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THE

HISTORICAL LANDMARKS

OF

FREEMASONRY.

THE

HISTORICAL LANDMARKS

AND OTHER EVIDENCES

OF

FREEMASONRY,

EXPLAINED;

IN A

SERIES OF PRACTICAL LECTURES,

WITH COPIOUS NOTES.

BY

THE REV. G. OLIVER, D.D.,

AUTHOR OF

"THE HISTORY OF INITIATION," "ANTIQUITIES OF FREEMASONRY," "STAR IN THE EAST," ETC., ETC.
PAST D. G. M. OF THE GRAND LODGE OF MASSACHUSETTS, U. S.
PAST D. P. G. M. FOR LINCOLNSHIRE, ETC., ETC., ETC.

WITH NUMEROUS ILLUSTRATIONS.

IN TWO VOLUMES.

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"Remove not the ancient LANDMARK which thy fathers have set."—SOLOMON.

"There shall be the most perfect unity of obligation, of discipline, of working the Lodges, of making, passing, and raising, instructing, and clothing Brothers; so that but one pure unsullied system, according to the genuine LANDMARKS, laws, and traditions of the Craft, shall be maintained, upheld, and practised, throughout the Masonic world."—ARTICLES OF UNION.

"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."—CONSTITUTIONS.

"You faithfully promise to obey the original laws, charges, and regulations of this ancient and honourable Institution, and to preserve the ancient LANDMARKS of the Order to the utmost of your power."—LECTURES.

"The M. W. Grand Master addressed the Brethren on the subject of the Lectures; when he stated that it was his opinion, that so long as the Master of any Lodge observed exactly the LANDMARKS of the Craft, he was at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presided."—QUARTERLY COMMUNICATION, *Dec.* 1819.

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TO THE

RIGHT HONOURABLE THOMAS DUNDAS

EARL OF ZETLAND,

BARON DUNDAS, OF ASKE, IN THE COUNTY OF YORK,
LORD-LIEUTENANT OF THE NORTH AND EAST RIDINGS OF YORKSHIRE, ETC. ETC.

MOST WORSHIPFUL GRAND MASTER

OF THE

UNITED GRAND LODGE OF FREE AND ACCEPTED MASONS OF ENGLAND;

A BROTHER,

NOBLE BY BIRTH; ESTIMABLE AS A MAN

FREE IN SENTIMENT,

AND ACCEPTED BY UNIVERSAL CONSENT AS THE FIT SUCCESSOR OF

An Illustrious Royal Grand Master,

WHOSE EXAMPLE HE NOBLY EMULATES BY COURTESY OF DEMEANOUR,

EXTENDING TO EVERY GOOD AND WORTHY BROTHER,

AND UNCOMPROMISING FIRMNESS

IN MAINTAINING THE PURITY OF MASONIC DISCIPLINE;

THESE VOLUMES,

THE RESULT OF MANY YEARS' LABOUR AND RESEARCH, ON THE

"LANDMARKS OF THE ORDER,"

ARE, BY PERMISSION,

MOST RESPECTFULLY AND DUTIFULLY

Inscribed and Dedicated,

BY HIS LORDSHIP'S

MOST OBEDIENT, DEVOTED AND FAITHFUL

SERVANT AND BROTHER,

THE AUTHOR.

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PREFACE.

When Theodorus was initiated into the Eleusinian system of spurious Freemasonry, he asked of Euriclides, the hierophant, what is the greatest crime a man can commit; who replied, "*to speak evil of the Mysteries.*" Such was the sentence pronounced against those who should incur the responsibility of treating such sacred subjects with levity, because they were considered ineffable; and the offence was punished with death. "*Si quis arcanæ mysteria Cereris sacra vulgâsset, lege morti addicebatur.*" But the crime was seldom committed, and therefore the penalty remained on their statute books, not altogether as a dead letter, although it was seldom brought under the consideration of the judge. It will be remembered, however, that the spurious Freemasonry was not only connected with, but constituted an essential part of the national religion in every country where it existed; and therefore blasphemy against the mysteries, was blasphemy against the gods, and punishable by the civil magistrate, of which Socrates is an eminent example.

Not so the *true* Freemasonry. It forms no part of the

national religion, although it comprehends and teaches the genuine principles of Christianity. But this latter fact is not generally understood by those to whom its doctrines are a sealed book; and therefore it is no unusual thing to hear Freemasonry vilified, because the experiment is perfectly innocuous to the party using it. And the objections to it, as a social and beneficial institution, are urged with greater pertinacity by its adversaries, and received with a more cordial welcome by the uninitiated world, than those which distinguish an opposition to any other science. Their object is generally intended to show that its pursuits are inconsistent, frivolous, and useless; that, as an antagonist writer wittily observes—"She professes to teach the seven liberal arts, and also the black art; proffers to give one a wonderful secret, which is, that she has none; who sprung from the clouds, formed by the smoke of her own records, which were burnt for the honour of the mystery; who stood the shock of ages, and the revolutions of time, on the reputation of King Solomon; who is always and unchangeably the same glorious Fraternity, whether of three degrees, of seven degrees, of thirty-three degrees, or forty-three degrees, or fifty-three degrees, or of ninety degrees. Such a flood of innovation has gone over the ancient Landmarks, that Freemasonry's own science, Masonics, can never again run the lines, and establish the corners, without a very free use of the faculty of Abrac."

One of the purposes of these lectures is to rebut such absurd charges, by displaying the true design and tendency of the Order. And I cannot describe the process which has been used to effect this important object more

appropriately, than by subjoining the correspondence by which the design was originally announced.

TO SIR EDWARD FFRENCH BROMHEAD, BART. PAST P. G. S. W. FOR LINCOLNSHIRE.

My dear Sir,—As you did me the honour to accept the office of Provincial Grand Senior Warden at my hand, when I held the Deputy Grand Mastership of the Province, and to unite with me in promoting the welfare of Freemasonry within its limits, I take the liberty of submitting to you, now my authority in the province is at an end, a design which is intended to be useful to the Fraternity at large.

If I may be allowed to place any reliance on the testimony of the public press, or on the declarations of private correspondents in every quarter of the globe, I trust it will not be an unpardonable vanity in me to conclude that my labours in the cause of Masonry have been productive of some benefit to the Institution. Success has been a stimulus to further exertions, and more extensive researches into the origin and true design of the Order. In announcing that I am about to take my leave of the Fraternity as a public Masonic writer, it is not to be understood that I consider the subject exhausted; on the contrary, I conceive that I have merely opened the mine, leaving its richest treasures to be gathered by other hands. But it is time to close my Masonic labours—my sun is sinking in the west; and it will be matter of high gratification to my mind, if some other Brother shall resume the task, and prosecute it with superior advantages to the Craft; although I am certain that none can possess greater zeal or sincerity of intention. I propose, however, before I bid my Brethren a final adieu, to furnish them with a series of Practical Lectures on the Historical Landmarks, and other evidences of Freemasonry, under the arrangement which has been enjoined by the Grand Lodge of England, as settled by the Lodge of Reconciliation at the Union of the two great divisions of the Craft in 1813.

In the prosecution of this design I have adopted an arrangement corresponding with the order in which our degrees are conferred.—After an Introduction containing an inquiry into the legality and usefulness of Masonic publications; and two Preliminary Lectures, giving a general view of the Landmarks intended to be illustrated, I shall enter upon a series of disquisitions illustrative of the First Tracing-board; in which the Form, Situation, Extent, Ground (including the first and second Grand Offerings), Support, and Covering of a Lodge will be dilated on in so many Lectures. The deliverance from Egyptian bondage, and the ancient custom of opening a Lodge on the highest of hills, or in the lowest of valleys, will close the illustrations of the First Degree.

The Second Degree will open with a Lecture on the symbolical references of the Order. I shall then proceed with a critical examination of the number of workmen employed about the Temple of Solomon; and the system of classification which was adopted in the quarries, the forest, and the mountain of Moriah. The Second Tracing-board will occupy our attention—the Porch and its Pillars—Jephthah and the Ephraimites—the Winding Staircase and its Steps, with their symbolical reference—the Letter G, &c.; and Lectures on the Grand Architect's Six Periods—the Inundations of the Nile—the Twelve Grand Points—and the Third Grand Offering, will close the Second Degree.

In the Third and its accompanying Degrees and Orders, the subject becomes more diffusive, and will require to be more extensively treated. Accordingly, commencing with the Legend, I shall endeavour to trace its origin amidst the darkness of a remote antiquity, and to explain its symbolical application. Then the nature and design of Freemasonry before the Flood, and the subject of "Worldly Possessions" will be examined; while the Sacred Lodge, the decorations of the Temple, and the sources of King Solomon's wealth, will be discussed in order; as well as the Masonic reference attached to the Fall and Restoration of our first parents. Then follows, in due course, a consideration of the Burning Bush, the Tetragrammaton or Incommunicable Name, and the Rod of Moses, which will be examined, each in a separate Lecture. After which, I shall open the Holy Lodge at the foot of Mount Sinai, and consider the application to Masonry of the Ark of the Covenant—the Priestly Orders—the Camp of Israel, and the Banners of the Twelve Tribes; none of which will be dismissed without distinct and exclusive notice. The remarkable events in the reign of Josiah will be considered before we proceed to the Babylonish Captivity, its termination and the opening of the Grand and Royal Lodge—the building of the Sacred Temple—the Triple Tau, and the departure of the Sceptre from Judah. A careful examination of all these subjects, so far as they are connected with Freemasonry, will illustrate the fact, that our Ancient and Royal Order is a progressive system, consistent in all its parts, and symbolizing the way to salvation through the merits of a Redeemer, who made atonement for the sins of men by the sacrifice of the Cross.

In the construction of these Lectures, I propose to subjoin copious authorities for every fact and argument that it may be necessary to introduce in illustration of the general system of Freemasonry. The Notes will, therefore, be extremely numerous, and gathered from every accessible source which is worthy of credence. It is hoped that these Notes will be found of some service in clearing up doubtful or difficult points of discipline and doctrine. They will be selected with great care, and will constitute a series of vouchers for the credibility of every important rite connected with the several degrees of the Order, which are practised at

the present day. They will be a mirror to reflect the opinions—a register to chronicle the Masonic sentiments of living Masons, not only in this kingdom but in all others, as well as of those who have flourished in by-gone ages. It is true, I do not profess to engage in any formal illustration beyond the three symbolical or Blue Degrees ending in the Royal Arch and its subsidiary appendages; but every other order which is in any way allied to Freemasonry, will be incidentally noticed, and its claims to credence briefly investigated. I am anxious that the Brethren should familiarly understand every point, part, and secret, connected with the Institution; and though I am not ignorant of the responsibility which will naturally accompany an attempt to communicate this knowledge, yet I flatter myself that I shall be able to accomplish it with a conscientious regard to the terms of my OB, and at the same time, with such perspicuity as may render the explanations plain and intelligible to the Fraternity, while they continue an impenetrable mystery to those who have not had the advantage of initiation.

In the system as it is practised in our Lodges, the connection between the several consecutive degrees is not accurately defined; nor perhaps would it be possible, in practice, to establish a series of rites by which that connection could be distinctly impressed upon the mind of a candidate during the ceremony of initiation. This important effect can only be accomplished by the subsequent explanations of a zealous and indefatigable Master; and to do this effectually, he must depart from the usual routine; or rather, he must amplify and illustrate the authorized lectures by the introduction of parallel facts, and explanatory observances, connected with the history and antiquities, manners and customs, laws and usages, of the country and period which may form the subject of disquisition. And there are many reasons that make such a course, under present circumstances, almost impracticable. The Master of a Lodge has generally other objects of pursuit to engage his mind, and occupy his attention, which leave him little leisure to pursue the investigations necessary to accomplish so extensive an undertaking. The present work is intended to supply materials for accelerating these studies. No subject will be left untouched, doubts will be removed, and difficulties explained. The links of connection between the several degrees will be supplied; and thus the Brethren will be furnished with a clue to direct their enquiries into the right channel: and it may not be too much to anticipate that the path to Masonic knowledge will be thereby relieved, in a great measure, from the difficulties which obstruct the progress of scientific research into the mysteries of the Order.

I have taken the liberty, my dear Sir, of troubling you with this imperfect outline of my plan, in the hope of being favoured with your opinion of its utility. It is my intention to leave no point unexplained connected with the *theory* of Masonry, which may be prudently com-

mitted to print; while, for obvious reasons, the practical part will be designedly omitted, because it may readily be learned in tyled Lodges, under the judicious direction of an experienced Master, whose peculiar duty it is to employ and instruct the Brethren in Masonry. It will embrace upwards of fifty Lectures, and while the greatest care will be taken to avoid any undue exposure of peculiar secrets, enough will be said to clear up all difficult and controverted questions, as well as to connect the lower with the higher degrees; thus forming a regularly graduated series, advancing step by step to the *ne plus ultra* of Masonry, and unfolding its secret reference to that divine system of religion, which, at the last great day, will introduce us into the Grand Lodge above, a building not made with hands, eternal in the heavens.

I shall be glad, therefore, to learn whether you think a work, founded on such a basis, would be acceptable to the Masonic public; and whether the Fraternity would be likely to suffer the closing offspring of a veteran labourer in their service to perish for want of their fostering support.

Believe me to be, my dear Sir,
Yours faithfully and fraternally,
GEO. OLIVER, D. D.
Past D. P. G. M. for Lincolnshire.

SCOPWICK VICARAGE,
Nov. 22, 1843.

TO THE REV. DR. OLIVER, PAST D. P. G. M. FOR LINCOLNSHIRE.

MY DEAR SIR,—Your prospectus of a closing work, upon the subject of Masonry is very interesting; and if the outline can be filled up in a manner at all adequate to the design, it must be a most valuable addition to the current information on the subject of the Craft. My own ideas on matters of Masonic antiquity are not so bold as yours, though it must be admitted that the exclusive Judaic character of the machinery, the Hebrew references, and reference to Tyrian usages, are of themselves internal evidence of a very remote origin; an origin not taking place among Christians, whose ignorance on these subjects, and hatred of the Jews, until a very recent period, make the supposition of a Christian origin quite impossible. The moral application of the principles does indeed admit unbounded development, and may keep pace with the views and practice of any present or future benevolence. On the subject of the obligation I have had some misgivings, but we perhaps have interpreted it with too much severity, and against the public interest; and it may

be questioned whether it was intended to extend much beyond the solemn initiatory rites of the Order. In all your attempts, both in Masonry and out of Masonry, you have the hearty good wishes of

Your very faithful Brother,

E. Fr. Bromhead,

P. P. G. S. W. for Lincolnshire.

Lincoln, *Nov.* 25, 1843.

Whether I have succeeded in the accomplishment of my original intention, or whether I have redeemed the pledges contained in the above correspondence, is now left to the decision of the Fraternity. I do not expect that the work will be pronounced faultless, because perfection is not the attribute of man, much less of his performances.

——————— vitavi denique culpam,
Non laudem merui.—Hor.

I hope, with the Bachelor Sampson Carrasco, "the critics will be merciful. I hope they will not dwell upon the motes of the bright sun of the work they censure. Though '*aliquando bonus dormitat Homerus*,' they ought to consider how wide he was awake to give his work as much light and leave as little shade as possible. Perhaps those very parts which some men do not fancy, are like moles, which sometimes add to the beauty of the face that has them."*

In the construction of the Lectures, I have had little direct assistance except from a few valued and highly talented correspondents, from whom I have received various hints which have been of essential service; and their favors have been generally acknowledged at the foot of

* Don Quixote, Part II. ch. 3.

their own communications. One of these esteemed friends gave me much important information respecting the foreign degrees, and directed my enquiries into a channel which produced the happiest results; and I am proud in being permitted to grace my pages with the name of George Arnott Walker Arnott, Esq., LL. D., Depute Grand Principal of the Supreme Grand Council of Rites, &c., &c., of Scotland; a most learned, intelligent, and indefatigable Brother, whose active exertions in the cause of Scottish Masonry have been rewarded by the esteem of the Fraternity, and the highest honors of the Order.

Throughout the whole period in which these Lectures have been in course of publication, my anxiety has been great lest I should violate my OB, by the insertion of any matter which ought not to be revealed. To prevent improper disclosures, I have submitted occasional proof-sheets to the inspection of discreet friends, and I have not persisted in the use of a single paragraph, or even phrase, whose removal has been thus suggested. My friend Dr. Crucefix, Past Grand Senior Warden of the Grand Lodge of Massachusetts, and Past Grand Deacon of the Grand Lodge of England, has been kind enough to incur the labor of carefully examining every sheet before it was struck off; and I must beg his acceptance of my best thanks for many invaluable suggestions which have enabled me to profit advantageously by the exercise of his judgment and experience; as well as for his kind and uniform attention to my wishes when I felt myself at a loss on abstruse questions of discipline; for I esteem his opinion on the laws of Masonry to be an authority from which it would be hopeless to appeal.

And now, dear Reader, nothing remains but to bid you farewell. We have been fellow-travellers for more than two years, and have together examined a variety of subjects connected with Freemasonry; and if you have been amused or instructed, we have not journeyed in vain. To me the enquiry has been a source of much pleasure and gratification. I dearly love these mysterious investigations. I love to wander through the obscure regions of dark antiquity; and a research into the hidden truths of history, science, or topography, is pleasing to my taste, and congenial to habits long indulged and deeply planted. Such pursuits have an indescribable charm; and if you have taken half the delight in reading that I have in compiling these varied Lectures, I shall desire no better evidence to prove that my labors have been attended with success.

SCOPWICK VICARAGE, *May*, 1846.

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THIRD DEGREE.

NINE LECTURES.

"The third, or Master Mason's Degree, leads to that great truth which the sublimest part of even the heathen mysteries, though it 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 Master of the Israelitish Masons took advantage of a real circumstance which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all Brethren."—ARCHDEACON MANT.

"In the lectures of this degree, every circumstance that respects government and system, ancient lore and deep research, curious invention and ingenious discovery, is collected, and accurately traced; while the mode of practising our rites, on public as well as private occasions, is satisfactorily explained. Among the Brethren of this degree, the landmarks of the Order are preserved; and from them is derived that fund of information, which expert and ingenious Craftsmen only can afford, whose judgment has been matured by years and experience. To a complete knowledge of these lectures few attain; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence to which this degree entitles him, receives a reward which amply compensates for all his past diligence and assiduity."—PRESTON.

"In the ceremonial of the Third Degree, the last grand mystery is attempted to be illustrated in a forcible and peculiar manner, shewing 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. Unlike the E. A. and F. C. who each anticipate improvement as they advance, the Master-Mason can learn nothing beyond the Third Degree; his hopes therefore, with his thoughts and wishes, should be directed to the Grand Lodge above, where the world's Great Architect lives and reigns for ever. The ceremonial and the lecture beautifully illustrate this all-engrossing subject, and the conclusion we arrive at, is, that youth properly directed leads us to honourable and virtuous maturity, and that the life of man regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of Eternal Bliss."

From DR. CRUCEFIX MSS. (Hitherto unpublished.)

LECTURE XXV.

NUMBER OF DEGREES NAMED OR ILLUSTRATED IN THIS LECTURE.

Royal Order of Bruce 2—The Temple 5—Order of Perfect Happiness (androgyne) 4—Order of Clermont 3—Order of Strict Observance 15—Order of Mount Tabor (androgyne) 9—Order of Mizraim 90—Order of the Illuminati 9—Rite de la Vielle Bru 9—Rite des Elus Coens 9—Rite des Ecossais 80—Rite des Chevaliers Bienfaisants 12—Rite de Ancien et Accepte, classes 7—Rite de Ancien et Accepte, degrees 33—Rite of Namur 33—German Rose Croix 9—System of the Royal York at Berlin 9—System of Zinnendorff 7—System of Swedenborg 13—System of Chartannier 9—System of Tschoudy 6—System of Scrooder 10—System of Cagliostro (androgyne) 6—System of Fessler 6—System of Viany 16—System of Page 11—System of La Rouge 7—System of Lemanceau 7—System of Hecart 5—System of Pyron 43—System of (author unknown) 33—System of Peuvret 81—System of the Grand Orient of France 7—System of Fustier 64—La Petit Elu 3—Philosophical Masonry 12—Adonhiramite Masonry 11—Elu de la Verite 14—The German Union 22—Elus 33—Metropolitan Chapter of France 100—Persian Philosophers (androgyne) 10—Swedish Masonry 12—Adoptive Masonry (androgyne) 5—General Masonry 150. Total 1041.

PART I.

A GENERAL VIEW OF ALL THE ORDERS AND DEGREES OF MASONRY WHICH WERE PRACTISED IN THE EIGHTEENTH CENTURY.

"Besides those degrees which are in regular succession, most of the inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those Brethren who are high enough to understand them."—DALCHO.

"Within our own time mysterious inscriptions and characters have been found among the rubbish of eastern cities, over whose ruins more than forty centuries have rolled, which called forth the wonder of the curious, and puzzled the most learned antiquary, and which none have been found competent to decypher, save those who are versed in the higher orders of Masonry."—ORATION BEFORE THE GRAND LODGE OF RHODE ISLAND.

IN the practice of primitive Freemasonry,[1] our ancient Brethren had a great regard for the number THREE. It formed, as it were, the basis of the Order, and not only the details, but the institution itself was modelled on an observance of its peculiar properties. From the very

beginning of time this number was had in great reverence; for it was founded on the most sublime mystery of religion, and was transmitted through all the systems which the ever-varying theories of men induced them to adopt as modes of worship to the Supreme Being.[2] In conformity with this arrangement, the symbolical science of Freemasonry,[3] as it is now called,[4] was divided into three parts or degrees, and the candidates for admission were advanced step by step with deliberate caution,[5] and at great distances of time,[6] as their merit might entitle them to promotion.[7] Nor were they allowed initiation at all, if they did not display the necessary courage and fortitude during the probationary ceremonies, some of which were of great severity, and extended duration.[8] It was, however, subsequently found necessary to split the final degree into two or more portions, each of which assumed the form of a separate grade.[9] And this disposition continued till about the beginning of the last century, when, in consequence of some schisms[10] which disturbed the Lodges on the continent of Europe,[11] several successive innovators made their appearance on the Masonic stage,[12] and introduced a series of novelties,[13] under specious names, which were eagerly embraced either by one party or another,[14] until, in process of time, they became incorporated with pure Freemasonry,[15] and were received as part and parcel of the institution.[16]

Such is the attachment of the human mind to distinction, and so great is the propensity to innovation, particularly when coupled with mystical and complex forms, and splendour of display, that we need not wonder if we find the new orders and degrees in high request, and that they should for a time throw ancient symbolical Masonry into the shade. Wonderful revelations and sublime discoveries in the science were announced; and, being nobly patronised, new theories were ultimately engrafted on the parent stock, until, at length, having passed through the alembic of repeated trial and consideration, they settled down to about forty degrees,[17] which are practised on the continent at this day, under the sanction of the several governing bodies, as I shall endeavour to explain.

It will be interesting, as well as useful, to trace the progress of these innovations. The sublime degrees are

said to have been practised in Scotland, immediately after the first crusade;[18] but owing to adverse circumstances, they declined,[19] and would have been altogether lost, if a Scottish nobleman, who was on a visit to France in 1744, had not re-established them in a Lodge at Bourdeaux. It will be needless to add, that this account is fabulous,[20] although it is gravely asserted by the Inspectors-general, in a circular agreed to by the Supreme Council assembled at Charleston in 1802, and published for distribution throughout the two hemispheres. And it is doubtful whether there be any degrees which are capable of substantiating a just claim to antiquity, except the three symbolical ones; and those appear, from evidence which is indisputable, to have been in existence from a remote and unknown period.[21]

The only high degree to which an early date can be safely assigned,[22] is the royal order of H. R. D. M., founded by Robert Bruce, in 1314; and very little is known about it out of Scotland. Its history in brief refers to the dissolution of the Order of the Temple.[23] Some of these persecuted individuals[24] took refuge in Scotland, and placed themselves under the protection of Robert Bruce,[25] and assisted him at the battle of Bannock Burn,[26] which was fought on St. John's day, 1314,[27] After this battle, the Royal Order was founded;[28] and from the fact of the Templars having contributed to the victory,[29] and the subsequent grants to their Order by King Robert, for which they were formally excommunicated by the church,[30] it has by some persons been identified with that ancient military Order.[31] But there are sound reasons for believing that the two systems were unconnected with each other.[32]

The Royal Order of H. R. D. M. had formerly its chief seat at Kilwinning, and there is every reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the sixteenth and seventeenth centuries, Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved.[33] The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century, at Edinburgh; and in order to preserve a marked distinction between the Royal Order and Craft Masonry, which had formed a Grand Lodge there

in 1736, the former confined itself solely to the two degrees of H. R. D. M. and R. S. Y. C. S.

The first of these degrees may not have been originally Masonic. It appears rather to have been connected with the ceremonies of the early Christians.[34] The second degree, which was termed the Grade de la Tour, is honorary; the tradition being that it was an order of knighthood, conferred on the field of Bannock Burn, and subsequently in Grand Lodge, opened in the abbey of Kilwinning.[35] It is purely Scotch, and given to Scottish Masons only;[36] or to those who become so by affiliation, on being registered in the books of the Grand Chapter.[37] But no one is regarded as a lawful Brother of H. R. D. M., or Knight of R. S. Y. C. S., until he be acknowledged by the Grand Chapter of Scotland.[38]

The three symbolical degrees of Masonry were in active operation[39] throughout the whole of the fifteenth and sixteenth centuries;[40] and the evidence on which this fact is based is incontrovertible.[41] In Germany and other countries, Grand Lodges were formed, and the Brethren governed on constitutional principles.[42] In 1519, we find mention of a Lodge at Amsterdam,[43] and, a few years later, there were nineteen Grand Lodges in Europe;[44] and, although no records exist to shew the number of private Lodges under each banner,[45] we have every reason to believe that the Craft was in a flourishing state.

About the year 1560, the Preceptor of the Hospitallers, with several of the knights, who, like himself, had become Presbyterians, assisted by some esquires and serving Brethren, met and formed a Chapter at Stirling.[46] They assembled for initiation in the adjoining abbey of Cambus Kenneth,[47] and subsequently connected themselves with a Lodge of Freemasons at Stirling,[48] which was patronized by King James.[49] It is probable that the whole of the knights had become Masons, but there appears to be some doubts whether they practised the symbolical Masonry of the present day.[50] And it is also a question which does not admit of a demonstrative solution, whether the Templars of the crusades were Brothers of the Masonic Order.[51] Nor can I learn when the Stirling Templars laid down the sword, and put on aprons.[52] It is clear, however, that they were

commonly known by the name of "Cross legged Masons;" but this might be because they were a secret society,[53] and members of the Stirling Lodge. It is thought that the Masonic Templars of England[54] and Ireland[55] sprang from this primitive body,[56] although it is not quite clear whether they elected a Grand Prior, or held a Grand Conclave, and granted charters. But it is quite certain that, whenever a sufficient number could be assembled, (never less than nine,) they formed themselves into a Chapter, and practised their ceremonies as Masonic Templars.

If we survey Freemasonry as it existed in the early part of the seventeenth century, we shall find it to consist of three degrees only, and them chiefly operative.[57] In our own country we search in vain for evidence of a Lodge of pure speculative Masonry.[58] The operative Lodges[59] preserved and transmitted our secrets,[60] taught morality and theoretical science, and received amongst their members kings, peers, and prelates, who were lovers of architectural studies and pursuits;[61] thus blending speculative with operative Masonry, until the latter portion was excluded at the revival of the Order in 1717.[62] After this period, I regret to say, that Freemasonry does not present the pleasing picture of Brethren working together in harmony and brotherly love[63]—promoting each other's welfare, and rejoicing in each other's prosperity.[64] On the contrary, we find innovation piled upon innovation, till the pure and holy system, based on religion and the love of God, became a Babel of confusion, diverging by gradual steps from purity, until it degenerated to a system of words and names, of contention and dispute; and what is more to be lamented, in some of its novel grades, it abandoned its secure foundation of revealed religion, and delighted in the religion of nature, as it was termed, or in plainer language, of infidelity.

Freemasonry flourished during the reign of Charles II.,[65] and many new Lodges were constituted in England. The king himself was initiated, and frequently attended the meetings of the fraternity;[66] for they had long been the resort of persons of rank and talent who were not operative Masons; and the Order was rapidly verging towards its speculative character, although its mechani-

cal functions had not been formally suspended, as is evidenced by the glorious efforts of science under D. G. M. Sir C. Wren, in rebuilding the city of London after the calamitous fire of 1666.[67]

Towards the close of the seventeenth century, the followers of James II., who accompanied the unfortunate monarch in his exile, carried Freemasonry to France,[68] and laid the foundation of that system of innovation[69] which subsequently threw the Order into confusion, by the establishment of a new degree, which they called the Chevalier Maçon Ecossais,[70] and worked the details in the Lodge at St. Germains.[71] This step introduced a taste for novelties, which successive Brethren of sanguine temperament did not fail to improve, and many new degrees were invented[72] and practised in the continental Lodges, although they were not numerous at that period.[73] These Lodges became the rendezvous of the partisans of James, and by their means they held communication with their friends in England,[74] thus giving a political character[75] to the new degrees, which those of simple Masonry would not bear.[76]

Between the two unsuccessful attempts to establish the claim of the Stuarts to the throne of Great Britain, an enthusiastic admirer of that unfortnnate family made his appearance on the Masonic stage. He was learned, pious, and polite; and as Freemasonry had been used as a tie to cement the adherents of James more closely, so the Chevalier Ramsay[77] made use of the same machinery to extend the interests of the Pretender.[78] And for the purpose of excluding all existing Masons who were not prepared for partisanship, he invented three new degrees, which he called Ecossais, Novice, and Knight Templar,[79] affirming that they dated their origin from the crusades, and that Godfrey de Bouillon was the Grand Master.[80] These new degrees gave the impulse to the establishment of the *hauts grades*, which a French writer very properly denominates "superfétations."

In 1725 Freemasonry was practised in Paris, under the sanction of the Grand Lodge of England, by virtue of a charter granted to Lord Derwentwater, Maskelyne, Higuetty, and some other English, and they met at an eating-house in the Rue de Boucheries. The system flourished abundantly, having numerous initiations;[81] and

it was in this authorised Lodge that Ramsay, who filled the office of Grand Orator during Lord d'Harnouester's Grand Mastership, promulgated his manufactured degrees. Stimulated by the success of his experiment amongst the adherents of the Chevalier de St. George, he brought his system of pretended Scottish Masonry into this country, with the intention, as is supposed, of extending it indefinitely, if he found it acceptable to the English fraternity.[82] The attempt, however, failed.[83] Masonry in London was too pure in its principles to countenance innovations of any kind, and the overtures of Ramsay were unceremoniously rejected.[84] He therefore returned to Paris, where he was received with enthusiasm;[85] and his system became the root and stem of so many additional degrees of Scotch Masonry (so called), that their number cannot be correctly ascertained.[86]

At this time mention is made of *a Grand Lodge* of Masons in France,[87] the Duc d'Antin being elected the Grand Master for life, although the Order appears to have been under the shade of royal displeasure.[88] But it was in reality nothing more than a Provincial Grand Lodge, holden under a charter from the Grand Lodge of England.

These sources of amusement[89] excited the curiosity of the female portion of the community[90] on the continent; and their influence proved so effectual, that the Brethren found it necessary to admit them to a participation in some of the secrets of Masonry.[91] Accordingly, in 1730, female Lodges were instituted; and in 1743[92] the order of Perfect Happiness, to which ladies were admitted, made its appearance.[93] This led to other androgynal institutions, until at length female Freemasonry flourished abundantly, under royal and noble patronage.

PART II.

MASONIC INNOVATIONS.

"The attachment of the continental nations to innovation and external finery, produced the most unwarrantable alterations upon the principles and ceremonies of the Order. A number of new degrees were created; the office-bearers of the Craft were arrayed in the most splendid and costly attire; and the Lodges were transformed into lecturing rooms, where the wiser Brethren sported the most extravagant opinions, discussed the abstrusest questions in theology and political economy, and broached opinions which were certainly hostile to true religion and sound government. Such dangerous innovations have not the smallest connexion with the principles of Freemasonry. They are unnatural excrescences formed by a warm imagination, and fostered by the interference of designing men."—LAURIE.

