.
 Poyntys, 86, *divisions*.
 Pregedyasse, 162, 201, *prejudice*.
 Prevtytse, 279, *privities*.
 Qwenchet, 602, *quencher*.
 Qwyte, 172, *requite*.
 Rechelaschepe, 181, *recklessness*.
 Rode, 604, 607, *the Cross*.
 Rybody, 768, *ribaldry*.
 Rygolié, 489, *royalty*.
 Ryoltié, 407, *royalty*.
 Sakerynge, 638, 658, *Sacrament*.
 Sarre, 525, *sorer*.
 Say, 61, *to tell*.
 Schadweth, 542, *shadoweth*.
 Schert, 192, *short, little*.
 Schryff, 647, *confession*.
 Sckylle, 710, *reason*.
 Semblé, 75, *an assembly*.
 Ser, 602, *sure*.
 Sese, 755, *to cease*.
 Seuerans, 121, *assurance*.
 Sewe, 781, *to follow*.
 Skwsacyon, 112, 377, *an excuse*.
 Smogyng, 744, *smudging, smearing*. The word is still in use.
 Snyftyng, 711, *snuffing*. This word is still in almost general use.
 Snyte, 745, *to blow the nose*. This word is still in use in the North. Ray explains it—"to wipe." See his "Collection of English words," 1674, p. 44.
 So, 148. This is probably a mistake in the MS. for *se*.
 Soget, 49, *subject*.
 Soker, 423, *to succour*.
 Sowȝton, 85, *sought*.
 Sqwyers, 413, *squires*.
 Steven, 613, *voice*.
 Straȝfte, 72, *straight, directly*.
 Sware, 257, *oath*.
 Swythe, 147, *very*.
 Sycurly, 18, *securely*.
 Sye, 527, *saw*.
 Syȝth, 398, *sees*.
 Syn, 425, *see*.
 Syste, 281, *seest*.
 Take, 420, *taken*.
 Tellus, 590, *tells, says*.
 Thawȝ, 520, *though*.
 The, 724, *to thrive, to prosper*.
 Tho, 63, *then*.
 Thylke, 183, 451, *that*.
 Trwe, 337, 339, *true*.
 Trwly, 341, *truly*.
 Tyl, 470, *as long as*.
 Uche, 475, *each*.
 Uchon, 41, *each one*.
 Unbuxom, 113, 451, *disobedient*.
 Unperfyt, 155, *imperfect*.
 Vantage, 149, 354, *profit, advantage*.
 Whad, 445, *what*.
 Whersever, 432, 472, 475, *wheresoever*.
 Wod, 520, *mad*.
 Won, 47, *one*.
 Worsché, 489, *worship*.
 Woste, 92, *knowest*.
 Wroȝton, 86, *wrought*.
 Wryte, 2, *written*.
 Wylned, 507, *willed*.
 Wyte, 550, *knew*.
 Wyten, 583, *know*.
 Wytte, 53, *knowledge*.
 Y-bore, 651, *born*.
 Y-bowȝht, 358, *bought*.
 Y-broke, 482, *broken*.
 Y-callud, 44, *called*.
 Y-chasted, 332, *chastised*.
 Y-cleped, 46, *called, named*.
 Y-cownterfetyd, 22, *imitated*.
 Y-done, 302, 466, 633, *done*.
 Ydul, 671, *idle*.
 Y-ete, 736, *eaten*.
 Y-fere, 4, *together*.
 Y-fonde, 211, 443, 487, *founded*.
 Y-fownded, 394, *founded*.
 Y-holde, 408, 471, *holden*.
 Y-lore, 652, *lost*.
 Y-mad, 359, 589, *made*.
 Y-meved, 453, *moved*.

- Y-nowjgh, 316, *enough*.
 Y-ordeynt, 261, 486, *ordained*.
 Yoye, 526, *joy*.
 Y-preved, 455, *proved*.
 Y-quellude, 182, *killed*.
 Y-ronne, 537, *run*.
 Y-schende, 402, *ruined, destroyed*. The
 part. pas. *shent* occurs in the Merry
 Wives of Windsor, i. 4, which Mr.
 Knight explains "roughly handled," a
 very bad guess of Steevens', which Mr.
 Knight, as usual, has appropriated to
 himself.
- Yse, 692, *is*.
 Y-sette, 731, *set down*.
 Y-spoke, 481, *spoken*.
 Yssc, 110, 573, *is*.
 Y-swore, 436, 448, 483, *sworn*.
 Y-take, 133, 208, 298, 368, *taken*.
 Y-taken, 336, *taken*.
 Y-tolde, 100, *told*.
 Y-wisse, 4, 451, *certainly*.
 Y-worschepede, 45, *reverenced*.
 Y-wryten, 584, *written*.

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THE
NEW BOOK
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CONSTITUTIONS
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MDCCXXXVIII.

In the Vulgar Year of Masonry 5738.

UNIFORM AMERICAN EDITION.

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DEDICATION.

To the Most High, Puissant and most Illustrious
Prince FRIDERICK LEWIS, Prince Royal of GREAT BRITAIN
Prince and Stewart of SCOTLAND, PRINCE OF WALES,
Electoral Prince of BRUNSWICK LUNEBURG, Duke of Cornwall,
Rothsay and Edinburgh, Marquis of the Isle of Ely,
Earl of Chester and Flint, Eltham and Carrick, Viscount Launceston,
Lord of the Isles, Kyle and Cunningham, Baron of Snaudon and Renfrew,
Knight of the most noble Order of the Garter, Fellow of the
Royal Society, a Master Mason, and Master of a Lodge.

GREAT SIR—The Marquis of Caernarvon, our Right Worshipful Grand Master, with his Deputy and Wardens, and the Fraternity, have ordered me their Author humbly to dedicate, in their name, this their Book of Constitutions to your Royal Highness. It was perused and approved by the former and present Grand Officers, and was ordered to be published by our late Grand Master, the Earl of Darnley, with his Deputy and Wardens, and by the Grand Lodge in his Mastership.

Your Royal Highness well knows that our Fraternity has been often patronized by Royal Persons in former ages; whereby Architecture early obtained the title of the Royal Art, and the Free-Masons have always endeavoured to deserve that Patronage by their loyalty. For we meddle not with Affairs of State in our Lodges, nor with any thing that may give umbrage to Civil Magistrates, that may break the harmony of our own Communications, or that may weaken the cement of the Lodge.

And whatever are our different opinions in other things, (leaving all men to liberty of Conscience,) as Masons we harmoniously agree in the noble Science and the Royal Art, in the Social Virtues, in being True and Faithful, and in avoiding what may give offence to any Powers round the Globe, under whom we can peaceably assemble in Ample Form; as now we happily do in these Islands under your Royal Father and our Sovereign Lord, King George II.

The Fraternity being all duly sensible of the very great honour done them by your becoming their Royal Brother and Patron, have commanded me thus to signify their Gratitude, their Brotherly Love to your Royal Person, and their humble duty to your Royal Princess, wishing her to be the happy mother of many Sons, whose descendants shall also prove the Patrons of the Fraternity in all future ages.

In this the Free and Accepted Masons are unanimous, and none can more heartily wish it, than in all humility, great Sir,

Your Royal Highness's true and faithful,

JAMES ANDERSON.

THE AUTHOR TO THE READER.

The Free-Masons had always a Book in Manuscript, called the Book of Constitutions, (of which they have several very antient copies remaining,) containing not only their Charges and Regulations, but also the History of Architecture from the beginning of Time; in order to shew the Antiquity and Exoellency of the Craft or Art, and how it gradually arose upon its solid foundation, the noble Science of Geometry, by the encouragement of Royal, Noble and Learned Patrons in every age and in all polite nations. But they had no Book of Constitutions in print, till his Grace the present Duke of Montagu, when Grand Master, order'd me to peruse the old Manuscripts and digest the Constitutions with a just Chronology.

This new Book is about twice as large, having many proper additions, especially the principal transactions of the Grand Lodge ever since. The History is now in three Parts, and each part in seven Chapters, viz :

PART I.

The History of Masonry from the Creation throughout the known Earth, till good old Architecture, demolished by the Goths, was revived in Italy.

CHAP. I. From the Creation to Grand Master Nimrod.

II. From Nimrod to Grand Master Solomon.

III. From Solomon to Grand Master Cyrus.

IV. From Cyrus to Grand Master Seleucus.

V. From Seleucus to Grand Master Augustus Cæsar

VI. From Augustus till the havock of the Goths.

VII. The revival of good old Architecture in Italy.

PART II.

The History of Masonry in Britain from Julius Cæsar's Invasion till the union of the Crowns on the death of Queen Elizabeth, A. D. 1603.

CHAP. I. From Julius Cæsar till the first arrival of the Saxons.

II. From the arrival of the Saxons to William the Conqueror.

III. From King William the Conqueror to Henry IV.

IV. From King Henry IV. to the Royal Tewdors, or Henry VII.

V. From King Henry VII. till the union of the Crowns, A. D. 1603.

VI. Masonry in Scotland till the said union.

VII. Masonry in Ireland till Grand Master Kingston.

PART III.

The History of Masonry in Britain from the union of the Crowns, A. D. 1603, to our present Grand Master Caernarvon.

CHAP. I. The Augustan Stile from the said union till the Restoration.

II. From the Restoration till the Revolution.

III. From the Revolution to Grand Master Montagu.

IV. From Montagu to Grand Master Richmond, including Wharton and Bucklegh.

V. From Richmond to Grand Master Norfolk, including Abercorn, Inchiquin, Colerane and Kington.

VI. From Norfolk to Grand Master Craufurd, including Lovell, Viscount Montagu and Strathmore.

VII. From Craufurd to our present Grand Master Caernarvon, including Weymouth, Londoun and Darnley.

NEXT,

A List of the Grand Masters of England that are mentioned in this Book.
The old Charges of the Free-Masons.

The antient manner of Constituting a Lodge.

The General Regulations, old and new, in opposite columns.

The Constitution of the Committee of Masons' Charity.

A List of the Lodges in and about London and Westminster

Deputations of several Grand Masters to Wales, to the country of England and to parts beyond Sea.

The Approbation of this Book.

Some of the usual Masons' Songs

A Defence of Masonry, in answer to a Pamphlet called *Masonry Dissected*.
Brother Euclid's Letter to the Author against unjust cavils.

Most regular Societies have had and will have their own Secrets; and, to be sure, the Free-Masons always had theirs, which they never divulged in Manuscript, and therefore cannot be expected in print; only an expert Brother, by the true Light, can readily find many useful hints in almost every page of this Book, which Cowans and others not initiated cannot discern.

It had been tedious and of no great use to have pointed at all the Authors consulted and collated in compiling the History of this Book, especially as most of the facts are generally well known in Sacred, Civil and Ecclesiastical Histories; only some Authors are quoted as more necessary Vouchers. But the omission is well enough supply'd by an exact Chronology, viz:

The Hebrew Chronology before the Christian era, according to Usher, Spanheim, Pridesaux, and other such accurate Chronologers; and after 582

the Christian era begins, the History is here deduced according to the vulgar Anno Domini, or the year of the Christian era, as at the foot of pages 9, 10.

Some few Genealogies are put in brackets [], or placed at the foot of the pages, (not to hinder the Reader,) that are needful for the connection of the History. But in Part II. and III. they show more distinctly how the Craft has been well encouraged in the several periods and successions of the Saxon, Danish, Norman, Plantagenet, Welch and Scots Kings of England, down to the present Royal Family. .

But the History here chiefly concerns Masonry, without meddling with other transactions, more than what only serves to connect the History of Masonry, the strict subject of this Book. It is good to know *what not to say!* Candid Reader, farewell.

JAMES ANDERSON.

From my Study in Exeter Court, Strand, 4th Nov., 1738.

THE SANCTION.

Whereas, on 25th Nov., 1723, the Grand Lodge in ample form resolved, That no alterations shall be made in their printed Book of Constitutions without leave of the Grand Lodge; and whereas, some have written and printed Books and Pamphlets relating to the Fraternity, without leave of the Grand Lodge, some of which have been condemned as pyritical and stupid by the Grand Lodge in Ample Form, on 24th Feb., 1735, when the Brethren were warned *not to use them nor encourage them to be sold*; and whereas, on 25th January, 1738, the last Grand Master, the Earl of Darnley, with his Deputy and Wardens, and the Grand Lodge, after due Approbation, order'd our Brother Anderson, the Author, to print and publish this our new Book of Constitutions, which they recommended as *the only Book for the use of the Lodges*, as appears by their Approbation on the last page.

Therefore we also, the present Grand Master, Deputy and Wardens, do hereby recommend this our new printed Book, as the only Book of Constitutions, to the Free and Accepted Masons; and disclaiming all other Books that have not the sanction of the Grand Lodge, we warn all the Brethren against being employ'd or concern'd in writing and spreading, printing and publishing any other Books relating to Masons or Masonry, und against using any other Book in any Lodge as a Lodge-Book, as they shall be answerable to the Grand Lodge.

CARRNARVON, *Grand Master.*

JOHN WARD, *Deputy Grand Master.*

GEORGE GRAHAM, }
ANDREW ROBINSON, } *Grand Wardens.*

JOHN REVIS, *Secretary*

THE CONSTITUTIONS

OF THE

RIGHT WORSHIPFUL FRATERNITY

OF THE

FREE AND ACCEPTED MASONS,

COLLECTED FROM THEIR OLD RECORDS AND FAITHFUL TRADITIONS.

To be read at the admission of a new Brother, when the Master or Warden shall begin, or order some other Brother to read as follows:

PART I.

The History of Masonry from the Creation throughout the known Earth, till true old Architecture was demolished by the Goths, and at last revived in Italy.

CHAPTER I.

FROM THE CREATION TO GRAND MASTER NIMROD.

THE Almighty Architect and Grand Master of the Universe having created all things very good and according to Geometry, last of all formed Adam after his own image, engraving on his heart the said noble Science; which Adam soon discovered by surveying his earthly Paradise and the fabrication of the Arbour or Silvan Lodgment that God had prepared for him, a well-proportioned and convenient place of shelter from Heat, and of retirement, rest and repast after his wholesome Labour in cultivating his Garden of Delights, and the first Temple or place of Worship, agreeable to his original, perfect and innocent state. [A. M. or Year of the World, 1—*B. C. or before the Christian era, 4003.] But though by sin

* The first Christians computed their times as the Nations did among whom they lived, till A. D. 532, when Dionysius Exiguus, a Roman Abbot, taught them first to compute from the birth of Christ; but he lost four years, or began the Christian era four years later than just. Therefore, tho' according to the Hebrew Chronology or the Old Testament and other good Vouchers, Christ was truly born in some month of the year of the World or A. M. 4000, yet these four years added make 4004. Not before the birth of Christ, but before the Christian era, viz: 1737. For the true Anno Domini, or year after Christ's Birth, is 1740.

Adam fell from his original happy state and was expelled from his lovely Arbour and earthly Paradise into the wide World, he still retained great knowledge, especially in Geometry; and its Principles remaining in the Hearts of his offspring, have in process of time been drawn forth in a convenient method of Propositions, according to the laws of Proportion taken from Mechanism; and as the Mechanical Arts gave occasion to the Learned to reduce the Elements of Geometry into method, so this noble Science, thus reduced and methodized, is now the Foundation of all those Arts, (especially of Architecture,) and the rule by which they are conducted and finished.

Adam, when expelled, resided in the most convenient natural abodes of the land of Eden, where he could be best shelter'd from Colds and Heats, from Winds, Rains and Tempests, and from Wild Beasts; till his Sons grew up to form a Lodge, whom he taught Geometry and the great use of it in Architecture, without which the children of men must have lived like Brutes, in Woods, Dens and Caves, &c., or at best in poor Huts of mud or Arbours made of branches of Trees, &c.

Thus Kain, when expelled [A. M. 130] with his family and adherents from Adam's altars, built forthwith a strong City, and called it Dedicate or Consecrate, after the name of his eldest son Enoch, whose race follow'd the example, improving the Arts and Sciences of their Patriarch: for Tubal Kain wrought in metals, Jubal elevated music, and Jabal extended his tents.

Nor was his Brother Seth less instructed, the Patriarch of the other half of mankind, who transmitted Geometry and Masonry to his late posterity, who were the better skilled by Adam's living among them till he died, A. M. 930.

Adam was succeeded in the Grand Direction of the Craft by Seth, Enosh, Kainan, Mahalaleel and Jared, whose son, godly Enoch, died not, but was translated alive, soul and body, into Heaven, aged 365 years. [A. M. 987.] He was expert and bright both in the Science and the Art, and being a Prophet, he foretold the destruction of the earth for sin, first by Water and afterwards by Fire; therefore Enoch erected two large

But the Masons being used to compute by the Vulgar Anno Domini, or	
Christian era, - - - - -	1737
And adding to it not 4004 as it ought, but the strict years before Christ's	
birth, viz: - - - - -	4000

They usually call this the year of Masonry, - - - - -	5737
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Instead of the accurate year 5740; and we must keep to the vulgar computation. And so these letters A. M. signify *Anno Mundi*, or Year of the World; and here B. C. is not *Before Christ*, but *Before the Christian era*. The A. M., or *Anno Mundi*, is the same followed by Usher and Prideaux, &c.

Pillars,* the one of Stone and the other of Brick, whereon he engraved the abridgment of the Arts and Sciences, particularly Geometry and Masonry.

Jared lived after his son Enoch 435 years, and died, aged 962, A. M. 1422, the oldest man except his grandson Methuselah, the son of Enoch, who succeeded Jared; but Methuselah ruled not long: for the immoral corruption universally prevailing, Methuselah, with his son Lamech and grandson Noah, retired from the corrupt world, and in their own peculiar family preserved the good old Religion of the promised Messiah pure, and also the Royal Art, till the Flood: for Lamech died only five years before the Flood and Methuselah died a few days before it, aged 969 years; and so he could well communicate the Traditions of his learned progenitors to Noah's three sons: for Japhet lived with him 100 years, Shem 98, and Ham 96.

At last, when the World's destruction drew nigh, God commanded Noah to build the great Ark or floating Castle, and his three sons assisted like a Deputy and two Wardens. That edifice, though of wood only, was fabricated by Geometry as nicely as any stone Building, (like true Ship-building to this day,) a curious and large piece of Architecture, and finished when Noah entered into his six hundredth year; aboard which he and his three Sons and their four Wives passed, and having received the cargo of animals by God's direction, they were saved in the Ark, while the rest perished in the Flood for the immorality and unbelief, A. M. 1656, B. C. 2348. And so from these Masons, or four Grand officers, the whole present race of mankind are descended.

After the Flood, Noah and his three Sons, having preserved the knowledge of the Arts and Sciences, communicated it to their growing offspring, who were all of one language and speech. And it came to pass, [Gen. xi 1, 2,] as they journeyed from the East (the plains of Mount Ararat, where the Ark rested) towards the West, they found a plain in the land of Shinar, and dwelt there together as Noachidæ,† or Sons of Noah; and when Peleg was born there to Heber, after the Flood 101 years, Father Noah partitioned the earth, ordering them to disperse and take possession; but from a fear of the ill consequences of separation, they resolved to keep together.

* Some call them Seth's Pillars, but the old Masons always called them Enoch's Pillars, and firmly believed this tradition. Nay, Josephus (lib. i. cap. 2) affirms the Stone Pillar still remained in Syria to his time.

† The first name of Masons, according to some old traditions

CHAPTER II.

FROM NIMROD TO GRAND MASTER SOLOMON.

NIMROD,* the son of Cush, the eldest son of Ham, was at the head of those that would not disperse; or, if they must separate, they resolved to transmit their Memorial illustrious to all future ages, and so employed themselves under Grand Master Nimrod, in the large and fertile vale of Shinar, along the banks of the Tygris, in building a great and stately Tower and City, the largest work that ever the world saw, (described by various Authors,) and soon filled the Vale with splendid edifices; but they overbuilt it, and knew not when to desist, till their vanity provoked their Maker to confound their Grand Design, by confounding their lip or speech. Hence the City was called Babel, (Confusion.)

Thus they were forced to disperse about 53 years after they began to build, or after the Flood 154 years, [A. M. 1810, B. C. 2194,] when the general Migration from Shinar commenced. They went off at various times and travelled North, South, East and West, with their mighty Skill, and found the good use of it in settling their Colonies.

But Nimrod went forth no farther than into the land of Assyria and founded the first great Empire at his Capital, Niniveh, where he long reign'd, and under him flourished many learned Mathematicians, whose successors were long afterward called Chaldees and Magians; and though many of them turned Image-worshippers, yet even that Idolatry occasion'd an improvement in the Arts of Designing, viz: Architecture, Sculpture, Statuary, Plastering and Painting: for Ninus, king of Nineveh or Assyria, ordered his best Artists to frame the statue of Baal, that was worshipped in a gorgeous Temple.

From Shinar, the Science and the Art were carried to the distant parts of the earth, notwithstanding the confusion of Dialects. That, indeed, gave rise to the Masons' faculty and universal practice of conversing without speaking, and of knowing each other by Signs and Tokens,† (which they settled upon the Dispersion or Migration, in case any of them should meet in distant parts, who had been before in Shinar,) but it hindered not the propagation of Masonry, which was cultivated by all the first Nations; till the negligence of their Chiefs and their horrid Wars made them turn ignorant, and lose their original skill in Arts and Sciences. Thus the

* Nimrod signifies a *Rebel*, the name that the Israeltes gave him: but his friends called him Belus, Lord.

† This old Tradition is believed firmly by the old Fraternity.

earth was again planted and replenished with Masons from the Vale of Shinar, whose various improvements we shall trace.

Mitsraim or Menes, the second son of Ham, led his colony from Shinar to Egypt (which is Mitsraim in Hebrew, a dual word signifying both Egypts, Upper and Lower) after the Flood 160 years, and after the Confusion six years, [A. M. 1813,] where they preserved their original skill and much cultivated the Art: for antient History informs us [Diod. Sicul., lib. i.] of the early fine taste of the Egyptians, their many magnificent edifices and great Cities, as Memphis, Heliopolis, Thebes with one hundred gates, &c., besides their Palaces and Sepulchres, their Obelisks and statues, the colossal Statue of Sphinx, whose head was one hundred and twenty foot round, and their famous Pyramids, the greatest* being reckoned the first or earliest of the seven Wonders of Art after the general Migration.

The Egyptians excelled all Nations also in their amasing Labyrinths. One of them covered the ground of a whole Province, containing many fine Palaces and one hundred Temples, disposed in its several Quarters and Divisions, adorned with Columns of the best Porphyre and the accurate Statues of their Gods and Princes; which Labyrinths the Greeks long afterwards endeavored to imitate, but never arrived at its Extension and Sublime.

The successors of Mitsraim (who stiled themselves the Sons of antient Kings) encouraged the Royal Art down to the last of the race, the learned King Amasis. See Chap. IV.

But History fails us in the South and West of Africa. Nor have we any just accounts of the fair and gallant Posterity of Noah's eldest son Japhet, that first replenish'd vast old Scythia, from Norway eastward to America; nor of the Japhetites in Greece and Italy, Germany, Gaul and Britain, &c., till their original Skill was lost; but no doubt they were good Architects at their first Migration from Shinar.

Shem, the second son of Noah, remained at Ur of the Chaldees in Shinar, with his father and great-grandson Heber, where they lived private and died in peace; but Shem's offspring travelled into the South and East of Great Asia, viz: Elam, Ashur, Arphaxad, Lud and Aram, with Sala, the father of Heber; and their offspring propagated the Science and the Art as far as China and Japan; while Noah, Shem and Heber diverted themselves at Ur in Mathematical studies, teaching Peleg, the father of

* Some say it was built of Marble stones brought from the Quarries of Arabia, for there is no vestige of a Quarry near it. Others call them artificial Stones made on the spot, most of them 30 foot long. The Pile at bottom was 700 foot square and 481 foot high, but others make it much higher; and in rearing it 360,000 Masons were employed for twenty years, as if all the People had join'd in the Grand Design.

Rehu, father of Serug, father of Nachor, father of Terah, father of Abram, a learned race of Mathematicians and Geometricians.*

Thus Abram, born two years after the death of Noah, [A. M. 2008,] had learned well the Science and the Art, before the God of Glory called him to travel from Ur of the Chaldees, and to live a Peregrin, not in Stone and Brick, but in Tents erected also by Geometry. So travelling with his family and flocks through Mesopotamia, he pitched at Charran, [A. M. 2078,] where old Terah in five years died, and then Abram, aged seventy-five years, travelled in the land of the Canaanites, [A. M. 2083—B. C. 1921,] but a Famine soon forced him down to Egypt; and returning next year, he began to communicate his great Skill to the Chiefs of the Canaanites, for which they honoured him as a Prince.

Abram transmitted his Geometry to all his offspring; Isaac did the same to his two sons, and Jacob well instructed his family; while his son Joseph was Grand Master of the Egyptian Masons, and employed them in building many Granaries and Store-cities throughout the land of Egypt before the descent of Jacob and his family.

Indeed this peculiar Nation were chiefly conversant in Tents and Flocks and military Skill, for about 350 years after Abram came to Canaan, till their persecution began in Egypt, about eighty years before the Exodus of Moses; but then the Egyptians having spoiled and enslaved the Hebrews, trained them up in Masonry of Stone and Brick, and made them build two strong and stately Cities for the Royal Treasures, Pithon and Raamses. Thus the divine Wisdom appeared in permitting them to be thus employed before they possessed the Promised Land, then abounding with fine Architecture.

At length, after Abram left Charran 430 years, [A. M. 2513—B. C. 1491,] Moses marched out of Egypt at the head of 600,000 Hebrew males, marshalled in due form; for whose sake God divided the Red Sea to let them pass through, and drowned Pharaoh and the Egyptians that pursued them.

While marching through Arabia to Canaan, God was pleased to inspire their Grand Master Moses, Joshua his Deputy, and Aboliab and Bezaleel, Grand Wardens, with Wisdom of Heart, [Exod. xxxii. 6,] and so next year they raised the curious Tabernacle or Tent, (where the divine Shechinah resided, and the holy Ark or Chest, the Symbole of God's Presence,) which, though not of Stone or Brick, was framed by Geometry, a most beautiful piece of true symmetrical Architecture, according to the pattern that God discovered to Moses on Mount Sinai, and it was afterwards the model of Solomon's Temple.

* The old Constitutions affirm this strongly, and expatiate on Abram's great skill in Geometry, and of his teaching it to many Scholars, though all the sons of the Free-born only.

Moses being well skilled in all the Egyptian learning, and also divinely inspired, excelled all Grand Masters before him, and ordered the more skillful to meet him, as in a Grand Lodge, near the Tabernacle, in the Passover week, and gave them wise Charges, Regulations, &c., though we wish they had been more distinctly transmitted by oral Tradition. But of this enough.

When Moses, king of Jessurun, died A. M. 2553.

Joshuah succeeded in the direction, with Kaleb as Deputy, and Eleazar with his son Phineas as Grand Warden. He marshalled his Israelites and led them over the Jordan (which God made dry for their march) into the Promised Land; and Joshuah soon found the Canaanites had so regularly fortified their great Cities and passes, that without the special intervention of EL SHADDAI in behalf of his Peculiar, they were impregnable and invincible.

Joshuah having finished his wars in six years, A. M. 2559, fixed the Tabernacle at Shiloh, in Ephraim, ordering the Chiefs of Israel not only to serve Jehovah their God and to cultivate the land, but also to carry on the Grand Design of Architecture in the best Mosaic stile.

Indeed the Israelites, refined in Cities and Mansions, having many expert Artists in every Tribe that met in Lodges or Societies for that purpose, except when for their Sins they came under servitude; but their occasional Princes, called Judges and Saviours, revived the Mosaic stile along with Liberty and the Mosaic Constitution, and only came short of the Phenicians and Canaanites in Sacred Architecture of Stone: for the Phenicians had many Temples for their many Gods; and yet the one Temple or Tabernacle of the one true God at Shiloh, exceeded them all in Wisdom and Beauty, though not in strength and dimensions.

Meanwhile, in Lesser Asia, about ten years before the Exodus of Moses, Troy was founded and stood sublime till destroyed by the emulous Greeks about the twelfth year of Tola, Judge of Israel, A. M. 2819. And soon after the Exodus, the famous Temple of Jupiter Hammon, in Libian Afria, was erected, that stood till demolished by the first Christians in those parts.

The Sidonians also, expert Artists, first built Tyre, and a Colony of Tyrians first built Carthage, while the Greeks were obscure and the Romans existed not yet.

But the Phenicians improved in their sacred Architecture: for we read of the Temple of Dagon in Gaza, very magnificent and capacious of three thousand People under its roof, that was artfully supported only by two Columns, not too big to be grasped in the arms of Samson, who tugged them down; and the large roof, like a burst of Thunder, fell upon the Lords and Ladies, the Priests and People of the Philistines; nay, Samson was also intangled in the same death that he drew upon his Enemies for

the loss of Liberty and eyes. After the Exodus of Moses 379. Before the Temple of Solomon 101.*

Abibalus, king of Tyre, beautified that City; and so did his son, King Hiram, who built three stately Temples to Jupiter, Hercules and Astarte, the Tyrian Gods, and assisted David, king of Israel, in erecting his Palace of Cedar.

Many monuments of the primitive Architecture are obscured with fables: for the true old Histories are lost, or worn out by the teeth of Time, and also the oral Tradition is darkened by the blending of the Nations.

CHAPTER III.

FROM SOLOMON TO GRAND MASTER CYRUS.

BUT the most magnificent structures of Gaza, Gath and Askelon, Jebusi and Hebron, Tyre and Sidon, Egypt and Assyria, &c, were not comparable to the Eternal's Temple at Jerusalem, built by that wisest mere man and most glorious King of Israel, SOLOMON, (the son of David, who was denied that honour for being a Man of Blood,) the Prince of Peace and Architecture, the Grand Master Mason of his day, who performed all by Divine direction, and without the noise of Tools; all the Stones, Timbers and Foundings being brought ready cut, framed and polished to Jerusalem. It was founded in the fourth year of Solomon, on the second day of the second month of the year after the Exodus 480, [A. M. 2993—B. C. 1011,] and Solomon employed about it, though not all upon it, the following number of Operators, viz: [See 1 Kings v. 16, 18; 2 Chron. ii. 18.]

1. <i>Haradim</i> , Rulers or Provosts, called also Benatzchim, Overseers and Comforters of the People in working, that were expert Master Masons, in number	3,600
2. <i>Ghiblim</i> , Stone-cutters and Sculptors, and <i>Isa Chotzeh</i> , Men of Hewing, and <i>Bonai</i> , Setters, Layers or Builders, or bright Fellow-Crafts, in number	80,000
3. The Levy of Assistants, under the noble Adoniram, who was the Junior Grand Warden,	30,000
In all, Freemasons	113,600

* The Tradition of old Masons is, that a learned Phenician called Sanconiathon was the Architect or Grand Master of this curious Temple; and that Samson had been too credulous and effeminate in revealing his Secrets to his wife, who betrayed him into the hands of the Philistines, for which he is not numbered among the ancient Masons. But no more of this.

Besides the Labourers, called *Ish Sabbal*, or Men of Burden, who were of the remains of the old Canaanites, and being Bond-men, are not to be reckoned among Masons, - - - 70,000

In all, - - - - - 183,600

Solomon had the Labourers of his own, but was much obliged to Hiram, king of Tyre, for many of the *Ghiblim* and *Bonai*, who lent him his best Artists, and sent him the Firs and Cedars of Lebanon; but above all, he sent his namesake,* Hiram Abbif, the most accomplished Designer and Operator upon earth, who in Solomon's absence filled the chair as Deputy Grand Master, and in his presence was the Senior Grand Warden, or principal Surveyor and Master of Work.

Solomon partitioned the Fellow Crafts into certain Lodges, with a Master

* In 2 Chron. ii. 13, Hiram, king of Tyre, (called there Hiram,) in his Letter to King Solomon, says, I have sent a Cunning Man, *le Hiram Abbi*; which is not to be translated, like the Vulgate Greek and Latin, *Hiram, my father*: for his description, verse 14, refutes it; and the words import only *Hiram of my father's*, or the chief Master Mason of my father Abibalus. Yet some think that King Hiram might call the Architect Hiram his father, as learned and Wise Men were wont to be called by Royal Patrons in old times. Thus Joseph was called Abrech, or the King's father; and this same Hiram, the Architect, is called Solomon's father, 2 Chron. iv. 6:

GHARAH CHURAM ABBIF LA MELCH SHLOMON.

Did Hiram his father make to King Solomon.

But the difficulty is over at once by allowing the word Abbif to be the surname of Hiram the Artist, called above Hiram Abbi, and here called Hiram Abbif, as in the Lodge he is called Hiram Abbif, to distinguish him from King Hiram: for this reading makes the sense plain and complete, viz: that Hiram, king of Tyre, sent to King Solomon the cunning workman called Hiram Abbif.

He is described in two places, 1 Kings vii. 13, 14, 15, and 2 Chron. ii. 13, 14. In the first he is called a *Widow's son of the Tribe of Naphtali*, and in the other he is called *the son of a Woman of the Daughters of Dan*; but in both that his father was a man of Tyre: that is, she was of the Daughters of the City Dan, in the Tribe of Naphtali, and is called a *Widow of Naphtali*, as her husband was a *Naphtalite*: for he is not called a *Tyrian* by descent, but a man of Tyre by habitation, as Obed Edom, the Levite, is called a *Gittite*, and the Apostle Paul a man of Tarsus.

But though Hiram Abbif had been a Tyrian by blood, that derogates not from his vast capacity, for the Tyrians now were the best Artificers, by the encouragement of King Hiram; and those texts testify that God had endued this Hiram Abbif with Wisdom. Understanding and Mechanical Cunning to perform every thing that Solomon required, not only in building the Temple with all its costly magnificence, but also in founding, fashioning and framing all the holy Utensils thereof according to Geometry, and to find out every device that shall be put to him; and the Scripture assures us that he fully maintained his character in far larger works than those of Aholiab and Bezaleel, for which he will be honoured in the Lodges till the end of Time.

and Wardens in each, [according to the Traditions of old Masons, who talk much of these things:] that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, and be duly fed and clothed, &c.; and the Fellow Crafts took care of their succession by educating Entered Prentices.

Thus a solid foundation was laid of perfect harmony among the Brotherhood, the Lodge was strongly cemented with Love and Friendship, every Brother was duly taught secrecy and prudence, morality and good-fellowship, each knew his peculiar business, and the Grand Design was vigorously pursued at a prodigious expence.

For besides King David's vast preparations, his richer son Solomon and all the wealthy Israelites, nay even the Princes of the neighboring Gentiles, largely contributed towards it in Gold, Silver and rich Jewels, that amounted to a sum almost incredible; but was all needful: for the Wall round it was in compass 7700 foot, the materials were the best that the earth produced, and no structure was ever like it for exactly proportioned and beautiful dimensions, from the most magnificent Portico on the East to the glorious and reverend Sanctum Sanctorum on the West, with numerous apartments, pleasant and convenient chambers and lodgings for the Kings and Princes, the Sanhedrim, the Priests and Levites of Israel, and the outer Court of the Gentiles too, it being an *House of Prayer for all Nations*, and capable of receiving in all its Courts and apartments together about 300,000 people.

It was adorned with 1458 Columns of Parian Marble twisted, or sculptured, or fluted, with twice as many Pillasters, both having exquisite Capitels or Chapiters of several different noble Orders, and about 2246 Windows, besides those in the curious Pavement; and it was lined with massy Gold, set with innumerable Diamonds and other precious Stones, in the most harmonious, beautiful and costly decoration; though much more might be said, if it had not been so often delineated, particularly by Villalpandus. So that its prospect highly transcended all that we are now capable to imagine, and has been ever esteemed the finest piece of Masonry upon earth, before or since, the second and chief of the Seven Wonders of Art since the general Migration from Shinar.

It was finished in the short space of seven years and six months, to the amazement of all the World, when the Cape-stone was celebrated by the Fraternity with great joy. [A. M. 3000—B. C. 1004.] But their joy was soon interrupted by the sudden death of their dear Master Hiram Abbif, whom they decently interred in the Lodge near the Temple, according to ancient usage.

After Hiram Abbif was mourned for, the Tabernacle of Moses and its holy Reliques being lodged in the Temple, Solomon, in a General Assembly, dedicated or consecrated it by solemn Prayer and costly Sacrifices

past number, with the finest Music, vocal and instrumental, praising Jehovah, upon fixing the Holy Ark in its proper place between the Cherubims, when Jehovah filled his own Temple with a Cloud of Glory.

But leaving what must not, and indeed what cannot be committed to writing, we may certainly affirm, that however ambitious and emulous the Gentiles were in improving the Royal Art, it was never perfected till the building of this gorgeous House of God, fit for the special refulgence of his Glory upon earth, where he dwelt between the Cherubims on the Mercy-Seat above the Ark, and from thence gave his people frequent oraculous responses.

This glorious edifice attracted soon the inquisitive Connoisseurs of all Nations to travel and spend some time at Jerusalem to survey its peculiar excellencies, as much as was allowed to the Gentiles; and they soon discovered that all the World, with their joint Skill, came far short of the Israelites in the Wisdom, Strength and Beauty of Architecture; when the wise King Solomon was Grand Master of all Masons at Jerusalem, and the learned King Hiram was Grand Master at Tyre, and inspired Hiram Abbif had been Master of Work; when true compleat Masonry was under the immediate care and direction of Heaven; when the Noble and the Wise thought it their honour to be the Associates of the ingenious Craftsmen in their well-formed Lodges; and so the Temple of Jehovah, the one true God, became the just wonder of all Travellers, by which, as by the most perfect pattern they resolved to correct the Architecture of their own Countries upon their return.

[The Tradition is, that King Hiram had been Grand Master of all Masons; but when the Temple was finished, Hiram came to survey it before its consecration, and to commune with Solomon about Wisdom and Art; and finding the Great Architect of the Universe had inspired Solomon above all mortal men, Hiram very readily yeilded the pre-eminence to Solomon Jedidiah, the Beloved of God.]

Solomon next employed the Fraternity in carrying on his other Works, viz: His two Palaces at Jerusalem for himself and his Queen. The stately Hall of Judicature, with his Ivory Throne and Golden Lycns. Millo, or the Royal Exchange, made by filling up the Great Gulph between Mount Moriah and Mount Zion with strong arches, upon which many beautiful Piazzas were erected with lofty Collonading on each side, and between the Columns a spacious Walk from Zion Castle to the Temple, where men of business met. The House of the Forrest of Lebanon, built upon four rows of Cedar Pillars, his Summer-House to retire from the heat of business, with a Watch-Tower that looked to the road to Damascus. Several Cities on the road between Jerusalem and Lebanon. Many Store-houses west of the Jordan and several Store-Cities east of that river,

well fortify'd; and the City Tadmor, (called afterwards by the Greeks Palmyra,) with a splendid Palace in it, the glorious ruins of which are seen by Travellers to this day.

All these and many more costly Buildings were finish'd in the short space of thirteen years after the Temple, by the care of 550 Harodim and Benatzchim: for Masonry was carried on throughout all his Dominions, and many particular Lodges were constituted under Grand Master Solomon, who annually assembled the Grand Lodge at Jerusalem for transmitting their affairs to Posterity; though still the loss of good Hiram Abbif was lamented.

Indeed, this wise Grand Master Solomon shew'd the imperfection of Human Nature, even at its hight of excellency, by loving too much many strange Women, who turned him from the true Religion; but our business with him is only as a Mason: for even during his Idolatry he built some curious Temples to Chemosh, Molech and Ashtaroth, the gods of his Concubines, till about three years before he died, when he composed his penitential Song, the Ecclesiastes, and fixed the true Motto on all earthly Glory, viz: *Vanity of Vanities, all is Vanity* without the fear of God and the keeping of his Commands, which is the whole duty of man, and died, aged fifty-eight years, A. M 3029—B. C 975.

Many of Solomon's Masons before he died began to travel, and carry'd with 'em the high taste of Architecture, with the Secrets of the Fraternity, into Syria, Lesser Asia, Mesopotamia, Scythia, Assyria, Chaldæa, Media, Bactria, India, Persia, Arabia, Egypt and other parts of great Asia and Africa; also into Europe, no doubt, though we have no History to assure us yet of the transactions of Greece and Italy; but the Tradition is, that they travelled to Hercules' Pillars on the west and to China on the east; and the old Constitutions affirm that one call'd Ninus, who had been at the building of Solomon's Temple, brought the refined knowledge of the Science and the Art into Germany and Gaul.

In many places, being highly esteemed, they obtained special privileges; and because they taught their liberal Art only to the Freeborn, they were called Free Masons, constituting Lodges in the places where they built stately Piles, by the encouragement of the Great and Wealthy, who soon requested to be accepted as members of the Lodge and Brothers of the Craft; till by merit those Free and Accepted Masons came to be Masters and Wardens.

Nay Kings, Princes and Potentates became Grand Masters, each in his own Dominion, in imitation of King Solomon, whose memory as a Mason has been duly worshipped, and will be till Architecture shall be consumed in the general Conflagration: for he never can be rivalled but by one equally inspired from above.

After Solomon's death, the partition of his empire into the kingdoms of Israel and Judah did not demolish the Lodges: for in Israel, King Jeroboam erected the curious statues of the two Golden Calves at Dan and Bethel, with Temples for their worship; King Baasha built Tirzah for his palace, and King Omri built Samaria for his capital, where his son, King Achab, built a large and sumptuous Temple for his idol Baal, (afterwards destroyed by King Jehu,) and a Palace of Ivory, besides many Castles and fenced cities.

But Solomon's Royal race, the Kings of Judah, succeeded him also in the Grand Master's chair, or deputed the High Priest to preserve the Royal Art. Their care of the Temple, with the many Buildings they raised, and strong Forts, are mentioned in Holy Writ down to Josiah, the last good King of Judah.

Solomon's Travellers improved the Gentiles beyond expression. Thus the Syrians adorned their Damascus with a lofty Temple and a Royal Palace. Those of Lesser Asia became excellent Masons, particularly at Sardis, in Lydia, and along the Sea Coasts in the mercantile Cities, as at Ephesus.

There the old Temple of Diana, built by some Japhetites about the days of Moses, being burnt down about thirty-four years after Solomon's death, the Kings of Lesser Asia refounded and adorned it with 127 columns of the best Marble, each sixty foot high, and thirty-six of 'em were of the most noble sculpture, by the direction of Dresiphon and Archiphron, the disciples of Solomon's Travellers; but it was not finished till after 220 years, in the seventh year of Hezekiah, king of Judah, A. M. 3283.

This Temple was in length 425 foot and in breadth 220 foot, with a duly proportioned height, so magnificent, so admirable a fabrick, that it became the third of the Seven Wonders of Art, the charming Mistress of Lesser Asia, which even Xerxes, the avowed enemy of Image Worship, left standing, while he burnt all the other Temples in his way to Greece. But at last it was burnt down by a vile fellow, only for the lust of being talkt of in after ages, (whose name therefore shall not be mentioned here,) on the birth-day of Alexander the Great, after it had stood 365 years, about A. M. 3680, when jocose people said—The Goddess was so deeply engaged at the birth of her hero, in Pella of Macedonia, that she had no leisure to save her Temple at Ephesus. It was rebuilt by the Architect Democritus, at the expence of the neighbouring Princes and States.

The Assyrians, ever since Nimrod and Ninus, had cultivated the Royal Art, especially at their great Niniveh, down to King Pul (to whom Jonah preached) and his son Sardan Pul or Sardanapalus, called also Tonos Concoleros, who was besieged by his Brother Tiglath Pul Eser and his General Nabonassar, till he burnt himself, with his Concubines and Treasure, in old Nimrod's palace, in the twelfth year of Jotham, king of Judah,

A. M. 3257, when the Empire was partitioned between Tiglath Pul Eser, who succeeded at Niniveh, and Nabonassar, who got Chaldæa.*

Nabonassar, called also Belesis or Baladan, an excellent Astronomer and Architect, built his new Metropolis upon the ruins of a part of old Nimrod's works near the great old Tower of Babel then standing, and called it Babylon, founded in the first year of the Nabonassarian era, A. M. 3257. For this city, Babylon, is not mentioned by any Author before

* ASSYRIA, A. M. 3257. Sardanapalus being dead,

1. TIGLATH PUL ESER, called also Arbaces and Ninus Junior, succeeded at Niniveh, and died A. M. 3275.

2. SALMAN ESER died 3289, and his son 3. SENACHERIB died 3297.

4. ESER HADDON succeeded his father Sennacherib, and after he had reigned at Niniveh twenty-seven years, he took in Babylon at the end of the Interregnum, An Nabon. 67, A. M. 3324, and so annexed Chaldæa again to Assyria. He died 3336.

5. SAOSDUCHINUS, called in Judith, Nabuchodonosor, died 3365.

6. CHINLADANUS slain by his General Nabopolasser, - - - 3378

Nabopolasser, sometimes called Nebuchadnezzar I., then seized Chaldæa and reigned in the throne of old Nabonassar at Babylon, years - - - 14

till he destroyed Saracus, A. M. - - - 3392

7. SARACUS slain by Nabopolasser 3392.

1. NABOPOLASSER, willing to please his Allies, the Medes, demolished the great Niniveh. Thus Babylon was now the Capital of the Assyrian empire. He died 3399.

2. NEBUCHADNEZZAR, who captivated the Jews and adorned Babylon, died 3442.

N. N., wife of

3. EVIL MERODACH slain A. M. 3444.

4. NERIGLISSAR, who slew Evil Mero-
dach, and reigned three years.

6. BELSHAZZAR succeeded Laborosoar-
chod, and was slain by Cyrus A. M. 3465.

5. LABOROARCHOD, one year.

MEDIA.

The Medes revolting from Senacherib, king of Assyria, A. M. 3296, chose for their King,

1. DEJOCES, who enlarged and adorned his Capital, Ekbatana, till slain in battle by the Assyrians, 3348.

2. PHRAORTES died 3370.

3. CYAXARES I. was the patron of the Learned in the East, and died 3410.

4. ASTYAGES married Ariana, sister of Cræsus, king of Lydia. He died 3445, leaving a son and two daughters, viz:

5. CYAXARES II., king of Media, called in Scripture, Darius the Mede, joined his nephew and son-in-law Cyrus in his wars, reigned at Babylon after Belshazzar two years, died 3467.

MANDANE, the eldest Daughter, wife of Cambyses, a Persian Prince, called by some King of Persia, the father and mother of

CASSENDANA, the Heiress of Media and wife of Cyrus.

AMYTIS, the other Daughter of Astyages, king of Media.

CYRUS the Great began the Persian monarchy 3468.

CAMBYSES, king of Persia, see Chapter IV

Isaiah, who mentions both its rise and its ruin, Ch. xxiii. 13. [See Marsham's Canon, Sec. 17.

Nabonassar reigned 14 years, succeeded by four Kings, who reigned twelve years, till his Son was of age, viz: Merodach Baladan, or Mardoch Empadus, who reigned twelve years; and after him five more Kings, tho' not of his issue, who reigned twenty-one years. Then followed an Interregnum of eight years, ending An. Nabon. 67.

The Science and the Art long flourish'd in Eastern Asia to the farthest East Indies. But also before the days of Nebuchadnezzar the Great, we find that old Masonry took a Western course: for the disciples of Solomon's Travellers, by the encouragement of Princes and States west of the Assyrian bounds, built, enlarged and adorned Cities past number, as appears from the History of their Foundations in many Books of Chronology.*

After godly Josiah, king of Judah, fighting for his superior Nabopolassar, was slain in the Battel of Hadad Rimmon by Pharaoh Necho, A. M. 3394—B. C. 610, all things went wrong in Judah. For the grand monarch Nebuchadnezzar, first his father's Partner, having defeated Necho, made Josiah's son Jehoiakim his vassal, and for his revolting he ruined him, and at length captivated all the remaining Royal Family of Judah, with the flower of the Nobles, especially of the more ingenious Craftsmen, laid waste the whole land of Israel, burnt and demolisht all the fine edifices, and also the glorious and inimitable Temple of Solomon, after it was finisht and consecrated 416 years, A. M. 3416—B. C. 588. Oh lamentable!

Meanwhile Nebuchadnezzar was carrying on his Grand Design of enlarging and beautifying Babylon, and employed the more skilful Artists of Judah and of his other captivated Nations to join his Chaldees in raising the Walls, the Palaces, the Hanging Gardens, the amazing Bridge, the Temples, the long and broad Streets, the Squares, &c., of that proud Metropolis, accounted the fourth of the Seven Wonders of Art, described at large in many Books, and therefore needless to be rehearsed particularly here.

But for all his unspeakable advantages of Wealth and Power, and for all his vast Ambition, he could not arrive at the *sublime* of the Solomonian stile. 'Tis true, after his Wars, he was a mighty encourager of Architecture, a sumptuous Grand Master; and his Artists discover'd great knowledge in raising his Golden Image in the Vale of Dura, sixty cubits high

* Such as Boristhenes and Sinope, in Pontus; Nicomedia, Prusias and Chalcedon, in Bithynia; Bizantium, (now Constantinople,) Cyzicus also and Lampsacus, in the Hellespont; Abdera in Thrace; many Cities in Greece; Tarentum, Regium, Rome, Ravenna, Crotona, Florence, and many more in Italy; Granada, Malaga, Gades, &c., in Spain: Massilia and others on the coast of Gaul; while Britain was unknown.

and six broad, and also in all the beautiful parts of his great Babylon; yet it was never fully peopled, for his pride provoked God to afflict him with brutal madness for seven years, and when restored, he lived about one year only, and died A. M. 3442, but twenty-three years after, his grandson Belshazzar was slain by Cyrus, who conquered that Empire and soon removed the throne to Susiana, in Persia.

The Medes and Persians had much improved in the Royal Art, and had rivalled the Assyrians and Chaldeans in Masonry at Ekbatana, Susiana, Persepolis, and many more fine Cities, before they conquer'd 'em in War, tho' they had nothing so large as Niniveh and Babylon, nor so accurate as the Temple and the other structures of Solomon.

The Jewish captives, after Nebuchadnezzar's death, kept themselves at work in regular Lodges till the set time of their deliverance; and were thus the more capable, at the Reduction, of rebuilding the Holy Temple and City of Salem upon the old Foundations, which was ordered by the decree of Cyrus, according to God's Word that had foretold his exaltation and that decree, publisht A. M. 3468—B. C. 536.

CHAPTER IV.

FROM CYRUS TO GRAND MASTER SELEUCUS NICATOR.

1. CYRUS, now King of Kings, having founded the Persian monarchy, [A. M. 3468—B. C. 536,] made his famous decree to rebuild the Temple of Jerusalem, and constituted, for his Provincial Grand Master in Judah, Zerubbabel, the lineal heir of David's Royal race, and Prince of the Reduction, with the High Priest Jeshuah his Deputy; who next year founded the second Temple. Cyrus built a great Palace near Saras, in Persia, but before Zerubbabel had half finished, the good Cyrus died, A. M. 3474.

2. CAMBYSES neglected the Temple, being wholly intent upon the conquest of Egypt, that had revolted under Amasys, the last of Mitzraim's race, a learned Grand Master; for whom the Fellow Crafts cut out of a rock an House all of one Stone, twenty-one cubits long, twelve broad and eight deep, the labour of 2000 Masons for three years, and brought it safe to Memphis.

He had built many costly Structures and contributed largely to the rebuilding of Apollo's famous Temple at Delphi, in Greece, and died much lamented just as Cambyses had reached to Egypt, A. M. 3478.

Cambyses conquered the land and destroyed many Temples, Palaces, Obelisks and other glorious Monuments of the antient Egyptian Masonry, and died on his way home, A. M. 3482.

3. The false Smerdis, the Magian, usurped during part of this year, called by Ezrah, Artaxerxes, who stopt the building of the Temple.

4. DARIUS HYSTASPES, one of the seven Princes that cut off Smerdis, succeeded, married Artistona, the Daughter of Cyrus, and confirmed his Decree. So that in his sixth year, just twenty years after the founding of the Temple, Zerubbabel finish'd it and celebrated the Cape-Stone, [A. M. 3489—B. C. 515;] and next year its Consecration or Dedication was solemnized. And tho' it came far short of Solomon's Temple in extent and Decorations, nor had in it the Cloud of Glory or Divine Shechinah, and the holy Reliques of Moses, yet being reared in the Solomonian stile, it was the finest building upon earth.

In this reign Zoroastres flourished, the Archimagus or Grand Master of the Magians, (who worshipped the Sun and the Fire made by his rays,) who became famous every where, called by the Greeks *the Teacher of all human and divine Knowledge*; and his disciples were great improvers of Geometry in the liberal Arts, erecting many Palaces and Fire Temples throughout the empire, and long flourished in Eastern Asia, even till the Mahometans prevailed. Yet a remnant of 'em are scattered in those parts to this day, who retain many of the old usages of the Free Masons, for which they are here mention'd, and not for their Religious rites, that are not the subject of this Book: for we leave every Brother to liberty of Conscience, but strictly charge him carefully to maintain the Cement of the Lodge and the three Articles of Noah.

Zoroastres was slain by Argasp, the Scythian, A. M. 3517, and Hystaspes died 3518.

5. XERXES his Son succeeded, who encouraged the Magian Masons and destroyed all the Image-Temples (except that of Diana, at Ephesus) in his way o Greece, with an Army of five millions and Ships past number; but the confederated Greeks shamefully beat this common Enemy both at sea and land, A. M. 3525. At last Xerxes was murdered, A. M. 3539.

6. ARTAXERXES LONGIMANUS his Son succeeded, called Ahashuerns, and he married the handsome Jewess, Queen Hester. In his third year he made a Feast during six months, for all his Princes and servants, at his Palace of Susa or Susiana, and the drinking was according to the law; none was compelled, for so the King had appointed to all the officers of his house, that they should do according to every man's pleasure. Esther, i. 5, &c.

He sent Ezrah, the learned Scribe, to succeed Zerubbabel, who built Synagogues in every City; and next Nehemiah, who rebuilt the walls of Jerusalem and obliged the richer people to fill that City with fine houses, whereby it recovered its ancient splendour. When Ahashuerns died, A. M. 3580.

7. XERXES his Son by Queen Hester succeeded, but reigned only forty-five days, being murdered by

8. SOGDIANUS, the bastard of Ahashuerus, who reigned six months, till destroyed by

9. DARIUS NOTHUS, another bastard of that King, who reigned nineteen years. In his fifteenth year, Nehemiah made his last Reformation; and Malachi being dead, we read no more of the Prophets. [A. M. 3595, B. C. 409.]

This year Nothus gave leave to Sanballat to build the Samaritan Temple on Mount Gerizzim, like that of Jerusalem, and made his son-in-law Manasseh the High Priest of it; and it stood splendid till John Hyrcanus, the Asmonæan King and High Priest, demolisht it; when also he made the Idumeans or Edomites conform to the Law of Moses.

[From the said A. M. 3595

During years 279

Till A. M. 3874—B. C. 130.]

After Nehemiah, the High Priest of Jerusalem for the time being, was the Provincial Grand Master of Judæa, first under the Kings of Persia, and afterwards under the Grecian Kings of Egypt and Syria. Darius Nothus died A. M. 3599.

10. ARTAXERXES MNEMON, his Son, succeeded forty-six years. He was a great encourager of the Craft, especially after the ascent of his Brother Cyrus and the retreat of Xenophon, A. M. 3603. In his twelfth year, the brave Conon rebuilt the walls of Athens. The King died A. M. 3645.

11. DARIUS OCHUS, his Son, succeeded twenty one years. In his sixth year, A. M. 3651, Mausolus, king of Caria, in Lesser Asia, died, and next year his mournful widow Artemisia (also his sister) founded for him a most splendid Sepulchral Monument at Halicarnassus, of the best Marble, (hence all great tombs are called Mausoleums,) in length from North to South 63 cubits in circuit, 411 foot, and in height 140 foot, surrounded with 136 Columns of most accurate Sculpture, and the fronts East and West had Arches 73 foot wide, with a Pyramid on the side wall, ending in a pointed Broch, on which was a Couch with four horses of one Marble Stone. All was performed by the four best Masons of the age, viz: Scopas, Leochares, Timotheus and Briax. It is reckoned the fifth of the Seven Wonders of Art. Ochus was murdered by his favourite Eunuch Bagoas, who set up,

12. ARSES, his youngest Son, (the rest being murdered,) 3667. But Bagoas fearing Arses, murder'd him in two years, and set up one of the Royal Family, viz:

13. DARIUS CODOMANNUS, who began to reign 3669. Bagoas prepared

a dose of poison for him, but Darius made him drink it himself. He reigned six years, till conquered by Alexander the Great.

At length the Royal Art flourished in Greece. Indeed, we read of the old Dedalus and his Sons, the imitators of the Egyptians and Phenicians, of the little Labyrinth in Crete and the larger at Lemnos, of the Arts and Sciences early at Athenes and Sicyon, Candia and Sicily, before the Trojan war; of the Temples of Jupiter Olympius, Esculapius, &c., of the Trojan horse, and other things; but we are all in darkness, fable and uncertainty till the Olympiads.

Now the thirty-fifth year of Uziah, king of Judah, is the first year of the first Olympiad, [A. M. 3228—B. C. 776,] before the founding of Rome 28 years, when some of their bright men began to travel. So that their most antient famous buildings, as the Cittadel of Athenes, the Court of Areopagus, the Parthenion or Temple of Minerva, the Temples of Theseus and Apollo, their Porticos and Forums, Theatres and Gymnasiums, stately publick Halls, curious Bridges, regular Fortifications, stout Ships of War and magnificent Palaces, with their best Statues and Sculpture, were all of 'em either at first erected or else rebuilt fine, even after the Temple of Zerubbabel: for Thales Milesius, their first Philosopher, died eleven years only before the Decree of Cyrus; and the same year, 3157, Pythagoras, his Scholar, travelled into Egypt, while Pisistratus, the tyrant of Athenes, began to collect the first Library in Greece.

Pythagoras lived twenty two years among the Egyptian Priests, till sent by Cambyzes to Babylon and Persia, A. M. 3480, where he pickt up great Knowledge among the Chaldean Magians and Babylonish Jews, and returned to Greece the year that Zerubbabel's Temple was finished, A. M. 3489. He became not only the head of a new Religion of patch work, but likewise of an Academy or Lodge of good Geometricians, to whom he communicated a Secret, viz: That amazing Proposition which is the foundation of all Masonry, of whatever materials or dimensions, called by Masons his Heureka, because they think it was his own invention. [Euclid, lib. i., Prop. xlvii.]

But after Pythagoras, Geometry was the darling study of the Greeks, and their learned men reduced the noble Science to the use of the ingenious Mechanicks of all sorts, that perform by Geometry, as well as the operators in stone or brick.

And as Masonry kept pace with Geometry, so many Lodges appeared, especially in the Grecian republicks, where Liberty, Trade and Learning flourish'd; as at Sicyon, Athenes, Corinth and the Cities of Ionia, till they arrived at their beautiful Doric, Ionic and Corinthian Orders; and their improvements were soon discovered to the Persians with a vengeance, when they defeated Xerxes, A. M. 3525.

Greece now abounded with the best Architects, Sculptors, Statuaries,

Painters and other fine Designers, most of 'em educated at the Academies of Athenes and Sicyon, who instructed many Artists and Fellow Crafts to be the best operators upon earth; so that the nations of Asia and Africa, who had taught the Greeks, were now taught by 'em.

The learned Greeks rightly judging that the rules of the beautiful proportions in Architecture should be taken from the proportions of the human body, their fine Painters and Statuaries were esteemed Architects, and were then actually so, (even as afterwards true old Masonry was revived in Italy by the Painters,) nor could they have been fine Painters without being Architects. [See Chap. VII.]

Therefore several of those in the Note below,* excellent Painters and Philosophers, are in the list of antient Architects: nay, they all openly taught Geometry, and many of 'em practised Masonry; and being gentlemen of good repute, they were generally at the head of the Craft, highly useful to the Fellow Crafts by their designs and fine drawings, and bred them up clever Artists. Only by a law in Greece, no Slave was allowed to learn the seven liberal Sciences, or those of the Freeborn. [According to the old Constitutions these are, 1. Grammar; 2. Rhetoric; 3. Logic; 4. Arithmetic; 5. Geometry; 6. Music; 7. Astronomy.] So that in Greece also they were called Free Masons, and in their many Lodges the Noble and Learned were accepted as Brothers, down to the days of Alexander the Great, and afterwards for many ages.

That warlike Prince began to reign in Macedonia a little before Darius Codomannus began in Persia, [A. M. 3669—B. C. 335;] and next year Alexander entering Asia, won the battel of Granicus, and next year the battel of Issus, and next year took in Tyre and Gaza, and overran Egypt; and next year won the battel of Arbela, after which poor Darius, flying into Bactria, was murdered by his General Bessus, after he had reigned six years, after Cyrus began 207 years, [A. M. 3674—B. C. 330,] when the Persian monarchy ended and the Grecian commenced.

But tho' from ambition Alexander ordered Denocrates the Architect to found Alexandria in Egypt, yet he is not reckoned a Mason; because at the instigation of a drunken whore, in his revels, he burnt the rich and splendid Persepolis, a city of Palaces in the best stile, which no true Mason would do, was he ever so drunk.

* No country but Greece could now boast of such men as Mycon, Phidias, Demon, Androcides, Meton, Anaxagoras, Dipænus and Scyllis, Glycon, Alcámenes, Praxitiles, Polyclethus, Lysippus, Peneus, Euphranor, Perseus, Philostratus, Zeuxis, Apollodorus, Parhasius, Timanthes, Eupompus, Pamphilus, Apelles, Artemones, Socrates, Eudoxus, Metrodorus, (who wrote of Masonry,) and the excellent Theodorus Cyrenæus, who amplyfy'd Geometry and publisht the Art Analytic, the Master of the divine Plato, from whose school came Xenocrates and Aristotle, the Preceptor of Alexander the Great. Plato died A. M. 3656—B. C. 348.

He found the loss of that fine city when he returned from India, but did not retrieve it; nor did he encourage the noble proposal of Democritus to dispose Mount Athos in the form of the King's Statue, with a City in one hand, and in the other hand a large Lake to water the City; only he destroyed no more Monuments of Art. Indeed, he loved Apelles who drew his Picture and Lysippus who formed his Statue, and intended to encourage Arts and Sciences throughout the world, but he was prevented by dying drunk at Babylon six years after Codomannus, A. M. 3680—B. C. 324.

Alexander left his new Grecian monarchy to be partitioned among his Generals, which may be said to commence twelve years after his death, when Seleucus Nicator took in Babylon and began the Selencian era.—[A. M. 3692—B. C. 312.]

CHAPTER V.

FROM SELEUCUS TO GRAND MASTER AUGUSTUS CÆSAR.

SELEUCUS NICATOR proved an excellent Grand Master, founded the Great Seleucia on the Euphrates for his Deputy in the East; and in the West he built his stately Capital City, the famous Antioch in old Syria, with the great Grove of Daphne, a sacred Asylum, in the middle of which he reared the Temple of Apollo and Diana, (tho' it proved afterwards the Temple of Venus and Bacchus,) and also the lesser cities of old Syria, as Apamia, Berræa, Seleucia, Laodicea, Edessa, Pella, &c.; and having reigned thirty-three years, he died A. M. 3725.

Antiochus Soter succeeded his father, and died A. M. 3744.

Antiochus Treos succeeded his father, and died A. M. 3759, the progenitor of a long Royal race that were all set aside by Pompey. But in the fourth year of Theos, Arsaces, a noble Parthian, revolted from the Syro-Grecian kings and founded the famous kingdom of Parthia, Anno Eræ Seleuci 57, in Eastern Asia, that in time set bounds to the Romans. [A. M. 3748—B. C. 256.]

Yet the Arsacidæ, and also the Seleucidæ, being chiefly conversant in war, we must travel into Egypt to find the best Free Masons, where the Grecian Architecture flourished under the Ptolemaidæ: for Ptolemy Soter had set up his throne at Alexandria, which he much enlarged and beautify'd. [A. M. 3700—B. C. 304.]

Euclid, the Tyrian, came to Ptolemy in this first year, who had collected in his travels the scatter'd Elements of Geometry and digested them into

a method that was never yet mended : for which his memory will be fragrant in the Lodges to the end of time.

Ptolemy, Grand Master, [according to the Traditions and the old Constitutions,] with Euclid, the Geometrician, and Straton, the Philosopher, as Grand Wardens, built his Palace at Alexandria, and the curious Museum or College of the Learned, with the Library of Bruchcum near the Palace, that was filled with 400,000 Books or valuable Manuscripts, before it was burnt in the wars of Julius Cæsar. Soter died A. M. 3719.

Ptolemy Philadelphus succeeded his father in the throne and Solomon's chair too; and in his second year he carried on the great Tower of Pharo, founded by his father,* the sixth of the Seven Wonders of Art, built on an island, as the Light-house for the harbour of Alexandria, (whence Light-houses in the Mediterranean are called Faros,) a piece of amazing Architecture, by the care of his Grand Wardens Deriphanes and his son Sostratus; the father built the Heptastadium for joining the island to the Continent, while the son reared the Tower.

Philadelphus founded the city Myos Hormus on the Red Sea for the East India trade, built the Temple of the Zephyrian Venus in Crete, Ptolemais in Palestine, and rebuilt old Rabbah of the Ammonites, calling it Philadelphia. Nay, he was so accurate an Architect, that for a long time all fine Masonry was called Philadelphian, or after the stile of Philadelphus. He died A. M. 3757.

Ptolemy Euergetes, his son, succeeded the great encourager of the Craft, with his Grand Wardens, his two learned Librarians, viz: Eratosthenes of Cyrene and Apollonius of Perga. The Library of Bruchcum being near full, he erected that of Sernpium, which in time contained 300,000 Manuscripts, to which Cleopatra added 200,000 more from the Library of Pergamus, given to her by Marc Antony; but all were burnt in ovens by the ignorant Saracens to bake bread for their army, [A. D. 642,] to the lasting and irreparable damage of the Learned.

Euergetes was the last good Grand Master of Egypt, and therefore we shall sail over to the Hellespont to view the glorious Temple of Cyzicus, with threads of beaten Gold in the joints of the insides of the Marble Stones, that cast a fine lustre on all the Statues and Images; besides the curious Eccho of the seven Towers at the Thracian gate of Cyzicus, and a large Bouleutorion or Town-house, without one pin or nail in the Carpenter's

* Some prefer to this the great Obelisk of Queen Semiramis, 150 foot high and 24 foot square at bottom, all of one intire stone like a Pyramid, that was brought from Armenia to Babylon; also an huge rock cut into the figure of Semiramis, with the smaller rocks by it in the shape of tributary Kings, if we may believe Ctesias against the advice of Berosus and Aristotle: for she is not so antient as is generally thought, and seems to be only the Queen of Nabonassar.

work; so that the beams and rafters could be taken off and again put on, without laces or keys to bind 'em.

The Rhodians also employed Cares, (the scholar of Lysippus,) the Architect, to erect the great Colossus of Rhodes, the last of the Seven Wonders of Art, made of metal, the greatest human Statue under the Sun, to whom it was dedicated. It was seventy cubits high and duly proportioned in every part and limb, striding in the Harbour's mouth, wide enough to receive between his legs the largest Ship under sail, and appearing at a distance like an high Tower. It began in the fourth year of Ptolemy Soter,

	-	-	-	A. M. 3704
And finished in years	-	-	-	12

	-	-	-	A. M. 3716
It stood firm, years	-	-	-	66

And fell by an Earthquake, 3782 — B. C. 222, the last year of Ptolemy Euergetes. The great Colossus lay in ruins 894 years, even till A. D. 672, when Mahowias, the sixth Caliph of the Saracens, carried it off to Egypt, the load of 900 camels. Tho' some prefer to it the Statue of Jupiter Olympius sitting on a fine throne in his old Doric Temple of Achaia, made of innumerable pieces of Porphyre, Gold and Ivory, exceeding grand and exactly proportioned: for tho' the Temple was in height sixty-eight foot clear, Jupiter could not stand upright. It was performed by the great Phidias, as was that of Nemesis at Rhamnus, ten cubits high, and that of Minerva at Athens, twenty-six cubits high.

While the Greeks were propagating the Science and the Art in the very best manner, founding new Cities, repairing old ones and erecting Statues past number, the other Africans imitated the Egyptians, southward in Ethiopia down to the Cape of Good Hope, and also westward to the Atlantic shore; though History fails, and no Travellers have yet discovered the valuable remains of those many powerful nations. Only we know that the Carthaginians had formed a magnificent Republick long before the Romans; had built some thousands of stately Cities and strong Castles, and made their great capital, Carthage, the terror of Rome, and her rival for universal Empire. Great was their skill in Geometry and Masonry of all sorts, in marble Temples, golden Statues, stately Palaces, regular Forts, and stout Ships that sailed in all the known Seas and carried on the chief Trade of the known world; therefore the emulous Romans long designed its destruction, having a prophetic proverb—*Delenda est Carthago! Carthage must be demolished*; which they accomplished, as in the Sequel.

Thus Hannibal, the Warlike, in his retreat from Carthage to Armenia, shewed his great Skill in drawing for King Artaxes the plan of the city *Artaxata*, and surveyed the Palace, Temples and Citadel thereof.

The learned Sicilians, descended from the Greeks, followed their instructions in Architecture throughout the Island very early, at Agrigentum, Messana, Gela, &c., especially at Syracuse: for when it was besieged by the Romans it was twenty-two miles round, and Marcellus could not storm it, because of the amazing devices of the learned Geometrician, Architect, Mechanic and Ingenier, the noble Archimedes, [called by the old Masons the Noble and Excellent Grand Master of Syracuse,] till by mastering an ill-guarded Tower, the city was taken by surprize on a festival day. But tho' Marcellus gave a strict charge to save Archimedes, a common soldier slew him, while, not minding the uproar, the noble and learned man was deeply engaged in mechanical speculations and schemes to repulse the Romans and save Syracuse. Marcellus shed tears for him as a publick loss to the Learned, and gave him an honourable burial in the year of Rome 537, A. M. 3792—B. C. 212, while Hannibal distressed Italy.

Many of the Grecian, Carthaginian and Sicilian Masons had travelled into the north and west of Europe, and propagated their useful Skill, particularly in Italy, Spain, the Belearic Islands and the coast of Gaul; but History fails, till the Roman armies came there. Nor have we certain accounts of the Chinese and other East Indians, till the Europeans navigated thither in these later times; only the wall of China makes a figure in the map, tho' we know not yet when it was built; also their great cities and most splendid Palaces, as described by Travellers, evidently discover that those antient nations had long cultivated Arts and Sciences, especially Geometry and Masonry.

Thus hitherto the Masons, above all other Artists, have been the favorites of the eminent, who wisely joined the Lodges for the better conducting of their various undertakings in old Architecture: and still great men continued at the head of the Craft, as will appear in the Sequel.

From Sicily we soon pass into Italy, to view the first improvements of the Romans, who for many ages affected nothing but war, till by degrees they learned the Science and the Art from their neighbours. But the Hetrurians, or Tuscans, very early used their own natural Tuscan Order, never used by the Greeks, and were the first in Italy that learned from the Greeks the Doric, Ionic and Corinthian Orders; till the Royal Art was there conspicuous under their King Porsenna, who built a stately Labyrinth, not inferior to that of Lemnos, and the highest Mausoleum on record.

Porsenna died in the year of Rome 303, [A. M. 3558—B. C. 446,] the nineteenth year of Artaxerxes Longimanus, while the Romans were only engaged in subduing their neighbours in Italy, and their taste was yet but low; till Turrenus, the last king of the Tuscans, bequeathed his kingdom to the Romans, in the sixth year of Philadelphus, while Pyrrhus

distressed Italy. Turrenus died A. M. 3725. The Tuscans had built many fine strong places; and now their disciples were invited to Rome and taught the Romans the Royal Art, tho' still their improvements were not considerable, till Marcellus triumphed in the splendid spoils of Syracuse, upon the death of the great Archimedes, as above.

Marcellus, the patron of Arts and Sciences, employed his Fellow Crafts to build at Rome his famous theatre, with a Temple to Virtue and another to Honour; yet the high taste of the Romans was not general till Scipio Asiaticus led 'em against Antiochus Magnus, king of Syria, and took from him all the country west of Mount Taurus, in the fifteenth year of Ptolemy Epiphanes, [A. M. 3814—B. C. 190,] in the year of Rome 559: for then, with astonishment, they beheld the unspeakable beauties of the Grecian and Asiatic Architecture, standing in full splendour, which they resolved to imitate.

And so they went on improving, till Scipio Africanus (who had always a set of the Learned attending him as their patron) took in the great rival of Rome, the glorious Carthage, which he demolished against his own inclination by command of the Senate: for *Delenda est Carthago*, [A. M. 3858—B. C. 146,] year of Rome 603. The account of its Destruction is lamentable. While Consul Mummius the same year sacked Corinth, the wealthy Queen of Greece, who discover'd his ignorance when he threatened those that carried home from Corinth the inimitable pictures of Hercules and Bacchus, that if they lost 'em, they must make 'em good with new ones.

Both these Generals triumphed at Rome in the portable Monuments of Art brought from those Cities, that had been the most opulent and glorious upon earth; but now the Romans were so wise as to bring home, too, the ablest Professors of Science and Practitioners of Art. After which we read of several stately edifices at Rome, built in the finest Grecian stile; as the famous Palace of Paulus Emilius, of the best Phrygian Marble; the Triumphal Arch of Marius, at Orange, in Gaul; the three surprising Theatres* of Scæurus, at Rome, &c.

The mighty Sylla brought the columns of the Temple of Jupiter Olympius from Greece to adorn the Temple of Jupiter Capitolinus at Rome, after the old one, built by Tarquinius Superbus, was burnt; in whose time Jupiter was only of clay, but now of pure gold. Lucullus, the learned

* The one held 80,000 people at the shows or plays. It had three scenes or lofts, one above another, with 360 Columns; the first row of Marble, each thirty-eight foot high, the second row was of Chrystal, and the third of Gilded Wood; between the Columns were 3000 Statues of brass. The other two Theatres were of Wood, sustained on great axles, whereby they could be turned round and joined in one great Amphi-Theatre. [Plin.]

and brave, erected a fine Library and a splendid house with gardens, in the Asiatic stile.

Pompey the Great built a Theatre that held forty thousand people at the Shows, near his fine Palace, and his Temple of Victory.

These and other great men, during the Roman republick, much encouraged Architects and Masons as their patrons; and in their absence, the Consul Resident, or the High Priest of Rome, or the Arch Flamin, or some other great man on the spot, thought it his honor to be the patron of Arts and Sciences, (what we now call Grand Master,) attended duly by the most ingenious of the Fraternity, till the Republic was near its exit by the competition of Pompey and Cæsar for pre-eminence; but Pompey being routed at Pharsalia and murdered by the Egyptians in his flight, the Republic expired, and Julius Cæsar obtained the pre-eminence, A. M. 3956—B. C. 48.

Cæsar, now perpetual Dictator and Imperator, [Year of Rome 701—before the Birth of Christ 44,] a learned Geometrician, Architect, Ingenier and Astronomer, being High Priest, reformed the Roman Calendar, B. C., or before the Christian era 45. He and his legions had built much in Gaul, and at Rome he raised his great Circus or Square, a true Oblong, three furlongs in length and one in breadth, that held 260,000 people at the shows; also his stately Palace and lovely Temple of Venus, and ordered Carthage and Corinth to be rebuilt, about one hundred years after they were demolished. [See Pliny, who gives a full account of these things.]

But Cæsar, intending first to quell the Parthians, and then, as Grand Master of the Roman republic, to encourage the Science and the Art beyond all before him in universal peace, was basely murdered by his ungrateful Brutus under Pompey's Statue, [A. M. 3960—B. C. 44,] upon which the Civil Wars ended, and the pre-eminence was in suspense during fourteen years, till first Brutus and Cassius were lost at Philippi, and next Mark Antony was defeated at Actium by Octavianus, who then conquered Egypt and finished the Civil Wars; and so the Grecian monarchy being fully ended, the Roman Empire began in the year of Rome 719, [A. M. 3974—B. C. 30]

CHAPTER VI.

FROM AUGUSTUS TILL THE HAVOCK OF THE GOTHs.

ROME, now the mistress of the known world, became the center of Learning as of Imperial power, and arrived at her zenith under Octavianus, now called Sebastos, or Augustus Cæsar, who patronized the Fraternity as their illustrious Grand Master, (so called always by the old Masons,) with his Deputy Agrippa, who adorned the Campus Martius and built the Grand Portico of the Rotunda Pantheon, with many more charming piles mentioned in History.

Vitruvius, the Learned, the principal Warden, by his writings has justly acquired the character of the Father or Teacher of all accurate Architects and clever Connoisseurs to this day.

Augustus first employed his Fellow Crafts in repairing all the publick edifices, (a most needful work after the wars,) and in rebuilding some of 'em; but also he built the Bridge of Ariminum, and at Rome the Temple of Mars the Avenger, the Temple of Apollo, the Rotunda called Galucio, the great and sumptuous Forum, the principal and magnificent palace of Augustus, with some lesser palaces, the fine Mausoleum, the accurate Statue in the Capitol, the curious Library, the Portico, and the Park for people to walk in, &c. Nay, he filled the Temples of Rome with the most costly Statues, and wittily set up that of Cleopatra (of massy gold brought from Egypt) in the Temple of Venus.

In those golden days of Augustus, the eminent following his example, built above one hundred Marble Palaces at Rome, fit for the greatest kings; and every substantial citizen rebuilt their houses too in Marble, all joining in the same disposition of adorning Rome, whereby many Lodges appeared in city and suburbs, of the Free and Accepted Masons; so that Augustus, when a dying, justly said, "I found Rome built of brick, but I leave it built of marble." Therefore the present remains of antient Rome in his time, and of some following Emperors, are so accurate, that they are the best patterns of true Masonry extant, the epitome of all the old Grecian Architecture, commonly expressed by the Augustan stile; and we now wish to arrive at its glorious perfection in Wisdom, Strength and Beauty.

But before the death of Augustus, we must travel into Judæa. The High Priests of Jerusalem had been Provincial Grand Masters there under the kings of Egypt, then Sovereigns of the Jews, till Seleucus Philopator,

king of Syria, seized Judæa or Palestin, [A. M. 3824—B. C. 180.] His son, viz: Antiochus Epiphanes cruelly persecuted the Jews till rescued by the valiant Asmonæan Priest, Judas Maccabæus: for long after Zerubbabel and Jeshua, the High Priest, an ordinary Priest, called Asmonæus, appeared, not of the house of Jeshua, but only of the course of Joarib, the Great-grand-father of Mattathias, the brave Priest of Modin, and father of Maccabæus.

For the lineal successor of Jeshua was Onias IV., (son of Onias III., the last good High Priest,) who being deprived of his right by the Syrian kings, went to Egypt, where he got leave to build a Temple at Heliopolis, like that of Jerusalem, for the Jews in Egypt and Cyrene, then more numerous and opulent than those in Judæa.

This Temple was founded	-	-	-	A. M. 3855—B. C. 149
It stood splendid till	-	-	-	A. D. 73

During years	222
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Till destroyed by Vespasian, the Emperor.

But the Asmonæans or Maccabees fought their way to pre-eminence against the Syrian kings, and also obtained it as High Priests and Princes of the Jews during about 130 years, till Mark Antony and Octavianus got the Senate of Rome to create Herod, the Edomite or Idumean Jew, king of Judæa in the Capitol, A. M. 3964, and by the help of the Romans, Herod conquered Antigonus and mounted the throne at Jerusalem, A. M. 3967, before the Christian era 37, before the Birth of Christ, 38.*

* Mattathias, the Asmonæan Priest, died A. M. 3837—B. C. 167, and three of his sons ruled the Jews, viz:

1. JUDAS MACCABÆUS died 3843, acted as High Priest and Ruler.
2. JONATHAN owned a Free Prince and High Priest, murdered 3860.
3. SIMON, the King and High Priest, erected over Jonathan's grave a lofty monument of white marble, ruled independent of the Gentiles, till murdered A. M. 3868.
4. JOHN HYRCANUS succeeded Father Simon, till he died 3897.
5. ARISTOBULUS I. reigned one year, viz: A. M. 3898.
6. ALEXANDER JANNÆUS reigned twenty-seven years, and died A. M. 3925, leaving the Crown to
7. ALEXANDRA, his widow, and Hyrcanus wore the Mitre till she died, A. M. 3934.
8. HYRCANUS, after his mother died, was King and High Priest three months, till deprived by his brother. He was restored by Pompey only to the Mitre, till captivated by the Parthians, who set up Antigonus 3964. Hyrcanus was beheaded by Herod A. M. 3974.
9. ARISTOBULUS II. usurped six years, till deposed by Pompey 3940, and poisoned 3955.

Alexandra, wife of her first cousin, viz: Alexander, beheaded 3995.

10. ANTIGONUS, set up by the Parthians 3964, reigned three years, till conquered by Herod and crucify'd by the Romans, 3967.

HEROD I., an Idumean Jew, created at Rome king of Judæa, 3964, conquered 562

He got rid of all the Asmonæans, made the Sanhedrim useless and set up High Priests at his pleasure. But for all his great faults, Herod became the greatest builder of his day, the Patron or Grand Master of many Lodges, and sent for the most expert Fellow Crafts of Greece to assist his own Jews: for after the battle of Actium, B. C. 30, before Christ's birth 26, Herod, being reconciled to Augustus, began to shew his mighty skill in Masonry, by erecting a splendid Grecian Theatre at Jerusalem, and next built the stately City Sebaste, (so called from Sebastos or Augustus,) formerly Samaria, with a curious little Temple in it like that of Jerusalem. He made the City Cæsarea the best harbor in Palestine, and built a Temple of white marble at Paneas, the Cities Antipatris, Phasaelis and Cypron, and the Tower of Phasael at Jerusalem, not inferior to the Pharo of Alexandria, &c.

But his most amazing work was his rebuilding of the Temple of Zerubbabel: for having prepared materials (which with those of the old Temple were enough) and proper instruments, Herod employed 10,000 Masons (besides labourers) and marshalled 'em in Lodges under 1000 Priests and Levites that were skilful Architects, as Masters and Wardens of the Lodges, and acted as Grand Master himself, with his Wardens Hillel and Sham-mai, two learned Rabbins of great reputation.

He began to pull down the Temple of Zerubbabel, not all at once, but piece by piece, and levelled the foot-stone of this Temple of Jerusalem, viz: After the founding of the second Temple, 518 years; in the twenty-first year of Herod and thirteenth year of Augustus, and twenty-ninth Julian year; in the fourth year of Olympiad CXC., and of Rome 732; [A. M. 3987, before the Christian Æra 17, before Christ's birth 14:] just forty-six years before the second Passover of Christ's ministry: for the Jews said—"Forty-six years was this Temple in building," John xi. 20.

The Holy Place, and the Holy of Holiest in the West, and the great Portico in the East, were finished at a wondrous cost and in the short space of one year and six months, and the rest designed by Herod in eight years more = nine years and six months; when the Fraternity celebrated the Cape-stone with great joy and in due Form, and the King solemnized its Dedication by Prayer and Sacrifice on his Coronation day, of the thirty-first year of his reign and twenty-third of Augustus. [A. M. 3997, before the Christian era 7, before Christ's birth 3.]

Antigonus and began to reign 3967
and in the last year of his reign, 33

Mariamne, Herod's queen, was by him be-headed 3975, and by his order her two sons were strangled, but they left a royal race.

Christ was born - A. M. 4000, but the first year of our A. D., or Christian era, is A. M. 4004. See page 9.

ARISTOBULE III. made High Priest by Herod, till drowned in a bath without issue, A. M. 3969.

Josephus describes it, [Antiq., lib. xv. cap. xi] as he viewed it, with the additions built after Herod died, a number of the most curious and magnificent marble edifices that had been raised since the days of Solomon; yet more after the Grecian stile, and much inferior to Solomon's Temple in extent and decoration, tho' larger than that of Zerubbabel, and was by the Romans esteemed the same, for Tacitus calls it the same that Pompey walked thro'. But it was not fully finished in all its appartments, till about six years before it was destroyed, viz: A. D. 64.

At length, Augustus having shut up the Temple of Janus, for that all the world was at peace, in the twenty sixth year of his empire, after the conquest of Egypt—The WORD was made FLESH, or the LORD JESUS CHRIST IMMANUEL was born, the Great Architect or Grand Master of the Christian Church.

After Solomon's death, 971	|	In the year of the Julian Period, 4710
In the year of Rome, 745	|	In the year of Masonry, or A. M. 4000
In the year of Herod, 34	|	B. C. or before the Christian Æra, 4

King Herod died a few months after the birth of Christ, and, notwithstanding his vast expence in Masonry, he died rich.

After the birth of Christ four years, or when Christ was going in his fourth year, the Christian era begins A. M. 4004, commonly called Anno Domini 1. See the note on page 9.

And when Christ was aged near eighteen years, the great Augustus died at Nola, in Campania, Aug. 19, A. D. 14: in the year of Rome 761, in the vulgar year of Masonry 4014, tho' the accurate year is 4018, after he had reigned forty-four years; when Tiberius I., his colleague, began to reign alone, who also encouraged the Craft.

In his twentieth year after Augustus, or the vulgar A. D. 34, the LORD JESUS CHRIST, aged thirty-six years and about six months, was crucified, without the walls of Jerusalem, by Pontius Pilat, the Roman Governor of Judæa, and rose again from the dead on the third day, for the Justification of all that believe in him. Tiberias banished Pontius Pilat for his injustice to Christ, and next year that Emperor died, A. D. 35.

The Augustan stile was well cultivated, and the clever Craftsmen were much encouraged by some following Emperors. Thus even Nero, for all his gross faults, raised his brazen Statue in Via Sacra 110 foot high, and built his gilded Palace, a nonsuch.

Vespasian, who commenced A. D. 68, sent his brave son Titus to subdue the Jews. Titus took in Jerusalem, when a soldier, without orders, set fire to the Temple, [A. D. 70, after Christ's crucifixion 36] Vespasian shut the Temple of Janus and built the Temple of Peace; he raised his famous Amphitheatre, when the rich Composite order was first used. He ordered the Jewish Temple in Egypt to be demolished A. D. 73, and died A. D. 77.

Titus reigned but two years; he had built his Triumphal Arch with fine engravings, and a stately Palace with the famous Statue of Laocoon of one stone, and died A. D. 79.

Domitian succeeded his brother Titus, and rebuilt the Temple of Jupiter Capitolinus most magnificent, overlaid it with plates of gold, and had all the columns cut at Athenes. Domitian built also the Temple of Minerva and that of the Flavians, and raised a Palace more grand and rich than that of Augustus, with stately galleries in the Portico, besides Halls, Baths and beautiful apartments for his women. He died A. D. 93, succeeded by Nerva, who died in 95, after he had adopted Trajan, whose Warden was Apollodorus, the Architect. He laid his wonderful Bridge over the Danube, built his noble Circus and Palace, his two Triumphal Arches, the one at Aneona still standing and the other at Rome, afterwards pulled to pieces to adorn the Arch of Constantin; besides Trajan erected his famous Column, a pattern of the kind, well known to all Connoisseurs. He died A. D. 114.

Adrian succeeded, a learned Designer and even a dexterous Operator, repaired the publick edifices, like a wise Grand Master, built Adrian's wall in Britain, his commodious Bridge at Rome, and his famous Mausoleum or Moles Adriani, with accurate Collonading, and died A. D. 135.

Antoninus Pius raised his curious column, and died A. D. 159.

Marcus Aurelius countenanced the Artists till he died A. D. 178.

Commodus, though educated a Designer, turned vicious; and in his time Painting and Sculpture began to decline at Rome, though not yet Architecture. He died A. D. 191.

Severus built his Corinthian Epizone at Rome and Mursever in Britain. He died at York A. D. 209.

Coracalla erected his splendid Circus, and died A. D. 215. Nor find we much more till Constantin the Great, who commenced in Britain as Emperor of Rome, A. D. 306. He repaired and beautify'd Jerusalem, Drepanum, Troy, Chalcedon, Thessalonica, &c., and reared at Rome the last Triumphal Arch in the Augustan stile: for he removed his throne from Rome to Bizantium, which he called now Constantinople, and also carried off all the portable monuments of Art from Italy, and the best Artists to embellish his new Metropolis, [See Petrus Gyllius, his Antiquities of Constantinople, translated into English by Mr. Ball, A. D. 1729,] where he built at a vast rate many artful Piles, Forums, Hippodroms, Temples or Churches, Porticos, Fountains, a stately Imperial Palace and Senate House, a Pillar of Porphyre of eight stones, about eighty-seven foot high above the Pedestal, and the amazing Serpentine Pillar with his own Equestrian Statue, &c. He died A. D. 336.

Constans brought with him to Rome the famous Architect Hormisdas, the King of Persia's son, who was justly astonished at the antient Struc-

tures and Statues, and declared them inimitable: for now all the arts of Designing dwindled at Rome, as they flourished at Constantinople. Nay, the Christians, in zeal against Heathen idolatry, demolished many curious things; till the Roman Empire was partitioned between two brothers, viz:

Valentinian I., Emperor of the West at Rome. Now the Christians at Rome adorned their old Church of St. Peter's with the Columns of Adrian's Mole, but could not follow the just proportions of the Antients. He died A. D. 374, and this Empire was soon ingrossed by the Eastern; and Valens, Emperor of the East at Constantinople, who was distressed by the Goths, and died without issue, A. D. 378.

Theodosius the Great succeeded, who built a fine Column like that of Trajan, with his brazen Statue on the top of it, and a great Circus. Theodosius gloried in being the Patron of all the Designers and Operators, (the same as Grand Master,) and loved them so well that by a law he exempted all the Craft from taxation.

The Northern nations of Europe, the Goths, Vandals, Huns, Allemans, Herules, Sweves, Dacians, Alans, Franks, Gepidans, Saxons, Angles, Longobards, and many more, had gradually grown powerful as the Roman Empire decayed, and invaded Greece, Asia, Gaul, Spain and Africa, nay, Italy itself, over-running the polite world like a deluge, with warlike rage and gross ignorance, the enemies of Arts and Sciences. But Theodosius stopt their career, became sole Emperor of the East and West, and died A. D. 395.

Theodosius divided the Empire between his two sons, viz:

1. Honorius, Emperor of the West at Rome, in whose reign Alaricus, the warlike Visigoth, took in Rome, A. D. 409. Honorius died A. D. 423.

Valentinian III. succeeded, in whose reign Attila, the Hun, laid Italy waste, and would have destroyed Rome but for the prudence of the Bishop. When he died, A. D. 455.

Ten nominal Emperors succeeded. Meanwhile Gensericus, the Vandal, came from Carthage and plundered Rome, A. D. 456. At last Augustulus, the tenth of those nominal Emperors, fairly abdicated for fear of Odoacer, king of the Herules, A. D. 475.

So ended the Western Empire, when the Gothic kings of Italy succeeded, viz: Odoacer, king of Italy, reigned seventeen years, till slain by Theodoric, the Goth, A. D. 492. He and his race reigned kings of Italy during forty-eight years, till A. D. 540, when Totila was elected King of Italy. But maliciously designing to extinguish the name and memorial of old Rome, Totila set it on fire during thirteen days, and had demolished about two-thirds of that lofty Metropolis of the world, before he was beat off by Belisarius, A. D. 547. O Gothic ignorance!

And here we may date the total departure of the Augustan stile in Italy and the West. See its revival in the next Chapter.

2. Arcadius, Emperor of the East at Constantinople, who enriched that city with many fine Structures, and his lofty Pillar, with a stair in the heart of it, 147 foot high. He died A. D. 408.

Theodosius, Jun., erected three Statues, Columns and Obelisks, the spoils of Greece, Egypt and Asia; repaired the great Church of St. Sophia, and died A. D. 449.

The following Emperors of the East supported the Lodges or Academies of the Artists or Craftsmen down to Justinian I., who began A. D. 526. He restored the whole Roman Empire almost to its pristine glory. Nay, in laudable zeal for the Augustin stile, he sent his general, the brave Bellisarius, with an army against Totila, the Goth, whom he forced to run away; and so Bellisarius saved as much of old Rome as he could, A. D. 547.

Justinian I., by his general Narses, destroyed Totila A. D. 551. He collected the Roman laws in his Codex Justinianus, and expended thirty-four millions of gold in rebuilding the Church of St. Sophia, which he intended to be equal in decoration to Solomon's Temple, though in vain. When this learned Grand Master died, A. D. 565.

Justin II. succeeded, who upon the death of Teyas, the last Gothic king of Italy, A. D. 568, appointed the Exarch of Ravenna to succeed the Roman Consuls, to rule Italy by the Roman laws and to stop the incursions of the Longobards; which they did, till the last Exarch was expelled by Luitprandus, king of Lombardy, A. D. 741.

The Longobards began to reign in the North of Italy, (from them called Lombardy,) the same time with the Exarchs of Ravenna, till conquered by Charle Main, who captivated Desiderius, the last king of Lombardy, A. D. 771. But to return :

Justin II. died A. D. 582, succeeded by Tiberius II., and he by Maurice, murdered Phocas, and he was murdered by Heraclius, who commenced A. D. 610, father of Constantin III., father of Constant II., father of Constantin IV., father of Justinian II., murdered A. D. 710, when the Eastern Emperors, called the Iconoclastes or Destroyers of Images, began. So that here we may date the departure of the Augustin stile from the East, after the Havock of Totila 163 years. Thus the Augustin stile was quite lost, and the loss was publick.

Now the twelfth year of Heraclius, A. D. 622, is the first year of the Mahometan Hegira. And so, if from this A. D. 1737

We subtract years - - 621

The present *Anno Hegiræ* is . . . 1116

But the Grand Design of the Mahometans was not to cultivate Arts and

Sciences, but to convert the world by fire and sword; so that Architecture in Asia and Africa suffered by them, as in Europe by the Goths. For when the Gothic nations and those conquered by them began to affect stately structures, they wanted both heads and hands to imitate the Antients, nor could they do it for many ages, (as in the next Chapter;) yet not wanting wealth and ambition, they did their best; and so the more ingenious gradually coalesced in Societies or Lodges, in imitation of the Antients, according to the remaining Traditions that were not quite obliterated, and hammered out a new Stile of their own, called the Gothic.

But tho' this was more expensive than the old Stile, and discovers now to us the ignorance of the Architect and the improprieties of the edifice, yet the inventions of the Artists to supply the want of good old Skill, and their costly decorations, have manifested their great esteem of the Royal Art, and have rendered their Gothic structures venerable and magnificent, tho' not imitable by those that have the true high taste of the Grecian or Augustan stile.

CHAPTER VII.

THE REVIVAL OF OLD ARCHITECTURE, OR THE AUGUSTAN STILE.

THE Royal Art lies dead and buried still in the East, by the wilful ignorance of the Mahometan nations. But first in Italy it began to peep from under its rubbish in Tuscany:

for the Pisans brought from Greece a	| After Totila's Havock, A. D. 547	
few marble Columns and other frag-	Years	- - 466
ments of old Masonry for their new		
Cathedral, carried on by Buschetto,		A. D. 1013

the Greek, who first began to imitate the Antients. He joined with others to form a new Lodge for that laudable imitation, built St. John's at Pisa, and educated many Artists that longed for the Revival, till Il Buono flourished at Ravenna, and built at Venice the steeple of St. Mark, A. D. 1152.

Oltromontano and Bonnano built the steeple of Pisa, 1174.

Marchione of Arezzo raised the marble Chappel of Presepio at St. Mary Maggiore, 1216.

James, the German, built the first fine edifices of Florence, whose son, Jacopo Arnolpho Lapo, with the Painter Cimaboius, designed the Cathedral of St. Mary Delfiore, 1298.

Charles of Anjou, king of Naples, was the first Prince that publicly encouraged the revival of the Arts of Designing, by employing the said

Cimaboius and Nicholas Pisan to build an Abby in the plain of Taglia Cotzo, where Charles had defeated the Pretender Conradiu. John Pisan, son of Nicholas, built for the King his new Castle of Naples. This Royal Patron (the same as Grand Master) of the Revivers, died A. D. 1289; and his successors enriched the kingdom of Naples with learned Architects and splendid edifices.

Cimaboius and the Pisans educated many |	After Totila's Havock,	547
fine Masters and Fellow Crafts, particularly	Years	753
Giotto the Architect; till the Florentines		—
arrived at a pretty good imitation of the		A. D. 1300
Antients, which was discovered in all the		
parts of the Church in St. Miniato.		

Giotto and his pupils formed an Academy of Designers, or a learned Lodge at Florence, who, like those of old at Athenes and Sicyon, enlightened all Italy by sending forth excellent Connoisseurs and dexterous Operators in all the Arts of Designing. Andrew Pisan, one of them, was made a magistrate of Florence; and many of 'em afterwards flourished wealthy at Pisa, Ravenna, Venice, Urbino, Rome and Naples.

Laurentio Ghiberto, educated there, conducted for some time the raising of the said St. Mary Delfiore, and framed the two Brazen Gates of St. John's, of which, long afterwards, Michael Angelo said in rapture that they were worthy of being the Gates of Paradise.

Donatello next appeared with Andrea Verrochio, the Master of Piedro Perrugino and Leonardo da Vinci, prodigious men! Also Dominigo Ghirlandaio, the Master of Michael Angelo, and Maiano, and other sublime and profound Architects.

Yet the Gothic stile was not quite left off at Florence, till Braneleschi, having studied at Rome the beauty and accuracy of the old Roman buildings there standing or prostrate, returned full fraught to Florence, where he established the ample and compleat use of the Doric, Ionic, Corinthian and Composite Orders; and so the Gothic stile was wholly laid aside there, and the Augustan stile was entirely revived.

This happy Revival was also much owing |	After Totila's Havock,	547
to the countenance and encouragement given	Years just	858
to the Learned by the Princes of the House		—
of Medicia. Thus,		A. D. 1400

1. John de Medicis, Duke of Florence, became the Learned Patron of the Revivers, or their Grand Master, and carefully supported the said Lodge, or Academy of Masters and Connoisseurs, at Florence, till he died, A. D. 1428.

2. Cosmo I. de Medicis, educated in that same Academy, succeeded his father as Duke of Florence and Grand Master of the Revivers. He erected a fine Library of the best Manuscripts brought from Greece and Asia, and

a curious Cabinet of the rarest and most valuable things that could be gathered. He established very great Commerce by sea and land, and justly acquired the title of *Pater Patriæ*, the Father of his Country, and died A. D. 1464.

3. Peter I. de Medicis upheld the Lodge, and died Duke of Florence, A. D. 1472; but he was not so eminent as either his father or his son.

4. Laurentio I. de Medicis, Duke of Florence, stiled the Magnificent, was both Horace and Meccenas and Grand Master of the Revivers. He enriched his Grandfather's Library and Cabinet at a vast expence, and erected a great Gallery in his Garden for educating the more promising youth; among whom young Michael Angelo, as a favourite, was admitted to the Duke's Table. This kind Grand Master died 9th April, 1492.

5. Peter II. de Medicis succeeded as Duke of Florence, upheld his father's curious works, and countenanced the Academies and Lodges till he died, 1504.

By his wife, Duke Peter had—

6. Laurentio II. de Medicis succeeded his father, 1504, as Duke of Florence and Patron of the Revivers, till he died without issue, 1519.

By his mistress, Duke Peter had—

7. Alexander de Medicis, who succeeded Laurentio as Duke of Florence, 1519, and by the Emperor Charles V. was made the first absolute Duke, A. D. 1531. He patronized the Designers and Operators till he died without issue, A. D. 1537.

—
tines to submit to his kinsman, Duke Alexander, 1531. He was a most ingenious Architect, and carried on St. Peter's at Rome till he died, 1534.

Lewis, called John de Medicis, was educated at Florence in Mathematical learning; but his genius was for war, and so affected the Military Architecture. He died 1526.

Lewis, or John de Medicis. 8. Cosmo II. de Medicis succeeded Duke Alexander, 1537, as absolute Duke of Florence. He instituted the Knights of the Order of St. Stephen, 1561. Pope Pius V. and the Emperor Ferdinand I. gave him the title of Great Duke of Tuscany, A. D. 1509. He was the chief Patron or Grand Master of all the Italian

Laurentio de Medicis, a lord in Florence, slain 1474.

John Julian de Medicis, the most beautiful youth and the most excellent Connoisseur in true old Architecture in all Florence. This John Julian was also a dexterous Operator to the great honour of the Fellow Crafts. He died 1498.

John de Medicis was elected Pope Leo X., 1513, a zealous Patron of the Revivers at Rome, especially in carrying on the gorgeous Cathedral of St. Peters, till he died, A. D. 1521.

Julian de Medicis slain 1478, whose natural son, Julius de Medicis was elected Pope Clement 7, 1523. He was besieged by Ch. V. and forced the Floren-

Designers and Craftsmen in Architecture, Painting, Sculpture, Statuary, Carving and Plastering. He instituted the famous Academy or Lodge at Pisa for the improvement of Disciples and Entered Prentices. He made such beautiful alterations in the buildings of Florence, that, like Augustus when a dying, he said—"I found the city built of brick and coarse stone, but I leave it built of polished marble." He died, aged only fifty-five years, A. D. 1574. So much for the revivers of the Art in the House of Medicis. But to return.

After the revival of the Augustan stile in Italy, A. D. 1400, Leon Baptista Alberti was the first modern that wrote of Architecture, and many excellent Masons flourished in this fifteenth century; but more were born and educated, that proved the Wonders of the World in the next century, and will be ever mentioned in the Lodges with the greatest honour for improving the Revival, as if the Augustan age itself had revived under the generous encouragement of the Popes, the Princes and States of Italy, the Patrons of the many Lodges then constituted.

Thus Bramante, the learned Monk of Urbino, studied Masonry at Milan under Cæsariano; and after having narrowly examined all the remains of the Antients throughout Italy, he was employed by three successive Popes to build at Rome the Cloister of the Church of Peace, the Palace of the Chancery, and St. Laurence in Damaso. He adorned many old Churches with Frontispieces of his own designing, built the pretty little St. Peters in Mount Orio, raised some buildings in the Vatican and in the Palace of Belvidere.

Pope Julius II., the learned Patron or Grand Master of Rome, retained Bramante as his Architect and Grand Warden, 1503, and ordered him, as Master of Work, to draw the Grand Design of St. Peter's new Cathedral in Rome, the largest and most accurate Temple now in all the earth; and the said Pope with Bramante led a solemn Assembly of Cardinals, Clergymen and Craftsmen to level the Foot-stone of great St. Peter's in due Form, A. D. 1507. Bramante conducted that work seven years till he died, and was buried in it by Pope Leo X., duly attended by his Craftsmen, A. D. 1514.

Raphael of Urbino, the Prince of Painters, had learned Masonry of his uncle Bramante, and succeeded him in surveying St. Peter's till he died, aged only thirty-seven years, on his own birth-day, 6th April, 1520, when he was to be made a Cardinal by Pope Leo X., and with a universal mourning was buried in the Rotunda Pantheon.

Jocunde of Verona and Antony San Gallo succeeded Raphael at St. Peter's till they died, A. D. 1535, when Pope Paul III. preferred to that office, Michael Angelo, the greatest Designer of his time, and in his last years the greatest Architect, who finding fault with San Gallo's draughts,

made a new Model of St. Peter's, according to which that lofty Temple was finished.

This Grand Master leaving his Warden, Pirro Ligorio, at St. Peter's, erected the new Capitulum, the Palace of Farnese and other accurate Structures. He had before built the Mausoleum in St. Peter's ad Vincula, with the curious Statue of Moses, the fine front of St. Laurence at Florence, by order of Pope Leo X., the Sepulchre of the House of Medicis by order of Duke Alexander, and the Apostolical Chamber at Rome.

Michael Angelo certainly carried on Masonry to its highest perfection, till he died at Rome, aged ninety years, on 17th February, 1564, highly esteemed by all the Princes of Europe; and Cosmo, the Great Duke of Tuscany, stole his corps from Rome, resolving that, since he could not have Angelo alive, he would have him dead, and solemnly buried him in St. Cross at Florence, attended by the Fraternity, and ordered Vasario to design his tomb, enriched with the three great marble Statues of Architecture, Painting and Sculpture.

James Barotzi da Vignola succeeded Michael Angelo at St. Peters, by order of Pope Paul V.; but Ligorio, the Grand Warden, for altering Angelo's design, was turned out by Pope Gregory XIII. Vignola, besides his accurate edifices at Rome and elsewhere, designed for Philip II., king of Spain, the famous Escorial and St. Laurence, masterpieces of Art. He published a Book of the Orders, and the beauty of his Profiles is much admired. He designed the Church of Jesus at Rome, the Castle of Caprarola and the side of the Palace of Farnese that is next the Tiber, and died at Rome, aged sixty six, A. D. 1573.

Maderni succeeded Vignola at St. Peters, and built the stately Frontispiece of that vast Temple about the time that Pope Gregory XIII. made a new Calendar, or began the new Style, called from him the Gregorian, the first year of which is A. D. 1582. Gregory dying 1585, was succeeded by Pope Sextus Quintus, who employed Dominico Fontana in many curious buildings, and to move the Egyptian Obelisks into publick places erect. After which Fontana was chief Ingenieur of Naples, and built the magnificent palace of the Viceroy.

'Tis endless to mention the ingenious contemporaries of those great Masters, the other accurate revivers and improvers of the Royal Art, such as Baldassare Peruzzi, who designed and made the model of the palace of Chigli, and his disciple Sebastian Serglio. Julio Romano, the chief disciple of Raphael, built for the Duke of Mantua his palace of Δ Delta.—Lombard of Milan. James Sansovino, recommended by Pope Leo X. to the Venetians. Jerom Genga built for Duke Guido Baldo his palaces at Urbino and Pesaro. Pellegrino Tibaldi built the great Church of Milan, and its dome was made by John James de la Porta. Sir Baccio Baudinelli, who was knighted by Pope Clement VII. for being a most excellent

Sculptor. Benvenuto Cellini. Daniel de Volterra built pretty St. Helens in the great Church of Trinity dell Monte at Rome. Perrin del Vaga built at Genua the grand palace of Prince Doria, and was an inimitable Plasterer, a fine Art then much in request.

At Venice also the Revival was carried on: for Jocunde of Verona, above mentioned, built the Stone Bridge and erected the stately Gates of Verona. When Charles V. besieged Rome, 1525, Michael Angelo retired to Venice, when the Doge got him to design the famous Bridge of Realto. James Sansovino constituted a Lodge of Architects (or Masters) at Venice, artfully supported the dome of St. Mark then in danger, 1527, embellished the Palace and Treasury, and fortify'd the whole Republick as Grand Master of Masons.

But at Venice the Augustan stile was also well improved by the learned Vincent Scamotzi, Daniel Barbaro and the great Andrea Palladio. Palladio's excellent genius was highly discovered by the sacred edifices, the Palaces and Seats of Pleasure, and the other charming buildings of his throughout the State of Venice. He wrote also with great judgment of the Orders of old Architecture and of the Temples of the Antients, which is a noble monument of his merit, useful to all ages. He died renowned, A. D. 1580.

Thus Italy was again the Mistress of the World, not for Imperial power, but for the Arts of Designing revived from Gothic rubbish. But from the first Revival, the Masons began to form new Lodges, (called by the Painters Academies or Schools, as all true Lodges ought to be,) far more elegant than the former Gothic Lodges: for instructing disciples or Entered Prentices, for preserving the secrets of the Fraternity from strangers and cowans, and for improving the Royal Art under the patronage of the Popes and the Italian Princes and States, as could be more amply proved.

After shewing in Part II. how the Romans brought the Augustan stile into Britain and carried it off with 'em, and how the Gothic stile prevailed there till the union of the Crowns, I shall show how the Augustan stile was revived in this island by Inigo Jones, in Part III.

PART II.

The History of Free Masonry in Britain from Julius Cæsar till the union of the Crowns, 1603.

CHAPTER I.

FROM JULIUS CÆSAR TO THE FIRST ARRIVAL OF THE SAXONS IN BRITAIN.

HISTORY fails to tell how long the Europeans in the North and West had lost their original Skill brought from Shinar, before the Roman Conquest; but leaving our Brother Masons of other nations to deduce their history of the Royal Art in their own manner, we shall carry on our deduction in the Britannic isles.

Cæsar in his Commentaries gives us the first certain account of Britain. He landed at Dover on the 20th of August, A. M. 3949, [B. C., or Christian era 55, before Christ's birth 51,] and next year he reached London, but pursued not his conquests, because of his design to be the Grand Master of the Roman republic. Yet the Romans did not follow his track during about ninety-seven years, even till Aulus Plautius came from the Emperor Claudius, A. D. 42. Next year Claudius came himself, and afterwards he sent Ostorius Scapula, who was succeeded by several Roman Lieutenants, that soon formed Lodges for building Castles and other Forts to secure their conquests; till the Emperor Vespasian sent his brave Lieutenant, about A. D. 77, viz:

Julius Agricola, who conquered as far as the Isthmus between the Firths of Clyde and Forth, which he fortified by a wall of earth against the Northerns. But after he was recalled the Northerns got over the wall and made bold incursions into the South, till Adrian the Emperor came himself, A. D. 120; and finding the war tedious and hazardous, rather chose to fence the Roman Province by a rampart from Tine Mouth to Solway Firth. But afterwards Antoninus Pius sent Lollius Urbicus, who subdued the Brigantes and repulsed the Northerns, even beyond Agricola's wall, which he fortify'd with Castles, A. D. 131.

After this we read of Lud, or Lucius, a British king under the Romans, who became Christian and built Churches; while the war was carried on in the North with various success, till the Northerns forced Virius Lupus to purchase peace with a great sum of money. This enraged the Emperor, viz: Septimius Severus, who came with a great army, A. D. 207, vowing

to extirpate them, but could not, even tho' he penetrated to the Northern Sea; and having lost fifty thousand men in the expedition, he was forced to imitate Adrian, and raised his old rampart into a stone wall, called of old Mur Sever, or Wall of Severus, also Greime's Dyke, or Pict's Wall.

When Nonnius Philippus [A. D. 238] came from the Emperor Gordian, Emilius Crispinus, his Master of Horse, a fine Architect, built a pretty Temple at Caerlisle, the Altar-stone of which was lately found there, near old Mur Sever.

The South Brittons had been long softened in their manners by the Romans, and affected their politeness, wearing the Roman dress and speaking Latin; and abounding also in Commerce, they improved in Arts and Sciences, and found the Roman conquest was a great blessing to the conquered, beholding with pleasure their country, formerly all grotesque and wild, now adorned with venerable Temples, solemn Courts of Justice, stately Palaces and Mansions, large and beautiful Cities, regular Forts and Castles, convenient Bridges, &c.

The joint Emperors, Dioclesian and Maximian, employed Carausius as their Admiral against the Saxon pirates, who being at peace with the Picts and gaining the army, put on the Purple and was owned by the other two, A. D. 287.

Carausius encouraged the Craft, particularly at Verulam, (now St. Albans, Hertfordshire,) by the worthy knight Albanus, who afterwards turned Christian and was called St. Alban, the Proto-martyr in Britain under the Dioclesian persecution; [this is asserted by all the old copies of the Constitutions, and the old English Masons firmly believed it:] whom Carausius employed (as the old Constitutions affirm) "to inviron that city with a stone wall and to build him a fine palace; for which that British king made St. Alban the Steward of his Household and chief Ruler of the realm.

"St. Alban loved Masons well and cherished them much, and he made their pay right good, viz: *two Shillings per week and three Pence to their cheer*; whereas before that time, through all the land, *a Mason had but a penny a day and his meat*, until St. Alban amended it. He also obtained of the King a charter for the Free Masons for to hold a General Council, and gave it the name of Assembly, and was thereat himself as Grand Master, and helped to make Masons, and gave them good Charges," &c.

When Dioclesian and Maximian abdicated, A. D. 303, Constantius Chlorus succeeded as Emperor of the West, a lover of Arts and Sciences, and much encouraged the Craft, till he died at York, A. D. 306, the same year that his British Empress Helena girt London with a stone wall.

Constantin the Great, their son, born in Britain, succeeded, who partitioned South Britain into four provinces. During his reign the Christian religion flourished, the Britons enjoyed peace and plenty, and old Roman

Masonry appeared in many stately and curious piles, till he died, A. D. 336.

After which the Northerns joining the Saxon pirates, invaded the South, till A. D. 367, when Theodosius (father of the Emperor Theodosius the Great) came from the Emperor Valentinian I. and bravely beat them back, even over Agricola's wall, which he fortified with new Castles and Forts; and recovering the land of the old Meats between the two walls, he made it a fifth province, calling it Valentia. He also beautified London, repaired all the cities and forts, and left Britain A. D. 374.

Maximus (called the Tyrant) came next from the Emperor Gratian, who put on the Purple, sailed into Gaul, but was defeated in Italy by Theodosius Magnus and beheaded, A. D. 388.

Constantin, a common soldier, for the sake of his fortunate name, was chosen by the Southerns to be their leader, who also put on the Purple, sailed into Gaul, and was there defeated and beheaded by the Emperor Honorius. And now Honorius, not being able to protect the Southerns against the Northerns, fairly renounced his sovereignty over Britain the next year after Alaric had took in Rome, viz: A. D. 410. Yet Ætius, the general of Valentinian III., being victorious in Gaul, from pity sent the Britons one legion under Gallio, who repelled the Northerns beyond Mur Sever, which he rebuilt of stone work eight foot broad and twelve foot high; and being recalled, he left the South Britons to defend themselves against the Northerns, and carried off his legion, A. D. 426, though the Roman soldiers did not all depart till A. D. 430, in the vulgar year of Masonry 4430; after Cæsar's invasion 486 years; after Aulus Plautius came 389 years.

During which time, the Romans had propagated Masonry in every garrison, and had built fine places past number, even to the North border, or the wall of Agricola, near which, at the Forth, they raised the little Temple of their god Terminus, that stands to this day, now called by the vulgar Arthur's Oven, a curious Rotunda in shape of the Pantheon at Rome, twenty foot high and near twenty foot in diameter. Nay, in times of peace, the Northerns might learn of the Romans to extend the Art to the farthest North and West, or the Ultima Thule.

But true old Masonry departed also from Britain with the Roman legions: for tho' many Roman families had settled in the South and were blended with the Britons, who had been well educated in the Science and the Art, yet the subsequent wars, confusions and revolutions in this island ruined ancient Learning, till all the fine Artists were dead, without succession.

For the Northerns hearing that the Roman legions were never to return, broke through Mur Sever, seized all the land north of the Humber and ravaged the South the more easily, that the Southerns were divided by

petty kings, till they chose a General Monarch, A. D. 445, viz: Vortigern, who, being unable to retrieve affairs, got the consent of his Nobles to invite the Saxons in Lower Germany to come over and help him; and so Prince Hengist, with two thousand Saxons, landed in Thanet upon Kent, A. D. 449.

CHAPTER II.

FROM THE FIRST ARRIVAL OF THE SAXONS TO WILLIAM THE CONQUEROR.

THE Saxons having assisted Vortigern to repulse the Scots and Picts beyond the Humber, built Thong Castle in Lincolnshire; and being daily recruited from Lower Germany and the river Elb, they resolved to settle here; and after much bloodshed in many battles between the Britons and Saxons, they founded and established their Heptarchy, or Seven Kingdoms, viz:

1. Kingdom of Kent, founded by Hengist, A. D. 455.
2. Kingdom of Sussex, by Ella, - - - 491.
3. Kingdom of Wessex, by Cherdick, - - - 519.
4. Kingdom of Essex, by Erchenwyne, - - - 527.
5. Kingdom of Northumbria, by Ida the Angle, 547.
6. Kingdom of East Angles, by Uffa, - - - 571.
7. Kingdom of Middle Angles or Mercia, by Crida, 584.

And as the Anglo-Saxons encreased, the Britons lost ground; till after the death of Ambrosius Aurelius and his brave son King Arthur, the Britons had no Grand Monarch, but only a few petty Kings; but after Crida landed, many of them submitted to him, (as to other Saxon Kings,) many fled to Cornwall and by sea to Armorica, (called still Bretagne, in France,) and many went to North Britain among the Scoto Walenses; though the greater part fled beyond the Severn, where they were cooped in between the mountains and the Irish Sea, A. D. 589.

The Anglo-Saxons, who had always called the Britons Gualish or Welshmen, now called their settlement beyond the Severn Walishland or Wales, called still by the French Galles, from the Gauls their progenitors. And here they elected the noble Cadwan their king, the progenitor of the Christian kings and Princes of Wales.

During the horrid wars since the departure of the Roman legends, about one hundred and sixty years, Masonry was extinguished; nor have we any vestige of it, unless we reckon that of Stoneheng, and allow, with some, that Ambrosius, king of the Britons, raised that famous Monument on Salisbury Plain, by the Art of Marvellous Merlin, (whom the populace counted a Conjuror and Prophet,) in remembrance of the bloody Congress, when

Hengist murdered three hundred British Nobles. Others think it an old Celtic Temple built by the Britons long before the Romans came here, and some have counted it only a Danish monument. But the great Inigo Jones and his kinsman, Mr. John Web, have learnedly proved it to be a Roman Temple, the largest piece of Antiquity in the Island. [See Stone Heng restored.]

The Anglo-Saxons came over all rough, ignorant Heathens, despising every thing but war; nay, in hatred to the Britons and Romans, they demolished all accurate Structures and all the glorious remains of antient Learning, affecting only their own barbarous manner of life, till they became Christians, as appears from Bede, the Saxon Annals, and other good vouchers; therefore we have no account of Masonry in their first settlements.

But where the Welch dwelt we find the earliest accounts, at least of Sacred Architecture; as at Glastonbury in Devonshire, Padstow in Cornwall, Caerleon or Chester, afterwards translated to St. Asaph's, in Flintshire; Llan Twit, or Church of Itutus; Llan Badarn Vawr, or Church of Great St. Patern; the Monastery of Llan Carvan, Bangor in Caernarvonshire, Holyhead in Anglesey, Llandaff in Glamorganshire, Menevia or St. David's in Pembrokeshire, and many more Churches, Monastries and Schools of Learning.

Some pious teachers came from Wales and Scotland and converted many of the Anglo-Saxons to Christianity; but none of their Kings till A. D. 597, when Austin and forty more Monks came from Pope Gregory I. and baptized Ethelbert, king of Kent; and in about sixty years, all the Kings of the Heptarchy were baptized. Then affecting to build Churches and Monastries, Palaces and fine Mansions, they too late lamented the ignorant and destructive conduct of their fathers, but knew not how to repair the publick loss of old Architecture; yet being zealous, they followed the Gothic stile, then only used, and reared soon the Cathedral of Canterbury, A. D. 600; that of Rochester, 602; St. Paul's, London, 604; St. Peter's, Westminster, 605; and a great many more described in the Monasticon Anglicanum. They also built many Palaces and Castles and fortified their Cities, especially on the borders of each kingdom. This required many Masons, who soon formed themselves into Societies or Lodges, by direction of foreigners that came over to help them.

These many Saxon Lodges gradually improved, till Ethelbert, king of Mercia and General Monarch, sent to Charles Martel, the Right Worshipful Grand Master of France, (father of King Pippin,) who had been educated by Brother Mimis Græcus. He sent over from France, about A. D. 710, some expert Masons to teach the Saxons those laws and usages of the antient Fraternity that had been happily preserved from the havock of the Goths, though not the Augustan stile that had been long lost in

the West, and now also in the East. This is strongly asserted in all the old Constitutions, and was firmly believed by the old English Masons.

The Clergy now found it convenient to study Geometry and Architecture, such as it was, because the noble and wealthy, nay Kings and Queens, thought it meritorious to build Churches and other pious houses, where some of them ended their days in sweet retirement: for those holy houses were all under the direction of the Clergy, and the Lodges were held in Monastries before the inundation of the Danes. Yet at first they built mostly of timber only, till Bennet, the Abbot of Wirral, introduced the use of brick and stone, about A. D. 680; so that even the Gothic stile was but in its infancy during the Heptarchy, which lasted from Hengist's arrival,

	A. D. 449
During years,	381

At last, Egbert, king of Wessex, by policy and conquest, | A. D. 830 became Sovereign of the other six kingdoms, and the Angles being most numerous, he called his united kingdom England, and all the people Englishmen; tho' the Welch, the Irish and Scots Highlanders call them still Saxons, after those that first came with Hengist. Thus,

1. Egbert, the first king of all England, A. D. 830, fortified his Sea Ports, and died A. D. 836.

2. Ethelwolph employed St. Swithin to repair the pious houses, and died A. D. 857.

3. Ethelbald, died	|	4. Ethelbert, died	|	5. Ethelred I. died
860.		866.		872.

In whose reigns the Danes settled in East Anglia and Northumbria, pillaging and demolishing the pious houses.

6. Alfred the Great, the fourth son, who commenced A. D. 872, subdued the Danes, tho' not expelled them; he increased his Navy Royal, fortified and rebuilt many towns, and founded the University of Oxford. King Alfred had about him the best Architects, and employed the Fellow Crafts wholly in brick or stone. The best King of England, and died illustrious, A. D. 900.

7. Edward Senior left Masonry to the care, first of Ethred, the Deputy King of Mercia, the husband of Edward's sister Elfreda, the glorious heroin, who by her valour expelled the Danes out of Mercia, and fortified many towns and castles to prevent their incursions. Next the King put his learned Brother Ethelward at the head of the Fraternity, and founded the University of Cambridge, that had been long a nursery of the Learned. The King died A. D. 924, leaving three Kings and a Queen.

8. Athelstan, the eldest son, succeeded, though only the son of a Concubine, and at first left the Craft to the care of his Brother Edwin, called in

some copies his son: for in all the old Constitutions it is written to this purpose, viz:

"That though the antient records of the Brotherhood in England were most of them destroyed or lost in the wars with the Danes, who burnt the Monastries where the records were kept; yet King Athelstan, (the grandson of King Alfred,) the first anointed King of England, who translated the Holy Bible into the Saxon language, when he had brought the land into rest and peace, built many great works and encouraged many Masons from France and elsewhere, whom he appointed Overseers thereof; they brought with them the Charges and Regulations of the foreign Lodges, and prevailed with the King to increase the wages.

"That Prince Edwin, the King's brother, being taught Geometry and Masonry, for the love he had to the said Craft, and to the honourable principles whereon it is grounded, purchased a Free Charter of King Athelstan, his brother, for the Free Masons having among themselves a Correction, or a power and freedom to regulate themselves, to amend what might happen amiss, and to hold an yearly Communication in a General Assembly.

"That accordingly Prince Edwin summoned all the Free and Accepted Masons in the realm to meet him in a Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A. D. 926.

"That they brought with them many old writings and records of the Craft, some in Greek, some in Latin, some in French and other languages; and from the contents thereof they framed the Constitutions of the English Lodges, and made a law for themselves, to preserve and observe the same in all time coming," &c., &c.

But good Prince Edwin died before the King [A. D. 938] without issue, to the great grief of the Fraternity, though his memory is fragrant in the Lodges and honourably mentioned in all the old Constitutions.

Some English historians say that Edwin being accused of a plot, the King set him adrift in a boat without sail and oars; that Edwin protesting his innocence, went aboard and jumped into the sea, and that his Esquire was drove into Picardy. But the historian Malmsbury disbelieves the whole story as grounded only on some old ballad, and because of Athelstan's known kindness and love to all his brothers and sisters; and Huntingdon writes of the loss of Edwin by sea as a very sad accident and a great misfortune to Athelstan, who was very fond of him.

King Athelstan built many Castles in Northumbria to bridle the Danes, (whom he had subdued,) and the famous Abby of St. John at Beverley, (lately repaired for Divine service,) and Melton Abby in Dorsetshire; he rebuilt the city of Exeter, and repaired the old Church of the Culdees at York. He died without issue, 940.

SAXON KINGS OF ENGLAND.

9. Edmund I. succeeded his brother Athelstan, repaired the Cities and Churches, and leaving two sons, died A. D. 946.

10. Edred succeeded his brother Edmund, rebuilt Glastonbury, and died without issue, 955.

11. Edwi succeeded his uncle Edred, and died without issue, 959.

12. Edgar built and rebuilt about forty-eight pious houses, by the direction of St. Dunstan, Grand Master, and several more expert Masters. He also rigged out a good Navy, which prevented the invasions of the Danes, and died 975.

13. Edward Junior, called the Martyr, died without issue, 979.

14. Ethelred II. was always distressed by the Danes, and contrived their massacre, A. D. 1002. Ethelred, upon the death of Swen Otto, returned, but died inglorious, 1016.

By his first wife he had—

16. Edmund II. Ironsides reigned in the West till murdered, A. D. 1017. Father of Prince Edward, who died at London, 1057.

Prince Edgar Atheling died without issue.

Margaret, wife of Malcolm Keanmore, king of Scotland.

By his second wife Ethelred had—

20. Edward the Confessor, who succeeded King Hardy-Knut in the throne of England, 1041. He collected the Saxon laws in a body. In his reign Arts and Sciences flourished. Leofric, the wealthy Earl of Coventry, at the head of the FreeMasons, built the Abby of Coventry, and others built twelve more pious houses. The King rebuilt Westminster-Abby, though not as it now stands, and died without issue on 5th January, 1066, when the Nobles and people chose,

21. Harold II., son of Earl Goodwin, who reigned nine months, even till William the Bastard, the Duke of Normandy, slew Harold bravely fighting in the battle of Hastings, in

DANISH KINGS OF ENGLAND.

Thyra, daughter of Edward Senior, (according to the Danish historians,) was married to Gormo III., king of Denmark, and bore to him,

Harold VIII., king of Denmark.

Swen Otto, king of Denmark, who finding that Ethelred neglected his fleet, allowed his Danes to invade England every year, and they left many Lord Danes to oppress the poor English; but hearing of the massacre, Swen Otto sailed over with great force and drove Ethelred into Normandy. And so,

15. Swen Otto was king of England 1013, but died suddenly

1014.

17. Canutus, or Knut Magnus, after the death of King Edmund Ironsides, was crown'd King of all England, A. D. 1017. He built the Abby of St. Edmund's-Bury, and died 1036. Father of

18. Harold I. Harefoot, king of England, died without issue, A. D. 1039.

19. Hardy-Knut, king

Sussex, where the English were totally routed by the Normans on the 14th of October, 1066. of England, the last of the Danish race, died

In the vulgar year of Masonry, 5066. without issue, A. D.

After Hengist's arrival, - - 617. 1041.

After the end of the Heptarchy, 236.

As for the Danes, having no princely head, they had submitted to the Saxon kings, and daily losing their genealogy, they were gradually blended with the Anglo-Saxons, having much the same language.

CHAPTER III.

MASONRY IN ENGLAND FROM WILLIAM THE CONQUEROR TO KING HENRY IV.

1. WILLIAM I. the Conqueror, having settled England, appointed Gundulph, Bishop of Rochester, Roger de Montgomery, Earl of Shrewsbury and Arundel, and other good Architects, to be at the head of the Fellow Crafts, first in Civil and Military Architecture, building for the King the Tower of London, and the Castles of Dover, Exeter, Winchester, Warwick, Hereford, Stafford, York, Durham and New-Castle-upon-Tyne; whereby the proud Normans bridled the English. Next in Sacred Architecture, building Battle-Abby, near Hastings, in memory of his conquest, St. Saviour's Southwark, and nine more pious houses; while others built forty-two such and five Cathedrals. The King brought many expert Masons from France, and died in Normandy, A. D. 1087.

2. William II. Rufus, succeeded his father, and employed his Architects and Craftsmen in building a new wall round the Tower, and in rebuilding London Bridge; and by advice of his Grand Lodge of Masters, he built the Great Palace of Westminster, with large Westminster Hall, two hundred and seventy foot long and seventy-four foot broad, the largest one room upon earth, and four pious houses, while others built twenty-eight such. He died without issue, A. D. 1100.

3. Henry I. Beau Clerc, born at Selby, in Yorkshire, succeeded Brother William, tho' the eldest Brother Robert, Duke of Normandy, was alive.