We now approach the period when wholesale innovations were successfully attempted by a series of adventurers for interested purposes; and new degrees were introduced into the Lodges, not merely with impunity, but with perfect triumph. The Masons of Lyons, in 1743, manufactured a degree called "the Petit Elu," as a political speculation.[94] It was deistical; and it is to be feared that all the Elus, excepting the Kadoshes which are still practised,[95] were but modifications of this pernicious degree. It was received with avidity, notwithstanding its irreligious tendency,[96] by all the Lodges into which it was introduced.[97] So successful was this attempt, that innumerable orders sprang up, as from a hotbed,[98] and were divided into three classes,[99] viz., 1, symbolical, or blue; 2, capitular, or red; 3, philosophical.[100] In this year an initiation took place, which was destined to produce a striking effect. on the continental system of Freemasonry. It was that of Frederick, King of Prussia,[1] then Prince Royal.[2]

Two years later, we find great Masonic schisms on the continent of Europe.[3] Numerous additional degrees were introduced; and the Grand Lodge of France, finding the innovations of too serious a nature to be passed over in silence, entered on a deliberate investigation of all the novel grades, for the purpose of coming to some explicit conclusion on the subject.[4] After much anxious enquiry, the members of the Grand Lodge formed the resolution

of rejecting all the hauts grades, and extending their sanction solely to symbolical Masonry. This decision being unacceptable to the innovators, they immediately constituted themselves into a Grand Lodge, under the name of "the Supreme Tribunal;" issued charters for new Lodges, and arranged the sublime degrees, as they termed them, into classes.[5] This assumption of power created additional confusion, and tended to the still further deterioration of the Order.[6]

In 1745, the Prince Charles Edward Stuart was received into the Royal Order of Robert Bruce, at Edinburgh,[7] and was elected Grand Master, which office he held till his death.[8] A year or two later, the prince, having effected his escape after the failure of his attempt on the English crown,[9] took up his residence in France, and assumed the Grand Mastership of H.R.D.M.; which, with some modifications, he put into a new form, and called it the Rose Croix.[10] He subsequently established the Rite de la Vielle-Bru, at Thoulouse, which he denominated Ecossais Fidèles, in honour of the kind reception that his aid-de-camp, Sir Samuel Lockhart, had received from the Masons there.[11] In this rite the degrees of Ramsay were blended.[12] He issued a manifesto to the town of Arras, conferring on the Lodge there the power of working his degree, under the name of "the Eagle and Pelican."[13] Here, then, we have three Grand Masters in Paris at the same time.[14]

This anomaly, added to the prevalence of schism amongst the Brethren,[15] and perhaps a suspicion of the real character of the hauts grades, threw the Order into disrepute, and caused its proscription.[16] The first note of opposition was sounded by the States of Holland, in an edict forbidding the meetings of Masons under heavy penalties. This was followed by the prohibition of Louis XV. against French Masonry;[17] by the bull of Pope Clement XII.;[18] the edict of the Council of Berne; and the act of the Associated Synod of Scotland.

These severe measures, however, do not appear to have created a proportionate sensation, or to have prevented the meetings of the Lodges, although a few arrests were made at Paris by the police;[19] for in 1753 we find the Jesuits, in the face of the papal bull, establishing a Chapter in the college of Clermont,[20] in which they prac-

tised several newly manufactured degrees[21] for the extension of the Order.[22] These were founded on the system of Ramsay.[23] Some say it originated with the Chevalier de Bonneville,[24] and other distinguished persons in the court of France; and is thought by some to have been named the Chapter of Clermont from Louis de Bourbon, prince of Clermont, who was at this time Grand Master of the fraternity in France. The Grand Lodge now declared itself independent of England, and returned its charters, hoping, by such an accession of power, to heal the schisms, which were springing up on every side. In the Chapter of Clermont the famous Baron Hunde,[25] though a member of the protestant church,[26] contrived to obtain admission. The lessons he learned here formed the nucleus, in his prolific mind, for a new series of seven degrees, which he introduced into Germany, under the imposing title of "Tempelorden, or Orden des Stricten Observantz.[27] His great and final secret was, that *every Mason is a Knight Templar.*[28]

The hauts grades were now divided into three orders or classes[29]—the Masonry of the Jesuits;[30] Templary; and Hermetic Masonry.[31] The latter consisted of ninety degrees.[32] In 1758 we find the first mention of a French Chapter, called "the Emperor of the East and West."[33] The order practised by this fraternity consisted of twenty-five degrees,[34] partly adapted from existing materials, and partly invented for the exclusive use of the Chapter, and to attract the lovers of novelty to its standard.[35] This Chapter was the first which conferred on its members the title of "Sovereign Prince Masons."[36] These degrees soon spread over the whole continent of Europe, and irregularities of every kind prevailed.[37] In 1761 the Count de Clermont, who had resigned the Grand Mastership, recommended as his deputy a dancing master, of the name of Lacorne, which disgusted the fraternity so much that they refused to meet him, and he was unceremoniously rejected; but, unfortunately, he had friends amongst the lower classes of Masons, who formed a new Grand Lodge, and placed him at its head; on which the count withdrew his protection from Lacorne, and appoint-Chaillon de Joinville to the office of Grand Master.

To put an effectual period to these dissensions, the King of Prussia assumed the title of Grand Master of the

Sublime and Ineffable degrees throughout the two hemispheres; and constituting his Grand Lodge on a sound basis, he succeeded in reducing the system into some kind of order.[38] He appointed deputies in the different kingdoms of Europe, and authorised Chaillon de Joinville, his deputy,[39] the Grand Master of the Order in France, to convene a Grand Consistory of Princes of the Royal Secret at Paris,[40] for the purpose of granting a patent to a Jew, called Stephen Morin, constituting him an Inspector General for the introduction of the system into the New World, with ample powers to appoint deputies, to constitute Chapters, and to perform every other duty appertaining to his high office.[41] It is thought that Morin introduced Sublime Masonry, as it was called, into England. We have evidence that he proceeded to St. Domingo,[42] and there executed his delegated authority[43] for propagating the hauts grades throughout the New World, personally,[44] and by deputation.[45]

The King of Prussia at length extended the Order by the addition of eight degrees,[46] making the number thirty-three, as they stand at the present time.[47] In 1767 a patent was obtained from the Duke of Beaufort to place the Lodge of Amity at Berlin,[48] under the Grand Lodge of England, by the new appellation of Le Royale York de l'Amitié, which name was adopted in honour of H. R. H. the Duke of York, who was there initiated into Masonry while on his travels.[49]

A new candidate for Masonic favour now appeared, in the person of Count Zinnendorff,[50] who introduced a system of Masonry[51] fabricated from the reveries of Baron Swedenborg,[52] blended with the Scotch and Swedish degrees,[53] Templary, and St. John's German Masonry;[54] and an adept, of the name of Wilhermotts, initiated into it Prince Ferdinand of Brunswick; and Prince Louis George Charles of Hesse Darmstadt became its Grand Master.[55] At the same time the Baron Hunde employed himself in promulgating his Stricten Observantz system,[56] superseding the Rosaic,[57] which had been peculiarly attractive from its numerous orders and decorations.[58] He was subsequently joined by two other adventurers, called Leucht[59] and Shubard,[60] who recommended the division of the Order into two grand classes, to be denominated Strict Observance[61] and Lax or Late Observance.[62]

So many degrees of Ecossais, or Scotch Masonry, existed in France, that it is next to impossible to reckon up the number.[63] Every new series was asserted to be a fresh importation from Scotland, when, in fact, they were all indebted for their origin to France and Germany. The Order appears to have been carried on with great spirit, for in 1765 a superb hall with corresponding apartments for the accommodation of the fraternity, was erected at Marseilles, which was magnificently decorated with allegorical painting and sculpture, representing subjects from the Old and New Testaments;[64] an evident proof that the Brethren there were not tainted with the infidel opinions which at this period had made their appearance in some of the French Lodges, and accompanied the propagation of the high degrees.[65]

In 1770 numerous Lodges and Chapters, tired of the schisms which rent the venerable Order into sects and discordant parties,[66] each of which asserted its individual purity and authenticity in opposition to all others, placed themselves under the authority of a Grand Lodge at Lyons,[67] called the "Loge des Chevaliers Bienfaisants de la Saint Cité,[68] of which the Duc de Chartres,[69] afterwards Orleans, was appointed the Grand Master,[70] and he named the Duc de Luxembourg as his deputy. It had two hundred and sixty-six Lodges under its jurisdiction.[71] Subsequently the Masons in Paris formed themselves into a Grand Lodge, called the Grand Orient, in which the Loge des Chevaliers Bienfaisant was merged.[72] The Duc de Chartres was constituted the Grand Master of the united body, and proclaimed it, by manifesto,[73] to be the sole governing body of Masons on the continent of Europe;[74] and after a protracted struggle of some years duration, he succeeded in establishing its claim to the title.[75]

About this time the celebrated cosmopolite, Baron Knigge, was initiated into Masonry, whose name flourishes so prominently in the history of illuminism.[76] He became a Knight Commander, with the characteristic name of Eques a cygno,[77] and meeting with one Scroeder,[78] at Marbourg, he was completely fascinated.[79] These worthies were followed by Gugomos,[80] Scroepfer,[81] and Stark,[82] who introduced an extension of the Hermetic Masonry, including Rosicrucianism,[83] magic, alchymy,

divination,[84] necromancy,[85] and many other occult arts, into the high degrees of Masonry, and were very successful in making converts.[86] They secured Dom. Pernetti, and formed the project of enlisting Hunde into their scheme.[87] These charlatans soon quarreled, and each set up a separate system;[88] and were followed by numerous other adventurers, for whose names even I have not space here,[89] until the original plan of Freemasonry, the true application of its symbols, and its obvious and beneficial tendency, were lost and swallowed up amidst the chaos of new inventions. General assemblies were convened year after year, at one place or another, with the avowed purpose of settling these differences, and restoring the society to its primitive purity; but they failed to produce any abatement of the general grievance.

PART III.

MASONIC SCHISMS.

"A partir de ce moment, les doctrines qui n'osaient se produire au grand jour se dressèrent une tribune dans les Loges; et l'on y enseigna la cabale, la magie, les évocations, la devination, l'alchimie, la théosophie, et cent autres sciences non moins vaines et non moins décriées. Des charlatans éhontés mirent à contribution la curiosité et la crédulité des Maçons, le caractère si simple et si sublime à la fois de la Maçonnerie fut corrompu; son but si vaste et si généreux fut mis en oubli; l'égalité et la fraternité qui en forment la base; la concorde, l'affection et la dévouement, ses inévitables effets, furent foulés aux pieds; et la société Maçonnique n'offrit plus qu'un assemblage d'exploiteurs et d'exploités, de fripons et d'imbécilles, auxquels se mêlaient quelques esprits droits et honnêtes, qui faisaient d'inutiles efforts pour s'opposer aux progrès du mal."—CLAVEL.

All the evils, enumerated in the former part of this lecture, arose from the absence of unity amongst the Lodges, and of Grand Lodges which could not act in concert.[90] Under such circumstances the debasement of the noble Order appeared inevitable, and hundreds of degrees were fabricated and promulgated in the Lodges,[91] to the great detriment of the Order, and scandal of the worthy Brethren of symbolical Masonry.[92] Scores of

different systems were in operation at the same time, each patronised and defended by able advocates in every station of life.[93]

The complaint that the Lodges and Chapters of this period were schools of scepticism,[94] need not excite our astonishment; for the court of France, and the whole country, were tainted with infidel opinions.[95] A system of materialism was openly promulgated[96] in le petit Elu,[97] and the Chevalier du Soleil,[98] or Prince Adept.[99] A great sensation had been created in the Grand Lodge of England, by these increasing innovations, which covered pure Masonry with disgrace;[100] and with a view of applying a remedy, the English Grand Master, Lord Petre, entered into a negotiation with the Prince of Hesse Darmstadt, the Grand Master of Germany; and a mutual compact was formed, which confirmed to the Grand Lodge at Berlin the sole authority in Germany, thus annihilating the Strict Observance of Baron Hunde, which had been the author of much strife and confusion in that country.[1] This compact was confirmed by the King of Prussia, who erected the Berlin Grand Lodge into a body corporate.

The ladies of this age appear to have been extremely zealous in the cause of Masonry.[2] We have already seen that they had their Lodges,[3] in which certain degrees were conferred.[4] In 1776 an institution of this kind was founded, called the Mopses, which included both males and females.[5] It derived its name from the figure of a mastiff (Mops), which was the chief symbol, denoting fidelity.[6] It had ceremonies of initiation, signs, words, and tokens, and other marks of recognition; and the symbols admitted of a moral explanation.[7] The ladies now assumed to themselves an exclusive title, and termed their places of celebration, "Lodges of Adoption." Several of these pleasing assemblages were held in different parts of the continent,[8] under the protection of the Grand Orient, and Le Mere Loge du rite Ecossais Philosophique;[9] and the Duchess of Bourbon was solemnly installed their Grand Mistress.[10]

The Masonic schisms in France continued to gain strength.[11] In 1776 another claimant to the honour of a governing body made its appearance, and adopted the style of Le Mere Loge Ecossaise de France,[12] and con

ferred twelve new degrees,[13] which were termed philosophical.[14] They became popular, and for many years sustained their rank, having the Marquis de la Rochefoucault Bayers for their Grand Master.[15] Two years later the Lodge of Perfect Union at Rennes promulgated a new degree, called Le rite des Elu de la Vérité, which was cabalistic;[16] and a few years afterwards the celebrated Count Cagliostro founded at Strasburg his Egyptian Masonry.[17] In 1780 the Order of Freres initiés de l'Asia was instituted by the Baron Ecker d'Eckhoffer, Professor Spangenberg, and the Count Webna, in Austria. The members were a section of the German Rose Croix.[18] In 1782 a new and attractive Order sprang up, consisting of ninety degrees, which was called the Order of Mizraim, or Le rite Orientale.[19] It made its appearance in Italy, and was said to have been brought from Egypt by a learned Egyptian, of the name of Ananiah.[20] It was soon transplanted into France, and flourishes there at this day; although it was subsequently shown to have been invented and brought to maturity by two Jewish Masons, called Bedarride,[21] and doubts are entertained whether it be so old as the commencement of the present century.[22]

About this time another daring impostor appeared upon the Masonic stage, and introduced a system more complicated and dangerous than any which preceded it.[23] The notorious Weishaupt promulgated his Illuminism, on some such plan as the old Vehme Gericht,[24] with the secret intention of overturning altar and throne, and elevating the empire of reason upon the prostrated shrines of Christianity.[25] It consisted of nine degrees,[26] which he would willingly have identified with Freemasonry;[27] but though he doubtless found many recruits amongst the fraternity,[28] who bitterly repented when the results of his scheme became apparent,[29] yet he did not succeed[30] in establishing any specific union or communion with our noble Order.[31]

The Grand Orient finding itself unable to maintain any longer the stand it had taken on the three craft degrees,[32] agreed, in 1786, to admit four of the hauts grades into its system.[33] These were the Elu,[34] the Ecossais, the Chevalier d'Orient, and the Rose Croix.[35] But it went a step further, and consented to incorporate

into these the substance of many others; the latter, however, remaining essentially the same as the degree of Prince Charles Edward, sometimes called the degree of the Eagle and Pelican.[36]

At this period a most unprincipled divine, called Bahrdt,[37] presented himself before the Masonic public. He opened a Lodge of Masons by the name of L'Union Allemande des Vingt-deux, at Halle, in Germany, under the protection of the Prince of Anhalt-Bernburg, on cosmopolitical principles, which he affirmed he had learned in England. At first it promised to be successful; but was at length put down by the Grand Lodge, because he acted without a charter;[38] and being thus prohibited, he formed a more extensive plan, which he promulgated under the imposing title of "the German Union;"[39] it flourished for a time, but was ultimately suppressed.[40]

The famous Masonic assembly at Wilhelmsbad[41] was attended by delegates from all the continental Lodges, and from those of every quarter of the globe. The object of this meeting was to discover the origin of the Order, whether it was ancient or modern; and to regulate the degrees, ceremonies, and observances, so as to place it on some permanent footing of uniformity. It did not, however, contribute much to the ends for which it was convened; for we find Cagliostro,[42] Mesmer, and others, agitating the Masonic world by the promulgation of the Egyptian Androgyne Masonry, under the patronage of M. de Montmorency, prince of Luxembourg;[43] and the former was conspicuously prominent during the proceedings of the Masonic convention at Paris;[44] where he had the audacity to propose that, in order to conciliate his patronage, the continental Lodges should not only adopt his rite, but destroy all existing documents.

In 1783, circulars were issued by the Grand Lodges of Frankfort-on-Maine, and Wetzler, announcing that the fraternity of those districts had returned to the practice of pure Eclectic Masonry, as it was promulgated under the sanction of the Grand Lodge of England;[45] thus excluding the cabalistic reveries of Gugomos, Scroeder, Stark, and Cagliostro;[46] and in the same year the Grand Lodge of the Three Globes, at Berlin, came to the resolution of excluding all the Brethren from their assemblies who had embraced Illuminism.[47]

Two years later, the Royal Order of H. R. D. M. resumed its functions at Edinburgh; and several eminent persons were admitted to its mysteries.[48] The King of Great Britain was pronounced the ex-officio Grand Master of the Order; the D. G. Master presiding at its meetings under the name of Wisdom.[49] After the first panic caused by the French revolution, and the death of Grand Master Orleans,[50] had in some degree subsided,[51] although all other secret societies were strictly prohibited, and Lefranc,[52] Barruel,[53] Robison,[54] and others, pretended to trace its horrors to Freemasonry, the Order began to revive amongst the continental nations. Professor Fessler, the G. M. of the Royal York, at Berlin, revised the statutes; regulated the meetings of the society, and conferred six new degrees.[55] At his earnest solicitation, the King of Prussia[56] tolerated three Grand Lodges at Berlin, and their affiliations. The meetings of all others, however, were strictly forbidden.[57]

The hauts grades, thirty-three in number, were originally divided into seven classes,[58] but subsequently subsided down to five,[59]—1, Symbolical Masonry; 2, Elu;[60] 3, Ecossais;[61] 4, Chevalier d'Orient;[62] 5, Rose Croix. These[63] represented all the hauts grades until the year 1799, when other Orders of thirty-three degrees were instituted;[64] and particularly a celebrated one at Namur,[65] called the Rite Ecossais Primitif, which differed essentially from those of the Rite Ancien et Accepté;[66] and another at Milan, instituted by Grand Inspector General Pyron.[67] But in most of these innovations—which usually bore either one or other of the above names[68]—the degree of Kadosh was most prominent.[69] These irregular proceedings produced great disputes,[70] each Grand Lodge asserting its supremacy—the rest being obstinately contumacious;[71] and no prospect appeared of any immediate settlement of the dispute.[72] In 1804, a new Grand Lodge, or a new organization of an ancient rite, which was attempted, by the formation of a Supreme Council of the *Rite Ecossais ancien et accepté*, made a rapid progress in public opinion, and became so formidable, that the Grand Orient thought it prudent to hold out terms of conciliation. Indeed, the contending Grand Lodges began to be aware that great mischief to the society in general might be produced by such an appearance of insubordination: and

the two chief parties, the Grand Orient and the Supreme Council[73] (the former having now adopted all the thirty-three degrees which had been reimported from America[74] in the preceding year), were mutually desirous of some equitable compromise. Practising precisely the same rites, they at length consented to an union, in the enjoyment of equal privileges;[75] but the details appear to have been inadequately arranged, for disputes arose among the Grand Officers,[76] and in the succeeding year the bond of amity was broken, and the covenant annulled.[77] So much confusion was created by the measure, that my limits will not suffer me to enter on the subject;[78] but the Grand Orient was desirous of being considered the head of the thirty-three degrees in France, and authorized its Lodges[79] to collect and practise other additional degrees, although I am ignorant of the number; but they excluded from their system the order of Misraim;[80] while the Supreme Council of the Rite ancien endeavoured to extend its influence by the establishment in Paris of a Grand Consistory of Princes of the Royal Secret,[81] and installed the officers on the 24th September, 1805.[82] And in the next year, the Prince Cambacéres was installed the Thrice Puissant Sovereign Grand Commander of the Rit ancien, honorary Grand Master of the rite of H. R. D. M. of Kilwinning, in France, and Grand Master of the Mère Loge du Rit Ecossais.

About the year 1809, a body made its appearance in Paris, calling itself the "Chapitre Metropolitain de France." This body practised a very extensive system of sublime Masonry, which was divided into several series of degrees, amounting in the whole to nearly a hundred.[83] In 1810 new concessions were made to the ladies, who were freely admitted to the privileges of Masonry. The "Dames of Mount Tabor," and other androgynal institutions, appeared in France,[84] and were liberally supported. The most recent rite of this description which I find, is termed the "Persian Philosophers;"[85] it contained ten degrees. But these female institutions were never allowed in our own country.

PART IV.

"The fair fabric of Masonic splendour was planned, and reared, and finished for durability. It has withstood the shocks of time, the revolutions of ages, the concussion of empires, and the convulsions of hostile contending nations. While everything unsolid in nature falls; while kings and kingdoms are lost in the vortex of revolutions; and thrones crumble into ruin, and totter and fall from their basis, Masonry towers above all that is awful and ruinable in nature's realm, stands unmoved as the mountain rock. She has passed safely through the dark ages of superstition and bigotry, when wars and commotions convulsed the world to its centre, and when change seemed to sway a sceptre of universal empire."

From an Address of the Masonic National Convention of America, 1843.

The fourth and concluding part of this long lecture will be applied to a brief consideration of Freemasonry as it exists at the present time. Continental Masonry has been purged, in a great measure, from most of the evils which it contracted from the innovations of charlatanerie during the last century; and although a great number of degrees still remain partially in practice, their tone is greatly subdued, and the mild and unassuming purity of English Masonry has contributed to produce a change, which cannot fail to operate beneficially for the institution, in the opinion of all unprejudiced persons, although they may not be members of the society.

The French Lodges enjoy great latitude with respect to conferring degrees;[86] some using one system and some another; and some blending and practising rites partaking of the peculiarities of all,[87] to the amount of eight hundred at the least.[88] The Grand Orient and the Supreme Council of the Rit ancien have once more come to an amicable understanding,[89] although it appears improbable that they will ever cordially assimilate, without great and almost organic changes in the constitution of both;[90] for the former having a republican tendency, and the latter being monarchical and aristocratical, the chances of a permanent union between them are not very great.

In England the system is limited to the symbolical degrees,[91] the Royal Arch, and Templary. Mark Masonry is practised in some of the Lodges or Chapters,[92] but it is by the tolerance, and not by the sanction of the Grand Lodge.[93] The Supreme Royal Arch Chapter is connected with the Grand Lodge; the former hold-

ing its Convocations, and the latter its Communications, quarterly. The Grand Mastership of Craft Masonry,[94] the first Grand Principal of the Royal Arch, and the Grand Prior of Knighthood, having been for years united in the person of the late Duke of Sussex, a Grand Conclave, however, had not been held for many years,[95] till it was convened by the Grand Sub Prior in December, 1843, to deliberate on the choice of a successor to his Royal Highness. Since the union of ancient and modern Masons in 1813, the Order has progressed satisfactorily, and is conducted as an institution of peace, harmony, and brotherly love ought to be.

In Scotland the Lodges are strictly prohibited from practising any other than the three degrees, called St. John's Masonry;[96] and the genuine Templars of that country are so jealous of any extrinsic interference,[97] that instead of endeavouring to augment their numbers by the establishment of new Encampments, they have made their rules so stringent, and the admissions so expensive, that they hope in a few years there will not be more than two or three Priories in Scotland.[98]

In Ireland the Grand Inspectors General possess the power of conferring any of the thirty-three degrees of the Rit ancien et accepté; but they do not avail themselves of it. They limit their system to fourteen or fifteen degrees,[99] the chief of which is the Rose Croix,[100] conferred by the Grand Council of Rites, which was established in 1836 under the auspices of the Duke of Leinster.[1] The Grand Chapter of the Rose Croix, previously in existence, considered this movement as an infringement on their rights, and solemnly protested against it. The dispute at length threatening to violate the peace of the society, in February, 1845, a mutual compromise was effected, by the exertions of the Duke on the one part, and Henry O'Connor, Esq., on the other; and harmony was restored by the permanent union of these two governing bodies.[2]

There are eight Grand Lodges in Germany,[3] some of which work all the high degrees, whilst others confine themselves, after the example of England, to the works of blue or symbolical Masonry.[4] Switzerland possesses two constituent authorities—a Directory of the refined Scottish rite at Basle, and a national Grand Lodge at Berne. The former claims to be recognized as a sovereign

and independent power by all the European Grand Lodges, and to have the acknowledged right of conferring all the superior grades, although in practice it confines itself to craft Masonry only. In Sweden Masonry flourishes abundantly, and is nobly patronized.[5] The Brethren contend that it was derived from the Templars, and practise a modification of the system of Baron Hunde.[6] The rest of Europe being under the domination of papal supremacy, disallows Freemasonry;[7] although a few Lodges are believed to exist in Spain, Portugal, and Italy.[8]

In America, the hauts grades are practised under the authority of one Supreme Council,[9] which professes to extend its authority over the two hemispheres, as they are technically called, comprising, however, only North and South America, Terra Firma, and the Canary Islands.[10] This Supreme Council possesses extensive powers, and delegates to Consistories, and to individuals,[11] the privilege of forming Lodges, Chapters, Councils, Colleges, Grand Councils, and Consistories,[12] for practising and admitting candidates to all the degrees of Freemasonry which are known and acknowledged throughout the whole extent of its territorial jurisdiction;[13] and under this ample authority, the hauts grades, to an incredible number,[14] are conferred in the New World.

The nomenclature of this island comprehends some degrees which the Continental Masons reject; as, for instance, the Mark and Past Masters, Excellent, Superexcellent, &c. And there are many degrees which are practised in a desultory form,[15] in various Lodges; but in no individual Lodge or Chapter that I am acquainted with, are they practised as parts of a system.[16] But they are all used occasionally by our Scottish, Irish, Continental, or Transatlantic Brethren, although many of the rites which I have described, have become extinct. To conclude this lecture, I subjoin the names of a hundred and fifty degrees, which have not been before mentioned.[17]

1, Adonhiramite Masonry;[18] 2, 3, 4, 5, 6, Adoptive,[19] or Female Freemasonry,[20] five degrees; 7, African Architects, Order of;[21] 8, Alcantara, Knight of;[22] 9, Annunciation of the Virgin Mary, Knight of the;[23] 10, the Architect;[24] 11, Ark and Dove;[25] 12, Knight of the Royal Axe;[26] 13, Knight of the Red Cross Sword of

Babylon ;[27] 14, the Banquet of Wisdom ;[28] 15, Knight of the Black Cross ;[29] 16, Knight of the Black Mark ;[30] 17, Knight of the Brazen Serpent ;[31] 18, Knight of the Burning Bush ;[32] 19, the Cabalistic Philosopher ;[33] 20, Knight of Calatrava ;[34] 21, Chief of the Twelve Tribes ;[35] 22, Chief of the Tabernacle ;[36] 23, Order of Christ ;[37] 24, Knight of Christ ;[38] 25, Knight of the Christian Mark and Guard of the Conclave ;[39] 26, Knight of the Cohens ;[40] 27, Knight of Constantinople ;[41] 28, Knight of the Cross ;[42] 29, Crowned Adept, or Master of the Key of the Temple ;[43] 30, the Diocesan ;[44] 31, Knight of the Eagle ;[45] 32, Knight of the Eagle, and Sovereign Prince of the Rose Croix de Heredom ;[46] 33, Order of the East ;[47] 34, Knight of the East and West ;[48] 35, Knight of the East, or the Sword ;[49] 36, Eclectic Masonry ;[50] 37, Elected of the Truth ;[51] 38, Elected Knight of 9 ;[52] 39, Elected of Perignan ;[53] 40, Elected Brother ;[54] 41, Elected Grand Master, or Illustrious Elected of 15 ;[55] 42, Elysian Knight ;[56] 43, Emperor of Libanus ;[57] 44, English Harodim ;[58] 45, Grand, Elect, Perfect, and Sublime Mason ;[59] 46, Grand Master Architect ;[60] 47, Grand Patriarch ;[61] 48, Grand Pontiff ;[62] 49, Grand, or superintendent Scotch Master ;[63] 50, Knight of the Golden Key ;[64] 51, Knight of the Golden Lance ;[65] 52, Knight of the Heavenly Band, or Zodiac ;[66] 53, Heroine of Jericho ;[67] 54, Knight of the Holy Ghost ;[68] 55, Harmony Universal ;[69] 56, Knight of the Holy Sepulchre, or Grave ;[70] 57, Holy and thrice Illustrious Order of the Cross ;[71] 58, the Initiated Brothers ;[72] 59, Intendant of the Buildings, or Master in Israel ;[73] 60, Intimate Secretary ;[74] 61, the Illustrious Brothers ;[75] 62, Order of Joachim ;[76] 63, Knight of St. John the Baptist ;[77] 64, Jordan Pass ;[78] 65, Illuminated Theosophists ;[79] 66, Knight of Kadosh ;[80] 67, King of the World ;[81] 68, Knight Adept of the Eagle, or Sun ;[82] 69, Knight of Malta ;[83] 70, Knight Templar ;[84] 71, Knight of the 9th Arch ;[85] 72, Knight of Mahadon ;[86] 73, Knight of Lazarus ;[87] 74, Knight of the Lilies of the Valley ;[88] 75, the Link ;[89] 76, Knight of the Lion ;[90] 77, Mark Master ;[91] 78, Master of all the Degrees ;[92] 79, Knight of the Magnetic Rose ;[93] 80, Mediterranean Pass ;[94] 81, Melchizedek, or the Royal Priest ;[95] 82, Menatzchims, Council of ;[96] 83, Knight of St. Michael ;[97] 84, Knight of the Morning Star, or Hope ;[98] 85, Most Excellent Master ;[99]

86, Knight of the Mother of Christ;[100] 87, Ne plus ultra;[1] 88, Elected of the new Jerusalem;[2] 89, Order of true Masons;[3] 90, Past Master;[4] 91, Knight of Patmos;[5] 92, Patriarch of the Great Light;[6] 93, Perfect Knight;[7] 94, Perfect Master;[8] 95, Perfect Master Architect;[9] 96, Perfect Prussian;[10] 97, Knight of the Phœnix;[11] 98, Phi Beta Kappa;[12] 99, Philippian Order;[13] 100, the Preadamites;[14] 101, Prince of Jerusalem;[15] 102, Prince of the Tabernacle;[16] 103, Prince of Mercy, or Scotch Trinitarian;[17] 104, Prince of the Royal Secret;[18] 105, Provincial Master of the Red Cross;[19] 106, Provost and Judge;[20] 107, Prussian Knights, or Noachites;[21] 108, Red Cross Knight;[22] 109, Red Cross of Rome and Constantine;[23] 110, Knight of the Redemption;[24] 111, Knight of the Rose Croix;[25] 112, Rose Croix of the Grand Rosary;[26] 113, Knight of the Triple Rosy Cross;[27] 114, Royal Arch;[28] 115, Royal Ark Mariners;[29] 116, Royal Master;[30] 117, Knight of the Sacred Mountain;[31] 118, Scotch Fellow Craft;[32] 119, Scotch Master;[33] 120, Secret Master;[34] 121, Secret Monitor;[35] 122, Select Master;[36] 123, Knight of the Star;[37] 124, Friend of St. John;[38] 125, Knight of St. Stephen;[39] 126, Knight of St. John of Jerusalem;[40] 127, Knight of the South;[41] 128, Sovereign Grand Inspector General;[42] 129, Sovereign Commander of the Temple at Jerusalem;[43] 130, the Sublimes;[44] 131, Sublime Knight Elected;[45] 132, Sublime Master of the Luminous Ring;[46] 133, Knight of the Sublime Porte;[47] 134, Superexcellent Master;[48] 135, 136, 137, Symbolical Masonry;[49] 138, Teutonic Knights;[50] 139, Theoricus;[51] 140, Knight of the Three Kings;[52] 141, Knight of the Triple Period, or 3, 5, 7, and 9;[53] 142, Knight of the transparent Light;[54] 143, The Friend of Truth, or the Aletophylote;[55] 144, Order of the two Eagles;[56] 145, Master of the Table of Emerald;[57] 146, Venerable Grand Master of all Symbolical Lodges, Sovereign Prince of Masonry, Master ad vitam;[58] 147, Order of the Vessel;[59] 148, Knight of the White Cross;[60] 149, Knight of the White Eagle, or Pelican;[61] 150, the Wrestle.[62]

NOTES TO LECTURE XXV.

[1] At the commencement of this lecture I ought to remark, that from the abundance of materials which lie before me, I am apprehensive that it will extend to an unusual length, even though they be condensed to the narrowest possible limits. The history of the hauts grades is involved in such obscurity, and so mixed up with fraud and imposture, that it may be difficult to come at the truth in every particular. Facts have been so much distorted by system makers, and so exaggerated by those who have endeavoured to wrest them from their true purport, to lend a countenance to absurd and improbable theories, that the whole record has become a mass of inextricable confusion. The following attempt, therefore, at placing before the Masonic world a consistent account of their origin and design, will, it is hoped, be received with indulgence.

[2] "Since the ancient Jews did not think it repugnant to reason to distinguish the divine essence into three lights, assigning them names very nearly resembling those by which we denominate the three hypostases of the Christian trinity; and since they affirm that *number in God does not destroy his unity;* since also the system of emanations, issuing from, and returning into, the abyss of the divinity, was so generally admitted into the theology of those pagan nations, whose sole guide in forming that theology is averred to have been the light of reason; we are justified in asserting that this doctrine, though not founded upon reason as a basis, is by no means destitute of its decided support and concurrence. The basis upon which it rests is far more noble as well as durable—divine revelation, strengthened by the most ancient traditions, and the consenting creed of nearly all the kingdoms of the Greater Asia." (Maur. Ind. Ant. vol. 5, p. 774.)

[3] In the document called the Charter of Colne, the following account of the origin of the name of Freemasonry is promulgated.—"It does not appear to us, that before the year 1440, this society was known by any other name than that of *John's Brothers;* and they then began to be called at Valenciennes 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 and benevolence we neither regard country nor religion, yet we consider it both necessary and prudent to initiate no one into our mysteries, except those who, in the society of the uninitiated and unenlightened, *profess the Christian religion.* By the examination and proving of those who seek for initiation into the first, or E. A. degree, no bodily torture is used; only such an examination as is necessary to prove a healthy body and good understanding."

[4] It was practised in early times under the several appellations of Lux, Noachidæ, Mesouraneo, Philosophy, Geometry, Fraternitas Latomorum, &c. &c., as its operative or speculative divisions prevailed.

[5] Thus our constitutions direct, that—"No Lodge shall, on any pretence, make more than five new Brothers on one day, unless by dispensation; nor shall a Lodge be permitted to give more than one degree to a Brother on the same day; nor shall a higher degree in Masonry be con-

ferred on any Brother at a less interval than one month from his receiving a previous degree, nor until he has passed an examination in open Lodge in that degree."

[6] The Master's degree, in the early part of the last century, was not conferred indiscriminately, as it is now. By the old charges it was only necessary that a Brother should be a Fellowcraft to be eligible to the office of Warden or Master, and this degree qualified a noble Brother for the Grand Mastership of England; indeed no one was called a Master Mason till he had become the Master of his Lodge. A Fellowcraft, or even an E. A. P., was allowed to offer his opinion in Grand Lodge, and consequently possessed a vote. And 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 a majority of all the Brethren present being necessary to make the same binding and obligatory. And any one, above the degree of an E. A. P., was capable of representing the Master or Wardens in Grand Lodge during their absence, provided he attended with the proper jewel of office. It appears, therefore, that a Brother might enjoy all the privileges of the Craft without being a Master Mason. At the constitution of a new Lodge it was ordered, that "the Lodge being opened, the new Master and Wardens, *being yet among the Fellowcrafts,* the Grand Master shall ask his deputy whether he has examined them, &c."

[7] Which merit is now ascertained by certain specified qualification questions, that the candidate is expected to answer in each degree before he can be admitted to a higher grade.

[8] The probations of the spurious Freemasonry were very severe. A drawn sword was opposed to the candidate at his very entrance into the cavern of initiation, "from which," says Maurice, "in the virtuous obstinacy of perseverance, he received more than one wound. The inflexibility and firmness of his character being thus tried, and steel itself in vain opposed to him, he was admitted through the north gate, or that of Cancer, where a fire, fiercely glowing with the solstitial blaze, scared, but could not terrify or retard the determined aspirant. He was compelled to pass through this flame repeatedly, and was thence hurried to the southern gate, or that of Capricorn, where the solstitial floods awaited him. Into these floods his exhausted frame was instantly plunged, and he was obliged to swim in them, and combat with the waves till life was at the last gasp. The dreadful rite of purification was not yet over; he was now doomed to undergo a rigid fast, which lasted fifty days. He was then beaten with rods for two days; and during the last twenty days of his trial, he was buried up to the neck in snow." (Ind. Ant., vol. v. p. 991.)

[9] Mr. Cole, the editor of the American Freemasons' Library, says, "There are, I am bold to assert, but *four* degrees in ancient Freemasonry. This opinion accords, not only with the sentiments of the oldest and best informed Masons, with whom I have conversed, but is also agreeable to written and printed documents; some of the latter of which are almost as old as the art of printing." And yet, in regard to the Select Master's degree, "we know of no degree in Masonry that has a more needful, or more important connexion with another, than the Select with the Royal Arch. It fills up a chasm which every intelligent Mason has observed, and without it, it seems difficult, if not impossible, to comprehend clearly some of the mysteries that belong to that august degree."

[10] Smith says—"The harmony of the brotherhood in Germany was greatly disturbed, about the middle of the last century, by the introduction of principles and conceits quite new in Masonry. The propagators

of these novelties being mostly necessitous persons, they in a manner subsisted upon the spoils of their deluded adherents. They pretended to a superior knowledge in the science of Masonry, and took upon themselves the appellation of the Reform of the North, under which name they assembled for some time; but at last their principles were inquired into by the true Brethren, and found to be inconsistent with true and good Masonry, and therefore they fell to the ground." (Use and Abuse, p. 183.)

[11] And by changing the names of existing degrees, a system of confusion was introduced, which has never been effectually rectified, even to this day. Thus the Royal Order of Kilwinning, which was established or revived by Robert Bruce, and hence acquired the name of Le rite ancien Ecossais, is sometimes named the Eagle and Pelican, the Rose Croix, Rosy Cross, or Harodim. See a lucid article on this point in the F. Q. R. for 1843, p. 493, which contains some valuable information on this subject.

[12] The author of the Religions Begebenheiten says, that "Men of rank and fortune, and engaged in serious and honourable public employments, not only frequented the Lodges of the cities where they resided, but journeyed from one end of France and Germany to the other, to visit new Lodges, or to learn new secrets or new doctrines. I saw conventions held at Wisimar, at Wisbad, at Kohlo, at Brunswick, and at Wilhelmsbad, consisting of some hundreds of persons of respectable stations. I saw adventurers coming to a city, professing some new secret, and in a few days forming new Lodges, and instructing in a troublesome and expensive manner hundreds of Brethren."

[13] The first innovation appears to have been attempted at the very beginning of the century, and before the revival of Masonry in England. In 1716, we learn that the Chevalier Maçon Ecossais, and still higher degrees of Masonry were much in vogue in the court of France. The refining genius of the French, and their love of show, made the humble denominations of the English Brethren disgusting, and their passion for military rank, made them adapt Freemasonry to the same scale of public estimation, and invent ranks of Maçons Chevaliers, ornamented with titles, and ribbands, and stars. These were highly relished by that vain people. (Robison, p. 29.)

[14] All the sublime degrees of Masonry were established before the year 1776, when illuminism first made its appearance.

[15] Preston speaks slightingly of these innovations. In a letter to the Freemasons' Magazine (1794) he says—"That there are and have been impostors, who have introduced modern fanatical innovations under the sanction of secrecy, to deceive the credulous and mislead the unwary, is a truth beyond contradiction; and that such impostors may have intruded themselves into the assemblies of Masons may be also true. But I will take upon me to say, that such associations are unconnected with the genuine tenets of Masonry, which, according to the universal system, never countenance deception, nor do the regular patrons of the Craft ever sanction imposture."

[16] An accurate and excellent writer in the F. Q. R. (vol. v. p. 32), says—"the vast number of grades, orders, and rites in France, is a fearful lesson to the Masonic world; and from it we should all learn to live in brotherly love and unity, to obey cheerfully all constituted authorities, and above all, to avoid those internal schisms and feuds, which have caused such evils in a neighbouring land. It is the spirit of insubordination which produced all the various and conflicting orders and rites

in France; and similar effects have followed similar causes in other parts of Europe. England is now happily free from any such dissentions, and long may she continue so, and be the temple of genuine Masonry. Under a wise Masonic government, *equally averse to sanction needless innovation, or to repress useful improvement*, our Order will be established on a firmer basis, and equally honoured by the initiated and the profane."

[17] There are systems still on the continent which include many more, as we shall see during the progress of this lecture; and I have before me a list of nearly one thousand degrees, which have been, or are now practised, under one or other denomination of Freemasonry.

[18] The tradition is, that in 1150, some foreign Masons, under the protection of Alexander III., who were exiles from their own country, built the abbey of Kilwinning. They established a Masons' Lodge, and kept aloof from the inhabitants. From this primitive Lodge the Order in Scotland took its rise; "and the rites," says Laurie (p. 56), "continued for many ages in their simplicity, long after they had been extinguished in the continental kingdoms."

[19] Mr. Palgrave, in his Rise and Progress of the English Commonwealth (p. 157), traces the Vehmic Order of Westphalia to a much more remote period. He considers it as "the original jurisdiction of the old Saxons, which survived the subjugation of their country. The singular and mystic forms of initiation; the system of enigmatical phrases; the use of the signs and symbols of recognition, may probably be ascribed to the period when the whole system was united to the worship of the deities of vengeance before the altars of Thor and Woden."

[20] These vague traditions are numerous; but fortunately it is not very difficult to separate truth from falsehood. What share the Templars may have had in the introduction or preservation of Craft Masonry is another question. Archdeacon Mant says—"These knights were all Freemasons; from some of the Syrian Christians, who had yet retained the mysteries of the Craft, they received their initiation, and no one was admitted into the Templar's society before he had been prepared by reception into the three degrees of Masonry. But the jealousy of the Roman pontiffs of anything which was to be kept secret from them, was the bar to this motive of their meeting being avowed; therefore, under the protection of their pious charity and gallant bearing, they were enabled to continue the practice of their mysterious ceremonies undisturbed. The fact is undisputed, and indeed the Templars have been accused of Masonry, and Masons taunted with their descent from the Knights. We glory in the charge; we are proud to think that we have received our rites through the hands of those zealous defenders of Christianity, than whom a more noble or gallant body of men were never linked together by the bonds of brotherhood, or persecuted by the bitterest malignity of avarice and jealousy. These were the men who, returning from the Holy Land, brought with them the true principles of Freemasonry, and patronising the operative branch also, re-established the Order on its true basis. It is not intended to assert that there was no speculative Masonry in Europe before this time, the contrary has been expressly declared; but the Templars restored, in many particulars, parts of the ceremonies, which had become corrupted, to their proper form." (Pocket Comp. p. 54.)

[21] The Abbé Grandidier has preserved, following the registry of a list of Masons at Strasburgh, valuable information relating to the association which erected the cathedral in that city. This edifice, one of the masterpieces of Gothic architecture, was commenced in 1277, under the direc-

tion of Hervin of Steinbach, and was not completed till 1439. The Masons who took part in the erection of this building consisted of Masters, Fellowcrafts, and Apprentices. The place where they assembled was called *Hütte* (Lodge), which has the same meaning as the Latin word maceria. They made an emblematic use of the utensils of their profession, and carried them on their standards. The principal of these were the square, the compasses, and the level. They recognized each other by the private signs, and they called the sign by which they knew each other, by word, *das wortzeichen*, and the salute, *der gruss*. The Apprentices, the Craftsmen, and Masons, were received with ceremonies, which were kept secret. They admitted, as affiliated Brethren, persons who did not belong to the trade of masons; and they used the famous Masonic symbol . (Clavel. Maç. Pittoresque, p. 86.)

[22] It is, however, said that Masonry was first established at Kilwinning. I find in the notes to a poem, published at Paris in 1820, entitled, "La Maçonnerie," that "Jacques, Lord Stewart, recut dans sa loge a Kilwin en Ecosse, in 1286, le Comptes de Glocester et Ulster, l'un Anglois, l'autre Irlandois." And it is further asserted that there are only four original Encampments in England at the present day; these are at Bristol, London, Bath, and York. They are termed Encampments of Baldwin, and profess the association to have been established from time immemorial, thus claiming a very high antiquity; indeed, they consider it to be coeval with the return of Richard Cœur de Lion from the Holy Land, A. D. 1195.

[23] According to the testimony of Baron Westerode, who wrote in 1784, this is not the most ancient of the high degrees of Masonry. He says that the Rose Croix was instituted amongst the Templars in Palestine, A. D. 1188; and that Prince Edward, the son of Henry III., was admitted into the Order by Raymond Lulle, in 1196. Its founder, he says, was an Egyptian priest named Ormesius, after he had been converted to Christianity. (See the whole account in the Acta Latomorum, vol. i. p. 336.)

[24] A member of the Scottish Order of the Temple writes to me thus: "The Knight Templars were not Freemasons; nor was there any attempt to fraternize with them till after the reformation in Scotland, A. D. 1562–80, when a few of the disbanded esquires, &c., got up an Encampment near Stirling; and these, being under no head, and initiating whom they pleased, the system of Masonic Templarism sprang up. If they ever had the true ritual, it soon underwent many variations; so that scarcely two Masonic Encampments practised the same ceremonies. I mentioned to you, I think, in my last letter, that the Chivalric Order of the Temple had always been kept up in Scotland. As in the days of old, there can be but one Grand Master of the Order in the world at the same time. How the Masonic Templars ever dreamed of electing a Grand Master is to us incomprehensible. They may as well make a Masonic Order of the Bath or Garter, and elect a sovereign at its head."

[25] In England and Ireland, as the Concilia Magnæ Britanniæ shews, the Templars were put down, and the Knights compelled to enter the preceptories of their opponents, the Knights of St. John, as dependants. In Scotland, Edward, who had overrun the country at the time, endeavoured to pursue the same course; but, on summoning the Knights to appear, only two, Walter de Clifton, the Grand Preceptor, and another, came forward. On their examination, they confessed that all the rest

had fled; and, as Bruce was advancing with his army to meet Edward, nothing further was done. The Templars being debarred from taking refuge either in England or Ireland, had no alternative but to join Bruce, and give their active support to his cause. Thus, after the battle of Bannock Burn, in 1314, Bruce granted a charter of lands to Walter de Clifton, as Grand Master of the Templars, for the assistance which they rendered on that occasion. Hence the Royal Order of H. R. D. M. was frequently practised under the name of Templary.

[26] There is another version of this tale which is altogether fabulous. "It is feigned that a certain Templar called Aumont, and seven others, disguised as mechanics, or operative masons, fled into Scotland, and there, secretly, and under another name, founded another Order; and, to preserve as much as possible the ancient name of Templars, as well as to retain the remembrance of the clothing of masons, in which disguise they had fled, they chose the name of Masons, in conjunction with the word Franc; thus formed Franc or Free Masonry. They preserved their bond of union, and formed themselves into a society, which, instead of conquering or rebuilding the temple of Jerusalem, should found symbolical temples, consecrated to virtue, truth, and light, to the honour of the Great Architect of Heaven and Earth." (F. Q. R. vol. i. N. S. p. 501.)

[27] Has this circumstance any reference to St John's Masonry?

[28] Of the two steps of which it consists "the latter only is an Order of Knighthood. It is besides the oldest and perhaps the only genuine Order of Masonic Knighthood; as in it there is an intimate relation between the *sword* and the *trowel*, which others try to shun. There is a peculiarity about this Order which distinguishes it from nearly all other Masonic Orders of Knighthood;—no Lodge or Chapter, in short, no charter is legal unless emanating from the Grand Lodge in Scotland; or unless the Grand Master or the Deputy Grand Master of the whole Order, himself grants one, or empowers, under very peculiar circumstances, a Provincial Grand Master to do it for him." (F. Q. R. ut supra, p. 496.)

[29] I find the following hieroglyphic of this event in an old Masonic publication, which is thus noticed by Thory:—"A. D. 1314.—Robert Bruce, roi d'Ecosse sous le nom de Robert 1er crée, le 24 juin, apres la bataille de Bannockburn, l'Ordre de St. André du Chardon, auquel fut uni, depuis, celui de H. D. M. en faveur des Maçons Ecossais qui faisaient partie des trente mille hommes avec lesquels il avait battu une armée de cent mille Anglais. Il se réserve à perpétuité, pour lui et ses successeurs, le titre de Grand Maître. Il fond, la Grande Loge Royale de l'Ordre de H. D. M. à Kilwinning." (Acta Latom. vol. i. p. 6.)

[30] Instead of the church, however, the author of the Manuel de l'Ordre de Temple asserts, that the excommunication was fulminated by Larmenius, the reputed Grand Master of the Order, because they assisted Bruce, and "bathed their swords in bloody Bannock Burn." "Ego denique," says the document, "fratrum supremi conventus decreto, e supremo mihi commissa auctoritate, Scotos Templarios ordinis desertores, anathemate percussos, illosque et fratres sancti Johannis Hyerosolymæ, dominiorum militiæ spoliatores, quibus apud deum misericordia, extra girum Templi,

nunc et in futurum, volo, dico, jubro." The very existence, however, of Larmenius is doubted by some; while others assert, that "John Mark Larmenio secretly succeeded the Grand Master of the Templars, the unfortunate James de Molay, who requested him to accept the dignity. In concert with some knights who had escaped the proscription, he invented different signs of words and actions, in order to recognize and receive knights into the Order secretly, and by means of a novitiate, during which they were to be kept in ignorance of the object of the association, which was to preserve the Order, to re-establish it in its former glory, and to revenge the deaths of the Grand Master and the knights who perished with him: and when the qualities of the new member were perfectly well known, the grand secret was to be confided to him, after a most formidable oath." (Llorente, Hist. Eng. c. 41.)

[31] Après la mort de Jacques de Molay, des Templiers Ecossais itant dèvenue apostâts, à l'instigation du Roi Robert Bruce, se rangèrent sous les bannières d'un nouvelle ordre institue par ce prince, et dans lequel les receptions furent basées sur celles de l'Ordre du Temple. (Manuel de l'Ordre du Temple.)

[32] The Grand Conclave of the Scottish Order of the Temple, in its Statutes recently published, tells us, that "the institution of the Royal Order by King Robert, after the Battle of Bannock Burn, has led some historians to suppose that the Templars were identified with that body; and when we consider that for centuries that Order was connected with the higher grades of Masonry, which in our own day have been recognized by the Templars, it is not surprising to find that this error has been very prevalent. M. Thory, in his Acta Latomorum, gives an account of the Royal Order, otherwise called the Order of H. D. M. of Kilwinning, but does not attempt in any way to combine it with the Temple. Indeed, no such amalgamation ever took place."

[33] The Royal Order, or at least its Grand Lodge, had ceased its functions; and had there not been a Provincial Grand Lodge in England in a state of activity, the Order must have been annihilated.

[34] These ceremonies are believed to have been introduced by the Culdees, (Cultores dei), in the second or third centuries of the Christian era. Operative masonry existed in Britain at that era, as is evidenced by the building of a church at York, and a monastery at Iona; and it was in active operation before the twelfth century. The monks brought by King David into Scotland, were the Tyronenses, a branch of the Benedictines, who not only patronized the arts and sciences, but retained among them in the monastery various kinds of Craftsmen. In this way a connection seems to have been formed between the ceremonies of the operative masons and the ceremonies first introduced by the Culdees, and the result seems to have been the Masonic degree of H. R. D. M.; which was instituted partly to give a Christian explanation to Craft Masonry; for the ceremonies of reception bear some resemblance to the miracle plays or mysteries prevalent at that early period in the Romish Church. As the candidate was initiated by the lecture, this degree appears to have been formed on a different model from those of the Knights of the East, Rose Croix, &c., which sprang up in the last century. Before the institution of the Order of H. R. D. M., no lecture, beyond a few moral observations on the working tools of the Craft, was ever tendered; and the same practice is still generally followed in Scotland.

[35] It is not supposed that Bruce gave any secret signs or tokens along with the accolade; these, with the lecture, were probably added by the Masonic Fraternity shortly afterwards; the degree of Knighthood being

the highest step at which a Mason could arrive. The rank of R. S. Y. C. S. terminated his career, and qualified him, ever afterwards, as a member of the Grand Chapter.

[36] When a branch of the Order is established in any other country, the Chapters are permitted to grant the degree of H. R. D. M. only; and these are placed under the superintendence of a Prov. G. Lodge, which of itself is not empowered to confer any degree whatever. The P. G. Master, however, receives the power, with proper assistance, of conferring the honour of the R. S. Y. C. S. within his province; and a fee is paid for each degree to the head of the Order in Scotland for registration.

[37] A legal *independent* Lodge or Chapter of the Order is an impossibility. All admissions at such meetings are irregular, and can never be acknowledged.

[38] The Royal Order of Scotch Masonry takes no notice of the Royal Arch degrees, which are a mere sequel to the Master Mason's degree; and hence it is concluded that they were not in existence when the Royal Order was established.

[39] A Lodge of Craft Masonry was held at Canterbury in 1429, under Grand Master Chichely, as appears from the Latin register of William Molart, Prior of Canterbury, in manuscript, (p. 38), in which are named Thomas Stapylton, the Master; John Morris, Custos, or Warden; with fifteen Fellowcrafts, and three Entered Apprentices, all there named.

[40] Anderson says, "King James I., who had received his education in England, proved the best King of Scotland, the patron of the learned, and countenanced the Lodges with his presence, (A. D. 1424,) as the Royal Grand Master. According to the traditions of Scottish Masonry, he settled a revenue of 4*l*. Scots., 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." (Const. p. 126.)

[41] The Brotherhood of Strasburgh became famous throughout Germany in the fifteenth century. All other Lodges acknowledged their superiority, and it received, in consequence, the title of *Haupte Hütte*, or Grand Lodge. The Lodges under her jurisdiction were those of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the Moselle. The Masters of these Lodges assembled at Ratisbon, in 1459, and drew up the act of confraternity, which established, as the sole and perpetual Grand Master of Germany, the head of the cathedral at Strasburgh. The Emperor Maximilian confirmed this act, in 1498; and the diploma was renewed by Charles V., Ferdinand, and their successors. Another Grand Lodge, which existed in Vienna, and from which sprung the Lodges of Hungary and Styria, as well as the Grand Lodge of Zurich, which had in allegiance to it all the Lodges of Switzerland, had recourse to the Brethren at Strasburgh in all cases of a grave and doubtful nature. It possessed an independent and sovereign jurisdiction; and judged, without the power of appeal, all causes which were brought before it, according to the statutes of the society, which were revised and printed in 1663. (Clavel, ut supra.)

[42] In Switzerland, however, the Order was proscribed before the above period; for the Brethren having been so imprudent as to meddle with matters of state, their Grand Master, Stephen Rülzislorfer, was summoned before the Diet; and, as he did not appear, the system was prohibited throughout the Helvetic confederation.

[43] The Prince Frederick of Nassau, who was Grand Master in Holland, in 1819, procured, under the certificates of the four Lodges of La Haye and Delft, a document in English, professing to be a procès verbal of a Lodge of Freemasons existing at La Haye, in 1637, under the name of "The Valley of Peace;" and it gave an account of the establishment of another Lodge, of the same name, at Amsterdam, on the 8th of May, 1519. (Clavel, p. 124.)

[44] This fact is recorded in a curious document called the Charter of Cologne. The Lodges were holden at the following places:—

London,	governed by	Lord Carlton.
Edinburgh,	" "	John Bruce.
Vienna,	" "	Fs. Von Upna.
Amsterdam,	" "	Cornelius Banning.
Paris,	" "	De Colligni.
Lyons,	" "	Virieux.
Francfort,	" "	John Scroeder.
Hamburg,	" "	Hoffman.
Antwerp,	" "	Jacobus Prepositus.
Rotterdam,	" "	A. Nobel.
Madrid,	represented by	Ignatius de la Torre.
Venice,	" "	Doria.
Ghent,	" "	Jacob Uttenhoven.
Konigsberg,	" "	Falek.
Brussels,	" "	Nicholas Van Noot.
Dantzig,	" "	Philip Melancthon.
Middleburg,	" "	Huissen.
Bremen,	" "	Woomer Abel.
Cologne,	" "	Harmanus.

Why are Strasburgh and its dependencies omitted in the above list?

[45] This dearth of authoritative records is unfortunate, although it arises out of the security which is one of the fundamental principles of the Order. Well might an eminent Mason exclaim: "He who collects materials for a history of this society, acts a more important part than all the monkish chroniclers put together, who have left so many journals of the pious inactivity of their brethren!"

[46] During the fourteenth century, the Templars had come to honourable terms with the Hospitallers, and lived together in the same preceptories, Various royal charters mention this fact, and speak of the two Orders in distinct terms. Private charters of the fifteenth and sixteenth centuries mention the Templars and the Templar lands, without any allusion to the Hospitallers; so that, although the two bodies lived together, some at least of their lands were not in common. At the Reformation in Scotland, the existing Preceptor embracing Protestantism, resigned the whole property belonging both to the Hospital and the Temple, and received from the crown a charter conveying them all to himself under the title of Lord Torphichen. The Templar portion of the preceptory, who adhered to the Roman Catholic religion, placed themselves under David Seton, nephew to Lord Seton; and, although they occasionally admitted Protestants into the Order, yet it continued in the hands of the high church party till the end of the last century. The Grand Master, Viscount Dundee, was slain at Killikrankie, with the Grand Cross of the Order on his person. Prince Charles Edward Stuart was admitted at Holyrood, September 24, 1745, and became the Grand Master, which office he held till his death, when Mr. Oliphant, of Bachiltar, was elected, who died in 1795.

[47] It may be observed here, that an old Scottish tradition relates that, although the abbeys were the stated places of initiation, yet, in fine weather, the Fraternity usually assembled on the summit of the nearest hill, especially on public occasions, and marched in procession to the places where they were to dine.

[48] The present Stirling Masons assert that their predecessors in the Lodge had an old charter, from King David I. of Scotland; but that it was not to be found in 1736, when the Grand Lodge of Scotland was formed. They have, however, a copy of what they believe to have been the original charter. The language appears to have been modernized. In the preamble it alludes to a number of unskilled workmen that had come "to work at our abbey of Cambus Kenneth, and ither parts o' this town and neabourhood; and also have erected Lodges contrary to the rules of Masonry; and being desirous of putting a stop to such unskilled," &c. One clause is curious. "Item. And that you mack, instruck, and teach the Masonry of St. John in all its points and secrets, and as like *belted knights, and cross legged knights with armour*, for the care and keeping of our holy religion; and all times of meeting se there be no scurrility or banning among you in the Lodge; and such offending shall forfeit and pay five pounds Scots.; the one half to the Lodge, the other half to the altar of St. Mary's to say mass for their soul." It purports to be signed at Edinburgh, 5th March, 1147, before these witnesses—"Prince Henry, my son; Earle John of Monteith; Earle Duncan of Lennox; Herbert, Bishop of Glasgow; Robert, Bishop of St. Andrews."

[49] The Masons had been accused for many years, as the Brethren themselves assembled at Cologne testify in 1535, of various misdemeanours; and they enter seriously on their justification, not only by a prompt denial, but by a succinct account of the true design of the Order. (See F. Q. R., 1841, p. 290.)

[50] Barruel, however, expressly asserts that the whole system of Masonry was derived from the Templars. "The whole of your school, and all your Lodges," says he, "descend from the Templars. After the extinction of their Order, a certain number of criminal knights, who had escaped the general proscription, formed a body to perpetuate their frightful mysteries. They formed adepts who were to perpetuate and transmit from generation to generation the same mysteries of initiation, the same oaths, &c. These mysteries have descended to you, (Freemasons,) and you perpetuate their impiety, their oaths and hatred. Such is your origin. Length of time, the manners of each age, may have varied some of your signs, and of your shocking systems; but the essence is the same, and the plots are similar. You would not think it, but every thing betrayed your forefathers, and every thing betrays their progeny." (History of Jacobinism, vol. ii. p. 378.)

[51] A talented living Brother is persuaded that the Templar's Order has been preserved in the system of Freemasonry from the period of its proscription. These are his words: "I am fully convinced that the Order of the Templars was received by them, (the Masons,) and to our days preserved, with its constitution, ceremonials, and titles, as a Christian Order. This is well attested by the Grand Lodge of Kilwinning, and several Conclaves established in Scotland, England, Ireland, and particularly in France." (Husenbeth's Essay, in the F. Q. R. 1839, p. 29.)

[52] A singular coincidence is recorded by Clavel, (p. 355,) which appears to give a colour to the hypothesis which assimilates Templarism with Freemasonry. He says that, in the seventeenth century, there was discovered in Germany, within the grave of a Templar, who died before

the dissolution of the Order, a stone inscribed with sundry diagrams connected with Freemasonry, viz., the square and compasses; the pentalpha; the celestial sphere; a star of five points, and several other stars. The Masonic ✡ is also found on Templar monuments.

[53] The design of Freemasonry, as declared in 1535, had "no other object than to be benevolent without ostentation; and without turning aside from the straight path of duty, to persevere in endeavouring to improve our understanding." (Charter of Cologne.)

[54] In the Statutes of the Order of the Temple, promulgated in the last century, five degrees only were allowed. 1, Adepts of the great black eagle of St. John; 2, Eastern Adepts; 3, Adepts; 4, Secret Initiates; 5, Initiates.

[55] The priestly Order of the Temple is still much practised about Belfast, and was at one time well known in England. I suspect it was the highest of Baron Hunde's seven degrees, composed for the Lodge of Strict Observance. In the north of England, and at Bristol, it is amalgamated with the Rose Croix; a degree practised there and at Newcastle. It differs, however, not only inter se, but also in many particulars from the Rose Croix of France.

[56] The French treat Templarism as a cosmopolite Order, and divide it into two general classes, l'Ordre du Temple, and l'Ordre d'Orient; the latter originating the former. Egypt was the cradle of the Order of the East; its chiefs being priests and legislators, and its occult rites being carefully withheld from the profane. They were indeed allowed to see the emblems, but remained perfectly ignorant of their interpretation. Moses and Aaron, having been initiated, are said to have adopted the mysterious arrangements of Egypt, in classing the Levitical priesthood. From this source, the continental Masons trace this Order through the two St. Johns to the crusades; and make Larmenius the link to connect the ancient Grand Masters of the Temple with those of the modern rite practised among themselves. In conformity with this principle, they affirm that "the Order of the Temple has never ceased to exist in France, under the government of successive Grand Masters, who have added a lustre to the institution by their virtues and exalted rank."

[57] In the middle ages, Masonry was conducted by operative men, although the abstract principles of speculative Masonry were dilated on in the Lodges. A curious legend is preserved respecting the erection of Roslyn chapel, which may refer to the third degree. I extract it from Willis's "Pencillings by the Way." "The master mason of this edifice, meeting with some difficulties in the execution of his design, found it necessary to go to Rome for information, during which time his apprentice carried on the work, and even executed some parts concerning which his master had been most doubtful; particularly the fine fluted column, ornamented with wreaths of foliage and flowers twisting spirally around it. The master, on his return, stung with envy at this proof of the superior abilities of his apprentice, slew him by a blow of his hammer. The whole interior of the chapel is excessively rich. The roof, capitals, keystones, and architraves are covered with sculptures. On the architrave adjoining the apprentice's pillar, is engraved the sententious inscription, 'forte est vinum; fortior est rex; fortiores sunt mulieres; super omnia vincit veritas.'" This inscription refers to the degree of the Knights of the Red Cross.

[58] We find, however, in 1663, an injunction to the following effect: "That every person who is now a Freemason, shall bring to the Master a note of the time of his acceptation, to the end that it 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." (Rules, iv.)

[59] How much soever the ceremonial may have been altered in modern times, particularly since the Christian era, it was always connected with builders; and it exhibits probably the most ancient method of conferring the freedom of a craft or trade. Indeed, about the eleventh century, and afterwards, every admission to a craft, and even into an order of knighthood, was accompanied with a religious pantomime, secret or public. These exhibitions had always some typical meaning; but the ceremonial was frequently preserved after the meaning was lost. At no time, however, was the particular trade, or order of knighthood, illustrative of, or instituted for, or arose out of, the pantomime; but the latter was uniformly adopted as a mere ceremonial attached to what was considered the main object, viz., the formal admission of a member into the Society. Thus Freemasonry was a religious ceremony, actual or typical; and the initiations were considered a purification of the candidate before he was admitted to the privileges of the Craft.

[60] It may be right, however, to mention here, that about the end of the seventeenth century, a speculative order was instituted by one Gabrino, called "the Apocalypse;" the governor of which had the title of *Prince of the Septenary Number*. It ultimately became blended with the sublime Masonic grades.

[61] The power of forming such Lodges appears to have been inherent and unrestrained; for, in 1717, we find the following Resolution passed in the first Grand Lodge: "That the privilege of assembling as Masons, *which had been hitherto unlimited*, should be vested in certain Lodges," &c. Indeed, it is quite clear that a certain number of Masons assembled together with the consent of the civil magistrate, were empowered to practise all the rights of Masonry without any other sanction.

[62] It was determined "that the privileges of Masonry should *no longer be restricted to operative masons*, but extend to men of various professions, provided they were regularly approved and initated into the Order."

[63] Thory thus gives his opinion on these divisions and disputes, which he thinks arose out of the difference of opinion respecting the origin and design of the system: "Every person explained the three degrees according to his own private views. One said it was invented during the crusades; others affirmed that it existed of old in Egypt and in Greece; —that its doctrines might be assimilated with those of the Essenes, the Pythagoreans, and other ancient sects. Some sought for its origin in the reveries of Manes; while others thought they had found it in the hermetical science, the cabala of the Jews, or in magic, theosophy, pneumatology, alchymy, &c.; and there were many who embraced the opinion that Freemasonry originated with Christianity, because they found it among the Gnostics and Basilideans. From these conflicting opinions numerous disorders sprang, which still remain unsettled."

[64] This, indeed, is the true design of the Order. "If," says the author of the Freemasons' Lexicon, "if the spirit of Freemasonry could point the inquiring mind to nothing but to the numbers who have been initiated into its sacred mysteries, and the benefits which its disciples have conferred upon mankind, from its commencement to the present moment, it would still present a most extraordinary phenomenon—more extraordinary than any other mysterious or profane order, of which it is certain that none have ever, by their own strength, arrived at such a degree of greatness, durability, and extension."