Now the Norman Barons perceiving their great possessions in England depended only on royal pleasure, and finding the laws of the Anglo-Saxons to be better for securing property than the laws of Normandy, the Normans began to call themselves Englishmen, to assert the Saxon rights, and prevailed with this king to grant them the first Magna Charta, or Larger Paper and Deed of Rights, in this first year of his reign, A. D. 1100.

This king built the great Palace of Woodstock, and a little one at Oxford to converse with the Learned, and fourteen pious houses, while others built about one hundred such, besides many fine mansions. He died A. D. 1135, succeeded by his nephew, viz:

4. Stephen, Count of Bouloign, son of Adela, daughter of William the Conqueror, by the power of the Clergy. During the civil wars between him and Maud, the Empress, the Nobles and gentry, being courted by both, laid hold of the occasion to build about eleven hundred Castles, that proved afterwards very convenient for them in the Barons' wars; so that the Masons were as much employed as the soldiers, under their Grand Master Gilbert de Clare, Marquis of Pembroke, by whom the King built four Abbies and two Nunneries, with St Stephen's Chapel in the Palace of Westminster; while others built about ninety pious houses. King Stephen died without issue male, A. D. 1154, after the Conquest eighty-eight years, the last of the Royal Normans.

King Henry I., by his wife Maud, (daughter of Malcolm Keanmore, king of Scotland, by his wife Margaret, the Saxon heiress of England,) left only a daughter, viz:

Maud, the Empress, who next married Geoffrey Plantagenet, Count of Anjou, A. D. 1127. She came over, though too late, to assert her claim, (to which her father had sworn the whole kingdom, even Stephen also,) and fought like a brave heroine; but refusing to confirm Magna Charta, she was deserted; and her best friends dying, she was forced to return to Anjou, A. D. 1147. But her son Henry came over and asserted his claim, till King Stephen agreed that Henry should succeed him.

Accordingly, when Stephen died, the Plantagenets of Anjou commenced, viz:

1. Henry II. Plantagenet, Count of Anjou, became King of England, A. D. 1154, who fortified some Castles against the Welch and Scots, built some little Palaces and ten pious houses, while others built about one hundred such. The Grand Master of the Knights Templars erected their Society and built their Temple in Fleet street, London. The King died A. D. 1189.

2. Richard I., much abroad, died without issue, 1199; yet in this reign about twenty pious houses were built.

3. King John succeeded Brother Richard, and first made his Chaplain, Peter de Cole-Church, Grand Master of the Masons in rebuilding London Bridge of stone, which was finished by the next Master, William Almain, A. D. 1209. Next, Peter de Rupibus, Bishop of Winchester, was Grand Master, and under him Geoffrey Fitz Peter was Chief Surveyor or Deputy Grand Master, who built much for the King, while others built about forty pious houses. The King died A. D. 1216, succeeded by his son,

4. Henry III., a minor of nine years. When Peter de Rupibus, the old

Grand Master, came to be the King's guardian, he levelled the footstone of Westminster Abby, in that part called Solomon's porch, A. D. 1220. Peter, Count of Savoy, (Brother of the Queen's mother,) built the Palace of Savoy, in the Strand, London; and John Balliol, Lord of Bernard Castle, in Durham, (father of John, king of Scotland,) founded Balliol College, in Oxford. The Templars built their Domus Dei at Dover, and others built thirty-two pious houses. The King died A. D. 1272.

5. Edward I. being deeply engaged in wars, left the Craft to the care of several successive Grand Masters, as Walter Giffard, Archbishop of York, Gilbert de Clare, Earl of Gloucester, and Ralph, Lord of Mount Hermer, the progenitor of the Montagues; and by these the King fortified many Castles, especially against the Welch, till they submitted to him, A. D. 1284, when Edward, the King's son and heir, was born at Caermarthen, the first English Prince of Wales.

The King celebrated the Cape stone of Westminster Abby, A. D. 1285, just sixty-five years after it was founded. But that Abby and the Palace being burnt down, 1299, the King ordered the Palace to be repaired, but was diverted from repairing the Abby by his wars in Scotland. In this reign Merton College, Oxford, the Cathedral of Norwich, and about twenty more pious houses were founded. The King died in his Camp on Solway Sands, 7th of July, 1307.

6. Edward II. made Walter Stapleton, Bishop of Exeter, Grand Master, who built Exeter and Oriel Colleges in Oxford, while others built Clare Hall, Cambridge, and eight pious houses. The King died A. D. 1327.

7. Edward III. became the Patron of Arts and Sciences. He set up a Table at Windsor, six hundred feet round, for feasting the gallant Knights of all nations, and rebuilt the Castle and Palace of Windsor, as a Royal Grand Master, by his several Deputies or Masters of Work, viz:

1. John de Spoulee, called Master of the Ghiblim, who rebuilt St. George's Chapel, where the King constituted the Order of the Garter, A. D. 1350.

2. William a Wickham, at the head of four hundred Free Masons, rebuilt the Castle strong and stately, A. D. 1357, and when he was made Bishop of Winchester, 1367; then next,

3. Robert a Barnham succeeded at the head of two hundred and fifty Free Masons, and finished St. George's great Hall, with other works in the Castle, A. D. 1375.

4. Henry Pevele (called at first, in the old records, the King's Free Mason) built for the King the London Charter-house, King's Hall, Cambridge, Queenborough Castle, and rebuilt St. Stephen's Chapel, now the House of Commons in Parliament.

5. Simon Langham, Abbot of Westminster, who repaired the body of that Cathedral as it now stands.

The King also founded the Abby of Eastminster, near the Tower, and his laudable example was well followed: for the Queen endowed Queen's College, Oxford, while others built many stately Mansions and about thirty pious houses, for all the expensive wars of this reign.

The Constitutions were now meliorated: for an old record imports—"that in the glorious reign of King Edward III., when Lodges were many and frequent, the Grand Master with his Wardens, at the head of the Grand Lodge, with consent of the Lords of the realm, then generally Free Masons, ordained—

That for the future, at the making or admission of a Brother, the Constitutions shall be read, and the Charges hereunto annexed.

That Master Masons or Masters of Work shall be examined whether they be able of cunning to serve their respective Lords, as well the highest as the lowest, to the honour and worship of the foresaid Art, and to the profit of their Lords: for they be their Lords that employ and pay them for their travel.

That when the Master and Wardens preside in a Lodge, the Sheriff, if need be, or the Mayor, or the Alderman (if a Brother) where the Chapter is held, shall be sociate to the Master, in help of him against rebels and for upholding the rights of the realm.

That Entered Prentices at their making shall be charged not to be Thieves, nor Thieves' maintainers. That the Fellow Crafts shall travel honestly for their pay, and love their fellows as themselves; and that all shall be true to the King, to the Realm, and to the Lodge.

That if any of the Fraternity should be fractious, mutinous or disobedient to the Grand Master's orders, and after proper admonitions should persist in his rebellion, he shall forfeit all his claim to the rights, benefits and privileges of a true and faithful brother, &c. Concluding with Amen, So mote it be.

King Edward III. died 21st June, 1377.

Edward the Black, Prince of Wales, died before his father, A. D. 1376. See the other sons, with respect to the succession, in the note below.*

* The other sons of King Edward III. with respect to the succession:

Lionel, Duke of Clarence, the second son, left only

Philippa, of Clarence, wife of Edmund Mortimer, Earl of March, mother of Roger Mortimer, Earl of March, left only

Ann Mortimer, the heiress of Clarence and March.

Edmund, Duke of York, the fourth son, Patriarch of the White Rose, by his wife Isabella, second daughter of Pedro Crudella, king of Castile.

Richard, Earl of Cambridge, beheaded 1415.

Richard, Duke of York, slain 1460.

King Edward IV.

King Richard III

John a Gaunt, Duke of Lancaster, the third son, Patriarch of the Red Rose. Wives,

1. Blanche, of Lancaster, mother of King Henry IV.

8. Richard II. succeeded his grandfather, A. D. 1377. He employed William a Wickham, Bishop of Winchester, Grand Master, to rebuild Westminster Hall as it now stands; and William, at his own cost, built New College, Oxford, and founded Winchester College, while others built about fifteen pious houses.

At last, while King Richard was in Ireland, his cousin Henry, Duke of Lancaster, landed in Yorkshire, raised a great army, seized King Richard upon his return, got the Parliament to depose him and succeeded in the throne, A. D. 1399; and next year Richard was murdered, without issue.

CHAPTER IV.

MASONRY IN ENGLAND FROM HENRY IV. TO THE ROYAL TOWDORS.

KING EDWARD III.—John a Gaunt, Duke of Lancaster, Patriarch of the Red Rose, or the Royal Lancastrians, by his first wife, Blanche, of Lancaster, had

9. Henry IV., Duke of Lancaster, who supplanted and succeeded King Richard II., A. D. 1399. He appointed Thomas Fitz-Allen, Earl of Surrey, to be Grand Master; and after his famous victory of Shrewsbury, the King founded Battle-Abbey there, and afterwards that of Fotheringay. Others built six pious houses, and the Londoners founded their present Guild-Hall, a large and magnificent fabrick. The King died 1413.

10. Henry V., while triumphing in France, ordered the Palace and Abbey of Sheen (now called Richmond upon-Thames) to be rebuilt by the direction of the Grand Master, Henry Chicheley, Archbishop of Canterbury, while others built eight pious houses. The King died A. D. 1422. By his Queen, Katherine of France, (afterwards the wife of Owen Tewdor, page 63,) he had—

11. Henry VI., a minor of nine months, in whose third year an ignorant Parliament endeavoured to disturb the Lodges, though in vain, by the following act, viz:

8 Hen. VI., Cap. I. A. D. 1425

Title—Masons shall not confederate in Chapters and Congregations.

2. Constantia, eldest daughter of Piedro Crudelis, king of Castile, mother of Katharine, married to Henry III., king of Castile.

3. Katharine Roet, his concubine, whom at last he married, and her children were legitimated by act of Parliament, but not to inherit the Crown. Mother of—

John Beaufort, (not Plantagenet,) Earl of Somerset.

John Beaufort, Duke of Somerset.

Margaret Beaufort, mother of King Henry VII.

Whereas, by yearly congregations and confederacies made by the Maseons in their General Assemblies, the good course and effect of the Statutes of Labourers be openly violated and broken, in subversion of the law and to the great damage of all the Commons, our Sovereign Lord the King, willing in this case to provide a remedy, by the advice and consent aforesaid, and at the special request of the Commons, hath ordained and established, That such Chapters and Congregations shall not be hereafter holden. And if any such be made, they that cause such Chapters and Congregations to be assembled and holden, if they thereof be convict, shall be judged for felons; and that other Maseons who come to such Chapters and Congregations be punished by prisonment of their bodies, and make fine and ransom at the King's will.

But this act is explained in Judge Coke's Institutes, Part III., folio 19, where we find that the cause why this offence was made felony, is for that the good course and effect of the Statutes of Labourers was thereby violated and broken. Now, says my Lord Coke—

"All the Statutes concerning Labourers before this act and whereunto this act doth refer, are repealed by the 5 Eliz., cap. 4, about A. D. 1562, whereby the cause and end of making this act is taken away, and consequently the act is become of no force: for *cessante ratione legis cessat ipsa lex*! and the inditement of felony upon this Statute must contain—that those Chapters and Congregations are to the violating and breaking of the good course and effect of the Statutes of Labourers! which now cannot be so alledged, because those Statutes be repealed. Therefore this would be put out of the charge of Justices of the Peace.

But this act was never executed, nor ever frightened the Free Maseons from holding their Chapters and Congregations, lesser or larger; nor did ever the working Maseons desire their noble and eminent Brothers to get it repealed, but always laughed at it: for they ever had and ever will have their own wages, while they coalesce in due form and carefully preserve the cement under their own Grand Master, let Cowans do as they please.

Nay, even during this King's minority, there was a good Lodge under Grand Master Chicheley, held at Canterbury, as appears from the Latin Register of William Molart, Prior of Canterbury, in manuscript, pag. 88, [Intituled *Liberatio Generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis Erga Festum Natalis Domini 1429*;] in which are named Thomas Stapylton, the Master, and John Morris, Custos de la Lodge Lathomorum, or Warden of the Lodge of Maseons, with fifteen Fellow Crafts and three Entered Prentices, all named there. And a Record in the reign of Edward IV. says—"The company of Maseons, being otherwise termed Free Maseons, of auntient staunding and good reckoning, by means of affable and kind meetings dyverse tymes, and as a loving Brotherhood use to do, did frequent this mutual assembly in the tyme of Henry

VI., in the twelfth year of his most gracious reign, viz: A. D. 1434, when Henry was aged thirteen years."

Grand Master Chicheley held also a Lodge at Oxford, where he built All-Soul's College, and Bernard, now St. John's College, &c., till he died, 1445, when the King appointed William Wanefleet, Bishop of Winchester, to be Grand Master in building Eaton College, near Windsor, and King's College, Cambridge, though before the civil wars in this reign the Chapel of it was only finished, a master-piece of the richest Gothic that can hardly be matched. The King also founded Christ's College, Cambridge, (afterwards finished by Margaret Beaufort, Countess of Richmond,) and his Queen, Margaret of Anjou, founded Queen's College, Cambridge; while ingenious Wanefleet, at his own cost, built Magdalene College, Oxford, and others about twelve pious houses.

So that before the King's troubles, the Mason's were much employed and in great esteem: for the foresaid Record says farther—"That the Charges and Laws of the Free Masons have been seen and perused by our late Sovereign King Henry VI., and by the Lords of his most honourable Council, who have allowed them, and declared that they be right good and reasonable to be holden, as they have been drawn out and collected from the Records of auntient tymes," &c., &c.

At last Masonry was neglected during the seventeen years of the bloody civil Wars between the two Royal Houses of Lancaster and York, or the Red and White Roses: for Richard Plantagenet, Duke of York, son of Richard, Earl of Cambridge, and Anne Mortimer, the heiress of Clarence, (as in the note on page 59,) claimed the Crown in right of his mother, A. D. 1455; and after twelve sore battles the Red Rose lost the Crown, poor King Henry VI. was murdered, and all the males of every branch of Lancaster were cut off, after John a Gaunt's offspring had reigned seventy-two years, A. D. 1471. White Rose, see page 59.

Thus Richard, Duke of York, slain in the battle of Wakefield, 1460.

12. Edward IV. crowned 1461, sometimes a king and sometimes not a king, till A. D. 1471, when Edward reigned without a rival, and employed the Grand Master Richard Beauchamp, Bishop of Sarum, to repair the royal Castles and Palaces after the wars, and to make the Castle and Chapel of Windsor more magnificent; for which the Bishop was made Chancellor of the Garter.

Great men also repaired and built apace; and now the Londoners rebuilt their walls and gates, while others raised seven pious houses. The King died 9th April, 1483.

13. Edward V., a minor, proclaimed, but not crowned.

Richard, Duke of York.

These two sons were said to be murdered in the Tower by order of their uncle and guardian, Richard III., on 23d May, 1483.

Elizabeth Plantagenet, wife of King Henry VII., page 64

14. Richard III. killed and took possession, and was crowned on 6th July, 1483, and reigned a wise and valiant Prince till he was slain, bravely contending for the Crown with his rival, Henry Tewdor, Earl of Richmond, in the battle of Bosworth, Leicestershire, on the 22d August, 1485, without legal issue.

So ended the White Rose, or House of York; and also the fourteen kings called Plantagenets, of the House of Anjou, who had reigned from King Stephen's death,

During years, A. D. 1154

Till A. D. 1485

For connecting the History—The genealogy of the Royal Tewdors.

They are clearly descended (though not in male issue) from Cadwan the First, king of Wales, (page 51,) down to Roderic Mawr, who partitioned his kingdom into three Principalities, among his three sons, and died A. D. 876.

1. Amarawdd, Prince of North Wales, whose male issue failed in Llewelin ap Daffyd, the last Sovereign Prince of all Wales, slain in battle, A. D. 1283, when the Welch began to submit to the Crown of England.

* * Edward III., king of England.

John a Gaunt, by his third wife, Katherine Roet, page 60.

John Beaufort, Earl of Somerset.

* * Charles VI.,

John Beaufort, Duke of Somerset, after all the Males of John a Gaunt were extinct, left his only child, viz: Margaret Beaufort.

king of France.

Queen Katharine, widow of King Henry

Henry VII. Tewdor, king of England.

V.

2. Cadellb, Prince of South Wales, whose lineal male issue ended in Gruffyd ap Rhyse, the last Prince of South Wales, who died A. D. 1202; but his sister, viz: Gwenlian, was the wife of Ednyfed Fychan, Lord of Brynfeingle.

Gronw ap Ednyfed.

Theodore, or Tewdor ap Gronw.

Gronw ap Tewdor.

Tewdor ap Gronw married Margaret, grand daughter of Lewelin ap Daffyd, the last Sovereign Prince of Wales.

Meredith ap Tewdor.

Owen Tewdor, slain in the battle of Mortimer's Cross, 1461.

Edmund Tewdor, Earl of Richmond.

Jasper Tewdor, Duke of Bedford, without legal issue.

Owen Tewdor, a Monk.

3. Merfyn, Prince of Powis Land, soon failed.

CHAPTER V.

MASONRY IN ENGLAND FROM KING HENRY VII. TILL THE UNION OF THE CROWNS, A. D. 1603.

WHEN King Richard III. was slain at Bosworth, his Crown was forthwith put upon the head of the Conqueror, Henry Tewdor, Earl of Richmond, in the field of battle, and the army proclaimed him,

1. Henry VII., king of England, on 22d August, 1485, nor did he ever affect another title and claim. But his wife, Elizabeth Plantagenet, daughter of King Edward IV., was truly the heiress of all the Royal Plantagenets, and conveyed hereditary right to her offspring.

New worlds are now discovered; the Cape of Good Hope, A. D. 1487, and America, 1493. In this reign, the Gothic stile was brought to its highest perfection in England, while it had been wholly laid aside in Italy by the revivers of the old Augustan stile, as in Part I, Chap. VII.

John Islip, Abbot of Westminster, finished the repairs of that Abby, A. D. 1498, so as it stood till the late reparations in our time.

The Grand Master and Fellows of the Order of St. John at Rhodes, (now at Malta,) assembled at their Grand Lodge, chose King Henry their Protector, A. D. 1500. This Royal Grand Master chose for his Wardens of England, the foresaid John Islip, Abbot of Westminster, and Sir Reginald Bray, Knight of the Garter, or Deputies, by whom the King summoned a Lodge of Masters in the Palace, with whom he walked in ample Form to the East end of Westminster Abby, and levelled the foot-stone of his famous Chapel on 24th June, 1502, though it well deserves to stand clean alone, being justly called by our Antiquary Leland the eighth Wonder of Art, the finest piece of Gothic upon earth and the glory of this reign. Its Capestone was celebrated A. D. 1507.

The King employed Grand Warden Bray to raise the middle Chapel of Windsor and to rebuild the Palace of Sheen-upon-Thames, which the King called Richmond; and to enlarge the old Palace of Greenwich, calling it Placentia, where he built the pretty box called the Queen's House. He rebuilt Baynard Castle, London, founded six Monasteries, and turned the old Palace of Savoy into an Hospital; while others built Brazen-Nose College, Oxford, Jesus's and St. John's Colleges, Cambridge, and about six pious houses; till the King, aged only fifty four years, died at New Richmond on 22d April, 1509, leaving three children, viz:

2. Henry VIII. Tewdor, Prince of Wales, aged eighteen years, succeeded his father, A. D. 1509.

Margaret Tewdor, first the wife of James IV., king of Scotland; next of Archibald Dowglass, Earl of Angus; next of Henry Stuart, Lord Methuen.

Mary Tewdor, first the wife of Lewis XII., king of France, and next of Charles Brandon, Duke of Suffolk.

Cardinal Woolsey was chosen Grand Master, who built Hampton Court, and next reared White Hall, the College of Christ's Church, Oxford, and several more good edifices, which upon his disgrace were forfeited to the Crown, A. D. 1580.

Thomas Cromwell, Earl of Essex, was the next Patron of the Craft under the King, for whom he built St. James's Palace, Christ's Hospital, London, and Greenwich Castle. Meanwhile the King and Parliament threw off the old yoke of the Pope's supremacy, and the King was declared the Supreme Head of the Church, A. D. 1534, and Wales was united to England, 1536.

The pious houses, in number about nine hundred and twenty-six, were suppressed A. D. 1539. Cromwell, Earl of Essex, being unjustly beheaded, 1540, John Toucher, Lord Audley, became Grand Master. But the suppression of the religious houses did not hurt Masonry; nay, Architecture of a finer stile gained ground: for those pious houses and their lands being sold by the King at easy rates to the Nobility and gentry, they built of those ruins many stately mansions. Thus Grand Master Audley built Magdalen College, Cambridge, and his great house of Audley End.

King Henry VIII., aged near fifty-six years, died on 28th January, 1547, and left three children.

3. Edward VI. Tewdor, born by Queen Jane Seymour, a minor of nine years, under the Regency of his mother's brother, Edward, Duke of Somerset, who established the Protestant religion, and as Grand Master built his Palace in the Strand, called still Somerset House, though forfeited to the Crown A. D. 1552; and when the Regent was beheaded, John Poynt, Bishop of Winchester, was the Patron of the Free Masons till the King died without issue, 1553.

4. Mary Tewdor, daughter of Queen Katharine, of Aragon, aged thirty-eight years, succeeded her brother Edward as Queen Sovereign. She restored the Romish religion and persecuted the Protestants; married Philip II., king of Spain, and died without issue, 17th November, 1558.

5. Elizabeth Tewdor, daughter of Queen Anne Bollen, aged twenty-five years, succeeded her sister Mary as Queen Sovereign. She restored the Protestant religion and was declared Supreme Head of the Church. Now learning of all sorts revived, and the good old Augustan stile in England began to peep from under its rubbish, and it would have soon made great progress, if the Queen had affected Architecture; but hearing the Masons had certain secrets that could not be revealed to her, (for that she could

not be Grand Master,) and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December, 1561. [This Tradition was firmly believed by all the old English Masons.]

But Sir Thomas Sackville, Grand Master, took care to make some of the chief men sent Free Masons, who then joining in that Communication, made a very honourable report to the Queen; and she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men that cultivated Peace and Friendship, Arts and Sciences, without meddling in the affairs of Church or State.

In this reign some Colleges were built and many stately mansions, particularly famous Burleigh House: for travellers had brought home some good hints of the happy revival of the Augustan stile in Italy, with some of the fine drawings and designs of the best Architects; whereby the English began apace to slight the Gothic stile, and would have entirely left it off, if the Queen had frankly encouraged the Craft.

Here it is proper to signify the sentiment and practice of the old Masons, viz: That Kings and other male Sovereigns, when made Masons, are Grand Masters by prerogative during life, and appoint a Deputy, or approve of his election, to preside over the Fraternity, with the title and honours of Grand Master; but if the Sovereign is a female, or not a Brother, or a minor under a Regent not a Brother; or if the male Sovereign or the Regent, though a Brother, is negligent of the Craft, then the old Grand officers may assemble the Grand Lodge in due Form to elect a Grand Master, though not during life, only he may be annually rechosen while he and they think fit.

Accordingly, when Grand Master Sackville demitted, A. D. 1567, [This is the Tradition of the old Masons,] Francis Russel, Earl of Bedford, was chosen in the North; and in the South Sir Thomas Gresham, who built the first Royal Exchange at London, A. D. 1570. Next, Charles Howard, Lord of Effingham, was Grand Master in the South till 1588, then George Hastings, Earl of Huntington, till the Queen died unmarried, on 24th March, 1603; when the Crowns of England and Scotland (though not yet the kingdoms) were united in her successor, viz:

James VI. Stewart, king of Scotland, son of Mary Stewart, Queen Sovereign, daughter of King James V., son of King James IV., by his Queen Margaret Tewdor, eldest daughter of Henry VII., king of England, by his Queen Elizabeth Plantagenet, the heiress of England. And he was proclaimed at London, James I., king of England, France and Ireland, on 25th March, 1603. See Part III.

CHAPTER VI.

MASONRY IN SCOTLAND TILL THE UNION OF THE CROWNS.

THE history of the first kings of the Scots in Albin, or the western parts beyond the Clyde and the middle Grampian Hills; and also that of the Picts in Caledonia, along the German sea coast and towards England, not containing much to our purpose, we may begin with the restoration of the kingdom of Albin (according to the Scottish Chronicle) made by King Fergus II. Mac Ergh, A. D. 403.

And even after that period the history of both these nations consists mostly of war; only we learn that the Picts were a mere mechanical and mercantile people than the Scots, had built many cities, and first founded all the old strong castles in their dominion; while the Scots affected rather to be a nation of soldiers, till Kenneth II. Mac Alpin, king of Scots, [see his Race in the note below,*] demolished the kingdom of the Picts, and so became the first king of all Scotland, A. D. 842. He repaired the public edifices after the wars, and died 858.

But both the branches of his Royal Race were mostly engaged in war, till King Malcolm II. Mac Kenneth succeeded his cousin King Grims, A. D. 1008, as in the note below.*

For King Malcolm II. first compiled the Laws in the famous Book of Scotland called *Regiam Majestatem*, partitioned the land into Baronies,

* 1. Kenneth II. Mac Alpin, died A. D. 858, father of

2. Donald V. succeeded his brother Kenneth II.

3. Constantin II. succeeded Donald V.

4. Ethus succeeded Constantin II.

5. Donald VI. succeeded Gregory.

7. Constantin III. succeeded Donald VI.

5. Gregory, son of King Congallus, (who had reigned before Kenneth II.) succeeded Ethus. He built Aberdeen.

8. Malcolm I. succeeded Constantin III. He received Cumberland and Westmoreland from Edmund I., king of England, father of

9. Indulphus succeeded Malcolm I.

11. Culenus succeeded Duffus.

13. Constantin IV. succeeded Kenneth III.

10. Duffus, who succeeded Indulphus.

12. Kenneth III. succeeded Culenus, A. D. 975,

Mogellus, the Prince 14. Grims succeeded

the year after Edgar, king of England, died. Kenneth enacted the Crown hereditary in his family, and died A. D. 994.

Constantin IV. and died 1008

16. Malcolm II. succeeded Grims A. D. 1008.

Bancho murdered by Mackbeth, p. 69.

founded the Bishoprick of Aberdeen (in memory of his routing the Norwegians) A. D. 1017, cultivated Arts and Sciences and fortified his towns and castles till he died, leaving only two daughters, viz:

Beatrix, the eldest, wife of Albanach, thane of the Isles.

Docha, the younger, wife of Bethfinleg, thane of Angus.

1. Duncan I. succeeded his grandfather, A. D. 1033; murdered by Mackbeth, 1040; but King Duncan I. was the Patriarch of the following kings:

2. Mackbeth killed and took possession, 1040; built the Castle of Dunsinnan and Lumfannan, &c. and much encouraged the Craft, till cut off by Macduff, A. D. 1057.

King Duncan I.—3. Malcolm III. Keanmore, or Head Great, was restored when Macbeth was slain, 1057. He built the old Church of Dunfermling, a royal sepulchre, and levelled the footstone of the old Cathedral of Durham, which he richly endowed. He fortified his borders, castles and seaports, as the Royal Grand Master and Patron of Arts and Sciences, till he died, A. D. 1093.

By his Queen Margaret, sister of Prince Edgar Atheling, and grand daughter of King Edmund Ironsides, the Saxon heiress of England, (by the Scots called St. Margaret,) he had—

4. Donald Bane, or White Donald, Malcolm's younger brother, mounted the throne, A. D. 1093; and after the usurper Duncan was slain, 1095, Donald reigned till his nephew King Edgar imprison'd him for life, A. D. 1098.

5. Duncan II. a bastard of King Malcolm, usurped A. D. 1094.

6. Edgar succeeded Donald, and died without issue, 1107.

Maud, wife of Henry I., king of England.

7. Alexander I. succeeded brother Edgar, built the Abbies of Dunfermlin and St. Colm's Inch, St. Michael's at Soone, &c., and patronized the Craft till he died, A. D. 1124, without issue.

Maud, the Empress.

Mary, wife of Eustace, Count of Boulogne.

8. David I. succeeded brother Alexander, built the Abby of Holy-Rood House and the Cathedrals of four Bishopricks that he established. The clergy called him St. David, for his great endowments to the Church; and the Masons worshipped him as their beneficent Grand Master, till he died, A. D. 1153.

Maud, wife of King Stephen.

By his Queen Maud, the heiress of Huntington, King David had—

Henry, Prince of Scotland, died before his father, 1152, leaving three sons, viz:

9. Malcolm IV., called the Maiden, succeeded his grandfather David, and died without issue, A. D. 1165.

10. William the Lion succeeded brother Malcolm; built a Palace at
594

Aberdeen, rebuilt the whole town of Perth after a fire, and, was an excellent Grand Master, by the assistance of the nobility and clergy; till he died, A. D. 1214. See the next page.

David, Earl of Huntingdon, died in England, A. D. 1219. But all King William's race failing in the Maiden of Norway, as on the next page, the right of succession was in the heirs of this David; and they made the competition for the Crown, as in the note below.*

* Competition of Bruce and Balliol. Prince David, Earl of Huntingdon, had three daughters, viz:

1. Margaret, wife of Alan, Lord of Galloway.

Dornagilla, wife of John Balliol, Lord of Bernard Castle, in Durham.

1. John Balliol, the Competitor, as descended from David's eldest daughter, was declared King of Scotland, by the Umpire of the Competition, King Edward I. of England, A. D. 1292, for John's owning him his superior. But John revolting, Edward deposed him, 1296, banished him into Normandy and garrisoned Scotland for himself. But the English were expelled first by Sir William Wallace, and next by King Robert Bruce.

See the following:

King John Balliol.

3. Edward Balliol was by King Edward III. of England, sent to Scotland, joined his party, expelled young King David Bruce, and was crowned A. D. 1332, but expelled 1341. Some say his Race are still in France.

to Scotland, and was crowned 1306. And after many sore conflicts, he totally routed King Edward II. of England, at Bannockburn, A. D. 1314, obtained an honourable peace, and died illustrious, 1329.

4. David II. Bruce succeeded, a minor of eight years, born of King Robert's second wife, was sent to France till Edward Balliol was expelled. He was afterwards

2. Isabelle, wife of Robert Bruce, an English Lord, made Lord of Anandale, in Scotland.

Robert Bruce, the Competitor, as the first male from Prince David; but his claim was overruled by the Umpire, and Robert soon died.

Robert Bruce, Lord of Anandale, and by marriage Earl of Carrick, was by King Edward I. made Earl of Huntingdon, to make him easy; and after John Balliol was banished, King Edward promised to make Bruce King of Scotland, in order to engage him against Wallace. But next day after the battle of Falkirk, A. D. 1298, at a conference or interview, Wallace convinced Bruce of his error, who never fought more against the Scots, and died 1308.

House of Bruce.

2. Robert I. Bruce, fled to Scotland, and was crowned 1306. And after many sore conflicts, he totally routed King Edward II. of England, at Bannockburn, A. D. 1314, obtained an honourable peace, and died illustrious, 1329.

3. Ada, wife of Lord Hastings.

Descent of the Royal Stewarts from Grimus, king of Scotland, who died 1008.

Bancho, thane of Loch-Abyr, murdered by Macbeth, 1040. Page 67.

Fleance fled to Wales and he married Nersta, daughter of Gruffyd ap Llewelin, Prince of Wales, and died there.

Walter I., the young Welchman, came to Scotland upon the restoration of King Malcolm Keanmore, who made him the heritable Lord High Stewart.

House of Stewart.

Walter I., the Stewart.

Alan, the Stewart.

Alexander I., the Stewart.

Walter II., the Stewart.

Alexander II., the Stewart.

John, the Stewart.

Sir Robert Stewart; Lord Darnley, Patriarch of the Stewarts of Lennox, from whom descended Henry, Lord Darnley, father of King James VI. Page 72.

10. William the Lion.

11. Alexander II. rebuilt Coldingham, and died A. D. 1249.

12. Alexander III., the last male from Duncan I., died A. D. 1285.

Margaret, Queen of Ericus, King of Norway.

Margaret, the Maiden of Norway, died coming over, 1390. But from the dissolution of the Pictish kingdom, A. D. 842, the Gothic stile was well improved in Scotland during 449 years, till the Maiden of Norway died and the Competition began.

This had been more amply and accurately discovered, if the Learned of Scotland had published a *Monasticon Scoticanum*, with an account of the old Palaces and Castles (as fine as any in Europe) before the Competition of Bruce and Balliol, in a Chronological Deduction—a work long and much desiderated.

During the Competition, Masonry was neglected; but after the wars, King Robert I. Bruce, having settled his kingdom, forthwith employed the Craft in repairing the Castles, Palaces and pious houses; and the nobility and clergy followed his example till he died, A. D. 1329.

King David II. Bruce, after his restoration, much affected Masonry and built David's Tower in Edinborough Castle, till he died without issue, A. D. 1370, leaving the Crown to his sister's son, viz:

ROYAL STEWARTS.*

1. Robert II. Stewart, who left the care of Masonry to the eminent clergy, then very active in raising fine religious houses, till he died, A. D. 1390.

captivated in England, till ransomed, and died without issue, 1370.

Marjory Bruce, born of King Robert's first wife, Isabella, daughter of Donald, Earl of Mar, a noble Pict.

Walter III., the Stewart, the lineal male of the old Royal Race, and Patriarch of the Royal Stewart,

arts, by his wife Marjory Bruce.

King Robert II. Stewart. See the next note.

* ROYAL STEWARTS. See the last note.

1. Robert II. Stewart, so called from his hereditary office, that now reverted to the Crown; and hence the King's eldest son is stiled the Prince and Stewart of Scotland. This King was first the Earl of Strathern, till his uncle King David died, A. D. 1370, and King Robert II. died 1390.

His first wife, Elizabeth Muir, was only Countess of Strathern, for she died before he was King; yet her son, viz

His second wife, Enphemia Ross, was Queen of Scotland.

2. Robert III. Stewart, (called John formerly,) succeeded his father, A. D. 1390. Upon hearing that his only son James, in his voyage to France, was captivated by King Henry IV. of England, though in time of peace, King Robert broke his heart, 1406.

Walter Stewart, Earl of Athol, who murdered King James I. at Perth.

3. James I. Stewart, after eighteen years, was ransomed and crowned 1424.

1690

2. Robert III. Stewart, being sickly, left the Government to the care of his brother, Robert, Duke of Albany, a great Patron of the Craft, till the King died A. D. 1406. [

3. James I. Stewart, though unjustly captivated, ruled by his Regent, the said Robert, Duke of Albany. Henry Wardlaw, Bishop of St. Andrews, was now Grand Master and founded the University there, A. D. 1411, though it was long before a place of education. Robert, Duke of Albany, died A. D. 1420, and his son, Duke Murdoch, was Regent till the King was ransomed, restored and crowned, 1424.

King James I. proved the best king of Scotland, the Patron of the Learned, and countenanced the Lodges with his presence as the Royal Grand Master; till he settled an yearly revenue of four pounds Scots (an English Noble) to be paid by every Master Mason in Scotland, to a Grand Master chosen by the Grand Lodge and approved by the Crown, one nobly born or an eminent clergyman, who had his Deputies in cities and counties; and every new brother at entrance paid him also a fee. [This is the Tradition of the old Scottish Masons, and found in their records.] His office empowered him to regulate in the Fraternity what should not come under the cognizance of law courts; to him appealed both Mason and Lord, as the builder and founder, when at variance, in order to prevent law pleas; and in his absence they appealed to his Deputy or Grand Warden, that resided next to the premisses.

This office remained till the civil wars, A. D. 1640, but is now obsolete; nor can it be revived but by a Royal Grand Master. And now the Masons joyfully toasted—To the King and the Craft.

This excellent king repaired Falkland and his other Palaces, fortified all his castles and seaports, and influenced the Nobility to follow his example in much employing the Craft, till he was basely murdered in the Dominican's Abby. at Perth, by his uncle, Walter Stewart, Earl of Atholl, A. D. 1437, and being justly lamented by all, his murderers were severely punished.

By his wife, Joan Beaufort, eldest daughter of John Beaufort, Earl of Somerset, eldest son of John a Gannet by his third wife Katharine Roet, he had—

4. James II. Stewart, a minor of seven years, under the Regency of Lord Calendar.

In this reign William Sinclair, the great Earl of Orkney and Caithness, was Grand Master, and built Roslin Chapel near Edinburgh, a master-piece of the best Gothic, A. D. 1441. Next, Bishop Turnbull, of Glasgow, who founded the University there, 1454. And the King, when of age, encouraged the Craft till he died, 1460.

By his wife, Mary, daughter of Arnold, Duke of Guelders—

5. James III. Stewart, a minor of seven years, succeeded, and when of

age he employed the Craft in more curious Architecture than any King before him, particularly at Sterling, where he erected a spacious Hall and a splendid Chapel Royal in the Castle, by the direction first of Sir Robert Cockeran, Grand Master, and next of Alexander, Lord Forbes, who continued in office till the King died, A. D. 1488.

By his wife, Margaret, daughter of Christiern I., king of Denmark—

6. James IV. Stewart, aged sixteen years, succeeded, and by the Grand Master, William Elphinston, Bishop of Aberdeen, the King founded the University there, A. D. 1494. Elphinston, at his own cost, founded the curious Bridge of Dee, near Aberdeen, finished by his successor, Bishop Gavin Dunbar, an excellent Grand Master, who built many other fine structures.

The King delighted most in Ship building, and encreased his Navy Royal, a very warlike prince; till assisting the French in a diversion of war, he was lost in Flowden-field, A. D. 1513.

By his wife, Margaret Tewdor, eldest daughter of Henry VII., king of England, he had—

7. James V. Stewart, a minor of seventeen months; and when of age, he became the ingenious Patron of the Learned, especially of the Muses. In this reign the noble Gavin Dowglas, Bishop of Dunkeld, was Grand Master till he died; A. D. 1522. Next George Creighton, Abbot of Holyrood House, till A. D. 1527; and then Patrick, Earl of Lindsay, (the progenitor of our late Grand Master Crawford,) who was succeeded in that office by Sir David Lindsay, Lion King-at-Arms, still mentioned among Scottish Masons by the name of Davy Lindsay, the Learned Grand Master, till the King died, 18th December, 1542.

By his wife, Mary, daughter of Claud of Lorraine, Duke of Guise, he left only—

8. Mary Stuart, Queen Sovereign of Scotland, a minor of seven days, who became Queen Consort of France; and after the death of her first husband, King Francis II., without issue, she returned to Scotland, A. D. 1561, and brought with her some fine Connoisseurs in the Augstan stile. She next married, 1565, Henry Stewart, Lord Darnley, eldest son of Matthew, Earl of Lennox, the lineal male descended from Sir Robert Stewart Lord Darnley, of the old Royal race, as in the note on page 69. She fell out with her nobles, who dethroned her; and being defeated in battle, she fled for shelter into England, 1568, where Queen Elisabeth detained her a prisoner, and at last, for reasons of State, beheaded her on 8th February 1587.

9. James VI. Stewart, born 19th June, 1566. Upon his mother's abdication he was crowned King of Scotland, aged thirteen months, under four successive Regents; and when aged near twelve years, he assumed the government, A. D. 1578. He founded the University of Edinburg,

1580. He sailed to Denmark and married Ann, Princess Royal, 1589, when he visited the noble Tycho Brahe, the Prince of Astronomers, in his Scarlet Island.

The nobility and gentry having divided the spoil of the Church's revenues, built many stately mansions of the ruins of the pious houses, as was done in England; and the Masons began to imitate the Augustan stile, under the direction of several successive Grand Masters: for after the death of Davy Lindsay, Andrew Stewart, Lord Ochiltree, was Grand Master; next Sir James Sandilands, Knight of Malta; then Claud Hamilton, Lord Paisley, (progenitor of our late Grand Master Abercorn,) who made King James a Brother Mason, and continued in office till the union of the Crowns, A. D. 1603.

Before this period, not only the Crown was possessed of many fine Palaces and strong Castles, but also the Nobles and Chiefs of Clans had fortified themselves, because of their frequent feuds or civil wars; and the Clergy had built many Abbies, Churches, Monasteries and other pious houses, of as fine Gothic as any in Europe, most venerable, sumptuous and magnificent.

The Fraternity of old met in Monasteries in foul weather; but in fair weather they met early in the morning on the tops of hills, especially on St. John Evangelist's day, and from thence walked in due Form to the place of dinner, according to the Tradition of the old Scots Masons, particularly of those in the antient Lodges of Kilwinning, Sterling, Aberdeen, &c.

CHAPTER VII.

MASONRY IN IRELAND TILL GRAND MASTER KINGSTON, A. D. 1780.

The antient Romans having never invaded Ireland, we have no good vouchers of what happened there before St. Patrick, in the days of King Leoghair, about A. D. 430. [See Sir James Ware's *Antiq. Hibern.*] He founded St. Patrick's at Ardmagh, and the Priory of St. Avog at Loch-Derg, near the Cave called St. Patrick's Purgatory; but afterwards many pious houses appeared throughout Ireland.

Nor did the Anglo-Saxons invade Ireland; but Bede and others, in the eighth century, affirm that then many Britons, Saxons and Franks resorted to the schools of Ireland for education. But the Norwegians and Danes conquered the most part of the island; and though at first they destroyed the pious houses, they built many Castles and Forts with lofty Beacons, to alarm the whole country in an hour; till they were converted to Christian-

city by the Irish, which the Danes built many religious houses, as at Dublin, St. Mary's Abbey and Christ Church, about A. D. 984.

At length, Brien Borom, the Grand Monarch of all Ireland of Heber's race, [from whom our late Grand Master Inobiquin is descended in a lineal male race:] after defeating the Danes in many battles, totally routed 'em, A. D. 1039.

So the far greater part of the Danes were forced to sail home, and carried with 'em (as the Irish affirm) the best old Records of Ireland, an irreparable damage. But the Learned of other nations long to see the remaining manuscripts of Ireland published with good translations, and also a better *Monasticon Hibernicum*; that among other Antiquities, the vestiges of their old Celtic Architecture might be traced, if possible: for the Augustan stile had never been there, and the Gothic was only introduced by St. Patrick.

After the expulsion of the Danes, the Milesian kings of Ireland ordered the Palaces, Castles and pious houses to be repaired, and much employed the Craft down to Roderic O'Connor, the last Monarch of all Ireland, who built the wonderful Castle of Tuam, (now demolished) A. D. 1168.

But the Royal branches having made themselves petty Sovereigns, were imbroiled in frequent civil wars. One of them, viz: Dermot, king of Leinster, being defeated by the others, came to Henry II., king of England, and got leave to contract with adventurers, viz: Richard Strongbow, Earl of Pembroke, Robert Fitz-Stephen, of Cardigan, and Maurice Fitz Gerald; who brought over an army of Welch and English to Dermot's assistance, took in Dublin, Waterford and many other places, which they fortified and surrendered into the hands of their king, Henry II., as soon as he had followed 'em into Ireland, A. D. 1172.

KINGS OF ENGLAND, NOW LORDS OF IRELAND

The Irish, not without reason, say that King Henry II. did not conquer Ireland, only some of their petty kings and princes, rather than be further imbroiled in civil wars, chose to come under his protection, and of their own accord received the laws of England, with the freedom of a Parliament at Dublin. But where the English prevailed, Masonry and other Arts were most encouraged.

Thus the said Strongbow, Lord Warden of Ireland, built the Priory of Kill-Mainham, while St. Bar founded the Abby of Finbar, A. D. 1174. John de Concy, Earl of Kingsail, rebuilt the Abby of St. Patrick, in Down, the Priors of Nedrum and St. John's, with St. Mary's Abby of Innys, &c., A. D. 1182.

In the reign of Richard I., Alured, a noble Dane, built St. John's in Dublin, and Archbishop Comin rebuilt St. Patrick's there, all of stone, which before was only of timber and wattles, A. D. 1190.

King John was King of Ireland (as the Irish affirm) till his brother

Richard died, 1199, and afterwards went into Ireland and employed Henry Laupders, Archbishop of Dublin and Lord Justice, as Grand Master in building the Castle of Dublin, while William, Earl of Pembroke, built the Priory of Kilkenny, A. D. 1210.

King Henry III. granted Ireland a Magna Charta, the same with that of England, A. D. 1216. Felix O'Quadam, Archbishop of Tuam, rebuilt St. Mary's, Dublin, and covered it with lead, about A. D. 1230; while Hugh de Lacy, Earl of Ulster, founded Carriek-Fergus, a Friary in Down, the Priory of Ards, and famous Trim Castle, &c., as Grand Master, or Patron of the Craft.

The native Princes lived pretty well with the English till the reign of King Edward II., when Prince Edward Bruce, (brother of Robert Bruce, king of Scotland,) headed the confederated Irish, conquered the island, was crowned king of all Ireland, A. D. 1315, and reigned three years, till Sir Roger Mortimer, Earl of March, landed with a strong English army and slew King Edward Bruce in battle.

After this, Masonry in the English settlements revived, and in the north of Ireland too, where the Scots had gradually settled and brought with them good Gothic Masonry. At last the natives regarded the kings of England as the lawful Sovereign Lords of Ireland down to King Henry VIII., who, in defiance of the Pope, proclaimed himself King of Ireland, which was confirmed in the Parliament at Dublin, A. D. 1542.

Kings of England now Kings of Ireland.

Henry, king of Ireland, was succeeded by his son, King Edward, and he by his sister, Queen Mary Tewdor, who got Pope Paul IV. to make her Queen of Ireland; succeeded by her sister, Queen Elizabeth Tewdor, who founded the famous University of Dublin, A. D. 1591.

Masonry made some progress in Ireland, in the reigns of James I. and Charles I., till the civil wars, when all the fabric was out of joint till the Restoration, A. D. 1660. After which it was revived by some of the disciples of Inigo Jones, in the reign of Charles II. and till the wars of King James II. But after King William had settled the country, Arts and Sciences were again well cultivated in the reigns of Queen Anne and King George I.

Many are the beautiful remains of the best Gothic Architecture in this fine island, of which the Learned of Ireland can best give a Chronological deduction. But since the Revolution, the Augustan stile has been much encouraged there, both by the Government and the nobility and gentry; so that the metropolis, Dublin, is now adorned with a stately Tollsell or Town house, an excellent Custom-house, a curious Armory in the Castle, a fine Library in the University, neat and convenient barracks for the Garrison, a Royal Hospital for old Soldiers, Stephen's Green Square, the largest in Europe, being an English mile round, or 1760 yards, Stephen's

Hospital, besides Churches and other edifices raised by good Architects, particularly by Thomas Burgh, Esq., late Surveyor-General of Ireland, and his successor, Sir Edward Lovet Pearce, the Architect of the new magnificent Parliament House, (far beyond that of England,) founded on the 3d February, 1729, when Lord Carteret, then Lord Lieutenant, the Lords Justices, several Peers and members of Parliament, some eminent Clergy, with many Free Masons, attended by the King's Yeomen of Guard and a detachment of Horse and Foot, made a solemn procession thither; and the Lord Lieutenant having, in the King's name, levelled the foot-stone at the south side by giving it three knocks with a mallet, the trumpets sounded, the solemn croud made joyful acclamations, a purse of gold was laid on the stone for the Masons, who drank *to the King and the Craft*, &c. And in the stone were placed two silver Medals of King George II. and Queen Caroline, over which a copper plate was laid, with the following Inscription:

Serenissimus et Potentissimus
 Rex Georgius Secundus per Excellent.
 Dominium Joannem Dominum et Baron. de Hawnes
 Locum-tenentem, et per Excellent Dominos
 Hugonem Archiep: Armachan:
 Thomas Windham Cancell.
 Guliel: Conolly Dom: Com: Prolocut.
 Justiciarios Generales,
 Primum Hujusce Domus Parliament: Lapidem Posuit
 Tertio die Februarii MDCCXXVIII.

At last the antient Fraternity of the Free and Accepted Masons in Ireland, being duly assembled in their Grand Lodge at Dublin, chose a noble Grand Master, in imitation of their brethren of England, in the third year of his present Majesty King George II., A. D. 1730, even our noble Brother James King, Lord Viscount Kingston, the very next year after his Lordship had, with great reputation, been the Grand Master of England; and he has introduced the same Constitutions and antient usages. He has been annually succeeded by noble Brothers in Solomon's chair, and the Grand Lodge of Ireland are firmly resolved to persevere in propagating the knowledge of the noble Science of Geometry and the Royal Art of Masonry.

PART III.

The History of Free Masonry in Britain from the union of the Crowns to these Times.

CHAPTER I.

THE AUGUSTAN STYLE IN BRITAIN, FROM THE UNION OF THE CROWNS, 1603, TILL THE RESTORATION, 1660.

BEFORE this period, some gentlemen of fine taste returning from their travels full of laudable emulation, resolved, if not to excel the Italian Revivers, at least to imitate them in old Roman and Grecian Masonry; but no remains being here, no vestiges of the good old Augustan stile, those ingenious travellers brought home some pieces of old columns, some curious drawings of the Italian Revivers, and their books of Architecture; especially Inigo Jones, born near St. Paul's, London, A. D. 1572, (son of Mr. Ignatius or Inigo Jones, a citizen of London,) bred up at Cambridge, who naturally took to the Arts of Designing, and was first known by his skill in Landskip Painting; for which he was patronized by the noble and learned William Herbert, (afterwards Earl of Pembroke,) at whose expence Jones made the tour of Italy, where he was instructed in the Royal Art by some of the best disciples of the famous Andrea Palladio.

Inigo Jones, upon his return, laid aside his pencil and took up the Square, Level and Plumb, and became the *Vitruvius Britannicus*, the rival of Palladio and of all the Italian revivers, as it soon appeared after the union of the Crowns, A. D. 1603, when the Royal Tewdors expired and the Royal Stewarts succeeded.

Scottish Kings of all Britain.

1. James I. Stewart, now the first king of all Britain, a Royal Brother Mason and Royal Grand Master by prerogative, wishing for proper heads and hands for establishing the Augustan stile here, was glad to find such a subject as Inigo Jones; whom he appointed his General Surveyor, and approved of his being chosen Grand Master of England to preside over the Lodges.

The King ordered him to draw the plan of a new palace at Whitehall; and so when the old Banquetting House was pulled down, the King, with Grand Master Jones and his Grand Wardens, (the foresaid William Herbert, Earl of Pembroke, and Nicholas Stone, the Sculptor,) attended by many brothers in due Form, and many eminent persons, walked to White-

hall gate and levelled the footstone of the new Banqueting House with three great knocks, loud huzzas, sound of trumpets, and a purse of broad pieces of gold laid upon the stoupe for the Masons to drink to the King and the Craft, A. D. 1607. Though for want of a Parliamentary fund no more was built but the said glorious Banqueting House, the finest single room of that large extent since the days of Augustus, and the glory of this reign. Afterwards the lofty ceiling was adorned by the fine pencil of Peter Paul Rubens.

The best Craftsmen from all parts resorted to Grand Master Jones, who always allowed good wages and seasonable times for instruction in the Lodges, which he constituted with excellent By-Laws, and made 'em like the Schools or Academies of the Designers in Italy. He also held the Quarterly Communication of the Grand Lodge of Masters and Wardens, [so said Brother Nicholas Stone, his Warden, in a manuscript burnt 1720,] and the annual General Assembly and Feast on St. John's Day, when he was annually rechosen, till A. D. 1618, when the foresaid William, Earl of Pembroke, was chosen Grand Master; and being approved by the King, he appointed Inigo Jones his Deputy Grand Master.

Masonry thus flourishing, many eminent, wealthy and learned men, at their own request, were accepted as Brothers, to the honour of the Craft, till the King died, 27th March, 1625, leaving two children, viz:

2. Charles I. Stewart, aged twenty-five years, Elizabeth Stewart, succeeded; also a Royal Brother and Grand Master by prerogative; being well skilled in all the Arts of Designing, he encouraged the best foreign Painters, Sculptors, Statuaries, Plasterers, &c., but wanted no foreigners for Architecture, because none of 'em equalled his own Inigo Jones and his excellent disciples.

When Grand Master Pembroke demitted, A. D. 1630—

Henry Danvers, Earl of Danby, succeeded in Solomon's Chair by the King's approbation; and at his own cost erected a small, but most accurate piece of the old Architecture, by the design of his Deputy Jones, even the famous bountiful gate of the Physic Garden at Oxford, with this inscription:—

Gloriæ Dei Optimi Maximi Honor Caroli Regis,

In Usus Academiæ et Republicæ, A. D. 1632.

Henricus Comes Danby.

Thomas Howard, Earl of Arundel, (the progenitor of our late Grand Master Norfolk,) then succeeded Danby at the head of the Fraternity, a most excellent Connoisseur in all the Arts of Designing and the great reviver of learned Antiquities, who will be ever famous for his *Marmora*

Arundeliana. But Deputy Jones was never out of office, and joined Grand Master Arundel in persuading Francis Russel, Earl of Bedford, to lay out his grounds of Covent Garden in an oblong square, east and west, where he built the regular Temple of St. Paul, with its admirable Portico, made parochial A. D. 1635; when Grand Master Bedford succeeded, and employed his Deputy Jones to build the north and east sides of that square with large and lofty Arkades, (commonly called *Piazas*;) which, with the said Church on the west end, make a most beautiful prospect after the Italian or antient manner.

Inigo Jones succeeded Bedford in Solomon's Chair again; and before the wars the King employed him to build the stately great gallery of Somerset House, fronting the Thames; and the King intended to carry on Whitehall according to Jones's plan; but was unhappily prevented by the civil wars: for the Parliament's army conquered the King and Parliament too, and murdered him at his own gate on 30th January, 1649.

Yet even during the wars the Masons met occasionally at several places. Thus Elias Ashmole, in his Diary, page 15, says—I was made a Free Mason at Warrington, Lancashire, with Colonel Henry Manwaring, by Mr. Richard Penket, the Warden, and the Fellow Crafts, (these mentioned) on 16th October, 1646.

The great Inigo Jones, aged eighty years, died at London, and was buried in St. Bennet's Church, at Paul's wharf, on 26th June, 1652; the Grand Master of Architects, who brought the Augustan style into England. He shewed his great skill also in designing the magnificent rowe of great Queen street and the west side of Lincoln's-Inn Fields, with the beautiful Lansley House, the Chirurgeon's Hall and Theatre, Shaftsbury House in Aldersgate street, Southampton House, Bloomsbury, (now the Duke of Bedford's,) Berkeley House, Piccadilly, (now the Duke of Devonshire's,) lately burnt and rebuilt, accurate York Stairs at the Thames, &c. And in the country, Gunnersbury House, near Brentford, Wilton House, Wiltshire, Castle Abby, Northamptonshire, Stoke Park, &c.

Some of his best disciples met privately for their mutual improvement till the Restoration, who preserved his clean drawings and accurate designs, (still preserved by the skilful Architect, the noble Richard Boyle, the present Earl of Burlington,) and after the Restoration they propagated his lofty stile.

CHAPTER II.

FROM THE RESTORATION, 1660, TILL THE REVOLUTION, 1688.

3. CHARLES II. Stewart, succeeded his father, and was magnificently restored, aged thirty years, on his own birth-day, 29th May, 1660. In his travels he had been made a Free Mason, and having observed the exact structures of foreign countries, he resolved to encourage the Augustan style by reviving the Lodges, and approved their choice of Henry Jermyn, Earl of St. Albans, as their Grand Master, who appointed Sir John Denham his Deputy Grand Master, Sir Christopher Wren and Mr. John Web, Grand Wardens. According to a copy of the old Constitutions, this Grand Master held a General Assembly and Feast on St. John's Day, 27th December, 1663, when the following Regulations were made:

1. That no person of what degree soever be made or accepted a Free Mason, 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 Free Masonry.

2. That no person hereafter shall be accepted a Free Mason, 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 Free Mason, 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 enrol 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 Free Mason 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 Free Masons shall be regulated and governed by one Grand Master, and as many Wardens 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.

Thomas Savage, Earl of Rivers, succeeded St. Albans as Grand Master, 21th June, 1668, who appointed Sir Christopher Wren his Deputy, Mr.

John Web and Mr. Grinlin Gibbons, Grand Wardens; but the Deputy and Wardens managed all things.

The year, on 2d September, the great burning of London happened, and the Free Masons became necessary to rebuild it. Accordingly, the King and Grand Master ordered the Deputy Wren to draw up a fine plan of the new city, with long, broad and regular streets; but though private properties hindered its taking effect, yet that noble city was soon rebuilt in a far better stile than before.

The King levelled the footstone of the new Royal Exchange in solemn Form on 28d October, 1667, and it was opened, the finest in Europe, by the Mayor and Aldermen on 28th September, 1669. Upon the insides of the square above the Arkades, and between the windows, are the Statues of the Sovereigns of England. Afterwards, the merchant adventurers employed Grand Warden Gibbons to erect, in the middle of the square, the King's Statue to the life, in Cæsarian habit, of white marble, with an elegant inscription, as follows:

Carolo Secundo Cæsari Britannico Patræ Patri
Regum Optimo Clementissimo Augustissimo
Generis Humani Delicis Utriusque
Fortunæ Victori Mariam Domino ac Vindici
Societas Mercatorum Adventur. Angliæ
Quæ per CCCC Jam Prope Annos Regia Majestate Floret
Fidei Intemeratæ et Grati tudinis Æternæ
Hoc Testimonium Venerabunda Posuit
Anno Salutis Humanæ MDCLXXXIV.

Gilbert Sheldon, Archbishop of Canterbury, an excellent Architect, shewed his great skill in designing his famous *Theatrum Sheldonianum* at Oxford, and at his cost it was conducted and finished by Deputy Wren and Grand Warden Web; and the Craftsmen having celebrated the Capstone, it was opened with an elegant oration by Dr. South on 9th July, 1669. D. G. M. Wren built also that other masterpiece, the pretty Museum near the Theatre, at the charge of the University.

Meanwhile, London was rebuilding apace; and the fire having ruined St. Paul's Cathedral, the King, with Grand Master Rivers, his Architects and Craftsmen, nobility and gentry, Lord Mayor and Aldermen, Bishops and Clergy, &c., in due Form levelled the footstone of new St. Paul's, designed by D. G. Master Wren, A. D. 1673, and by him conducted as Master of Work and Surveyor, with his Wardens, Mr. Edward Strong, Senior and Junior, upon a Parliamentary fund.

The City reared beautiful Moor-Gate and rebuilt Bedlam Hospital in the best old stile, A. D. 1675; and where the fire began, the City raised the famous Monument of white stone, a fine fluted column of the Doric

Order, two hundred and two foot high from the ground, and the shaft is fifteen foot in diameter, with an easy stair of black marble within the shaft leading up to an iron balcony; gilded at the top, the highest column upon earth; its pedestal is twenty one foot square and forty feet high, with most ingenious emblems in basso-relievo, wrought by the foresaid Gabriel Cibber, with Latin inscriptions. It was finished A. D. 1677.

So where the fire stopped at Temple-Bar, the City built a fine Roman gate, with the Statues of Queen Elizabeth and King James I. on the east side, and those of King Charles I. and Charles II. on the west side. The Physicians discovered also their fine taste by their accurate College, a master-piece; and the Lawyers by the front of Middle Temple Lane. And after the fire, the Parish Churches were many of 'em elegantly rebuilt, especially St. Mary-le-Bow, with its steeple of several Orders, and St. Mary Wool-Church, with its admirable cupola, &c.

The King also founded Chelsea Hospital for old Soldiers, and a most curious new Palace at Greenwich from a design of Inigo Jones, conducted by Grand Warden Webb as Master of Work; and another Palace at Winchester, designed by Grand Master Wren, an excellent pile of the richest Corinthian Order, covered in before the King's death, but never finished, and now in ruins.

The King ordered Sir William Bruce, Baronet, Grand Master of Scotland, to rebuild his Palace of Halygrood House at Edinburg, in the best Augustan stile, and the Scottish Secretary office at Whitehall. Grand Master Bruce built also his own pretty seat at Kierross.

So that the Fellow Crafts were never more employed than in this reign, nor in a more lofty stile: [for besides many other fine Structures in and about London, many noble mansions in the country were built or founded; as Wing House, Bedfordshire; Chevening, in Kent; Ambrosebury, in Wiltshire; Hotham House and Stainborough, Yorkshire; Palace of Hamilton, in Clydesdale; Sterling House, near the Castle; Drumlanrig, in Niddale, and many more;] and many Lodges were constituted throughout the islands by leave of the several noble Grand Masters.

After Grand Master Rivers demitted, A. D. 1674, George Villars, Duke of Bucks, an old Mason, succeeded as Grand Master of England; but being indolent, he left all business to his Deputy Wren and his Wardens; and when he demitted, A. D. 1679, Henry Bennet, Earl of Arlington, succeeded, who was too deeply engaged in affairs of State to mind the Lodges; yet in his Mastership the Fraternity was considerable still, and many gentlemen requested to be admitted.

Thus the foresaid Brother Ashmole, (in his Diary, page 66,) says—"On the 10th March, 1682, I received a summons to appear next day at a Lodge in Mason's-Hall, London, when we admitted into the Fellowship of Free Masons, Sir William Wilson, Capt. Richard Borthwick and four more. I

was the senior Fellow, it being thirty-five years since I was admitted; and with me were Mr. Thomas Wise, (Master of the London Company of Masons,) and eight more old Free Masons. We all dined at the Half-Moon tavern in Cheapside, a noble dinner, prepared at the charge of the new Accepted Masons."

But many of the Fraternity's records of this and former reigns were lost in the next and at the Revolution; and many of 'em were too hastily burnt in our time from a fear of making discoveries; so that we have not so ample an account as could be wished of the Grand Lodge, &c.

King Charles II. dying on 6th February, 1685, his brother succeeded, viz:

4. James II. Stewart, aged fifty-one years. A most excellent Statue of him still stands in Whitehall; but not being a Brother Mason, the Art was much neglected, and people of all sorts were otherwise engaged in this reign. Only upon the death of Grand Master Arlington, 1685, the Lodges met and elected Sir Christopher Wren, Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edward Strong, Grand Wardens; and while carrying on St. Paul's, he annually met those brethren that could attend him, to keep up good old usages, till the Revolution; when William of Nassau, Prince of Orange, landed on 5th November, 1688, and King James sailed to France on 23d December following, and died there on 6th September, 1701.

CHAPTER III.

FROM THE REVOLUTION TO GRAND MASTER MONTAGU, 1721.

UPON King James's going off, the Convention of States entailed the Crown of England upon King James's two daughters and their issue, viz: Mary, Princess of Orange, and Ann, Princess of Denmark; and failing them, on William, Prince of Orange, for his mother, Mary Stewart, was King James's eldest sister; but Orange was to reign during life. Accordingly, on 13th February, 1689,

5. King William III., aged thirty-eight years, and his wife, }
6. Queen Mary II. Stewart, aged twenty-six years, } were
proclaimed King and Queen, joint Sovereigns of England; and Scotland soon proclaimed them. She died at Kensington without issue, on 28th December, 1694.

Particular Lodges were not so frequent and mostly occasional in the South, except in or near the places where great works were carried on. Thus Sir Robert Clayton got an occasional Lodge of his Brother Masters to meet at St. Thomas's Hospital, Southwark, A. D. 1693, and to advise

the Governours about the best design of rebuilding that Hospital as it now stands most beautiful; near which a stated Lodge continued long afterwards.

Besides that and the old Lodge of St. Paul's, there was another in Piccadilly, over against St. James's Church, one near Westminster Abby, another near Covent Garden, one in Holborn, one on Tower-Hill, and some more that assembled stately.

The King was privately made a Free Mason, approved of their choice of Grand Master Wren, and encouraged him in rearing St. Paul's Cathedral and the great new part of Hampton-Court, in the Augustan stile, by far the finest Royal House in England, after an old design of Inigo Jones, where a bright Lodge was held during the building. The King also built his little Palace of Kensington and finished Chelsea Hospital; but appointed the fine new palace of Greenwich, (begun by King Charles II.) to be an hospital for old seamen, A. D. 1695, and ordered it to be finished as begun after Jones's old design.