[65] It has been asserted that Cromwell owed all his success to Freemasonry; and that to render his system effective, and to facilitate his designs, he distributed degrees "into three different classes: the first consisting of *penetrating spirits;* the second of *restless and unquiet spirits;* and the third of *credulous and superstitious spirits.* Each of these classes was instructed in one and the same doctrine, but inculcated in a very different manner."

[66] In his capacity of grand patron of Masons, the king levelled the footstone of the Royal Exchange, in solemn form, in 1667, which was opened by the mayor and aldermen in 1669.

[67] "It appeared by the certificate of Jonas Moore and Ralph Gatrix, the surveyors appointed to examine the ruins, that the fire overran 373 acres within the walls, and burnt 13,200 houses, 89 parish churches, besides chapels; and that 11 parishes within the walls only remained standing. To this account may be subjoined the Royal Exchange, Custom-house, Guildhall, Blackwellhall, St. Paul's Cathedral, Bridewell, the two Compters, fifty-two halls of the city companies, and three city gates. The loss was computed at ten millions sterling." (Anderson's Masonry, p. 149.)

[68] At this time "particular Lodges were mostly held in London, except where some great works were carried on. Sir Robt. Clayton procured an occasional Lodge to meet at St. Thomas's Hospital in the year 1693, near which a stated Lodge continued long afterwards. Besides the old Lodge at St. Paul's, there was one in Piccadilly, another by Westminster Abbey, Holborn, and Tower-hill. King William was privately made a Mason, approved of the choice of Sir C. Wren, and greatly promoted the interests of the Craft." (Freemasons' Pocket Comp. p. 92.)

[69] In the French Royal Arch, which was one of the earliest innovations, there is a jewel with the letters I. V. I. O. L. (Inveni verbum in ore Leonis), which are thus explained—"Biblical history informs us, that the Jews were slaves to the Egyptians, until redeemed by Moses to take possession of the promised land. We also learn from the annals deposited in the archives in Scotland (?), that in a certain battle the ark of alliance was lost in a forest, and found by the roaring of a lion, which had devoured a great number of the Egyptians who attempted to carry it away, he keeping secure in his mouth the key of the ark. At the approach of the high priest he dropped the key, and retired crouching and tame, without offering the least violence to the chosen people." In another of these degrees it is asked—"What does Jackson signify? A. I am that I am; which is the name of him who found the cavern where the lion crouched that kept in his mouth the key of the ark of alliance which was lost." Now it is evident that the true meaning of Jackson was Jack's-son, or Jaques-son, the son of the exiled king.

[70] The symbol of this degree was, "a lion, wounded by an arrow, and escaped from the stake to which he had been bound, with the broken rope still about his neck, lying at the mouth of a cave, occupied with certain mathematical instruments.

[71] "The constitution of English Masonry," says Robison (p. 28), "appeared too coarse for the refined taste of our neighbours, and they must make it more like the occupation of a gentleman. Therefore the degrees of Apprentice, Fellowcraft, and Master, were called symbolical; and the whole contrivance was considered either as typical of something more elegant, or as a preparation for it. The degrees afterwards superadded to this, leave us in no doubt which of these views the French entertained

of our Masonry. But at all events this rank of Scotch Knight was the first degree of the Maçon Parfait."

[72] Toland, in his Pantheisticon, gives an account of a fraternity which he calls Socratica, or the Brothers Pantheistæ. They are represented as holding a Lodge; and a ritual of the proceedings is given, viz., the ceremonies of opening and closing, the admission of members into the different degrees, &c. &c.

[73] Robison asserts, that in 1716 there existed forty-five orders of Masonry, including fifteen chivalric degrees, interspersed with ranks of Philosophe, Pellerin, Clairvoyant, &c. This assertion, however, is dubious; for though this author is often correct in his facts, his dates are frequently erroneous, and his conclusions distorted and untrue. At a later period, there were only four Lodges in Paris, and none at all in the French provinces.

[74] They conferred a few new degrees, which they pretended were imported from Ireland, and were therefore called "the Irish Master," "the Perfect Irish Master," "the Puissant Irish Master," &c.

[75] The third degree was applied to the murder of Charles I. by Cromwell and his adherents.

[76] Clavel says that "it was under the pretext of purifying Freemasonry, but in reality with the design of increasing the adherents of the exiled monarch, that the hauts grades were invented."

[77] "Affectionately attached to the family of Stuart and to his native country, he had co-operated heartily with those who endeavoured to employ Masonry in the service of the Pretender, and availing himself of the pre-eminence given to Scotch Masonry, he laboured to show that it existed, and indeed arose, during the crusades; and that there really was either an order of chivalry, whose business it was to rebuild the Christian churches destroyed by the Saracens, or that a fraternity of Scotch Masons were thus employed in the east, under the protection of the Knights of St. John of Jerusalem. He found some facts which were thought sufficient grounds for such an opinion, such as the building of the college of these Knights in London, called the Temple, which was actually done by the public fraternity of Masons who had been in the holy wars. It is chiefly to him that we are indebted for that rage for Masonic chivalry which distinguishes the French Freemasonry." (Robison, p. 38.)

[78] Ramsay changed the name of the degrees from Irlandais to Ecossais, as he was a Scotchman by birth.

[79] There exist great doubts, after all that has been said on the subject, whether the true Templar's order was ever officially connected with Freemasonry. That many Templars might have become Freemasons is not to be denied; but it does not follow that there was any requisite connexion between them. Indeed it is asserted by many learned Brothers that such connexion was never heard of before the time of Ramsay; although it is now implicitly believed in France, Germany, and Sweden; the end of all the rites of Kadosh, or the Templar, being the supposed restoration of the Knights to their former influence and prosperity, and the possession of Palestine.

[80] He began, like all other innovators, by exacting the most inviolable secrecy from his novices. He told them that "silence and secrecy are the very soul of the Order; and you will carefully observe this silence, as well with those whom you may have only reason to suppose are already initiated, as with those whom you may hereafter know really belong to the Order. You will never reveal to any person, at present or hereafter, the slightest circumstance relative to your admission, the degree you have

received, nor the time when admitted. In a word, you will never speak of any object relating to the Order, even before Brethren, without the strongest necessity."

[81] This was the second Lodge established in France, the first being formed at Dunkirk in 1721; others soon followed, and the Lodges ultimately became numerous. The Master was appointed for life.

[82] And he was commissioned by the Pretender as an agent to convert his interest with the Masons to the advantage of his employer.

[83] And well it might; for to use the words of a pious Brother—"English Masonry is the excellency of the fear of God; the Mason's Lodge is the school of Christ, to all who wish to learn his discipline; and every Mason must, according to his sincerity in the mystic art, fear and obey that God who made him, who redeemed him, and who every moment provideth for him. The true English Mason is not only instructed in all those principles and sentiments which lead him to fear and obey his God, but he also manifests in all his conduct the most constant and substantial proof of it, by the love he exercises towards his fellow-creatures." (Inwood's Sermons, p. 212.)

[84] There are many reasons for believing that the system of Ramsay was untainted with the infidelity which accompanied many of the new degrees that were subsequently invented. The reason, therefore, why his code was rejected by the English Masons, was simply because it was considered an unauthorized innovation from ancient customs and usages.

[85] The construction of his "Cyrus," is a proof that Ramsay was a friend of revealed religion. He says—"The Magi in Cyrus's time were fallen into a kind of atheism, like that of Spinoza, Zoroaster, Hermes, and Pythagoras, adored one sole deity, but they were deists; Eleazer resembled the Socinians, who are for subjecting religion to philosophy; Daniel represents a perfect Christian, and the hero of this book a young prince, who began to be corrupted by the maxims of irreligion. In order to set him right, the different philosophers with whom he converses successively unfold to him new truths, mixed with errors. Zoroaster confutes the mistakes of the magi; Pythagoras those of Zoroaster; Eleazer those of Pythagoras; Daniel rejects those of all the others, and his doctrine is the only one which the author adopts. The order of these conversations shows the progress of the mind; the matter being so disposed, that the atheist becomes deist, the deist Socinian, and the Socinian Christian."

[86] It said that Ramsay invented the Royal Arch, and made it the highest of all his degrees, and it may be to this that Robison alludes; for it cannot have been any of the three which are usually so styled, viz., the R. A. of Enoch, of Josiah, or of Zerubbabel. Whatever it might be, it is now obsolete.

[87] There were, however, very few Lodges in that country. Lord Harnouester succeeded Lord Derwentwater as G. M., and he was followed by the Duc d'Antin. Ramsay was G. Orator, and worked his own degrees.

[88] We find the following passage in the Acta Latomorum, sub anno 1737:—"About the end of this year, Lord Harnouester, being about to leave the country, convened an assembly for the election of a G. M. The king having heard of it, said that if the choice fell on a Frenchman he should be committed to the Bastile. Notwithstanding this threat, the Duc d'Antin accepted the office, and no further notice was taken of the matter." But on the 27th December, when the Brethren assembled to celebrate the festival of St. John in the Rue de Deux Ecus at Paris, several arrests took place, and some of the officers were imprisoned.

[89] "It is well known," says Preston (p. 246), "to the Masons of this

country, that some men of warm and enthusiastic imaginations have been disposed to amplify parts of the institution of Freemasonry, and in their supposed improvements to have elevated their discoveries into new degrees; to which they have added ceremonies, rituals, and dresses, ill suited to the native simplicity of the Order, as it was originally practised in this country. But in all these degrees, though probably deserving reprehension, as improper innovations on the original system of Masonry, I can never believe that they have either proceeded from bad motives, or could be viewed in any other light than *as innocent and inoffensive amusements.*"

[90] Clavel has recorded a curious anecdote respecting the origin of female Lodges, which it is difficult to credit. He says, that in the year 1741 a burgomaster of Holland having heard of some grotesque exhibition, which professed to be an exposition of Masonic secrets, caused himself to be proposed for admission, that he might judge of the correctness of what he had seen; and that he secretly placed his daughter at a window to be a witness to his initiation. The plan succeeded, and led to the establishment of female Freemasonry.

[91] "The greater the obscurity of these new degrees, the more curiosity was attracted to them, and none were more eager than the fair sex. Their dressing-rooms were metamorphosed into secret schools, where the interpreting adept developed the mysteries, and the novice in ecstacy applauded the mystery which was hidden from the vulgar. Little by little the novice herself became an interpreter, and founded a Lodge of instruction." (Barruel, vol. ii. p. 344.)

[92] The female Order of Fendeurs was established in Paris by the Chevalier Beauchain in 1743, and it became extremely popular. The Lodge represented a forest; and the place of assembly was generally an extensive garden, in the suburbs of Paris. Here the sexes met and promenaded in couples, partaking of amusements which were mutually agreeable.

[93] This Order had symbols and a vocabulary, which were exclusively nautical. The candidate was said to make a voyage to the island of Felicity, under the pilotage of the Brethren. It had four degrees, called—1, the Cabin Boy; 2, the Master of the Vessel; 3, the Chief of the Squadron; 4, the Vice Admiral. The Grand Master was termed the Admiral. The oaths both for males and females are curious. A schism in the Order produced another Lodge, the members styling themselves "Knights and Ladies of the Anchor."

[94] The Elu degrees had been previously in vogue, and were combined with the Knights of the East, of the Eagle, the Elu de la Verité, the Sublime Philosopher, and many others, which are said to have been in full operation before 1743.

[95] The number of Kadoshes appear to have been six; the Knight Kadosh; that of the Jesuits of Clermont; the Philosophical Kadosh; the Prince Kadosh; the Kadosh Prince of Death; and the Kadosh of the Rit-ancien.

[96] "These Lodges were frequented by persons of all ranks, and of every profession. The idle and the frivolous found amusement, and glittering things to tickle their satiated fancies. There they became the dupes of the declamations of the crafty and licentious abbés, and writers of every denomination. Mutual encouragement in the indulgence of hazardous thoughts and opinions, which flatter our wishes or propensities, is a lure which few minds can resist. I can find no other way of accounting for the company that I have sometimes seen in a Mason's Lodge." (Robison, p. 51.)

[97] And no wonder; for the influence of Cardinal Dubois, and the young prince, afterwards Louis XV., had made scepticism a fashionable accomplishment.

[98] Amidst this confusion on the continent of Europe, symbolical Masonry was flourishing in peace and harmony in England, and its Lodges were extended to many other countries. Thus a petition from Bro. Francis Byam, D.D., Master of the Court-house Lodge, in the island of Antigua, was received by the Grand Lodge of England, setting forth that the Brethren had built a Lodge-room, where they intended to meet for the future, and praying that it might be entered in the book of Lodges, by the name of "the Great Lodge of St. John's;" which was granted with this addition—"the Great Lodge of St. John's in Antigua."

[99] At the head of the second class was placed the Royal Arch, which is said to have been revived about this period. And the third contained the Rose Croix, the Chevalier du Soleil, Kadosh, &c.

[100] This term is rather equivocal, and may be understood to signify, at this particular period—scepticism.

[1] Clavel gives the date of 14th and 15th August, 1738. These are his words: "Trois ans auparavant la Maçonnerie allemande avait fait une acquisition bien autrement importante. Encore prince royal, Frédérick-le-Grand avait été reçu, à Brunswick, dans la nuit du 14 au 15 Août 1738, par une députation de la Loge de Hambourg composée de barons d'Oberg, de Bielefeld, et de Lowen, du comte régnant de Lippe Bucklebourg et de quelques autres frères. La réception avait en lieu dans le palais du comte de Korn, qui assistait à la séance avec plusieurs Maçons de distinction résidant à Brunswick." (p. 121.)

[2] A deputation from the Grand Lodge of Prussia, consisting of his excellency Major-General Count Trouches de Waldburg, ambassador from the King of Prussia; M. Andrie, the Prussian envoy; Baron Wassenberg, envoy from the King of Sweden; M. Bielefeld, secretary to the Prussian embassy; Count Harrach; and Count O'Daniel, was received by the English Grand Lodge, with all the honours of Masonry, on the 19th of May, 1741.

[3] In 1740 Masonry was most furiously attacked by the whole body of the Dutch clergy, who resolved at all events to suppress the society; but their endeavours proved abortive. The following anecdote will show to what a pitch they carried their malice:—"Two young officers of very good families, who were Masons, applied to the minister of their parish to examine them in certain points of their religion, agreeably to the custom of the country, and then to grant them a certificate to entitle them to receive the holy sacrament. After the examination was over, and the priest satisfied in regard to their capacity, he asked them if they were Freemasons? being answered in the affirmative, he refused to grant them their certificates, which is a virtual expulsion from the communion. This transaction raised an uproar in Holland, and numbers of pamphlets were published both for and against Masonry. At last the grand assembly of the States-general took it into their consideration, and ordered that for the future no clergyman should ask either that, or any other question concerning Masonry, in the execution of his ecclesiastical duty; and ordered the priest, before whom the two officers had been examined, to grant them their certificates." (Smith's Use and Abuse, p. 196.)

[4] In some of these new degrees, the design of the genuine Masonic symbols was thus perverted. "The rough stone of Masonry is a symbol

of the primitive state of man, savage but free. The stone split or broken, is the state of fallen nature of mankind in civil society, no longer united in one family, but divided according to their states, governments, or religions. The polished stone represents mankind reinstated in its primitive dignity and independence."

[5] It will be useful to observe that every system contained a certain number of degrees, divided into classes, each class being governed by a distinct body, called a Lodge, a Chapter, a College, a Conclave, a Council, or a Consistory.

[6] In the history of the Grand Orient, mention is made of an exhibition at Caen, where the ceremonies of initiation were publicly exhibited in travesty.

[7] I believe I am correct, although it is called the Order of the Temple, as appears from a letter written by the Duke of Perth to Lord Ogilby, which contains the following passage:—"On Tuesday, Sept. 24, by appointment, there was a solemn Chapter of the Ancient Chivalry *of the Temple of Jerusalem*, held in the audience-room; not more than ten Knights were present, for since my Lord of Mar demitted the office of Grand Master, no general meeting has been called, save in your own north convent. Our noble prince looked most gallantly in the white robe of the Order, took his profession like a worthy Knight, and after receiving congratulations of all present, did vow that he would restore the Temple higher than it was in the days of William the Lyon. Then my Lord of Athol did demit as regent, and H. R. H. was elected Grand Master." (Statutes of the Temple, xvi.)

[8] He might have received both, for all his degrees were fragments of the Royal Order, "hashed up," as a friend of mine expresses it, to suit his own purposes. "The fatal issue of the battle of Culloden extinguished the hope of this brilliant revival of the Order in Scotland. The majority of the Templars went into exile with their prince, and those who remained in this country durst not continue openly to practise the ceremonies of an Order so inseparably connected with the ruined Jacobite cause. It is to this period that we must look for the real fraternization of the Scottish Templars with the Masonic Body, under shelter of whose privilege they assembled their scattered fragments." (Statutes, ut supra, xvii.)

[9] A celebrated Freemason, named John Murray, of Broughton, initiated in the Canongate Kilwinning, in 1738, was private secretary to the Chevalier Charles Edward, whom he accompanied in his eventful enterprise, and after the fatal battle of Culloden fled to the mountains, where he lived the life of a hunted beast. Having taken refuge at the house of his brother-in-law, Mr. Hunter of Polmond, in Peeblesshire, he was betrayed by a menial, and carried captive to London. There he was said to have been induced to make important revelations. He obtained his pardon and a pension for life; but his name was erased from the books of the Lodge. (F. Q. R. 1841, p. 296.)

[10] Some think that the R. C. of this degree meant Roris Cocti, because the matter of the philosopher's stone was supposed to be concocted dew. Others say it was derived from Ros and Crux, amongst whom was the celebrated scholar Mosheim. "Of all natural bodies," says he, "dew was deemed the most powerful solvent of gold; and the cross, in chemical language, is equivalent to light, because the figure of a cross + exhibits at the same time three letters of which the word LVX, or light, is compounded. Hence a Rosicrucian philosopher is one who, by the assistance of the dew, seeks for light, or the philosopher's stone." (See Gassendi's Examen Philosophiæ Fluddanæ, s. xv. tom. iii. p. 261; and Renadot's Conferences Publiques, tom. iv. p. 87.)

[11] This rite was divided into nine degrees, conferred in three Chapters, and administered in Consistories by a Council called Menatzchims.

[12] The four first degrees comprehend symbolical Masonry, and form the first Chapter. The second is composed of the four following degrees, and comprehend what is called the Masonry of the Crusades. The third Chapter is formed of those who have been admitted to the ninth or last degree, or into the secrets of scientific Masonry. These three Chapters united take the name of a Consistory. One thing in this arrangement I do not perfectly understand—it speaks of four degrees of symbolical and crusade Masonry, whereas it is generally supposed there are but three of each.

[13] This was the first authorised Grand Chapter for working the hauts grades.

[14] These were the Grand Master of symbolical Masonry; of the Supreme Tribunal of the hauts grades; and of the Royal Order of Robert Bruce, in the person of the exiled prince.

[15] At this period illegal constitutions, false titles, and charters antedated were prevalent amongst the Lodges. They were distributed by persons assuming an illegal authority, and attributed a false origin to the Order. These disorders sprang up amongst the adherents of the Chevalier Charles Edward Stuart, and produced great confusion. (Thory Acta Lat. vol. i. p. 56.)

[16] Thory says, that Le petit Elu spread itself out into the degrees or titles of the Elect of Nine, or De Perignan; the Elect of Fifteen; Illustrious Master; Knight of the East, or of Hope; Grand Inquisitor; Grand Elect; Commander of the Temple, &c.

[17] In 1744 the Chamber of Police renewed the prohibition against the meetings of Masons, and interdicted the proprietors of houses and cabarets from harbouring them, under the penalty of 3000 francs for each offence.

[18] To evade the penalties of this bull, the Freemasons of Italy assembled under a new name. They called themselves Les Xérophagistes, and were a kind of what are now called in England—teetotallers.

[19] The Commissary Lavergée, with a military detachment, appeared before the Hotel de Soissons, on the 8th of June, 1745, at Paris, where the Brethren were assembled for an initiation. He dispersed the assembly, and seized the furniture of the Lodge. The Inquisition had already put an effectual stop to the proceedings of a Lodge at Madrid, by arresting all its members, and sending eight of the chief persons to the galleys. (Das Ganze, p. 144.) And at Malta six Brethren were condemned to perpetual banishment for attending a Lodge. (Allerneueste Geheim, p. 19.)

[20] Barruel denies this fact. He says—"The fable of the Jesuits Freemasons was an artifice devised by the Illuminees, and we shall see them own to it, to divert the attention of states from their own sect and conspiracies." (Hist. Jac. vol. ii. p. 378.) But it is true, notwithstanding; for this Lodge of the Jesuits existed before the system of illuminism was invented.

[21] Unfortunately they were not contented with fabricating new degrees, but made innovations in the details of symbolical Masonry, to suit their own purposes. They changed the symbols, and made alterations in the tracing of the Lodge.

[22] The first degree was called the Knight of the Eagle; Hunde's strict observance had the same degree. It was the third, and the fifty-fifth of the seventh series of the French Metropolitan Chapter. The remaining

degrees were, the Illustrious Knight of the Temple, and the Sublime and Illustrious Knight. This rite is said to be one of the earliest attempts at uniting Freemasonry with Templarism.

[23] At this time the Craft flourished in the island of Minorca in full vigour; the Brethren adhered to their rules so strictly, that neither the envious, malicious, nor inquisitive, could find the least ground to exercise their talents; and some excellent discourses of a worthy clergyman there, preached on their festivals, and the decency and solemnity of their processions, forced applause, even from those who had made it their study to traduce the Craft. (Noorth. Const. p. 257.)

[24] Fessler, however, distinctly asserts that it originated with the Jesuits, and that all the allegories and symbols pointed to the establishment of an universal monarchy.

[25] Who assumed the characteristic appellation of Eques ab Ense.

[26] He subsequently became a Roman Catholic at the importunity of his wife.

[27] His appearance in Germany was under the sanction of a patent, with the sign manual of Charles Edward Stuart, "appointing him Grand Master of the seventh province; but although he had invented a plausible tale in support of his title and authority—both of which he affirmed had been made over to him by the Earl Marischal on his death-bed—and of the antiquity of his order, which he derived, of course, from Scotland, where the chief seat of the Templars was Aberdeen, the imposture was soon detected; and it was even discovered that he had himself enticed and initiated the ill-fated Pretender into his fabulous order of chivalry. The delusions on this subject, however, had taken such a hold in Germany, that they were not altogether dispelled until a deputation had actually visited Aberdeen, and found, among the worthy and astonished Brethren there, no trace either of very ancient Templars or Freemasonry." (Burns. Hist. Knights Templars, p. 53.)

[28] In 1749 Hunde erected a Lodge on his estate at Kittlitz, together with a protestant church, the first stone being laid by the Brethren, under which he placed a copper plate, with Masonic diagrams and an inscription.

[29] This division might occur a little later; some had been already formed. Thus the Petit Elu commenced at Lyons in 1743, and produced all the Elus, Inspectors, &c., which were subsequently invented; some of them being connected with Craft Masonry, others with Templarism; and sometimes a degree which in one place was managed like ordinary Masonry, became with the Jesuits a powerful engine, and in the hands of the philosophers, a means of inculcating deism. In general there was a mixture of degrees, and so many shades, that it is difficult to extricate and classify them.

[30] Martin Paschal introduced a rite founded on the Elus, which he denominated Le rite des Elus, Coëns, or Priests, into certain Lodges at Marseilles, Toulouse, and Bourdeaux. It consisted of nine degrees, called —1, Apprentice; 2, Fellowcraft; 3, Master; 4, Grand Eelect; 5, Apprentice Coen; 6, Fellowcraft Coen; 7, Master Coen; 8, Grand Architect; 9, Knight Commander.

[31] In Germany there had long existed an association of alchemists, called Rose Croix, or Roris Cocti. It died out in 1750; but the French, supposing the degree of Rose Croix, introduced amongst them by Charles Edward Stuart, had some mysterious connection with the Alchymists (who, however, had nothing to do with Masonry), created the hermetical degrees, and a chapter was got up at Marburg, in Germany, to revive

the taste for Alchemy in connection with the Rose +. They pretended to be a continuation of the old Rosicrusians; but the emperor discountenanced the scheme, and declared that all who joined the Freemason-Alchemical-Rose-Croix, should ipso facto be deprived of all offices under government.

[32] I greatly doubt the hermetic Masonry was deistical. Barruel says, "The hermetic Masonry, or the Scotch degrees, who work in chemistry, have adopted pantheism, or the true spinosism. With them everything is God, and God is everything; that is their grand mystery, engraven in one word, JEHOVAH, on the stone brought by the Knights Templars from the Holy Land." (Hist. Jac. vol. ii. p. 321.) The German Rose + contained nine degrees, called—1, Zecator; 2, Theoricus; 3, Practicus; 4, Philosophus; 5, Adeptus Junior; 6, Adeptus Major; 7, Adeptus Exemptus; 8, Magister Templi; 9, Magus. Two sections split off from this society in 1777 and 1780, the former calling themselves "the Brothers of the Rose Croix of gold," and the latter, "the initiated Brothers of Asia." I have been favoured by a friend with the copy of a letter from a learned Parisian Mason, who takes the same view of the Masonic Rose + as I have done. He says—"I never could find any trace of the Rose + in France before 1745. It was not in the system of Ramsay; I am convinced that it is a combination of the two degrees of the Royal Order adapted to the Roman Catholic religion. I have a book, written in 1623 by Gabriel Nande, secretary of the Cardinal Mazarine, against the Rose +; but it was the F F ∴ R ∴ + cabalistique, and not the F F ∴ R ∴ + Maçons, against whom the book was written."

[33] It ultimately assumed the title of the General Grand Chapter of France, and Dr. Gerbier, in 1785, fabricated a Latin charter, which he affirmed was granted to that body by the Grand Lodge of the Royal Order of Edinbro'. (Hist G. O. p. 132.)

[34] This Chapter was opposed by a new establishment, invented by one Perlet, a tailor, called the Council of Knights of the East, which contained many new degrees, but I am ignorant of their names.

[35] The Council of this Chapter took the title of "Le Sublime Mère Lodge Ecossaise du Grand Globe François, Souveraine Grande Loge de France," in rivalry to the existing Grand Lodges. This was in 1780; but the French author adds—"Avili par son commerce de grades maçonniques, il ne subsista pas long temps."

[36] The Chapitre de Clermont, and various other self-constituted governing bodies, had invented so many new degrees, and granted so many new charters, that it is utterly impossible to say how many were floating throughout France in 1762.

[37] A most bewildering process was used to introduce a candidate to some of these high degrees. "The day of initiation being fixed, at the hour agreed upon, the introducing adept waits upon the new proselyte, and takes him into a carriage. The windows being closed, the candidate blindfolded, and the coachman continually winding and varying his course, are precautions more than sufficient to hinder the proselyte from ever being able to trace the spot to which he is conducted. Led by the hand, and still blindfolded, he slowly ascends to the porch of the mysteries. His guide then divests him of the Masonic insignia, puts a drawn sword into his hand, takes off the bandage from his eyes, and leaves him, strictly forbidding him to proceed a step until he hears the voice which is to call him. He is then left to his reflections." The same degree of caution was used throughout the whole admission.

[38] It is said that "he conceived Freemasonry to be so necessary to the

permanent establishment of his conquests and renown, that he had all his principal officers, privy councillors, nobles, and all persons in trust and power, initiated into the very highest degrees of his system. Thus the sagacious monarch might be safe from conspiracy, treason and revolt, when he knew that he had placed power only in the hands of faithful Brethren, who were bound, by solemn ties, to watch over and guard his sacred person, keep inviolably his secret councils, and conquer or die in his service. This great king introduced the Philippian Order, into which he suffered none to be initiated but the first nobility, who had been previously created Knights of the Order of the Temple."

[39] There are some doubts whether Chaillon de Joinville was, in 1761, the deputy of the King of Prussia. The rite used by the Council of Emperors was introduced into Berlin only on the 20th of May, 1761, by the Baron de Prinzen; so that if Joinville did preside, he could scarcely have done so as connected with Prussian Masonry, but merely as a French member of the Chapter at Paris. The document, however, whence the statement in the text has been taken, is a manifesto publicly issued by the Inspectors General from Charlestown, and dated 4th December, 1802, which asserts that "the constitutions were transmitted to our illustrious Brother, Stephen Morin, who had been appointed, on the 27th August, 5765 (1761), Inspector General over all Lodges, &c. &c., in the New World, by the Grand Consistory of Princes of the Royal Secret, convened at Paris, at which presided *the King of Prussia's deputy, Chaillon de Joinville*, Substitute General of the Order, R. W. M. of the first Lodge in France, called St. Anthony's, Chief of the Eminent Degrees, Commander and Sublime Prince of the Royal Secret, &c. &c."

[40] Notwithstanding the authority of the above document, there are considerable doubts whether a Consistory of Princes of the Royal Secret existed at this period. (Vide infra sub Anno 1805.)

[41] About this period the Craft Lodges in the East Indies having no Grand Master, petitioned the Grand Lodge of England in favour of Culling Smith, Esq., an eminent Mason at Calcutta; and it was ordered, March 29, 1762, that a deputation be made out, appointing Bro. Culling Smith Prov. G. M. for India, and the expense paid by the Grand Lodge.

[42] Lodges and Chapters of the Royal Order of Robert Bruce were also opened in St. Domingo by Bro. Achille Huet de Lachelle, who styled himself "the Royal Grand Master of the G. L. of the Royal Order of Heredon." He himself furnishes the following account, which is interesting, although it occurred at a much later period:—He says he derived his authority from the most Sublime Chief of the Order in France. He established in Baltimore a Sovereign Grand Chapter, under the title of the Chapter of Truth, at the request of the potent Brothers, Knights of the Cape, who had sought refuge in Baltimore in consequence of the troubles of the revolution in St. Domingo. The Sovereign Chief of the Order for France had been first applied to, but he referred them back to the Provincial Chapter. Huet de Lachelle, the G. M., was himself driven to the United States by the troubles in the colony, and passed eight months there. During his residence he established at New York an Anglo-American Sovereign Grand Chapter, under the title of the Chosen Friends, of which Bro. Van-den-Brock was President; and in the same city a Sovereign Chapter of France, under the denomination of the Triple Union, of which Challon Dayral was President. At the Oriental of Philadelphia he established two more Sovereign Chapters, one for the members of the Chapter of Truth, of the Cape, under the name of Truth and Union, Bizoriard, President; and the other for the Lodge of Amenity

and Candour, Gauvin, President. All these Sovereign Chapters appointed de Lachelle ambassador, by letters of delegation, to the Sovereign Chief of the Order at Kilwinning of Edinburgh; to the Sovereign Grand Provincial Chapter of France, sitting at Rouen; and to the Grand Orient of France. He went to France on his mission in 1798, and delivered the documents to M. Matheu, G. M. of the G. Lodge at Rouen. Soon after he returned to St. Domingo, and found Chapters established there by the foreign Grand Orients of Charlestown, Philadelphia, and Marseilles. These several Chapters were required to acknowledge the Grand Orient of France as their head. In 1803 a Prov. G. Lodge of the *Ancien and Accepté* was established at the Orient of Port du Prince, by the Grand Orient of Pennsylvania, the officers of which were installed by de Lachelle,; who thus acted as the representative of both the Grand Lodges of France, as well as of the Royal Order of Scotland.

[43] "When Bro. Morin arrived in St. Domingo, A. D. 1742, he appointed a deputy Inspector General for North America. This honour was conferred on M. M. Hayes, with the power of appointing others where necessary. Morin also appointed Bro. Franklin deputy Inspector General for Jamaica, and the British Leeward Islands; and Bro. Col. Provost for the Windward Islands and the British army. Hayes appointed Bro. Isaac da Costa his deputy for the State of South Carolina, who established the Sublime G. Lodge of Perfection in Charlestown. After da Costa's death, Bro. Joseph Myers was appointed deputy for this state by Hayes; who also appointed Bro. Col. Solomon Bush deputy for the State of Pennsylvania, and Bro. Barend M. Spitzer to the same rank for Georgia, which was confirmed by a convention of Inspectors convened in Philadelphia, June 15, 1781. On the 1st May, 1786, the constitution of the thirty-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by the King of Prussia, who, as Grand Commander of the Order of Princes of the Royal Secret, possessed the sovereign Masonic power over the whole Craft." (Circular of the Grand Inspectors.)

[44] A friend and esteemed correspondent is in possession of a diploma, granted to J. P. Rochet, dated Kingston in Jamaica, 20th January, 1776, and signed by Aug. Provost, Prince of the Royal Secret, and Grand Inspector General.

[45] In 1763, Moses M. Hayes proceeded to Rhode Island, where he established a Council of the thirty-third, and conferred the degrees on several persons, and amongst the rest on Moses Seixes (how could the Jews consistently propagate these Christian degrees?) who was afterwards Master of the Grand Lodge of Rhode Island. He gave him authority to confer all the higher degrees, which he held till his death in 1801; and then the Brethren placed themselves under the Supreme Grand Consistory of New York. They gave the degrees of knighthood under Seixes; but this power was subsequently transferred to the Grand Encampment of New England. In 1832 the Consistory of Rhode Island possessed the power of initiating Master Masons into all the degrees and grades of philosophical Masonry, up to the thirty-second degree.

[46] Dalcho says, however, that the highest degree was not established till some years later, viz., May 1, 1786. "The occasion of it was this—by the constitutions of the Order, which were ratified October 25, 1762, the King of Prussia was proclaimed as the chief of the eminent degrees, with the rank of Sovereign Grand Inspector General, and Grand Commander. The higher Councils and Chapters could not be opened without his presence, or that of his substitute, whom he must appoint. All

the transactions of the Consistory of the thirty-third degree required his sanction, or that of his substitute, to establish their legality, and many other prerogatives were attached to his Masonic rank. No provision, however, had been made in the constitution for the appointment of his successor; and as it was an office of the highest importance, the utmost caution was necessary to prevent an improper person from obtaining it. The king, being conscious of this, established the thirty-third degree. Nine Brethren in each nation form the Supreme Council of Grand Inspectors General, who after his decease possess all his Masonic prerogatives and power over the Craft; they are the executive body of the Masonic fraternity, and their approval is now necessary to the acts of the Consistory, before they can become laws, and from their decision there can be no appeal." (Dalcho, p. 94.)

[47] In Prussia it was ordained that "every member should pay twenty-five rix dollars (£4 3s.) for the first degree; fifty rix dollars on his being passed to the second degree; and one hundred rix dollars on his being raised to the third; amounting, with a few subsidiary payments, to about £30."

[48] It was originally established in 1752 by some French refugees.

[49] Barruel had been imposed on by a curious tale of this Lodge being a nest of Illuminees, when, in point of fact, its operations were restricted to symbolical Masonry, and a few harmless emanations from it. The degrees were confined to nine, compounded from the rituals of the Rose Croix d'or, Swedish Masonry, and the Chapter of Clermont. It was called the system of Fessler, and was much esteemed as a practical scheme, unincumbered with unmeaning degrees.—1, E. A. P.; 2, F. C.; 3, M. M.; 4, the Holy of Holies; 5, Justification; 6, Celebration; 7, the True Light; 8, Fatherland; 9, Perfection. Barruel, however, asserts that "the Royal York at Berlin established within itself a Directory, a Senate of Ancients, and a Senate of Youngers, &c., for the purpose of effecting a revolution!" (Hist. Jac. vol. iv. p. 519.)—Mere nonsense!

[50] Zinnendorff was physician in chief and a minister of the Emperor Charles VI. In his general conversation he was cautious; in his conferences with other ministers he was reserved. But being a bon vivant, at his table all this state machinery was thrown aside, there he discoursed at large, and delivered the most copious and instructive lectures on his exotic and domestic luxuries. An excellent tale is told of the delicacy of his palate:—It appears that there was always an hour in his public days when he was totally inaccessible. The politicians were astonished at a retirement for which they could assign no reason, until an inquisitive foreigner, by giving a large gratuity to one of his servants, was let into the secret. Being placed in a closet between the chamber of audience and the room where the count was, he saw him seated in an elbow chair; when, preceded by a page with a cloth on his arm and a drinking glass, one of his domestics appeared, who presented a salver with many little pieces of bread, elegantly disposed, and was followed by the first cook, who, on another salver, had a number of small boats filled with as many different kinds of gravy. His excellency then, tucking his napkin in his cravat, first washed and gargled his mouth, then dipped a piece of bread successively in each of the sauces, and having tasted it with much deliberation, carefully rinsing his palate after every one, to avoid confusion, he at length, with inexpressible sagacity, decided on the destination of them all.—His system of Masonry was the extension of a rite called the Illuminees of Avignon, established by Pernetti in 1760. He

died in 1800, leaving behind him many new degrees of Masonry, and particularly a novel arrangement of the Chevalier du Soleil.

[51] Zinnendorff became Grand Master of the Grand Lodge of Germany; and his system consisted of seven degrees. BLUE, or ST. JOHN'S MASONRY: 1, E. A. P.; 2. F. C.; 3, M. M. RED MASONRY, 4, Scotch Apprentice and F. C.; 5, Scotch Master.—CAPITULAR MASONRY, 6, Favourite of St. John; 7, Elected Brother.

[52] Swedenborg admitted only six degrees—1, E. A. P.; 2, F. C.; 3, M. M.; 4, Enlightened Theosophist; 5, Blue Brother; 6, Red Brother. The Swedish ones were—FIRST DIVISION, *first class*, 1, 2, 3, Symbolical. —*Second class*, 4, Apprentice and F. C. of St. Andrew; 5, Master of St. Andrew; 6, Stuart Brother.—*Third class*, 7, Favoured Brother of Solomon; 8, Favoured Brother of St. John, or the White Band; 9, Favoured Brother of St. Andrew, or the Purple Band.—*Fourth class*, 10, Brother of the Red Cross. SECOND DIVISION, *fifth class*, 11, Member of the Chapter.—*Sixth class*, 12, Grand Dignitary of the Chapter. THIRD DIVISION, *seventh class*, 13, the Reigning Master (the king) who has this title—Solomonis sanctificatus, illuminatus, magnus Jehovah!

[53] In 1767 one Chartannier made an attempt to introduce the system of Swedenborg, or rather a modification and extension of it, into this country, without success. Some of his degrees were—1, 2, 3, as before; 4, Apprentice Theosophist; 5, Fellowcraft Theosophist; 6, Master Theosophist; 7, Sublime Scotch degree, or the Celestial Jerusalem; 8, Enlightened Theosophist; 9, Red Brother. Then, again, the régime of the Philaletes was instituted at Paris in 1773, by Savalette Delanges, founded on the doctrine of Swedenborg and St. Martin. Besides these there were various other systems of Swedenborg's Masonry.

[54] It may be very readily believed that there existed on the continent some serious intention of excluding Christianity from the several systems of Masonry, by the fact, that in more than one of the rituals it was directed that, "the Bible shall be of the Hebrew text, and the New Testament shall not be bound up with it;" for so long as the Old and New Testaments conjoined constituted the first great light of Masonry, Christianity could not be excluded.

[55] Zinnendorff attempted to introduce his system into England, and applied to the Grand Lodge for its sanction, producing a recommendation in cypher from the Grand Lodge of Sweden, but without effect.

[56] Thory has given a list of nearly eighty names of persons of quality who were members of the Strict Observance fraternity.

[57] Rosa was a Lutheran priest, and had been the Master of a private Lodge at Halle. He was deputed by the Baron de Prinzen to communicate the new degrees amongst the German fraternity, under the jurisdiction of the Lodge of the Three Globes at Berlin.

[58] The system of M. Rosa was received in Germany with the greatest enthusiasm. The Brethren bought up, at any price, his splendid decorations; and accepted, without hesitation or doubt, every imposition which he tendered to them. The Chevalier de l'Aigle, of the Rosaic Masonry, is admitted by Robison (p. 180) to make the Master's degree a commemoration of the passion of our Saviour. Jesus Christ is represented as the enemy of superstitious observances, and the assertor of brotherly love.

[59] This man told his partisans that "Hunde was the Grand Master of the seventh province of Masonry, which included the whole of Germany, and the royal dominions of Prussia. He showed them a map of the Masonic empire, arranged into provinces, each of which had distinguish-

ing emblems. These are all taken from an old forgotten and insignificant book, Typotii Symbola divina et humana." (Robison, p. 72.)

[60] Great disputes prevailed about this time between Hunde and a person of the name of Johnson, who had introduced some new degrees into Germany, which ended in the exposure and arrest of the latter charlatan at Magdeburg.

[61] The Order was distributed by Hunde over the whole world, which he divided into provinces, thus:—1, the province of Arragon; 2, Auvergne; 3, Languedoc; 4, Lyons; 5, Burgundy; 6, Great Britain; 7, Lower Saxony, Prussian Poland, Livonia, and Courland; 8, Germany, Italy, and Sicily; 9, Greece and the Archipelago. The Assembly at Wilhelmsbad corrected this list, and changed the order of the provinces, omitting Great Britain altogether.

[62] The latter, however, was evidently a schism from the former; for it assumed the pre-eminence, not only over the Strict Observance, but over all other systems of Masonry. Its members boasted that they had possession of the true philosopher's stone, the elixir of life, the command of spirits, and a method of discovering the hidden treasures of the Templars. The ritual had fifteen degrees, of two classes.—*First class*, 1, 2, 3, as before; 4, African Brother; 5, Knight of St. Andrew; 6, Knight of the Eagle; 7, Scotch Master; 8, Sovereign Magus; 9, Prov. Master of the Red Cross; 10, Knight of Splendour and Light.—*Second class*, 11, Knight Novice of the third year; 12, Knight of the fifth year; 13, Knight of the seventh year; 14, Knight Levite; 15, Knight Priest.

[63] In the Etoile Flamboyant, a work published by the Baron de Tschoudy in 1766, the author says (vol. ii. p. 47)—"Je commence par annoncer, mes venerable frères, que je n'entends point renfermer sous le nom d'Ecossais les Maçons que se disent tels, Ecossais purificateur; Apprentif, Compagnon, Maitre Ecossais, Ecossais d'Alicdony, Levite Ecossais Martyr, Ecossais d'Hiram, Sublime Ecossais, Ecossais de Prusse, Academie d'Ecosse, Ecossais trinitaire, Ecossais des frères ainés, Ecossais des fils ainés, Grand Ecossais, Ecossais de le quarantains, Ecossais de Jacques VI., Ecossais du trois J., Parfait Ecossais, Ecossais Anglais, Ecossais d'Anjou, Ecossais de Messine, Ecossais des petits apartments, Ecossais d'Angers, Ecossais de Paris, Ecossais de Clermont, Ecossais de Montpellier, &c. &c. &c." Here are the names of twenty-seven degrees called Ecossais in 1766, besides which there are many others, all varying in detail, and many of them in essentials. I have before me a list of more than eighty degrees called Ecossais!

[64] It contained paintings of Solomon, John the Baptist, Joseph, Job, St. Paul and Barnabas, David and Jonathan, St. Peter, Tobias, Abraham, &c. &c., all exhibited in some interesting scene of their history, accompanied by appropriate mottoes, and interspersed with the arms of noble and wealthy Brethren.

[65] In 1769 the Baron de Tschoudy, who was a pupil of Ramsay, died, leaving many valuable manuscripts to the Council of the Chevaliers d'Orient, of which he was an active member, and the inventor of the following degrees—Order of Palestine, Ecossais of St. Andrew of Scotland, Grand Ecossais of ditto, Order of the Blazing Star, Ecossais of the Sacred Vault of James VI., Secret of Masonry.

[66] For the old Grand Lodge had proceeded to the extremity of expelling all the adherents of Lacorne.

[67] These were the remains of the Rosaic Lodges, the Templars, and the Strict Observance.

[68] This was also the name of a degree, as settled at the great conference at Wilhelmsbad in 1782.

[69] The expelled Brethren expressed their readiness to concur in this appointment, provided the decree of expulsion were reversed, and all the acts of Grand Lodge, from the period of their secession, submitted to them for revision and confirmation. After considerable litigation, it was mutually agreed, that all matters in dispute should be committed to the decision of eight commissioners to be appointed for that purpose.

[70] In this year "the Prov. Grand Master for foreign Lodges acquainted the Grand Lodge, that he had received a letter from the Baron de Boetzelaer, Grand Master of Holland, requesting to be acknowledged as such by the Grand Lodge of England, whose superiority he acknowledged; and promising that on condition the Grand Lodge of England did not in future constitute any new Lodge within his jurisdiction, the Grand Lodge of Holland should observe the same restriction with respect to all parts of the world where Lodges were established under the patronage of England. Upon these terms he requested that a firm and friendly alliance might be executed in form betwixt the Grand Officers of each Lodge; and that mutual communications might be made annually. The proposition was agreed to." (Noorth. Const. p. 297.)

[71] We have a particular account of a schism amongst the members of this Lodge, fomented by a party calling themselves Martinists, from a M. St. Martin, who was a theistical philosopher. The system was dangerous, inasmuch as it partook largely of the doctrines of its founder. The breach, after agitating the fraternity for a long period of time, was fortunately healed, and the section assumed the new name of Misadurenis, which being transposed, produces the origin of the term Amis Reunis. By some the renovated system was called Amis Reunis de la Vérité. It had two divisions and twelve degrees. *The first division, or Petit Masonry*, 1, E. A. P.; 2, F. C.; 3, M. M.; 4, Elu; 5, Ecossais; 6, Knight of the East.—*Second division, or High Masonry*, 7, Rose Croix; 8, Knight of the Temple; 9, Mysterious Philosopher; 10, Sublime Philosopher; 11, the Initiated; 12, Philaletes, or Lovers of Truth, who are Chiefs of the Order. This system professed to restore man to his original perfection, and bring him nearer to the Source of all good.

[72] Here the Eclectic Masonry was promulgated. It commenced with the symbolical degrees only; but, like all the rest, it subsequently admitted a modification of the hauts grades.

[73] This manifesto recited the decision of the eight commissioners appointed to revise the system, and declared, that the old Grand Lodge of France having ceased to exist, it was replaced by a new governing body, which should be esteemed a national Grand Lodge, under the title of the Grand Orient of France.

[74] This title, however, was formally controverted by the old Grand Lodge, which issued an edict, dated 17th June, 1773, declaring the Grand Orient a fraudulent, schismatic, and illegal body, instituted for factious purposes, and expelling the commissioners by name who recommended its formation, as infamous, and unworthy the name of Masons. It deputed M. Duchaussoy to invite the members of the Grand Orient to return to their allegiance, but without success; and a most disgraceful contest was the result.

[75] This Grand Lodge appointed three Boards, or Councils, which were denominated "the Chambers of Administration of Paris and of the Provinces;" abolished the office of Worshipful Master for life, and made it annual and elective, as in England. The old Grand Lodge, however, de-

nounced all these proceedings, and once more voted the Grand Orient factious and schismatic.

[76] This worthy was initiated almost for the express purpose of aiding his disorganizing schemes. "The great veneration in which the Scotch Knights were held by Masons, determined the Baron Knigge to make himself Master of this degree, and engraft it on Illuminism. The sect has constituted this into both an intermediate and a stationary degree. It is stationary for those into whom it despairs of ever infusing the principles required for a further admission to the mysteries; but it is only intermediate for those who have shown dispositions more accordant with the pursuits of the sect." (Hist. Jac. vol. iii. p. 137.)

[77] "Knigge formed a scheme for uniting the whole fraternity, for the purpose of promoting his Utopian plan of universal benevolence in a state of liberty and equality. He hoped to do this more readily by completing their embarrassment, and showing each system how infirm its foundation was, and how little chance it had of obtaining a general adherence. The Stricten Observantz had now completely lost, or was losing, its credit, by which it had hoped to get the better of all the rest. Knigge, therefore, proposed a plan to the Lodges of Frankfort and Wetzlar, by which all the systems might be united, or at least be brought to a state of mutual forbearance and intercourse. He proposed that the English system should be taken for the groundwork, and to receive all and only those who had taken the three symbolical degrees. After thus guarding this general point of faith, he proposed to allow the validity of every degree or rank which should be received in any Lodge, or be made the character of any particular system. These Lodges having secured the adherence of several others, at length brought about a general convention at Wilhelmsbad, in Hainhault, where every different system was requested to communicate its peculiar tenets. The proposition, however, after much deliberation, fell to the ground." (Robison, p. 97.)

[78] The system of Scroeder is thus described by Clavel:—"1, Apprenti; 2, Compagnon; 3, Maitre et plusieurs hauts grades qui ont pour base la magie, la theosophie, et l'alchimie." He called it the true and ancient Mason's Rose Croix, and says it is now practised in two only of the Lodges under the Grand Lodge of Hamburg.

[79] "What man," says Knigge, "would not have been fired with zeal for theosophy, magic, and alchymy, in the company of Scroeder? These were the mysteries of the Strict Observance, in which I was a firm believer, and practised all the evocations of spirits, and other occult ceremonies of the Order!"

[80] Gugomos professed the art of making gold, of discovering hidden treasures, and raising the spirits of the dead. Being exposed, he was induced, under fear of the Inquisition, to sign a paper retracting his errors, and acknowledging himself an impostor.

[81] Scroepfer came to an untimely end. He was impolitic enough to open one of his occult Lodges at Leipsic, his native town, forgetting that a prophet has no honour in his own country; and he had previously moved in a very inferior sphere of life. His performances were stigmatised as heretical, and his allegations discredited. He acted a prominent part, under an assumed name, in the different countries of Europe; but being at length exposed, he returned to Leipsic, and resumed his cabalistic labours. He made the most magnificent promises to his dupes; and when hardly pressed for the performance of them, he invited his disciples to accompany him into a wood, under the pretext of showing them something wonderful, and here he deliberately blew out his brains in their presence.

[82] Stark was the pupil of Scroepfer, and soon exceeded his master in charlatanerie. He was a clever and talented impostor, who disputed the palm of superiority with Cagliostro. Even Hunde would have fallen a victim to his arts, if Schubard had not stepped in and saved him.

[83] This fact is evinced by the password of the degree of Chevalier du Soliel, which refers, amongst the Hermetic philosophers, to the primitive matter whence all things are formed.

[84] The ancient Rosicrucians professed to be in possession of the genuine mysteries of antiquity, and re-established many of their symbols. On their abraxas appeared Mercury with the head of a dog.

[85] This was the Masonry of the cabala, and was intended to revive the unlawful pursuits of a darker age. But the intelligence of the period was too far advanced to allow it to be successful. "The cabalistic Masons had to study what we should call the conjuring book. He must be well versed in the names and signs of the planets and constellations; he must also know whether it be a good or evil genius which presides over it, and which are the numbers that represent them. By the word *Ghenelia*, for example, he must understand the rising sun, a pure, mild, and active spirit, presiding at births, and at all natural affections which are good. *Sethoporos*, on the contrary, is Saturn, the planet which may be looked upon as the head-quarters of the evil genii."

[86] Robison says (p. 65)—"This was not the society of Rosicrucians which had appeared formerly under that name, and was now extinct, but a set of alchymists, pretenders to the transmutation of metals and the universal medicine, who, the better to inveigle their votaries, had mixed with their own tribes a good deal of the absurd superstitions of that sect, in order to give a greater air of mystery to the whole, to protract the time of instruction, and to afford more room for evasions, by making so many difficult conditions necessary for perfecting the grand work, that the unfortunate gull, who had thrown away his time and his money, might believe that the failure was owing to his own incapacity or unfitness for being the possessor of the grand secret. These cheats found it convenient to make Masonry one of these conditions, and by a small degree of art, persuade their pupils that they were the only true Masons. These Rosicrucian Lodges were soon established, and became numerous, because their mysteries were addressed both to the curiosity, the sensuality, and the avarice of men."

[87] In 1772 a meeting was holden at Kohl, to settle the differences between the Strict and Late Observance; Frederic of Brunswick being the Superior General of the former, and Baron Hunde of the latter. It was unsuccessful.

[88] It was by the zeal and incredible exertions of Knigge that the Eclectic Masonry was brought into vogue, in its most depraved state, and it became attractive from its latitudinarian construction.

[89] Amongst these we find the system of Manicheism, the Egyptian system, Androgyne Masonry, rite of Palestine, of the Philadelphians, and of the Philochoreites, &c.; and the systems of Cagliostro, Hecart, Lemanceau, Pyron, Viany, Page, &c., with the eighty-one degrees of Peuvret; all concocted in France.

[90] In fact, the Masonic discipline was so lax, that almost all the continental universities had their Lodges, which acknowledged no governing head, and therefore it is no wonder that they became disorderly, from the intemperate conduct of their youthful members; for mere boys were admitted, and the only qualification for membership was, that the candidate should have his name on the boards of the university. An anecdote

is told of a method adopted by the Jesuits to extinguish one of these Lodges, calling itself the Chevaliers de la pure Vérité:—A sarcastic song was composed on the young Chevaliers, and copies were secretly distributed to all the young men who did not belong to the Lodge. Scarcely could one of the juvenile Knights make his appearance without hearing some ridiculous line of this song hummed in his ears, and in a short time the Lodge was abandoned.

[91] Thus in 1776 the rite Elu de la Vérité was formed in the Lodge of Perfect Union at Rennes, by M. de Mangourit, who established the female Order of Mount Tabor, of which more presently. He promulgated the fiction that the former took its rise in 1745. A few years afterwards a grade arose in Berlin, called Des frères initiés de l'Asie, whose object was to afford greater facilities for the explanation of the Masonic signs and symbols.

[92] A Parisian Brother, to whom I have already referred, writes thus:—"I have a list of five hundred and sixty degrees, twenty-seven sorts of Maitres, seventeen Elus, nine Architects, forty-nine Ecossais, thirteen Arch, thirty-three Chevaliers, eleven Rose Croix, twelve du rite d'Orient, nine Cabalistiques, eighty-four Hermetiques, &c. &c. &c. My own opinion is, that the three first degrees are very ancient and universal; but except these degrees all the rest are chimerical nonsense, made for the moment to aid religious or political speculations, now past and forgotten; but some of them remain, though their object is lost. The only exception is the Royal Order, which clearly proves its own origin, which no other can do. The Sublime Elu de la Vérité, a magnificent degree; the Kadosh des honettes gens, invented by de Mangourit; and the degrees of the rite Philosophique, invented by Pernetti, all tended to deism."

[93] A French writer assigns a very unworthy reason for the propagation of Masonry. "The Knights Templars," says he, "being vanquished by the Saracens, were received as Brethren of the Rose Croix, to escape from their enemies. The Jews were made Masons, to nullify and avert the persecutions of Christians and Turks. When the Templars were dissolved, their followers became Masons that the principles of their Order might be preserved. The British were initiated to serve their party in times of public hostility, and assumed the name of Brethren that they might succour and relieve each other. And this was the general principle on which Masonry has been maintained throughout the world."

[94] "Mercetinus, who wrote under Louis XV., seems to have afforded the precedent; he assures his readers, that by an accurate calculation there were fifty thousand incorrigible atheists in the city of Paris. Atheism then may have been the cause of the French revolution; but it should not be burthened on it as its monster child." (Southey Omn. p. 240.)

[95] The Abbé Barruel, whose testimony, however, is not of much value, describes the progress of these opinions in his Seven Degrees. See his Hist. Jac. vol. ii. p. 314.

[96] One horrible degree was promulgated just before the French revolution, called "the Invisibles," which is thus described in a work entitled, Bibliothèque de tout ce qu'il y a de remarquable sur les Sociétés secretes.—"It is a dangerous degree; the initiations take place at midnight, in a subterranean vault; and the doctrines are atheism and self-destruction."

[97] This was dignified with the name of Kadosh. It was converted by

the Jesuitical Chapter of Clermont into a degree, in which the candidate was made to imprecate vengeance against the Knights of Malta, and all the opponents of the Templars. It forms the Kadosh of the Rit Ancien. For many years in France Kadosh has been changed into a philosophical degree, containing nothing of the old Kadosh but the peculiar secrets. The degree, as practised at Clermont and by Baron Hunde, was known in London before 1782; and I suspect is the degree with the ladder of seven steps, alluded to in the certificate formerly given to Knights Templars by the Grand Conclave of England. Sometimes Kadosh is given as a separate Order, and then it consists of three steps—1, Illustrious Knight of the Temple; 2, Knight of the Black Eagle; 3, Grand Elected. In Holland the Kadosh again differs, and is rather a religious degree, adapted to Protestantism. It is said to have been carried to the Cape of Good Hope by a Scotchman, and brought from thence to Amsterdam. It consists of three steps—the last is honorary, and has no secrets.

[98] The degree of Chevalier du Soleil is undisguised materialism. Had it been ancient it would have inculcated different principles; but it was the production of Dom Pernetti, who was born in 1716, and died in 1800. Yet he was a Benedictine monk. He also invented the Illuminees d'Avignon, in which the dogmata of Martinism and Swedenborgianism are introduced. He had great interest at Rome; for when the nuncio at Avignon ordered Pernetti and his adepts to leave the country, he procured an order from Rome permitting them to remain. I subjoin an engraving of the Tracing-board.

[99] Here the Grand Master, or Thrice Puissant, figures away under the imposing title of Father Adam, armed with a sceptre and globe, as an emblem of royalty, because he was the sovereign father of men. The Warden is styled Brother Truth. There are seven other officers, who are called by the cherubic names of Zaphriel, Zabriel, Camiel, Uriel, Michael, Zaphael, and Gabriel. The numerous symbols of this degree have all a reference to scepticism.

[100] Thus, while one of the rituals of the highest degree of blue Masonry is made typical of the atonement of Christ, in the Chevalier du Soleil it refers to reason, that has been destroyed and entombed; and the Master, in the degree of the Sublime Philosopher, occasions the discovery of the place where the body is hid. Reason is raised, and superstition and tyranny disappear, which restores the happiness of man.

[1] This most interesting event is passed over by Noorthouck with great brevity; when its importance to Masonry demanded a succinct historical account of causes and effects. See his Ed. of the Const. p. 305.

[2] A very pleasing specimen of the ritual of one of these female Lodges, called the Nymphs and Knights of the Rose, is given by M. Clavel. It is too lengthy for introduction here, but I shall be excused for quoting the simple arrangement.—It was established in 1778, and was under the protection of the Duc de Chartres. The Lodge room was termed the Temple of Love; the walls were decorated with garlands of flowers, intermixed with escutcheons charged with the peculiar symbols of the Order. The meetings were under the direction of a presiding officer of

either sex, called the Hierophant and the Grand Priestess; the former initiated the men, and the latter the women. The males were introduced by a Knight, who was denominated Sentiment; and the females by a Nymph, called Discretion. The former wore a crown of myrtle, and the latter of roses. The Hierophant and Grand Priestess were distinguished by a broad rose-coloured ribbon, on which was embroidered in gold two doves in the centre of a crown of myrtle.

[3] The celebrated impostor, St. Germain, gave a seasonable check to androgyne Masonry, by the establishment of his great Lodge at Ermonville, which exhibited a scene of the grossest licentiousness. Every woman who became a member was common to the brotherhood. The one appropriated to St. Germain was called the Virgin; she alone had the privilege of not being delivered over to chance, or to the true Adamites, unless the leader fixed his choice on some other woman.

[4] The Order of Mount Tabor, for instance, which was established so recently as 1810, had nine degrees, divided into two classes, moral and historical.—1, Novice Ecossais; 2, (moral) Novice Mason; 3, (historical) Novice Mythologist; 4, (moral) Discreet Fellowcraft; 5, (historical) Biblical Fellowcraft; 6, (moral) Mistress Adonhiramite; 7, (historical) Historical Mistress; 8, (moral) Moral Mistress; 9, Grand Philosophical Mistress. There are many other Orders: as the Knights and Ladies of Hope, and of the Dove; the Order of the Amazons; Princess of the Crown; the Egyptian Rite, &c. &c.; all of which are androgyne. The emblems relate to the fall of our first parents, the deluge, the confusion of tongues, &c. I am enabled to subjoin a description of the decorations of a Chapter of Mount Tabor, on the occasion of a funeral.—"The transparency of Asia and of Tabor, covered with black crape; bands of crape upon the wand of the Great Mistress, on the triple triangle of the General of the Order, and on the baskets of the flower girls. The canopy and the curtains of the Chapter black and white, with ermines between. In the centre, a pedestal with a funeral urn, with the name of the deceased sister, and her ornaments appended to the urn. Upon the throne the torch of Benevolence was lighted. Madam, the Great Mistress, occupied the throne; the Commander-in-Chief of the Order at her right; the Master of the mother Lodge of France at her left; the Master of the Grand Sphynx by his side; the dames of eloquence by their altar at the east of Tabor, &c. &c."

[5] The popular cry against Freemasonry had ever been, the exclusion of females. The fabricators of this new Order were resolved to avoid the censure; and to conciliate the sex they were incorporated into the system; and thus their interests, amusements, and reputation were united in the same bond; and the gratifications of the fraternity were increased by the presence of that sex which contributes so materially to the amelioration of society. Females were admissible to all offices but that of Grand Master, which was held for life. In fact, there were two heads, or Grand Mopses, the one a male, and the other a female, each governing the Order for six months in alternate succession; and the inferior officers were appointed at the period when each assumed the presidency.

[6] The Order is said to have arisen out of a scruple of conscience. Clement XII. having issued his famous bull against the Freemasons in 1736, the people were alarmed, and hesitating to join a society which had been thus proscribed, formed another on the same principle, which would afford them equal gratification, without subjecting them to the thunders of the Vatican. Freemasonry was the model; and by the admission of females they evaded the terms of the papal denunciation.

The heads of the Germanic Union countenanced, and extended their patronage to the scheme: and at Frankfort the Lodges were composed of persons of rank of both sexes.

[7] For instance, the square signified the solid foundation of the society. The circle was explained by saying—"as the radii of a circle diverge from a common centre, so should all the actions of a Mopse partake of the same principle—which is love." The circle was a symbol of the perpetuity of the Lodge. An androgyne Order was established about the same time in Italy, called the Knights and Ladies of the Cork.

[8] Listen to what one of the Illuminators says on the subject.—"We must begin with grown girls. I have four step-daughters—fine girls; the oldest is twenty-four, has read much, is above all prejudices, and in religion thinks as I do! They have much acquaintance amongst the young ladies, their relations. You must contrive pretty degrees, and dresses, and ornaments, and elegant and decent rituals. No man must be admitted. This will make them become more keen, and they will go much farther than if we were present, or than if they thought that we knew of their proceedings. Leave them to the scope of their own fancies, and they will soon invent mysteries which will put us to the blush, and create an enthusiasm which we can never equal." (Robison, p. 175.)

[9] A brilliant fête was given, September 14, 1777, to the Lodge of Adoption, over which presided the Princess of Lamballe. Another fête was given to the lady Lodges in the following year, at which the Duchess of Chartres, the Duchess of Bourbon, and the Princess Lamballe were all present. These fêtes always produced a large subscription for charitable purposes.

[10] We find also the order of Felicity, of the Green Apple, the Lovers of Pleasure, Knights and Ladies of Perseverance. The ritual of these female Orders is curious:—"The chief lady who assists the Worshipful Master is called Grande Maitresse; by the Wardens are placed the Sisters Inspectors, and by each other officer a sister, who takes the name of his office. The Lodge-room is elegantly decorated with emblems peculiar to each degree. Around are symbolically represented the various Masonic qualities and virtues; and in the east are two splendid thrones for the Worshipful Master and Grande Maitresse. All the sisters are in white, wear aprons, and also blue scarfs, to which are fastened the jewels of their rank. Each of the officers is distinguished by her jewel, which is a golden trowel. The Brothers, in addition to the insignia of their rank, wear the jewel of adoptive Masonry, a gold ladder with five steps or rounds. There cannot be a more captivating scene than a Lodge of Adoption when fully attended." (F. Q. R. 1837, p. 442.)

[11] These schisms do not appear to have weakened the cause. Even Weishaupt boasted of them; he says, when writing to his friend Zwack:—"I am once more at open war with all our people; that does no harm, it enlivens the machine."

[12] Actes du Contrat Social. Reg. ix. 28.

[13] At least these degrees are not found in any former system, nor are they included in the ninety of Mizraim, or the thirty-three of the Rit ancien et Accepte. In many of them there was a different ceremonial and different forms, adapted to the condition of the recipient.

[14] These philosophical degrees were many of them deistical, and the system was carried out about this time by M. St. Martin, which was hence styled Martinism. His degrees were few, and he only admitted those relating to the Templars. He omitted the Rose +; but between

the degrees of Prince of Jerusalem and Kadosh, he inserted one called the Chevalier de Palestine. Here the Master represents Godfrey de Bouillon. It is related here that eighty-one Masons came to Europe about 1150 under the care of Garimont, Patriarch of Jerusalem, and went to Sweden to the Archbishop of Upsal, where they inclosed all their Masonic information in a marble tomb, placed in a subterranean vault. This tomb was subsequently discovered, &c. &c.; and, according to St. Martin, these eighty-one Masons established Freemasonry in Europe, and nine of them the Order of the Temple. The philosophical degrees were, the Knight of the Black Eagle, or Rose + de Heredom, in three parts; 4, Knight of the Phœnix; 5, Knight of the Sun; 6, Knight of the Rainbow; 7, The true Mason; 8, Knight of the Argonauts; 9, Knight of the Golden Fleece; 10, Grand Inspector of perfect Initiations; 11, Grand Inspector of the Scotch Degrees; 12, Sublime Master of the luminous Ring.

[15] This Grand Lodge established a philosophical society for the discussion of Masonic questions, at which all Masons, under whatever system, were invited to be present.

[16] This rite contained fourteen degrees, divided into three classes. *First class*, 1, E. A. P.; 2, F. C.; 3, M. M.; 4, Perfect Master.—*Second class*, 5, Elect of Nine; 6, Elect of Fifteen; 7, Elect Master; 8, Petit Architect; 9, Second Architect; 10, Grand Architect; 11, Knight of the East; 12, Rose Croix.—*Third class*, 13, Knight Adept; 14, Elect of the Truth.

[17] His first Lodge was founded at Lyons, under the name of Triumphant Wisdom; but he afterwards extended his scheme, and opened at Paris an androgyne Lodge, which he termed the Mother Lodge of Egyptian Adoptive Masonry. He afterwards went to Courland, and was so fortunate as to number amongst his dupes the Countess de Medon, who recommended him to the notice of the Empress Catherine. He was, however, finally exposed and denounced.