This year our most noble Brother Charles Lennox, Duke of Richmond and Lennox, (father of the present Duke,) Master of a Lodge at Chichester, coming to the annual Assembly and Feast at London, was chosen Grand Master and approved by the King. Sir Christopher Wren was his D. G. Master, [Edward Strong, Senior, and Edward Strong, Junior, Grand Wardens,] who acted as before at the head of the Craft, and was again chosen Grand Master, A. D. 1698.

In this reign Naval Architecture was wonderfully improved, and the King discovered his high taste in building his elegant palace at Loo, in Holland, till he died at Kensington, 8th March, 1702; when,

7. Ann Stewart, the other daughter of King James II., aged thirty-eight years, succeeded as Queen Sovereign, wife of George, Prince of Denmark. He was the Patron of Astronomers and Navigators, and died at Kensington 28th October, 1708.

Queen Ann enlarged St. James's Palace, and after the famous battle of Blenheim, A. D. 1704, demolished the old Royal Castle of Woodstock, in Oxfordshire, and built in its stead the Castle of Blenheim for her General, John Churchill, Duke of Marlborough.

The Queen, in her fifth year, united the two kingdoms of England and Scotland into the one kingdom of Great Britain, which commenced on 1st May, 1707, after the union of the Crowns, 104 years.

The Queen and Parliament enacted the building of fifty new Churches in the suburbs of London, and the Surveyors shewed their skill in Buckingham House and Marleborough House, in St. James's Park; Powis House, in Osmond street; the Opera House, in Haymarket, and many more about town; as in the country, the Duke of Devonshire's fine Chatsworth in Derbyshire; Stourton, Wiltshire; the Earl of Carlisle's Castle

Howard, near York; Helmsley House or Duncomb Park; Mereworth House, in Kent; Wilbury House, in Wiltshire, &c. Nay, after the peace of Utrecht, many rich old officers in the Army returning home good Connoisseurs in Architecture, delighted in raising stately Mansions.

But the Augustan stile was mostly richly displayed at Oxford, in the new Chapel of Trinity College, by Dr. Bathurst; in Peek-Water Square of Christ's Church College, by Dr. Aldrige; in Queen's College, by Dr. Lancaster, elegantly rebuilt; in Allhallow's Church, the new Printing House, &c.

Yet still in the South the Lodges were more and more disused, partly by the neglect of the Masters and Wardens, and partly by not having a noble Grand Master at London, and the annual Assembly was not duly attended.

Grand Master Wren, who had designed St. Paul's, London, A. D. 1673, and as Master of Work had conducted it from the footstone, had the honor to finish that noble Cathedral, the finest and largest temple of the Augustan stile, except St. Peter's, at Rome; and celebrated the Capstone when he erected the Cross on the top of the Cupola, in July, A. D. 1708.

Some few years after this Sir Christopher Wren neglected the office of Grand Master; yet the old Lodge near St. Paul's and a few more continued their stated meetings till Queen Ann died at Kensington without issue, on 1st August, 1714. She was the last of the race of King Charles I. upon the throne of Britain; for the others, being Romans, are excluded by the act of Parliament for settling the Crown upon the Protestant heirs of his sister, Elizabeth Stewart, Queen of Bohemia, page 78, viz: on her daughter, the Princess Sophia, Electress-Dowager of Brunswick-Luneberg; and she dying a little before Queen Ann, her son the Elector succeeded on the said 1st August, 1714.

SAXON KINGS OF GREAT BRITAIN.

1. King George I. entered London most magnificently on 20th September, 1714; and after the Rebellion was over, A. D. 1716, the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master, as the centre of Union and Harmony, viz: the Lodges that met,

1. At the Goose-and-Gridiron Alehouse, in St. Paul's Church-yard.
2. At the Crown Alehouse, in Parker's-lane, near Drury-lane.
3. At the Apple-tree Tavern, in Charles-street, Covent-Garden.
4. At the Rummer-and-Grapes Tavern, in Channel-row, Westminster.

They and some old Brothers met at the said Apple-tree, and having put into the Chair the oldest Master Mason, (now the Master of a Lodge,) they constituted themselves a Grand Lodge pro tempore in due Form, and forthwith revived the Quarterly Communication of the officers of Lodges, (called

the Grand Lodge,) resolved to hold the annual Assembly and Feast, and then to choose a Grand Master from among themselves, till they should have the honour of a noble brother at their head.

Accordingly, on St. John Baptist's day, in the third year of King George I., A. D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose-and-Gridiron Alehouse

Before dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a list of proper Candidates; and the brethren, by a majority of hands, elected Mr. Antony Sayer, gentleman, Grand Master of Masons, who being forthwith invested with the badges of office and power by the said oldest Master and installed, was duly congratulated by the Assembly, who paid him the homage Capt. Joseph Elliot and Mr. Jacob Lamball, carpenter, Grand Wardens.

Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand officers every Quarter in Communication, at the place that he should appoint in his Summons sent by the Tylor.

N. B. It is called the Quarterly Communication, because it should meet Quarterly, according to antient usage. And when the Grand Master is present, it is a Lodge in Ample Form; otherwise, only in Due Form, yet having the same authority with Ample Form.

Assembly and Feast at the said place, 24th June, 1718.

Brother Sayer having gathered the votes, after dinner proclaimed aloud our Brother George Payne, Esq., Grand Master of Masons, who being duly invested, installed, congratulated and homaged, recommended the strict observance of the Quarterly Communication; [Mr. John Cordwell, City carpenter, and Mr. Thomas Morrice, stone cutter, Grand Wardens;] and desired any brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to shew the usages of antient times; and this year several old copies of the Gothic Constitutions were produced and collated.

Assembly and Feast at the said place, 24th June, 1719.

Brother Payne having gathered the votes, after dinner proclaimed aloud our Reverend Brother John Theophilus Desaguliers, LL. D. and F. R. S., Grand Master of Masons, and being duly invested, installed, congratulated and homaged, forthwith revived the old regular and peculiar toasts or healths of the Free Masons. Mr. Antony Sayer, foresaid, and Mr. Thomas Morrice, foresaid, Grand Wardens

Now several old Brothers that had neglected the Craft, visited the Lodges; some Noblemen were also made Brothers, and more new Lodges were constituted.

Assembly and Feast at the foresaid place, 24th June, 1720.

Brother Desaguliers having gathered the votes, after dinner proclaimed aloud George Payne, Esq., again Grand Master of Masons, who being duly invested, installed, congratulated and homaged, began the usual demonstrations of joy, love and harmony. Mr. Thomas Hobby, stone cutter, and Mr. Richard Ware, mathematician, Grand Wardens.

This year, at some private Lodges, several very valuable manuscripts (for they had nothing yet in print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets and Usages, (particularly one writ by Mr. Nicholas Stone, the Warden of Inigo Jones,) were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands.

At the Quarterly Communication or Grand Lodge, in Ample Form, on St. John Evangelist's day, 1720, at the said place.

It was agreed, in order to avoid disputes on the annual Feast-day, that the new Grand Master, for the future, shall be named and proposed to the Grand Lodge some time before the Feast, by the present or old Grand Master; and if approved, that the Brother proposed, if present, shall be kindly saluted; or even if absent, his health shall be toasted as Grand Master elect.

Also agreed that, for the future, the new Grand Master, as soon as he is installed, shall have the sole power of appointing both his Grand Wardens and a Deputy Grand Master, (now found as necessary as formerly,) according to ancient custom, when noble Brothers were Grand Masters.

Accordingly, at the Grand Lodge in Ample Form on Lady-day, 1721, at the said place, Grand Master Payne proposed for his successor, our most Noble Brother John, Duke of Montagu, Master of a Lodge; who, being present, was forthwith saluted as Grand Master elect, and his health drank in due Form; when they all expressed great joy at the happy prospect of being again patronized by noble Grand Masters, as in the prosperous times of Free Masonry.

Payne, Grand Master, observing the number of Lodges to encrease, and that the General Assembly required more room, proposed the next Assembly and Feast to be held at Stationers' Hall, Ludgate street; which was agreed to.

Then the Grand Wardens were ordered, as usual, to prepare the Feast, and to take some Stewards to their assistance, Brothers of ability and capacity, and to appoint some brethren to attend the tables, for that no strangers must be there. But the Grand officers not finding a proper number of Stewards, our Brother, Mr. Josiah Villeneau, upholder in the Burrough of Southwark, generously undertook the whole himself, attended by some waiters, Thomas Morrice, Francis Bailey, &c.

CHAPTER IV.

FROM GRAND MASTER THE DUKE OF MONTAGU TO GRAND MASTER RICHMOND.

ASSEMBLY and Feast at Stationers' Hall, 24th June, 1721, in the seventh year of King George I.

Payne, Grand Master, with his Wardens, the former Grand officers and the Masters and Wardens of twelve Lodges, met the Grand Master elect in a Grand Lodge at the King's-Arms Tavern, St. Paul's Church-yard, in the morning; and having forthwith recognized their choice of Brother Montagu, they made some new brothers, particularly the noble Philip, Lord Stanhope, now Earl of Chesterfield; and from thence they marched on foot to the Hall in proper clothing and Due Form, where they were joyfully received by about one hundred and fifty True and Faithful, all clothed.

After Grace said, they sat down in the antient manner of Masons to a very elegant Feast, and dined with joy and gladness. After dinner and Grace said, Brother Payne, the old Grand Master, made the first procession round the Hall, [see the form of it at Richmond, page 91,] and when returned, he proclaimed aloud the most noble Prince and our Brother—

I. John Montagu, Duke of Montagu, Grand Master of Masons; and Brother Payne having invested his Grace's worship with the ensigns and badges of his office and authority, installed him in Solomon's chair and sat down on his right hand, while the Assembly owned the Duke's authority with due homage and joyful congratulations upon this revival of the prosperity of Masonry.

Montagu, Grand Master, immediately called forth (without naming him before,) as it were carelessly, John Beal, M. D., as his Deputy Grand Master, whom Brother Payne invested and installed him in Hiram Abiff's chair, on the Grand Master's left hand.

In like manner his Worship called forth and appointed Mr. Josiah Villeneau and Mr. Thomas Morrice, Grand Wardens, who were invested and installed by the last Grand Wardens. Upon which the Deputy and Wardens were saluted and congratulated as usual.

Then Montagu, Grand Master, with his officers and the old officers, having made the second procession round the Hall, Brother Desaguliers made an eloquent oration about Masons and' Masonry; and after great harmony, the effect of Brotherly love, the Grand Master thanked Brother

Villeneau for his care of the Feast, and ordered him as Warden to close the Lodge in good time.

The Grand Lodge in Ample Form, on 29th September, 1721, at King's-Arms foresaid, with the former Grand officers and those of sixteen Lodges. His Grace's worship and the Lodge finding fault with all the copies of the old Gothic Constitutions, ordered Brother James Anderson, A. M., to digest the same in a new and better method.

The Grand Lodge in Ample Form on St. John's Day, 27th December, 1721, at the said King's-Arms, with former Grand officers and those of twenty Lodges.

Montagu, Grand Master, at the desire of the Lodge, appointed fourteen learned Brothers to examine Brother Anderson's manuscript, and to make report. This Communication was made very entertaining by the Lectures of some old Masons.

Grand Lodge at the Fountain Strand, in Ample Form, 25th March, 1722, with former Grand officers and those of twenty-four Lodges.

The said committee of fourteen reported that they had perused Brother Anderson's manuscript, viz: the History, Charges, Regulations and Master's Song, and after some amendments had approved of it. Upon which the Lodge desired the Grand Master to order it to be printed. Meanwhile ingenious men of all faculties and stations being convinced that the cement of the Lodge was love and friendship, earnestly requested to be made Masons, affecting this amicable Fraternity more than other societies, then often disturbed by warm disputes.

Grand Master Montagu's good government inclined the better sort to continue him in the chair another year; and therefore they delayed to prepare the Feast. But Philip, Duke of Wharton, lately made a Brother, though not the Master of a Lodge, being ambitious of the chair, got a number of others to meet him at Stationers' Hall, 24th June, 1722; and having no Grand officers, they put in the chair the oldest Master Mason, (who was not the present Master of a Lodge, also irregular,) and without the usual decent ceremonials the said old Mason proclaimed aloud—

Philip Wharton, Duke of Wharton, Grand Master of Masons, and Mr. Joshua Timson, blacksmith, and Mr. William Hawkins, mason, Grand Wardens; but his Grace appointed no Deputy, nor was the Lodge opened and closed in Due Form.

Therefore the noble Brothers and all those that would not countenance irregularities, disowned Wharton's authority, till worthy Brother Montagu healed the breach of harmony, by summoning—

The Grand Lodge to meet 17th January, 1723, at the King's-Arms foresaid, where the Duke of Wharton promising to be true and faithful, Deputy Grand Master Deal proclaimed aloud the most noble Prince and our Brother—

II. Philip Wharton, Duke of Wharton, Grand Master of Masons, who appointed Dr. Desaguliers the Deputy Grand Master, Joshua Timson, fore-said, and James Anderson, A. M., Grand Wardens, for Hawkins demitted, as always out of town. When former Grand officers, with those of twenty-five Lodges, paid their homage.

Grand Warden Anderson produced the new Book of Constitutions now in print, which was again approved, with the addition of the Antient manner of constituting a Lodge.

Now Masonry flourished in harmony, reputation and numbers; many noblemen and gentlemen of the first rank desired to be admitted into the Fraternity, besides other learned men, merchants, clergymen and tradesmen, who found a Lodge to be a safe and pleasant relaxation from intense study or the hurry of business, without politics or party. Therefore the Grand Master was obliged to constitute more new Lodges, and was very assiduous in visiting the Lodges every week with his Deputy and Wardens; and his Worship was well pleased with their kind and respectful manner of receiving him, as they were with his affable and clever conversation.

Grand Lodge in Ample Form, 25th April, 1723, at the White-Lion, Cornhill, with former Grand officers and those of thirty Lodges, called over by Grand Warden Anderson, for no Secretary was yet appointed. When Wharton, Grand Master, proposed for his successor the Earl of Dalkeith, (now Duke of Buccleugh,) Master of a Lodge, who was unanimously approved and duly saluted as Grand Master elect.

The tickets for the next Feast were ordered to be ten shillings each, impressed from a curious copper plate and sealed with the Grand Master's seal of office, to be disposed of by the Grand Wardens and the Stewards.

Assembly and Feast on Monday, 24th June, 1723, at Merchant-Taylors' Hall.

The Committee appointed to keep out Cowans came early, and the Stewards to receive the tickets and direct the servants.

Wharton, Grand Master, came attended by some eminent Brothers in their coaches; and forthwith walking with his Deputy and Wardens into the Lodge room, he sent for the Masters and Wardens of Lodges, who came from the Hall and formed the Grand Lodge, called over by Brother William Cowper, Esq., now appointed Secretary.

Some observing that Brother Dalkeith was now in Scotland, proposed to the Grand Master to name another for successor; but Dalkeith's Wardens declared that his Lordship would soon return. Adjourned to dinner. About four hundred Freemasons, all duly clothed, dined elegantly in Due Form.

After dinner, Brother Wharton made the first procession round the

tables, [see its description at Richmond, G. M., below,] and when returned, proclaimed aloud our noble Brother—

III. Francis Soot, Earl of Dalkeith, Grand Master of Masons. He had left with the Wardens of his Lodge a power to appoint, in his name, Dr. Desaguliers his Deputy Grand Master, who filled the Chair; [Francis Sorell, Esq., and John Senex, bookseller, Grand Wardens;] and having thanked the Stewards, ordered Grand Warden Sorell to close the Lodge in good time.*

Grand Lodge at the Crown in Threadneedle street, 25th November, 1723, in Ample Form, with former Grand officers and those of thirty Lodges. They agreed on several things for the good of Masonry, which, with other things afterwards determined at Grand Lodges, are dispersed in the New Regulations, Committee of Charity, &c., hereinafter; and special care was taken to prevent disturbance and preserve harmony on Feast days.

Grand Lodge in Ample Form at the foresaid Crown, 19th February, 1724, with former Grand officers and those of twenty-six Lodges.

Grand Lodge in Ample Form at the Crown foresaid, 28th April, 1724, with former Grand officers and those of thirty-one Lodges.

Dalkeith, Grand Master, proposed for his successor the Duke of Richmond and Lennox, (now also Duke d'Aubigny,) Master of a Lodge, who was joyfully saluted Grand Master elect.

CHAPTER V.

FROM GRAND MASTER RICHMOND TO GRAND MASTER NORFOLK.

ASSEMBLY and Feast at Merchant-Tailors' Hall, on 24th June, 1724.

Dalkeith, Grand Master, with his deputy and Wardens, waited on Brother Richmond in the morning at Whitehall, who, with many Brothers duly clothed, proceeded in coaches from the West to the East, and were handsomely received at the Hall by a vast assembly. The Grand Lodge met, and having confirmed their choice of Brother Richmond, adjourned to dinner. After dinner, Grand Master Dalkeith made the first procession round the tables, viz:

[This as a Specimen, to avoid repetitions.]

Brother Clinch to clear the way.

* Stewards that acted at the Feast on 24th June, 1723, and were publicly thanked

Mr. Henry Prude,
Mr. Giles Clutterbuck,
Mr. John Shepherd,

Capt. Benjamin Hodges,
Mr. Edward Lambert,
Mr. Charles Kent.

The Stewards, two and two abreast, with white rods.

Secretary Cowper with the bag, and on his left the Master of a Lodge with one Great Light.

Two other Great Lights born by two Masters of Lodges.

Former Grand Wardens, proceeding one by one, according to juniority.

Former Grand Masters, proceeding according to juniority.

Sorell and Senex, the two Grand Wardens.

Desaguliers, D. G. Master alone.

On the left hand,

The Sword, carried by the Master of the Lodge to which the Sword belonged.

Richmond, Grand Master elect.

On the right hand,

The Book of Constitutions on a cushion, carried by the Master of the Senior Lodge.

Dalkeith, Grand Master.

During the procession three times round the tables, the brethren stood up and faced about with the regular salutations; and when returned, Brother Dalkeith stood up, and bowing to the Assembly, thanked 'em for the honour he had of being their Grand Master, and then proclaimed aloud the most noble Prince and our Brother—

IV. Charles Lennox, Duke of Richmond and Lennox, Grand Master of Masons.

The Duke having bowed to the Assembly, Brother Dalkeith invested him with the proper ensigns and badges of his office and authority, installed him in Solomon's chair, and wishing him all prosperity, sat down on his right hand. Upon which the Assembly joined in due homage, affectionate congratulations and other signs of joy.

Richmond, Grand Master, standing up, called forth (as it were by accident) and appointed Martin Folks, Esq., his Deputy Grand Master, invested and installed by the last Deputy in the chair of Hiram Abiff. George Payne, Esq., formerly Grand Master, and Francis Sorell, late Grand Warden, Grand Wardens.

William Cowper, Esq., was continued Secretary, by the Grand Master returning him the books, and all of 'em were formally congratulated by the Assembly.*

Richmond, Grand Master, made the second procession round the tables like the first, except that Brother Dalkeith walked first, as the youngest

* Stewards that acted at the Feast on 24th June, 1724, and were publicly thanked

Mr. Henry Prude,
Capt. Benjamin Hodges,
Mr. Giles Clutterbuck,
Mr. John Shepherd,
Mr. Edward Lambert,
Mr. Charles Kent,

Capt. Samuel Tuffnell,
Mr. Giles Taylor,
Capt. Nathaniel Smith,
Mr. Richard Crofts,
Mr. Peter Paul Kemp,
Mr. North Stainer.

These first six acted at the last Feast.

late Grand Master, close after the former Grand Wardens; and Richmond walked alone last of all, with his Deputy immediately before him, and his two Grand Wardens before the Deputy, and before them the Sword and Constitutions.

When returned, the Grand Master began to toast the regular healths, and due respects to our noble Brothers present and absent, particularly to our last good Grand Master Dalkeith. After which the usual expressions of joy, love and friendship went round; and the Assembly was most agreeably entertained with orations, musick and Mason songs, till the Grand Master ordered his Warden Payne to close the Lodge in good time. Now Masonry was illustrious at home and abroad, and Lodges multiplied.

Grand Lodge in Ample Form, at the Crown foressaid, 21st November, 1724, with former Grand officers and those of forty Lodges. When our noble Brother Dalkeith, in pursuance of Regulation XIII., proposed a Fund of General Charity, for poor Brothers, which was agreed to by all. [See the Committee of Charity.]

Grand Lodge in Ample Form, at the Bell, Westminster, 17th March, 1725, with former Grand officers and those of thirty-six Lodges.

Grand Lodge in Due Form, at the Devil, Temple-Bar, 20th May, 1725, with former Grand officers and those of thirty-eight Lodges. D. G. Master Folkes in the Chair, prompted a most agreeable Communication.

Grand Lodge in Due Form, at the Crown foressaid, on 24th June, 1725, when the Grand officers were continued six months longer.

Grand Lodge in Ample Form, at the Bell foressaid, 27th November, 1725, with former Grand officers and those of forty-nine Lodges. When Richmond, Grand Master, proposed for his successor the Lord Paisley, (now Earl of Abercorn,) Master of a Lodge, who was gladly saluted as Grand Master elect; and no Stewards being appointed, G. M. Richmond desired our Brother John James Heidegger to prepare the Feast in the best manner.

Assembly and Feast at Merchant-Tailors' Hall, on St. John's Day, 27th December, 1725.

Lord Paisley being in the country, had by letter made the Duke of Richmond his proxy, and all things being regularly transacted as above, Brother Richmond proclaimed aloud our noble Brother—

V. James Hamilton, Lord Paisley, Grand Master of Masons. Brother Richmond, as proxy, continued in the Chair, and in Grand Master Paisley's name, appointed Dr. Desaguliers again D. G. Master, Colonel Daniel Houghton and Sir Thomas Prendergast, Bart., Grand Wardens. The Secretary was continued, and in both processions the Duke walked alone.

Brother Heidegger was thanked for the elegant and sumptuous Feast,

and the Grand Master ordered his Warden, Houghton, to close the Lodge in good time.

Grand Lodge in Ample Form, at the Bell foresaid, on Monday, 28th February, 1726, with former Grand officers and those of thirty-six Lodges.

Grand Lodge in Ample Form, at the Crown foresaid, on Monday, 12th December, 1726, with former Grand officers and those of thirty Lodges.

In this long interval the D. G. Master duly visited the Lodges till the Principal came to town, who now proposed for his successor the Earl of Inchiquin, Master of a Lodge, and he was gladly saluted as Grand Master elect.

No Stewards, but Brother Edward Lambert undertook to prepare the Feast.

Assembly and Feast at Mercers'-Hall, on Monday, 27th February, 1727. All things being regularly transacted as above, Brother Paisley proclaimed aloud our noble Brother—

VI. William O'Brien, Earl of Inchiquin, Grand Master of Masons, who appointed William Cowper, Esq., (formerly Secretary,) his D. G. Master. Alexander Choke, Esq., and William Burdon, Esq., Grand Wardens. Mr. Edward Wilson was made Secretary, and Brother Lambert was thanked for his care of the Feast.

Grand Lodge in Ample Form, at the Crown foressid, on Wednesday, 10th May, 1727, with former Grand officers and those of forty Lodges, in great harmony.

During the Mastership of Inchiquin.

King George I., having reigned near thirteen years, died at Osnabruck, where he was born, in his way to Hanover, where he was buried, aged sixty-seven years, on 11th June, 1727, when his son succeeded, viz:

2. King George II., aged forty-four years, who with his Queen Caroline were crowned at Westminster on 11th October, 1727.

In the last reign sundry of the fifty new Churches in the suburbs of London were built in a fine stile upon the Parliamentary fund, particularly the beautiful St. Mary le Strand; but St. Martin's, in Campis, was at the charge of the Parishioners rebuilt strong and regular; and it being a Royal Parish Church, King George I. sent his Lord Almoner and Surveyor General, attended by Brother Gib, (the Architect of that grand pile,) with many Free Masons, in a solemn procession from the Palace, to level the footstone of the south-east corner, by giving it three great knocks with a mallet in the King's name, and laying upon it a purse of one hundred guineas; when the trumpets sounded, all joined in joyful acclamations, and the Craftsmen went to the tavern to drink—to the King and the Craft.

The following Inscription was cut in the stone and lead put upon it:

D S. Serenissimus Rex Georgius per Deputatum Suum

Reverendum Admodum in Christo Patrem
 Richardum Episcopum Sarisburiensem
 Summum Suum Eleemosinarium Adistente (Regis Jussu)
 Domino Thoma Hewet Equite Aurato
 Ædificiorum Regionum Curatori Principali
 Primum Hujus Ecclesiæ Lapidem
 Posuit Martii 19, Anno Domini 1721.

Annque Regni sui Octavo.

In this reign also the Art was displayed in the new buildings in and about Hanover Square, as in the neat houses of the Dukes of Bolton, Montrose and Roxborough, of Sir Robert Sutton and General Wade, of the Earl of Burlington in Piccadilly, of the Duke of Chandos, at Canons near Edger, the Court of the Rolls; Wanstead House, in Epping Forest; by the Earl of Tilney; Houghton Hall, in Norfolk, by Sir Robert Walpole, Knight of the Garter; Sir Gregory Page's House on Blackheath, and many more either finished or founded before the King's death, that shew a fine improvement in the Royal Art.

In the first year of King George II.

Inchiquin, Grand Master, assembled the Grand Lodge in Quarterly Communication, with former Grand officers and those of forty Lodges, at the Devil Temple-Bar, on Saturday, 24th June, 1727.

Grand Lodge in Due Form, at the Bell foresaid, on Saturday, 28th October, 1727, with former Grand officers and those of thirty-five Lodges. D. G. Master Cowper in the chair.

Grand Lodge in Due Form, at the Devil foresaid, on Tuesday, 19th December, 1727, with former Grand officers and those of only eighteen Lodges. D. G. Master Cowper in the chair, eloquently excused the Grand Master's absence in Ireland, and his sudden calling them together; forthat the Feast drew nigh, and that the Grand Master had, by letter, impowered him to propose for his successor, the Lord Coleraine, Master of a Lodge, who was forthwith saluted as Grand Master elect.

No Stewards being appointed, Brother Lambert again undertook to prepare the Feast.

Assembly and Feast at Mercers' Hall, on St. John's Day, Wednesday, 27th December, 1727. All things being regularly transacted as above, Deputy Grand Master Cowper proclaimed aloud our noble Brother—

VII. Henry Hare, Lord Coleraine, Grand Master of Masons; who appointed Alexander Choke, Esq., Deputy Grand Master; Nathaniel Blakerby, Esq., and Mr. Joseph Highmore, painter, Grand Wardens.—Mr. William Reid was made Secretary, and Brother Lambert was thanked for his care.

Grand Lodge in Ample Form, at the Crown foreshaid, on Wednesday, 17th April, 1728, with former Grand officers and those of twenty-seven Lodges.

Grand Lodge in Ample Form, at the King's-Arms foreshaid, on Tuesday, 25th June, 1728, with former Grand officers and those of twenty-eight Lodges.

Grand Lodge in Due Form, at the Queen's Head, in Great Queen street, on Tuesday, 26th November, 1728, with the Earl of Inchiquin and other former Grand officers and those of thirty Lodges. D. G. Master, Choke in the chair, excused the Grand Master's absence, and in his name proposed for successor the Lord Viscount Kingston, Master of a Lodge, who was well recommended also by Brother Inchiquin, and was forthwith saluted as Grand Master elect.

Brother Desaguliers moved to revive the office of Stewards to assist the Grand Wardens in preparing the Feast, and that their number be twelve, which was readily agreed to. See their names below.*

Assembly and Feast at Mercers' Hall, on St. John's Day, Friday, 27th December, 1728.

Deputy Grand Master Choke, with his Wardens, several noble Brothers, former Grand officers and many brethren, duly clothed, attended the Grand Master elect in coaches from his Lordship's House, in Leicester Square, to the Hall eastward; and all things being regularly transacted as above, D. G. M. Choke proclaimed aloud our noble Brother—

VIII. James King, Lord Viscount Kingston, Grand Master of Masons; who appointed Nathaniel Blakerby, Esq., D. G. Master; Sir James Thornhill and Mr. Martin O'Connor, Grand Wardens; and the Secretary was continued.

Grand Lodge in Ample Form, at the Three Tons, Swithin's-alley, near the Royal Exchange, 27th March, 1729, with former Grand officers and those of thirty-one Lodges.

Grand Lodge in Due Form, at the King's-Arms foreshaid, on Friday, 11th July, 1729, with former Grand officers and those of twenty six Lodges.—D. G. M. Blakerby was in the Chair

Grand Lodge in Ample Form, at the Devil foreshaid, on Tuesday, 25th November, 1729, with former Grand officers and those of twenty-seven Lodges.

* Stewards that acted on 27th December, 1728, and were publicly thanked

- | | |
|----------------------------|-------------------------|
| 1. Mr. John Revis, | 7. Mr. William Wilson, |
| 2. Mr. Edwin Ward, | 8. Mr. William Tew, |
| 3. Mr. Samuel Stead, | 9. Mr. William Hopkins, |
| 4. Mr. Theodore Cheriholm, | 10. Mr. Thomas Reason, |
| 5. Mr. William Benn, | 11. Mr. Thomas Alford, |
| 6. Mr. Gerard Hatley | 12. Mr. H. Smart. |

Kingston, Grand Master, at his own cost, provided a curious pedestal, and a rich cushion with golden knops and fringes for the top of the pedestal; a fine velvet bag for the Secretary, and a badge of two golden pens across on his breast. For which very handsome presents the Lodge returned hearty thanks in solemn manner.

Grand Lodge in Due Form, at the Devil foressaid, on St. John's Day, Saturday, 27th December, 1729, with our noble Brother Inchiquin and other former Grand officers and those of thirty-two Lodges; when Blakerby, D. G. Master, in the Chair, in the Grand Master's name and by his letter, proposed for successor the Duke of Norfolk, Master of a Lodge, who was joyfully saluted Grand Master elect.

CHAPTER VI

FROM GRAND MASTER NORFOLK TO GRAND MASTER CRAFTURD.

ASSEMBLY and Feast at Merchant-Tailors' Hall, on Thursday, 29th January, 1780, in the third year of King George II.

Kingston, Grand Master, with his Deputy and Wardens, attended the Grand Master elect in the morning at his Grace's house, in St. James's Square; where he was met by a vast number of Brothers duly clothed, and from thence they went to the Hall eastward in the following procession of march, viz:

[This is a Specimen, to avoid repetitions.]

Brother Johnson to clear the way.

*Six of the Stewards clothed proper, with their Badges and white rods, two in each chariot.

Brothers without distinction, duly clothed, in gentlemen's coaches.

The noble and eminent brethren duly clothed, in their own chariots

Former Grand officers not noble, clothed proper, in gentlemen's coaches.

Former noble Grand Masters, clothed proper, in their own chariots.

The Secretary alone, with his badge and bag, clothed, in a chariot.

The two Grand Wardens clothed proper, with their badges, in one chariot

* Stewards that acted on 29th January, 1730.

- | | |
|-------------------------|--------------------------|
| 1. Mr. John Revis, | 7. Mr. Gerard Hatley, |
| 2. Mr. Samuel Stead, | 8. Mr. William Tew, |
| 3. Mr. Edwin Ward, | 9. Mr. — Pread. |
| 4. Mr. William Wilson, | 10. Mr. — Bardo, Senior, |
| 5. Mr. William Hopkins, | 11. Mr. — Bardo, Junior, |
| 6. Mr. Thomas Reason, | 12. Mr. Charles Hoar. |

The first eight acted at the last Feast, and they were all publicly thanked for their care.

The D. G. Master alone, clothed proper with his badge, in a chariot.
 Kingston, Grand Master, clothed proper with his badge, }
 Norfolk, Grand Master elect, clothed only as a Mason, } in one coach.

The Duke of Norfolk's coach of State empty.

The Stewards halted at Charing-Cross till the messenger brought orders to move on slowly, and till the rest followed; and when the Grand Master moved from the Square, Brother John Pyne, the Marshal, made haste to the Hall to conduct the

Procession of Entry at the Hall-gate, viz:

The twelve Stewards standing, six on each side of the passage, with their white rods, made a lane.

Brother Johnson to clear the way.

Former Grand Wardens walked one by one, according to juniority.

Former D. Grand Masters walked one by one, according to juniority.

Former Grand Masters by juniority, viz:

Lord Colerane, Earl of Inchiquin, Lord Paisley, Duke of Richmond,
 Earl of Dalkeith, Duke of Montagu, Dr. Desaguliers,
 George Payne, Esq., and Mr. Antony Sayer.

Then the Stewards closed, walking two and two.

The Secretary alone.

The two Grand Wardens together.

The D. Grand Master alone.

On the left hand,

The Sword, borne by the Master
 of the Lodge to which it belong-
 ed.

Norfolk, Grand Master elect.

Marshal Pyne with his Truncheon blew, tipt with gold.

On the right hand,

The Book of Constitutions on the
 fine cushion, carried by the Mas-
 ter of the Senior Lodge.

Kingston, Grand Master.

In this order they decently walked into the Lodge room, (while the others walked into the Hall,) and there the Masters and Wardens of Lodges received their Grand Master with joy and reverence in Due Form. He sat down in his Chair before the pedestal, covered with the rich cushion, upon which were laid the Constitutions and the Sword, and the Grand Master elect on his right hand.

After opening the Lodge, the last minutes were read by the Secretary, and the election of Brother Norfolk was solemnly recognized.

Adjourned to dinner, a grand Feast indeed!

After dinner and the first procession round the tables, [as at Richmond, page 91,) Brother Kingston proclaimed aloud the most noble Prince, the first Duke, Marquis and Earl of Great Britain, and our Brother—

IX. Thomas Howard, Duke of Norfolk, Grand Master of Masons; and having invested him and installed him in Solomon's Chair, sat down on

his right hand. Upon which the Assembly joined in their homage and congratulations.

Norfolk, Grand Master, forthwith appointed Nathaniel Blakerby, Esq., to continue D. G. M. The Secretary was continued. Col. Geo. Carpenter, now Lord Carpenter, and Tho. Batson, Esq., counsellor-at-law, Grand Wardens.

And having made the second procession round the tables, [as at Richmond,] great harmony abounded, till the Grand Master ordered Grand Warden Carpenter to close the Lodge in good time.

Grand Lodge in Ample Form, at the Devil foressaid, on Tuesday, 21st April, 1730, with the noble Brothers Richmond, Inchiquin, Kingston, Coleraine, and other former Grand officers, with those of thirty-one Lodges. Much time was spent in receiving and bestowing charity.

Grand Lodge in Due Form, at the Devil foressaid, on Friday, 28th Aug., 1730, with former Grand officers and those of thirty-four Lodges. D. G. Master Blakerby in the Chair.

Grand Lodge in Due Form, at the King's-Arms foressaid, on Tuesday, 15th December, 1730, with our noble Brother Coleraine and other former Grand officers and those of forty-one Lodges. D. G. Master Blakerby in the Chair, moved to postpone the Feast, the Grand Master being at Venice, which was agreed to.

Grand Lodge in Due Form, at the Devil foressaid, 29th January, 1731, with former Grand officers and those of thirty-one Lodges. D. G. Master Blakerby acquainted the Lodge that though our Right Worshipful Grand Master was now at Venice, he was not unmindful of us, but had sent us three kind presents, viz:

1. Twenty pounds to the fund of Masons' Charity. See the Constitution of it hereafter

2. A large folio book of the finest writing paper, for the records of the Grand Lodge, most richly bound in Turkey and gilded, and on the frontispiece in vellum, the Arms of Norfolk amply displayed, with a Latin inscription of his noble titles.

3. The old trusty Sword of Gustavus Adolphus, king of Sweden, that was wore next by his successor in war, the brave Bernard, duke of Saxe-Weimar, with both their names on the blade; which the Grand Master had ordered Brother George Moody (the King's Sword-cutter) to adorn richly with the Arms of Norfolk in silver on the scabbard, in order to be the Grand Master's Sword of State for the future.

The Lodge expressed their grateful acceptance in their own agreeable manner. The Feast was again postponed.

Grand Lodge in Due Form, at the Devil foressaid, on Wednesday, 17th March, 1731, with our Brothers Richmond and Coleraine and other former Grand officers, Lord Lovel and the officers of twenty-nine Lodges, when

D. G. M. Blakerby in the Chair, proposed (in the Grand Master's name) for successor the Lord Lovel, Master of a Lodge, who was saluted Grand Master elect.

Assembly and Feast at Mercers' Hall, 27th March, 1731. The procession of march was from Lord Lovel's house in Great Russell street, Bloomsbury, eastward to the Hall; but Lord Lovel being ill of an ague, returned home and left Lord Colerane his proxy for the day. All things being regularly transacted as above, D. G. Master Blakerby proclaimed aloud our noble Brother—

X. Thomas Cook, Lord Lovel, Grand Master of Masons; and Lord Colerane being invested in his name, appointed Thomas Batson foresaid, Deputy Grand Master. George Douglas, M. D., and James Chambers, Esq., Grand Wardens. The Secretary was continued, and Brother George Moody appointed Sword-bearer. See the Stewards below.*

Grand Lodge in Ample Form at the Rose in Mary-la-Bonne, on Friday, 14th May, 1731, with the noble Brothers Norfolk, Inchiquin, Colerane, and other former Grand officers and those of thirty-seven Lodges. When Lovel, Grand Master, moved that the Lodge should now return thanks to kind Brother Norfolk for his noble presents to the Fraternity; which was forthwith done in solemn Form, and received by the Duke with Brotherly affection.

His Royal Highness, Francis, Duke of Lorrain, (now Grand Duke of Tuscany,) at the Hague, was made an Entered Prentice and Fellow Craft, by virtue of a deputation for a Lodge there, consisting of Rev. Dr. Desaguliers, Master, John Stanhope, Esq., and Jn. Holtzendorf, Esq., Grand Wardens, and the other brethren, viz: Philip Stanhope, Earl of Chesterfield, Lord Ambassador; — Strickland, Esq., nephew to the Bishop of Namur, Mr. Benjamin Hadley, and an Hollandish Brother.

Our said Royal Brother Lorrain coming to England this year, Grand Master Lovel formed an occasional Lodge at Sir Robert Walpole's house at Houghton-Hall, in Norfolk, and made Brother Lorrain and Brother Thomas Pelham, Duke of New Castle, Master Masons. And ever since, both in the Grand Lodge and in particular Lodges, the Fraternity joyfully remember his Royal Highness in the proper manner.

Grand Lodge in Ample Form, at the Half-Moon, Cheapside, on Thura-

* Stewards that acted on 27th March, 1731, who were all publicly thanked.

1. George Dowglas, M. D.

2. James Chambers, Esq.

3. Thomas Moor, Esq.

4. John Atwood, Esq.

5. Thomas Durant, Esq.

6. Mr. George Page,

7. Mr. John Haines,

8. Mr. William Millward,

9. Mr. Roger Lacy,

10. Mr. Charles Trinquand,

11. Mr. John Calcot,

12. Mr. John King.

day, 24th June, 1781, with former Grand officers and those of twenty-nine Lodges.

Grand Lodge in Due Form, at the Devil foresaid, on Friday, 3d December, 1781, with Lord Colerane and other former Grand officers, Captain Ralph Farwinter, the Provincial Grand Master of East India, and the officers of forty-six Lodges.

Grand Lodge in Due Form, at the Devil foresaid, on Thursday, 2d March, 1782, with the Duke of Richmond and other former Grand officers, Viscount Montagu, and the officers of thirty-seven Lodges. D. G. Master Batson in the chair, proposed, in the Grand Master's name, for successor, the Lord Viscount Montagu, Master of a Lodge, who was immediately saluted as Grand Master elect.

Grand Lodge in Due Form, at the Devil foresaid, on Thursday, 18th April, 1782, with former Grand officers and those of twenty-seven Lodges.

Assembly and Feast at Merchant-Tailors' Hall, on Wednesday, 19th April, 1782. D. G. Master Batson, with his Wardens, attended the Grand Master elect at his house in Bloomsbury Square; and with some noble Brothers, the Dukes of Montagu and Richmond, the Lord Colerane, the Lord Carpenter, the Earl of Strathmore and Lord Teynham, and many others all duly clothed, in coaches, made the procession of march eastward to the Hall, where all things being regularly transacted as above, D. G. Master Batson proclaimed aloud our noble Brother—

XI. Anthony Brown, Lord Viscount Montagu, Grand Master of Masons; who appointed Thomas Batson to continue D. G. Master; George Rook, Esq., and James Moor Smythe, Esq., Grand Wardens. The Secretary and Sword-bearer were continued.*

Grand Lodge in Due Form, at the Castle in Drury Lane, on Thursday, 8th June, 1782, with the Earl of Inchiquin and other former Grand officers, and those of thirty-nine Lodges.

Grand Lodge in Due Form, at the Devil foresaid, on Tuesday, 21st November, 1782, with Lord Colerane, Lord Southwell and other former Grand officers, and those of forty-nine Lodges.

Grand Lodge in Due Form, at the Devil foresaid, on Tuesday, 29th May, 1783, with Lord Southwell, former Grand officers and those of forty-two Lodges

* Stewards that acted at the Feast, 19th April, 1782, who were all publicly thanked.

George Rook, Esq.
James Moor Smythe, Esq.
John Bridges, Esq.
Wyrriot Ormond, Esq.
Arthur Moor, Esq.
Vinal Taverner, Esq.

Colonel John Pitt.
Claud Crespigny, Esq.
William Blunt, Esq.
Mr. Henry Tetam.
Mr. Thomas Griffith.
Mr. Solomon Mendez.

D. G. M. Batson in the Chair, proposed, in the Grand Master's name, for successor, the Earl of Strathmore, Master of a Lodge; who being in Scotland, our noble Brother Thomas, Lord Southwell, undertook to be proxy at the next Feast, and was saluted now as Strathmore, Grand Master elect.

Assembly and Feast at Mercers' Hall, on Thursday, 7th June, 1733. D. G. Master Batson, with his Grand Wardens, attended Lord Southwell at his house in Grosvenor street, and with some noble Brothers and many others, all duly clothed, in coaches, made the procession of march eastward to the Hall; and all things being regularly transacted as above, D. G. M. Batson proclaimed aloud our noble Brother—

XII. James Lyon, Earl of Strathmore, Grand Master of Masons. His proxy, Lord Southwell, being duly invested and installed, appointed Thomas Batson to continue Deputy Grand Master. James Smythe, Esq., and John Ward, Esq., Grand Wardens. The Secretary and Sword-bearer were continued. See the Stewards below.*

Grand Lodge in Ample Form, at the Devil foresaid, on Tuesday, 13th December, 1733, with Sir Edward Mansell, Bart., Pro. G. Master of South Wales, former Grand officers, the Earl of Craufurd and the officers of fifty-three Lodges.

Strathmore, Grand Master, moved, that business greatly encreasing, the Grand Lodge do refer what they cannot overtake at one time, to the Committee of Charity, who can make report to the next Grand Lodge; which was unanimously agreed to. See the Committee of Charity hereafter.

D. G. M. Batson recommended the new colony of Georgia, in North America, to the benevolence of the particular Lodges; and Brother Thomas Edwards, Esq., Warden of the Duke of Richmond's Lodge at the Horn, Westminster, acquainted this Grand Lodge that our Brother Capt. Ralph Farwinter, Provincial Grand Master of East India, had sent from his Lodge at Bengal, a chest of the best arrack for the use of the Grand Lodge, and ten guineas for the Masons' Charity; which the Lodge gratefully received, and ordered solemn thanks to be returned to the Lodge at Bengal.

Grand Lodge in Due Form, at the Devil foresaid, on Monday, 18th March, 1734, with former Grand officers, the Earl of Craufurd, Sir George Muckenzy, Bart., and the officers of forty-seven Lodges. When D. G. M.

* Stewards that acted at the Feast, 7th June, 1733, who were all publicly thanked.

- | | |
|----------------------------|---------------------------------|
| 1. John Ward, Esq. | 7. John Mizaubin, M. D. |
| 2. John Pollexfen, Esq. | 8. Mr. John Dwight, Gent. |
| 3. Henry Butler Pacy, Esq. | 9. Mr. Richard Bangh, Gent. |
| 4. John Read, Esq. | 10. Mr. Thomas Shank, Gent. |
| 5. William Busby, Esq. | 11. Mr. James Cosens, Gent. |
| 6. Philip Barnes, Esq. | 12. Mr. Charles Robinson, Gent. |

Batson in the Chair, proposed, in the Grand Master's name, for successor, the Earl of Craufurd, Master of a Lodge, who was gladly saluted as Grand Master elect.

CHAPTER VII.

FROM GRAND MASTER CRAUFURD TO THE PRESENT GRAND MASTER CAERMARTHEN

ASSEMBLY and Feast at Mercers' Hall, on Saturday, 30th March, 1734. D. G. M. Batson with his Grand Wardens attended the Grand Master elect at his house in Great Marlborough street, with noble Brothers, and many others all duly clothed, in coaches, and made the procession of march eastward to the Hall with a band of music, viz: trumpets, hautboys, kettle-drums and French-horns, to lead the van and play at the gate till all arrive. And all things being regularly transacted as above, D. G. Master Batson proclaimed aloud the first Earl of Scotland and our noble Brother—

XIII. John Lindsay, Earl of Craufurd, Grand Master of Masons, who appointed Sir Cecil Wray, Baronet, Deputy Grand Master. John Ward, Esq., and Sir Edward Mansell, Bart., Grand Wardens. Brother John Revis was made Grand Secretary, and Brother Mody was continued Sword-bearer. After the second procession round the tables, much harmony abounded.*

Grand Lodge in Ample Form, at the Devil foresaid, on Monday, 24th February, 1735, the Dukes of Richmond and Buccleugh, and other former Grand officers, the Earl of Belcarras, the Viscount Weymouth, and the officers of forty-seven Lodges.

Craufurd, Grand Master, made a very handsome speech, excusing his not calling them together sooner, even because of the elections for Parliament and other public business; and proposed for his successor the Lord Viscount Weymouth, Master of a Lodge, who was forthwith saluted as Grand Master elect.

Brother Anderson, author of the Book of Constitutions representing

* Stewards that acted at the Feast on 30th March, 1734, who were all publicly thanked.

1. Sir Edward Mansell, Baronet.
2. Charles Holtzendorf, Esq.
3. Isaac Muere, Esq.
4. Prescott Pepper, Esq.
5. Christopher Nevile, Esq.
6. Richard Matthews, Esq.

7. Richard Rawlinson, LL.D. and F.R.S.
8. Fotherby Baker, Gent.
9. Samuel Berrington, Gent.
10. John Pitt, Gent.
11. William Vavelst, Gent.
12. Henry Hutchinson, Gent.

that a new edition was become necessary, and that he had prepared materials for it, the Grand Master and the Lodge ordered him to lay the same before the present and former Grand officers, that they may report their opinion to the Grand Lodge. Also the book called the Free Mason's Vade Mecum was condemned by the Grand Lodge as a piratical and silly thing, done without leave, and the brethren were warned not to use it, nor encourage it to be sold.

Grand Lodge in Ample Form, at the Devil foresaid, on Monday, 31st March, 1735, with former Grand officers and those of forty-one Lodges.

Craufurd, Grand Master, in a judicious speech, proposed several things for the good of the Fraternity, which were approved, and the substance of 'em are in the New Regulations and Committee of Charity hereafter

Brother Anderson was ordered also to insert in the new edition of the Constitutions, the patrons of antient Masonry that could be collected from the beginning of time, with the Grand Masters and Wardens, ancient and modern, and the names of the Stewards since Grand Master Montagu. Never more love and harmony appeared.

Assembly and Feast at Mercers'-Hall, on Thursday, 17th April, 1735.

Craufurd, Grand Master, with his Deputy and Wardens, and the noble Brothers the Dukes of Richmond and Atholl, the Marquis of Beaumont, the Earls of Winchelsea, Weems, Loudoun and Balcarras, the Lord Cathcart and Lord Vere Berty, with many other Brothers all duly clothed, attended the Grand Master elect, and from his house in Grovenor Square made the procession of march, with the band of music leading the van eastward to the Hall. And all things being regularly transacted as above, Brother Craufurd proclaimed aloud our noble Brother-

XIV. Thomas Thynne, Lord Viscount Weymouth, Grand Master of Masons, who appointed John Ward, Esq., D. G. Master, Sir Edward Mansell, Bart., and Martin Clare, A. M. and F. R. S., Grand Wardens. The Secretary and Sword-bearer continued.*

Grand Lodge in Due Form, at the Devil foresaid, on Thursday, 24th June, 1735, with former Grand officers and those of thirty-one Lodges. D. G. Master Ward in the chair, in an excellent speech recommended temper and decency.

The Brothers that served the office of Stewards ever since Grand Master

* Stewards that acted at the Feast, on 17th April, 1735, who were all publicly thanked.

1. Sir Robert Lawley, Baronet,
2. William Græme, M. D. and F. R. S.
3. Martin Clare, A. M. and F. R. S.
4. John Theobald, M. D.
5. Charles Fleetwood, Esq.
6. Thomas Beech, Esq.

7. Capt. Ralph Farwinter
8. Meyer Shamberg, M. D.
9. Robert Wright, Gentleman,
10. Thomas Slaughter, Laceman,
11. James Nash, Gentleman,
12. William Hogarth, Painter

the Duke of Montagu, addressed the Grand Lodge for certain privileges, which were granted. See the New Regulation 23.

Grand Lodge in Due Form, at the Devil foresaid, on Thursday, 11th December, 1735, with former Grand officers and those of fifty-seven Lodges. George Payne, Esq., formerly Grand Master, in the chair; Martin Clare, the Grand Warden, acted as D. G. Master; James Anderson, D. D., and Jacob Lamball, Grand Wardens pro tempore.

Brother Rigby, from Bengal, who brought from thence twenty guineas for the Charity.

Sir Robert Lawley, Master of the Stewards' Lodge, with his Wardens and nine more, with their new badges, appeared full twelve the first time.

The Lodge ordered a letter of thanks to be sent to the Lodge at Bengal, for their very generous and kind presents.

Grand Lodge in Due Form, at the Devil foresaid, on Tuesday, 6th April, 1736, with the Duke of Richmond, the Earl of Crauford, and other former Grand officers, the Earl of Loudoun, the Stewards' Lodge and five present Stewards, with the officers of sixty-one Lodges.

D. G. Master Ward in the chair, proposed some Rules of Communication, that were approved and now make the 40th General Regulation, hereafter. Then he proposed, in the Grand Master's name, for successor, the Earl of Loudoun, Master of a Lodge, who was forthwith saluted as Grand Master elect

Assembly and Feast at Fishmongers' Hall, on Thursday, 15th April, 1736. D. G. Master Ward, with his Wardens and the noble Brothers, the Duke of Richmond, the Earls of Crauford and Albemarle, Viscount Harcourt, Lord Ereskine, Lord Southwell, Mr. Anstie Garter, king-at-arms, Mr. Brody Lion, king-at-arms, with many other Brothers all duly clothed, attended the Grand Master elect; and from his house in Whitehall made the procession of march, with the band of music, eastward to the Hall; where all things being regularly transacted as above, D. G. Master Ward proclaimed aloud our noble Brother—

XV. John Campbell, Earl of Loudoun, Grand Master of Masons; who appointed John Ward, Esq., to continue Deputy Grand Master; Sir Robert Lawley, Baronet, and William Graeme, M. D. and F.R.S., Grand Wardens; and continued the Secretary and Sword-bearer.*

* Stewards that acted at the Feast on 15th April, 1736, who were publicly thanked.

1. Edward Hody, M. D. and F. R. S.

2. James Ruck, Jun., Esq.

3. Mr. Charles Champion,

4. Mr. John Gowland,

5. John Jesse, Esq.

6. Isaac Shamburg, Jun., M. D.

7. Mr. Benjamin Gascoryne,

8. Jame Styles, Esq.

9. Mr. Walter Weldon,

10. Mr. Richard Sawle,

11. Mr. James Pringle,

12. Mr. Francis Blythe.

Grand Lodge in Ample Form, at the Devil foresaid, on Thursday, 17th June, 1736, with the Earl of Craufurd and other former Grand officers, the Stewards' Lodge, the new Stewards and the officers of thirty-six Lodges. Grand Warden Graeme acted as D. G. Master pro tempore; Lord Ereskine and Capt. Young, Grand Wardens pro tempore.

Grand Lodge in Due Form, at the Devil foresaid, on St. John Evangelist's Day, Monday, 27th December, 1736, with former Grand officers, the Stewards' Lodge, the present Stewards and the officers of fifty-two Lodges. Sir Robert Lawley, S. G. W., was in the Chair as Grand Master pro tempore. William Graeme, J. G. W., was Deputy Grand Master pro tempore, Martin Clare and Jacob Lamball, Grand Wardens pro tempore.

The curious By-laws of the Lodge at Exeter were publicly read and applauded, and a letter of thanks was ordered to be sent to them for their handsome beneficence to the General Charity.

Grand Lodge in Ample Form, at the Devil foresaid, on Thursday, 13th April, 1737, with the Earl of Craufurd and other former Grand officers, the Earls of Weems, Hume and Darnley, the Stewards' Lodge, the present Stewards, and the officers of seventy-five Lodges. After the affair of Charity was over, Loudoun, Grand Master, proposed for his successor the Earl of Darnley, Master of a Lodge, who was forthwith saluted as Grand Master elect.

Assembly and Feast at Fishmongers' Hall, on Thursday, 28th April, 1737.

Loudoun, Grand Master, with his Deputy and Wardens, the noble Brothers the Duke of Richmond, the Earls of Craufurd and Weemes, Lord Grey, of Grooby, the Stewards and many other Brothers all duly clothed, attended the Grand Master elect at his house in Pall-Mall, and made the procession of march eastward to the Hall in a very solemn manner, having three bands of music, kettle-drums, trumpets and French horns, properly disposed in the march; where all things being regularly transacted as above, the Earl of Loudoun proclaimed aloud our noble Brother—

XVI. Edward Blythe, Earl and Viscount Darnley, Lord Clifton, Grand Master of Masons, who continued John Ward, Esq., Deputy Grand Master, Sir Robert Lawley, Baronet, and William Graeme, M. D. and F. R. S., Grand Wardens; and continued the Secretary and Sword-bearer.*

* Stewards that acted at the Feast on 28th April, 1737, who were publicly thanked.

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| 1. Sir Bouchier Wray, Baronet, | 7. Lewis Theobald, M. D. |
| 2. George Bothomley, Esq. | 8. Mr. Thomas Jeffreys, Merchant, |
| 3. Charles Murray, Esq. | 9. Mr. Peter Leigh, |
| 4. Capt. John Lloyd, | 10. Mr. Thomas Boehm, |
| 5. Capt. Charles Scot, | 11. Mr. Benjamin Da Costa, |
| 6. Mr. Peter McCulloch, Surgeon, | 12. Mr. Nathaniel Adams |

Grand Lodge in Ample Form, at the Devil foressaid, on Wednesday, 29th June, 1787, with the Earl of Loudoun and other former Grand officers, the Stewards' Lodge, the new Stewards and the officers of forty-nine Lodges.

On 5th November, 1787, an Ocasional Lodge was held at the Prince of Wales' palace of Kew, near Richmond, viz: the Rev. Dr. Desaguliers, (formerly Grand Master,) Master of this Lodge; Mr. William Goston, attorney-at-law, Senior Grand Warden; Mr. Erasmus King, mathematician, Junior Grand Warden; the Right Hon. Charles Calvert, Earl of Baltimore; the Hon. Col. James Lumley, the Hon. Major Madden, Mr. De Noyer, Mr. Vraden; and when formed and tiled, his Royal Highness Frideric, Prince of Wales, was in the usual manner introduced and made an Entered Prentice and Fellow Craft.

Our said Royal Brother Frideric was made a Master Mason by the same Lodge, that assembled there again for that purpose. And ever since, both in the Grand Lodge and in particular Lodges, the Fraternity joyfully remember his Royal Highness and his son in the proper manner.

Grand Lodge in Ample Form, at the Devil foressaid, on Wednesday, 25th January, 1788, with the Earl of Loudoun, Dr. Desaguliers, George Payne, Nathaniel Blakerby, Thomas Batson, Esq., Dr. Anderson and other former Grand officers, Lord George Graham, the Stewards' Lodge, the present Stewards and the officers of sixty-six Lodges.

After the affair of Charity was over, the Grand Lodge approved of this new Book of Constitutions, and ordered the author, Brother Anderson, to print the same, with the addition of the new Regulation IX. See the Approbation hereafter.

Grand Lodge in Ample Form, at the Devil foressaid, on Thursday, 6th April, 1788. Darnley, Grand Master, in the Chair, John Ward, D. G. Master, William Graeme, Senior Grand Warden pro tempore, James Anderson, Junior Grand Warden pro tempore, the Earl of Inchiquin, Dr. Desaguliers and George Payne, late Grand Masters, John Hammerton, Esq., Provincial Grand Master of Carolina, Thomas Batson, late D. G. Master, Nathaniel Blakerby, Treasurer, the Marquis of Caernarvon, the Stewards' Lodge, the present Stewards and the officers of sixty Lodges.

After the affair of Charity was over, Nathaniel Blakerby, Esq., the Treasurer, having justly cleared his accounts, demitted or laid down his office. Upon which the Grand Master and the Lodge appointed the Secretary Revis to be Treasurer.

Darnley, Grand Master, proposed for his successor the Marquis of Caernarvon, Master of a Lodge, who was forthwith saluted as Grand Master elect.

Assembly and Feast at Fishmongers' Hall, on Thursday, 27th April, 1738.

Darnley, Grand Master, with his Deputy and Wardens, the noble Brothers Richmond, Inchiquin, Loudoun and Colerain, late Grand Masters, Earl of Kintore, Lord Grey, of Grooby, the Stewards and a great many other 'Brothers all duly clothed, attended the Grand Master elect at his house in Grovenor street, and made the procession of march, with the band of music; eastward to the Hall, where all things being regularly transacted as above, the Earl of Darnley proclaimed aloud our noble Brother—

XVII. Henry Bridges, Marquis of Caernarvon, son and heir apparent to the Duke of Chandos, Knight of the Bath and one of the Bed-Chamber to our Royal Brother Frideric, Prince of Wales, Grand Master of Masons; who appointed John Ward, Esq., to continue D. G. Master; Lord George Graham and Capt. Andrew Robinson, Grand Wardens; and continued the Secretary and Sword-bearer.*

Brother Revis, the Secretary, declined the office of Treasurer, because, he said that one person should not take upon him both offices, for that the one should be a check upon the other.

Grand Lodge in Due Form at the Devil foresaid, on Wednesday, 28th June, 1738. Lord George Graham, S. G. W., in the Chair, as Grand Master; William Graeme, M. D., as D. G. Master pro tempore; Captain Andrew Robinson as Senior Grand Warden, Mr. Benjamin Gascoyne as Junior Grand Warden, with former Grand officers, the Stewards' Lodge, the present Stewards and the officers of sixty-one Lodges.

The minutes of the last Quarterly Communication and of the Committee of Charity were read and approved. Most of the time was spent in receiving the charity of the Lodges and in relieving poor Brothers.

Brother Revis, the Secretary, having declined the office of Treasurer, the Lodge desired him to act as such till one to their mind can be found.

* Stewards that acted at the Feast on 27th April, 1738, and were publicly thanked.

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| 1. Capt. Andrew Robinson | 7. Stephen Beaumont, M. D |
| 2. Robert Foy, Esq. | 8. Mr. Stephen Le Bas, |
| 3. James Colquhoun, Esq. | 9. Mr. Henry Higden, |
| 4. William Chapman, Esq. | 10. Mr. Christopher Taylor, |
| 5. Mr. Moses Mendez, | 11. Mr. Simon de Charmes, |
| 6. Mr. George Monkman, | 12. Mr. Harry Leigh. |

The old Stewards named their successors for next Annual Feast, viz: Hon. John Chichester, Esq., Capt. Charles Fitzroy, John Cliff, Esq., Nathaniel Oldham, Esq., Mr. Alexander Pollock, Surgeon, Mr. Richard Robinson, Confectioner, Mr. Henry Robinson, Mr. Isaac Barrett, Mr. Samuel Lowman, Mr. Edward Masters, Mr. Thomas Adamson, Mr. Joseph Harris.

A LIST OF THE GRAND MASTERS OR PATRONS

OF THE

FREE MASONS IN ENGLAND,

*From the coming in of the Anglo-Saxons to these times, who are mentioned
in this book.*

Austin, the Monk, the first Archbishop of Canterbury, appeared at the head of the Craft in founding the old Cathedral under Ethelbert, king of Kent,	page 52
Bennet, Abbot of Wirral, under Kenred, king of Mercia, (called by mistake in this book Ethelbert,) who wrote to Charles Martel,	63
St. Swithin, under the Saxon king Ethelwolp,	<i>Ibid.</i>
King Alfred the Great—Ethred, the Deputy, king of Mercia,	<i>Ibid.</i>
Prince Ethelward, the Learned, both under King Edward, Senior,	<i>Ibid.</i>
Prince Edwin, under his brother, King Athelstan,	<i>Ibid.</i>
St. Dunstan, Archbishop of Canterbury, under King Edgar,	55
King Edward, the Confessor, and Leofrick, Earl of Coventry,	<i>Ibid.</i>
Roger de Montgomery, Earl of Arundel, and Gundulph, Bishop of Rochester, both under King William I., the Conqueror, and also under King William II. Rufus,	56
King Henry I. Beauclerc,	<i>Ibid.</i>
Gilbert de Clare, Marquis of Pembroke, under King Stephen,	57
The Grand Master of the Knights Templars, under King Henry II.	<i>Ibid.</i>
Peter de Cole-Church and William Almain, under King John,	<i>Ibid.</i>
Peter de Rupibus and Geoffrey Fitz Peter, under King Henry III.	<i>Ibid.</i>
Walter Giffard, Archbishop of York, Gilbert de Clare, Earl of Gloucester, Ralph, Lord of Mount Hermer, all under King Edward I.	58
Walter Stapleton, Bishop of Exeter, under King Edward II.	<i>Ibid.</i>
King Edward III., and under him John de Spoulee, Master of the Ghiblim—William-a-Wickham, Bishop of Winchester—Robert-a-Barnham—Henry Yeuele, the King's Free Mason—Simon Langham, Abbot of Westminster, also under King Richard II.	<i>Ibid.</i>
Thomas Fitz-Allan, Earl of Surrey, under King Henry IV.	60
Henry Chicheley, Archbishop of Canterbury, under King Henry V. and VI.	<i>Ibid.</i>
William Wanefleet, Bishop of Winchester, under King Henry VI.	62
Richard Beauchamp, Bishop of Sarum, under King Edward IV.	<i>Ibid.</i>
King Henry VII., and under him John Islip, Abbot of Westminster, and Sir Reginald Bray, Knight of the Garter,	64
Cardinal Woolsey, Thomas Cromwell, Earl of Essex, John Touchet, Lord Audley, all under King Henry VIII.	65

Edward Seymour, Duke of Somerset, John Poynt, Bishop of Winchester, both under King Edward VI.	- - - - -	page 65
Sir Thomas Sackville—Francis Russel, Earl of Bedford—Sir Thomas Gresham—Charles Howard, Earl of Effingham—George Hastings, Earl of Huntington, all under Queen Elizabeth,	- - - - -	66
King James I., and under him Inigo Jones and William Herbert, Earl of Pembroke,	- - - - -	77
King Charles I., and under him Henry Danvers, Earl of Danby—Thomas Howard, Earl of Arundel—Francis Russel, Earl of Bedford—Inigo Jones again,	- - - - -	78, 79
King Charles II., and under him Henry Jermyn, Earl of St. Albans—Thomas Savage, Earl of Rivers—George Villars, Duke of Bucks—Henry Bennet, Earl of Arlington,	- - - - -	80—82
And under King James II., Sir Christopher Wren,	- - - - -	83
King William III., and under him Sir Christopher Wren again, Charles Lennos, Duke of Richmond,	- - - - -	84
And under Queen Anne, Sir Christopher Wren again, till he finished St. Paul's Cathedral, A. D. 1708,	- - - - -	85
After which, no Grand Master till the Lodges met and chose one from among themselves, viz: Antony Sayer, in the third year of King George I., A. D. 1717—George Payne, Esq.	- - - - -	86
Rev. Dr. Desaguliers—George Payne again,	- - - - -	86, 87
After whom, the Fraternity came to be governed by the following noble Grand Masters, viz:		
1. John Montagu, Duke of Montagu,	- - - - -	88
2. Philip Wharton, Duke of Wharton,	- - - - -	90
3. Francis Scot, Duke of Buccleugh,	- - - - -	91
4. Charles Lennos, Duke of Richmond, Lennox and D'Aubigny,	- - - - -	92
5. James Hamilton, Earl of Abercorn,	- - - - -	93
These were under King George I. And the following noble Grand Masters have acted under his present Majesty, King George II., viz:		
6. William O'Brien, Earl of Inchiquin,	- - - - -	94
7. Henry Hare, Lord Colerane,	- - - - -	95
8. James King, Lord Viscount Kingston,	- - - - -	96
9. Thomas Howard, Duke of Norfolk,	- - - - -	98
10. Thomas Cook, Lord Lovel,	- - - - -	100
11. Antony Brown, Lord Viscount Montagu,	- - - - -	101
12. James Lyon, Earl of Strathmore,	- - - - -	102
13. John Lindsay, Earl of Craufurd,	- - - - -	103
14. Thomas Thynne, Lord Viscount Weymouth,	- - - - -	104
15. John Campbell, Earl of Loudoun,	- - - - -	105
16. Edward Blythe, Earl of Darnley,	- - - - -	106
17. Henry Bridges, Marquis of Caernarvon, the present Grand Master,	- - - - -	108

THE OLD CHARGES

OF THE

FREE AND ACCEPTED MASONS,

Collected by the Author from their old Records, at the command of the Grand Master, the present Duke of Montagu.