[18] They prosecuted the study of all the cabalistic sciences, except alchymy, which was expressly prohibited. Their Grand Sanhedrim was at Vienna.

[19] It was divided into four series of degrees; the names of some of which are highly inflated and absurd. I insert them in full. First series, *first class*, 1, 2, 3, as before. *Second class*, 4, Secret Master; 5, Perfect Master; 6, Master by curiosity; 7, Master in Israel; 8, English Master.—*Third class*, 9, Elect of 9; 10, Maitre l'inconnu; 11, Elect of 15; 12, Perfect Elect; 13, Illustrious Elect.—*Fourth class*, 14, Scotch Trinitarian; 15, Scotch Fellow Craft; 16, Scotch Master; 17, Scotch Panissiere; 18, Master Ecossais; 19, Elect of 3, (inconnus); 20, Scotch degree of the Sacred Vault of James VI.; 21, Scotch degree of St. Andrew.—*Fifth class*, 22, Petit Architect; 23, Grand Architect; 24, Architecture; 25, Apprentice Perfect Architect; 26, Fellow Craft Perfect Architect; 27, Master Perfect Architect; 28, Perfect Architect; 29, Sublime Scotch Degree; 30, Sublime Degree of Heredom.—*Sixth class*, 31, Royal Arch; 32, Grand Hatchet; 33, Sublime Knight du Choix, chief of the first series. Second series, *seventh class*, 34, Knight of the Sublime Choix; 35, Prussian Knight; 36, Knight of the Temple; 37, Knight of the Eagle; 38, Knight of the Black Eagle; 39, Knight of the Red Eagle; 40, Knight of the White Eagle; 41, Knight of the East.—*Eighth class*, 42, Commander of the East; 43, Grand Commander of the East; 44, Architect of the Sovereign Commanders of the Temple; 45, Prince of Jerusalem.—*Ninth class*, 46, Sovereign Prince Rose Croix

of Kilwinning and Heredom; 47, Knight of the West; 48, Sublime Philosopher; 49, First Chaos, (discreet); 50, Second Chaos, (wise); 51, Knight of the Sun, sometimes called Knight of Grace.—*Tenth class*, 52, Supreme Commander of the Stars; 53, Philosopher Sublime. CLAVI MASONRY, 54, (1 degree), Minor; 55, (2 degree), Laveur; 56, (3 degree), Suffleur, (seeker of the universal menstruum); 57, (4 degree), Fondeur, (Founder, application of the menstruum); 58, True Mason Adept; 59, Sovereign Elect; 60, Sovereign of Sovereigns; 61, Master of Lodges; 62, Thrice Noble, and thrice Puissant; 63, Knight of Palestine; 64, Knight of the White Eagle; 65, Grand Elected Knight of Kadosh; 66, Grand Inquisitor Commander. THIRD SERIES, *eleventh class*, 67, Knight of Benevolence; 68, Knight of the Rainbow; 69, Knight of B——, or the Hhanuka, called Hynaroth; 70, Most Wise Israelitish Prince.—*Twelfth class*, 71, Sovereign Prince Talmudim; 72, Sovereign Prince Zakdim; 73, Grand Haram, or Supreme Council of Hazids.—*Thirteenth class*, 74, Sovereign Grand Prince Haram; 75, Sovereign Prince Hasidim.—*Fourteenth class*, 76, Sovereign Grand Prince Hasidim; 77, Grand Inspector Intendant, Registrar General of the Order.—FOURTH SERIES, *fifteenth class*, 78, Supreme Consistory of Sovereign Princes of the 78th degree; 79, Supreme Tribunal of Sovereign Princes; 80, Supreme Consistory of Princes of the 80th degree; 81, Supreme Consistory General of 81 Princes.—*Sixteenth class*, 82, Council of Sovereign Princes of the 82nd degree; 83, 84, 85, 86, Sovereign Grand Tribunal of Illustrious Sovereign Princes of the 83rd, 84th, 85th, and 86th concealed degrees.—*Seventeenth class*, 87, Sovereign Grand Princes, Grand Masters, legitimate Representatives of the Order for the first series; 88, Sovereign Grand Princes, &c., for the second series; 89, Sovereign Grand Princes, &c., for the third series; 90, Sovereign Grand Masters absolute, with supreme power over the whole Order.

[20] Barruel places the introduction of Egyptian Masonry a little earlier. He says, "A Jutland merchant, who had lived some time in Egypt, began, in the year 1771, to overrun Europe, pretending to initiate adepts in the ancient mysteries of Memphis. He stopped some time at Malta, where the only mysteries which he taught were the tenets of Manes; and these he sedulously infused into the minds of the people. These principles began to expand, and the island was already threatened with revolutionary confusion, when the knights very wisely obliged our modern Illuminee to seek his safety in flight. The famous Count Cagliostro is said to have been a disciple of his, as well as some other adepts in the county of Avignon and Lyons." (Hist. Jac. vol. iii. p. 8.)

[21] In one of the degrees, detached portions are introduced of the lecture of the Royal Order of Bruce; and therefore it is utterly impossible that this system could have been imported from Egypt, where the above Order was unknown. Before the French revolution, there were some Chapters of it in France. During the ensuing anarchy, some copies of several of the lectures had found their way into improper hands; and it is probable that the Bedarrides had obtained possession of them, although they had never been initiated into the degree; and thus the fragments of these lectures became incorporated into their new system of Misraic Masonry.

[22] Thory says it was not known in France till 1814, although he acknowledges that it was previously practised in Italy.

[23] In 1785, the Emperor of Germany became alarmed at the aspect of public affairs; and, without any intention of prohibiting Freemasonry, issued an edict for the regulation of the Order. In the preamble to that

document, which is dated December 1, he confesses that he is ignorant of the mysteries. "Je ne connais pas," says he, "les mystères des Franc Maçons; et je n'ai jamais eu assez de curiosité pour chercher à m'instruire de leurs bouffonneries." After giving orders respecting periodical returns of the officers, members, &c., he concludes by saying, "Under these regulations, the Order of Freemasons may be of great public utility."

[24] The initiations of the Vehmic Order are thus described by Palgrave, in his account of the rise and progress of the English Commonwealth: "Bareheaded and ungirt, the candidate is conducted before the dread tribunal. He is interrogated as to his qualifications, or rather as to the absence of any disqualifications. If the answers are satisfactory, he then takes the oath, swearing by the Holy Law, that he will conceal the secrets of the Holy Vehme from wife and child—from father and mother—from sister and brother—from fire and water—from every creature upon which the sun shines, or the rain falls—from every being between earth and heaven, &c. This oath having been taken, the new Freischopff was then entrusted with the secrets of the Vehmic tribunal. He received the pass-word, by which he was to know his fellows, and the grip, or sign, by which they recognised each other in silence; and he was warned of the terrible punishment awaiting the perjured brother. If he discloses the secrets of the Court, he is to expect that he will be suddenly seized by the ministers of vengeance; his eyes will be bound; he will be cast down on the soil, and his tongue will be torn out by the back of the neck; and he will then be hanged seven times higher than any other criminal. And whether restrained by the fear of punishment, or by the stronger ties of mystery, no instance ever was known of any violation of the secrets."

[25] In a Masonic sermon preached by Bro. Inwood, just after the scheme of Weishaupt had exploded, the following passage occurs:—"Respecting the Masonic Order, notwithstanding all its secrecy and Brotherly union, the members of our government are well convinced of its moral purity, of its religious sincerity, of its political integrity. They are well informed of our sentiments—they are equally acquainted with our practice. And they know that we love and fear God; and that to serve Him is the prominent and leading feature of all our most secret and firmest bonds of fraternal union. They know that we love our king and constitution. Dictators and directories we want none of. But we are ever ready, if called on, at a moment's warning, to rally round the throne, and support with our person, our lives, and our property, that illustrious personage who now sways the British sceptre."

[26] 1, Novice; 2, Minerval; 3, Minor Illuminee; 4, Major Illuminee, or Scotch Novice; 5, Scotch Knight; 6, Epopt, or Priest; 7, Regent; 8, Mage, or Man King; 9, Areopagite. Weishaupt gloried in his powers of deception. In a letter to a friend, he says—"You cannot conceive how much my degree of Priest is admired. And it is very extraordinary that several eminent Protestant divines have joined the Order, and really believe that part of the discourse which alludes to religion contains the true spirit of Christianity! Poor mortals! what could I not make you believe!"

[27] In the degree of Regent, the charge delivered to the candidate is long and metaphysical, and contains the following clause: "The great strength of our Order lies in its concealment; let it never appear in any place in its own name, but always covered by another name, and another occupation. None is fitter than the three lower degrees of Freemasonry;

the public is accustomed to it, expects little from it, and therefore takes little notice of it."

[28] In 1781, a Lodge was established at Paris by Savalette la Lange, for the purpose of concentrating the system of Weishaupt, of which the celebrated St. Germain, Cagliostro, Mesmer, Raymond, and many other well known impostors, were members. It was founded on the revelations of Swedenborg, and corresponded, by accredited agents, with almost every European branch of the system. Two other Lodges were formed at Paris at the same time; the one being aristocratic, called the Lodge of Candour; the other, philosophical, called the Nine Sisters. Both, however, had the same designs, and practised the same degrees. These, and many others, were secretly attached to republicanism, to which the Lodge of the Contrat Social, composed of the first men in France, was a noble exception. They practised true Masonry; and when the question was mooted, they came to the unanimous resolution of discountenancing all religious and political discussion.

[29] His private instructions to his confidential colleagues were: "If there already exists a Lodge in any given town, the Knights of Illuminism must find means of establishing *a more legitimate one*; at least they should spare no pains to gain the ascendancy in those which they find established, either to reform or destroy them!"

[30] Most of the Masonic Lodges were closed against him. "Brethren and Companions," said the Masonic orator, when recommending the dissolution of the Lodge, in preference to the loss of its purity, "give free vent to your sorrow; the days of innocent enjoyment have passed away. However holy our mysteries may have been, the Lodges are now profaned, and their purity is sullied. Let your tears flow. Attired in robes of mourning let us seal up the gates of our temples, for profane persons have entered therein. Lodges that may serve as hiding places for conspirators, must remain closed till better times arrive."

[31] His plan for the preservation of secrecy was perfect. All letters were dated according to the Persian era, called Jezder gert, and beginning A. D. 630. The year commenced on the 1st of Pharavardin, (21st March). Their first month had forty-one days; and the months themselves had new names, such as *Adarpahascht*, *Chardad*, *Thirmeh*, &c. The common cypher consisted in numbers corresponding to letters in the following order:—

a	*b*	*c*	*d*	*e*	*f*	*g*	*h*	*i*	*k*	*l*	*m*	*n*	*o*	*p*	*q*	*r*	*s*	*t*	*u*	*w*	*x*	*y*	*z*
12	11	10	9	8	7	6	5	4	3	2	1	13	14	15	16	17	18	19	20	21	22	23	24

They never wrote the name of the Order. So venerable a word was not to be exposed to profane eyes, and it was designated by ⊙; while the word Lodge was expressed thus ⌴.

[32] The convention of Masons at Paris for settling the disputes which existed among the fraternity, after a very protracted session, presented their report, which contains, on p. 20, the following paragraph: "Nous croyons devoir annoncer avec franchise que le *but*, le *désir*, et l'*espérance* des convocateurs, de tous les présents aux premiers travaux, et d'un grand nombre de ceux dont nous avons reçu des mémoires, est de profiter de la réunion des lumières et du zèle des frères, pour, d'après les caractères de la science de nous connus, et presque généralement avoués, tenter de créer, d'abord entre nous, ensuite propager par nous dans toute l'Europe une nouvelle association Philalète, en rédigeant ce qui nous est connu de la Maçonnerie, et surtout en la réformant et purifiant de manière à former un corps de Maçons, ou hommes de désirs capables de

bien chercher la vérité, disposés à tout sacrifier pour la mériter, et dignes, autant que la faiblesse humaine peut le permettre, de la posséder; et ce vœu de nos cœurs est d'autant plus raisonnable, que nous nous croyons plus que jamais certains qu'elle existe; que le plus grand nombre des Maçons de ce siècle ne la *cherchent* pas, ne la *méritent* pas, ne la *trouveront* jamais, et que, sans doute, c'est la faute des Maçons, et non de la Maçonnerie."

[33] "The evils attending upon this system of government resembled those which afflict the tenants of an Irish estate owned by an absentee. There was no supreme power, claiming and possessing a general interest with the community at large, to whom the oppressed might appeal from subordinate tyranny, either for justice or mercy." (Sir Walter Scott.)

[34] Poor Barruel, who conjured a demon out of every tree-stump he met with, thus expresses his opinion on the initiation of a candidate into one of these Elus: "When one of these unfortunate men has been led away, &c. On the day appointed for his initiation, he is led through dark windings into the den of trials. In this cavern the image of death, the mechanism of spectres, potions of blood, sepulchral lamps, subterraneous voices—every thing, in short, that can affright the imagination, and successively hurry him from terror to enthusiasm, is put in action; until, at length, worn out by fright, fatigue, hope, or enthusiasm, the candidate is so perfectly deprived of his reason, that he cannot help following any impulse that he may receive. Then it is that the voice of the invisible hierophant bursts forth from this abyss, and makes the vaults resound with his menaces, &c." !!! (Hist. Jac. vol. iv. p. 356.)

[35] This is evidently a symbolical name. The Rose is a type of *discretion*, and the Cross an emblem of *sanctity;* united, they signify a holy discretion. Hence, to bespeak confidence and discretion, we use the phrase, *sub rosâ*. The earliest notice I find of this degree, is in a publication of 1613, entitled "La Réformation universelle du monde entier avec la fama fraternitatis de l'Ordre respectable de la Rose Croix." It was known much sooner, although not probably as a degree in Masonry; for it existed, as a cabalistic science, from the earliest times, in Egypt, Greece, and Rome, as well as amongst the Jews and Moors in times more recent; and in our own country, the names of Roger Bacon, Fludd, Ashmole, and many others, are found in its list of adepts. Vide ut supra in notâ 110.

[36] The Office Bearers in these Lodges and Chapters, were clergymen, professors, persons having offices in the common law courts, men of letters by trade, such as reviewers, and journalists, and other public writers.

[37] And also Hülmer, a famous Martinist of Prussia, and Föster, who, in his great zeal for the mysteries of Swedenborg, would pass fifteen days in fasting and prayer to obtain the vision of a spirit, or discover the philosopher's stone.

[38] At the same time the Grand Orient issued a circular forbidding the Brethren to hold their meetings in places where irregular Masons assemble, under pain of being erased from the list of Lodges.

[39] Its professed object was to annihilate superstition, and to elevate the human mind to its proper dignity. Bahrdt's primary address was directed to the friends of Reason, Virtue, and Truth; and he succeeded in procuring the signatures of twenty-one persons of rank and character, which conferred popularity on the scheme. It had six degrees, 1, L'adolescent; 2, L'homme; 3, L'ancien; 4, Le mésopolyte; 5, Le diocésain; 6, Le superieur. Some say it had twenty-two degrees.

[40] In fact, he intended it as a secret vomitory for his infamous publica-

tions, by which he realized sums of money that he squandered in the practice of the lowest vices; and he was at length imprisoned on the charge of being the author of an abominable farce, called Religion Edict, and this broke up the scheme.

[41] Barruel speaks in considerable alarm of this convention. "What inconceivable motive is it," he exclaims, "that draws forth these agents from all parts of the globe; from Europe, Asia, Africa, and America; agents of men all bound by the oath of secrecy, both as to the nature of their association and the object of their mysteries? What intentions can actuate, what plans are brought by these deputies of so formidable an association, secretly spreading its ramifications around us, throughout town and country, creeping into our habitations, and encompassing empires? What do they meditate, what are they going to combine either for or against nations? If they thus convene for the general good of humanity, and the welfare of nations, whence do they derive their right of deliberating on our religion, morals, or governments? . . . For more than six months did these deputies deliberate in their immense Lodge, without any sovereign harbouring the least suspicion as to his own safety, or that of his people." (Hist. Jac. vol. iv. p. 115.) The fact is, their deliberations were confined to the interesting subject of healing the schisms by which the Order was distracted, and forming one uniform system under which the fraternity might unite for the future, and live in harmony and brotherly love.

[42] In the Acta Latomorum, vol. ii., is a long and interesting correspondence between Cagliostro and the convention of Paris, in 1785; and Clavel gives a detailed account of his proceedings, and of the admissions into his system of Masonry.

[43] Cagliostro's degrees were few in number, but extremely effective. They were only six for both males and females, each having the simple names of Egyptian E. A. P., Egyptian F. C., and Egyptian Master and Mistress. At the initiation of a female, the lady was presented with a ribbon, on which was embroidered the words UNION, SILENCE, VIRTUE. When a male candidate was to be admitted, his courage was tested in a variety of ways. He was first hoisted up to the ceiling by means of a pully, and after suffering considerable pain, had his hand scorched by a candle. His eyes were then covered with a bandage, and he received an empty pistol with orders to charge it. This being done, he was directed to discharge it, with the muzzle placed to his forehead; and upon his refusing to comply, the pistol was taken from him with expressions of contempt; but returned after a number of ceremonies. This course usually had such an effect upon him, that, without any regard to self-preservation, he drew the trigger, and received a smart blow on the forehead, which, however, produced no bad consequences. It was ultimately discovered that the pistol had been changed, an unloaded one having been put into the candidate's hand when blindfolded, and the blow was struck by one of the assistant Brethren. The ceremony concluded with an oath of secrecy. The initiated was taught the pretended secrets of the hermetic science, the knowledge of the philosopher's stone, and the elixir of life.

[44] Cagliostro at length received the reward of his insincerity, His practices were detected by two disguised familiars of the inquisition at Rome, whom he imprudently admitted into his confidence. He was condemned to death; but the sentence was ultimately commuted for perpetual imprisonment. He was sent to the Chateau St. Ange, whence he attempted to escape by a singular stratagem. He petitioned to be

allowed to do penance for his offences, and for a priest to receive his confession, which was granted. Confession being over, he requested the Capuchin to inflict the scourge; but, after a few stripes, Cagliostro sprang on the priest with the intention of strangling him, and making his escape in his garments. The Capuchin, however, was too much for him, and kept him in play till the keepers came to his assistance.

[45] The same course was subsequently taken by the Mère Loge Ecossais at Paris.

[46] In 1786, Cagliostro took refuge in London, the scene of his former magical exhibitions; and attempted to renew his connection with the Masons by the following advertisement in the *Morning Herald:* "To all true Masons. In the name of Jehovah. The time is at length arrived for the construction of the New Temple of Jerusalem. The adver tiser invites all true Masons to meet him on the 3rd inst., at nine o'clock, at Reilly's Tavern, Great Queen-street, to form a plan for levelling the footstone of the true and only Temple in the visible world." There is still extant a curious engraving, representing the detection of this impostor, in the Lodge of Antiquity, with portraits of Masonic characters of the day.

[47] The Society Exegetique et Philantropique was instituted in 1787, for secret instruction in the doctrines of Mesmer and Swedenborg.

[48] A Grand Chapter of the Order was established at Rouen, and others at Paris, and several other French towns; and M. Matheu, an eminent merchant of the former place, was nominated Prov. G. M. for the kingdom of France, with full powers to grant charters, &c. The Chapter at Paris was connected with the Rite Ecossais, and consisted exclusively of members of that association.

[49] History of the Grand Orient, p. 135.

[50] The Duke of Orleans perished on the scaffold, and the Lodge meetings were suspended in 1793.

[51] In 1796, there were only eighteen Lodges in active existence throughout all France. (Act. Lat. vol. i. p. 197.)

[52] Like thousands besides himself, Lefranc fell a victim to his own theories, and was massacred in the prison des Carmes, at Paris. M. Ledhui, an officer and a Freemason, happening to enter the prison at the moment, received a severe cut from the sabre of his murderers, in a fruitless endeavour to save the victim.

[53] "There is, perhaps, in no language," says Laurie, (p. 49,) "such a piece of downright sophistry as Barruel's work. He seems to scruple at no method, however base or dishonourable, that can bring discredit upon Freemasonry, and every thing connected with it."

[54] A writer in the Freemasons' Magazine, (vol. x. p. 35), is rather smart upon the professor. "Some of the wisest and most upright English Masons," he says, "have visited their Brethren abroad, and have not been able to discover the wonderful disparity, or been shocked at the abominable practices said to be carried on among them. Even M. Robison himself saw nothing of all this mischievous system while he was in the closest habits of intimacy with the foreign Masons; and this surely must be some proof that Masonry, as it was then practised, had not the tendency which he has since been pleased to attribute to it."

[55] These were, 1, Holy of Holies; 2, Justification; 3, Celebration; 4, Knight of the Passage; 5, Fatherland; 6, Perfection.

[56] On the 1st of May, 5790, the Grand Constitution of the thirty-third degree was finally ratified by the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the sove-

reign Masonic power over all the Craft. In the new constitution this high power was conferred on a Supreme Council of nine Brethren in each nation, who possess all the Masonic prerogatives in their own district, that his majesty individually possessed, and are sovereigns in Masonry." (Circular of the Inspectors General of Charlestown.)

[57] At the same time he ordained that no person should be initiated under twenty-five years of age, under a penalty of one hundred rix dollars; and entered a solemn veto against all kinds of traffic and speculation in the practice of new degrees.

[58] Clavel gives seven classes as practised at the present day. 1, Symbolical; 2, Ineffable; 3, Elu; 4, Royal Arch; 5, Chevalier d'Orient; 6, Ecossais; 7, Kadosh.

[59] Extract from Livre d'Or du Suprême Conseil du 33 degré; 1807, p. 7.

[60] In Continental Masonry there are thirty-three rites and degrees distinguished by the name of Elu. It was introduced into all the systems practised in Europe. Some think it was derived from the Kadoshes, and others vice versa. We find the Master Elu, the Perfect Elu, and the Grand Elu; the Petit Elu, the Sublime Elu, and the Symbolical Elu; the English Elu, the London Elu, the Irish and Scotch Elus, and the Elu of the New Jerusalem; the Sublime Ladies' Elu, &c., &c.

[61] The Illuminators adopted this designation. It was called Illuminatus Dirigentes, or Chevaliers Ecossais. "In preparing a candidate for this degree," says the ritual, "we must bring him into dilemmas by ensnaring questions. We must endeavour thus to get the disposal of the money of the Lodges of Freemasons, or at least, to take care that it be applied to purposes favourable to our Order—but this must be done in a way that shall not be remarked."

[62] This class, and the Chevalier de l'Aigle, were equally typical of the life and immortality which were brought to light by the Gospel of Christ.

[63] During the French Revolution Freemasonry was suspended, and the several Grand Lodges virtually dissolved themselves. When the troubles were over, they gradually revived, and in 1796 the following degrees were acknowledged in Paris, according to the Maçonnerie Adonhiramite. *Symbolical*—1, Apprenti; 2, Compagnon; 3, Maitre. *Sublime*—4, Maitre Parfait; 5, Elu des neuf; 6, Elu de Perignan; 7, Petit Architecte; 8, Grande Architecte; 9, Chevalier de l'Orient; 10, Chevalier de Rose Croix; 11, Chevalier Prussian.

[64] And of other numbers. Thus the system of Viany contained sixteen degrees; that of Page, eleven; La Rouge and Lemanceau, each seven; of Hecart five, &c., &c., all of which had their followers.

[65] Thirty-three seems to have been a favourite number of degrees, but they were not always uniform. We shall presently explain the thirty-three of the Rite ancien (See Lect. 34); those of Namur vary considerably, and appear to have been framed from a combination of the Rit ancien, the Adonhiramite, the Rit Philosophique, and the Stricten Observantz of Baron Hunde. These are their names: 1, E. A. P.; 2, F. C.; 3, M. M.; 4, Past Master, or Perfect Master; 5, Irish Master; 6, First elected, or Elected of nine; 7, Second elected, or Elected l'inconnu; 8, Third elected, or Elu de 15; 9, Illustrious Master; 10, Perfect elected; 11, Scotch Apprentice; 12, Scotch F. C., or Grand Architect; 13, Scotch Master, or Sublime Architect; 14. Master in perfect Architecture; 15, Royal Arch; 16, Noachites, or Prussian Knights; 17, Knight of the East, or Sword; 18, Prince of Jerusalem; 19, Master of all the Lodges; 20, Knight of the West; 21, Prince of Palestine;

22, Rose Croix; 23, Sublime Scotch, or Grand Pontiff; 24, Knight of the Sun; 25, Grand Scotch of St. Andrew of Scotland; 26, Mason of the Secret; 27, Knight of the Black Eagle; 28, Knight Kadosh; 29, Grand Elected of Verity; 30, Novice of the inner Temple; 31, Knight of the inner Temple; 32, Perfect of the inner Temple; 33, Commander of the inner Temple.

[66] It is one of these degrees which Barruel professes to explain when he says, "the candidate is shut up in a dark cell; a rope with four slip knots is twisted round his neck, he is stretched out upon the floor; there by the dull light of a twinkling lamp, he is abandoned to himself to meditate on the wretched state of slavery in which he exists, and to learn properly to estimate the value of liberty. At length one of the Brethren comes and introduces him to the Lodge, leading him by the rope, holding a drawn sword in his right hand, as if he meant to run him through the heart, in case he made any resistance. After having undergone a long examination, and particularly after having sworn never to reveal the secrets with which he is entrusted, he is declared free." (Hist. Jac. vol. ii. p. 296.)

[67] Pyron had forty-three degrees, as follows:—1, Clearing up of Chaos; 2, Ecossais of the Lodge of Prince Edward; 3, Ecossais of Military Lodges, (this degree has three sub-divisions); 4, Elect of Perignan; 5, Elected Keeper; 6, Elected Sovereign; 7, Free Knight of St. Andrew; 8, Grand Commander of the Star in the East; 9, Grand Master of the Neapolitan Chapters; 10, Grand Patriarch of Chevaliers Lyriens; 11, Grand Prince of three Elus; 12, Grand Prince Depositary; 13, Knight of the Crown; 14, Knight Defender of Masonry; 15, Knight of the Golden Eagle; 16, Knight of the Holy Sepulchre; 17, Knight of the Red Eagle; 18, Knight of the Star; 19, Knight of Thunder and Lightning; 20, Knight of the Triple Sword; 21, Knight of the Twelve Tribes; 22, Master Paracelcist; 23, Mystical Apprentice; 24, Mystical Master; 25, Novice of the Star of Chevaliers Lyriens; 26, Perfect Scotch Architect; 27, Perfect Scotch Master of English Masonry; 28, Petit Philosopher; 29, Prelate of Libanus; 30, Prince of the Great Black Eagle; 31, Prince Kadosh; 32, Professor of the Star of Chevaliers Lyriens; 33, Rosy Cross Philosopher; 34, The Sacrificer; 35, Scotch Apprentice; 36, Scotch Trinitarian Apprentice; 37, Scotch Trinitarian F. C.; 38, Sublime Elected Lady; 39, Sublime Elect of fifteen; 40, Sublime Scotch Lady; 41, Sublime Solomon; 42, Sublime Scotch Degree of the Grand Lodge of Prince Edward; 43, Sublime Elect, or Adjutant of the Tabernacle of Perfect Elus.

[68] The Acta Latomorum enumerates seventy-one rites and degrees of the name of Ecossais. This name was used in all forms, and under all circumstances, as an apology for the multiplication of degrees. The twelfth, sixty-third, &c., of the French Chapter; the fourth of the Strict Observance; the first high grade of Ramsay and Hunde; the sixth degree of Illuminism; the fourth of the system practised in the Royal York at Berlin; the thirtieth of Mizraim; the fifth of Zinnendorff; the twenty-ninth of the Rit ancien; and several female degrees, were equally characterized by the name of Ecossais.

[69] Another series of thirty-three is as follows:—1, 2, 3, as before; 4, Maitre Parfait; 5, Prévot et Juge; 6, Mait. en Israel; 7, Elu des 9; 8, Elu Illustre; 9, Chev. du Temple; 10, Elu de l'inconnu; 11, Elu des 15; 12, Mait. Anglais; 13, Mait. Irlandois; 14, Petit Architect; 15, G. Architect; 16, Appren. Ecossais; 17, Comp. Ecossais; 18, Mait. Ecossais; 19, Elu parfait; 20, Elu supreme; 21, Chev. Victorieux;

22, Chev. l'Aigle; 23, Chev. d'Orient; 24, Chev. du Soleil; 25, Sublime Ecossais; 26, Chev. d'Occident; 27, Royal Arche; 28, Ecossais de S. André; 29, Prince de Jerusalem; 30, Commander du Temple; 31, Chev. du G. Aigle; 32, Rose Croix; 33, G. I. G. E. Chev. Kadosh.

[70] The irregularities extended to an usurped power by private Lodges of granting charters. In 1802, a copy of a forged paper was transmitted to the Grand Lodge of Scotland, professing to be issued by the said Grand Lodge, granting to the Lodge des Elèves de Minerve at Paris, the liberty of granting charters. (See Laurie, p. 292.)

[71] In 1778, we find the Grand Lodge of France, and the Mère Lodge Ecossais, complaining of the usurpations of the Grand Orient; and years did not improve the position of either. But in 1801, an union took place between the Grand Orient and the Grand Chapter of Arras, the latter merging its functions in the former body.

[72] A celebrated Mason, M. Peuvret, died about this time, and amongst his papers was found a MS., in six volumes, folio, containing a series of eighty-one degrees, invented by himself, and intended for promulgation, if he had lived, in the Lodge of St. Peter, Martinique, of which he was Worshipful Master, and an honorary officer of the Grand Orient of France. These degrees he named as follows:—*First series*, 1, Hermetic App. Phil.; 2, Hermetic F. C. Phil.; 3, Petit practical Phil.; 4, Grand practical Phil.; 5, Master Phil.; 6, The Patriarch, or Confidant of Solomon; 7, Petit Neopolitan Phil.; 8, Grand Neapolitan Phil.; 9, Perfect Master Phil.; 10, Depositary of Secrets; 11, Cabalistic Mason; 12, Sublime Mason; 13, Sublime Phil.; 14, Architect of Solomon; 15, Cabalistic Phil.; 16, Perfect Mason Phil.—*Second series*, 17, Sublime practical Phil.; 18, Sublime practical Mason; 19, App. Paracelcist, or Fire Phil.; 20, F. C. Paracelcist; 21, Hermetic Treasurer; 22, Confidant of Paracelsus; 23, Grand Treasurer Paracelcist; 24, Keeper of Cabalistic Secrets; 25, Master of the Hermetic Philosophy; 26, Confidant of H. A. B.; 27, Treasurer of Solomon; 28, Sublime Treasurer and Keeper of the Key of the Great Work; 29, Grand and Sublime Hermetic Philosopher; 30, Masonic Philosopher.—*Third series*, 31, Grand and Sublime Treasurer, Keeper of the Secrets of the Great Solomon, and Faithful Guardian of Jehovah; 32, App. Philosopher of the No. 3; 33, F. C. Philosopher of the No. 3; 34, Sublime F. C. Philosopher of the No. 3; 35, Depositary of the No. 5; 36, Sublime Cabalistic Philosopher of the No. 5; 37, Treasurer of the No. 7; 38, Grand Architect of 3, 5, and 7; 39, App. Philosopher of the No. 9; 40, F. C. Philosopher of the No. 9; 41, Sublime Philosopher of the No. 9; 42, F. C. of the No. 15; 43, Master of the No. 15; 44, Ill. Master of the No. 15; 45, Grand Hermetic Interpreter.—*Fourth series*, 46, Ill. and Sublime Grand Master Mason; 47, Grand Master of the Hermetic Secrets; 48, Grand Treasurer of Masonic Mysteries; 49, Ill. Treasurer Paracelcist of the five Masonic Mysteries; 50, Ill. Master of the seven Cabalistic Secrets; 51, Sublime Interpreter of the three Hermetic Numbers; 52, Ill. Master of the three Cabalistic Orders; 53, Grand Depositary; 54, Knight of the Golden Star; 55, Sublime Knight of the North, or the dawn of the day on the Brute Stone; 56, Grand Interpreter General of Ill. Philosophical Masonry; 57, Sublime Solomon; 58, Grand Hermes; 59, Sublime Paracelcist; 60, Hermetic Knight.—*Fifth series*, 61, the Ram; 62, the Bull; 63, the Twins; 64, the Crab; 65, the Lion; 66, the Virgin; 67, the Balance; 68, the Scorpion; 69, the Archer; 70, the Goat; 71, the Waterbearer; 72, the Fishes; 73, Ill. Grand Prince of the Seven Planets; 74, Masonic Knight of Mer-

cury; 75, Masonic Venus; 76, the Solar Knight; 77, the Knight of Mars; 78, the Knight of Jupiter; 79, the Knight of Saturn; 80, the Sublime Jehovah, and Keeper of the fifty-five keys of the Hermetic and Cabalistic Mysteries; 81, Perfect Master of all the Secrets. I find also in this system two other degrees, called Master Philosopher by the No. 3; and Master Philosopher by the No. 9; but I am unacquainted with their places.