Approved by the Grand Lodge, and ordered to be printed in the first edition of the Book of Constitutions, on 25th March, 1722.

I. CHARGE.—CONCERNING GOD AND RELIGION.

A MASON is obliged by his tenure to observe the Moral Law, as a true Noachida; and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irreligious libertine, nor act against conscience.

In antient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree, (leaving each Brother to his own particular opinions,) that is, to be good men and true, men of honour and honesty, by whatever names, religions or persuasions they may be distinguished: for they all agree in the three great articles of Noah, enough to preserve the cement of the Lodge. Thus Masonry is the center of their union and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.

II. CHARGE.—OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is a peaceable subject, never to be concerned in plots against the State, nor disrespectful to inferior Magistrates. Of old, Kings, Princes, and States encouraged the Fraternity for their loyalty, who ever flourished most in times of peace. But though a Brother is not to be countenanced in his rebellion against the State, yet if convicted of no other crime, his relation to the Lodge remains indefeasible.

III. CHARGE.—CONCERNING LODGES.

A Lodge is a place where Masons meet to work in; hence the Assembly, or duly organized body of Masons, is called a Lodge; just as the word Church is expressive both of the Congregation and of the place of worship.

Every Brother should belong to some particular Lodge, and cannot be absent without incurring censure, if not necessarily detained.

The men made Masons must be freeborn, (or no bondmen,) of mature age and of good report, hail and sound, not deformed or dismembered at the time of their making. But no woman, no eunuch.

When men of quality, eminence, wealth and learning apply to be made, they are to be respectfully accepted, after due examination: for such often prove good lords (or founders) of work, and will not employ Cowans when true Masons can be had; they also make the best officers of Lodges and the best Designers, to the honour and strength of the Lodge; nay, from among them the Fraternity can have a noble Grand Master. But those brethren are equally subject to the Charges and Regulations, except in what more immediately concerns operative Masons.

IV. CHARGE.—OF MASTERS, WARDENS, FELLOWS AND PRENTICES.

All preferment among Masons is grounded upon real worth and personal merit only, not upon seniority. No Master should take a Prentice that is not the son of honest parents, a perfect youth without maim or defect in his body, and capable of learning the mysteries of the Art; that so the lords (or founders) may be well served and the Craft not despised; and that, when of age and expert, he may become an Entered Prentice, or a Free Mason of the lowest degree, and upon his due improvements a Fellow Craft and a Master Mason, capable to undertake a lord's work.

The Wardens are chosen from among the Master Masons, and no Brother can be a Master of a Lodge till he has acted as Warden somewhere, except in extraordinary cases, or when a Lodge is to be formed where none such can be had: for then three Master Masons, though never Masters or Wardens of Lodges before, may be constituted Master and Wardens of that new Lodge. But no number without three Master Masons can form a Lodge; and none can be the Grand Master or a Grand Warden who has not acted as the Master of a particular Lodge.

V. CHARGE.—OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons should work hard and honestly on working days, that they may live reputably on holy days; and the working-hours appointed by law or confirmed by custom shall be observed.

A Master Mason only must be the Surveyor or Master of Work, who shall undertake the lord's work reasonably, shall truly dispend his goods as if they were his own, and shall not give more wages than just to any Fellow or Prentice.

The Wardens shall be true both to Master and Fellows, taking care of

all things, both within and without the Lodge, especially in the Master's absence; and their brethren shall obey them.

The Master and the Masons shall faithfully finish the lord's work, whether task or journey; nor shall take the work at task which hath been accustomed to journey.

None shall shew envy at a Brother's prosperity, nor supplant him or put him out of his work, if capable to finish it.

All Masons shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the lord's work is finished; they must avoid ill language, calling each other Brother or Fellow with much courtesy, both within and without the Lodge; they shall instruct a younger Brother to become bright and expert, that the lord's materials may not be spoiled.

But Free and Accepted Masons shall not allow Cowans to work with them, nor shall they be employed by Cowans without an urgent necessity; and even in that case they must not teach Cowans, but must have a separate Communication.

No labourer shall be employed in the proper work of Free Masons.

VI. CHARGE.—CONCERNING MASON'S' BEHAVIOUR.

1. *Behaviour in the Lodge before closing.*

You must not hold private committees nor separate conversation without leave from the Master; nor talk of any thing impertinent; nor interrupt the Master or Wardens, or any Brother speaking to the Chair; nor act ludicrously while the Lodge is engaged in what is serious and solemn; but you are to pay due reverence to the Master, Wardens and Fellows, and put them to worship.

Every Brother found guilty of a fault shall stand to the award of the Lodge, unless he appeals to the Grand Lodge, or unless a lord's work is retarded: for then a particular reference may be made.

No private piques, no quarrels about nations, families, religions or politics must be brought within the door of the Lodge: for as Masons we are of the oldest Catholic religion above hinted, and of all nations upon the Square, Level and Plumb; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the Lodge.

2. *Behaviour after the Lodge is closed and the Brethren not gone.*

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess; not forcing any Brother to eat or drink beyond his own inclination, (according to the old Regulation of King Abashuerus, page 24, line 1,) nor hindering him from going

home when he pleases: for though after Lodge hours you are like other men, yet the blame of your excess may be thrown upon the Fraternity, though unjustly.

3. *Behaviour at Meeting without Strangers, but not in a formed Lodge.*

You are to salute one another as you have been or shall be instructed, freely communicating hints of knowledge, but without disclosing secrets, unless to those that have given long proof of their taciturnity and honour, and without derogating from the respect due to any Brother, were he not a Mason: for though all Brothers and Fellows are upon the Level, yet Masonry divests no man of the honour due to him before he was made a Mason, or that shall become his due afterwards; nay rather, it adds to his respect, teaching us to give honour to whom it is due, especially to a noble or eminent Brother, whom we should distinguish from all of his rank or station and serve him readily, according to our ability.

4. *Behaviour in presence of Strangers not Masons.*

You must be cautious in your words, carriage and motions, that so the most penetrating stranger may not be able to discover what is not proper to be intimated; and the impertinent or insinuating questions or ignorant discourse of strangers must be prudently managed by Free Masons.

5. *Behaviour at home and in your neighborhood.*

Masons ought to be moral men, as above charged; consequently good husbands, good parents, good sons and good neighbours, not staying too long from home and avoiding all excess; yet wise men, too, for certain reasons known to them.

6. *Behaviour towards a foreign Brother or Stranger.*

You are cautiously to examine him, as prudence shall direct you, that you may not be imposed upon by a pretender, whom you are to reject with derision and beware of giving him any hints. But if you discover him to be true and faithful, you are to respect him as a Brother, and if in want, you are to relieve him if you can, or else to direct him how he may be relieved; you must employ him if you can, or else recommend him to be employed; but you are not charged to do beyond ability.

7. *Behaviour behind a Brother's back as well as before his face.*

Free and Accepted Masons have been ever charged to avoid all slandering and backbiting of a true and faithful Brother, or talking disrespectfully of his person or performances, and all malice or unjust resentment; nay,

you must not suffer any others to reproach an honest Brother, but shall defend his character as far as is consistent with honour, safety and prudence, though no farther.

VII. CHARGE.—CONCERNING LAWSUITS.

If a Brother do you injury, apply first to your own or his Lodge; and if you are not satisfied, you may appeal to the Grand Lodge; but you must never take a legal course till the cause cannot be otherwise decided: for if the affair is only between Masons and about Masonry, lawsuits ought to be prevented by the good advice of prudent brethren, who are the best referees of such differences.

But if that reference is either impracticable or unsuccessful, and the affair must be brought into the courts of law or equity, yet still you must avoid all wrath, malice and rancour in carrying on the suit, not saying nor doing anything that may hinder either the continuance or the renewal of brotherly love and friendship, which is the glory and cement of this ancient Fraternity; that we may shew to all the world the benign influence of Masonry, as all wise, true and faithful Brothers have done from the beginning of time, and will do till Architecture shall be dissolved in the general conflagration. Amen. So mote it be.

All these Charges you are to observe, and also those that shall be communicated unto you in a way that cannot be written.

THE ANTIENT MANNER OF CONSTITUTING A LODGE.

A NEW LODGE, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or in the Grand Master's absence, the Deputy acts for his Worship, the Senior Grand Warden as Deputy, the Junior Grand Warden as the Senior, and a present Master of a Lodge as the Junior. Or, if the Deputy is also absent, the Grand Master may depute either of his Grand Wardens, who can appoint others to be Grand officers *pro tempore*.

The Lodge being opened, and the Candidates or the new Master and Wardens being yet among the Fellow Crafts, the Grand Master shall ask his Deputy if he has examined them, and finds the candidate Master well skilled in the Noble Science and the Royal Art and duly instructed in our Mysteries, &c.

The Deputy answering in the affirmative, shall (by the Grand Master's order) take the Candidate from among his fellows and present him to the Grand Master, saying—Right Worshipful Grand Master, the brethren here desire to be formed into a Lodge; and I present my worthy Brother A. B. to be their Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity wheresoever dispersed over the face of the earth.

Then the Grand Master, placing the Candidate on his left hand, having asked and obtained the unanimous consent of the brethren, shall say—I constitute and form these good brethren into a new Lodge, and appoint you, Brother A. B., the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge, &c., with some other expressions that are proper and usual on that occasion, but not proper to be written.

Upon this the Deputy shall rehearse the Charges of a Master; and the Grand Master shall ask the Candidate, saying—Do you submit to these Charges, as Masters have done in all ages? And the new Master signifying his cordial submission thereunto, the Grand Master shall, by certain significant ceremonies and antient usages, instal him and present him with the Book of Constitutions, the Lodge Book and the instruments of his office; not altogether, but one after another; and after each of 'em the Grand Master or his Deputy shall rehearse the short and pithy Charge that is suitable to the thing presented.

Next, the members of this new Lodge, bowing all together to the Grand Master, shall return his Worship their thanks, and shall immediately do

homage to their new Master, and signify their promise of subjection and obedience to him by the usual congratulation.

The Deputy and Grand Wardens, and any other brethren present that are not members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming acknowledgements to the Grand Master first, and to the rest in their order

Then the Grand Master orders the new Master to enter immediately upon the exercise of his office, viz: in choosing his Wardens; and calling forth two Fellow Crafts, (Master Masons,) presents them to the Grand Master for his approbation, and to the new Lodge for their consent. Upon which the Senior or Junior Grand Warden, or some Brother for him, shall rehearse the Charges of each Warden of a private Lodge; and they signifying their cordial submission thereunto, the new Master shall present them singly with the several instruments of their office, and in Due Form instal them in their proper places; and the brethren of this new Lodge shall signify their obedience to those new Wardens by the usual congratulation.

Then the Grand Master gives all the brethren joy of their new Master and Wardens, and recommends harmony; hoping their only contention will be a laudable emulation in cultivating the Royal Art and the social virtues. Upon which all the new Lodge bow together in returning thanks for the honour of this Constitution.

The Grand Master also orders the Secretary to register this new Lodge in the Grand Lodge book, and to notify the same to the other particular Lodges; and after the Master's song, he orders the Grand Warden to close the Lodge.

This is the sum, but not the whole ceremonial by far; which the Grand officers can extend or abridge at pleasure, explaining things that are not fit to be written; though none but those that have acted as Grand officers can accurately go through all the several parts and usages of a new Constitution in the just solemnity.

THE GENERAL REGULATIONS
OF THE
FREE AND ACCEPTED MASONS.

Compiled first by Brother George Payne, Esq., when Grand Master, A. D. 1720, and approved by the General Assembly at Stationers' Hall, on 24th June, 1721. Next by order of the Duke of Montagu when Grand Master, the author, James Anderson, compared them with the antient records of the Fraternity and digested them into this method with proper additions and explications from the said records; and the Grand Lodge having revised and approved them, ordered 'em to be printed in the Book of Constitutions, on 25th March, 1722.

To which are now added, in a distinct opposite page.
[according to the corresponding numbers of the Articles.]

*The New Regulations, or the Alterations, Improvements and Explications
of the Old, made by several Grand Lodges since the first edition.*

OLD REGULATIONS.

I. The Grand Master or Deputy has full authority and right, not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand; and to order his Grand Wardens to attend him, who are not to act as Wardens of particular Lodges but in his presence and at his command: for the Grand Master, while in a particular Lodge, may command the Wardens of that Lodge, or any other Master Masons, to act there 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 upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of death or sickness, 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 the absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden has congregated the Lodge.

III. The Master of each particular Lodge or one of the Wardens, or some other Brother by appointment of the Master, shall keep a book containing their By-laws, the names of their members and a list of all the Lodges in town, with the usual times and places of their forming; and also all the transactions of their own Lodge that are proper to be written.

NEW REGULATIONS.

I. *That is, only when the Grand Wardens are absent: for the Grand Master cannot deprive 'em of their office, without showing cause, fairly appearing to the Grand Lodge, according to the Old Regulation XVIII.; so that if they are present in a particular Lodge with the Grand Master, they must act as Wardens there.

On 17th March, 1731.—The Grand Lodge, to cure some irregularities, ordered that none but the Grand Master, his Deputy and Wardens, (who are the only Grand officers,) shall wear their Jewels in gold, pendent to blue ribbons about their necks, and white leather Aprons with blue silk; which sort of Aprons may be also worn by former Grand officers

II. *On 25th November, 1723.*—It was agreed, [but was neglected to be recorded,] that if a Master of a particular Lodge is deposed or demits, the Senior Warden shall forthwith fill the Master's chair till the next time of chusing; and ever since, in the Master's absence, he fills the chair, even though a former Master be present.

On 17th March, 1731.—Masters and Wardens of particular Lodges may line their white leather Aprons with white silk, and may hang their Jewels at white ribbons about their necks.

III. In the Mastership of Dalkeith, a list of all the Lodges was engraven by Brother John Pyne in a very small volume, which is usually reprinted on the commencement of every new Grand Master and dispersed among the brethren.

On 21st November, 1724.—If a particular Lodge remove to a new place for their stated meeting, the officers shall immediately signify the same to the Secretary.

On 27th December, 1727.—The precedency of Lodges is grounded on the seniority of their Constitution.

On 27th December, 1729 —Every new Lodge, for the future, shall pay two guineas for their Constitution to the General Charity.

IV. *On 19th February, 1724.*—No Brother shall belong to more than one Lodge within the Bills of Mortality, (though he may visit them all,) except the members of a foreign Lodge.

But this Regulation is neglected for several reasons, and now obsolete.

V. The Secretary can direct the petitioners in the Form for a Dispensation, if wanted. But if they know the Candidate, they don't require a Dispensation.

VI. *On 19th February, 1724.*—No visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well vouched and recommended by one of that Lodge present.

But it was found inconvenient to insist upon unanimity in several cases; and therefore the Grand Masters have allowed the Lodges to admit a mem-

OLD REGULATIONS.

IV. No Lodge shall make more than five new Brothers at one and the same time without an urgent necessity, nor any man under the age of twenty-five years (who must be also his own master) unless by a dispensation from the Grand Master.

V. No man can be accepted a member of a particular Lodge without previous notice one month before given to the Lodge, in order to make due enquiry into the reputation and capacity of the candidate, unless by a dispensation.

VI. But no man can be entered a Brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and when their consent is formally asked by the Master. They are to give their consent 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 because if a turbulent member should be imposed on them, it might spoil their harmony or hinder the freedom of their Communication, or even break and disperse the Lodge, which ought to be avoided by all true and faithful.

VII. Every new Brother, at his entry, is decently to clothe the Lodge, that is, all the brethren present; and to deposite something for the relief of indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance that may be stated in the By-laws of that particular Lodge; which Charity shall be kept by the Cashier.*

Also the Candidate shall solemnly promise to submit to the Constitutions and other good usages, that shall be intimated to him 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, or were afterwards admitted members, unless the Lodge become too numerous; nor even then without a Dispensation from the Grand Master or Deputy; and when thus separated, they must either immediately join themselves to such other Lodges that they shall like best, or else obtain the Grand Master's warrant to join in forming a new Lodge to be regularly constituted in good time.

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 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 signified to the other Lodges, as the custom is when a new Lodge is to be registered in the Grand Lodge book.

IX. But if any Brother so far misbehave himself as to render his Lodge

NEW REGULATIONS.

ber, if not above three ballots are against him; though some Lodges desire no such allowance.

VII. *See this explained in the account of the Constitution of the General Charity hereafter. Only particular Lodges are not limited, but may take their own method for Charity.

VIII. *On 25th April, 1723.*—Every Brother concerned in making Masons clandestinely shall not be allowed to visit any Lodge till he has made due submission, even though the Brothers so made may be allowed.

On 19th February, 1724.—None who form a stated Lodge without the Grand Master's leave, shall be admitted into regular Lodges till they make submission and obtain grace.

On 21st November, 1724.—If any brethren form a Lodge without leave and shall irregularly make new Brothers, they shall not be admitted into any regular Lodge, no not as visitors, till they render a good reason or make due submission.

On 24th February, 1735.—If any Lodge within the Bills of Mortality shall cease to meet regularly during twelve months successive, its name and place shall be erased or blotted out of the Grand Lodge book and engraven list; and if they petition to be again inserted and owned as a regular Lodge, it must lose its former place and rank of precedency, and submit to a new Constitution.

On 31st March, 1735.—Seeing that some extraneous Brothers have been made lately in a clandestine manner, that is, in no regular Lodge nor by any authority or dispensation from the Grand Master, and upon small and unworthy considerations, to the dishonour of the Craft; the Grand Lodge decreed that no person so made, nor any concerned in making him, shall be a Grand officer, nor an officer of a particular Lodge, nor shall any such partake of the General Charity if they should come to want it.

IX. *On 25th January, 1738,* the Grand Lodge made the following Regulation:

Whereas disputes have arisen about the removal of Lodges from one house to another, and it has been questioned in whom that power is vested, it is hereby declared that no Lodge shall be removed without the Master's knowledge; that no motion be made for removing in the Master's absence; and that if the motion be seconded or thirded, the Master shall order summons to every individual member, specifying the business and appointing a day for hearing and determining the affair, at least ten days before; and that the determination shall be made by the majority, provided the Master be one of that majority; but if he be one of the minority against removing, the Lodge shall not be removed unless the majority consists of full two-thirds of the members present.

But if the Master shall refuse to direct such summons, either of the

OLD REGULATIONS.

uneasy, he shall be thrice duly admonished by the Master and Wardens in a Lodge formed; and if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, 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 (not else) shall have the privilege of giving instructions to their Master and Wardens before the meeting of the Grand Chapter or Quarterly Communication; because the said officers are their Representatives, and are supposed to speak the sentiments of their brethren at the said Grand Lodge.

XI. All particular Lodges are to observe the same usages as much as possible; in order to which, and also for cultivating a good understanding among Free Masons, some members 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 particular Lodges upon record, with the Grand Master at their head, the Deputy on his left hand and the Grand Wardens in their proper places. These must have three Quarterly Communications before the Grand Feast, in some convenient place, as the Grand Master shall appoint, where none are to be present but its own proper members, without leave asked and given; and while such a stranger (though a Brother) stays, he is not allowed to vote, nor even to speak to any question without leave of the Grand Lodge, or unless he is desired to give his opinion.

All matters in the Grand Lodge are to be determined by a majority of votes, each member having one vote, and the Grand Master two votes; unless the Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

XIII. At the Grand Lodge in Quarterly Communication, all matters that concern the Fraternity in general, or particular Lodges, or single Brothers, are sedately and maturely to be discoursed of. 1

Apprentices must be admitted Fellow Crafts and Masters only here, unless by a dispensation from the Grand Master. 2.

Here also all differences that cannot be made up or accommodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any Brother thinks himself aggrieved by the decision, he may appeal to the annual Grand Lodge next ensuing, and leave his appeal in writing with the Grand Master, the Deputy or Grand Wardens. 3.

Hither, also, all the officers of particular Lodges shall bring a list of such members as have been made, or even admitted by them since the last Grand Lodge.

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Wardens may do it; and if the Master neglects to attend on the day fixed, the Warden may preside in determining the affair in the manner prescribed; but they shall not, in the Master's absence, enter upon any other cause but what is particularly mentioned in the summons; and if the Lodge is thus regularly ordered to be removed, the Master or Warden shall send notice thereof to the Secretary of the Grand Lodge, for publishing the same at the next Quarterly Communication.

X. Upon a sudden emergency the Grand Lodge has allowed a private Brother to be present, and with leave asked and given to signify his mind, if it was about what concerned Masonry.

XI. The same usages, for substance, are actually observed in every Lodge; which is much owing to visiting Brothers who compare the usages.

XII. *On 25th November, 1728.*—No new Lodge is owned nor their officers admitted into the Grand Lodge, unless it be regularly constituted and registered.

On 21st November, 1724.—All who have been or shall be Grand Masters, shall be members of and vote in all Grand Lodges.

On 28th February, 1726.—All who have been or shall be Deputy Grand Masters, shall be members of and vote in all Grand Lodges.

On 10th May, 1727.—All who have been or shall be Grand Wardens, shall be members of and vote in all Grand Lodges.

On 25th June, 1728.—Masters and Wardens of Lodges shall never attend the Grand Lodge without their Jewels and clothing.

On 26th November, 1728.—One of the three officers of a Lodge was admitted into the Grand Lodge without his Jewel, because the Jewels were in the custody of the officer absent. If any officer cannot attend, he may send a Brother of that Lodge (but not a mere Entered Prentice) with his Jewel, to supply his room and support the honour of his Lodge.

On 24th February, 1735.—Upon a motion made by the former Grand officers, it was resolved that the Grand officers, present and former, each of 'em who shall attend the Grand Lodge in Communication, (except on the Feast day,) shall pay half a crown toward the charge of such Communication when he attends.

XIII.—*On 13th December, 1733.*—1. What business cannot be transacted at a Lodge may be referred to the Committee of Charity, and by them reported to the next Grand Lodge.

2. *On 22d November, 1725.*—The Master of a Lodge, with his Wardens and a competent number of the Lodge assembled in Due Form, can make Masters and Fellows at discretion.

3. *On 25th November, 1723.*—It was agreed (though forgotten to be recorded in Grand Lodge book) that no petitions and appeals shall be heard on the Feast day or annual Grand Lodge, nor shall any business be

OLD REGULATIONS.

There shall be a book kept by the Grand Master or Deputy, or rather by some Brother appointed Secretary of the Grand Lodge, wherein shall be recorded all the Lodges, with the usual times and places of their forming and the names of all the members of each Lodge; also all the affairs of the Grand Lodge that are proper to be written. 4.

The Grand Lodge shall consider of the most prudent and effectual method of collecting and disposing of what money shall be lodged with them in Charity toward the relief only of any true Brother fallen into poverty and decay, but of none else. But each particular Lodge may dispose of their own Charity for poor Brothers 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 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 a power to move to the Grand Lodge any thing that concerns his office. To him shall be committed all money raised for the General 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 hereafter agree to in a new Regulation. 5.

But by virtue of his office as Treasurer, without any other qualification, he shall not vote in choosing a new Grand Master and Wardens, though in every other transaction.

In like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and shall vote in every thing except in choosing Grand officers.

The Treasurer and Secretary may have each a clerk or assistant, if they think fit, who must be a Brother and a Master Mason; but must never be a member of the Grand Lodge, nor speak without being allowed or commanded. The Grand Master or Deputy have authority always to command the Treasurer and Secretary to attend him with their clerks and books, in order to see how matters go on and to know what is expedient to be done upon any emergency.

Another Brother and Master Mason should be appointed the Tyler, to look after the door; but he must be no member of the Grand Lodge.

But these offices may be farther explained by a new Regulation, when the necessity or expediency of 'em may more appear than at present to the Fraternity

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual,

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transacted that tends to interrupt the harmony of the Assembly, but shall be all referred to the next Grand Lodge

4. *On 24th June, 1723*, the Grand Lodge chose William Cowper, Esq., to be their Secretary. But ever since then, the new Grand Master, upon his commencement, appoints the Secretary, or continues him by returning him the books. His badge is of two golden pens across on his left breast. And,

On 19th February, 1724.—The officers of particular Lodges shall bring to the Grand Lodge the lists of all the members of their respective Lodges, to be inserted in the Grand Lodge book.

5. See this at large in the Constitution of the Committee of Charity, hereafter.

XIV. 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. Therefore in case of the absence of all Grand Masters and Deputies, the present Senior Grand Warden fills the Chair, and in his absence the present Junior Grand Warden, and in his absence the oldest former Grand Warden in company; and if no former Grand officer be found, then the oldest Free Mason who is now the Master of a Lodge.

But to avoid disputes, the Grand Master usually gives a particular commission under his hand and seal of office, countersigned by the Secretary, to the Senior Grand Warden, or in his absence to the Junior, to act as D. G. Master when the Deputy is not in town.

XV. Soon after the first edition of the Book of Constitutions, the Grand Lodge finding it was always the antient usage that the oldest former Grand Wardens supplied the places of those of the year when absent, the Grand Master ever since has ordered them to take place immediately and act as Grand Wardens pro tempore; which they have always done in the absence of the Grand Wardens for the year, except when they have waved their privilege for that time, to honour some Brother whom they thought more fit for the present service. But if no former Grand Wardens are in company, the Grand Master, or he that presides, calls forth whom he pleases to act as Grand Wardens pro tempore.

XVI. 1. This was intended for the ease of the Grand Master, and for the honour of the Deputy.

2. No such case has happened in our time, and all Grand Masters have governed more by love than power.

8. No irregular applications have been made to the Grand Master in our time.

OLD REGULATIONS.

the Grand Master and Deputy should both be absent, then the present Master of a Lodge, that has been longest a Free Mason, shall take the Chair and preside as Grand Master pro tempore, and shall be vested with all his honour and power for the time being, provided there is no Brother present that has been Grand Master or Deputy formerly: for the last former Grand Master or Deputy in company takes place, of right, in the absence of the present Grand Master or Deputy.

XV. In the Grand Lodge none can act as Wardens but the present Grand Wardens, if in company; and if absent, the Grand Master shall order private Wardens to act as Grand Wardens pro tempore; whose places are to be supplied by two Fellow Crafts or Master Masons of the same Lodge, called forth to act or sent thither by the Master thereof; or if by him omitted, the Grand Master, or he that presides, shall call 'em forth to act; that so the Grand Lodge may be always compleat.

XVI. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the Lodges or of private single Brothers, and are not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence. 1.

In which case, or in case of any difference of sentiment between the Deputy and Grand Wardens or other Brothers, both parties are to go to the Grand Master by consent; who, by vertue of his great authority and power, can easily decide the controversy and make up the difference. 2.

The Grand Master should not receive any private intimations of business concerning Masons and Masonry, but from his Deputy first, except in such cases as his Worship can easily judge of; and if the application to the Grand Master be irregular, his Worship can order the Grand Wardens, or any other so applying, to wait upon the Deputy, who is speedily to prepare the business and to lay it orderly before his Worship. 3.

XVII. No Grand Master, D. G. Master, Grand Warden, Treasurer, Secretary, or whoever acts for them or in their stead pro tempore, can, at the same time, act as the Master or Warden of a particular Lodge; but as soon as any of 'em has discharged his public office, he returns to that post or station in his particular Lodge from which he was called to officiate.

XVIII. If the Deputy be sick or necessarily absent, the Grand Master can chuse any Brother he pleases to act as his Deputy pro tempore. 1.

But he that is chosen Deputy at the annual Feast, and also the Grand Wardens, cannot be discharged unless the cause fairly appear to the Grand Lodge: for the Grand Master, if he is uneasy, may call a Grand Lodge on purpose, to lay the cause before 'em for their advice and concurrence. 2.

And if the members of the Grand Lodge cannot reconcile the Grand Master with his Deputy or Wardens, they are to allow the Grand Master to discharge his Deputy or Wardens, and to chuse another Deputy imme-

NEW REGULATIONS.

XVII. Old Grand officers are now, some of 'em, officers of particular Lodges, but are not thereby deprived of their privilege in the Grand Lodge to sit and vote there as old Grand officers; only he deposes one of his particular Lodge to act pro tempore as the Officer of that Lodge at the Quarterly Communication.

XVIII. 1. The Senior Grand Warden now ever supplies the Deputy's place, the Junior acts as the Senior, the oldest former Grand Warden as the Junior; also the oldest Mason as above.

2. This was never done in our time. See New Regulation I.

3. Should this case ever happen, the Grand Master appoints his Grand officers as at first. See Old Regulation XXXV.

XIX. The Free Masons firmly hope that there never will be any occasion for such a new Regulation.

XX. Or else he shall send his Grand officers to visit the Lodges. This old and laudable practice often renders a Deputy necessary; and when he visits them, the Senior Grand Warden acts as Deputy, the Junior as the Senior, as above. Or if both or any of 'em be absent, the Deputy, or he that presides for him, may appoint whom he pleases in their stead pro tempore. For when both the Grand Masters are absent, the Senior or the Junior Grand Warden may preside as Deputy in visiting the Lodges, or in the constitution of a new Lodge; neither of which can be done without at least one of the present Grand officers.

XXI. Upon such a vacancy, if no former Grand Master nor former Deputy be found, the present Senior Grand Warden fills the Chair, or in his absence the Junior, till a N. G. Master is chosen; and if no present nor former Grand Warden be found, then the oldest Free Mason who is now the Master of a Lodge.

XXII. 1. Or any brethren round the globe, who are true and faithful, at the place appointed, till they have built a place of their own.

2. The annual Feast has been held on both the St. John's Days, as the Grand Master thought fit. And on 25th November, 1723, it was ordained that one of the Quarterly Communications shall be held on St. John Evangelist's Day, and another on St. John Baptist's Day, every year, whether there be a Feast or not, unless the Grand Master find it inconvenient for the good of the Craft, which is more to be regarded than days. But of late years, most of the eminent brethren being out of town on both the St. John's Days, the Grand Master has appointed the Feast on such a day as appeared most convenient to the Fraternity.

On 29th January, 1731, it was ordained that no particular Lodge shall have a separate Feast on the day of the General Feast.

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diately; and the same Grand Lodge, in that case, shall forthwith chuse other Grand Wardens, that so harmony and peace may be preserved. 3.

XIX. If the Grand Master should abuse his great 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 antient Fraternity have had no occasion for it.

XX. The Grand Master, with his Deputy, Grand Wardens and Secretary, 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 incapable of discharging his office, the Deputy, or in his absence the Senior Grand Warden, or in his absence the Junior Grand Warden, or in his absence any three present Masters of Lodges shall assemble the Grand Lodge immediately, in order 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 of course reverts to him; and if he refuse to act, then the next last, and so backward. But if no former Grand Master be found, the present Deputy shall act as principal till a new Grand Master is chosen; or if there be no Deputy, then the oldest Mason, the present Master of a Lodge.

XXII. The brethren of all the Lodges in and about London and Westminster shall meet annually in some convenient place or public hall. 1.

They shall assemble either on St. John Evangelist's day or St. John Baptist's day, as the Grand Lodge shall think fit by a new Regulation, having of late years met on St. John Baptist's day. 2.

Provided the majority of the Grand Lodge, about three months before, shall agree that there shall be a Feast and a general Communication of all the brethren: for if they are against it, others must forbear it at that time.

But whether there shall be a Feast or not for all the brethren, yet the Grand Lodge must meet in some convenient place on St. John's day, or if it be a Sunday, then on the next day, in order to chuse or recognize every year a new Grand Master, Deputy and Wardens.

XXIII. If the Grand Master and Lodge shall think it expedient to hold the annual General Assembly and Feast according to the antient and laudable custom of Masons, then the Grand Wardens shall have the care of preparing tickets, sealed with the Grand Master's seal of office, of disposing 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 burdensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the

NEW REGULATIONS.

XXIII. The Grand Wardens were antiently assisted by a certain number of Stewards at every Feast, or by some general undertaker of the whole. On 28th April, 1724, the Grand Lodge ordained, that at the Feast the Stewards shall open no wine till dinner be laid on the tables; that the members of each Lodge shall sit together as much as possible; that after eight a clock at night, the Stewards shall not be obliged to furnish any wine or other liquors; and that either the money or tickets shall be returned to the Stewards.

On 26th November, 1728, the office of Stewards, that had been disused at three preceding Feasts, was revived by the Grand Lodge, and their number to be always twelve; who, together with the Grand Wardens, shall prepare the Feast.

On 17th March, 1731, the Stewards for the year were allowed to have Jewels of silver (though not gilded) pendent to red ribbons about their necks, to bear white rods, and to line their white leather aprons with red silk. Former Stewards were also allowed to wear the same sort of aprons, white and red.

On 2d March, 1732, the Grand Lodge allowed each of the acting Stewards for the future, at the Feast, the privilege of naming his successor in that office for the year ensuing.

On 24th June, 1735, upon an address from those that have been Stewards, the Grand Lodge, in consideration of their past service and future usefulness, ordained:—

1. That they should be constituted a Lodge of Masters, to be called the Stewards' Lodge, to be registered as such in the Grand Lodge books and printed list, with the times and place of their meetings.

2. That the Stewards' Lodge shall have the privilege of sending a deputation of twelve to every Grand Lodge, viz. the Master, two Wardens and nine more, and each of the twelve shall vote there, and each of 'em that attends shall pay half a crown towards the expence of the Grand Lodge.

3. That no Brother who has not been a Steward, shall wear the same sort of aprons and ribbons.

4. That each of the twelve Deputies from the Stewards' Lodge shall, in the Grand Lodge, wear a peculiar Jewel suspended in the red ribbon; the pattern of which was then approved.

5. That the twelve Stewards of the current year shall always attend the Grand Lodge in their proper clothing and Jewels, paying at the rate of four Lodges towards the expence of the Communication; but they are not to vote, nor even to speak, except when desired, or else of what relates to the ensuing Feast only.

XXIV. The Stewards now take the whole affair upon themselves and

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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; and all things relating to the Feast shall be decided amongst 'em by a majority of votes, except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Grand Wardens and Stewards shall in due time wait upon the Grand Master or Deputy for directions and orders about the premises; but if both their Worships are sick or necessarily absent, they may call together the Masters and Wardens of Lodges, on purpose for their advice and orders; or else they may take the whole affair upon themselves and do the best they can. The Grand Wardens and Stewards are to account for all the money they receive or expend, after dinner, to the Grand Lodge, or when the Lodge shall think fit to audit their accounts.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Brother of his Lodge to compose a Committee consisting of one from every Lodge, who shall meet in a convenient apartment to receive every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit 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; that so no true brother may be debarred, nor a false Brother or a mere pretender admitted. This Committee must meet very early on St. John's Day at the place, before any persons come with tickets.

XXVI. The Grand Master shall appoint two or more true and trusty Brothers to be Porters and Door-keepers; who are also to be early at the place for some good reasons, and who are to be at the command of the said Committee.

XXVII. The Grand Wardens or the Stewards shall beforehand appoint such a number of brethren to serve at table as they think fit; and they may advise with the officers of Lodges about the most proper persons, if they please, or may retain 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 of the Feast long before dinner, with the Grand Master or his Deputy at their head, who shall retire and form themselves. And this in order—

1. To receive any appeals duly lodged as above regulated; that the appellant and respondent may both 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 takes the Chair. And if it cannot be decided after dinner, the Grand Master must refer it to a special commit-

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do the best they can; nor are their accounts now audited by the Grand Lodge, for that generally the Stewards are out of pocket.

XXV. On 25th January, 1723, the Grand Lodge ordered that the Committee of Enquiry and the Stewards, with others, shall be early at the place of the Feast for those purposes mentioned in this old Regulation, and the order was confirmed by the Grand Lodge, viz: on 17th November, 1725.

XXVI. The Tylers and other servants, within or without doors, are now appointed only by the Stewards.

XXVII. Now only the Stewards appoint the attendants at table, who are the more necessary if the cooks and butlers are not Brothers.

XXVIII. No petitions or appeals on the day of the General Assembly and Feast. See New Regulation XIII., at 25th November, 1723.

In antient times the Master, Wardens and Fellows, on St. John's day, met either in a monastery or on the top of the highest hill near them, by peep of day; and having there chosen their new Grand officers, they descended, walking in Due Form to the place of the Feast, either a monastery or the house of an eminent Mason, or some large house of entertainment as they thought best tyled. But of late they go in coaches, as described in the march of Norfolk, Part III., page 97.

Sometimes the Masters and Wardens of particular Lodges have met the Grand Master and his retinue at the door or gate, and have attended him into the Lodge room; and sometimes he with his retinue has gone in first and sent his Wardens for the said Masters and Wardens. But it is equal: for the Grand Lodge must be formed before dinner.

XXIX. This old Regulation was found inconvenient; therefore, at the Assembly on 27th December, 1720, (page 87,) it was agreed that the new Grand Master should by the present be proposed to the Grand Lodge at their Communication, some time before the day of the annual Feast; and that if he was approved then, or no objection made, he was to be forthwith saluted Grand Master elect, if there; or if absent, his health was to be toasted as such, and that as such he was to march to the Feast on the present Grand Master's left hand.

Thus on Lady-day, 1721, (page 87,) Payne, Grand Master, proposed the Duke of Montagu; and all have since been so proposed. Therefore now, before dinner, there is no election, but only a recognizing of the former approbation of the new Grand Master, which is soon done.

XXX. The Grand Master may say grace himself, or employ some Brother who is a clergyman, or else the Secretary, to say grace, both before and after dinner.

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tee, that shall quickly adjust it and make report to the next Grand Lodge, that so brotherly love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day; that so no interruption may be given to the harmony and pleasure of the General Assembly and Grand Feast.

3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent ill manners; the Assembly being promiscuous, that is, of all sorts of Free Masons.

XXIX. After these things are discussed, the Grand Master, the Deputy, the Grand Wardens, the Stewards, the Treasurer, the Secretary, the Clerks and every other person shall withdraw and leave the Masters and Wardens of particular Lodges alone, in order to their amicable consulting about the election of a new Grand Master, or the continuing of the present another year, if the said Masters and Wardens have not met and done it the day before. And if they agree by a majority to continue the present Grand Master, his Worship shall be called in; and, after thanks, shall be humbly desired to do the Fraternity the honour of ruling them another year. And after dinner it will be known whether he accepts of it or not, for it should not be discovered till then.

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 presence of all the brethren, who yet are not members of it; and none of those that are not must speak, until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Masters 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 honour (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 aloud—Grand Master of Masons! All the members of the Grand 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 Masters and Wardens have not in private this day before dinner, nor the day before, desired the last Grand Master to continue in his Mastership another year, or if he, when desired, has not consented, then the present Grand Master shall nominate his successor

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XXXI. This old method was found inconvenient; therefore, as the whole Assembly sit together at dinner in the Form of a Grand Lodge, there is no alteration, but the members of the Grand Lodge continue promiscuous in their seats.

XXXII. There has been no occasion yet in our time of putting this old Regulation in practice, because the new Grand Master is proposed by the present Grand Master and approved by the Grand Lodge some time before the Feast, as in the New Regulation XXIX., and because no Grand Master has been yet requested to continue a second year.

XXXIII. There has been no occasion yet for putting this old Regulation in practice, because no Grand Master has been requested in our time to continue a second year.

* See the manner of instalment at Richmond, Part III., page 91.

XXXIV. There has been no occasion in our time for this old Regulation, nor can be now: for that there must be no balloting nor any controversy on the Feast day, according to agreement. See New Regulation XIII., at 25th November, 1723.

XXXV. A Deputy was always needful when the Grand Master was nobly born; and in our time the Grand Master elect has not publicly signified beforehand the names of his intended Deputy and Wardens, nor till he is first installed in Solomon's chair. For then first he calls them forth by name, and appoints them to officiate instantly as soon as they are installed.

XXXVI. The Proxy must be either the last or a former Grand Master, as the Duke of Richmond was for Lord Paisley, (page 93;) or else a very reputable Brother, as Lord Southwell was for the Earl of Strathmore, (page 102.) But the new Deputy and Grand Wardens are not allowed proxies when appointed.

XXXVII. This is not allowed till the new Grand Master has made the second procession round the tables, as at Richmond, (page 92.)

XXXVIII. After the Oration, the five public healths may be toasted; and before or after each, a Mason's song with the best instruments of music. Other things relating to the Charges, &c., of the Grand Master are best known to the Fraternity.

XXXIX. On 24th June, 1723, at the Feast, the Grand Lodge before dinner, made this resolution: That it is not in the power of any man or body of men to make any alteration or innovation in the body of Masonry, without the consent first obtained of the Grand Lodge. And on 25th November, 1723, the Grand Lodge in Ample Form resolved, 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

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for the year ensuing, who, if unanimously approved by the Grand Lodge, and 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 of Masons 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 Grand Master, either the last or a new one, who shall be also proclaimed, saluted and congratulated in Due Form.

The new Grand Master shall also nominate his new Grand Wardens; and if unanimously approved by the Grand Lodge, they shall be forthwith proclaimed, saluted and congratulated in Due Form. But if not, they shall be chosen by ballot in the same way as the Grand Master was chosen, and as Wardens of private Lodges are chosen when the members do not approve of their Master's nomination.

XXXVI. But if the Brother whom the present Grand Master shall nominate for his successor, or whom the Grand Lodge shall chuse by ballot as above, is by sickness or other necessary occasion absent, he cannot be proclaimed Grand Master, unless the old Grand Master, or some of the Masters and Wardens of Lodges, can vouch upon the honour of a Brother, that the said person so nominated or chosen will readily accept of the office. In which case, the old Grand Master shall act as Proxy, and in his name shall nominate the Deputy and Wardens; and in his name shall receive the usual honours, homage and congratulations.

XXXVII. Then the Grand Master shall allow any Brother, a Fellow Craft or Entered Prentice, to speak, directing his discourse to his Worship in the Chair; or to make any motion for the good of the Fraternity, which shall be either immediately considered, 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 Deputy, or some other 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 stay longer or go away, as they please, when the Lodge is closed in good time.

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the antient Rules of the Fraternity; but that no alterations shall be made in this printed Book of Constitutions, without leave of the Grand Lodge.

Accordingly, all the alterations or New Regulations above written are only for amending or explaining the Old Regulations for the good of Masonry, without breaking in upon the antient Rules of the Fraternity, still preserving the old Landmarks, and were made at several times, as occasion offered, by the Grand Lodge; who have an inherent power of amending what may be thought inconvenient, and ample authority of making new Regulations for the good of Masonry, without the consent of all the brethren at the Grand Annual Feast; which has not been disputed since the said 24th June, 1721, for the members of the Grand Lodge are truly the representatives of all the Fraternity, according to Old Regulation X.

And so on 6th April, 1736, John Ward, Esq., D. G. Master, in the chair, proposed a new Regulation of ten Rules, for explaining what concerned the decency of Assemblies and Communications; which was agreed to by that Grand Lodge, viz:

XL. 1. That no Brothers be admitted into the Grand Lodge but those that are the known members thereof, viz: The four present and all former Grand officers, the Treasurer and Secretary, the Masters and Wardens of all regular Lodges, the Masters and Wardens and nine more of the Stewards' Lodge; except a Brother who is a petitioner or a witness in some case, or one called in on a motion.

2. That at the third stroke of the Grand Master's hammer (always to be repeated by the Senior Grand Warden) there shall be a general silence; and that he who breaks silence without leave from the Chair, shall be publicly reprimanded.

3. That under the same penalty, every Brother shall take his seat and keep strict silence whenever the Grand Master or Deputy shall think fit to rise from the chair and call to order.

4. That in the Grand Lodge every member shall keep in his seat, and not move about from place to place, during the Communication; except the Grand Wardens, as having more immediately the care of the Lodge.

5. That according to the order of the Grand Lodge on 21st April, 1730, (as in the Lodge Book,) no Brother is to speak but once to the same affair, unless to explain himself, or when called by the Chair to speak.

6. Every one that speaks shall rise and keep standing, addressing himself to the Chair; nor shall any presume to interrupt him under the foregoing penalty, unless the Grand Master, finding him wandering from the point in hand, shall think fit to reduce him to order: for then the said speaker shall sit down; but after he has been set right, he may again proceed, if he pleases.

7. If in the Grand Lodge any member is twice called to order at one

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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 antient Fraternity, provided always that the old Landmarks be carefully preserved, and that such new Regulations and alterations be proposed and agreed to at the third Quarterly Communication preceding the annual Grand Feast, and that they be offered to the perusal of all the brethren before dinner in writing, even of the youngest Entered Prentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory, which must therefore after dinner, and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these old Regulations, when proposed by the Grand Lodge to about one hundred and fifty brethren at Stationers' Hall, on St. John Baptist's day, 1721.

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Assembly for transgressing these rules, and is guilty of a third offence of the same nature, the Chair shall peremptorily command him to quit the Lodge room for that night.

8. That whoever shall be so rude as to hiss at a Brother, or at what another says or has said, he shall be forthwith solemnly excluded the Communication and declared incapable of ever being a member of any Grand Lodge for the future, till another time he publicly owns his fault and his grace be granted.

9. No motion for a new Regulation, or for the alteration of an old one, shall be made, till it is first handed up in writing to the Chair; and after it has been perused by the Grand Master at least about ten minutes, the thing may be moved publicly, and then it shall be audibly read by the Secretary; and if he be seconded and thirded, it must be immediately committed to the consideration of the whole Assembly, that their sense may be fully heard about it; after which the Grand Master shall put the question *pro* and *con*.

10. The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the numbers of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted among Masons.

END OF THE NEW REGULATIONS.

THE CONSTITUTION OF THE COMMITTEE OF MASONS' CHARITY

First proposed at the Grand Lodge on 21st November, 1724.

Charles Lennos, Duke of Richmond and Lennox, (and now also Duke d'Aubigny,) being Grand Master; Martin Folkes, Esq., Deputy Grand Master; George Payne, Esq., and Francis Sorell, Esq., Grand Wardens; with several noble Brothers and the officers of forty-five Lodges.

Brother Francis Scot, Earl of Dalkeith, (now Duke of Buccleugh,) the last Grand Master, proposed, in pursuance of the Old Regulation XIII., that, in order to promote the charitable disposition of Free Masons, and to render it more extensively beneficial to the society, each Lodge may make a certain collection, according to ability, to be put into a joint stock, lodged in the hands of a Treasurer at every Quarterly Communication, for the relief of distressed brethren that shall be recommended by the contributing Lodges to the Grand officers from time to time.

The motion being readily agreed to, Richmond, Grand Master, desired all present to come prepared to give their opinion of it at next Grand Lodge, which was held in Ample Form on 17th March, 1725; when, at the Lodge's desire, G. M. Richmond named a Committee for considering of the best methods to regulate the said Masons' General Charity. They met and chose for Chairman, William Cowper, Esq., Clerk of the Parliament, who drew up the report.

But the affair requiring great deliberation, the report was not made till the Grand Lodge met in Ample Form on 27th November, 1725, when Richmond, Grand Master, ordered the report to be read. It was well approved and recorded in the Book of the Grand Lodge; for which that Committee received public thanks, and copies of it were ordered to be sent to the particular Lodges.¹

Yet no Treasurer was found, till at the Grand Lodge in Ample Form, on 24th June, 1727, Inchiquin, Grand Master, requested Brother Nathaniel Blakerby, Esq.; to accept of that office, which he very kindly undertook. Then also it was resolved, that the four Grand officers for the time being, together with Brother Martin Folkes, Francis Sorell and George Payne, Esqs., as a Committee of Seven, should, upon due recommendations, dispose of the intended Charity; and fresh copies of the report were sent to the Lodges.

At last this good work of Charity was begun at the Grand Lodge on 25th November, 1729, Kingston being Grand Master, and in his absence

D. G. M. Blakerby, the Treasurer, in the chair, who, after a warm exhortation, ordered the Lodges to be called over a second time, when some officers gave in the Benevolence of their respective Lodges; for which they were thanked, and their Charity being forthwith recorded, was put into the hands of the Treasurer as an hopeful beginning; and other Lodges following the good example,

At the Grand Lodge in Due Form on 27th December, 1729, D. G. M. Blakerby, the Treasurer, in the Chair, had the honour to thank many officers of Lodges for bringing their liberal Charity; when, by a motion of Brother Thomas Batson, Counsellor at Law, the Grand Lodge ordained that every new Lodge, for their Constitution, shall pay two guineas towards this General Charity of Masons. And ever since, the Lodges, according to their ability, have by their officers sent their Benevolence to every Grand Lodge, except on the Grand Feast day; and several distressed Brothers have been handsomely relieved.

But finding the foresaid Committee of Seven too few for the good work, the Grand Lodge in Due Form, on 28th August, 1730, Norfolk being Grand Master, and in his absence D. G. Master Blakerby, the Treasurer, in the Chair, resolved, That the Committee of Charity shall have added to 'em twelve Masters of contributing Lodges; that the first twelve in the printed list shall be succeeded by the next twelve, and so on; and that for dispatch, any five of 'em shall be a quorum, provided one of the five is a present Grand officer.

Accordingly, the Committee of Charity met the Treasurer, Blakerby, the first time in the Mastership of Norfolk, on 13th November, 1730; when they considered the petitions of some poor brethren, whom they relieved, not exceeding three pounds to each petitioner. And ever since they have adjourned from time to time, for supplying the distressed according to their powers, or else have recommended 'em to the greater favour of the Grand Lodge.

Yet the Committee had not all their powers at once: for at the Grand Lodge on 15th December, 1730, Norfolk being Grand Master, and in his absence, the Deputy Blakerby in the Chair, it was ordained, That for dispatch, all complaints and informations about Charity shall be referred, for the future, to the Committee of Charity; and that they shall appoint a day for hearing the same, shall enter their proceedings in their own book, and shall report their opinion to the Grand Lodge.

And now henceforward, the minutes of the Committee of Charity are read and considered at every Grand Lodge, except on the Grand Feast day.

At the Committee of Charity, 16th March, 1731, it was agreed that no petition shall be read, if the petitioner don't attend the Committee in person, except in the cases of sickness, lameness and imprisonment.

At the Grand Lodge on 14th May, 1731, upon the motion of Lovel'

Grand Master, it was resolved—1. That all former Grand Masters and Deputies shall be members of the Committee of Charity.

2. That the Committee shall have a power to give five pounds as casual Charity to a poor Brother, but no more, till the Grand Lodge assemble.

At the Committee of Charity on 18th June, 1731, it was agreed, that no poor Brother, that has been once assisted, shall a second time present a petition, without some new allegation well attested.

At the Grand Lodge, on 8th June, 1732, Viscount Montagu being Grand Master, and in his absence D. G. Master Batson in the chair, having signified, that notwithstanding the General Charity, some poor Brothers had molested noblemen and others (being Masons) with private applications for Charity, to the scandal of the Craft; it was resolved, that any Brother who makes such private applications for the future, shall be for ever debarred from any relief from the Committee of Charity, the Grand Lodge, or any assemblies of Masons.

At the Committee of Charity on 5th July, 1732, it was agreed, that no Brother shall be relieved, unless his petition be attested by three Brothers of the Lodge to which he does, or did once belong.

At the Grand Lodge on 21st November, 1732, Viscount Montagu being Grand Master, and in his absence Deputy Batson in the Chair, it was resolved, That all former and present Grand officers, viz: Grand Masters, Deputies and Wardens, with twenty Masters of contributing Lodges in a rotation, according to the printed list, shall be members of the Committee of Charity; and,

At the Grand Lodge on 13th December, 1733, upon the motion of Strathmore, Grand Master, in the Chair, it was resolved—

1. That all Masters of regular Lodges that have contributed to the Charity within twelve months past, shall be members of the Committee, together with all former and present Grand officers.

2. That considering the usual business of a Quarterly Communication was too much for one time, whatever business cannot be despatched here, shall be referred to the Committee of Charity, and their opinion reported to the next Grand Lodge.

3. That all questions debated at the said Committee shall be decided by a majority of those present.

4. That all petitions for Charity presented to the Grand Lodge shall be referred to the said Committee, who are to report their opinion to the next Grand Lodge, viz: Whether or not the case of any distressed Brother deserves more relief than is in the power of the Committee to give

5. That the said Committee shall twice give public notice, in some public newspaper, of the time and place of their meetings.

At the Grand Lodge on 24th February, 1735, Craufurd, Grand Master,
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in the Chair, it was recommended by the Committee, and now resolved here—

1. That no Master of a Lodge shall be a member of the said Committee, whose Lodge has not contributed to the General Charity during twelve months past.

2. That one of the brethren signing and certifying a poor Brother's petition, shall attend the Committee to attest it.

At the Grand Lodge on 31st March, 1735, upon the motion of Craufurd, Grand Master, in the Chair, it was resolved—

1. That no extraneous Brothers, that is, not regularly made, but clandestinely, or only with a view to partake of the Charity, nor any assisting at such irregular makings, shall be ever qualified to partake of the Mason's General Charity.

2. That the Brothers attesting a petition for Charity shall be able to certify that the petitioner has been formerly in reputable, at least in tolerable circumstances.

3. That every petition received shall be signed or certified by the majority of the Lodge to which the petitioner does or did belong.

4. That the name and calling of the petitioner be expressly mentioned.

At the Grand Lodge on 6th April, 1736, Weymouth being Grand Master, and in his absence D. G. Master Ward in the Chair, upon the motion of the Committee of Charity, it was resolved, That no petition for Charity shall be received, which has not been offered first to the Secretary and laid in his hands ten days at least before the meeting of the Committee of Charity, that he may have time to be informed of its allegations, if they are dubious.

Thus the Committee of Charity has been established among the Free and Accepted Masons of England, who have very handsomely contributed to their general fund, and do still persevere in the good work.

The Committee regularly meets and has relieved many distressed Brothers with small sums, not exceeding five pounds to each; and the Grand Lodge have ordered the Treasurer to pay more to some petitioners, according to exigence: sometimes ten, or fifteen, or twenty pounds, as they thought the case required; so that the distressed have found far greater relief from this General Charity, than can be expected from particular Lodges; and the contributions being paid by the Lodges in parcels, at various times, have not been burdensome.

The Treasurer's accounts have been audited and balanced at every Grand Lodge, whereby all know the stock in hand, and how every parcel of the Charity has been disposed of; every thing being duly recorded in the Grand Lodge book and in that of the Committee, of which every Master of a contributing Lodge is a member.

The Treasurer, Blakerby, has not employed a clerk or assistant for saving

charges, being hitherto assisted only by the Secretary of the Grand Lodge; and when the Treasurer is called abroad, he leaves money with the Secretary, Revis, to pay what is drawn upon him; and for all his generous cares and good conduct, the Treasurer is publicly and solemnly thanked by every Grand Lodge.

At last, on 6th April, 1738, at the Grand Lodge, the Treasurer, Blakerby, having justly cleared his accounts and stated the balance, thought fit to demit or lay down his office; upon which, the Secretary, Revis, was appointed Treasurer. But at the General Assembly on 27th April, 1738, Mr. John Revis, the Secretary, declined the office of Treasurer, for that both those offices should not be reposed in one man, the one being a check to the other; yet the Grand Master, Caernarvon, and the brethren, desired Brother Revis to act as Treasurer till one is appointed.

May this good work of Charity abound, as one of the happy effects of the love and friendship of true Masons, till time and Architecture shall be no more.

Many Lodges have by accidents broken up or are partitioned, or also removed to new places for their conveniency; and so, if subsisting, they are called and known by those new places or their signs. But the subsisting Lodges, whose officers have attended the Grand Lodge or Quarterly Communication, and brought their benevolence to the General Charity within twelve months past, are here set down according to their seniority of Constitution, as in the Grand Lodge Books and the Engraven List.

A LIST OF THE LODGES

IN AND ABOUT LONDON AND WESTMINSTER.

[Days of Forming omitted.]

SIGNS OF THE HOUSES.

Dates of Constitution.

1. King's-Arms Tavern, in St. Paul's Church-yard, removed from the Goose-and-Gridiron. This is the Senior Lodge, whose Constitution is immemorial.
2. Horn Tavern, in New Palace-yard, Westminster, the old Lodge removed from the Rummer-and-Grapes, Chancel Row, whose Constitution is also immemorial, it being one of the four Lodges mentioned page 85.
3. Shakespeare's Head, in Marleborough street, 17th Jan., 1721.
4. Bell, in Nicholas lane, near Lombard street, 11th July, 1721.
5. Braund's Head Tavern, in New Bond street, 19th Jan., 1722.
6. Rummer Tavern, in Queen street, Cheapside, 28th Jan., 1722.
7. Daniel's Coffee-house, within Temple Bar, 25th April, 1722.
8. Red Cross, in Barbican, May, 1722.
9. King's-Arms Tavern, in New Bond street, 25th Nov., 1722.
10. Queen's Head, in Knave's Acre. This was one of the four Lodges mentioned page 85, viz: the Apple-tree Tavern in Charles street, Covent Garden, whose Constitution is immemorial; but after they removed to the Queen's Head, upon some difference, the members that met there came under a new Constitution, though they wanted it not, and it is therefore placed at this number. N. B. The Crown, in Parker's lane, the other of the four old Lodges, is now extinct. 27th Feb., 1723.
11. Castle Tavern, in Drury lane, March, 1723.
12. Bury's Coffee-house, in Bridges street, where there is also a Master's Lodge, 28th March, 1723.
13. Queen's Head Tavern, in Great Queen street, 30th March, 1723.
14. Bull's Head Tavern, in Southwark, 1st April, 1723.
15. Le Guerre Tavern, in St. Martin's lane, 8d April, 1723.
16. Sun Tavern, in Lower Holbourn, 5th May, 1723.
17. Mourning-Bush Tavern, at Aldersgate, - - - 1723.
18. Swan Tavern, in Long Acre, a French Lodge, 12th June, 1723.
19. Anchor and Baptist's Head Tavern, Chancery lane, 4th Aug., 1723.
20. Dog Tavern, Billingsgate, 11th Sept., 1723.

SIGNS OF THE HOUSES.	Dates of Constitution.
21. Half-moon Tavern, Cheapside,	18th Sept., 1728.
22. Swan and Cocoa-tree, in White-cross street,	- - - 1723.
23. White Horse, in Wheeler's street, Spittlefields,	24th Dec., 1723.
24. Forrest's Coffee-house, Charing-cross, the old Lodge,	27th March, 1724.
25. The Sash and Cocoa-tree, in Moor-fields,	July, 1724.
26. Sun, in Hooper's Square, Goodman's-fields,	- - - 1724.
27. Sun Tavern, in St. Paul's Church-yard,	April, 1725.
28. Angel and Crown Tavern, White-Chapel,	- - - 1725.
29. King's-Arms Tavern, Strand,	25th May, 1725.
30. Swan Tavern, in Long Acre, an English Lodge,	September, 1725.
31. Swan and Rummer Tavern, in Finch lane, where there is also a Master's Lodge,	2d Feb., 1726
32. Mount Coffee-house, in Grovenor street,	12th Jan., 1727.
33. Globe Tavern, in Fleet street,	9th Aug., 1727.
34. Fisher's Coffee-house, in Burlington Gardens,	31st Jan., 1728.
35. Hoop and Griffin Tavern, in Leaden-hall street,	- - - 1728.
36. Royal Oak, in Great Earl street, Seven Dials,	- - - 1728.
37. Old Man's Coffee-house, Charing-cross,	- - - 1728.
38. Anchor and Crown, in King street, Seven Dials,	- - - 1728.
39. Star and Garter, in St. Martin's lane.	15th April, 1728.
40. St. George, in St. Mary Axe,	22d Jan., 1729.
41. Fountain Tavern, on Snow-hill,	24th Jan., 1730.
42. Bacchus, in Greville street, Hatton Garden,	- - - 1730.
43. Vine Tavern, in Long Acre, where there is also a Mas- ter's Lodge,	28th April, 1730.
44. Bacchus, in Bloomsbury Market,	22d May, 1730.
45. Globe Tavern, in Old Jury,	26th June, 1730.
46. Rainbow Coffee-house, in York Buildings,	17th July, 1730.
47. Queen's Head, in Old Bailey, where there is also a Master's Lodge,	- - - 1730.
48. Black Lion, in Jockey Fields,	11th Jan., 1731.
49. Two Angels and Crown, in Little St. Martin's lane,	- - - 1731.
50. Three Tons Tavern, in Newgate street,	21st Oct., 1731.
51. Three Tons Tavern, in Smithfield,	17th Dec., 1731.
52. Old Antwerp Tavern, Threadneedle street,	13th Nov., 1731.
53. Fountain Tavern, in the Burrough, Southwark,	24th Jan., 1732.
54. King's-Arms Tavern, on St. Margaret's Hill, South- wark,	2d Feb., 1732.
55. Horseshoe and Rummer Tavern, in Drury lane,	11th April, 1732.
56. Sun Tavern, in Fleet street,	12th April, 1732.
57. King's Head, in Tower street,	25th May, 1732.
58. King and Queen, in Rosemary lane,	21st June, 1732.

SIGNS OF THE HOUSES.

Dates of Constitution.

59. Oxford Arms Tavern, in Ludgate street, 29th June, 1732.
60. King's-Arms Tavern, in Dorset street, Spittle-fields, 12th July, 1732.
61. King's-Arms Tavern, in Piccadilly, 17th Aug., 1732.
62. Hoop and Griffin Tavern, in Leadenhall street, another
Lodge, 18th Aug., 1732.
63. Crown, in Upper Moor-fields, 29th Aug., 1732.
64. Royal Vineyard Tavern, in St. James's Park, 5th Sept., 1732.
65. Royal Standard Tavern, in Leicester Square, 8th Sept., 1732.
66. Salmon and Ball, in Wheeler street, Spittle-fields, 15th Nov., 1732.
67. Turk's Head Tavern, in Greek street, Soho, 12th Dec., 1732.
68. Ship Coffee-house, near the Hermitage Bridge, 2d Feb., 1733.
69. Theatre Tavern, in Goodman's Fields, 17th Feb., 1733.
70. King's-Arms, in Tower street, near the Seven Dials, 3d March, 1733.
71. Fountain Tavern, in Katharine street, Strand, 23d March, 1733.
72. Crown, in Fleet Market, 27th Dec., 1733.
73. Forrest's Coffee-house, Charing-cross, another Lodge, - - - 1734.
74. King's-Arms Tavern, in Wild street, where there is also
a Master's Lodge, - - - 1734.
75. Marlborough's Head, in Petticoat lane, White Chap-
pel, 5th Nov., 1734.
76. Bell, in Nicholas lane, near Lombard street, another
Lodge, where there is also a Master's Lodge, 11th June, 1735.
77. Stewards' Lodge, at Shakespear's Head, Covent Garden,
in January, April, July and October, 25th June, 1735.
78. Bear Tavern, in the Strand, 26th Aug., 1735.
79. Anchor, in Cock lane, on Snow Hill, 30th Oct., 1735.
80. Ashley's London Punch-house, on Ludgate Hill, 1st March, 1736.
81. Greyhound, in Lamb street, Spittle-fields, 11th June, 1736.
82. Sun Tavern, on Fish street Hill, 16th Aug., 1736.
83. Yorkshire Grey, in Beer lane, Thames street, where
there is also a Master's Lodge, 2d Sept., 1736.
84. Black Dog, in Castle street, Seven Dials, where there
is also a Master's Lodge, 21st Dec., 1736.
85. Blossom's Inn, in Laurence lane, Cheapside, where there
is a Master's Lodge, 31st Dec., 1736.
86. City of Durham, in Swallow street, St. James's, 24th Jan., 1737.
87. Crown Tavern, in Smithfield, 14th Feb., 1737.
88. King's-Arms Tavern, in Cateaton street, 22d Feb., 1737.
89. Three Tons Tavern, in Wood street, 22d March, 1737.
90. At the Sign of Westminster Hall, in Dunning's alley,
Bi-hop's-gate street, 30th March, 1737.
91. W. of the Court-house, in Whitechapel, 18th April, 1737

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| 92. Three Tons Tavern, on Snow-hill, | 20th April, 1737. |
| 93. King's Head, in Old Jewry, | 10th May, 1737. |
| 94. Gun Tavern, in Jermyn street, St. James's, | 24th Aug. 1737. |
| 95. Black Posts, in Maiden lane, where there is also a
Master's Lodge, | 21st Sept. 1737. |
| 96. King's Head Tavern, in St. John's street, | 8th Dec. 1737. |
| 97. Fountain Inn, in Bartholomew lane, near the Ex-
change, | 27th Jan. 1738 |
| 98. Bacchus Tavern, in Little Bush lane, Canon street,
where there is also a Master's Lodge, | 17th Feb. 1738. |
| 99. Katharine-Wheel, in Windmill street, | 27th March, 1738 |
| 100. Angel, in Crispin street, Spittle-fields, | - - - 1738. |
| 101. Gordon's Punch-house, in the Strand, | 16th May, 1738. |
| 102. Bell and Dragon, in King street, St. James's, | - - - 1738. |
| 103. Swan Tavern, upon Fish-street Hill, | - - - 1738. |
| 104. Checker, Charing-cross, have petitioned to be constituted. | |
| 105. Cameron's Coffee-house, in Bury street, St. James's. | |
| 106. Key and Garter Tavern, in Pall-Mall. | |

DEPUTATIONS OF SEVERAL GRAND MASTERS

TO WALES, THE COUNTRY OF ENGLAND AND FOREIGN PARTS.

I. TO WALES.

The Learned of that old Principality can best deduce their own history of Masonry from the noble antient Briton Cadwan, the first king of Wales, A. D. 589, down to King Roderic Mawr, who partitioned his kingdom into three Principalities among his three sons, which again cemented into one Principality, till Edward I., king of England, overran Wales, A. D. 1283; when, their Princes being slain without issue, their nobles and gentry willingly submitted to the Crown of England, till King Henry VIII. united Wales to England, A. D. 1536, and so down to these times. For in Wales there are many venerable remains of most antient religious houses, and many stately ruins of the strongest Castles in the Gothic stile. See Part II., Chap. 2.

But now the Augustan stile is as well esteemed in Wales as in England, and there also the brethren of the Royal Art have coalesced into Lodges, as branches of our Fraternity under our Grand Master.

Thus on 10th May, 1727, Inchiquin, Grand Master, granted a Deputation to Hugh Warburton, Esq., to be Provincial Grand Master of North Wales, at Chester. And another on 24th June, 1727, to Sir Edward Mansel, Bart., to be Provincial Grand Master of South Wales, at Caermarthen.

II. DEPUTATIONS *have been requested from and sent to several countries, cities and towns of England.*

Thus Lovel, Grand Master, granted a Deputation to Sir Edward Matthews, to be Provincial Grand Master of Shropshire.

Craufurd, Grand Master, granted a Deputation to Edward Entwisle, Esq., to be Provincial Grand Master of Lancashire. Another to Joseph Laycock, Esq., to be Provincial Grand Master of Durham. Another to Matthew Ridley, Esq., to be Provincial Grand Master of Northumberland.

These and other Grand Masters have also granted Deputations at the request of some good Brothers in cities and towns throughout England, for constituting the following Lodges, as recorded in the Grand Lodge Books and in the Engraven List, who have their rank of seniority at the Grand Lodge according to the date of their Constitutions, viz:

The Lodges at Norwich, at the Three Tons, constituted A. D. 1724.		
Chichester, at the White Horse,	17th July,	1724.
Chester, at the Spread Eagle		1724.
Chester, at the Crown and Mitre,		1724.
Caermarthen, at the Bunch of Grapes,		1724.
Portsmouth, at the Vine,		1724.
Congleton, in Cheshire, at the Red Lion,		1724.
Salford, near Manchester, at the King's Head,		1727.
Warwick, at the Woolpack,	22d April,	1728.
Scarborough, at Vipont's Long Room,	27th Aug.	1729.
Lyn Regis, Norfolk, at the Lion,	1st Oct.	1729.
Northampton, at the George,	16th Jan.	1730.
St. Rook's Hill, near Chichester,		1730.
Canterbury, at the Red Lion,	8d April,	1730.
Lincoln, at the Saracen's Head,	7th Sept.	1730.
Leigh, in Lancashire, at the King's Arms,	22d Feb.	1731.
Bury St. Edmund's, at the Fountain,		1731.
Macclesfield, in Cheshire, at the Angel,		1731.
Bury St. Edmund's, at the Fleece,	1st Nov.	1731.
Woolverhampton, in Staffordshire, at the		
Bell and Raven,	28th March,	1732.
Ipswich, at the White Horse		1732.
Exeter, at the New Inn,		1732.
Darby, at the Virgin's Inn,	14th Sept.	1732.
Bolton Lee Moors, in Lancashire, at a		
private room,	9th Nov.	1732.
Bury St. Edmund's, at the Seven Stars,	15th Dec.	1732.
Salisbury, at the Ram,	27th Dec.	1732.
Bath, at the Bear,	18th March,	1733.
Bury, in Lancashire, at the Red Lion,	26th July,	1733.
Stourbridge, in Worcestershire, at the Dog,	1st Aug.	1733.
Birmingham, at the Swan,		1733.
Plymouth, at the Mason's Arms,		1734.
Newcastle-upon-Tyne, at the Fencers,		1735.
Warminster, in Wiltshire, at Lord Weymouth's		
Arms,		1735.
Bristol, at the Rummer,	12th Nov.	1735.
Colchester, at the Three Cups,		1735.
Gates' Head, in the Bishopric of Durham,		
at the Fountain,	8th March,	1736.
Shrewsbury, at the Fountain,	16th April,	1736.
Weymouth and Melcomb Regis, in Dor-		
setshire, at the Three Crowns,		1736.

The Lodges at Norwieh, at the King's Head,	constituted A. D. 1736.
Liverpool, at the George,	25th June, 1736.
Birmingham, at the King's Arms and Horseshoe,	1736
Braintree, in Essex, at the Horn,	17th March, 1737
Shipton Mallet, in Somersetshire,	12th Dec. 1737.
Lincoln Above-Hill, in the Bailly-Wyke, at the Angel,	28d Dec. 1737
Hereford, at the Swan and Falcon,	16th Jan. 1738
Gloucester, at the Wheat Sheaf,	28th March, 1738.
Hallifax, in Yorkshire, at the Black Bull,	1st Aug. 1738.

III. DEPUTATIONS SENT BEYOND SEA.

Thus Inchiquin, Grand Master, granted a Deputation to some Brothers in Spain, for constituting a Lodge at Gibraltar.

Colerane, Grand Master, granted one for constituting a Lodge at Madrid.

Kingston, Grand Master, granted one to Brother George Pomfret, to constitute a Lodge at Bengal, in East India, that had been requested by some brethren residing there.

Norfolk, Grand Master, granted one to Captain Ralph Far Winter, to be Provincial Grand Master of East India, at Bengal. Another to Monsieur Du Thom, to be Provincial Grand Master of the Circle of Lower Saxony. Another to Mr. Daniel Cox, to be Provincial Grand Master of New Jersey, in America.

Lovel, Grand Master, granted one to noble Brother Chesterfield, Lord Ambassador at the Hague, for holding a Lodge there, that made his Royal Highness, Francois, Duke of Lorraine, (now Grand Duke of Tuscany,) an Entered Prentice and Fellow Craft. Another to Capt. John Phillips, to be Provincial Grand Master of Russia. Another to Capt. James Cumerford, to be Provincial Grand Master of Andalusia, in Spain.

Viscount Montagu, Grand Master, granted one for constituting a Lodge at Valenciennes. Another for constituting a Lodge at the Hotel de Bussy, in Paris.

Strathmore, Grand Master, granted one to eleven German gentlemen, good Brothers, for constituting a Lodge at Hamburg.

Weymouth, Grand Master, granted one to noble Brother Richmond, for holding a Lodge at his Castle d'Aubigny, in France. Another to Randolph Tooke, Esq., to be Provincial G. M. of South America. Another to Brother George Gordon, for constituting a Lodge at Lisbon, in Portugal. Another to Mr. Roger Lacy, merchant, for constituting a Lodge at Savannah of Georgia, in America. Another to Richard Hull, Esq., to be Provincial G. M. at Gambay, in West Africa.

Loudoun, Grand Master, granted one to Robert Tomlinson, Esq., to be

Provincial G. M. of New England, in America. Another to John Hamerton, Esq., to be Provincial G. Master of South Carolina, in America. Another to David Creighton, M. D., to be Provincial G. M. at Cape-Coast Castle, in Africa.

Darnley, Grand Master, granted one to James Watson, Esq., to be Provincial G. M. of the island of Montserrat, in America. Another to George Hammilton, Esq., to be Provincial G. M. of Geneva. Another to Henry William Marshalch, Esq., Hereditary Mareschal of Thuringia, to be Provincial G. M. of the Circle of Upper Saxony. Another to Captain William Douglas, to be Provincial G. M. on the coast of Africa and in the islands of America, excepting such places where a Provincial G. M. is already deputed. Another to Capt. Richard Riggs, to be Provincial G. M. of New York.

Caernarvon, the present Grand Master, has granted a Deputation to his Excellency William Matthews, Esq., Captain-General and Governor-in-chief of his Majesty's Leeward Caribbee Islands, Vice Admiral and Chancellor of the same, to be Provincial G. M. there.

All these foreign Lodges are under the patronage of our Grand Master of England.

But the old Lodge at York City, and the Lodges of Scotland, Ireland, France and Italy, affecting independency, are under their own Grand Masters, though they have the same Constitutions, Charges, Regulations, &c., for substance, with their brethren of England, and are equally zealous for the Augustan stile and the secrets of the antient and honourable Fraternity.

Those inquisitive Europeans who travel and traffick in Africa and Western Asia, have there discovered such beautiful remains of old magnificent Colonading, as give much cause to lament the horrid devastations made by the Mahometans, and heartily to wish for the revival of the Arts of Designing in those parts, that good old Masonry may also be revived there. The antient nations of Eastern Asia, the Mogullistans, Chinese, Japanese, Siamese, &c., are shy of communicating their histories and antiquities to the Europeans; yet the Missionaries and Merchants have there discovered many wonderful monuments of the old Architecture.

We know not much of the Americans before the Spaniards came there, A. D. 1593, and till the Spaniards gave us a few accounts of the two old empires of Mexico and Peru, where the Aborigines had built cities and castles after their own manner; but in the European colonies of America, true Masonry has flourished, and will do more and more, along with commerce and learning. But in Europe, even after the devastations made by the Goths, and in the darkest ages, while other parts of Learning were locked up in monasteries, Architecture appeared abroad, tho' in the Gothic style, till the Augustan stile was revived in Italy. [See Part I, Ch. VII.]

Nay, in process of time, the Orders or Fraternities of the warlike Knights (and some of the religious too) borrowed many solemn usages from our more antient Fraternity, that has existed from the beginning: for each Order of Knights have their Grand Master, or one like him, and other Grand officers, with their Constitutions, Charges, Regulations, their peculiar Jewels, Badges and Clothings, their forms of Entrance, Promotion and Assembling, of their Sessions and Processions, their Communications and Secrets, with many other such customs, &c; and as they were dispersed over Christendom, each Fraternity had in divers places their several meetings, or particular Chapters or Lodges, with proper officers, accountable to the Grand Chapter of their respective Grand Master, who was often a king, or a sovereign prince, or some nobleman (as the prince's Deputy Grand Master) residing at a certain place in great state and magnificence, and who governed the Fraternity wherever they were dispersed, supported them in their undertakings and protected them in their privileges, rights and possessions, &c., as plainly appears from the histories of those Knightly societies, and from those of 'em that exist in splendour to this day.

From the whole, it must be owned that no other Art has been so much encouraged by the better sort of mankind from the beginning in every part of the earth, as indeed none other is so extensively useful; and the Masons thus countenanced by their Royal, Princely, noble and learned Brothers and Fellows, did ever separate themselves from the common croud of artizans and mechanics in their well-formed Lodges, under their proper officers.

And now the freeborn British nation, disengaged from wars and enjoying the good fruits of liberty and peace, the Brothers of the Royal Art have much indulged their bright genius for true antient Masonry in many particular Lodges, Quarterly Communications and annual Assemblies; wherein their secrets and usages are wisely preserved and propagated, the Science and the Art are duly cultivated, and the cement of the Lodge is made so firm that the whole body resembles a well-built arch of the beautiful Augustan stile.

Nay, some Royal persons, with many noblemen, many eminent gentlemen, citizens, clergymen and scholars of most professions and denominations, have joined this amicable Fraternity, have strengthened and adorned the Lodge, and have frankly submitted to the Charges and wore the badges of a Free and Accepted Mason; especially from the time of

GRAND MASTER, the DUKE OF MONTAGU, to our present
GRAND MASTER the MARQUIS OF CAERNARVON.

THE APPROBATION

OF THIS BOOK OF THE CONSTITUTIONS

Whereas, at the Grand Lodge on 24th February, 1735, the Earl of Craufurd, Grand Master, being in the Chair, the author, James Anderson, D.D., having represented that a new Book of Constitutions was become necessary, and that he had prepared materials for it, the Grand Master and the Lodge ordered him to lay the same before the present and former Grand officers, as in the Grand Lodge Book.

And our said Brother Anderson having submitted his manuscript to the perusal of some former Grand officers, particularly our noble Brother Richmond, and our Brothers Desaguliers, Cowper, Payne and others, who, after making some corrections, have signified their approbation.

And having next, according to the foresaid order, committed his manuscript to the perusal of the present Grand officers, who having also reviewed and corrected it, have declared their approbation of it to the Grand Lodge, assembled in Ample Form on the 25th January, 1738

This Grand Lodge then agreed to order our said Brother Anderson to print and publish the said manuscript, or new Book of Constitutions. And it is hereby approved and recommended as the only Book of Constitutions, for the use of the Lodges of the Free and Accepted Masons, by the said Grand Lodge, on the said 25th January, 1738, in the vulgar year of Masonry, 5738.

DARNLEY, *Grand Master.*

JOHN WARD, *Deputy Grand Master.*

ROBERT LAWLEY,

WILLIAM GRÆME, *Grand Wardens.*

JOHN REVIS, *Secretary.*

A DEFENCE OF MASONRY.

PUBLISHED A. D 1730,

OCCASIONED BY A PAMPHLET CALLED MASONRY DISSECTED.

CHAPTER I.

AMONG the extraordinary discoveries of the present age, nothing has been received with more delight and exultation than a few sheets, written, it seems, without partiality, called **MASONRY DISSECTED**. The Grand Secret, which has long withstood the batteries of temptation, that neither money, the master-key of the heart—nor good liquor, that unlocks the very soul—nor hunger, that breaks through stone walls—nor thirst, a sore evil to a working Mason, could bring to light—has at last been disgorged upon oath, to the great easement of a tender stomach, the eternal scandal of the Fraternity, and the good of the public never to be forgotten! The design was no less than to disburthen a loaded conscience, to acquaint the world, “That never did so ridiculous an imposition appear among mankind, and to prevent so many innocent persons being drawn into so pernicious a society!”

What could induce the Dissector to take that oath, or the magistrate to admit it, shall not at this time be decided. However, I must give the world joy of so notable a discovery, so honourable, so circumstantiated! a mighty expectation was raised, and, without doubt, is wonderfully gratified by this Course of Anatomy. “It must be this, it can be nothing else: it is, as we always supposed, a whimsical cheat supported by great names to seduce fools, who, once gulled out of their money, keep the fraud secret to draw in others.”

I confess I cannot come into this method of arguing; nor is it, in my opinion, a fair way of treating a society, to run implicitly with the cry, without examining whether these reproaches are founded upon any thing in the Mystery (as now represented) either wicked or ridiculous: for that stupid imputation of drawing in fools for the sake of their money, can have no weight in the present case; since the Fraternity, as it now stands,

consists principally of members of great honour and distinction, much superior to views so sordid and ungenerous.

For once, then, let this Dissection contain all the secrets of Freemasonry; admit that every word of it is genuine and literally true, and that the whole scheme admits of no more nor no less; yet under all these concessions, under all the disadvantages and prejudices whatever, I cannot but still believe there have been impositions upon mankind more ridiculous, and that many have been drawn into a society more pernicious.

I would not be thought agitated upon this occasion, as if I were any way concerned whether this Dissection be true or false, or whether the credit of Freemasonry be affected by it or not. These considerations can give me no trouble. My design is to address to the sensible and serious part of mankind, by making a few impartial remarks upon this Dissection, without contending for the reputation of Masonry on the one hand, or reflecting upon the Dissector on the other.

CHAPTER II.

The formidable objection which has given offence to the better part of men, is the copy of the oath as it lies in the Dissection. It has been a matter of admiration that so many persons of great piety, strict conscience and unspotted character, should lay themselves under so solemn an obligation, under penalties so terrible and astonishing, upon a subject so trifling and insignificant.

To obviate this objection, I observe—that the end, the moral and purport of Masonry, as described in the Dissection, is “to subdue our passions, not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature and humanity.” This appears to be the substance, let the form or vehicle be ever so unaccountable.

As for the terms relating to Architecture, Geometry and Mathematics, that are dispersed throughout the Dissection, it would be strange if a society of such a denomination could subsist wholly without them; though they seem (to me at least) to be rather technical and formal, (yet delivered perhaps by long tradition,) than essentially attached to the Grand Design.

Now where is the impiety, where the immorality or folly, for a number of men to form themselves into a society, whose main end is to improve in commendable skill and knowledge, and to promote universal beneficence and the social virtues of human life, under the solemn obligation of an oath? And this, in what form, under what secret restrictions and with what innocent ceremonies they think proper.

This liberty all incorporate societies enjoy without impeachment or reflection. An apprentice is bound to keep the secrets of his master, a freeman is obliged to consult the interest of his company, and not to prostitute in common the mysteries of his trade; secret committees and privy councils are solemnly enjoined not to publish abroad their debates and resolutions. There appears to be something like Masonry (as the Dissector describes it) in all regular societies of whatever denomination; they are all held together by a sort of cement, by bonds and laws that are peculiar to each of them, from the highest to the little clubs and nightly meetings of a private neighbourhood. There are oaths administered, and sometimes solemn obligations to secrecy; there are a Master, two Wardens and a number of assistants, to make what the Dissector may call (if he pleases) a perfect Lodge in the city companies. There is the degree of Entered Prentices, Master of his trade, or Fellow Craft and Master, or the Master of the Company. There are Constitutions and Orders, and a successive, a gradual enjoyment of offices, according to the several rules and limitations of admission.

But it is reply'd that the general design of Masonry may be commendable, or at least innocent, and yet be carried on to the same advantage, without the solemnity of an oath, especially pressed under such dreadful penalties.

In answer, I observe that the question is not whether the purpose of Masonry may as well be served without an oath, but whether an oath, in the present case, be lawful, and may be taken with a good conscience. And to solve this difficulty I shall introduce the opinion of Bishop Sanderson, the most judicious Casuist that ever treated upon the subject of oaths, who says*—"When a thing is not by any precept or interdiction, divine or human, so determined; but every man, *pro hic et nunc*, may at his choice do or not do, as he sees expedient; let him do what he will, he sinneth not, 1 Cor. vii. 30. As if Caius should swear to sell his land to Titius, or to lend him an hundred crowns; the answer is brief, an oath in this case is both lawful and binding."

Now I would know what precept, divine or human, has any way determined upon the contents of the Dissection? and whether the general design of Masonry, as there laid down, is not at least of equal benefit and importance to the public, with the lending of an hundred crowns to a private man? The answers to these questions are obvious, and the consequence is equally plain, that an oath upon the subject of Masonry is at least justifiable and lawful.

As for the terror of the penalty, the world, upon that occasion, is commonly mistaken: for the solemnity of the oath does not in the least add

* De Obligatione Juramenti. Prælect. iii, Sect. 15

to the obligation; or, in other words, the oath is equally binding without any penalty at all. The same Casuist has this expression:† “A solemn oath of itself, and in its own nature, is not more obligatory than a simple one; because the obligation of an oath ariseth precisely from this, that God is invoked, as a witness and revenger, no less in a simple oath than in the solemn and corporal: for the invocation is made precisely by the pronounciation of the words, (which is the same both in the simple and solemn,) and not by any corporal motion or concomitant sign, in which the solemnity of the oath consists.”

I write to intelligent readers, and therefore this citation wants not to be explained.

But further, if the oath in the Dissection be taken by all Masons upon their admission, no member of the Fraternity, upon any pretence whatsoever, dares violate the obligation of it without incurring the guilt of perjury, even supposing that Masonry were more trifling and indifferent than in the Dissection it may appear to be. And therefore if the conduct of the Dissector has staggered the conscience of any one of the Brotherhood concerning the observation of that oath, and has induced him to trifle and play with the force of it, I hope he will desist betimes, lest he becomes actually forsworn.

This case is thus determined by the same Casuist:* “A voluntary oath is the more binding for being voluntary; because there is no straiter obligation than that which we take willingly upon ourselves.” And in another place† the Casuist is more particular: “Where a matter is so trivial that it is not worth the deliberation of a wise man, nor matters a straw whether it be done or not done, as to reach up a chip or to rub one’s beard; or for the slightness of the matter is not much to be esteemed, as to give a boy an apple or to lend a pin. An oath is binding in a matter of the least moment, because weighty and trivial things have a like respect unto truth and falsehood; and farther, because every party swearing is bound to perform all he promised as far as he is able, and as far as it is lawful; but to give an apple to a boy is both possible and lawful; he is bound therefore to perform it, he ought to fulfil his oath.”

* Prælect. v., Sect. 12.

† Ibid. iv., Sect. 11.

‡ Ibid. iii., Sect. 15.

CHAPTER III.

Having taken off the weight of the great objection, the design of this chapter is to remove an imputation which has been often urged with great confidence, viz: The principles and the whole frame of Masonry is so very weak and ridiculous, that it reflects upon men of the least understanding to be concerned in it! And now, say the merry gentlemen, it appears evidently to be so by the Dissection, which discovers nothing but an unintelligible heap of stuff and jargon, without common sense or connection.

I confess I am of another opinion, though the scheme of Masonry, as revealed by the Dissector, seems liable to exceptions: nor is it so clear to me as to be fully understood at first view, by attending only to the literal construction of the words; and for aught I know, the system, as taught in the regular Lodges, may have some redundancies or defects, occasioned by the ignorance or indolence of the old members. And indeed, considering through what obscurity and darkness the Mystery has been delivered down, the many centuries it has survived, the many countries and languages, and sects and parties it has run through, we are rather to wonder it ever arrived to the present age without more imperfection. In short, I am apt to think that Masonry, as it is now explained, has in some circumstances declined from its original purity. It has long run in muddy streams, and, as it were, under ground; but notwithstanding the great rust it may have contracted, and the forbidding light it is placed in by the Dissector, there is, if I judge right, much of the old fabric still remaining; the essential pillars of the building may be discovered through the rubbish, though the superstructure be overrun with moss and ivy, and the stones, by length of time, be disjointed. And therefore, as the Basto of an old hero is of great value among the curious, though it has lost an eye, the nose, or the right hand; so Masonry, with all its blemishes and misfortunes, instead of appearing ridiculous, ought (in my humble opinion) to be received with some candour and esteem, from a veneration to its antiquity.

I was exceedingly pleased to find the Dissector lay the original scene of Masonry in the East, a country always famous for symbolical learning supported by secrecy. I could not avoid immediately thinking of the old Egyptians, who concealed the chief mysteries of their religion under signs and symbols, called hieroglyphics; and so great was their regard for silence and secrecy, that they had a deity called Harpocrates, whom they respected with peculiar honour and veneration.* A learned author has given us a description of this idol, thus: "Harpocrates, the god of silence, was formed

* Vide *Imagines Deorum*, a Vincentio Chartario.

with his right hand placed near the heart, covered with a skin before, full of eyes and ears; to signify by this, that many things are to be seen and heard, but little to be spoken. And among the same people, their great goddess Isis, (the same as Minerva, the goddess of Strength and Wisdom, among the Greeks) had always the image of a Sphinx placed in the entrance of her temples; because their secrets should be preserved under sacred coverings, that they might be kept from the knowledge of the vulgar, as much as the riddles of Sphinx."

Pythagoras, by travelling into Egypt, became instructed in the Mysteries of that nation, and here he laid the foundation of all his symbolical learning. The several writers that have mentioned this philosopher,* and given an account of his Sect and Institutions, have convinced me fully that Freemasonry, as published by the Dissector, is very nearly allied to the old Pythagorean discipline; from whence I am persuaded it may, in some circumstances, very justly claim its descent. To mention a few—

Upon the admission of a disciple, he was bound by a solemn oath to conceal the Mysteries from the vulgar and uninitiated.

The principal and most efficacious of their doctrines were (says Jamblichus) ever kept secret among themselves; they were continued unwritten, and preserved only by memory to their successors, to whom they delivered them as mysteries of the gods.

They conversed with one another by signs and had particular words which they received upon their admission, and which were preserved with great reverence, as the distinction of their Sect: for (it is the judicious remark of Laertius) as generals use Watch-words to distinguish their own soldiers from others, so it is proper to communicate to the initiated peculiar signs and words, as distinctive marks of a society.

The Pythagoreans professed a great regard for what the Dissector calls the four principles of Masonry, viz: a point, a line, a superficies and a solid; and particularly held that a Square was a very proper emblem of the Divine essence;† the gods, they say, who are the authors of every thing established in Wisdom, Strength and Beauty, are not improperly represented by the figure of a Square.

Many more instances might be produced, would the limits of my design admit. I shall only observe, that there was a false Brother, one Hipparchus,‡ of this Sect, who, out of spleen and disappointment, broke through the bond of his oath and committed the secrets of the society to writing, in order to bring the doctrine into contempt. He was immediately expelled the school, as a person most infamous and abandoned, as one dead to all sense of virtue and goodness; and the Pythagoreans, according to their

* Vide Jamblichus, vit. Pythagoræ; Laertius, vit. Pythagoræ; Porphyrius, Clem. Alex. Strom.

† Vide Proclus in Euclid, lib. xi. def. 2 and 34.

‡ Clem. Alex. Strom., v.

custom, made a tomb for him, as if he had been actually dead. The shame and disgrace that justly attended this violation of his oath, threw the poor wretch into a fit of madness and despair, so that he cut his throat and perished by his own hands; and (which surprised me to find) his memory was so abhorred after death, that his body lay upon the shore of the island of Samos, and had no other burial than in the sands of the sea.

The Essenes among the Jews were a sort of Pythagoreans, and corresponded, in many particulars, with the practice of the Fraternity, as delivered in the Dissection. For example, when a person desired to be admitted into their society, he was to pass through two degrees of probation before he could be perfect Master of their Mysteries. When he was received into the class of Novices, he was presented with a white garment; and when he had been long enough to give some competent proofs of his secrecy and virtue, he was admitted to further knowledge; but still he went on with the trial of his integrity and good manners, and then was fully taken into the society.

But before he was received as an established member, he was first to bind himself by solemn obligations and professions,* to do justice, to do no wrong, to keep faith with all men, to embrace the truth, to keep his hands clear from theft and fraudulent dealing; not to conceal from his fellow professors any of the Mysteries, nor communicate any of them to the profane, though it should be to save his life; to deliver nothing but what he received, and to endeavour to preserve the principle that he professes. They eat and drink at the same common table, and the Fraternity that come from any other place are sure to be received there. They meet together in an Assembly, and the right hand is laid upon the part between the chin and the breast, while the left hand is let down straight by their side.

The Cabalists, another Sect, dealt in hidden and mysterious ceremonies.† The Jews had a great regard for this Science, and thought they made uncommon discoveries by means of it. They divided their knowledge into Speculative and Operative. David and Solomon, they say, were exquisitely skilled in it, and nobody at first presumed to commit it to writing; but (what seems most to the present purpose) the perfection of their skill consisted in what the Dissector calls *lettering of it*, or by ordering the letters of a word in a particular manner.

The last instance I shall mention is that of the Druids, in our own nation, who were the only priests among the antient Britons.‡ In their solemnities they were clothed in white, and their ceremonies always ended

* Vide Philo de Vita Contemplativa. Josephus Antiq., lib. viii. cap. 2.

† Vide Baanage's History of the Jews, on Cabala. Collier's Dictionary on the word Cabala.

‡ Vide Cæsar's Comment., lib. vi. Samms's History of Britain, book i. chap. 4.

with a good feast. Pomponius Mela relates of 'em, that their Science was only an effort of memory, for they wrote down nothing, and they never failed to repeat many verses which they received by tradition. Cæsar observes that they had a head or chief, who had sovereign power. This president exercised a sort of excommunication, attended with dreadful penalties, upon such as either divulged or profaned their Mysteries.

Thus, with reasonable allowance for distance of time, place, and other intermediate accidents, the preceding collections discover something, at least, like Masonry if the Dissection contains any such thing.

CHAPTER IV.

Whatever reflections may attend the few remarks that follow in this Chapter, arising either from an overflow of wit or ill-nature, I shall be unconcerned, and leave them wholly to the mercy of the serious reader; only desiring them to remember that no more ought in any case to be expected, than what the nature of it will reasonably admit. I own freely, I received a great pleasure in collecting, and was frequently surprised at the discoveries that must evidently occur to an observing eye.

The conformity between the rites and principles of Masonry, (if the Dissection be true) and the many customs and ceremonies of the antients, must give delight to a person of any taste and curiosity; to find any remains of antique usage and learning preserved by a society for many ages, without books or writing, by oral tradition only.

I. The number three is frequently mentioned in the Dissection; and I find that the antients, both Greeks and Latins, professed a great veneration for that number. Theoritus* thus introduces a person who dealt in secret

Ἐς τρίς ἀποσπένδω καὶ τρίς τὰς ἀόρνια θύω!

Thrice, thrice I pour, and thrice repeat my charms

Verbaque ter dixit:† Thrice he repeats the words.

Necte tribus nodis ternos, amarille, colores.‡

Three colours in three knots unite.

Whether this fancy owes its original to the number three, because containing a beginning, middle and end, it seems to signify all things in the world; or whether to the esteem the Pythagoreans and other philosophers had for it, on account of their Triad or Trinity; or lastly (to mention no more opinions) to its aptness to signify the power of all the gods, who were

* Idyll. B.
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† Ovid's Metam., lib. vii.

‡ Virg. Ecl. viii.

divided into three classes—Celestial, Terrestrial and Infernal, I shall leave to be determined by others. The gods had a particular esteem for this number, as Virgil asserts:

Numero deus impare gaudet: Unequal numbers please the gods.

We find three fatal sisters, three furies, three names and appearances of Diana—*Tria virginis ora Dianæ: Three different forms does chaste Diana bear.* *Æneid*, lib. iv.

The sons of Saturn, among whom the empire of the world was divided, were three; and for the same reason we read of Jupiter's fulmen trifidum, or three-forked thunderbolt, and of Neptune's trident, with several other tokens of the veneration they bore to this particular number.

II. A particular ceremony belonging to the oath, as declared by the Dissector, bears a near relation to a form of swearing among the ancients, mentioned by a learned author.* The person who took the oath was to be upon his bare knees, with a naked sword pointed to his throat, invoking the sun, moon and stars to be witnesses to the truth of what he swore.

III. A part of the Mason's catechism has given occasion to a great deal of idle mirth and ridicule, as the most trifling and despicable sort of jargon that men of common sense ever submitted to. The bone box and the tow line has given wonderful diversion. I think there are some verses in the last chapter of the book of Ecclesiastes, which in some manner resemble this form of expression. I shall transcribe them, with the opinion of the learned upon them, without making any particular application, viz: "In the day when the keepers of the house shall tremble, and the grinders cease because they are few, and those that look out at the windows be darkened, and the doors shall be shut in the streets; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.†

The expositors upon these verses are almost unanimous in their opinion,‡ that they ought to be thus explained, viz: The keepers of the house are the shoulders, arms and hands of a human body; the grinders are the teeth; those that look out at the windows are the two eyes; the doors are the lips; the streets are the mouth; the sound of the grinding is the noise of the voice; the voice of the bird is the crowing of the cock; the daughters of music are the two ears; the silver cord is the string of the tongue; the golden bowl is the pia mater; the pitcher at the fountain is the heart, the fountain of life; the wheel is the great artery; and the cistern is the left ventricle of the heart.

* Alexander ab Alexandro, lib. v. cap. 10.

† Eccl. xii. ver. 3, 4, 5

‡ Bishop Patrick, Doctor Smith, Forsterus, Melanethon, in locum, &c.

IV. There could not possibly have been devised a more significant token of love, friendship, integrity and honesty, than the joining of the right hands, a ceremony made use of by all civilized nations as a token of a faithful and true heart. Fides or Fidelity was a deity among the antients, of which a learned writer* has given us this description, viz: The proper residence of Faith or Fidelity was thought to be in the right hand, and therefore this deity sometimes was represented by two right hands joined together; sometimes by two little images shaking each other by the right hand; so that the right hand was by the antients esteemed the most sacred. And agreeably to this are those expressions in Virgil—*En dextra fidesque!* as if shaking by the right hand was an inseparable token of an honest heart. And Æneid. I.:

— our dextræ jungere dextram

Non datur, et veras audire et reddere voces?

That is, Why should we not join right hand to right hand, and hear and speak the truth?

In all contracts and agreements, (says Archbishop Potter, in his Antiquities of Greece, vol. i., p. 251,) it was usual to take each other by the right hand, that being the manner of plighting faith. And this was done either out of respect to the number ten, as some say, there being ten fingers on the two hands; or because such a conjunction was a token of amity and concord; whence at all friendly meetings they join hands, as a sign of the union of their souls.

It was one of the cautions of Pythagoras to his disciples—"Take heed to whom you offer your right hand;" which is thus explained by Jamblichus, [in Vit. Pithagr.:] "Take no one by the right hand but the initiated, that is, in the mystical form: for the vulgar and the profane are altogether unworthy of the mystery."

V. The Dissector frequently taking notice of the number seven, I instantly recurred to the old Egyptians, who held the number seven to be sacred; more especially they believed that while their feast of seven days lasted, the crocodiles lost their inbred cruelty;† and Leo Afer, in his description of Africa, lib. viii., says that, even in his time, the custom of feasting seven days and nights was still used for the happy overflowing of the Nile. The Greeks and Latins professed the same regard for that number, which might be proved by many examples.

VI. The accident by which the body of Master Hiram was found after his death, seems to allude, in some circumstances, to a beautiful passage in the sixth book of Virgil's Æneids. Anchises had been dead for some time; and Æneas, his son, professed so much duty to his departed father, that he consulted with the Cumæan sibyl, whether it were possible for him

* Chartarius in lib. ut supra.

† Pignotius in Mena.

to descend into the Shades below, in order to speak with him. The prophetess encouraged him to go, but told him he could not succeed unless he went into a certain place and plucked a golden bough or shrub, which he should carry in his hand, and by that means obtain directions where he should find his father. The words are well translated by Dryden, viz :

— In the neighbouring grove
There stands a tree; the queen of Stygian Jove
Claims it her own: thick woods and gloomy night;
Conceal the happy plant from mortal sight.
One bough it bears, but wondrous to behold,
The ductile rind and leaves of radiant gold;
This from the vulgar branches must be torn,
And to fair Proserpine the present borne,
Ere leave be given to tempt the nether skies;
The first thus rent, a second will arise,
And the same metal the same room supplies.
The willing metal will obey thy hand,
Following with ease

Anchises, the great preserver of the Trojan name, could not have been discovered but by the help of a bough, which was plucked with great ease from the tree; nor, it seems, could Hiram, the Grand Master of Masonry, have been found but by the direction of a shrub, which (says the Dissector) came easily up. The principal cause of Æneas's descent into the Shades, was to enquire of his father the secrets of the Fates, which should sometime be fulfilled among his posterity. The occasion of the brethren searching so diligently for their Master was, it seems, to receive from him the secret word of Masonry, which should be delivered down to their Fraternity in after ages. This remarkable verse follows

Præterea jacet examinum tibi corpus amici,
Heu necis!

The body of your friend lies near you dead,
Alas! you know not how.

This was Misenus, that was murdered and buried *monte sub ærio*, under a high hill; as (says the Dissector) Master Hiram was.

But there is another story in Virgil that stands in a nearer relation to the case of Hiram, and the accident by which he is said to have been discovered, which is this: Priamus, king of Troy, in the beginning of the Trojan war, committed his son Polydorus to the care of Polymnestor, king of Thrace, and sent with him a great sum of money; but after Troy was taken, the Thracian, for the sake of the money, killed the young prince and privately buried him. Æneas coming into that country and accidentally

plucking up a shrub that was near him on the side of a hill, discovered the murdered body of Polydorus. *Æneid. III.*, by Dryden ;

Not far, a rising hillock stood in view,
Sharp myrtles on the sides and cornels grew ;
There while I went to crop the sylvan scenes,
And shade our altar with the leafy greens,
I pull'd a plant ; with horror I relate
A prodigy so strange and full of fate,
Scarce dare I tell the sequel. From the womb
Of wounded earth and caverns of the tomb,
A groan, as of a troubled ghost, renewed
My fright ; and then these dreadful words ensued :
Why dost thou thus my buried body rend ?
O spare the corps of thy unhappy friend !

The agreement between these two relations is so exact, that there wants no further illustration.

VII. We are told that a sprig of cassia was placed by the brethren at the head of Hiram's grave ; which refers to an old custom of those Eastern countries of embalming the dead, in which operation cassia was always used, especially in preparing the head and drying up the brain, as Herodotus more particularly explains. The sweet wood, perfumes and flowers, used about the graves of the dead, occur so frequently in the old poets, that it would be tedious to mention them. Ovid thus describes the death of the Phoenix, (*Metam.*, lib. xv.)

Upon a shady tree she takes her rest,
And on the highest bough her funeral nest
Her beak and talons build ; then strews thereon
Balm, cassia, spikenard, myrrh and cinnamon :
Last on the fragrant pile herself she lays,
And in consuming odours ends her days.

BROTHER EUCLID'S LETTER TO THE AUTHOR AGAINST UNJUST CAVILS.

BROTHER ANDERSON, after thanks for printing the clever Defence, by the advice of our brethren I send you this epistle, to answer some lying cavils. But first we would acknowledge that, indeed, the Free Masons are much obliged to the generous intention of the unbiassed author of the above defence; though had he been a Free Mason, he had in time perceived many valuable things suitable to his extended views of antiquity, which could not come to the Dissector's knowledge: for that they are not intrusted with any Brothers till after due probation. And therefore some think the ingenious Defender has spent too much fine learning and reasoning upon the foolish Dissection, that is justly despised by the Fraternity, as much as the other pretended discoveries of their secrets in public newspapers and pasquils, all of a sort; for all of 'em put together don't discover the profound and sublime things of old Masonry; nor can any man, not a Mason, make use of those incoherent smatterings (interspersed with ignorant nonsense and gross falsities) among bright Brothers, for any purpose but to be laughed at; our Communications being of a very different sort.

Next, it is well known that the antiquity and decorum of our worshipful Fraternity have been envied by many, who very lately have coalesced into societies, in imitation of the Free Masons, and some in opposition to them, though in vain; as the Gormagons, who have disappeared, and others are going.

But though we envy not the prosperity of any society, nor meddle with their transactions and characters, we have not met with such fair treatment from others; nay, even those that never had an opportunity of obtaining any certain knowledge of us have run implicitly with the cry, and without fear or wit have vented their spleen in accusing and condemning us unheard, untry'd; while we, innocent and secure within, laugh only at their gross ignorance and impotent malice.

Have not people in former ages, as well as now, alleged that the Free Masons in their Lodges raise the Devil in a circle, and when they have done with him, that they lay him again with a noise or a hush as they please? How have some diverted themselves with the wild story of an old woman between the rounds of a ladder? Only they should allow the Free Masons to laugh, too, in their turn.

Others will swear to the cook's red hot iron, or Salamander, for making

the indelible character on the new-made Mason, in order to give him the faculty of taciturnity. Sure such blades will beware of coming through the fingers of the Free Masons.

Some have basely calumniated the Fraternity as the enemies of the fair sex, in terms not fit to be rehearsed and unworthy of a reply; but though in Lodge hours Masons don't allow of women's company, like many other societies of men, yet they make as good husbands as any other men, according to their laudable Charges.

Others wonder at their admitting men of all professions, religions and denominations; but they don't consider that Masons are true Noachidae, and require no other denominations, all other distinctions being of yesterday, if the new Brother is a good man and true; for those of 'em that don't study Architecture, are often capable of encouraging the Craft and help to support poor decayed brethren.

Have not some rigid people been displeased at the admission of some worthless men? But if the Free Masons are sometimes deceived about men's characters, they are not the only persons so deceived; yet when a Brother is obnoxious to censure, if they don't expel him, they endeavour to reform him. However, the Grand Lodge has taken due care of that.

Others complain that the Masons continue too long in the Lodge, spending their money to the hurt of their families, and come home too late, nay sometimes intoxicated with liquor. But they have no occasion to drink much in Lodge hours, which are not long; and when the Lodge is closed, (always in good time,) any Brother may go home when he pleases. So that if any stay longer and get intoxicated, it is at their own cost, not as Masons, but as other imprudent men may do, for which the Fraternity is not accountable; and the expense of a Lodge is not so great as that of many a private club.

Some observing that Masons are not more religious nor more knowing than other men, are astonished at what they can be conversant about in Lodge hours; but though a Lodge is not a school of divinity, the brethren are taught the great lessons of their old religion—morality, humanity and friendship; to abhor persecution, and to be peaceable subjects under the civil government wherever they reside. And as for other knowledge, they claim as large a share of it as other men in their situation.

Indeed, the antient Lodges were so many schools or academies for teaching and improving the Arts of Designing, especially Architecture; and the present Lodges are often employed that way in Lodge hours, or else in other agreeable conversation, though without politics or party causes; and none of them are ill employed, have no transactions unworthy of an honest man or a gentleman, no personal piques, no quarrels, no cursing and swearing, no cruel mockings, no obscene talk nor ill manners; for the noble and eminent brethren are affable to the meanest, and these are duly respect-

ful to their betters in Harmony and Proportion; and though on the Level, yet always within Compass, and according to the Square and Plumb.

Nor can it be denied that a Fraternity so strongly cemented, is more eligible and safe than most others, especially that there is no fear of betraying conversation; and that since Masonry has been so much countenanced by great men, there have been more fine Architects and more expert Fellow Crafts in Britain, than, perhaps, in all Europe besides.

This appears by the stately and regular buildings throughout these islands, from the first days of the great Inigo Jones, the English Palladio; nor is the fine taste abated in this present reign of King George II., but is rather improved; witness the curious house for the Bank of England, the South-Sea House, the front of the East India House, the Lord Talbot's fine house in Lincoln's-Inn-Fields, the many stately fabrics in the parishes of St. George Hanover and St. Mary la Bonne, and many more in and about London and Westminster, and other towns and cities, besides country seats, raised in the good old Augustan stile; and some also designed only or begun, as the Lord Mayor of London's new palace, the admirable new Bridge at Westminster cross the Thames, &c.; all which discover the English Mason's grand design of rivalling fair Italy in Architecture, even those eminent revivers of the Augustan stile mentioned in Part I., Chapter VII. May the Royal Art go on and prosper, and spread itself from pole to pole, from East to West, as it certainly now does in all polite nations, in spite of the ignorant and malicious.

I am your true and faithful Brother,

EUCLID.

From our old Lodge, the Horn, in New Palace Yard, Westminster,
this second Thursday, or 9th November, in the vulgar year of
Masonry, 5738.

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OF
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OF
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THE UNIVERSITY OF CHICAGO

INSTITUTIONAL RESEARCH

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INTRODUCTION.

FROM the researches of various individuals, particularly of Bryant and Faber, it seems now to be most satisfactorily determined that all the ancient mysteries, as well as the absurdities of Polytheism, had their origin in distorted traditional accounts of the universal deluge; but that the former, at least the higher mysteries, differed from the latter, inasmuch as a pure theism and the immortality of the soul were rigidly inculcated. In the early ages of mankind all branches of science, and among these Architecture, were entrusted entirely to the priests, or to such as they might admit by initiation; but religion, as explained by the mysteries, was the grand object—science, a subsidiary one. Such was certainly the case in the Egyptian mysteries; and as those of Eleusis were brought to Greece from Egypt, shortly before the departure of the Israelites, there is no reason to suppose that they were founded on a different principle.

But after a period of four hundred years, during which Greece had advanced much in civilisation, it is highly probable that some of the initiated attached themselves more to one branch than to another. While some devoted themselves to religion, others followed up more closely the paths of science; and at length we find that, about the year B. C. 1060, a portion emigrated to Asia Minor and gave to that country the name of Ionia. Here their solemnities received the name of the Dionysian mysteries, and they no longer seem to have been practised chiefly for inculcating religion, but as a necessary initiation or purification of the mind, before the candidate could be admitted to the privileges of an architect; for building was so peculiarly the object of this new association, that its members were in after times known as the Dionysian artificers. One of their chief cities was Byblos, the Gebal or Gabbel of the sacred volume; and the Hebrew word *Gibblim*, translated (1 Kings v. 18) *Stone-squarers*, (in another place, Ezek. xxvii. 9, rendered *ancients of Gebal*,) but which merely means the inhabitants of, or *workmen from Gebal*, indicates, with sufficient precision, that the artists sent by Hiram, king of Tyre, to Jerusalem, were a party of the famed artificers. During their sojourn there, it is likely that many Jews were admitted members of the association; but this could not be done until their former rites were so purified from paganism, as to bear a construction incapable of giving offence to Solomon and to the worshippers of the only and true God.

All bodies which required initiation before admission to their privileges have ever since been guided by the same principles, whether that initiation

were secret or public. The initiation, however differently conducted, was a religious ceremony, indicating a purification from the vices of the world, and a kind of regeneration. This was the case with the *Essenes* or primitive Christians, (not an anti-christian sect, as Josephus alleges;*) it was so with the *Templars*; it was the same in the first days of the Order of the Bath, and it is the same with Free Masonry. None of these were instituted for the purpose of teaching religion, because other means were amply provided for that purpose; but some of the sublime truths of religion required to be inculcated either directly or symbolically, before the candidate could be acknowledged, in every respect, as a member of the Order.

This initiation—this religious ceremonial attendant on the reception of a Brother, by which he obtained the freedom of Master, or was made free of the Architectural Craft, and had a right to employ apprentices and journeymen who had served an apprenticeship to a free Master—was what distinguished Free Masons from those who carried on the art of building in an independent manner. Many architectural bodies who had no system of initiation, or universal but private mode of recognition, (absolutely necessary in days when so few could read or write,) and formed no branch of the Free Masons, nevertheless obtained trading charters, usually, however, limited to particular districts; and therefore the Antiquarian finds it now almost impossible to trace with accuracy the history of the introduction of Free Masonry, strictly so called, into any country.

In England, it has been alleged to have existed in the days of St. Alban, towards the end of the second century, and its history has been carried down with great ingenuity by Preston in his *Illustrations*, (B. IV. § 1, 2,) till the close of the eleventh century. But there is not the smallest proof that the Masons there spoken of were more than a society of builders, or that any secret ceremonial of admission was employed by them until the establishment in that country of the Hospitallers or Knights of St. John, on account of whose patronage Free Masonry is usually denominated St. John's Masonry, and has been long dedicated to that Patron Saint. From whence it was imported into England and ingrafted on the existing architectural fraternities, is not very apparent.

In Scotland, charters of incorporation from the Crown, of an old date, are known still to exist, giving, within certain boundaries, the sole right of building churches and other public edifices to the parties mentioned in the deed, and to others associated by them; and this, no doubt, agrees very nearly with conferring the freedom of the Craft; but as no allusion is made in such charter to any mode of initiation, we must suppose that the Crown was either ignorant of this or did not acknowledge it; or that

* Blackwood's Magazine, July, 1840, p. 112-116.

it did not exist, and consequently that the body did not correspond to what are now termed Free Masons; or that some mode of initiation was then so universal in all incorporated trades, by which the illiterate, but privileged brethren, might reject an impostor, that it was unnecessary to take notice of it as peculiar to the Masons. Much might be urged in favor of any of these views, and much against them; but this is not a place to enter upon such a discussion.

Although we cannot, therefore, with precision, determine the epoch of the introduction of Free Masonry into Scotland, its existence in that country, at a very early period, is generally admitted. About the period of the Crusades, or shortly previous, a trading association of Architects had appeared under the special authority of the See of Rome, and "wherever the Catholic religion was taught, the meetings of Free Masons were sanctioned and patronised." (Laurie, p. 56.) In the beginning of the twelfth century, at the time when David I.* contemplated the introduction into Scotland of the Bernardine Monks, and the Abbeys of Melrose, Kelso and Kilwinning were about to be built, some of these foreign architects were sent for. Previous to this the Culdees, the successors of the Essenes or primitive Christians, whose chief seat was at Iona or Icolmkill, had the sole charge of religion in this country. That a fraternization then took place between the Culdees and the foreign artists, and that corrections were made on the ancient Masonic ceremonial, seems to be amply proved by many circumstances, and even by the ceremonial itself; and it is probable that from this period Free Masonry assumed the christianized appearance dwelt upon, but we think exaggerated, by Dr. Oliver, in almost all his works.

One of the first Lodges of Free Masons in Scotland of which we have any account, is that of Kilwinning, in Ayrshire; but we have not been able to trace back the history of that Lodge with any certainty, beyond the end of the fifteenth century. How long it had been in operation before that period, cannot now be discovered. In connection with this, it may be observed that it has been always understood that, until the beginning of that century, the annual assemblies of the Fraternity—in other words, the meetings of the Grand Lodge, were held at Kilwinning, and that this continued until their removal to Edinburgh, shortly before the appointment of the St. Clairs to the office of Hereditary Grand Masters;† but as the Masonic, with sundry other writs of the "Lardis of Rosling," were afterwards "consumet in ane flame of fire within the Castle of Rosling," it is

* David I. also introduced the Knights of St. John of Jerusalem into Scotland.

† It is even said (Sir J. Sinclair's Stat. Acc. of Scotland, xi. p. 172) that the Barons of Roslin held their Grand Lodges at Kilwinning, as being the Mother Lodge, or the place where regular and stated Lodges had first been held in Scotland. But there seems no reason to suppose that this statement is correct

not unlikely, that the old records of the Kilwinning Lodge, inextricably mixed up, as they probably were, with those of the Grand Lodge, shared the same fate.

Free Masonry soon received the special sanction and patronage of the kings of Scotland, who appear to have exercised, from a very early period the privilege of nominating the office-bearers of the Fraternity, and even occasionally of presiding in person. Thus the body ceased to be a purely building association, and gradually assumed its present aspect.

Under the authority of King James I. of Scotland, the Grand Master was held entitled to a certain annual revenue from the brethren; he was to be chosen by them, approved of by the Crown, and required to be nobly born, or a clergyman of high rank and character; he was empowered to adjust any differences that might arise among the members of the Craft and to regulate all such affairs connected with the Fraternity as it might be improper to bring under cognizance of the courts of law; and he appointed Deputies or Wardens who resided in the chief towns of Scotland, and managed the concerns of the Order when it was inconvenient to appeal to the Grand Master himself.

In the reign of James II., the office of Grand Master was confirmed by the Crown to William St. Clair, Earl of Orkney and Caithness, and Baron of Rosslyn, in whose heirs and successors in the Barony of Rosslyn, the office subsequently became hereditary. During the reigns of the succeeding Scottish monarchs, Free Masonry continued to flourish under the auspices of the St. Clairs, though very little information exists as to the particular state of the Order. In the Appendix (Q) will be found "The Statutis and Ordinanceis to be obseruit be all the Maister Maissounis with in this realme," as prepared in the year 1598 by William Schaw, Master of Works to his majesty King James VI., which curious document has been printed from the original, bearing Schaw's signature, contained in the records of the Lodge of Edinburgh, now named the Lodge of Edinburgh, Mary's Chapel. A short memoir of a Brother so well known, and who occupied so prominent a position among Masons as Schaw did, has been introduced into the Appendix, (Q2.)

On 29th September, 1590, James VI. granted letters to "Patrick Copland, of Udaught," appointing him to the "Wardanrie" of Aberdeen, Banff and Kincardine, in consequence, no doubt, of a previous nomination by the Grand Master or brethren. About the same period the old deeds of the Roslin family were destroyed, and a new election of one to rule over them soon became expedient. On this point, reference may be made to two ancient charters, the one without date, but evidently about the year 1600; the other also without date, but certainly between 1626 and 1628,*

* The date 1630 has very generally, though erroneously, been given to the second of these charters. The mistake first occurs in the copy of the charter which appears

whereby the brethren appointed William St. Clair, of Rosslyn, and his successors, to be their "patrons, protectors and overseers in all time coming." (Appendix R and S.) James VI. having ascended the throne of England, appears to have relinquished the privilege of approval reserved to the Crown by James I.; and indeed there is no evidence that after 1603, he or his successors again interfered with the Craft.

For the period of nearly a century and a half subsequent to the granting of the first of these charters, the office of Grand Master Mason of Scotland was filled, without interruption, by the St. Clairs of Rosslyn. And charters and Constitutions were issued by the Kilwinning and other Lodges for the erection of Lodges in different parts of the country, and those holding of Kilwinning, in token of respect and submission, joined to their own names that of their mother Lodge, from which they derived existence as a corporation.

In the year 1736, William St. Clair, "the last Rosslyn," being under the necessity of alienating his estate, and having no children, was anxious that the office of Grand Master should not become vacant at his death. He accordingly assembled together the Lodges in and about Edinburgh, and having represented to them the advantage that would accrue to the Order by having a nobleman or gentleman of *their own choice* as Grand Master, he, at the same time, intimated his intention of resigning into the hands of the brethren every title to that office which he then possessed, or which his successors might claim, either under the grants of the Scottish kings, or from the kindness of the Fraternity. In consequence of this representation, circular letters were despatched in the name of "the four Lodges in and about Edinburgh," to all the Lodges of Scotland, inviting them to appear in the Metropolis, either personally or by proxies, on the next St. Andrew's day, to concur in the election of a Grand Master for Scotland.

On the appointed day, being the 30th November 1736, thirty-two Lodges personally, or by their representatives, assembled in Edinburgh.*

In Father Hay's MSS. in the Advocates' Library, from whence it has been copied into Laurie's Free Masonry (1804,) the Genealogie of the St. Clairs of Rosslyn (1835,) and other Works. The original charters, with which those printed in the Appendix have both been carefully collated, give no such date as 1630 to that forming Appendix S; and on a reference to the books of the Lodge of Edinburgh at that period, it would appear to have been executed between 1626 and 1628, these being the years during which William Wallace, who subscribes the charter as Deacon of the Edinburgh Masons, acted in that capacity in the Lodge of Edinburgh.

* The following is a list of the Lodges:—

The Lodge of Edinburgh. }	Kilwinning Scotch Arms.
Mary's Chapel. }	Leith Kilwinning.
The Lodge of Kilwinning.	Glasgow Kilwinning.
Canongate Kilwinning.	St. John, Cupar-of-Fife.

The deed of Resignation from William St Clair was then given in and read, (Appendix T.) and the first use made by the brethren of their newly acquired power, was, by their free suffrages, to constitute him Grand Master, who had so nobly resigned into their hands his hereditary authority.*

The Grand Lodge having been thus duly instituted, it became necessary that all those Lodges which acknowledged her authority should henceforward hold charters of her. Almost all the Scottish Lodges accordingly applied for new Constitutions, and by a ready and voluntary renunciation of their former rights, gave the strongest evidence of their attachment to the Grand Lodge of Scotland, and of their unfeigned acknowledgment of her jurisdiction and power.

A roll of all the Lodges holding of the Grand Lodge was shortly after made up, in which the several Lodges were enrolled in the order of their seniority, as determined from authentic documents produced by them; those producing no vouchers being placed at the end of the roll. Various altera-

Ancient Brazen, Linlithgow.	Dunse.
Dunfermline.	Kirkcaldy.
Dundee.	Journeymen Masons, Edinburgh.
Dalkeith Kilwinning.	Kirkintilloch.
Aitchison's Haven.	Biggar.
St. John, Selkirk.	Sanquhar.
Old Kilwinning, St. John, Inverness.	St. Mungo, Glasgow.
St. John, Lesmahagow.	Greenock Kilwinning
St. Bride, Douglas.	Falkirk.
Peebles Kilwinning.	Aberdeen.
Strathaven.	Canongate and Leith, Leith and Canon
Hamilton Kilwinning.	gate.
St. John, Lanark.	Montrose Kilwinning.

* Among the Illustrations to this volume, (in the first edition,) is a likeness of the last Hereditary Grand Master Mason of Scotland, taken from the original in the possession of the Lodge, Canongate Kilwinning, where St. Clair was initiated as a Mason. It is to be regretted that the records of that Lodge contain no notice of the time when so interesting a memorial came into its possession. Neither is the artist's name known, although, with some probability, it is supposed to be an early production from the pencil of Allan Ramsay, son of the poet. Young Ramsay studied at Rome, and there became a Mason in the year 1736. The picture is first incidentally adverted to in the minutes of the Canongate Lodge, towards the end of last century. It may not be unworthy of remark, that the Jewel suspended from the sash worn by St. Clair, as delineated in the picture, is not his badge of office as Hereditary Grand Master Mason, but the general badge of the Masonic Order as worn in the early part of the eighteenth century. This badge—the *Level*—was at that time general among the Craft, no ordinary Lodges then meeting in the Third Degree; which accounts for the brethren at large adopting the symbol of the Senior Warden, and of the Fellow Crafts whom he represented.

tions have since been made, in consequence of striking off dormant and extinct Lodges and by the addition of new ones.

The Grand Lodge, which has now more than completed the first century of her existence, has, during that period, acted a conspicuous part in many important events and undertakings. Of these it would obviously be improper in this place to attempt to give a particular account. It is not unworthy of notice, however, that to her belongs the honor of introducing Free Masonry into the kingdoms of Denmark and Sweden—the Lodge now raised to the dignity of Grand Lodge of Denmark having been erected in the year 1748 under the auspices of the Grand Lodge of Scotland, and the first Lodge in Sweden having been erected at Stockholm in the year 1754, under the same authority. Numerous charters have likewise been, from time to time, granted for the erection of Lodges, subject to the Grand Lodge, in various parts of Europe, America and the East. While at home, the countenance and co-operation of the Grand Lodge, and of the Lodges depending on her, have been anxiously sought for in laying the foundations of the principal public buildings, not only in the Metropolis, but throughout Scotland. And, finally, she has been the honored instrument of dispensing charitable relief, not only to a vast number of the indigent and distressed among the brethren, but also, when particular exigencies called for such extension of her charity, to many individuals not members of the Craft.*

Although the Grand Lodge of Scotland, like all other institutions, has, as concerns her internal affairs, experienced periods of alternate prosperity and depression, she has in her public character been ever regarded with the greatest respect and favor by the Government of the country. In evidence of this, and as at the same time affording an honorable and gratifying testimony to the pure principles of the Order, it may be mentioned, that when the act for the suppression of seditious and treasonable societies was passed in the year 1797, containing a clause in which it was declared illegal for any body of men to require from their members an oath or test not authorized by law, an express exemption was introduced, on the application of the Grand Lodges of Scotland and England, in favor of the Lodges of Free Masons. A similar exemption was again obtained in an act passed in the year 1807 against seditious meetings.

The Grand Lodge may further refer with pride to the list of distinguish-

* In consequence of the great assistance which had been afforded by the Free Masons, in contributions both of money and labour, for the erection of the Royal Infirmary in Edinburgh, the Managers of that Institution, in the course of the year 1745, intimated to the Grand Lodge that they had appointed a particular apartment in the Hospital for the reception of such infirm Free Masons as should be recommended by the Grand Master, and another for such distressed brethren as should be recommended by the Society of Journeymen Masons in Edinburgh.

ed noblemen and others who have at different periods held the office of Grand Master. Among other illustrious names in this list, (given at the end of this Introduction,) will be found that of his Majesty King George IV., who, while Prince of Wales, and afterwards Prince Regent of these realms, long acted as Grand Master and Patron of the Order, and who continued cordially to patronize the Scottish Craft, even after his elevation to the throne. Upon the death of that monarch, similar patronage was extended to the Order by King William IV., under whose auspices our Ancient and Honorable Order continued to flourish.

The first printed Laws of the Grand Lodge were published as a Supplement to "Laurie's History of Free Masonry," in 1804. They appear to have been drawn up with great care by private individuals, and in conformity with the general rules observed at that time; but the compilation never seems to have received the formal sanction of the Grand Lodge. About thirty years after, however, the necessity of some recognized Statutes became apparent, and after several years labor bestowed in the examination of the Grand Lodge records since its formation, the first printed authorized Code was promulgated in 1836; and this has served as the standard by which the Grand Lodge and her Daughter Lodges have been governed for the last twelve years. Neither the Statutes of 1804 nor those of 1836 could be so perfect or so complete as subsequent issues are likely to be; but they have formed valuable ground-work for the present edition, which has been very carefully compiled by the Grand Committee entrusted with its adjustment, and has since received the sanction of the Grand Lodge. It is hoped it may prove a useful compilation in the hands—not merely of members of the Grand Lodge, but of the brethren of all Lodges holding charters under Scottish jurisdiction.

The Grand Lodge of Scotland in promulgating these Laws, confides in a continuance of that dutiful regard to her maternal authority by which the Free Masons of Scotland have long been distinguished—a regard which is intimately connected with the prosperity of their Antient and Honorable Order.

GRAND MASTER MASONS OF SCOTLAND

FROM

30TH NOVEMBER, 1736, TO 30TH NOVEMBER, 1847.