[73] There is some little confusion of dates here, which it may be difficult to reconcile. On the 21st February, 1802, there was a Supreme Council holden at Charlestown, which conferred on the Count de Grasse Tilly the power of constituting new Chapters, &c., of the Rit ancien in both hemispheres. Now, as the King of Prussia had reserved this right to himself, it should appear from the above act, that the Supreme Council of Prussia had ceased its functions, and the only regular Council then existing was in the United States. In 1804 (22nd September,) a Grand Lodge "Ecossais du Rit ancien et accepté," was instituted at Paris by the above noble Brother, in conjunction with M. Pyron and Hacquet. I suspect the revolution had extinguished the Council of Emperors, and the old establishment of twenty-five degrees.

[74] The Grand Orient had previously acknowledged only seven degrees —1, E. A. P.; 2, F. C.; 3, M. M.; 4, Elu Secret; 5, Grand Elu Ecossais; 6, Chevalier de l'Orient; 7, Rose Croix.

[75] On the 3rd December, 1804, the commissioners of the Grand Orient and of the Supreme Council met, and mutually executed an agreement, or act of union, for the two rites, and another for a new organization of Freemasonry in France.

[76] This might arise from the institution of a new society in 1806, called "the Order of the Temple." The legend of the appointment of John Mark Larmenius to the office of Grand Prior, by Molay, was revived, and created much dissention amongst the fraternity; some being inclined to receive, and others unequivocally denouncing it as an imposition. The Brethren and Companions pronounced themselves the true successors of the ancient Templars. They boasted the possession of the original charter of Larmenius, written in hieroglyphical characters on a large skin of vellum, and beautifully ornamented, according to the fashion of the times when it professed to be written, with architectural designs, illuminated capitals highly enriched with gold and splendid colours, sealed with the Temple seal, and signed by all the authorities. And they produced several relics, said to have been the property of James Molay.

[77] The Acta Latomorum contains an account of these dissentions (vol. i. p. 225). It appears that the Grand Orient refused to adopt the provisions of the constitution agreed to in the preceding year; and the Supreme Council denounced many of its officers with endeavouring to neutralize the agreement.

[78] In 1805 the androgyne Lodge of Free Knights and Ladies of Paris celebrated a splendid festival at Strasburg. Lady Dietrick performed the functions of Grand Mistress, assisted by the Empress Josephine; and two years afterwards, the Lodge of St. Caroline held another in Paris, which was celebrated with great magnificence, under the presidency of the Duchess of Vaudemont. The Prince Cambacéres, Grand Master, was present, together with many of the nobility, both male and female— the Princess de Carignan; the Countesses de Girandin, de Roncherolles, de Laborde, de Bondy, &c. &c.

[79] The number of Lodges under its constitution at this time was about

twelve hundred; and M. Fustier, an honorary officer, drew up a Masonic chart of the Lodges affiliated to the Grand Orient in every country throughout the world. He promulgated a new system of sixty-four degrees, under the following names, which I have placed alphabetically for want of the true arrangement:—1, App. Architect; 2, Capripede Ratier et Lucifuge; 3, the Celebration; 4, Circle of Alliance; 5, Crowned Masons; 6, Ecossais of Dunkirk; 7, Ecossais of Eldest sons; 8, Ecossais of the Holy Trinity; 9, Ecossais of Lisle; 10, Ecossais of Messina; 11, Ecossais of small Apartments; 12, Elected Commander; 13, Elected Sovereign; 14, Election, Sublime Degree of; 15, Emperor of all the Masons; 16, Fellowcraft Architect; 17, Grand Master of the Templars; 18, Grand Prince of the Templars; 19, Grand Scotch Degree of Wallachia, Copenhagen, or Stockholm; 20, Ill. Grand Master of the Templars; Ill. Symbolical Master; 22, Judge of the Works; 23, Knight of the Altar; 24, Knight of the Arch; 25, Knight of Athens; 26, Knight of Aurora, or Hope; 27, Knight of Christ; 28, Knight of the Columns; 29, Knight of the Door; 30, Knight of the Exterior; 31, Knight of the Golden Sheaf; 32, Knight of Harmony; 33, Knight of the inextinguishable Lamp; 34, Knight of the Interior; 35, Knight Protector of Innocence; 36, Knight Purificator; 37, Knight of the Perfumes; 38, Knight of Perron; 39, Knight Servant of God and his Temple; 40, Knight of St. Andrew; 41, Knight of St. George; 42, Knight of the Sanctuary; 43, Knight of the Tabernacle of Divine Truth; 44, Knight of the Temple; 45, Knight of the Throne; 46, Knight of the Victorious East; 47, Master of perfect Architecture; 48, Order of Feuillants; 49, Order Itratique; 50, Perfect Fellowcraft Architect; 51, Perfect Master of Hamburg; 52, Perfect Scotch Mason; 53, Prussian Fellowcraft Architect; 54, Sapicole; 55, Scotch Levite and Martyr; 56, Scotch Quarantain; 57, Scotch Ring; 58, Scotch Trinitarian; 59, Secret of Secrets; 60, Sovereign Noachite; 61, Star of Jerusalem; 62, Sublime English Expert; 63, Sublime Scotch Purifier; 64, Sublime Supreme Master of the Order of the Temple.

[80] It appears that in 1827 the breach was not healed; for, in an investigation of the merits of Freemasonry by a committee of the legislature of Massachusetts, United States, it is recorded that a controversy then existed for Masonic supremacy between the above bodies, both claiming the right of exclusive interchange of diplomatic relations with the Supreme Council of America. A balustre, or document, engrossed in common by the Supreme Councils of New York and Charlestown, addressed to the Supreme Council of France, dated May 1, 1827, was deposited at the General Secretary's office at Paris by Bro. Houssement, with the indorsement—"The Mason who entrusted me with this deposit desires to be unknown." The Grand Orient took possession of the document, and opened a negociation and correspondence with the Supreme Council of America, claiming to be the only authorised regulator of Masonry in France. The Supreme Council of the Rite ancien et accepté, hearing of this circumstance, entered a formal protest against this assumption, and complained of the deceitful practices of the Grand Orient, to turn the Supreme Council of America away from a correspondence with them, and engage it in their own. And to substantiate their claim to the highest Masonic authority in France, documents were forwarded to the American Supreme Council, which, as it appears, were deemed satisfactory; for we subsequently find that body engaged in a correspondence with the Supreme Council of France, and appointing a minister to reside *near* that Masonic power.

[84] These two bodies soon quarrelled for power, the Thirty-second claiming privileges which the Thirty-third never intended to confer, and prohibited the exercise of them; which ended in mutual recrimination.

[85] In this year a Grand Lodge of Adoption was held at Strasburg by the Empress Josephine, for the initiation of one of her maids of honour.

[86] These are their names—*First series*, 1, E. A. P.; 2, F. C.; 3, Hermetic Apprentice; 4, Hermetic Fellowcraft; 5, Secret Master; 6, Master by Curiosity; 7, Intimate Secretary; 8, Provost and Judge; 9, Intendant of the Buildings.—*Second series*, 10, Elect of Nine; 11, Elect of Fifteen; 12, Perfect Elected; 13, Master Elect; 14, Secret Elected; 15, Sublime Elected; 16, Scotch Elected; 17, Elect of the Twelve Tribes; 18, Elect.—*Third series*, 19, Particular Master; 20, Knight of the Lion; 21, Knight of the Anchor; 22, Petit Architect; 23, Grand Architect; 24, Illustrious Knight Commander of the Black and White Eagle; 25, Mysterious Initiate; 26, Master of the French Lodges; 27, Perfect Mason.—*Fourth series*, 28, the Golden Ring; 29, the Sacrificers; 30, Scotch degree of Clermont; 31, Scotch degree of Franville; 32, Scotch Inconnus of the three J. J. J.; 33, Knight of the Sacred vault of James VI.; 34, Scotch degree of Forty; 35, Ecossais Français; 36, Scotch degree of Montpelier.—*Fifth series*, 37, Elder Brethren of the Triple Triangle; 38, Sublime English Ecossais; 39, Scotch degree of Perfection; 40, Knight of the two crowned Eagles; 41, Elect Ecossais; 42, Scotch degree of Naples or Sicily; 43, Scotch Trinitarian; 44, ——; 45, Grand Scotch Architect.—*Sixth series*, 46, the Noachites; 47, Quadruple Respectable Master; 48, Knight of St. John of Palestine; 49, Knight of Benevolence, or Perfect Silence; 50, Knight of the Holy Sepulchre; 51, Knight of the Holy Unction; 52, Knight of the East, or the Sword; 53, Prince of Jerusalem; 54, Commander of the East.—*Seventh series*, 55, Knight of the Eagle, or Master Elect; 56, Perfect Master of Architecture; 57, Knight of the Star in the East; 58, Grand Commander of the Temple; 59, Grand Master of Masons; 60, the Antipodeans; 61, Masonry crowned; 62, Profound Mystery of Initiation; 63, Ecossais of St. Andrew.—*Eighth series*, 64, Knight of the West; 65, Knight of Jerusalem; 66, Knight of the Triple Cross; 67, the True Light; 68, Proselyte of Jerusalem; 69, Knight of the Temple; 70, Elected of London; 71, Grand Inspector Commander; 72, Knight of the sun.—*Ninth series*, 73, Hermetic Mason; 74, Supreme Elected; 75, Knight of St. Andrew of Chardon; 76, Knight of the Black Eagle; 77, the Philosophers; 78, Supreme Commander of the Stars; 79, Sublime Philosopher (inconnu); 80, Knight of the Cabala; 81 to 92 inclusive have the names of the twelve signs of the zodiac.

[87] Their professed object was to afford succour to distressed females of good character. The usual amusements at their periodical meetings were poetry, music, eloquence, and not unfrequently dancing.

[88] These were, the Silent Apprentice, the Adept Fellowcraft, the Esquire of Benevolence, Master, Knight of the Sun, Architect of all Degrees, Knight of the Philosophy of the Heart, Eclectic Knight of Truth, the Good Shepherd, and the Venerable Grand Elect.

[89] Many additions to the simple offices are permitted, as appears from a circular of the Supreme Grand Council issued in 1838. Here we find twenty officers enumerated—1, Grand Master, ad vitam; 2, Titular Grand Master; 3, Grand Inspector General; 4, Senior Grand Warden; 5, Junior Grand Warden; 6, Chief of the General Secretariat; 7, Grand Secretary; 8, Grand Treasurer; 9, Grand Keeper of the Seals; 10, Grand Orator; 11, Grand Expert; 12, Grand Architect; 13, Grand Director

of Ceremonies; 14, Grand Almoner; 15, Grand Senior Deacon; 16, Grand Junior Deacon; 17, Grand Standard Bearer; 18, Grand Sword Bearer; 19, Assistant Secretary; 20, Grand Tyler.

[87] An Order was invented in Paris, so recently as 1832, called the Rite of Memphis, consisting of ninety-one degrees. I do not know their names; but they were founded on principles similar to the Order of Mizraim.

[88] When we consider that during the rage for manufacturing degrees, the several Lodges competed with each other which could possess the greatest number of new ones—all the inventors pretending they had just received them from "an eminent Scottish Mason travelling in France" —we shall have no difficulty in seeing that eight hundred degrees are short of the actual number. In my list of continental degrees, which contains more than eight hundred, our English degrees of the Royal Arch, and many of the degrees of knighthood do not appear.

[89] In December, 1841, a meeting was holden in Paris, attended by more than three hundred Brethren, on matters of controversy between the Grand Orient and the Supreme Council; and it was resolved that "the Lodges under the jurisdiction of the Grand Orient be authorised to admit to their works Brethren hailing under the Supreme Council; and that members hailing under the Grand Orient be entitled to visit the works of the Supreme Council."

[90] The French Masons have adopted, and they make no secret of it, a symbolical method of expressing themselves during the hours of refreshment. Thus they call the supper-room, *a workshop;* the table, *a bench;* the table-cloth, *a veil;* the doyleys, *drapery*; the dishes, *platforms;* the plates, *tiles;* the spoons, *trowels;* the knives, *swords;* the forks, *pickaxes;* the bottles, *hogsheads* or *barrels;* glasses, *cannon;* meat, *materials;* bread, *the rough ashlar;* wine, *strong powder;* water, *weak powder;* spirits, *fulminating powder;* salt, *sand;* pepper, *yellow sand*, &c. Any Brother calling the above by their true name, is fined in a glass of *weak powder.*

[91] Thory, in his Synopsis, enumerates nineteen different kinds of Apprentice Masons.

[92] I have reason to believe that many of the *hauts grades* are also practised in some of the more numerous and flourishing Lodges. I was in frequent communication with an excellent Lodge thirty years ago, which conferred the whole thirty-three degrees; but it has since been dissolved.

[93] The great length to which this lecture has already extended compels me to abridge what I had written on the system at present practised in both hemispheres. It would occupy an extra sheet, which may now be more profitably employed.

[94] The Editor of the F. Q. R. has some judicious remarks in a recent number on the office of Grand Master, in which I most cordially concur: "A Lodge of Freemasons may continue to exist to eternity, without the constitution of a Grand Lodge; but a Grand Lodge would soon expire if there were no private Lodges to sustain it. Now in private Lodges no Brother is permitted to fill the office of Master more than two years consecutively, unless by especial dispensation, and for this self-evident reason—that he may not, by perpetuity of office, obtain aught like personal preponderance, or absolute power. If this be a valid reason in private Lodges, how much more cogent is it in application to Grand Lodge? And who is there, after all, who would venture to affirm that the annual elections of Grand Master were intended to be annual farces?

that the Book of Constitutions was intended to convey fallacy or falsehood on its pages? Who is there who would wish any Brother, royal or noble, affiliated or expectant, to be elected as Grand Master for life? We assume that through the whole fraternity there cannot be found such a slave-mason. And whilst we sincerely believe that such a restriction would be of immense benefit to our Order, we ask, what objection can be made, by those who look to the attainment of that high office as the coping stone to their Masonic careers or by those whose votes may place them there, to the proposition that no Brother shall fill the office of Grand Master for more than three years consecutively?" (F. Q. R., 1843, p. 228.)

[95] The statutes of the Order have not been revised since 1809. By these statutes it appears that the privilege of attending the Grand Conclave is restricted to the Grand Officers and Commanders of Encampments, with their captains. It should, however, be borne in mind, that at the time this restriction was made, it was in analogy with the congressional regulation of the Grand Lodge and Grand Chapter.

[96] And it is ordained by the constitutions (cap. xix. art. 6), that "all Lodges holding charter under the Grand Lodge of Scotland, and all members of such Lodges acting in a disrespectful manner to the Grand Lodge, particularly by disobeying the positive injunctions or laws of that body, shall be deemed guilty of a high misdemeanour, and may be subjected to the highest punishment, viz., forfeiture of their charters, if Lodges; if individuals, such censure, or suspension from Masonic privileges, as the Grand Lodge shall adjudge."

[97] For the prevention of any such interference, the Grand Conclave has published a catalogue of its Priories, eleven only in number, and has strictly enjoined, that "the members of these Priories will take care that they do not maintain any intercourse whatever, as Templar Knights, with parties professing to belong to other establishments (whether Masonic or chivalric), and assuming to themselves the time-honoured appellation of Knights Templars."

[98] An eminent Scottish Templar thus expresses his opinion on this subject, in a letter to the Author:—"The difference," he says, "between the Masonic and true Templar is this—the former is made in a Priory or Encampment attached to a Masonic Lodge; while the latter can only be admitted and recognised as a genuine *Knight* Templar by a commission or confirmation from the only Grand Master of the Order in the world; and such commission is now never granted except to a person entitled to armorial bearings; all who cannot produce it are nothing but non-commissioned officers and privates, and are not recognised by us except as Masonic Brethren." A provisional Priory of the Scottish Order was holden at Edinburgh, Nov. 29, 1843, for the admission of Lord Glenlyon, the Master of Strathallan, Sir David Dundas, and John Wythe Mellville, Esq. The Preceptor and Grand Prior of Scotland, Fra. G. A. Walker Arnott, LL.D., presided. The Chapter-house was decorated with drapery, representing tents; the Beauseant, and other chivalric banners were displayed, and the Red Cross Knights, to the number of sixty, were arranged in stalls according to their respective rank in the Order.

[99] It is recorded that on the 20th February, 1788, a Royal Arch Chapter, working in Charleston, South Carolina, *under a warrant from Dublin*, formed a junction with the Sublime Grand Lodge of America, and the members were received into the degrees free of expense, being acknowledged as high as the thirteenth inclusive.

[100] "The modern Masonic degree of Rose Croix," says Fellowes (Expos. of the Mys. p. 187), "seems to allude to a conceit regarding the virtues of roses. The following dialogue takes place between the Master and Senior Warden:—Do you know the Pelican? I do. What does it signify? Amongst us it is a symbol of the Saviour of the world, and of his perfect humanity. What is the object of the degree of Knights of the Rose Croix? To lead us to respect the decrees of the Most High, who is able to re-instamp his image on us."

[1] It was intended to consist of "the officers of all the several high degrees of Masonry in Ireland, or three representatives from each, duly accredited, who shall be summoned to assist at all its meetings and deliberations, that is to say, the officers or representatives of the Grand Inspectors General; the Sublime Princes of the Royal Secret; the Order of Mizraim; the Grand Council of the Knights of the Sun; the Illustrious Colleges of Philosophical Masons, or Knights of K. H.; the Chapters of the most excellent Knights of the Eagle and Pelican, Sovereign Princes Grand Rose Croix; all Past Grand Commanders of the Illustrious Colleges of Philosophical Masons; and all Past Most Wise Sovereigns of the Chapters of Prince Masons."

[2] As the dispute is now finally settled, it would be imprudent to notice particulars. I merely cite from the F. Q. R. (1845, p. 119), a perspicuous explanation from Bro. O'Connor. "The principles of equality and equity which had been strictly pursued and maintained all through the previous negotiation, were as strictly carried out under the superintendence of the high-minded nobleman who now presides over a truly united and supreme conclave; and the consequence has been the perfect reconciliation and indissoluble re-union of the Free-masonic body in this kingdom. There has been, in all these proceedings, no sacrifice of any principle on either side. The Grand Chapter has gained all that it ever cared to contend for, and the Supreme Grand Council of Rites has, by its union, only completed the original plan of its formation. There has been 'no surrender;' but both parties have cordially coalesced in a singularly propitious re-union of heart and hand. I have now only to add, that, in imitation of the course taken formerly by the 'original Chapter,' the Grand Chapter having now ceded all its authority to the representative body, has relinquished its former title of 'the Grand Chapter,' as being no longer appropriate, and has taken the appropriate title of the 'Kilwinning Chapter of Prince or Rose Croix Masons of Ireland,' under the authority of the General Representative Conclave, united and reconciled as the Supreme Grand Council of Rites."

[3] Their names are—Zu den drei Weltkugeln, Royal York zur Freundschaft, Die Grosse Landes Loge von Prussen, all at Berlin; the die Grosse Landes Loge von Hanover, von Sachsen zu Dresden, des eklektischen Bundes zu Frankfort, zur Sonne zu Bayreuth, and zu Hamburg.

[4] There have been sad quarrels among the rival Grand Lodges here. Thus, in 1807, three influential Chapters at Carlsruhe, Freyburg, and Heidelberg united, formed a Grand Lodge, and succeeded in establishing a schism, which stills remains in operation.

[5] The whole system of Swedish Masonry bears an allusion to the dissolution and re-establishment of Templary. The members fancy that they possess the last will of James Molay, and thus give the inscription on his tomb:—

Inscription.

Jacobus Burgundicus. Molay. Bustus. Anno. Dom. Nostri. Jesus. Christi. MCCCXIII. le 11 Mars.

This inscription is interpreted by certain Masonic words, corresponding in the initial letter. (See Thory's Acta Lat. vol. i. p. 340.) However we may reject these puerilities, they are firmly believed by our Swedish Brethren. Their system has twelve degrees, divided into four classes. *First class*, 1, E. A. P.; 2, F. C.; 3, M. M.—*Second class*, 4, Apprentice and Fellowcraft of St. Andrew; 5, Master of St. Andrew; 6, the Stuart Brothers.—*Third class*, 7, the Favourite Brethren of King Solomon; 8, the Favourite Brethren of St. John, or the White Band; 9, the Favourite Brethren of St. Andrew, or the Purple Band.—The *fourth class* are called Brethren of the Red Cross, divided into three parts or degrees, viz., 10, 11, 12, Brethren of the first, second, and third classes.

[6] Charles XIII., formerly Duke of Sudermania, before his adoption of Bernadotte, created an Order of Knighthood; one of the qualifications of a candidate being, that he must be a Freemason of merit, and this qualification is still the most stringent. And so highly is Freemasonry esteemed, that some excellent Brethren, though not of gentle blood, by virtue of being members of this Order, take precedence at court of some whose rank would otherwise entitle them to distinction.

[7] The Archbishop of Malta, in 1843, issued an edict against the Lodges of Freemasonry, which contains the following passages:—He calls on the people "to entertain the most profound horror and the deepest indignation against the Lodges of Freemasons, by us this day publicly condemned—*to regard them as common sewers of filth and sinks of immorality*, which endeavour to vomit hell against, and to stigmatise the immaculate purity of, the Roman Catholic religion. Consider them," he continues, "as so many pernicious individuals, to whom Pope Leo XII., in his repeated bulls, ordered that *no one should give hospitality, not even a passing salute!*"

[8] A Supreme Council of the thirty-third degree was founded at Naples, in 1809, and King Joachim consented to be its Grand Master. Another was instituted two years afterwards at Madrid, by the Count de Grasse Tilly; but they worked very feebly under the ecclesiastical denunciation, as will appear from the following fact. The Count Tedeschi, lying at the point of death, was threatened by the priests that his body should be deprived of the rites of sepulture, unless he abjured Freemasonry. Pressed by his family, the dying man was induced to sign a paper to that effect, which was printed and circulated by the priests.

[9] It should appear that the Supreme Council of the United States was connected with the Rite Ancien of France; but New York possessed a Sovereign Grand Consistory, connected with the Grand Orient of France; and Bro. Joseph Cerneau, a French Mason, held, at one and the same time, the offices of Honorary Member of the Grand Orient, Sovereign Grand Commander of the Grand Consistory of New York, and Sovereign Grand Commander, for life, of the Supreme Council of the United States of America.

[10] This authority was conferred in 1832, by a solemn treaty between Elias Hickes, Grand Commander, the Marquis Santangelo, Lieut. Commander, and George Smith, Grand Secretary to the Supreme Council of North America, and the Count St. Laurant, Sovereign Grand Commander for the Supreme Council of South America, Terra Firma, and the Canary Islands. It was agreed that the style of every document issued by this Supreme Council should be as follows:—"To the terrestrial glory of the S. A. O. T. U. God and my right. Order from Chaos. From the East of the world, and of the Grand and United Supreme Council for the Western hemisphere of the Most Powerful Inspectors

General of the thirty-third and last degree of the ancient and accepted Scottish Rite; Sublime Chiefs of the Royal and Military Order of the ancient and modern Freemasonry, over the two hemispheres, duly and lawfully established, and congregated under the celestial canopy, at the vertical point of the zenith, corresponding to the 40° 41′ north latitude, and 3° 1′ 13″ east longitude, from Washington city." The treaty was recorded in the Golden Book of the Order.

[11] Thus, in 1802, as we have already seen, the Supreme Council conferred on the Count de Grasse Tilly, the power to constitute Lodges, Chapters, Councils, and Consistories, of the thirty-third degree, throughout the two hemispheres.

[12] In 1803, by a decree of the Grand Consistory of Kingston, in Jamaica, all the establishments in this degree which had been formed by Grand Inspector St. Paul, were declared irregular; and all initiations and admissions under his authority, either there or in St. Domingo, were pronounced null and void.

[13] The Rev. Salem Town, (Spec. Freemasonry, p. 23), erroneously blends all kinds of Masonry as of one foundation, and of the same antiquity. "What a beautiful structure," he exclaims, "is Freemasonry! so consistent in its plan; so harmonious in its parts; so finished in its execution. Generally it is *three* stories high; sometimes less; oftentimes four; and then seven, seventeen, thirty-three, and forty-three; yet *it is always the same superb edifice*; never too narrow on the ground; never too high in the air; and never containing more or less than the whole duty of man as a moral being; comprising a summary of principles conformable to the very nature and fitness of things."

[14] The French writers on Masonry say; "Ce nombre est très-considérable, il faudrait un volume pour les désigner tous et une trop grande patience pour les lire."

[15] I quote the following passage on this subject from a masterly article in the F. Q. R. for 1838, on the modern Pseudo Masonic Rites, by Latomus:—"The rite of Mizraim, in the number of its degrees, in the splendour of its ornaments, in the awful solemnity of its initiations, surpassing, it is said, those of ancient Egypt or Eleusis, and in the alchymical, magical, and *jargonical* nature of its mysteries, far exceeds any rite known before. To use a common, but expressive saying—it out Herods Herod! This Hermetic rite consists, not of seven, nor twenty-five, nor thirty-three degrees, but of ninety! The Scotch Masons, at the most, never had more than thirty-three, of which twenty-five were given by communication; and the Rite Français conferred formally four only of its seven; but the Misraitic Order gives ninety! And with such names, such aprons, jewels, stars, &c., such mystical and superhuman secrets, which nobody ever hope to comprehend, the whole Masonic world was astounded."

[16] The committee of Grand Inspectors-General, in their Report already mentioned, give the following account of the origin of these degrees. They state that, "during the Crusades, at which 27,000 Masons were present, some Masonic MSS. of great importance were discovered among the descendants of the ancient Jews; and that other valuable documents were found at different periods, down to the Year of Light 5557; at which time a record came to light in Syrian characters, relating to the most remote antiquity; and from which it would appear that *the world is many thousand years older than given by the Mosaic account;* an opinion entertained by many of the learned. Few of these characters were translated till the reign of our illustrious and most enlightened Brother, Frederick II., King of Prussia, whose well-known zeal for the Craft, was

the cause of much improvement in the society over which he condescended to preside. As society improved, and as discoveries of old records were made, the number of our degrees was increased, until, in process of time, the system became complete. From such of our records as are authentic, we are informed of the establishment of the Sublime and Ineffable degrees of Masonry in Scotland, France, and Prussia, *immediately after the first croisade.* But from some circumstances which to us are unknown, after the year 5662, they fell into neglect, until the year 5748, when *a nobleman from Scotland visited France,* and re-established the Lodge of Perfection at Bourdeaux."

[17] The order of conferring, however, varies so considerably, that it is impossible to be absolutely correct in the classification, and therefore I have adopted an alphabetical arrangement.

[18] This is said to be the most universal system of Freemasonry in existence. I am ignorant of the number of its degrees. The emblems bear a reference to the temple of Solomon, and the designs of HAB, whose death and memory are celebrated in the details of the Order.

[19] "Adoptive Masonry," says an elegant writer, (F. Q. R., 1837, p. 446), "stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not to be trusted. There is not, in the whole system of adoptive Masonry, a single step with which the most ascetic moralist could find fault; on the contrary, all is pure, all is beautiful: it is the brightest jewel with which the sombre records of Masonry are spangled." Some give it six degrees, but this writer enumerates only five, corresponding in name and rank with the first five in the rite practised in France at the time this institution was established. 1, App.; 2, Compagnone; 3, Maitresse; 4, Parfaite; 5, Elue Souveraine et Illustre Ecossaise.

[20] The Masonic ladies used a symbolical language at their fêtes. Thus the Lodge was called *Eden;* the doors, *barriers;* the degrees, *a ladder;* glasses, *lamps;* wine, *red oil;* water, *white oil;* bottles, *pitchers.* And it was used thus: Fill your glass, was, *trim your lamp;* drink, was, *snuff your lamp;* fire, was, *lift up by five,* &c.

[21] Instituted by one Baucherren, in 1767, with the concurrence of the King of Prussia, for the purpose of making researches into the history and archæology of the Order. It contained many degrees: the sixteenth was called Armiger.

[22] These knights were distinguished by a green or emerald cross.

[23] The knights wore a collar made of gold and silver plates, with a figure of the Virgin suspended as a jewel.

[24] The history of this degree informs us that, on the stoppage of the works, by the death of the chief architect of the temple, Solomon assembled all the Masters who were distinguished for their talents, and formed them into a Lodge or Council, to supply the place of HAB; and conferred on them the privilege of entering, the S. S. having been placed on the letter G, enclosed within a blazing star. From this period the plans and designs of the temple were placed at the disposal of the Lodge of Architects.

[25] This degree can only be conferred on a Royal Arch Mason; and is considered an honorary degree. The name shews its origin.

[26] "The Sidonians," says the lecture of this degree, "were always very zealous for bold and daring enterprises, particularly if they were attached to the services of religion, from the very earliest times, as our traditions verify. They were employed by Noah to cut down timber in the forests of Lebanon, for the construction of the ark, under the leadership of Ja-

phet. Their descendants or successors were again employed by Moses, to fell and square cedars for the ark of the covenant; and afterwards by Solomon for his magnificent temple. These latter were arranged under the Grand Mastership of the Prince of H. R. D. M.; and were assisted by the Samaritans in conveying the finished work into the plain, and placing it on floats for conveyance by sea to Joppa. The same system was once more in full requisition at the building of the second temple, under the princely direction of Zerubbabel, by order of Cyrus, Darius, and Xerxes, in succession. In all these instances, the Lodges, Chapters, or Councils, were conducted with similar ceremonies; and they are recorded by a series of initial letters on the AXE, or jewel, of the Order."

[27] The ceremonies of this degree are celebrated in two apartments; one of which represents the council chamber of Cyrus. In the east is a throne, over which a transparency is placed, depicting a dream which induced the monarch to liberate the Jews. It is lighted by seventy lamps, to represent the years of their captivity. The principal symbol is a sword and trowel in saltire.

[28] One of the high degrees in the primitive rite of Narbonne.

[29] Martyrdom was the undoubted enjoyment of those crusaders who died fighting for the cross. Processions were instituted to the honour of their memory, which were called Black Crosses. Hence the origin of the degree.

[30] There appears to be some sad lumber introduced into some of these degrees in the United States. A Brother, in his evidence on oath, before a committee of the House of Representatives, states that "the candidates are led about the hall with every obstruction placed in their way that can be thought of. A board has one end laid on the floor, and the other raised on blocks, and one of the three candidates, all being tied together, is made to walk up this board as far as the rope will permit, and the blocks are then knocked out, and he is brought to the floor with violence. Broken chairs, benches, and wooden horses, are strewed in the way, so as sometimes to enrage the candidates. I have seen a window that was broken out, sash and all. I was told it was done by a candidate, who, being vexed, kicked a saw horse through the window." The above degree refers to Cain.

[31] The dress of this degree consists of a red collar, on which is embroidered the device VIRTUE AND VALOUR. The jewel is a serpent entwined on the tau cross, with the Hebrew characters יהוה, which are interpreted, *One who shall live.*

[32] A theosophic degree practised by the Mère Loge Ecossais.

[33] A degree found in the archives of the Amis Reunis, at Calais.

[34] The knights are distinguished by black robes, with a red cross on the breast.

[35] The eleventh degree, third class, of the series practised in the Chapters of the Emperors of the East and West.

[36] The hangings of the Chapter are principally white, but intermixed with black and red. The lower end contains a division separated by a red curtain, in which is placed a throne accessible by seven steps, and a table covered with a red cloth, with the Bible and a dagger. Here is also the Ark of Alliance crowned by a glory, in the centre of which is the word יהוה, and at the sides, figures of the sun and moon, flanked by altars for incense. In the west are two chandeliers of five branches, and in the east, another with two branches.

[37] It is doubtful whether this be a Masonic Order. It was originally

conferred by the Queen of Portugal. According to the legend, the Templars in that country were not destroyed when the Order was extirpated elsewhere; but were protected by the sovereign, who converted it into an Order of Knighthood, without secrets, reserving to the throne the Grand Mastership; and its name was changed to the Order of Christ. A Masonic Order of the same name was, however, subsequently established at Paris by a Portuguese; and the rites of initiation, as well as the catechism, were adapted to the system of French Masonry.

[38] This is a Masonic Order practised in America, and the knights wore a black garment with a double cross. It is sometimes confounded with the Holy and Thrice Illustrious Order of the Cross, which, however, was a very different degree.

[39] The design of this degree is thus explained to the candidate at his admission: "The honourable situation to which you are now advanced, is one that was highly coveted by the Italian princes and nobles; but Pope Alexander rather chose to appoint his ancient friend, the Grand Master of the Knights of St. John, to guard his person from violence; because that fraternity were celebrated for their faith and religious zeal. The members of this guard were selected on a view of their physiognomy, for an open countenance is considered a sure indication of a pure heart. This order of the Christian Mark was conferred on those who, like their Saviour, went about doing good. The jewel is a triangular plate of gold, with the letter G, and five points, on one side, and seven eyes on the other. The motto is, "Christus regnat, vincit, triumphat. Rex regnantium, et Dominus dominantium."

[40] The seventh degree of the system of the Orient.

[41] This degree forms no part of any system, and may be conferred on any Master Mason in any Lodge or Chapter. The Worshipful Master seated in the East, represents Constantine. He has a crown and sceptre. The Brethren are divided into two sections, *noblemen*, and *common people* or *mechanics*; and the interest of the degree rests in an imaginary dispute, which is decided by Constantine in favour of the latter. It is truly an American degree.