William St. Clair, of Rosalyn,	1736
George, Earl of Cromarty,	1737
John, Earl of Kintore,	1738
James, Earl of Morton,	1739
Thomas, Earl of Strathmore,	1740
Alexander, Earl of Leven,	1741
William, Earl of Kilmarnock,	1742
James, Earl of Wemyss,	1743
James, Earl of Moray,	1744
Henry David, Earl of Buchan,	1745
William Nisbet, of Dirleton, Esq.	1746
Francis Charteris, of Amisfield, Esq.	1747
Hugh Seton, of Teneh, Esq.	1748
Thomas, Lord Erskine,	1749
Alexander, Earl of Eglintoun,	1750
James, Lord Boyd,	1751
Right Hon. George Drummond, Lord Provost of Edinburgh,	1752
Charles Hamilton Gordon, Esq.	1753
The Hon. James, Master of Forbes,	1754
Sholto Charles, Lord Aberdour,	1755-6
Alexander, Earl of Galloway,	1757-8
David, Earl of Leven,	1759-60
Charles, Earl of Elgin,	1761-2
John, Earl of Kellie,	1763-4
Right Hon. J. Stewart, Lord Provost of Edinburgh,	1765-6
George, Earl of Dalhousie,	1767-8
His Excellency General J. A. Oughton,	1769-70
Patrick, Earl of Dumfries,	1771-2
John, third Duke of Athole,	1773
David Dalrymple, Esq.	1774-5
Sir William Forbes, of Pitligo, Bart.	1776-7
John, fourth Duke of Athole,	1778-9
Alexander, Earl of Balcarras,	1780-1

David, Earl of Buchan,	- - - - -	1782-3
George, Lord Haddo	- - - - -	1784-5
The Hon. Francis Charteris, younger, of Amisfield,	- - - - -	1786
Francis, Lord Elcho,	- - - - -	1787
Francis, Lord Napier,	- - - - -	1788-9
George, Earl of Morton,	- - - - -	1790-1
George, Marquess of Huntly,	- - - - -	1792-3
William, Earl of Ancrum,	- - - - -	1794-5
Francis, Lord Doune,	- - - - -	1795-7
Sir James Stirling, Bart., Lord Provost of Edinburgh,	- - - - -	1798-9
Charles William, Earl of Dalkeith,	- - - - -	1800-1
H. R. H. George, Prince of Wales, <i>G. M. and Patron,</i>	}	1802-3
George, Earl of Aboyne, <i>Acting Grand Master,</i>		
H. R. H. George, Prince of Wales, <i>G. M. and Patron,</i>	}	1804-5
George, ninth Earl of Dalhousie, <i>Acting Grand Master,</i>		
H. R. H. George, Prince of Wales, <i>G. M. and Patron,</i>	}	1806-7
Francis, Earl of Moira, <i>Acting Grand Master,</i>		
H. R. H. George, Prince of Wales, <i>G. M. and Patron,</i>	}	1808-9
The Hon. William Ramsay, <i>Acting Grand Master,</i>		
H. R. H. George, Prince of Wales, <i>G. M. and Patron,</i>	}	1810-11
James, Earl of Rosslyn, <i>Acting Grand Master,</i>		
H. R. H. George, Prince of Wales, <i>G. M. and Patron,</i>	}	1812-13
Robert, Viscount Duncan, <i>Acting Grand Master,</i>		
H. R. H. George, Prince of Wales, <i>G. M. and Patron,</i>	}	1814-15
James, Earl of Fife, <i>Acting Grand Master,</i>		
H. R. H. the Prince Regent, <i>G. M. and Patron,</i>	}	1816-17
Sir John Majoribanks, Bart., <i>Acting Grand Master,</i>		
H. R. H. the Prince Regent, <i>G. M. and Patron,</i>	}	1818-19
George, eighth Marquess of Tweeddale, <i>Acting Grand Master,</i>		
His Majesty George IV., <i>Patron,</i>	}	1720-21
Alexander, Duke of Hamilton and Brandon,		
His Majesty George IV., <i>Patron,</i>	}	1822-23
George William, Duke of Argyle,		
His Majesty George IV., <i>Patron,</i>	}	1824-25
John, Viscount Glenorchy,		
His Majesty George IV., <i>Patron,</i>	}	1826
Thomas Robert, Earl of Kintoul,		
His Majesty George IV., <i>Patron,</i>	}	1827-9
Francis, Lord Elcho,		
His Majesty William IV., <i>Patron,</i>	}	1830-31
George William, Lord Kinnaird,		
His Majesty William IV., <i>Patron,</i>	}	1832-33
Henry David, Earl of Buchan,		
His Majesty William IV., <i>Patron,</i>	}	1834-35
W. Alex., Marquess of Douglas and Clydesdale,		

His Majesty William IV., <i>Patron</i> ,	-	-	-	1835-36
Alexander Edward, Viscount Fincaſtle,	-	-	-	
James Andrew, Lord Ramſey,	-	-	-	1836-37
James Andrew, Earl of Dalhousie,	-	-	-	1837-38
Right Hon. Sir James Forreſt, of Comiſton, Bart., Lord Provost				
of Edinburgh,	-	-	-	1838-40
George William, Earl of Rothes,	-	-	-	1840-41
Lord Frederick Fitz-Clarence, G. C. H.	-	-	-	1841-43
George Aug. Fred. John, Baron Glenlyon,	-	-	-	1843-45
George Aug. Fred. John, ſixth Duke of Athole,	-	-	-	1846-47

SANCTION.

Whereas, on the 5th day of May, 1845, the Grand Lodge appointed the Grand Committee to revise the laws of the Grand Lodge, and to suggest such alterations thereon as should be considered expedient and in unison with the rules of Masonry; and whereas, the said alterations have been submitted, and, of this date, confirmed in Grand Lodge;

Therefore we, the M. W. and Most Noble George Augustus Frederick John, Duke of Athole, Grand Master, the R. W. Deputy Grand Master, Substitute Grand Master, Wardens and remanent Office-bearers and members of the Grand Lodge of Scotland, in Grand Lodge assembled, do hereby solemnly sanction the revised Laws and Constitutions, and promulgate them to the Free and Accepted Masons of Scotland, declaring the same to be in force from and after this date; and we enjoin and command all members of the Grand Lodge, as well as subordinate Lodges, and the brethren at large, immediately to provide themselves with copies thereof and give due obedience thereto in all points; and we ordain that in future, when a new Proxy Commission is lodged, three copies of these laws shall be purchased by each Proxy for the use of himself and Wardens; and we hereby authorise our Grand Secretary and Grand Clerk to distribute the said Laws and Constitutions accordingly.

Given at the Grand Lodge of Scotland, in the city of Edinburgh, this seventh day of February, in the year of our Lord 1848, and of Light 5852.

J. KINLOCH, *Sen. Grand Warden.*

P. MURRAY THRIEPLAND, *Bart.,*

Junior Grand Warden.

W. A. LAURIE, *Grand Secretary.*

J. LINNING WOODMAN, *Grand Clerk.*

ATHOLE,

Grand Master Mason of Scotland.

J. WHYTE MELVILLE, *D. G. Master.*

WM. HENRY DRUMMOND,

Sub. Grand Master.

THE
LAWS AND CONSTITUTIONS
OF THE
GRAND LODGE OF SCOTLAND.

CAP. I.

CONSTITUTION OF THE GRAND LODGE.

I. THE GRAND LODGE OF SCOTLAND consists of the Grand Master, Deputy Grand Master, Substitute Grand Master, Senior and Junior Grand Wardens, all Past Grand Masters, the Master and Wardens of Lodges in the District or Province of Edinburgh, and of the Master and Wardens, or, in their absence, Proxy-Master and Proxy-Wardens of all other subordinate Lodges.

II. The Office-bearers of the Grand Lodge consist of a Grand Master, Past Grand Master, Grand Master Depute, Substitute Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, Grand Secretary, Grand Clerk, two Grand Chaplains, Senior and Junior Grand Deacons, Architect to the Grand Lodge, Grand Jeweller, Grand Bible-bearer, Grand Director of Ceremonies, Grand Bard, Grand Sword-bearer, Grand Director of Music, two Grand Marshals, and Out-door and In-door Grand Tylers.

III. All the members and office-bearers of the Grand Lodge must be Master Masons, whose names have been recorded in the books of the Grand Lodge.

CAP. II.

DEGREES OF MASONRY.

I. The Grand Lodge of Scotland practices and recognizes no degrees of Masonry but those of Apprentice, Fellow Craft and Master Mason, denominated St. John's Masonry.

II. The forms of Entering, Passing and Raising, as recognized and acknowledged by the Grand Lodge of Scotland, may be learned by the proper officials of subordinate Lodges, on personal application to the Grand Secretary or Grand Clerk.

CAP. III.

ELECTION OF OFFICE-BEARERS.

I. The whole office-bearers of the Grand Lodge shall be annually elected by its members.

II. At the Quarterly Communication immediately preceding St. Andrew's day, the whole of the Grand Office-bearers for the ensuing year shall be put in nomination.

III. It shall not be competent to put any Brother in nomination for an office in the Grand Lodge, unless his consent has been previously obtained and vouched for by the obligation of a member of the Grand Lodge.

IV. In the event of two or more brethren being nominated for the same office, a show of hands shall be taken, and the result declared from the Chair; but if, notwithstanding such declaration, the proposer and seconder of the candidate or candidates who shall appear to be in the minority, shall insist upon taking the suffrages of the Grand Lodge thereupon, a *pro re nata* meeting shall be held on the third Monday of November, and the Brother having a majority of legal votes on that day shall be declared duly nominated for the ensuing year. It being specially enacted and provided, that in every case on which a *pro re nata* meeting shall be held as above, for the purpose of deciding upon the claims of competing candidates for any of the offices of the Grand Lodge, the unsuccessful candidate or candidates shall be bound to pay the whole expenses incurred by the Grand Lodge in deciding the same, unless the number of votes recorded on his or their behalf shall exceed one-fourth of the number recorded in favor of the successful candidate, but not otherwise; and the proposer and seconder of each candidate shall sign an obligation to that effect before moving for the summons of a *pro re nata* meeting as above, and in the event of their declining to do so, their nomination shall be null and void.

V. When more candidates than two have been proposed for any office, only one division shall take place, and the candidate then having the greatest number of votes shall be declared duly nominated.

VI. The brethren so nominated as Grand Office-bearers shall be elected and installed on St. Andrew's day, but no vote or debate can then take place. In the event of St. Andrew's day happening on a Saturday or a Sunday, the election and installation shall proceed on the Monday following.

VII. On the death or resignation of any of the Grand Office-bearers, the Grand Lodge, at the first Quarterly Communication following, or at a *pro re nata* meeting, shall, if deemed necessary, appoint a Brother to act till the first annual election.

VIII. The Grand Wardens shall not continue in office for a longer period than two years consecutively.

IX. No Brother shall be appointed to any paid office in the Grand Lodge, until he shall have undergone an examination as to his Masonic qualifications by a committee to be appointed by the Grand Lodge for that purpose, and have been reported by them as duly qualified.

CAP. IV.

GRAND MASTER.

I. The style and title of *Most Worshipful and Grand Master* belong only to the Grand Master Mason of Scotland, and shall not be assumed by nor given to the Master of any subordinate Lodge.

II. The Most Worshipful the *Grand Master* shall be assumed and recorded as a member of every Lodge holding of the Grand Lodge of Scotland, but in that capacity shall not be liable in payment of any contributions authorized to be levied by subordinate Lodges.

CAP. V.

GRAND TREASURER.

I. The Grand Treasurer shall be custodian of the funds belonging to the Grand Lodge.

II. He shall, when required, find security to the Grand Master and such other Trustees as may be nominated by the Grand Lodge, for the due performance of his trust.

III. His accounts shall be balanced on the 30th of April annually, and the Grand Committee shall meet within ten days thereafter to audit the same, so that the state of the funds may be reported in the annual circular of the Grand Lodge.

IV. He shall not pay away any of the funds without the authority of the Grand Lodge, and only upon a cheque signed by the Brother who officiated in the Chair when the order was given, and countersigned by the Grand Secretary or Grand Clerk.

CAP. VI.

GRAND SECRETARY.

I. The Grand Secretary shall keep the ordinary account-books of the Grand Lodge, correspond with sister Grand Lodges, as well as with the subordinate Lodges and individual brethren, upon all business relative to the Grand Lodge or Free Masonry in general, and insert such correspondence in a letter-book to be kept solely for that purpose.

II. He shall be custodian of the Records, the Seal and other movable property of the Grand Lodge, and, under directions of the Grand Committee, be entrusted with letting and keeping in repair the heritable property. He shall also issue diplomas.

III. He shall issue summonses to all the members of the Grand Lodge and Grand Committee to attend the various meetings, which meetings it is also his duty to attend.

IV. He shall be allowed a salary of twenty-six pounds five shillings annually, together with certain fees on Intrants, Charters, &c., payable out of the dues exigible by the Grand Lodge. (Appendix A.)

V. The Grand Secretary shall be, *ex officio*, Secretary to all Committees.

CAP. VII.

GRAND CLERK.

I. The Grand Clerk shall prepare and engross the minutes, keep the roll (Cap. XI. Sect. 12) of members of the Grand Lodge, prepare the annual circular, enrol the names of Intrants, and prepare all charters, commissions, &c., issued by the Grand Lodge. He shall have the use of the records and seal of the Grand Lodge when occasion requires.

II. The Grand Clerk shall be, *ex officio*, clerk to all committees.

III. In the absence of the Secretary, the Clerk shall officiate for him, and this obligation shall be reciprocal.

IV. He shall be allowed a salary of thirteen pounds thirteen shillings annually, together with certain fees on Intrants, charters, &c., payable out of the dues exigible by the Grand Lodge. (Appendix A.)

V. The Grand Secretary or Grand Clerk shall at no time retain in their hands more than twenty pounds of the funds of the Grand Lodge. Whenever such an amount may be in the hands of either of these office-bearers, the same shall be instantly paid over to the Grand Treasurer, for behoof of the Grand Lodge.

VI. The Grand Secretary and Grand Clerk shall each, if required, find security for their intrusions to the satisfaction of the Grand Lodge.

CAP. VIII.

GRAND CHAPLAINS, &c.

I. The Grand Chaplains shall attend the Quarterly and other Communications of the Grand Lodge, and there offer up solemn prayer suitable to the occasion, according to ancient usage among the Fraternity.

II. The Grand Tylers will receive from the Grand Secretary the summonses for all meetings of the Grand Lodge, Grand or sub-committees, and carefully deliver the same. They will attend all meetings, assist in the arrangements, and see that none obtain admission but such as are properly qualified.

CAP. IX.

GRAND STEWARDS, &c.

I. The Grand Lodge shall annually, at the Quarterly Communication in November, or when necessary, appoint a certain number of brethren to act as Grand Stewards, to whom, under the direction of the Grand Lodge, the management of the Feast of St. Andrew and other festivals shall be entrusted. The Grand Stewards shall also attend at all processions of the Grand Lodge in their proper clothing, and with their rods of office.

II. At or previous to the said Quarterly Communication, the Master of each Lodge in and about Edinburgh shall nominate one of his brethren to be an assistant Grand Steward, subject to the approbation of the Grand Lodge.

III. The Assistant Grand Stewards shall carry rods and be provided with clothing inferior to that of the Grand Stewards, and shall, at the introduction of the Grand Master into the Lodge, announce his arrival with the accustomed honours.

IV. The Assistant Grand Stewards shall attend on their respective Lodges at all Grand Lodge festivals.

V. When the Grand Lodge has occasion to meet out of Edinburgh, the attending Lodges or Deputations shall nominate each an Assistant *pro tempore* Steward, to perform similar duties to those discharged by the usual Assistant Stewards.

OAP. X.

GRAND COMMITTEE.

I. At the Quarterly Communication in February annually, a Grand Committee shall be appointed, consisting of the Grand Master, Grand Master Depute, Grand Master Substitute, the Masters of Lodges in Edinburgh, Leith and Portobello, and eighteen Proxy-Masters, the same being all duly qualified. Five to be a quorum.

II. The nine Proxy-Masters who stood at the top of the list of the Grand Committee at the preceding election, shall go out of office by rotation, but are eligible for re-appointment. The election of Proxy-Masters, as members of the Grand Committee, shall be made as follows:—At the Quarterly Communication in February, the members of the Grand Lodge may give in signed lists to the Grand Secretary or Grand Clerk, containing the requisite number of names of Proxy-Masters to supply the usual nine vacancies, as also such other vacancies as may have occurred during the preceding year. An immediate scrutiny shall then take place, and the Proxy-Masters having the greatest number of votes shall be members of the Grand Committee.

III. In the absence of the Grand Master, his Depute and Substitute, the Committee shall appoint their own Chairman.

IV. The Grand Committee is the ordinary Judicial tribunal of the Grand Lodge, with delegated powers, and the members thereof shall have full power to determine all matters coming before them, whether remitted for their consideration by the Grand Lodge, or arising out of any emergency occurring in the interval betwixt the Quarterly Communications; and for that purpose to summon brethren to attend, examine witnesses and call for productions. And they shall regularly report all their transactions for the information, approval or disapproval of the Grand Lodge; and all remits from the Grand Lodge shall be taken up by the Grand Committee at their first ordinary meeting after each remit.

V. The Grand Secretary shall call a meeting of the Grand Committee, at least one month previous to the annual meeting of the Grand Lodge in November, to take such preliminary measures as they may see fit for the selection and nomination of candidates to fill up the vacant offices in the Grand Lodge for the ensuing year. It being, however, specially declared, that such selection or nomination shall in no way affect the ultimate decision of the Grand Lodge, which body possesses the paramount and undoubted right to elect all its officers.

VI. The Grand Secretary, or in his absence the Grand Clerk, shall, upon the requisition of five duly qualified members of the Grand Committee,

call a meeting thereof, to be held within four days after receipt of such requisition.

VII. An inventory of the moveable property belonging to the Grand Lodge, together with a rental of the heritable property, shall be made up by the Grand Secretary and Grand Clerk on the 30th day of April annually; which inventory and rental shall be laid before the Grand Committee at their next meeting, and be examined and docketed by them if correct, and thereafter inserted in the Sederunt.

VIII. No property shall be purchased, nor any part of the funds disposed of, without the consent and authority of the Grand Lodge

CAP. XI.

MEETINGS FOR BUSINESS

I. The Grand Lodge shall, for the despatch of business, hold four Quarterly Communications annually, viz: on the first Mondays of February, May, August and November; but in the event of the Edinburgh Sacrament being held on the Sunday immediately preceding the first Mondays of May or November, such Quarterly Communication shall be held on the second Monday. Twenty-one members shall form a quorum, and, when necessary, these meetings may be adjourned to a future day or days.

II. The Grand Master, Depute or Substitute, may at any time call a meeting of the Grand Lodge; and upon an order from the Grand Committee, or a requisition signed by twenty-one duly qualified members of the Grand Lodge, the Secretary shall be bound immediately to call a meeting, to be held within ten days from the date of presenting the requisition; but such order or requisition shall distinctly state for what purpose the meeting is called, and no other business shall be discussed thereat.

III. No member who is unknown to the Tyler, or who is not clothed in correct Masonic costume, shall be admitted to any meeting of the Grand Lodge until he has been examined by the Tyler, or by two members appointed for that purpose.

IV. In the absence of the Grand Master, the Chair shall be filled in the following order:—

By the Past Grand Master.

Grand Master Depute.

Grand Master Substitute.

Senior Grand Warden.

Junior Grand Warden.

The Master or Proxy-Master present, according to the seniority of their respective Lodges on the Grand roll.

V. In the absence of the Grand Wardens, their Chairs shall be filled by the Master or Proxy-Master present, according to the seniority of their respective Lodges on the Grand roll.

VI. No motion for altering or abrogating an existing Law, or for enacting a new one, or for disposing of any part of the property or funds of the Grand Lodge, shall be made except at a Quarterly Communication; and such motion must lie for three months on the table before discussion.

VII. No motion shall be entertained until it has been regularly seconded; and after a question has been fully and regularly heard, the majority of members present shall determine the point at issue. In case of an equality of voices, the Grand Master, or Brother in the Chair, shall have the casting vote, but he shall have no deliberative vote.

VIII. When any motion, not contrary to the Laws, shall have been regularly made and seconded, it shall not be competent for the Grand Master, or other Brother officiating in the Chair, to refuse to put the same to the vote; and if any doubt shall arise as to the interpretation of a Law, the power of deciding the same shall be vested, not in the Chair, but in the meeting.

IX. All duly qualified office-bearers and members of the Grand Lodge, with the exception of the Tylers, have an undoubted right to speak and vote upon every question, and no member shall be entitled to speak more than once, except strictly in explanation, but the mover shall have the right of reply.

X. The Grand Secretary shall summon all the office-bearers and members of the Grand Lodge to its meetings by circulars, containing a statement of the business to be brought before such meeting, so far as can be ascertained by him.

XI. Immediately before proceeding to take any vote, the door shall be locked and the key laid upon the Secretary's table.

XII. A roll of the office-bearers of the Grand Lodge, and of the Masters and Wardens of Lodges in the Edinburgh district, and of the Proxy-Masters and Wardens of other Lodges, made up by the Grand Clerk, shall be laid upon the table at all meetings thereof; and a copy of the roll, as corrected up to the Quarterly Communication in February annually, shall be immediately thereafter printed and sent to every office-bearer and member of the Grand Lodge.

XIII. Each member of the Grand Lodge may give an order of admission to a Brother, being a Master Mason, to attend one meeting of the Grand Lodge; but such visiting brethren (who must be in proper Masonic clothing) shall occupy the gallery, and in no case shall be allowed either to speak or vote. It shall further be the undoubted right of any member, on a motion to that effect, to have the Grand Lodge cleared of strangers, without discussion.

CAP. XII.

GRAND VISITATIONS.

I. When the Grand Master, his Depute or Substitute, or Grand Wardens, with the Grand office-bearers, shall visit any subordinate Lodge, the Master, Wardens and other office-bearers of that Lodge shall resign their respective Chairs to the corresponding officers of the Grand Lodge; the Grand Master or office-bearer heading the Visitation shall take the place of the Master, and the Master of the Lodge shall sit at the Grand Master's right hand.

II. Previous to the Visitation taking place, the Master of the Lodge to be visited shall send notice thereof to the Grand Secretary, on behalf of the Grand Lodge, and to the Masters of all the Lodges in the district, requesting their attendance along with their brethren.

III. Similar rules apply to the Visitations of Provincial Grand Masters, and in these cases the Provincial Grand Secretary must be apprised of the Visitation, as acting for the Provincial Grand Lodge.

IV. When Visitations are purely of a business character, and made for the purpose of inquiring into the mode of conducting the Lodge, examining its books, &c., no notices of such visits require to be sent to the other Lodges in the district.

CAP. XIII.

PROVINCIAL GRAND LODGES.

I. Scotland shall be divided into districts or provinces, and each district or province shall have a Provincial Grand Master appointed, during pleasure, by special commission from the Grand Lodge; for which Commission (Appendix D) a fee of ten pounds ten shillings shall be exigible. (Appendix A.)

II. The Provincial Grand Master, who is styled "Right Worshipful Provincial Grand Master," with all the office-bearers (excepting the Inner Guard and Tyler) and the Masters and Wardens of the several Lodges in the province which have complied with the regulations of the Grand Lodge, shall form each Provincial Grand Lodge, and be entitled to vote therein.

III. Each Provincial Grand Master shall be entitled to choose and to appoint by Commission, (Appendix, D 2,) from time to time, a Depute, Substitute, two Wardens, a Secretary and Chaplain. Such other office-bearers as may be necessary, as Treasurer, Senior and Junior Deacons, Inner Guard and Tyler, may be elected annually by the Provincial Grand

Lodge. All of them must be Master Masons, on the roll of the Grand Lodge, members of Lodges within the province, and resident in the district for the greater part of the year.

IV. Provincial Grand Masters, either personally or by their Deputies or Substitutes, shall visit annually every Lodge under their charge; call special meetings of the Provincial Grand Lodges, at such places and times as they shall think fit; examine into the state of Free Masonry in their district, and report from time to time to the Grand Lodge. They shall also, in the absence of the Grand Lodge office-bearers, preside at all Masonic ceremonies, &c., within their respective districts.

V. The Provincial Grand Lodge shall hear and determine all subjects of Masonic complaint or irregularity respecting Lodges or brethren within the district, and may proceed to admonition or fine, or even suspension, until the party thinking himself aggrieved bring the matter before the Grand Lodge or Grand Committee, as specified in Cap. XV.

VI. Provincial Grand Masters are strictly enjoined not to recognise any Lodge in Scotland acting independently of the Grand Lodge, nor to allow any such to attend any Masonic meeting or ceremonial of which they have the management and control.

VII. Provincial Grand Masters, their Deputies or Substitutes, are expected to consecrate all new Lodges erected in their respective districts.

VIII. The dues exigible by Provincial Grand Secretaries for proceedings, &c., in Provincial Grand Lodges, shall be one-half of those payable to the Grand Lodge, as specified in Cap. XV. A fee, not exceeding ten shillings and sixpence, may be charged by Provincial Grand Secretaries for Commissions (Appendix D 2) issuing from Provincial Grand Masters in terms of Sect. 3 hereof.

IX. In the event of disputes arising between Lodges or members of the Craft within the province, Provincial Grand Lodges shall, generally, be regulated by the enactments concerning processes, &c., before the Grand Lodge or Grand Committee, as embodied in Cap. XV. But if the petition or complaint involves matters subversive of Masonry, and which ought not to be committed fully to writing, the petitioner must attend in person in the Provincial Grand Lodge and afford it the whole requisite information. All further procedure before it shall, in such cases, take place at the instance of the Provincial Grand Lodge itself, and the whole expenses be defrayed by it.

X. Each Provincial Grand Lodge shall hold Quarterly Communications on such days as shall be fixed on as most convenient, and may adjourn these meetings from time to time, (but no business shall be taken up at an adjourned meeting not laid before the previous Quarterly Communication,) and their meetings shall not be interrupted by the death or retirement of the Provincial Grand Master, unless the Grand Lodge shall not deem it

expedient, within the space of one year, to appoint another. A Provincial Grand Lodge not assembling for the space of two years also becomes dormant, and has no power again to call meetings unless empowered by the Provincial Grand Master, or by order of the Grand Lodge or Grand Committee.

XI. The Grand Lodge or Grand Committee has full power at any time to convene a Provincial Grand Lodge, independently of the Provincial Grand Master, by orders transmitted through the Grand Secretary or Grand Clerk to the Master of one of the Lodges in the district, who shall summon the meeting within ten days thereafter, or for such day as shall be intimated to him.

XII. The Provincial Grand Master, unless when the Provincial Grand Lodge is abroad, shall convene it and lay before it his Commission within six months of its date, (or if already expedited, before 1st August, 1848,) otherwise the Commission shall be null and void.

XIII. No office-bearer of the Provincial Grand Lodge can act, or be accounted such, until he has been installed or inducted into office at a meeting of the Provincial Grand Lodge.

XIV. When a Provincial Grand Lodge becomes dormant, the Lodges in the District come under the immediate superintendence of the Grand Lodge and Grand Committee.

XV. A Provincial Grand Lodge may enact that each Lodge in the Province shall make an annual payment to it, variable according to circumstances, for defraying the expenses of regalia, meetings and other necessary purposes. Any Lodge in arrear of such annual contribution shall have no right to be represented in the Provincial Grand Lodge.

XVI. In the absence of the Provincial Grand Master, the Chair shall be taken in the following order:—

The Depute Provincial Grand Master;

Substitute Provincial Grand Master;

Senior Provincial Grand Warden;

Junior Provincial Grand Warden;

The Master of the Senior Lodge present;

and in the absence of the Provincial Grand Wardens, their Chairs shall be filled by the Masters present, according to the seniority of their respective Lodges in the Province.

CAP. XIV.

. ERECTION AND CONSECRATION OF LODGES.

I. When any number of brethren (if in Edinburgh, Leith or Portobello, not fewer than twenty-one—if in other localities not fewer than seven) shall be desirous of establishing a new Lodge they must apply by petition, (Appendix E,) setting forth the reasons why such new Lodge is craved to be erected, and praying the Grand Lodge to constitute them a regular Lodge, and to grant them a charter accordingly.

II. The brethren so applying to be Master Masons. If resident in Edinburgh, Leith or Portobello, there must, along with the petition, be produced a recommendation signed by the Master and Wardens of at least two of the sister Lodges in said places; but if resident in the Provinces, such recommendation to be signed by the Master and Wardens of at least two of the nearest Lodges in the district, and also by the Provincial Grand Master, or in his absence by the Depute, or in his absence by the Master of the Senior Lodge in the district.

III. The Charter shall be in the form given in the Appendix, (F) for which applicants shall pay ten pounds ten shillings. This sum must be lodged in the hands of the Grand Secretary or Grand Clerk at the time of presenting the petition.

IV. When a Charter for the erection of a new Lodge is granted, the Grand Lodge shall, at the same time, appoint a Brother to consecrate the applicants into a regular Lodge of Free Masons; and the Master and Wardens of such Lodge shall, previous to its holding any meeting and before such Charter is delivered, appear in the Grand Lodge, or before the Provincial Grand Master or Brother appointed to consecrate them, and take an oath of fidelity to the Grand Lodge and of obedience to her Laws.

V. Every petition for a Charter of erection to a Military Lodge must be accompanied with a certificate from the Commanding Officer of the regiment, specifying his approbation thereof.

VI. No Charter can be granted for the erection of a Lodge on board of any ship or vessel.

VII. All petitions for Charters, along with the fees mentioned in the third section hereof, must be lodged with the Grand Secretary or Grand Clerk on or before the first Monday of February, May, August or November; and after being examined, shall, if found correct, be laid before and decided upon at the next meeting of the Grand Lodge.

VIII. All Charters shall bear date from the day of granting the same, and the Lodges shall take precedence accordingly; and such Charters shall be, by the Grand Clerk, duly recorded in the Chartulary of the Grand Lodge.

IX. In the event of the Charter or Confirmation of any Lodge being lost or destroyed, a copy thereof, extracted from the Chartulary and signed by the Grand Secretary and Grand Clerk, shall have the same force and validity as the original Charter or Confirmation: provided always, that an affidavit stating the fact and probable cause of the loss of the Charter be made by the Master and Wardens, or in case of the death or absence of such office-bearers, by five brethren authorised for that purpose by the Lodge; for which extract, a fee of twenty-one shillings shall be paid to the Grand Lodge. (Appendix A.)

X. When any Lodge shall have erected or purchased, or otherwise acquired a room or hall for the purpose of holding Masonic meetings, the Master and Wardens of such Lodge shall, previously to holding any meeting therein, apply by petition to the Grand Lodge or Provincial Grand Master, praying to have the same duly consecrated.

CAP. XV

FORM OF PROCESS BEFORE THE GRAND LODGE AND THE GRAND COMMITTEE.

I. In the event of disputes arising between subordinate Lodges or members of the Craft, the party or parties aggrieved may lay the same before the Grand Lodge by a written petition and memorial, signed by him or them, stating distinctly the matters complained of.

II. Such petition and memorial, together with a certificate by the complainant that a copy thereof has been served on the party complained against, shall be lodged with the Grand Clerk and fees paid therewith, (Appendix A;) and the Grand Clerk shall thereupon summon a meeting of the Grand Committee, who shall have power either to proceed *de plano* with the consideration of the case, or to report the same for instructions to the next Quarterly Communication of the Grand Lodge.

III. The contending parties shall attend at said meeting of the Grand Committee, of which notice shall be sent them either personally or by their mandatories, such mandatories being themselves members of the Grand Lodge, when the party complained against may be heard upon a preliminary defence, and the other party allowed to reply. The Grand Committee shall then either decide upon the case, refuse the petition *in limine*, or order answers within fourteen days, or such other period as may be thought fit, under certification; and after answers, or in case answers should seem to be unnecessary, they may appoint a sub-committee of their number to take a proof, and to report the same to an adjourned meeting.

IV. The Secretary shall thereafter summon the Grand Committee together, and the petition shall then be taken into consideration, with or with-

out answers and proof, and the Grand Committee shall proceed to give judgment; or in case of difficulty, to report the case, with the whole proceedings therein, to next Quarterly Communication of the Grand Lodge.

V. It shall be in the power of any party or parties who may feel themselves aggrieved by the decisions of the Grand Committee, to appeal the same to the Grand Lodge; but in such case the party appealing must previously lodge with the Grand Secretary a sum equal to the amount of the reasonable expenses already incurred by the other party, which sum the Grand Secretary is hereby empowered to fix at the sight of the Grand Committee; and the same shall be forfeited and be paid to the other party, in case the Grand Lodge shall affirm the decision of the Grand Committee.

VI. In cases of appeals it shall be competent for the Grand Lodge to call for further productions, pleadings or evidence, and to hear parties and their mandatories, or to remit the cause to the Grand Committee with instructions; but in no case shall an appeal be competent, except upon the merits of the cause, or until after the deliberate decision of the Grand Committee thereupon.

VII. The Grand Clerk shall mark on the back of each paper the date when the same was lodged, and shall immediately make a copy thereof for and at the expense of the opposite party, (Appendix A,) except in the case of a petition wherewith certificate of service has been produced.

VIII. With each petition or answers, appeal or other pleadings, there shall be paid a fee of five shillings. (Appendix A.) There shall also be paid a fee of one shilling at each borrowing or returning of the process or productions. (Appendix A.)

IX. Over and above the foresaid fees, there shall be paid for all extracts of the proceedings, at the rate of two shillings and sixpence for the first sheet, and one shilling and sixpence for each other, (Appendix A,) by the party requiring the same; the like fees being exigible for copies of papers requiring to be made under the seventh section hereof.

X. The judgments of the Grand Committee, when not appealed from, and of the Grand Lodge, shall be held to be final, and not reviewable by any tribunal whatever; and any party challenging or refusing to submit to or implement the same, shall be liable to expulsion from the Grand Lodge, deprivation of his Masonic privileges, or such other punishment or censure as the Grand Lodge may see proper to inflict.

CAP. XVI.

ENROLMENT OF INTRANTS IN THE BOOKS OF THE GRAND LODGE.

I. Each Brother at his initiation or affiliation, (unless already registered,) along with the entry-money to his own Lodge, shall pay the sum of five shillings and sixpence toward the funds, (Appendix A,) and for recording his name in the books of the Grand Lodge; which dues the Treasurer of the Lodge initiating or affiliating shall periodically remit to the Grand Lodge, together with the full names and designations of the Intrants.

II. Upon the day preceding the general election, annually, the Master of each Lodge shall cause a list to be made up of the names and designations of all the Intrants in his Lodge during the preceding year, which list shall likewise specify the respective dates of entering, passing and raising, or affiliation, as the case may be, and shall be certified by the Master, Treasurer and Secretary to be correct.

III. The Master of each Lodge shall, within one month after the day of election, transmit this list, along with the Grand Lodge dues of enrolment, (Appendix A,) to the Grand Secretary, for registration by the Grand Clerk in the books of the Grand Lodge.

IV. Any Lodge found guilty of making incomplete or fraudulent returns of Intrants to the Grand Lodge, shall be liable to have its Charter recalled and cancelled, to suspension from Masonic privileges, or such other punishment as the Grand Lodge may be pleased to inflict.

V. No Brother, whose name has not been enrolled in the books of the Grand Lodge, in terms of Sections 2 and 3 hereof, shall be eligible to be a member thereof, or to be an office-bearer in any subordinate Lodge; neither shall he have any claim on the Grand Lodge Charity or Benevolent Fund.

VI. Lodges in Edinburgh, Leith and Portobello, neglecting to make returns of Intrants for one year, and Lodges in the Provinces neglecting to make such returns for two years, shall be considered in arrear of Grand Lodge dues and incapable of being represented until the arrears are paid. Failing returns, or the possession of annual certificates required by Cap. XVII., for five years, the Lodge to be considered as dormant and erased from the Grand Lodge roll.

CAP. XVII.

CERTIFICATES TO SUBORDINATE LODGES.

The Grand Lodge taking into consideration that she is responsible for the conduct of the Masons of Scotland, and being solicitous and anxious to guard against any intrusion that may be attempted on her highly respectable Order, to prevent the introduction of practices inconsistent with or subversive of the principles of the ancient Craft, and to cherish and keep alive the active and friendly intercourse which has hitherto subsisted between her and the general body of Chartered Masons and their respective Lodges, enacts and declares:—

I. That every subordinate Lodge shall, on or before Summer St. John's day, being the 24th June each year, apply for a certificate from the Grand Lodge, of the form given in the Appendix (H,) which certificate, on the narrative that the Lodge making the application has, during the preceding year, complied with all Masonic usages enjoined by the Grand Lodge, shall renew and continue to such Lodge for another twelvemonth, the privilege of holding Masonic meetings under the said Grand Lodge's sanction and authority.

II. The said certificate, subscribed by the Secretary and Clerk for the time, shall be stamped with the seal of the Grand Lodge, and the sum of five shillings shall be paid for each certificate. (Appendix A.)

III. In order to give the utmost security to Intrants in subordinate Lodges, that their names are duly enrolled in the books of the Grand Lodge, there shall be appended to the certificate in favor of each Lodge, or to the receipt for enrollment or registration dues, a list of all Intrants entered therein during the preceding year, authenticated by the signatures of the Grand Secretary or Grand Clerk; which certificate, receipt and list shall be read annually, prior to the election of the office-bearers, and shall lie on the table during the Sederunt for inspection of the brethren.

IV. In order to entitle any Lodge to the benefit of the annual certificate, there shall be produced to the Grand Master, his Depute or Substitute, through the Grand Secretary, an affirmation (Appendix I) by the the Master or other individual in the Chair for the time, and by the Treasurer or person acting on his behalf, declaring, on their honor as Masons, that the Lodge is really held under the denomination of a Lodge of Free Masons, and in strict conformity with their rules and usages; that the terms of the Charter granted by the Grand Lodge have been duly observed; and also that the enactments contained in Sections 1, 2 and 3 of Chapter XVI. have been fully complied with, so far as the same depends upon the applicants.

V. Failing the taking out of these certificates for a longer period than one year for Edinburgh, Leith and Portobello Lodges, or two years for Provincial Lodges, as the case may be, the Lodges so offending shall be incapable of being represented in Grand Lodge. Those remaining uncertified, or in arrear of returns of Intrants for five years, to be considered dormant and struck off the roll.

CAP. XVIII.

MEMBERS OF GRAND LODGE, PROXY COMMISSIONS, &c.

I. The Edinburgh Lodges shall, within one month after their annual election, notify to the Grand Clerk the names of their Masters and Wardens; and Masters and Wardens of country Lodges, intending personally to represent their respective Lodges, in order to vote at the different meetings of the Grand Lodge, shall give notice of such intention to the Grand Clerk at least one month before such meetings are held, unless their names have already been transmitted, as ordered by Cap. XXI. Sect. 9.

II. Every Proxy-Commission shall be expressed in the form given in the Appendix, (J) and shall be granted and dated on one or other of the two St. John's days, viz: 24th June or the 27th December, or on the day of the annual election of office-bearers of the Lodge, and can only be cancelled on these days. Every such Commission, with the exception after mentioned, must be lodged with the Grand Clerk at least forty-eight hours previous to the second Quarterly Communication after its date, and the Proxy-Master may, at the same time, give in the names of his two Proxy Wardens. Proxy-Commissions shall be received at any time from Lodges abroad. In the event of the death or resignation of a Master of an Edinburgh Lodge, or of a Proxy-Master, it shall be in the power of his constituents, immediately thereafter, to meet and elect another Master or Proxy-Master, but the Wardens formerly appointed shall remain till next annual election.

III. If the Grand Clerk shall be satisfied that the Commission in favor of the Proxy-Master is correct, the same shall be reported to the Grand Lodge, and if sustained, the names and designations of the Proxy-Master and Proxy-Wardens shall be inserted in the roll of the Grand Lodge by the Grand Clerk; and it is hereby declared that at all Quarterly Communications of the Grand Lodge, such Commissions shall be taken up and considered in preference to all other business.

IV. For recording each Proxy-Commission there shall be instantly paid a fee of two shillings and sixpence by the Master, and one shilling by each of the Wardens. (Appendix A.)

V. No Proxy-Warden shall be entitled to be admitted to any meeting, unless his appointment, and name and designation be previously registered in the roll of the members of the Grand Lodge.

VI. No Proxy-Master can be superseded from his office but on one or other of St. John's days, or on the day of the annual election of office-bearers of the Lodge which he represents, and shall not be allowed to change his Wardens oftener than once a year, unless on account of the death, or permanent residence out of town, of one or both of them; and all new nominations of Proxy-Wardens must be lodged with the Grand Clerk, as provided in section 2 of this Chapter.

VII. No Master, Proxy-Master or Warden shall introduce any person, not being a member, to act or vote in the Grand Lodge, on pain of suspension from all Masonic privileges during the pleasure of the Grand Lodge.

VIII. No Master or Warden of an Edinburgh Lodge can, at the same time, be a representative of a country Lodge; and no representative of a country Lodge, whether Proxy-Master or Proxy-Warden, can represent or be enrolled for more than one Lodge at the same time.

IX. Any Lodge in the country which shall be guilty of the unmasonic practice of issuing blank Proxy-Commissions, to be afterwards filled up, shall be liable to the severe censure of the Grand Lodge, and upon a repetition of the offence, shall be struck off the roll; and any Brother who shall attempt to fill up or use a blank Commission shall, upon conviction, be subjected to expulsion from the Grand Lodge, or to such other punishment as may, in the circumstances, be deemed sufficient.

CAP. XIX.

CHARITY.

I. "The Fund of Scottish Masonic Benevolence" is solely and strictly devoted to the purposes of Charity, and shall not be appropriated to any other purpose whatever.

II. This Fund is raised by means of annual contributions, payable 30th November in each year, from the office-bearers and members of the Grand Lodge, (Appendix K,) and by such voluntary donations as may from time to time be made, and shall be kept separate from the ordinary income of the Grand Lodge, no part of which shall be applied to charitable purposes, unless by special vote, after notice given at the previous Quarterly Communication.

III. The Fund shall be distributed and applied by a Committee consisting of the office-bearers of the Grand Lodge, the Grand Stewards, the

Masters of Edinburgh, Leith and Portobello Lodges, and Proxy-Masters—five to be a quorum and the Committee shall meet on the last Friday of every month.

IV. No member of Committee shall be allowed to attend such meetings while he is in arrear of his contribution to the Fund of Benevolence, or while the Lodge which he represents is in arrear of Grand Lodge dues.

V. All applications for Charity must be by petition, and in one or other of the forms given in the Appendix, (L and M,) and must be certified by the Master or Proxy-Master of the Lodge from which the petitioner derives right; but in the event of such Lodge being dormant, struck off the roll, having no Proxy in town, or being in arrear, such applications must be certified by any Master or Proxy-Master duly qualified.

VI. No Charity petition shall be received from any Brother whose name is not enrolled in the Grand Lodge books, or from the widow or child of such Brother, unless as after mentioned, Sect. 11; neither shall any Brother have a claim to be relieved, unless his name has been at least two years enrolled in the books of the Grand Lodge. The limitation of two years, however, does not apply to cases of shipwreck or capture at sea, loss by fire, or breaking or dislocating a limb, fully attested and proved.

VII. All Charity petitions must be lodged with the Grand Secretary or Grand Clerk at least three days previous to a monthly meeting of the Committee.

VIII. The Grand Secretary or Grand Clerk shall examine each Charity petition, and upon finding that the name of the applicant, or in the event of the petition being from a widow or child, that the name of the husband or father has been recorded in the books of the Grand Lodge, they shall certify the same to the Committee, who shall thereupon decide on the application; or should they think fit, appoint a sub-committee specially to investigate into the case of any applicant and to report to the Committee.

IX. The Committee shall not allow any applicants to become pensioners on the Fund; and repeated applications from the same parties are to be discouraged.

X. The Grand Secretary and Grand Clerk shall attend the meetings of the Committee, and enter into a book the number of each Charity petition and name of each applicant, together with the sum granted by the Committee. The chairman shall also sign or initial, upon each application, the deliverance of the Committee, which shall be a warrant to the Grand Treasurer, Grand Secretary, Grand Clerk, or other officer in charge of the Fund, to pay the respective sums granted.

XI. Notwithstanding that this Fund is intended for the relief exclusively of Scottish Masons, their wives and children, the Committee may, in cases of extraordinary distress, afford relief to brethren under the Constitution of the Grand Lodges of England, Ireland, or of foreign countries, on the

production of proper and valid certificates from their respective Lodges, or other sufficient evidence to the satisfaction of the Committee, and on satisfactory proof of the identity and distress of the applicant.

XII. In cases of peculiar urgency, it shall be competent for the Grand Secretary or Grand Clerk to call a special meeting of the Committee to consider and dispose of such cases, without waiting for the next monthly meeting; and further, it shall be competent to the Grand Secretary or Grand Clerk to give such poor or itinerant brethren as may appear proper objects of the Charity, any sum not exceeding ten shillings, if the exigency of their circumstances should not admit of the delay necessary to lay their cases before the Benevolent Fund Committee. Such sums shall be regularly entered in a book kept for the purpose, together with the name of the individual relieved and the Lodge he belongs to, and shall be initialed by the individual upon receipt of the sum given. The Grand Secretary, Grand Clerk, or other officer entrusted with the charge of the Fund of Benevolence, shall be entitled to hold in his hands a sum not exceeding ten pounds for the purpose of paying interim charities.

XIII The Grand Secretary, Grand Clerk, or other officer entrusted with the care of the Fund of Benevolence, shall give a regular account of his intromissions at every meeting of the Benevolent Fund Committee.

XIV. The Grand Lodge earnestly recommends subordinate Lodges to establish a Charity Fund among themselves, and also to contribute annually to the Fund of Scottish Masonic Benevolence, as a central Fund for carrying out the charitable objects and principles of Free Masonry in Scotland, such sums as they think fit, either from the funds of the Lodge or by subscription among themselves.

CAP. XX.

PRECEDENCY.

I. At all meetings of the Grand Lodge, at public processions, and upon all other occasions, precedence in the Grand Lodge to be regulated as follows: The Grand Master, the Past Grand Master, Deputy Grand Master, Substitute Grand Master, Provincial Grand Masters, Past Deputy or Substitute Grand Masters, Past Provincial Grand Masters, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Clerk, Grand Chaplain, Grand Deacons, Past Grand Wardens, Treasurer, Secretary, Clerk, Chaplain or Deacons, and the other office-bearers as specified in Cap. I. Sect. 2. The Grand Stewards rank immediately after the Grand Director of Music. The Lodges shall take precedence according to their seniority on the roll of the Grand Lodge.

II. The members of the Grand Lodge and the Masters and Wardens of subordinate Lodges in attendance, shall be entitled to rank in all processions immediately after the Grand office-bearers, Provincial Grand Masters, Past Grand officers and others above mentioned, according to the seniority of their respective Lodges; and at Festivals shall be entitled to sit, according to such seniority, on the right and left of the Grand office-bearers.

III. The senior member out of office of the Lodge Journeymen Masons, shall be entitled to carry the mallet in all processions in Edinburgh or its neighborhood, and the Apprentices of the same Lodge shall carry the working tools.

IV. The office-bearers of every Lodge shall, according to their respective offices, take precedency of every other member of said Lodge, and no distinction shall be acknowledged in a Lodge of the brethren, other than what arises from superior knowledge of Masonry and exemplary behaviour.

CAP. XXI.

GENERAL REGULATIONS FOR SUBORDINATE LODGES.

I. All Lodges holding of the Grand Lodge of Scotland are strictly prohibited and discharged from holding any other meeting than those of the three Orders of Apprentice, Fellow Craft and Master Masons, denominated St. John's Masonry, and from giving any countenance, as a body, to any other Order of Masonry, or to any Lodge in Scotland which does not hold of the Grand Lodge, or which has been suspended or struck from the roll thereof—either by paying or receiving visits, walking in the same procession or otherwise—under certification that such Lodges as shall act on the contrary shall be struck from the roll of Lodges and their charters recalled.

II. Every Brother who has received the said three Orders of Masonry, and who is not otherwise disqualified, is competent to be put in nomination for and to be elected to the Mastership, or any other office in a Lodge.

III. No candidate for the Apprentice degree shall be initiated in any Lodge for a smaller sum than twenty-one shillings, exclusive of the Grand Lodge dues, being five shillings and sixpence, as specified in Cap. XVI. Sect. 1; neither shall payment of these sums, or any part thereof, be on any pretence whatever remitted or deferred. And in order to uphold the purity of the Fraternity, it is specially recommended that no candidate for initiation into Masonry be admitted a member of any Lodge until his character and qualifications have been fully inquired into, and the brethren have expressed themselves satisfied (by ballot in open Lodge) of the eligibility of the candidate. The two brethren who propose a candidate must be responsible to the Lodge for all fees payable on account of the candi-

date's initiation. At the time of initiation, each candidate shall be taken bound in due obedience to the Grand Lodge, as well as to his mother Lodge.

IV. No candidate for initiation shall be advanced from the degree of Apprentice to that of Fellow Craft, or raised from the degree of Fellow Craft to that of Master Mason, at a shorter interval than that of two weeks between each degree, unless it shall be certified by two brethren of the Lodge in which the candidate is to be passed or raised, that he is about to remove from Scotland within the interval hereby prescribed; or in any particular case of emergency, to be allowed by the Master of the Lodge, on the same being certified and proven to the satisfaction of himself and his Wardens.

V. A Brother about to be passed or raised must, if not already a member of the Lodge officiating, be, previous to the ceremonial, affiliated as a member in the degree preceding that to be conferred.

VI. Every Lodge shall be entitled to expel an offending Brother from their society, by the votes of a majority of members, either at a special meeting called for that purpose, or at a regular meeting of the Lodge; but intimation must be given in the summonses sent by the Secretary, that such business is to be brought before the Lodge. The offending Brother must always receive intimation of the same at least two weeks previous to the consideration of his case.

VII. Any Brother thinking himself aggrieved by the sentence of a Lodge, may, on or before the second Quarterly Communication after sentence, bring the whole matter under the review of the Grand Lodge or Grand Committee by petition and memorial, as hereinbefore regulated.

VIII. No Lodge shall, upon the day of electing their office-bearers, assume any brethren of other Lodges as members, until after the election is over; under certification, that upon complaint being made to the Grand Lodge, the election shall be declared void.

IX. It is recommended to all subordinate Lodges to have some fixed day, as near as may be to St. John the Evangelist's day, (27th December,) for the election of office-bearers; and the Secretary of each subordinate Lodge is required, within one month after the Lodge's annual election, to transmit to the Grand Clerk the names of the elected Master and Wardens, otherwise they shall not be permitted to attend and vote at meetings of the Grand Lodge in their official capacities. Lodges which have exercised their power of appointing a Proxy, can only supersede that Proxy and his Wardens by attending to the regulations in Cap. XVIII., Section 6.

X. All Lodges holding of the Grand Lodge shall be bound to have a printed copy of this edition of the "Laws and Constitutions of the Grand Lodge of Scotland," which shall be minuted as laid upon the table of each Lodge at the several annual elections of the office-bearers, and shall be

open for inspection to the members of such Lodges at all reasonable times when required.

XI. Every Lodge has the power of framing By-laws for its own government, provided such are not inconsistent with the Laws of the Grand Lodge. The By-laws must be submitted to the Grand Lodge, the Grand Committee or Provincial Grand Lodge for approbation; and when approved of and printed, a copy must be sent to the Grand Lodge, and also to the Provincial Grand Lodge.

XII. The installation of the whole office-bearers of a Lodge, including the Master, shall be held in a just and perfect Lodge, opened in the Apprentice degree, whereat at least three Masters, two Fellow Crafts and two Apprentices must be present, or, failing Craftsmen and Apprentices, the same number of Masters, who for the time being shall be held of the inferior degrees.

XIII. All Lodges holding of the Grand Lodge of Scotland, (with the exception of military Lodges,) are desired and required to have a fixed and customary place of meeting. They are prohibited, upon pain of censure and suspension, from interfering with the proper bounds or jurisdiction of other Lodges, it being the desire of the Grand Lodge that all meetings for the admission of candidates shall be held in the fixed and ordinary Lodge-rooms, or at least within the bounds of the locality set forth in the charter of each subordinate Lodge, and that the usual clothing and paraphernalia of such Lodges be used on the occasion.

XIV. In case the funds of any Lodge should prove insufficient for its proper maintenance and order, or for the institution of a Charity Fund for poor and distressed brethren, or for contributing to the Fund of Scottish Masonic Benevolence, as before recommended, it is hereby enacted that any Lodge under such circumstances may, at a special general meeting called for that purpose, and by a majority of votes of two-thirds of the meeting, proceed to levy an annual contribution upon each of its own members of a sum not exceeding twenty shillings; but notice of such motion must be given in the circulars calling the meeting, which circular must be delivered at least two days previous to the meeting.

XV. All Lodges availing themselves of the above license shall be bound to set aside one-half of the sum so realized by assessment, as a Charity Fund, to be administered by the Master, Wardens and Secretary, or by the Committee, as the Lodge may determine, and for contributing to the said Fund of Scottish Masonic Benevolence; and the other half shall form part of the Lodge Fund to defray the ordinary expenses.

XVI. Any Brother in arrear of the annual contribution so levied, shall not be eligible as an office-bearer, nor be entitled to intromit with or have any vote in the disbursement of any of the Lodge funds, until he pay up all his arrears; which, however, shall in no case be chargeable for more

than three years: provided always, that non-payment of the said annual contribution shall not deprive any Brother of his Masonic privileges of attending all meetings of the Lodge and taking part in the same, except in so far as concerns the funds of the Lodge and the dispensation of the Charity Fund. Members resident out of the Province for the greater part of the year, shall not be liable in payment of such annual contributions.

XVII. All Lodges holding Charters under the Grand Lodge of Scotland, and all members of such Lodges, acting in a disrespectful manner to the Grand Lodge, particularly in disobeying the positive instructions or Laws of that body, shall be deemed guilty of a high misdemeanor, and be liable, in the case of Lodges, to forfeiture of their Charters, and in that of individuals, to suspension from Masonic privileges, as the Grand Lodge shall adjudge.

XVIII. Subordinate Lodges have no power to grant Diplomas, which, for the reason set forth in Cap. XXII., Sect. 1, are issued by the Grand Lodge alone. Certificates to initiated brethren may, however, be granted by subordinate Lodges, in the terms set forth in the Appendix (N;) and these certificates may form the warrants for obtaining Grand Lodge Diplomas.

XIX. The return of Intrants made by subordinate Lodges shall specify the particular degree or degrees conferred on each Intranant, and on any other Brother who has been already returned by the same or another subordinate Lodge; and shall also contain the names of those brethren for whom Grand Lodge Diplomas are required.

XX. Lodges in Edinburgh, Leith and Portobello, being one year in arrear, and Lodges in the country being two years in arrear, either of returns of Intrants or of annual certificates, shall be deprived of the privilege of being represented in the Grand Lodge until these arrears are paid up.

XXI. If any Lodge shall be five years in arrear of Grand Lodge dues, such Lodge shall be considered as dormant, and struck off the roll accordingly; but it may be reponed upon such terms and conditions as the Grand Lodge may appoint.

CAP. XXII.

DIPLOMAS.

I. The Grand Lodge, in order to effect the complete registration of the names of all brethren initiated in subordinate Lodges, and to put such brethren in possession of every Masonic privilege, both at home and abroad, reserves to itself the sole power of granting Diplomas. These are issued by the Grand Secretary in the form set forth in the Appendix, (O;) and

for every Diploma the sum of six shillings and sixpence is payable to the Grand Lodge. Certificates of initiation, passing or raising, may be granted by subordinate Lodges, as specified in Cap. XXI., Sect. 18, and such certificates, if found correct, may be used by the Brother in whose favor they are conceived, as entitling him to Masonic privileges in the Lodge which grants them, and if corresponding with the returns made to the Grand Lodge, and a Master Mason, to a Diploma from the Grand Secretary.

II. The Grand Lodge declares all Diplomas heretofore granted by subordinate Lodges as null and of no avail, both in regard to general purposes and to the Benevolent and Charitable Fund established in connection with the Grand Lodge.

III. Poor brethren having occasion to go abroad, whose names are duly recorded, may be furnished with Diplomas gratis, upon producing to the Grand Secretary a certificate, signed by any two members of the Grand Lodge, of the inability of the Brother requiring the Diploma to pay the customary fees, and otherwise satisfying the Grand Secretary of the respectability and good moral character of the applicants.

CAP. XXIII.

CLOTHING AND JEWELS.

I. No Brother shall be admitted into the Grand Lodge, or any subordinate Lodge, unless in correct Masonic costume

II. No Clothing, Jewels, or other decorations, purporting to be Masonic, shall be worn in the Grand Lodge or any subordinate Lodge, except those appertaining to St. John's Masonry, which alone are recognised and acknowledged.

III. The Jewels of the Grand Lodge are gold, and may be described as follows:—

The Grand Master.—A brilliant Star, having in the centre a field azure, charged with a St. Andrew on the Cross, gold—pendant therefrom the Compasses extended, with the Square and segment of a circle of ninety degrees, the points of the Compasses resting on the segment. In the centre, between the Square and Compasses,* the Sun in full glory.

Past Grand Master.—A similar Jewel of less dimensions, but without the Sun between the Square and Compasses.

Depute Grand Master.—The Compasses and Square united, pendant from a small brilliant Star.

Substitute Grand Master.—The Square, pendant from a Star.

* The Square and Compasses, Level and Plumb Rule, are the Masonic Jewels proper. The others are Honorary Jewels.

Senior Grand Warden.—The Level,* pendant from a star

Junior Grand Warden.—The Plumb,* ditto.

Grand Treasurer.—A chased Key.

Grand Secretary.—Key and Pen, crossed with a tie.

Grand Clerk.—Cross Pens, with a tie.

Grand Chaplain.—Eradiated Eye in a triangle.

Senior Grand Deacon.—The Mallet within a wreath.

Junior Grand Deacon.—The Trowel within a wreath.

Grand Architect.—Corinthian Column, based on a segment of ninety degrees.

Grand Jeweller.—A Goldsmith's Hammer within a wreath.

Grand Bible-bearer.—The Bible, encircled with branches of acacia and palm.

Grand Director of Ceremonies.—Cross Rods, with tie.

Grand Bard.—A Grecian Lyre.

Grand Sword-bearer.—Cross Swords, with tie.

Grand Director of Music.—Cross Trumpets, with garland.

Grand Marshals.—Cross Baton and Sword.

Provincial Grand Master.—The Compasses and Square, with a five-pointed Star in centre.

Provincial Depute Grand Master.—The Compasses and Square

The other officers of Provincial Grand Lodges are entitled to wear Jewels of the same description as those worn by the corresponding office-bearers of the Grand Lodge.

IV. The Grand Master's Collar, from which his Jewel is suspended, is of gold, of the depth of one inch and two-tenths, and consists of sixteen thistles, between each of which are the letters "G. L." in double cypher, interlaced; the thistles enamelled in their proper colors.

V. The Collars, from which the Jewels of the other Grand officers and Provincial Grand officers are suspended, are of thistle green ribbon.

VI. The office-bearers of the Grand Lodge wear over the right shoulder and under the left arm, cordons or sashes of thistle green ribbon, not exceeding four inches broad.

VII. The apron of the Grand Master is trimmed with two-inch gold lace, (acorn pattern,) and has embroidered in gold, on the fall, which is semi-circular and of green satin, the Compasses and Square, the Sun in splendor, the Moon and Seven Stars, &c., within a wreath of thistles.

VIII. The aprons of the other Grand officers are all trimmed with green and have green falls, on which are embroidered in gold the emblems of their respective offices, encircled by garlands of thistles, acacia, palm, &c.

* The Square and Compasses, Level and Plumb Rule, are the Masonic Jewels proper. The others are Honorary Jewels.

IX. The Jewels of subordinate Lodges are generally of silver, and are as follows:—

Master.—The Compasses and Square, segment of Circle and Sun.

Past Master.—The Compasses, Square and Segment.

Depute Master.—The Compasses and Square.

Substitute Master.—The Square.

Senior Warden.—The Level.

Junior Warden.—The Plumb.

Treasurer.—The Key.

Secretary.—Cross Pens.

Chaplain.—Eradicated eye in a triangle.

Deacons.—The Mallet and Trowel.

Architect.—Corinthian Column on segment of ninety degrees

Jeweller.—Goldsmith's Hammer.

Bible-bearer.—The Bible.

Inner Guard.—Cross Swords.

Tyler.—The Sword.

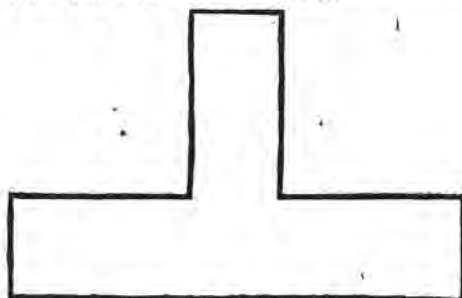
X. The Grand Lodge, with a view to uniformity, recommends the following patterns of Aprons for adoption:—

Apprentice.—A plain white lambakin, (with semicircular fall or flap,) sixteen inches wide and fourteen inches deep; square at bottom and without ornament—white strings.

Fellow Craft.—Same as above, with the addition of two rosettes, of the color worn by the Lodge, at the bottom.

Master Mason.—Dimensions as above, edged with the color of the Lodge, and an additional rosette on the fall or flap.

Masters and Past Masters of Subordinate Lodges.—In place of each of the rosettes on the Master Mason's apron, a horizontal line two and a half inches long, with a perpendicular line from its middle one inch high, thereby forming two right angles, in imitation of a rude level. These emblems to be of ribbon half an inch broad, of the color of the Lodge of which the wearer is the Master or Past Master.



Ornament on Past Master's Apron.

XI. The office-bearers of subordinate Lodges may wear sashes of the color adopted by the Lodge, not exceeding four inches broad, and in front may have embroidered, or otherwise distinctly marked thereon, the name or number of the Lodge.

CAP. XXIV.

CORRESPONDENCE WITH SISTER GRAND LODGES.

I. The Secretary shall transmit to the Secretary of the Grand Lodges of England and Ireland, and of any other Grand Lodge which has a recognised representative in the Grand Lodge of Scotland, yearly, or as often as any change is made, the names of the office-bearers of the Grand Lodge of Scotland, and shall lay before each Quarterly Communication such letters or information as he may from time to time receive from these sister Lodges. He shall also transmit such answers or information to them as he may be directed by the Grand Lodge, omitting no proper opportunity of assuring these Most Worshipful Grand Lodges, in the most respectful manner, of the desire the Grand Lodge of Scotland have to cultivate a brotherly correspondence with them, and to co-operate with them in all laudable endeavors to promote the interest and prosperity of the Ancient and Honorable Order of Free Masonry.

II. Representatives to sister Grand Lodges may be appointed by the Grand Lodge at any Quarterly Communication; and such representatives shall have conferred on them such rank as may be appropriate, and which rank shall be expressed in their Commissions. Representatives from sister Grand Lodges may, on presentation of their Commissions, be received at any Quarterly Communication, and shall take such rank in the Grand Lodge of Scotland as is allowed in their Commissions. (Appendix P.)

CAP. XXV.

FESTIVALS.

I. The Grand Lodge shall hold at least one Festival annually, namely, upon St. Andrew's day, being the 30th of November, excepting when the same falls upon a Saturday or Sunday, when it shall be held on the first Monday thereafter. The Festival shall be open to every Brother of the Order who shall provide himself with a ticket for that purpose.

II. The price of these tickets shall be regulated annually by the Grand Committee, subject to the approval of the Grand Lodge at the Quarterly Communication immediately preceding St. Andrew's day.

III. Three of the Grand Stewards, or any other three brethren properly qualified, shall be appointed a Committee to examine such strangers as may be desirous of obtaining admission to the Festival, but who may come unaccompanied and unavouched for by any known and acknowledged brother. All strangers must come provided with a proper Diploma or Certificate.

CAP. XXVL

ANNUAL CIRCULAR.

I. Immediately after the annual audit of the Treasurer's accounts in May, a Circular Letter shall be drawn up by the Grand Secretary and Grand Clerk, exhibiting a complete state of the funds, specifying the Grand Office-bearers elected on St. Andrew's day, containing lists of the number of Intrants in each Lodge during the year, Lodges in arrears, Charters granted, members suspended, alterations of existing laws and enactment of new ones, and generally such information regarding the affairs of the Grand Lodge, or of Free Masonry in general, as the brethren may have no other opportunity of becoming acquainted with.

II. A copy of the Circular shall be transmitted to every office-bearer of the Grand Lodge, to the Proxy-Masters and Wardens, and to every Lodge holding of the Grand Lodge, as well as to the sister Grand Lodges at home and abroad.

ALTERATIONS
OF THE
LAWS AND CONSTITUTIONS
OF THE
GRAND LODGE OF SCOTLAND.

Since their promulgation on the 7th February, 1848, to the 2d August, 1852, inclusive, with dates of enactment.

Cap. I., Sect. I.—*After "Substitute Grand Master," add "Provincial Grand Masters."* (5th February, 1849.)

Cap. III., Sect. III.*—"No Brother in arrear of his contribution to the Fund of Benevolence shall be eligible to be elected an office-bearer of the Grand Lodge." (5th November, 1849.)

Cap. IX., Sect. I.*—"No Brother in arrear of his contribution to the Fund of Benevolence shall be eligible to be elected a Grand Steward of the Grand Lodge." (5th November, 1849.)

Cap. X., Sect. II.—*For "but are eligible," &c., read "but are not eligible for re-appointment until they have been one year out of the Committee."* (4th November, 1850.)

Cap. XI., Sect. VI.²—"Notices of motions intended for consideration at future meetings, must be given personally and in writing, and not by brethren present on behalf of absent members." (6th May, 1850.)

Cap. XI., Sect. VI.³—"A Brother giving notice of a motion must be personally present at the proper time to bring forward the motion, otherwise the motion falls." (5th August, 1850.)

Cap. XI., Sect. VI.⁴—"Every motion when tabled must have a seconder, in order that if the mover be absent the seconder may have power to take up the motion on its coming before Grand Lodge at the Quarterly Communication after it has been intimated." (5th May, 1851.)

Cap. XI., Sect. XII.—*After "annually," add "and also embodying therein the names of all unrepresented Lodges."* (6th August, 1849.)

Cap. XI., Sect. XII.—*After "Lodge," add "Past Grand Masters, Provincial Grand Masters."* (5th February, 1849.)

Cap. XI., Sect. XIV.—"No Brother shall be permitted to quit the Grand Lodge until the same has been closed, without permission asked and

obtained from the Grand Master or other Brother in the Chair." (4th November, 1850.)

Cap. XVIII., Sect. VI.—Delete the two first lines and the third line to the word "shall," and insert the words—"A Proxy-Master." (3d November, 1851.)

Cap. XVIII., Sect. X.—"Every Brother who has the honour to be a member of the Grand Lodge (Past and Provincial Grand Masters excepted) shall, in order to raise a fund for supporting the same, pay five shillings on the first February annually, as a test of membership." (2d February, 1852.)

Cap. XVIII., Sect. XI.—"The subscriptions annually exigible from members of the Grand Lodge shall, after defraying expenses of collection and other necessary charges, be applied first to secure suitable permanent premises for the Grand Lodge; and when these have been secured, to their maintenance and proper fitting up." (3d May, 1852.)

Cap. XVIII., Sect. XII.—"The Grand Clerk to collect said annual subscription." (3d May, 1852.)

Cap. XVIII., Sect. XIII.—"The same to be exigible on the enrolment of new members, at whatever period in the course of each year they may be enrolled." (3d May, 1852.)

Cap. XVIII., Sect. XIV.—"Brethren not paying the Contribution due first February yearly, forfeit the right of speaking and voting in Grand Lodge until the subscription be paid. Parties in arrear at the Quarterly Communication in November, shall be removed from the roll of Grand Lodge members, and notice of such removal given by the Grand Clerk to the parties themselves, when practicable, and also to the Lodge whose representatives they were, so that new appointments may, if desired, and when competent, be made thereafter." (3d May, 1852.)

Cap. XIX., Sect. III.—After "Lodge," on second line, add "the Provincial Grand Masters." (5th February, 1849.)

Cap. XIX., Sect. IV.—Delete all after the word "Benevolence," on second line." (6th May, 1850.)

Cap. XIX., Sect. VI.—"The Committee on the Fund of Scottish Masonic Benevolence may, in cases of extraordinary distress, afford relief to Scottish brethren whose names have been less than two years enrolled in the Grand Lodge books, provided such brethren have been initiated or affiliated in a regular Scottish Lodge prior to 3d August, 1848, when the Fund was established. This extension of the Charity to apply also to the widows and children of such brethren." (5th May, 1851.)

Cap. XIX., Sect. XV.—"All petitions for assistance presented to the Committee on the Fund of Scottish Masonic Benevolence from unregistered brethren, or the widows or children of such brethren, shall be reported by the Committee on the Fund to the Grand Lodge or Grand Commit-

tee, that the books of the Lodge failing to register may be immediately thereafter called for and produced to the Grand Lodge or Grand Committee for examination, and measures thereby taken to prevent future irregularities in making returns of Intrants on the part of daughter Lodges."—(4th November, 1850.)

Cap. XIX., Sect. XVI.—"Out of the registration fees paid to the Grand Lodge, the sum of one shilling for each Intrant shall be paid Quarterly to the Fund of Scottish Masonic Benevolence." (4th November, 1850.)

Cap. XXI., Sect. II.*—"Every candidate shall be at least eighteen years of age before being entered an Apprentice." (5th May, 1851.)

Cap. XXI., Sect. IV.—From the word "unless," to the end, which portion was cancelled on 4th November, 1850, to be restored, with this addition:—"In each case of emergency, the causes for departure from this law, as to interval of time between each degree, shall be stated and inserted in the Lodge minutes, and reported by the Lodge to the Grand Lodge in the return with names of Intrants for registration in the books of the Grand Lodge." (5th May, 1851.)

Cap. XXI., Sect. VI.—*After* "Case," *add*—"And after the same has been disposed of, the sentence pronounced shall be intimated to the Brother, who shall then be apprised that the sentence will be final unless appealed against to Provincial Grand Lodge or Grand Lodge, within one month thereafter." (2d August, 1852.)

Cap. XXI., Sect. VI.2—"Should any Brother be either suspended or expelled from any Lodge holding of the Grand Lodge of Scotland, without appealing against such sentence within one month thereafter, he shall be deemed to have lost his Masonic privileges, and shall not be permitted to appear either in Grand Lodge or in any daughter Lodge until such judgment has been recalled." (3d May, 1852.)

Cap. XXI. Sect. IX.—Delete all after the words "official capacities." (3d November, 1851.)

Cap. XXI. Sect. IX.*—"Daughter Lodges which have appointed Proxies shall notwithstanding be entitled to be represented in Grand Lodge by their actual Masters and Wardens, provided notice to that effect be given to the Grand Clerk (who shall communicate the same to the representative or representatives to be superseded) at least one calendar month previous to each meeting of Grand Lodge; and also provided that the names of such actual Masters and Wardens have been duly transmitted, in terms of Laws, Cap. XXI. Sect. 9. Notices superseding Proxies must be renewed for each meeting of Grand Lodge, unless the Proxy-Commission be recalled on one or other of the St. John's days, or on the day of annual election of office-bearers of the Lodge from which the Commission emanates." (3d November, 1851.)

Cap. XXI. Sect. XVI.—*After* "funds," on third line, *add* "nor be

permitted to speak or vote on any matter brought before the Lodge;" and delete from "and," on seventh line, to "Fund," on ninth line, both words inclusive. (2d February, 1852.)

To form Cap. XXIII. a, Sect. 1. "In all cases when the Grand Lodge is called upon to officiate at the laying of Foundation-stones, the application must be made through the Grand Secretary or Grand Clerk, either of whom shall convene a meeting of the Grand Committee within eight days and lay the same before it, which shall have power, if it sees fit, to take steps to carry the same into effect, and order the Grand Secretary to summon a meeting of the Grand Lodge for the occasion, at the place and date specified." (4th August, 1851.)

Sect. II. "When the use of the Grand Lodge Jewels, paraphernalia, &c. are required by Provincial Grand Lodges for the ceremony of laying Foundation-stones, or other Masonic demonstrations, the application must be made through the Provincial Grand Master, as before provided, through the Grand Secretary or Grand Clerk; all expenses connected with the transmission of the Jewels, &c., to be defrayed by the parties applying." (4th August, 1851.)

Sect. III. "Where Foundation-stones are to be laid in the Provinces with Masonic honors, at which the Grand Lodge may not find it convenient or may not have been invited to attend, the Provincial Grand Master shall preside and make all necessary arrangements, or in his absence the Depute or Substitute Provincial Grand Master, or Senior or Junior Provincial Grand Warden; whom failing, the Master of the Senior Lodge of the district. In the event of the Provincial Grand Lodge being dormant, it shall be in the power only of the Grand Lodge or Grand Committee to appoint a Brother to preside, who may select the other office-bearers for the occasion." (4th August, 1851.)

Sect. IV. "All Masonic processions at laying Foundation-Stones shall be carried into effect, as nearly as the circumstances will permit, as provided for in Appendix U to the Grand Lodge Laws." (4th August, 1851.)

Sect. V. "No Lodge in the Edinburgh district shall be permitted to conduct the ceremony of laying a Foundation-stone, without the sanction of the Grand Lodge or Grand Committee being first obtained; or if in the Provinces, that of the Provincial Grand Master."—4th August, 1851.

To form Cap. XXIII. bis, Sect. 1. "It shall be in the power of Grand Lodge to confer the distinction of 'Honorary Member of the Grand Lodge of Scotland' upon sovereigns, or other distinguished brethren known to be famed in the Masonic Craft." (3d February, 1851.)

Sect. II. "The nomination of Honorary members is vested in the Grand Master alone, each nomination being subject to confirmation by the Grand Lodge."—5th May, 1851.

Sect. iii. "Honorary members have no vote in Grand Lodge."—5th May, 1851.

Sect. iv. "Honorary members have precedence in Grand Lodge immediately after the Deputy Grand Master, and before the Substitute."—5th May, 1851.

Sect. v. "The badge of Honorary members shall be worn as a medal on the breast. Neither the Apron nor Cordon of the Grand Lodge of Scotland shall be conferred on Honorary members, their decoration, as such, being the distinctive badge provided for them."—5th May, 1851.

Sect. vi. "A sum not exceeding five pounds shall be allowed for each badge to Honorary members of this Grand Lodge."—4th August, 1851.

Cap. XXIV. Sect. iii. "Representative members from sister Grand Lodges to the Grand Lodge of Scotland, have no vote, as such, in this Grand Lodge."—6th August, 1849.

Cap. XXIV. Sect. iv. "Representative members to sister Grand Lodges wear clothing (Apron, Cordon and Ribbon, with badge) similar to the clothing of Grand officers; said clothing, when furnished by, to remain the property of the Grand Lodge of Scotland, and to be handed over to each new representative in a foreign Grand Lodge when appointed."—5th May, 1851.

Cap. XXVI. Sect. n. *bis*. "Copies of the Annual Circular and notices of meetings of the Grand Lodge, shall be sent by the Grand Secretary to any Free Mason who wishes to have them, and pays in advance one shilling and sixpence annually, during the month of January."—5th May, 1851.

Cap. XXVI. Sect. iii. "The portion of the Annual Circular to be prepared by the Grand Secretary embraces the list of contributions for recording Intrants, an abstract of the Annual Accounts, and a vidimus of the Affairs of the Grand Lodge; the other portions of the Circular are the peculiar province of the Grand Clerk; both portions, however, being subject to revision and approval by Grand Lodge or Grand Committee."—4th November, 1850.

APPENDIX.

APPENDIX A.

TABLE OF GRAND LODGE DUES.

Charter,	-	-	-	-	-	£10 10 0
Commission to Provincial Grand Master,	-	-	-	-	-	10 10 0
Commission to representative at sister Grand Lodge,	-	-	-	-	-	3 3 0
Annual Certificate,	-	-	-	-	-	0 5 0
Enrolment of each Intrans,	-	-	-	-	-	0 5 6
Diploma,	-	-	-	-	-	0 6 6
Commission to Proxy-Master,	-	-	-	-	-	0 2 6
Nomination of each Proxy-Warden,	-	-	-	-	-	0 1 0
Extract of Charter,	-	-	-	-	-	1 1 0
Lodging Petition, Answers, Appeals, or other Pleadings, each	-	-	-	-	-	0 5 0
Extracts or copies of Papers, first sheet,	-	-	-	-	-	0 2 6
Do. do. every other sheet,	-	-	-	-	-	0 1 6
Each borrowing of Process or Productions,	-	-	-	-	-	0 1 0
Each returning do. do. .	-	-	-	-	-	0 1 0

APPENDIX D.

COMMISSION TO A PROVINCIAL GRAND MASTER.

TO ALL AND SUNDRY, the Lodges hereinafter specified,
Most Worshipful Grand Master of the Ancient and Honorable Fraternity
of Free and Accepted Masons in Scotland.

Whereas, the Grand Lodge of Scotland have resolved, for the further
promoting the interest of the Craft and prosperity and advancement of
Masonry, that Provincial Grand Masters should be appointed to visit the
several Lodges which lie at too great a distance from the seat of the Grand
Lodge to be visited by the Grand Master in person: Know ye, therefore,
that we, in prosecution of the foresaid resolution, with advice and consent
of the officers of the Grand Lodge, have constituted and appointed, and
hereby constitute and appoint our Right Worshipful Brother
Provincial Grand Master for
and to preside over the following Lodges, viz:

with full power to our Provincial Grand Master to appoint proper persons
to act as his Depute and Substitute, as Grand Wardens and Secretary, and

in our name to assemble and convene the above Lodges in his Province, at such fixed times and places as may suit the convenience of all parties; and also to visit the said Lodges and preside therein, to inquire into the state and condition of the said Lodges, receive from them such proposals and requests as they shall desire to be offered to us for the welfare and prosperity of Masonry, or for the advantage and convenience of the said Lodges respectively; and in particular, that our Provincial Grand Master shall make inquiry into the Orders and Degrees of Masonry practised in the respective Lodges in his Province, and shall strictly prohibit and discharge them from practising any other degrees than that of St. John's Masonry, consisting of Apprentice, Fellow Craft and Master Mason, the only three degrees sanctioned by the Grand Lodge of Scotland; and in general to do, execute and perform everything which, by the rules of Masonry, is known to belong to the duty and office of a Provincial Grand Master, requiring our said Provincial Grand Master to obey all such instructions as he shall receive from us, and to report to the Grand Lodge from time to time his whole actings and proceedings in virtue of this Commission; and we hereby require the foresaid Lodges to pay all due obedience to our said Provincial Grand Master and the Wardens to be by him appointed. And this Commission shall continue in force until recalled.

In testimony whereof, these presents are given under the hands of our Secretary and Clerk, and the Seal of the Grand Lodge hereunto appended, at the Grand Lodge of Scotland, held in the city of Edinburgh, this day of _____ in the year of our Lord one thousand eight hundred and _____ and of Masonry 58

By command of the Most Worshipful
The Grand Master Mason of Scotland.
Grand Secretary.
Grand Clerk.

APPENDIX D2.

FORM OF COMMISSION BY A PROVINCIAL GRAND MASTER.

I, A. B., Provincial Grand Master of the Province of _____ acting under warrant from the Grand Lodge of Scotland, do hereby nominate and appoint Brother C. D., Master Mason of the Lodge _____ to the office of _____ in the Provincial Grand Lodge of _____; * and I hereby declare that this appointment shall be of no avail until the

* If the Commission be in favour of Depute Provincial Grand Master, add here—"Giving to him, in my absence, the same powers which I myself possess." If in favour of Substitute Provincial Grand Master, add here—"Giving to him, in my absence, and in the absence of the Depute Provincial Grand Master, the same powers which I myself possess."

said Brother C. D. be properly installed into said office in presence of the said Provincial Grand Lodge; and I further declare, that this appointment shall remain in force until it shall seem to me expedient to recal the same and to appoint another Brother to the like office.

Given under my hand and seal at this day of
A. D. 18 , and of Light 58 .

APPENDIX E.

FORM OF PETITION FOR A NEW LODGE.

Unto the Most Worshipful the Grand Master Mason, the R. W. the office-bearers and members of the Grand Lodge of Scotland.

The petition of the undersigned, regular registered Master Masons of the Lodges mentioned against our respective names, humbly sheweth:

That your petitioners, having the good of Masonry at heart, are desirous of extending the benefits of the Craft in this part of the country, which cannot be accomplished without having a regularly constituted Lodge. We, therefore, being anxious to commence and carry on our Masonic labors under the sanction of the Grand Lodge, pray for a charter of constitution and erection, empowering us to meet as a regular Lodge at
by the name and title of and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order and the Laws of the Grand Lodge; and we recommend and propose the following to be the first office-bearers of the Lodge, viz:

A. B.—*R. W. Master.* C. D.—*W. Depute Master.* E. F.—*W. Substitute Master.* G. H.—*W. Senior Warden.* I. J.—*W. Junior Warden.* K. L.—*Treasurer.* M. N.—*Secretary.* O. P.—*Senior Deacon.* Q. R.—*Junior Deacon.* S. T.—*Inner Guard.* V. W.—*Tyler.*

The prayer of this petition being granted, we promise strict obedience to the Laws and Constitutions of the Grand Lodge of Scotland.

Signed ———, M. M. Lodge ———, &c., &c.

APPENDIX F.

CHARTER OF CONSTITUTION AND ERECTION.

TO ALL AND SUNDRY to whose knowledge these presents shall come, Greeting, in God Everlasting:

Whereas, upon the day of a petition was presented to the Grand Lodge of Scotland, in name of
and others, praying the said Grand Lodge

to grant a charter of constitution and erection, in the usual form, for holding a Lodge at _____ under the name and title of _____

and proposing the persons aftermentioned to be the first office-bearers thereof, viz:

Which petition, with the requisite certificates therewith produced, having been duly considered in Grand Lodge assembled, they were pleased to ordain a Charter to be issued in the terms underwritten. Know ye, therefore, that the Most Worshipful the Grand Master Mason of Scotland, and the Grand Lodge thereof, have constituted, erected and appointed, likewise, they hereby constitute, erect and appoint the Master, Wardens and brethren above named, to be now and in all time coming, a true and regular Lodge of Free and Accepted Masons at _____ under the name, style and title of,

and appoint and ordain all regular Lodges to hold and respect them as such; giving, granting and committing to them, and those to be afterwards admitted members of the said Lodge, full power and authority to meet, assemble and convene as a regular Lodge, and to enter Apprentices, pass Fellow Crafts and raise Master Masons, upon payment of such compositions, for the support of their Lodge, as they shall see convenient; but which compositions, at their initiation shall not, for the Apprentice degree, be under the sum of twenty-one shillings; and with power also annually to elect and choose Masters, Wardens and other office-bearers, recommending to the brethren of the said Lodge to reverence and obey their superiors in all things lawful and honest, as becometh the honor and harmony of Masonry, and the said brethren becoming bound on no account to desert their own Lodge; nor, upon any pretext whatever, to make any separate or schismatical meetings, independent of the Master and Wardens for the time; nor to introduce any other Orders of Masonry than those sanctioned by the Grand Lodge; nor to collect funds separate from the common stock of their Lodge, to the prejudice of the poor thereof; and declaring that the said Lodge, and whole constituent members thereof, now and in all time coming, shall, by accepting this present Charter, be bound in faithful allegiance to the said Grand Lodge, as head of the Masonic body in Scotland; and shall be obliged to obey and pay due regard to all acts, statutes and regulations of the said Grand Lodge already made and enacted, or hereafter to be made and enacted for the utility, welfare and prosperity of Masonry; and generally, to pay and perform whatever is required from them for the support and dignity of the Grand Lodge; and particularly, to account and pay into the funds of the Grand Lodge at least the sum of five shillings and sixpence sterling, for each member initiated in their Lodge from and after the date hereof; which sums they shall cause to be annually remitted to the Grand Secretary at Edinburgh; and at the same time transmit to him a list of the names and designations, &c., of

the members initiated, in order that the same may be recorded in the books of the Grand Lodge; and the brethren of said Lodge shall be bound to record in the books of their Lodge (which books they are hereby authorised and enjoined to keep) this present Charter, their own Regulations and Bye-laws and minutes of their whole procedure from time to time, so that the same may be better known and more easily observed by the brethren, subject always, nevertheless, to the review and control of the Grand Lodge. And the said brethren are hereby required to attend the whole general meetings and Quarterly Communications of the Grand Lodge by their representatives, being their Master and Wardens for the time, or by lawful Proxies in their names, (provided such Proxies be Master Masons of some established Lodge holding of the Grand Lodge,) so that they, by their said representatives, may act and vote in the Grand Lodge, and be duly certiorated of the proceedings thereof; declaring the said Lodge's precedency in the Grand Lodge to be from the date hereof; and for the more effectual preservation of these presents, the same are hereby appointed to be recorded in the books of the Grand Lodge.

Given at the Grand Lodge of Scotland, held in the city of Edinburgh,
the day of in the year of our Lord one thousand
eight hundred and and of Light five thousand eight
hundred and by, &c.

APPENDIX H.

ANNUAL CERTIFICATE—(C XVII. § 1.)

The Grand Lodge of Scotland do hereby certify, that the Lodge
has, during the year preceding last summer's St. John's day,
omplied with all the Masonic usages enjoined by the Grand Lodge. The
said Lodge, therefore, is entitled to, and the Grand Lodge of Scotland do
hereby renew and continue to them, for another twelve months, the privi-
lege of holding Masonic meetings under the sanction and authority of the
Grand Lodge, and of exercising the whole powers and functions of Free
Masons, in terms of, and conform to their Charter of constitution and
erection

Given under our hands and Seal of the Grand Lodge of Scotland, and
by the authority of the Grand Lodge, this day of
years.

G. M.
Secretary.
Clerk.

APPENDIX I.—(C. XVII. § IV.)

AFFIRMATION BY SUBORDINATE LODGES

We, the Master and Treasurer of the Lodge holding of the Grand Lodge of Scotland, No. do hereby solemnly declare and affirm on our honor, as Free and Accepted Masons, that the said Lodge is really held solely for the purposes of Free Masonry, in strict conformity with the ancient rules and usages of the Craft, and the Regulations and enactments of the Grand Lodge of Scotland. *

Given under our hands this by of 18

*Master.
Treasurer.*

APPENDIX J.

PROXY-COMMISSION BY LODGES ABROAD OR IN THE PROVINCES.

We, the Master and Wardens of the Lodge holding of the Grand Lodge of Scotland, finding it inconvenient to attend the Quarterly Communications and other meetings of the Grand Lodge, do hereby, with the consent and approbation of our brethren, nominate and appoint our truly and well-beloved Brother Master Mason of the Lodge holding of the Grand Lodge of Scotland, No. to be our representative in said Grand Lodge, with full power to him to make choice of two brethren, Master Masons, to be his Wardens; hereby authorising our said representative and his Wardens to act and vote upon all questions that may come before the said Grand Lodge, as fully and freely in all respects as we could do ourselves if personally present.

Given under our hands and Seal of the Lodge, in full Lodge assembled, this (24th June, or 27th December, or being the day of the annual election of office-bearers) in the year of our Lord one thousand eight hundred and and of Light

(SEAL.)

*Master.
Senior Warden.
Junior Warden.*

Secretary.

For rules to be observed with regard to this Commission, see Cap. XVIII.

APPENDIX K.—(G. XIX.)

CONTRIBUTIONS PAYABLE ON 30TH NOVEMBER ANNUALLY TO THE
FUND OF SCOTTISH MASONIC BENEVOLENCE

The Grand Master,	-	-	-	-	£10 10 0
The Depute Grand Master,	-	-	-	-	5 5 0
The Substitute Grand Master,	-	-	-	-	5 5 0
The Senior Grand Warden,	-	-	-	-	3 3 0
The Junior Grand Warden,	-	-	-	-	3 3 0
The Grand Treasurer,	-	-	-	-	3 3 0
The Grand Secretary,	-	-	-	-	2 2 0
The Grand Clerk,	-	-	-	-	2 2 0
The Grand Chaplain,	-	-	-	-	1 1 0
The Senior Grand Deacon,	-	-	-	-	2 2 0
The Junior Grand Deacon,	-	-	-	-	2 2 0
The Architect,	-	-	-	-	1 1 0
The Grand Jeweller,	-	-	-	-	0 10 6
The Grand Bible-bearer,	-	-	-	-	0 10 6
The Grand Director of Ceremonies,	-	-	-	-	0 10 6
The Grand Bard,	.	.	.	.	0 10 6
The Grand Sword-bearer,	.	.	.	.	0 10 6
The Grand Director of Music,	.	.	.	.	0 10 6
The President of the Board of Grand Stewards,	.	.	.	.	0 10 6
The Vice Ditto,	.	.	.	.	0 10 6
Each Grand Steward,	.	.	.	.	0 7 6
Each Master of an Edinburgh, Leith or Portobello Lodge,	.	.	.	.	0 7 6
Each Warden of do. do. do.	.	.	.	.	0 5 0
Every Proxy-Master,	.	.	.	.	0 5 0
Every Proxy-Warden,	.	.	.	.	0 2 6
Each Edinburgh, Leith and Portobello Lodge,	.	.	.	.	1 1 0

Donations from subordinate Lodges and private brethren are also received.

APPENDIX L.—(G. XIX. § V.)

PETITION FOR RELIEF BY A MEMBER OF THE CRAFT.

To the Managing Committee of the Fund of Scottish Masonic Benevolence.

The petition of (Name and address)

SHEWETH:

That your petitioner was duly entered as a member of the Craft, in the
Lodge (Here name the Lodge to which the petitioner belongs) holding

of the Grand Lodge of Scotland, No. on or about the
day of 18 (*Here state date of Initiation*) and in conse-
quence of (*Here state the particular circumstances of the case*) is now
under the necessity of seeking assistance from the Fund under your man-
agement. May it therefore please the Committee to afford such assistance
as in the circumstances may be thought proper, and your petitioner will
ever pray.

(Sign)

(Date.)

The petitioner will state if he is in receipt of any, and what Parochial or other
assistance.

CERTIFICATE TO BE ATTACHED TO THE PRECEDING PETITION.

As Master or Proxy-Master of the Lodge, No. to which the above
named Brother belongs, I certify, that what is stated in the foregoing
petition is correct and consistent with my knowledge, and I recommend
him as deserving of assistance from the Fund of Scottish Masonic Bene-
volence.

(Sign)

(Date.)

APPENDIX M.—(G. XIX. § V.)

**PETITION FOR RELIEF BY THE WIDOW OR CHILD OF A DECEASED
FREE MASON.**

To the Managing Committee of the Fund of Scottish Masonic Benevolence.

The petition of (*Name and address*) SHEWETH:
That your petitioner is (*State the capacity in which the applicant comes
before the Committee*) of who was regularly entered as a
member of the Craft in the Lodge, (*Name and number of the Lodge*)
holding of the Grand Lodge of Scotland, No. on or about the
day of 18 and in consequence of (*Here state the parti-
cular circumstances of the case, to enable the Committee to decide upon the
application*) is now under the necessity of seeking assistance from the
Fund of Scottish Masonic Benevolence. May it therefore please the Com-
mittee to afford such relief as in the circumstances may be thought proper,
and your petitioner will ever pray.

(Sign)

(Date)

Satisfactory evidence of marriage must be produced by widows of Masons on pre-
sentation of this petition. Statements are also required as to whether the applicant
is in receipt of parochial or other relief.

CERTIFICATE TO BE ATTACHED TO THE PRECEDING PETITION.

As Master or Proxy-Master of the Lodge, No. _____ to which (*State whether husband or father*) of the petitioner belonged, I certify, that the statement contained in the preceding petition is correct, and recommend the applicant to the favorable consideration of the Committee.

(Sign)

(Date)

APPENDIX N.—(C. XXI. § XVIII.)

CERTIFICATE TO BE GRANTED BY SUBORDINATE LODGES TO THEIR MEMBERS.

We hereby certify that Brother (*Full name and designation of the Brother in whose favor the certificate is granted*) was, on the _____ day of _____ 18____ regularly entered Apprentice; on the _____ day of _____ passed Fellow Craft; and on the _____ day of _____ raised to the sublime degree of Master Mason (*or so much of the preceding as may be applicable*) in the Lodge (*Here specify name of Lodge*) holding of the Grand Lodge of Scotland, No. _____ and that the name of the said Brother has been transmitted to the Grand Secretary or Grand Clerk (*as the case may be*) for registration and enrolment in the books of the said Grand Lodge.

To this Certificate the said Brother has, in our presence, exhibited on the margin his usual signature.

Given under our hands this _____ day of _____ 18____

Master.
Secretary.

APPENDIX O.—(C. XXII.)

GRAND LODGE DIPLOMA.

OMNIBUS ET SINGULIS qui has literas videant, Salutem: Sciant omnes fratrem nostrum

qui hasce literas assert, Tiocinia sua rite posuisse, Co-operatorum factum esse, necnon Sublimem Ordinem Architectonicum assecutum esse in Societate Architectonica

Numero

a Summa Societate Architectonica Sootica condita et constituta, sicuti constat a Chartis nostris in Summa

TO ALL AND SUNDRY, to whose knowledge these presents shall come, Greeting: These are to certify, that the bearer, Brother

was duly entered an Apprentice, passed Fellow Craft, and raised to the Sublime degree of Master Mason in the Lodge No. _____ holding of the Grand Lodge of Scotland, as appears from authentic documents in the hands of the Master and office-bearers of said Lodge, pro-

Societate et Magistro Apparitoribusq
dictæ Soc. explicatis.

In cujus rei testimonium literas
hasce a fratre nostro qui nobis est ab
epistolis subscriptas et sigillo nostro
munitas, chirographo dicti fratris
etiam pro cautione apposito.

Dedimus ex aula Summ. Soc.
Architect. Soot. Edinburgi die
Mensis Anno Domini 18
atque Lucis 58

duced to the Grand Lodge aforesaid.

In testimony whereof, these pre-
sents are subscribed by our Secre-
tary and sealed with our Seal, having
also for the greater security the sig-
nature of the said Brother
subscribed on the margin.

Given at Free Masons' Hall,
Edinburgh, this day of
in the year of our Lord, 18
and of Light, 58

*Secretary,
Grand Lodge of Scotland.*

APPENDIX P.—(c. xxiv. § II.)

COMMISSION IN FAVOR OF A REPRESENTATIVE TO A SISTER GRAND LODGE

Most Worshipful Grand Master Mason of Scotland,
by and with the consent of the Grand Lodge, hereby nominates, consti-
tutes and appoints to be representative
to the Grand Lodge of from the said Grand Lodge of Scot-
land. Giving and granting, by these presents, to our said representative
full power, warrant and authority to act and appear for us in said Grand
Lodge of and to co-operate on our behalf in all laudable
endeavors to promote the interest and prosperity of the Ancient and Hon-
orable Fraternity of Free and Accepted Masons.

Further, we do hereby, with advice and consent aforesaid, confer on our
said representative the rank of

In testimony whereof, these presents are subscribed by us, and by the
Secretary and Clerk of the Grand Lodge, at Edinburgh, this
day of 18 and of Light 58

Grand Master.

*Grand Secretary.
Grand Clerk.*

APPENDIX Q.

Referred to in Introduction, p. 10.

At Edinburgh the xxviii day of December the zeir of God Im V^o four scoir
awchtene zeiris.

The Statutis and Ordinanceis to be obseruit be all the Maister Maisounis
within this realme sett down be Williame Schaw Maister of Wark to his
Majestie and generall Wardens of the said Craft with the consent of the
Maisteris efter specifeit.

ITEM First that they obserue and keip all the gude Ordinanceis sett
down of befor concerning the privilegis of thair Craft be thair predeces-

soris of gude memorie, and specialie that thay be trew ane to ane vther and leve cheritable togidder as becomis sworne brether and companzeounis of Craft.

ITEM That thay be obedient to thair Wardeneis Dekynnys and Maisteris in all thingis concerning thair Craft.

ITEM That thay be honest faithfull and diligent in thair calling and deill uprichtlie wt the maisteris or awnaris of the warkis that thay sall tak vpoun hand be it in task meit and sic or owklike wage.

ITEM That naue tak vpoun hand ony wark gritt or small quhilk he is nocht abill to performe qualifeitlie vnder the paine of fourtie pundis money or ellis the fourt part of the worth and valour of the said wark and that by and attour ane condigne amendis and satisfaccione to be maid to the awnaris of the wark at the sycht and discretione of the generall Wardene or in his absence at the sycht of the Wardeneis Dekynnys and Maisteris of the Sheriffdome quhair the said wark is interpret and wrocht.

ITEM That na Maister sall tak ane vther Maisteris wark over his heid efter that the first Maister hes aggreit wt the awnar of the wark ather be contract arles or verball conditions vnder the paine of fourtie pundis.

ITEM That na Maister sall tak the wirking of ony wark that vther Maisteris hes wrocht at of befor vnto the tyme that the first wirkaris be satisfieit for the wark quhilk thay haif wrocht vnder the paine foirsaid.

ITEM That thair be ane Wardene chosin and electit ilk zeir to haif the charge over everie Ludge as thay are dividit particularlie and that be the voitis of the Maisteris of the saide Ludgeis and consent of thair Wardene generall gif he happenis to be present and vtherwayis that he be aduerteist that sic ane Wardene is chosin for sic ane zeir to the effect that the Wardene generall may send sic directions to that Wardene electit as effeiris.

ITEM That na Maister sall tak ony ma Prenteissis nor thre during his lyfetye wtout ane speciall consent of the haill Wardeneis Dekynnys and Maisteris of the Sheriffdome quhair the said Prenteiss that is to be ressavit dwellie and remanis.

ITEM That na Maister ressave ony Prenteiss bund for fewar zeiris nor sevin at the leist and siolyke it sall nocht be lesum to mak the said Prenteiss Brother and Fallow in Craft vnto the tyme that he haif seruit the space of vther sevin zeiris efter the ische of his said Prenteisschip wtout ane speciall licence granttit be the Wardeneis Dekynnys and Maisteris assemblit for that caus and that sufficient tryall be tane of the worthyness qualificationis and skill of the persone that desyirs to be maid Fallow in Craft and that vnder the paine of fourtie pundis to be upliftit as ane pecuniall penaltie fra the persone that is maid Fallow in Craft aganis this ordour besyde the penaltie to be sett down aganis his persone accordyng to the ordour of the Ludge quhair he remanis.

ITEM It sall nocht be lesum to na Maister to sell his Prenteiss to ony vther Maister nor zit to dispens wt the zeiris of his Prenteisschip be selling yrof to the Prenteissis self vnder the paine of fourtie pundis.

ITEM That na Maister ressave ony Prenteiss wtout he signifie the samyn to the Wardene of the Ludge quhair he dwellis to the effect that the said Prenteissis name and the day of his ressavyn may be orderlie buikit.

ITEM That na Prenteiss be enterit bot be the samyn ordour that the day of thair entereis may be buikit.

ITEM That na Maister or Fallow-of-Craft be ressavit nor admittit wtout the numer of six Maisteris and twa enterit Prenteissis the Wardene of that

Ludge being one of the said six and that the day of the ressayving of the said Fallow-of-Craft or Maister be orderlie buikit and his name and mark insert in the said buik wt the names of his six admittors and enterit Prentesis and the names of the intendaris that salbe chosin in euerie persone to be alsua insert in thair buik. Providing alwayis that na man be admittit wout ane assay and sufficient tryall of his skill and worthynes in his vocation and craft.

ITEM That na Maister wrik ony Maisseun wark vnder charge or command of ony vther craftisman that takis vpoun hand or vpoun him the wiking of ony Maisseun wark.

ITEM That na Maister or Fallow-of-Craft ressave ony cowanis to wrik in his societie or cumpanye nor send naue of his seruands to wrik wt cowanis vnder the paine of twentie pundis so often as ony persone offendis heirin till.

ITEM It sall nocht be lesum to na enterit Prentesis to tak ony vther grither task or wark vpoun hand fra a awnar nor will extend to the summe of ten pundis vnder the paine foirsaid to wit xx lib and that task being done thay sall interpryis na mair wout licence of the Maisteris or Wardeneis quhair thay dwelle.

ITEM Gif ony questionis stryfe or variance sall fall out amang ony of the Maisteris seruands or enterit Prentesis that the parteis that fallis in question or debat sall signifie the causis of thair querrell to the perticular Wardeneis or Dekynnys of thair Ludge wthin the space of xxiiij hours vnder the paine of ten pundis to the effect that thay may be reconcilit and aggreit and thair variance removit be thair saids Wardeneis Dekynnys and Maisteris and gif ony of the saids parteis salhappin to remane willfull or obstinat that thay salbe deprivit of the privilege of thair Ludge and nocht permittit to wrik yat vnto the tyme that thay submitt thame selfis to ressoun at the sycht of their Wardeneis Dekynnys and Maisteris as said is.

ITEM That all Maisteris interpriseris of warkis be verray careful to se thair skaffoldis and futegangis surelie sett and placit to the effect that throw thair negligence and sloth na hurt or skaith cum vnto ony personis that wrikis at the said wark vnder the paine of discharging of thame yrefter to wrik as Maisteris havand charge of ane wark bot sall ever be subiect all the rest of thair dayis to wrik vnder or wt ane other principall Maister havand charge of the wark.

ITEM That na Maister ressave or resett ane vther Maisteris Prentesis or servand that salhappin to ryn awa fra his Maisteris seruice nor intertanye him in his cumpanye efter that he hes gottin knowledge yrof under the paine of fourtie pundis.

ITEM That all personis of the Maisseunis Craft conuene in tyme and place being lawchfullie warnit vnder the paine of ten pundis.

ITEM That all the Maisteris that salhappin to be send for to ony assemble or meitting sall be sworne be thair grit aith that thay sall hyde nor conceill na faultis nor wrangis done be aye to ane vther nor sit the faultis or wrangis that ony man hes done to the awnaris of the warkis that thay haif had in hand sa far as thay knaw and that vnder the paine of ten pundis to be takin up fra the conceillars of the saidis faultis.

ITEM It is ordanit that all thair foirsaidis penaltis salbe liftit and tane vp fra the offenderis and breakaris of thir ordinamois be the Wardeneis Dekynnys and Maisteris of the Ludgeis quhair the offenderis dwellis and to be distributit *ad pios usus* accordyng to gude conscience be the advys

of the foirsaidis. And for fullfilling and observing of thir ordinanceis sett down as said is the hail Maisteris convenit the foirsaid day bindis and obblisess thaim heirto faithfullie and thairfore hes requestit thair said Wardene generall to subscribe thir presentis wt his awin hand to the effect that ane autentik cōpy heirof may be send to everie particuler Ludge wthin this realme.

*William Schaw
Maister of work*

APPENDIX Q2.

NOTICE OF WILLIAM SCHAW, MASTER OF WORKS, 1584—1602.

As the name of William Schaw is so intimately connected with the history of Free Masonry in Scotland, a few particulars regarding him may not be unacceptable. He was born in the year 1550, and was probably a younger son of Schaw of Sauchie.* He appears from an early period of life to have been connected with the Royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James the Sixth and his household at the palace of Holyrood-house, 28th January, 1580-1. In 1584 Schaw became successor to Sir Robert Drummond, of Carnock, as Master of Works. This high official appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer's accounts of a subsequent period, various sums are entered as having been paid to him in connection with these buildings, for improvements, repairs and additions. Thus, in September, 1585, the sum of £315 was paid "to William Schaw, his Majestie's Maister of Wark for the reparation and mending of the Castell of Strueling;" and in May, 1590, £100, by his Majesty's precept, was "delyverit to William Schaw, Maister of Wark, for reparation of the hous of Dumfermling, befor the Queenis Majesties passing thairto."

Sir James Melville, in his Memoirs, mentions, that being appointed to receive the three Danish Ambassadors who came to the country in 1585, with overtures for an alliance with one of the daughters of Frederick the Second, he requested the King that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum, of Seggie, one of the Lords of Session. It further appears that Schaw had been employed in various missions to France. We know, also, that he accompanied James the Sixth to Denmark in the winter of 1589, previous to the King's marriage with the Princess Anna of Denmark. The marriage was celebrated by David Lyndesay, Minister of Leith, at Upslo, in

* "Dom. Johannes Schaw de Arneumbrie Miles," was served heir of his father's brother, (Patrurus,) William Schaw, Master of Works, (Operum Præfectus,) of the lands of Cowdon and Cavilston, in the shire of Kinross, 27th June, 1609; and of the lands and barony of Sauchey, and the lands of Wester Tulliecoutrie, in the shire of Clackmannan, 30th June, 1609.

Norway, on the 23d November; and on the following morning, the King, as "a morrowing gift," granted to the Queen's grace, the Lordship of Dunfermline, and other lands in Scotland.

The King and his attendants remained during the winter season in Denmark. Schaw returned to this country on the 16th March, 1589-90, for the purpose of making the necessary arrangements for the reception of the Royal party. This we learn from David Moysie, one of the Clerks of Privy Council, whose Memoirs furnish some minute and interesting particulars of occurrences at that time. He says—"About the 16th day of March, William Schaw, Maister of Wark, came from the King out of Denmark, with direction to cause the schipis the Burrowis had appoynted mak out for bringing his Majestie homeward, to outred (prepare) the Abbey of Holyrood-house, and have all thingis in readiness for his Majestie's hame-cuning, quhilk suld be in Apryle nixt; schewing also that the Quene was with bairne, and that the King and his company had been weil entertained."

Schaw brought with him a paper subscribed by the King, containing the "Ordour set down be his Majestie, to be effectuat be his Hienes Secrett Counsell, and preparit agane his Majestie's returne in Scotland," dated in February, 1589-90. The King and his Royal bride arrived in Leith on the first of May, and remained there six days in a building called "The King's Work," until the Palace of Holyrood was prepared for their reception.

Extensive alterations had evidently been made at this time on Holyrood, as a warrant was issued by the Provost and Council of Edinburgh, to deliver to William Schaw, Maister of Wark, the sum of £1,000, "restand of the last taxation of £20,000," granted by the Royal boroughs in Scotland, the sum to be expended "in bigging and repairing of his Heines palice of Halyrud-house," 14th March, 1589-90. Subsequent payments to Schaw occur in the Treasurer's accounts, for broad scarlet cloth and other stuff, for "burde claythes, and coverings to forms and windows, bayth in the kirk and palace of Halyrudhouse."

On this occasion various sums were also paid, by a precept from the King, for dresses, &c., to the ministers and other persons connected with the Royal household, "to buy thame cleithing, the tyme of his darrest bed-fellowis marriage and Coronation." On this occasion we find William Schaw, Maister of Wark, received £133 6s. 8d. The Queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh.

The inscription on Schaw's monument states that, in addition to his office of Master of Works, he was "Sacris ceremoniis Præpositus," and "Reginæ Quæstor;" which Monteith has translated "Sacrist, and the Queen's Chamberlain." This appointment of Chamberlain to the Queen evinces the high regard she entertained for him; but there can be no doubt that the former words relate to his holding the distinguished office of General Warden of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master, as now existing. It may also be proper to state, that we must not confound him with his namesake, William Schaw, his Majesty's master stabler, who, along with his brother, Mr. Peter Schaw, was slain in the tumult in the palace of Holyrood, occasioned by Francis, Earl of Bothwell, on the 27th December, 1591. The King himself, we are told, on the following day, came to St. Giles's Kirk and

"made an oration anent the fray by Bothwell, and William Schaw's slaughter." Neither is he to be identified with another person of the same name, who was struck through the body with a rapier by Francois Mowbray, son of the Laird of Barnbougle, in April, 1596.

William Schaw died at the age of fifty-two, in April, 1602, and was buried in the Abbey Church of Dunfermline, where a handsome monument was erected to his memory by Queen Anna, with the following inscription: his name and monogram, cut in a marble slab, is inserted; according to tradition, this was executed with his own hand, and it contains his Mason Mark.

WILLIAM SCHAW.

Integerrimo amico Gvlielmo Schaw.

Vive inter svperos æternvmqve optime viv

Hæc tibi vita labor mors fuit alta quies

ALEXANDER SETONIVS, D. F.

D. O. M.

Hvmilis hæc lapidvm strvctvra tegit virvm

Excellenti peritia probitate eximia singlari

Vitæ integritate svmmis virtvtibvs ornatvm

GVLIELMVM SCHAW regis operibvs præfectvm sacris

Ceremoniis præpositvm reginæ qvæstorem

Extremvm is diem obiit 18 Aprilis 1602

Mortales inter vixit annos qvinqvaginta dvos

Gallias mvltaque alia regna excolendi animi svdio

Peragravit nvllo liberali disciplina non imbutvs

Architectvrvs peritissimvs principibvs imprimis viris

Egregiis animi dotibvs commendatvs laboribvs et negotiis

Non indefessvs modo et insvperabilis sed assidue

Strenvvs et integer nvllo bono non carissimvs ovi

notvs ad officia et demerendos hominvm animos natvs

Nvnc inter svperos æternvm vivit

ANNA REGINA ne virtvs æterna commendatione

Digna memorvm mortalitate labesceret optimi

Integerrimiqve viri memorie monvmentvm poni mandavit.

Translation of the above Monument, in the "Theater of Mortality," by Robert Monteith, Edinburgh, 1718.

TO HIS MOST INTIRE FRIEND WILLIAM SCHAW.

Live with the gods, thou worthy, live for ever;

From this laborious life death now doth thee deliver.

ALEXANDER SETON, D. F.*

This small structure of stones covers a man of excellent skill, notable probity, singular integrity of life, adorned with greatest virtues, William Schaw, Master of the King's Works, Sacrist, and the Queen's Chamberlain. He died as above

Among the living he dwelt fifty-two years; he had travelled France and many other kingdoms for improvement of his mind; he wanted no liberal art or science—was most skilful in architecture; he was early recommended

* The Latin distich was a tribute to Schaw's memory by Alexander Seton, afterwards Earl of Dunfermling and Lord Chancellor of Scotland. He died in April, 1627, aged 67.

to great persons, for the singular gifts of his mind; he was not only unwearyed with labors and business, and insuperable, but daily strenuous and strong; he was most dear to every good man who knew him; he was born to do good offices, and thereby to gain the hearts of men; now he lives eternally with God.

Queen Anna caused this monument to be erected to the memory of this most excellent and most upright man, lest his virtues, which deserve eternal commendation, should fail or decay by the death or mortality of his body.

Several years after Schaw's death, an application having been made by James Schaw, his executor, for the arrears of his salary, the matter was remitted to the Lords of Privy Council. In their answer, addressed to King James, from Edinburgh, 10th October, 1612, it is stated, that having narrowly searched the whole bypast accounts betwixt Schaw's "entrie to the office and his deceis, the space of auchtene yeiris, having, by his gift, fyve hundredth merkis of yeirlie feall" or salary, they were satisfied that, for the whole period, with the exception of six years, such sums were still due; and it is added—"We may boldly alsua affirme, that in his lyfyme, and during the tyme of his service, he was a most paineful, trustye and well-affected servand to your Majestie."*

APPENDIX R.

CHARTER GRANTED BY THE MASONS OF SCOTLAND TO WILLIAM ST. CLAIR OF ROSLIN.

From the Original, referred to in Introduction, p. 11.

Be it kend till all men be thir present letters we Deacons Maistres and freemen of the Masons within the realme of Scotland with express consent and assent of Wm Schaw Maister of Wark to our Souane Lord for as meikle as from aige to aige it has been observit amangis that the Lairds of Rosling has ever been patrons and protectors of us and our privilegedges likeas our predecessors has obey'd and acknowledged them as patrones and protectoris while that within thir few years throwh negligence and sleuthfulness the samyn has past furth of vse whereby not only has the Laird of Rosling lyne out of his just rycht but also our hail Craft has been destitute of ane patron and protector and overseer oik has genderit manyfauld corruptionis and imperfections, baith amangis ourselves and in our Craft and has given occasion to mony persones to conseve evill opinioun of us and our Craft and to leive off great enterprises of policie be reason of our great misbehaviour wtout correction whereby not only the committers of the faults but also the honest men are disapoyntit of their craft and offeit. As lyikwayes when divers and sundrie contraversies falls out amangis ourselves thair follows great and manyfald inconveniencis through want of ane (patron and protector) we not being able to await upon the ordinair judges and judgment of this realme through the occasion of our powertie and langsumness of process for remeid qrof and for keeping of guid ordour amangis us in all tymes cumyng and for advancement of our craft and vocation within this realme and furthering of policie within the samyn, we for ourselves and in name of our hail bretherene and craftsmen with

* Melrose Papers, printed for the Abbotsford Club, vol. i., p. 95.

consent foresaid agrees and consents that Wm Sinclar now of Rosling for himself and his airis purchase and obtene at ye handis of our Souane Lord libertie fredome and jurisdiction vpon us and our successors in all tymes cummyng as patrons and judges to us and the hail Wfessoris of our Craft wthin this realme quhom off we have power and commission sua that hereafter we may acknowledge him and his airis as our patrone and judge under our Souerane Lord without ony kind of appellation on declynyng from his judgement with power to the said Williame and his airis to depute judges ane or mae under him and to use sick ampill and large jurisdictione upon us and our successors als weill as burghes as land as it shall please our Souerane Lord to grant to him and his airis.

WILLIAM SCHAW, Maistir of Wark.

Edinburgh—ANDRO SYMONE JHONE ROBESOUNE

St. Andrew—* * * * *

Haddington—P. CAMPBELL takand ye burdyng for JON. SAW

J. VALLANCE WILLM. AITTOUN

Achievone Heavis—GEORGE AITTOUN JO. FWEETTER THOMAS PETTICRIFF

Dumfermling—ROBERT PEST

THOMAS WEIR, Mason in Edr., THOMAS ROBERTSOUN, Wardane of the Ludge of Dunfermling and Sanct Androis and takand the burding upon him for the brethren of the Mason Craft within they Lwdges and for the Commissioners efter mentionat, vis: DAVID SKOWGALL, ALEXANDER GILBERT and DAVID SPENS for the Lwdge of Sanct Androis, ANDREW ALISONE and ARCHIBALD ANGOU, Commjssionaris for the Lwdge of Dwmermling, and ROBERT BALZE of Haddington, with our handis led on the pen be the notaris underwritten at our commandis because we can nocht write.

Ita est LAURENTIUS ROBESOUN notarius publicus ad præmissa requisitus de specialibus mandatis dict personarum scribere nescien ut aseruerunt testan manu mea propria.

[Ita est] HENRICUS BANNA[TYNE] connotarius ad premissa [de mandatis] antedictarum personarum [scribere nescientium ut aseruerunt teste] manu mea propria.

APPENDIX 8.

CHARTER GRANTED BY THE MASONS OF SCOTLAND TO SIR WILLIAM ST. CLAIR.

From the Original, referred to in Introduction, p. 11.

Be it kend will all men be thir present letters ws the Deacones, Masteris friemen of the Meisones and Hammermen within the kingdome of Scotland, that forameikill as from aidge to aidge it has been observet amangis us and our predecessors that the Lairdis of Rosling has ever been patrons and protectors of us and our priviledgis likeas our predecessors has obeyit reverencet and acknowledged them as patrons and protectors qrof they had letters of protection and vtheris richtis grantit be his Matien, most noble progenitors of worthy memorie qlkis with sindrie vtheris of the Lairdis of Rosling his writtis being consumet and burnt in ane flame of fire within the Castle of Rosling in an The consumation and burning qrof being clearly knawin to us and our predecessors deacons maisteris and freemen of the saidis vocations, and our protection of the samyn and priviledgis

thereof [be negligence] and slouthfulness being likely to pass furth of us where throw not only wald the Lairdis of Rosling lyne out of their just richt but also our hail craftis wald haif bene destitute of ane patrone protector and oversear quhilk wald engenner monyfald imperfectionis and corruptionis baith amangis ourselves and in our craft and give occasione to mony persones to conceive evill opinioun of us and our craft, and to leave af many and grit enterpryses of policie whilk wald be vndertaken if our grit misbehaviour were suffered to goe on without correctioun. For remeid qrof and for keeping of good ordour amangis us in all time coming and for advancement of our craft and vocation within his Hienes kingdom of Scotland and furduring of policie yaireintill the maist pairt of our predecessors for themselves and in name and behalfe of our bretherene and craftsmen, with express advice and consent of William Schaw, Maister of Wark to Hienes umqle darrest father of worthy memorie, all in ane voce agreit consentit and subscriyvet that William Sinclar of Rosling, father to Sir William Sinclar now of Rosling, for himself and his airis should purchas and obtain at the hands of his Majestie libertie freedome and jurisdiction upon us and our predecessors deacons maisteris and freemen of the saidis vocations, as patrones and judges to us and the hail professors thereof within the said kingdom, qrof they had power and commission sua that they and we might yairafter acknowledge him and his airis as patrone and judge under our Soverane Lord without any kind of appellacion or declinatour from thair judgement forever, as the said agreement subscriyvet be the said Mr of Wark and our predecessors at mare length proportis. In the whilk office priviledge and jurisdiction over us and our said (vocation) the said William Sinclar of Rosling ever continuitt to his going to Ireland, qf he presently reamanes sen the quhilk (time) of his departure furth of this realme there are very many corruptionnes and imperfectionnes risen and ingennerit baith amangis ourselfis and in our saidis vocationnes in defect of ane patrone and oversear over us and the samyn sua that our saidis vocationnes are altogether likely to decay. And now for safety thereof, we having full experience of the efault good skill and judgement whilk the said Sr William Sinclar now of Rosling has in our said craft and vocation and for reparation of the ruines and manifold corruptionnes and enormities done be unskilfull persones therein till we all in ane voce have ratified and approven and be their presentis ratifies and approves the foresaid former letter of jurisdictione and libertie maid and subt be our brethrene and his Hienes umqle Mr of Wark for the time to the said William Sinclar of Rosling, father to the said Sr William, whereby he and his airis are acknowledgit as our patrone and judge under our Soverane Lord over us and the hail professors of our said vocation within this his Hienes kingdom of Scotlande without any appelacion or declinator from their judgements in ony time hereafter forever.

And further we all in ane voce as said is of new have made constitutis and ordainit and be thir presentis makis constitutis and ordanes the said Sir William Sinclar now of Rosling and his airis mail our only patrones protectors and overseers under our Soverane Lord to us and our successors deacons maisteris and freemen of our saidis vocationnes of Masons hammermen within the haile kingdome of Scotland and of our haille priviledges and jurisdictionnes belonging thereto wherein be his father and their predecessors Lairdis of Rosling have been in use of possession thir many sidges bygain with full power to him and them be themselves thair

wardens and deputis to be constitute be them to affix and appoint places of meeting for keeping of good ordour in the said craft als oft and sua oft as need shall require all and sundry persones that may be knawin to be subject to the said vocation to be called absentis to amerciat transgressuris to punish unlaues casualities and vtheris duties whatsoever pertaining and belonging or that may fall to be paid be whatsoever persone or persones subject to the said craft to aske crave receive intromet with and uplift and the samyn to their own proper use to apply deputtis under them in the said office with clerkis seruandis assisteris and all other officers and memberis of court needfull to make create substitute and ordain for whom they shall be holden to answer all and sundry plentis actions and causes pertaining to the said craft and vocation and againat whatsoever person or persons professors thereof to hear discuss decerne and decyde acts duties and sentences thereupon to pronounce and the samyn to due execution to cause be put and generallie all and sundrie other privileged liberties and immunities whatsoever concerning the said craft to doe use and exerce and cause to be done and exerceet and keipit siklyke and als freely in all respects as any vyeris thair predecessors has done or might have done themselves in anytime bygane freely quietly well and in peace but any revocation obstacle impediment or again calling quhtsomevir.

In witness of the qlke thing to thir presenttis wtin be Alexander Aikineid servitor to Andrew Hay wrytter we have subit thir pnts with our handis at—

The Ludge of Edinburgh.

WILLIAM WALLACE, Decon. JOHN WATT. THOMAS PATERSONE.

The Ludge of Glasgow.

JOHN BOYD. Deakin.

ROB. BOYD, one of the mestres.

HEW DOUG, Deikon of the Messounes and Vrichtis off Ayre and GEORGE LID(ELL) Deacan of quarimen and now quartermaster.

The Ludge of Stirling.—JOHN THOMSONE. JAMES RIND.

The Ludge of Dunfermling.

(ROBERT ALISON, one of the Masters of Dunfermling.)

*The Ludge of * * **

The Ludge of Dundee.—ROBERT STRACHOUNE, Master.

ROBERT JOHNSTONE, Mr of (—) DAVID MEEONE, Mr of (—)

THOMAS FLEMING Wardane in Edinburgh and HUGH FORREST with our hands att the pen led be the notar under subd for us at our command because we cannot wryt. A. HAY, notarius asseruit.

ROBERT CALDWELL in Glasgow with my hand at the pen led be the notar under subsorywand for me because I cannot writt myself.

J. HENRYSONE, notarius asseruit.

I JOHN SERVEITE Mr of ye Craftis in Stirling with my hand att the pen led be the notar under subsorywand for me because I cannot writt.

J. HENRYSONE, notarius asseruit.

I JOHN BURNE one of the mris. of Dumfermling, with my hand at the pen led be the notar under subsorywand for me at my command because I cannot writt myself.

J. HENRYSONE, notarius asseruit.

DAVID ROBERTSON one of ye mesteris, ANDREW WELSONE master and THOMAS (W)ELSONE varden of the sed Ludg of Sant Androis, ANDREW

WEST and DAVID QUHYT maisteris in Dundee with our hands att the pen led be the notar under subscryvand att our commands because we cannot writt.

THOMAS ROBERTSON, notarius asseruit.

APPENDIX T.

DEED OF RESIGNATION OF THE OFFICE OF HEREDITARY GRAND MASTER BY WILLIAM ST. CLAIR OF ROSLIN.

Referred to in Introduction, p. 11.

I, William St. Clair of Roslin, Esq., taking into my consideration that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clairs of Roslin, my ancestors, and their heirs, to be patrons, protectors, judges or masters; and that my holding or claiming any such jurisdiction, right or privilege, might be prejudicial to the Craft and vocation of Masonry, whereof I am a member, and I being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, do therefore hereby, for me and my heirs, renounce, quit, claim, over-give and discharge all right, claim or pretence that I or my heirs had, have, or anyways may have, pretend to or claim to be patron, protector, judge or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any of the kings of Scotland, to and in favour of the said William and Sir William St. Clairs of Roslin, my predecessors, or any other manner of way whatsoever, for now and ever; and I bind and oblige me and my heirs to warrand this present renunciation and discharge at all hands; and I consent to the registration hereof in the books of Council and Session, or any other judges' books competent, therein to remain for preservation; and thereto I constitute

my procurators, &c.

In witness whereof I have subscribed these presents (written by David Maul, writer to the signet) at Edinburgh, the twenty-fourth day of November, one thousand seven hundred and thirty-six years, before these witnesses: George Frazer, deputy auditor of the Excise in Scotland, master of the Canongate Lodge, and William Montgomery, merchant in Leith, master of the Leith Lodge.

W. ST. CLAIR.

GEO. FRASER, *Canongate Kilwinning, witness.*

WM. MONTGOMERY, *Leith Kilwinning, witness.*

APPENDIX U.

ORDER OF PROCESSION OF THE GRAND LODGE,

And ceremonial to be observed at laying a Foundation Stone by the M. W. the Grand Master, &c.

The Grand Lodge having been opened at a convenient place and the necessary directions and instructions given, it is adjourned. The brethren being in their proper clothing and jewels, and wearing white gloves, the procession moves in the following order, viz:—

Band of music.

Stranger brethren belonging to warranted Lodges holding of a recognised Grand Lodge other than that of Scotland.

Lodges present, and their brethren, according to seniority on the Grand Lodge roll—junior Lodge in front.

Members of the Grand Lodge according to seniority on the roll of Lodges,
 juniors in front.

Band of music. Grand Marshals.
 Grand Tyler. (*With drawn swords.*) Grand Tyler.
 Grand Director of Music. Grand Bard. Grand Director of Ceremonies.
 Grand Steward. (*With white rods.*) Grand Steward.
 Level. (*Carried by Operatives.*) Plumb.
 Grand Steward. (*White rods.*) Grand Steward.
 Compass. (*Carried by Operatives.*) Square.
 Grand Steward. (*White rods.*) Grand Steward.
 Mallet—*Carried by an Operative.*
 Grand Steward. (*White rods.*) Grand Steward.
 Vase—*Wine.* Cornucopias—*Corn.* Vase—*Oil.*
 Grand Steward. Grand Steward. Grand Steward.
 (*With white rods.*)
 Grand Jeweller. Grand Bible-bearer.
 Inscription plates. Architect with plans. Bottles with coins, &c.
 Grand Steward. Grand Steward. Grand Steward.
 (*With white rods.*)
 Senior Grand Deacon. Grand Chaplain in his robes. Junior Grand Deacon
 Grand Steward. (*White rods.*) Grand Steward.
 Grand Secretary. Grand Treasurer. Grand Clerk.
 Grand Steward. Grand Steward. Grand Steward.
 Senior Grand Warden. (*With batons*) Junior Grand Warden.
 Grand Steward. (*White rods.*) Grand Steward.
 Past Grand Master. Deputy Grand Master. Substitute Grand Master.
 Grand Steward. Vice President of Grand Stewards. Grand Steward.
 (*White rods.*)
 Grand Sword-bearer.

GRAND MASTER.

Grand Steward, } President of Grand Stewards, } Grand Steward,
 (*With white rod.*) } (*Carrying Grand Master's rod.*) } (*With white rod.*)
 Past Grand Masters.
 Provincial Grand Masters.
 Past Grand Wardens, &c.

Having arrived within a proper distance of the Stone, the procession halts, the brethren open to the right and left, so as to leave room for the Grand Master and other office-bearers to pass up the centre. On arriving at the platform, the Architect is the first of the Masonic procession who walks up to the platform on the East; 2dly, the Chaplain; 3dly, the Grand Jeweller, Grand Deacons, Grand Clerk, Grand Secretary, Grand Treasurer, Grand Wardens and Substitutes; then Past Grand Master, Past Grand Master and Deputy Grand Master, followed by Provincial Grand Masters and brethren attendant, all giving way to the Grand Master when on the platform, and the Substitute taking the right of the Grand Master.

Band of music to be thereafter placed in a conspicuous situation, and the Grand Jewels, &c., to be laid on the Grand Master's table.

"Queen's Anthem" to be played. "Hail Masonry" to be played
 Grand Chaplain to offer up a prayer.

Grand Master calls upon the Grand Treasurer, Secretary and Clerk to

place the Coins, &c., in the cavities of the Stone, and the Architect to bring forward the necessary workmen. When Coins, &c., are placed—

"Great Light to shine," by the Band.

While this is playing, three distinct stops to be made in bringing down the Stone. Grand Master upon this walks down from the platform to the East of the Stone, with the Substitute on his right hand, the Grand Wardens walking before him, who go to the West, having with them the Level and the Plumb.

Grand Master says—R. W. Sub. Grand Master, you will cause the various implements to be applied to the Stone, that it may be laid in its bed according to the Rules of Masonry. The Substitute Grand Master orders the Wardens to do their duty. Grand Master then says—Right Worshipful Junior Grand Warden, what is the proper Jewel of your office? The Plumb.—Have you applied the Plumb to the several edges of the Stone?—I have, M. W. G. M.

Right Worshipful Senior Grand Warden, what is the proper Jewel of your office?—The Level.—Have you applied the Level to the top of the Stone?—I have, M. W. G. M.

Right Worshipful Substitute Grand Master, what is the proper Jewel of your office?—The Square.—Have you applied the Square to those parts of the Stone that are square?—I have, M. W. G. M.

The Grand Master then says—Having, my R. W. Brethren, full confidence in your skill in our Royal Art, it remains with me now to finish this our work.—He then gives the Stone three knocks, saying—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success."

Three cheers! Music—"On! On, my dear brethren."

During the music, the Cornucopiæ delivered to the Substitute, the Vase with Wine to the Senior Grand Warden, and the Vase with Oil to the Junior Grand Warden.

After the music ceases, Cornucopiæ delivered by the Substitute to the Grand Master, who throws it upon the Stone. Vase with Wine is then handed to the Substitute, he delivers it to the Grand Master, who pours it upon the Stone, and the Oil in the same manner, Grand Master saying—"Praise be to the Lord immortal and eternal, who formed the Heavens, laid the foundations of the earth and extended the waters beyond it, who supports the pillars of nations and maintains in order and harmony surrounding worlds. We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may her people, living under sage laws in a free government, ever feel grateful for the blessings they enjoy."

"Masons' Anthem."

The Grand Officers return to their platform when the Anthem ceases.

Three cheers! Address by Grand Master. Reply.

"Rule Britannia," by the Band.

The Procession then returns in inverted order to the place from which it set out, where the Grand Lodge is closed.