[42] This is a French degree, and is thus explained by M. Clavel:—"Les grades portaient primitivement les noms d'Apprenti, de Compagnon, de Maître d'Orient, de Maître de l'Aigle noire de S. Jean, et de Maître Parfait du Pélican. Le 30 Avril, 1808, un décrèt magistral pour déguiser cette origine Maçonnique, décida qu'à l'avenir ces grades seraient appelés; initié, initié de l'intérieur, adepte, adepte l'Orient, adepte de l'Agle noire de S. Jean, et adepte parfait du pélican. Le premier établissement que fonda l'ordre fut, d'ailleurs, une Loge Maçonnique, qui obtint, le 23 Décembre, 1805, du G. O. de France des constitutions sous le titre de Chevaliers de la Croix; et il se recruta particulièrement parmis les membres de la Loge de Ste. Catherine, composée de personnes de haut rang."

[43] The seventh degree in the Swedish system of Freemasonry.

[44] The fifth degree of Hunde's German Union.

[45] This degree is founded on a legend which records, that when the Almighty abandoned his holy temple to destruction, it was with the design of erecting a system of spiritual geometry which should endure throughout all ages, and be impregnable to the assaults of time. Then the Cubical Stone sweated blood; the foundations of the building were rent asunder, and the celebrated Corner Stone was cast forth amongst the ruins; the Cross was erected on the top of a mountain, for the sacrifice of the mystical Rose, and elevated towards the celestial sphere by

three circles, squares, and triangles, cut with a diamond's point. At that awful moment, the sun and moon were withdrawn from the heavens, the earth darkened, the implements of Masonry destroyed, the WORD was lost, and the fraternity covered with dismay. This state of things remained for three days and nights; when, by a process which is explained in the degree, every thing was restored; Masonry reappeared, and the Order assumed a speculative form, and was thenceforward conducted by the Theological and Cardinal Virtues. Gloria in excelsis Deo.

[46] It is extremely probable that this degree might have had a reference, at its first institution, to the following ecclesiastical ceremony. On the fourth Sunday in Lent, 1366, Pope Urban V. sent a golden Rose inscribed with a Cross, and ordained that one should be thus consecrated annually, and being set with precious stones, should be transmitted to some potentate, or church, as a mark of the papal esteem. It is consecrated with frankincense, balm, musk, and holy water, and then placed on the altar at the foot of the cross. In these ages, the three qualities of the rose, viz., its colour, fragrance, and taste, were applied to believers; and the golden rose, the musk, and the balm, symbolized the divine, spiritual, and human nature of JESUS CHRIST.

[47] Founded in Paris, in 1806, and said to have originated with the Templars.

[48] The Grand Council Chamber of Knights of the East and West, must be hung with red, spangled with gold stars. In the east is a canopy elevated on seven steps, supported by four lions and four eagles, and between them an angel with six wings. On one side of the throne there is a transparent painting of the sun; and, on the other side, one of the moon; below them is displayed a rainbow. In the east, a vessel containing perfumes, another with water, and a human skull. On the south and north sides are smaller canopies for the Venerable Ancients; and opposite the throne, in the west, are two canopies, elevated on five steps, for the two Venerable Wardens, who act in council as Grand Officers. A full council consists of twenty-four Knights. On the pedestal is a large Bible, with seven seals suspended from it. The floor cloth is a heptagon within a circle, over the angles of which are the letters B. D. W. P. H. G. S. In the centre, a man clothed in a white robe, with a golden girdle round his waist, his right hand extended, and surrounded with seven stars, a long white beard, his head surrounded with a glory, and a two edged sword in his mouth, with seven candlesticks round him, and over them the letters H. D. P. I. P. R. C.

[49] This degree refers to the edict which was issued by Cyrus for rebuilding the temple, and the erection of an Order of Babylonish Knights by Zerubbabel, in which the triple triangle is introduced as an emblem of Equality, Fidelity, and Brotherly Love.

[50] This Order was under the protection of the Grand Orient of France. It was purely symbolical. Barruel, however, says: "The appellation of Eclectic is applied to a Freemason, as it was formely to certain philosophers. We are understand by this word those of the adepts, who, after having passed through the different degrees of Masonry, attach themselves to no particular system, but adopt from all whatever may best suit their views. They are neither Hermetic, Cabalistic, nor Martinist Masons. In Germany, there is another kind of Eclectic Masons, who do not disclaim any adherence to particular systems, but assert also that they depend on none. According to them, all are independent; all

have the right of making their own laws. It is for that reason that they have abolished the names of Grand and Scotch Lodges."

[51] The final degree of instruction in the Elus.

[52] Barruel gives the following inflated account of the ceremonial. (Hist. Jac. vol. ii. p. 290.) "The candidate is led into the Lodge blindfolded, with bloody gloves on his hands. An adept, with a poinard in his hand, threatens to run him through the heart for the crime with which he is accused. After various frights, he obtains his life, on condition that he will revenge the father of Masonry in the death of his assassin. He is shown to a dark cavern. He is to penetrate into it, and they call to him—'Strike all that shall oppose you! Enter—defend yourself, and avenge our master! At that price you shall receive the degree of Elect!' A poinard in his right hand, and a lamp in his left, he proceeds;—a phantom opposes his passage, and he hears the same voice repeat,—'Strike! Avenge Hiram! There is his assassin!' He strikes, and the blood flows. The voice then says—'Strike off his head!' and the head of the corpse is lying at his feet. He seizes it by the hair, and triumphantly carries it back as a proof of his victory; shews it to the Brethren, and receives the degree."

[53] This degree relates to the punishment of certain criminals who are celebrated in symbolical Masonry.

[54] The seventh degree of the National Grand Lodge at Berlin.

[55] The apron or badge of this degree is white, with a broad black border. On the flap are three human heads on spikes, placed triangularly. The same device appears on that part of the black sash or scarf which crosses the breast.

[56] I cannot find to what the Elysian degree refers, except it be to the place of happiness in the spurious Freemasonry.

[57] This degree was invented in the island of Bourbon, in 1778, by the Count de Beurnonville, who, at that time, held the office of Grand Master of the East Indian Lodges.

[58] 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. (See more in Preston, p. 222.)

[59] The Lodge of Perfection, or ultimate degree of Masonry, should represent a subterraneous vault, painted red, and adorned with many colours, and columns of a flame-colour. Behind the Master must be a light to shine through a triangular sun; and before him a pedestal appearing to be broken. There ought to be several other lights, arranged numerically according to the different stages of Masonry. The Most perfect, Grand Elect, and Sublime Master, in this degree, is to represent Solomon, seated in the east, dressed in royal robes, and having a crown and sceptre placed on a pedestal before him. The two Grand Wardens are seated in the west. On the right hand of the Most Perfect sits the

Grand Treasurer, having a table before him, upon which perfumes are placed, with a small silver hod, and a trowel of gold. On his left hand sits the Grand Secretary behind a table, with seven loaves of shew bread, a cup of port wine for libation, and jewels for the candidates at their reception. These are, a crowned compass, extended at ninety degrees, with a sun in the centre; and on the reverse a blazing star enclosing a triangle, hung to a broad flame-coloured ribbon of a triangular form round the neck; and also a gold ring with the motto—VIRTUE UNITES WHAT DEATH CANNOT PART. The apron is flamed with red, a blue ribbon round the edge, and the jewel painted on the flap. The clothing is black, with swords.

[60] King Solomon established this degree with a view of forming a school of architecture, for the instruction of the Brethren employed in the Temple of God, and animating them to arrive at perfection in the royal art. Being desirous of rewarding the talents and virtues of faithful Brethren, in order to make them fit to approach the Sanctum Sanctorum, he cast his eyes upon the chiefs of the twelve tribes, as persons extremely proper to fulfil the promise made to Enoch, Moses, and David, that in fullness of time the bowels of the earth should be penetrated for the discovery of secrets.

[61] The twentieth degree, sixth clause of the Chapter of Knights of the East and West.

[62] The floorcloth represents a celestial city, emblematical of ancient Masonry, descending on clouds to replace the primitive city of Jerusalem polluted by infidels, who are typified by a three-headed serpent, or dragon, in chains, which appears crushed by the superincumbent weight. This celestial city is in the form of a square, measuring twelve thousand furlongs on each side, and contains three gates in each quarter—twelve in all. In the centre is a tree which bears as many different kinds of fruit, to intimate that the Brethren meet monthly for mutual instruction and mutual assistance. On one side is represented a high mountain.

[63] The Superintendent Scotch Master is precisely the same as the "Maitre Ecossais" of the Adonhiramite system. The work called "Recueil de la Maçonnerie Adonhiramite," was the production of Guillemain Saint Victor, in 1787. The author speaks of a previous edition in 1783, but I never saw it. It is believed that the degrees were compiled, and the Adonhiramite rite got up, by St. Victor, but most of the degrees were previously practised in other systems. The Maitre Ecossais of the Adonhiramite system does not occur either in the Rite Ancien et Accepté, or in the Order of Mizraim; although, in the latter, are two degrees, the one called Maitre Ecossais, and the other Ecossais Maitre; but both are different from the above degree of Superintendent Scotch Master.

[64] The third degree of the Hermetic rite at Montpelier.

[65] One of the degrees of the Rit Primitif.

[66] The members wore a band three fingers in breadth, fastened on the left shoulder, and brought over the breast cross ways under the right arm.

[67] This is an American degree. It is androgyne, and conferred on Royal Arch Masons, their wives and widows, at a meeting convened for that express purpose at the dwelling of a Royal Arch Mason.

[68] This degree is taken from Ezekiel ix. The Knights were distinguished by a dove in the centre of a cross.

[69] The Order of Universal Harmony was instituted under the direction of M. Mesmer, to propagate the delusions of animal magnetism.

[70] Instituted, as it is said, in 1219. It refers to the circumstance of St. Helena discovering the true Cross of Christ. In some lodges it typifies the resurrection. The council chamber represents a cathedral, the altar being covered with black cloth, on which are placed three tapers, a crucifix, and a skull with thigh bones in saltire. The Principal stands on the north side of the altar, with a Bible in one hand and a pastoral staff in the other, to open the council. The veil is withdrawn to plaintive music, incense sheds its perfume, the altar is displayed, and the choir chaunt—

Hush, hush, the heavenly choir,
They cleave the air in bright attire;
See, see, the lutes the angels bring,
And hark, divinely thus they sing:
To the power divine all glory be given,
By man upon earth, and angels in heaven.

The council is then declared open, with Kyrie Elieson—resp. Gloria tibi Domino. The dress is a red cross: and their vow, to guard the holy sepulchre, and bear the banner of the cross.

[71] The origin of this degree is referred to the middle ages, and its grand symbol is found in the Caroccio of the Italian writers. It appears to have been suggested by the Labarum of Constantine. This Caroccio was the great standard car of the state, and is said to have been first used by Erebert, Archbishop of Milan, in the war of 1035, in which the citizens supported him against the rural nobility; and it soon came to be introduced into the array of all the republics. It was a car upon four wheels, painted RED, and so heavy that it was drawn by four pairs of oxen, with splendid trappings of scarlet. In the centre, raised upon a mast, which was crowned with a golden orb, floated the banner of the republic, and beneath it the Saviour, extended on the cross, appeared to pour benedictions on the surrounding host. Two platforms occupied the car, in front and behind the mast; the first filled with a few of the most valiant soldiers of the army, the chosen guard of the standard; the latter with a band of martial music. Feelings of religion and of martial glory were strongly associated with the Caroccio. It was an imitation of the Jewish Ark of the Covenant; and from its platform a chaplain administered the holy offices of Christianity to the army. It was thus sacred in the eyes of the citizens, and to suffer it to fall into the hands of an enemy, entailed indelible disgrace. It is by this mark that a candidate is obligated, saying—"I do, by the honour and power of the mark of the holy and illustrious Order of the Cross, which I now hold to heaven in my right hand as the earnest of my faith, &c."

[72] The eleventh class in the régime of the Philaletes.

[73] The decorations consist of a broad red ribbon, or scarf, from the right shoulder to the left hip, from which is suspended a triangle, fastened by a narrow green ribbon. On one side of the triangle are the words, Benchorim, Achars, Jachinai; and on the reverse, Judea, Ky, Jea. The aprons are white, lined with red, and bordered with green. In the centre is a star of nine points, over a balance; and on the flap a triangle, with the letters B. A. I.

[74] The Lodge is furnished with sable hangings, and represents Solomon's audience hall. It is lighted with twenty-seven candles, in three chandeliers with nine branches each, and placed east, west, and south.

[75] A degree practised in the ancient chapter of Clermont.

[76] It is said of this secret society, that the candidates were sworn to believe in the Holy Trinity, and to abstain from waltzing!

[77] A section of Masonic Templarism. Some say it was invented in Ireland about the end of the last century.

[78] This degree belongs to the Orange Lodges.

[79] Founded by Chastannier for the propagation of the system of Swedenborg, and said to have been introduced into this country; but I am ignorant in what Lodges (if any) it was used.

[80] Kadosh is an Hebrew word, signifying *Holy*. Now K. H., the initials of Kadosh, or Knights Holy, were explained in 1816, by Knights of the Holy Ghost. It is thought, therefore, that the twenty-ninth degree of the Sovereigns and Kadosh are of the same tendency. The candidate was made to undergo many severe trials of fortitude. During the last century, if Barruel may be credited, the noviciate of a Knight of Kadosh was anything but agreeable. We are told by M. Monjoy, that the Duke of Orleans was obliged to ascend a ladder, and then throw himself off. A deep cave, or rather precipice, whence a narrow tower rises to the summit of the Lodge, having no avenue to it but by subterraneous passages replete with horror, is the place where the candidate is abandoned to himself, bound hand and foot. In this condition he finds himself raised from the ground by machines, making the most frightful noise. He slowly ascends this dark vault, and then suddenly falls, as if he were not supported by anything. Thus mounting and falling alternately, he must carefully avoid displaying any symptoms of fear. He is then conducted to a recess, closed with a screen of black cloth, which being removed, three figures stand before him dressed as devils; after which he is made to circumambulate the room three times, in commemoration of the mysterious descent of our Saviour into hell, which lasted three days. He is again placed before the recess covered with black, and is told that the horrors through which he has passed are as nothing in comparison with those which are to come, therefore he is cautioned to summon all his fortitude to meet the dreadful scene. Thus far the Abbé Barruel.—I should conceive that he had luxuriated his fancy amidst the scenes which were enacted during the initiations of the spurious Freemasonry. (See the Hist. Init. p. 67, new ed.) The degree refers to the suppression of the Templars by King Philip.

[81] A degree in the Rite Philosophique.

[82] I find the following Lecture in a cotemporary work:—"What signify the seven degrees? The steps which you are bound to ascend before you can arrive at the sublime degree of Knight of the Sun. What are the symbols or attributes of those degrees? They are twenty in number—1, the *Bible*, which is the law of God; 2, the *Compass*, which teaches us to do justly; 3, the *Square*, which inculcates equality; 4, the *Level*, which teaches equity and justice; 5, the *Plumb* shows that we ought to walk uprightly with man, and humbly towards God; 6, the *Tracing-board* is the symbol of human reason; 7, the *Rough Ashlar* is an emblem of vice, which it is our duty to reform; 8, the *Perfect Ashlar*, or cubical stone, shows that our passions have been corrected by reason; 9, the *Pillars* represent strength; 10, the *Blazing Star* teaches that to be perfect our hearts ought to be purified from the intrusion of carnal things, &c." Then follow explanations of the remaining ten, which are too long to be inserted here, viz., the sun, seven cherubs, key, box, urn, brazen sea, circles on triangles, poinard, albra, and adonai. In the degree are four lectures, called Moral, Physical, Philosophical, and General, in each of which the same symbols bear a different interpretation.

[83] The assemblies are termed Encampments. The uniform is black, excepting the cravat, which is white, to denote that it is not a garb of

mourning, but the habit of the Order. The apron and sash are also black; the former being decorated with cross swords, skull and bones; the latter with a large star on the left breast, in the centre of which is a cross and serpent, upon a red field. The whole of these emblems are in silver and pearl, except the serpent, which is of gold.

[84] The Templars' degree is founded on the Christian religion. Its rites and ceremonies, deeply and powerfully affecting, are, in their representations, intimately connected with the closing scenes of that glorious plan of redemption, in which the Son of God died ignominiously, as a means, through faith in his atoning blood, of reconciling fallen man with his offended Creator. Neither the Jew, Turk, nor infidel, can take this degree. The candidate, before he can cross the threshold of the Encampment for that purpose, is obliged, under circumstances of deep solemnity, to avouch his belief that Jesus Christ came into the world to save sinners; and also, even that he will wield a sword, should it become necessary, in defence of the religion taught by him, and to the truth of which he affixed the seal of his blood. He is also required, with equal solemnity, after due time afforded for sober and secluded reflection, to avouch his innocence of any crime unrepented of, which would render him unworthy of the degree to which he aspires. (Stone's Letters, p. 62.)

[85] To form a Lodge in this degree five persons at least must be present. —1. The Most Potent, representing Solomon, in the east, seated in a chair of state under a rich canopy, with crown and sceptre, and habited in robes of yellow, with an ermined vestment of blue satin, reaching to the elbows, and a broad purple ribbon, or scarf, from the right shoulder to the left hip, from which is suspended a triangle of gold. 2. The Grand Warden, representing H. K. T., on his left hand, clothed in a purple robe and yellow vestment. 3. The Grand Inspector, representing Ghiblim, in the west, with a naked sword. 4. The Grand Treasurer, representing Joabert, in the north, with a golden key in his fifth buttonhole, and upon it the letters I. V. I. L. 5. The Grand Secretary, representing Stolkin, in the south. The three last have robes of blue without vestments, and the same ribbon and jewel as the Most Potent.

[86] A degree practised by the Lodge of St. Louis of the Amis Reunis at Calais.

[87] The Knights were distinguished by a cross of emerald on the breast.

[88] This degree appears to have been conferred by the Grand Orient of France, as an appendage to Templarism; and here the Knights were created Commanders.

[89] Refers to Genesis xi.

[90] The third degree of the Rite Metropolitaine.

[91] This is usually classed after the Master's degree; but in strict propriety it ought to precede it, for the Mark Master is but the Master of a Lodge of Fellowcrafts. On this point a friend writes thus:—"I quite agree with you that Mark and Past are blue degrees, although only legally given in a Royal Arch Chapter. They are not given at all on the continent; neither is our Royal Arch degree. This makes me frequently entertain serious doubts about the genuineness of all the *red* degrees. I am quite aware that some centuries ago the Brethren got a *mark*, but I suspect this was because few could write their names." Mr. Godwin, at the meeting of the British Archæological Association at Canterbury, September 9, 1844, in a paper on Mason-marks, observed that "in a conversation with a Mason that morning at work in the cathedral, he found that many Masons (*all* who were Freemasons,) had their mystic marks handed down from generation to generation; this man had his

mark from his father, and he received it from his grandfather." The legend of the degree is in substance as follows:—"A young craftsman found in the quarries of Tyre a stone of peculiar form and beauty, which was *marked* with a double circle, containing certain mysterious characters that greatly excited his curiosity. He had the ambition to produce this stone to the inspecting Mark Master as a work of his own. But as it was neither a single nor a double cube, nor of any other prescribed form, it was rejected, notwithstanding the beauty of its execution, and cast forth amongst the rubbish. The young man then frankly told the Master that the work was not his own; but that he was induced to bring it up on account of its perfect workmanship, which he thought could not be equalled. Some time afterwards, when one of the arches in the foundations of the temple was nearly completed, the keystone was missing. It had been wrought in the quarries by H. A. B. himself, *and was marked with his mark.* Search was made for it in vain, when the adventure of the young Fellowcraft was recollected, and amongst the rubbish the identical stone was found, which completed the work." By the American laws of the Royal Arch it is provided, that whenever a warrant is opened for instituting a Chapter, a power is inserted in it to hold Lodges of Most Excellent Past and Mark Masters; the High Priest, King, and Scribe (i. e. the three Principals), for the time being, to be the Master and Wardens in such Lodges according to seniority. We have no such proviso, although in some Chapters these degrees are conferred.

[92] A name given to all who have taken the twelve classes of degrees in the régime of the Philaletes; and they possessed the privilege of attaching it to their signature.

[93] Cabalistic, and formed, as its title indicates, for Mesmeric purposes.

[94] This is an honorary degree, and is said to be of great utility to mariners in passing up the Mediterranean sea. According to Masonic tradition, vessels cruising about this sea are in danger of being captured and plundered by the Algerines and other African pirates who infest the coast; so that, unless there is some person on board who has been admitted to this degree, the vessel will have great difficulty in escaping, otherwise it is allowed to pass without molestation.

[96] The fifth degree of the Order of Asia, called the true Rose Croix.

[96] A name given to the Supreme Chiefs of the Rite of Vieille Bru.

[97] The Knights wear a chain of gold, in shell work, with a picture of St. Michael in gold, suspended therefrom.

[98] This degree is a modification of K. D. S. H. according to the nomenclature of M. Fustier, preserved in the Archives of the Lodge of Philosophical Rites.

[99] None but the meritorious and praiseworthy; none but those who, through diligence and industry, have progressed far towards perfection; and none but those who have been seated in the *Oriental chair* by the unanimous suffrages of their Brethren, are competent to be admitted to this degree of Masonry. In its original establishment, when the temple at Jerusalem was finished, and the fraternity celebrated the cope-stone with great joy, it is demonstrable that none but those who had proved themselves to be complete masters of their profession were admitted to this honour; and, indeed, the duties incumbent on every Mason who is accepted, and acknowledged as a Most Excellent Master, are such as render it indispensable that he should have a perfect knowledge of all the preceding degrees. During the ceremonies two pillars are erected, each about five feet high, and an arch placed over them, made in imitation of block-work, in the centre of which a mortice is left for the reception of

a KEY-STONE; the Most Excellent Master, taking the key-stone in his hand, places it in the arch, and drives it home with six raps of his gavel.

[100] The Knights are distinguished by a small red cross reflected with gold.

[1] 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 Ancien et Accepté 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.*

[2] The eighth degree of the Sublime Order practised in the Grand Chapter of Berlin.

[3] Founded at Montpelier in 1778, and containing six hermetical degrees. 1, the true Mason; 2, the true Mason in the right way; 3, Knight of the Golden Key; 4, Knight of the Rainbow; 5, Knight of the Argonauts; 6, Knight of the Golden Fleece.

[4] According to the testimony of Col. Stone (Letters, p. 39), "the chief object of this degree in the United States is to exemplify the necessity of government, and to enforce upon the minds of those who are called to govern, the importance of qualifying themselves for the skilful and efficient discharge of their duties. The ceremonies of the degree extend to no great length; but they are such as strongly to impress upon the newly elected Master a sense of his own deficiencies in the matter of government, and the need he has of promptness and energy in preserving the discipline of the society over which he is to preside. The process of conferring the degree, teaching by practical illustration, is apparently grave, though withal rather amusing. After the Lodge is opened upon the third degree, the Master receives intelligence from without that some sudden emergency demands his presence in another place. He therefore resigns the chair and desires the Brethren to elect a successor. The new Master is placed in the chair; but from various causes, too long to be enumerated here, he finds himself utterly unable to keep order, when the old Master reappears and kindly relieves him from his embarrassment, by teaching him how to command obedience; for it frequently happens that, in the plenitude of his power, a scrupulous compliance with his own ignorant and inopportune mandates has occasioned the very confusion which had appalled him."

[5] I have the name of this degree, but no ritual. It refers, of course, to St. John's banishment, and the visions in the Apocalypse.

[6] This degree is found in some of the French nomenclatures.

[7] A degree of Jesuitical Masonry, as practised in the ancient college of Clermont.

[8] The Lodge is hung with green tapestry on eight columns, four on each side, placed at equal distances, and illuminated with four lights in each quarter. A table before the canopy is covered with black. The Respectable Master represents Adoniram, who conducted the works of the temple before H. A. B. arrived at Jerusalem, and afterwards had the inspection of the works on Mount Libanus. There is only one Warden. The Brethren have white leather aprons with green flaps, in the centre of which is embroidered a square stone within a double circle, and the letter P.

[9] Sometimes called the Knight of the East. It formed the fifty-sixth degree, seventh series, in the French Metropolitan Chapter; the thirty-seventh of the rite of Mizraim; and the sixtieth of the rito called the Knight of the Eagle.

[10] Invented at Geneva in 1770, and formed the second point of reception into the Order of the Noachites.

[11] Practised by the Philaletes.

[12] First established in William and Mary College in Virginia, by Thomas Jefferson, President of the United States, and spread to many other colleges, the mysteries being communicated only to the students. It was instituted to promote the study of moral philosophy. On the jewel are six stars and a human hand; it is suspended from a blue and pink ribbon.

[13] I am indebted to Finch for the name of this Order. He says, the king instituted it for the use only of his first nobility and principal officers, who thus formed a select and secret council, in which he could implicitly confide.

[14] The name of this degree is found in the archives of the Mère Loge Ecossais in Paris.

[15] In the Geschichte der unbekannten on the Scotch degrees, we find it asserted that while 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. German, boasted that he was five hundred years old.

[16] This Lodge, which is called Hierarchial, has two apartments connected with each other. The first contains the symbols of craft Masonry; the second is circular, and hung with tapestry. In the centre is a chandelier with seven branches, each branch containing as many lights.

[17] This Chapter is styled the Third Heaven, and the Chief Prince, who represents Moses, Most Excellent. Besides the two Wardens and accustomed officers, there is a Sacrificer and a Guard of the Palladium. The Senior Warden is Aaron, the Junior Warden Eleazer, and the candidate Joshua.

[18] The ostensible object of this degree is to commemorate the deliverance of the Holy Land by the crusaders. To effect this purpose, the traditions assert that an attempt was made to unite Masons of every grade into one great body, under one commander; thus directing their energies to the one sole point of driving the infidels from the consecrated borders. This was called the great Masonic army; all the Masons were soldiers, and the ceremonies of initiation adopted in this military establishment are said to have never been divulged; and that, even at this day, they remain in the hands of a few chief persons only. And though there is no greater apparent difficulty in procuring admission to this than to any of the other philosophical degrees, yet some think that the true secrets are not generally communicated.

[19] The sixth degree in the system of the Clerks of Strict Observance.

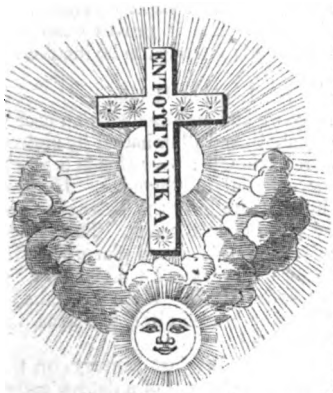
[20] The intention of King Solomon in forming this degree was to increase the means of preserving order among such an immense number of craftsmen. For this purpose he created Tito, Prince Harodim, Adoniram, and Abda, Provosts and Judges, and gave them directions to initiate Joabert, and entrust the keys of the building to his care.

[21] This Order, according to John Holt, who printed an account of it about the middle of the last century, consists of two degrees, called Minor and Major, and the whole forms what may be termed a Chapter. It corresponds with the Royal Arch of British Freemasonry, for here the hidden word is revealed. The author is under a mistake, however, in his

catechism; for he gives the principal word on the very threshold of the Minor's degree, which cannot be in accordance with the correct system, if the subsequent explanations are to be relied on.

[23] The incidents upon which this Order is founded occurred during the reign of Darius, King of Persia. It is more immediately connected with symbolical Masonry than any other order of Knighthood. The meeting is a Council. The Knights wear a scarf decorated with a sword and trowel, and trimmed with red and green. It celebrates the superiority of truth.

[24] The degree commemorates the following circumstance, which is attested by Eusebius:—The army of Constantine being on the march to meet the enemies of the cross, it happened one evening when the sun was declining, and the emperor was engaged in devotion, that there suddenly appeared a pillar of light in the heavens like a cross, whereon was an inscription expressed in letters formed by a configuration of stars—*ΤΟΥΤΩΝΙΚΑ, in this overcome.*—Constantine was not a little startled at this sight, and so was the whole army that beheld it. They looked upon it as an inauspicious omen, and even the emperor himself was confounded. But at night our Lord appeared to him in a dream, with the cross in his hand, commanding him to make a royal standard like that which he had seen in the heavens, and cause it to be borne before him in his wars as an ensign of victory.



[24] The Knights were distinguished by a white garment with a black cross.

[25] This Order one hundred years ago was considered the ne plus ultra of Masonry. The name is delineated on the jewel by a rose and a cross (see p. 43, n. 10—p. 45, n. 31). It is also called Knights of the Eagle, from the delineation of that princely bird upon it. By some it is denominated Knights of the Pelican, to figure the Saviour of mankind feeding his offspring with his own blood. The Chapter is said to have been originally holden on the summit of a mountain called Heroden or Harodim, whence it derived a new designation. By others it is called Knights of St. Andrew, because it is a Scotch degree, and these use the saltire cross on the jewel. The Most Perfect Sovereign, or Chief President of the Order, is distinguished by a brilliant star on his breast of seven points, circumscribing a circle with the letter G, surrounded by the words FAITH, HOPE, CHARITY, which are repeated on the chapiters of the columns.

[26] The name of a degree in the Rite Primitif.

[27] Contained in the nomenclature of the Lodge of St. Louis of the Amis Reunis at Calais.

[28] This degree, says Webb (Monitor, p. 149), is indescribably more august, sublime, and important than all which precede it; and is the summit and perfection of ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years, and reminds us of the reverence due to

his holy name. It brings to light many essentials of the craft, which were for the space of four hundred and seventy years buried in darkness, and without a knowledge of which the Masonic character cannot be complete.

[29] Refers to the deluge, and is intended to show that every part of the known world, which retains a tradition of it, is indebted to the Royal Ark Mariners, or Noachidæ, for their knowledge.

[30] This degree cannot be legally conferred on any but Royal Arch Masons, who have taken all the preceding degrees, and it is preparatory to that of Select Master. Although it is short, yet it contains some valuable information. It enables us with ease and facility to examine the privileges of others, while at the same time it proves ourselves. The 1 Kings vi. 27, gives an allusion to what is intended to be inculcated in the degree.

[31] A degree practised in the Lodge of St. Louis at Calais.

[32] In the inner apartment of this Lodge we find an altar with an ascent of seven steps, covered with Masonic symbols, and illuminated by eighty-one lights, in the form of an equilateral triangle; over this is a glory, surmounted by the seven sephiroth, or celestial intelligences. Here is also a mysterious triangle, bathed in light, containing the Tetragrammaton; and on the borders of the glory seven angels' heads. The ark of the covenant is also part of the furniture of this sacred place, with its mercy-seat and flanking cherubim; before the ark is an Agnus Dei reposing on the Bible closed, and sealed seven times. Here we find also the other appendages to the tabernacle—the brazen altar, five urns, the golden candlestick, and the table of shew bread.

[33] In a work published about the middle of the last century, on the Origin and Doctrines of Freemasonry, mention is made of a degree called the Scotch Architect, which is thus described, and may be the same as the above degree:—"When a candidate presents himself to be received a Scotch Architect, the Tyler asks him whether he can submit to a test of his obedience, courage, and constancy. If he replies in the affirmative, he is introduced into the Lodge, where he finds represented the lion, the pelican, the dove, the fox, and the ape, which are thus explained:—The lion is symbolical of the strength and courage of the Brethren; the pelican shows their brotherly love and affection for each other; the peaceful demeanour of the dove represents the serenity of the Order, which restores the peace of the golden age, &c." The presiding officer is styled Very Powerful, and the Lodge is closed by eighty-one.

[34] The following charge is delivered at initiations:—"My Brother, I receive you as Secret Master, and give you rank among the Levites. This laurel, the emblem of victory, is to remind you of the conquest you are to gain over your passions. The olive is the symbol of that peace and union which ought to reign amongst us. It belongs to you to deserve the favour, that you may be enabled to arrive in *the secret place*, and contemplate the pillar of beauty. I invest you with the ivory key, suspended from a white and black ribbon, as a symbol of your fidelity, innocence, and discretion. The apron and gloves are marks of candour. You are now to become the faithful guardian of the S. S., and I put you in the No. 7, to be one of the conductors of the works which are raising to the Divinity. The eye upon your apron is to incite you to diligence and care." (Webb's Monitor, p. 256.)

[35] This is professedly a trading degree, practised in the United States, and has little reference to Masonry. See 1 Sam. xx. 21, 22.

[36] This degree is the summit and perfection of ancient Masonry, and

without which the history of the Royal Arch cannot be complete. It rationally accounts for the concealment and preservation of those essentials of the Craft which were brought to light at the erection of the second temple, and which lay concealed from Masonic eye four hundred and seventy years. Many particulars relative to those few who, for their superior skill, were selected to complete an important part of King Solomon's temple, are explained; and here, too, is exemplified an instance of justice and mercy by our ancient patron towards one of the Craft, who was led to disobey his commands by an over zealous attachment to the institution. It ends with a description of a particular circumstance, which characterizes the degree. (Cross's Chart. p. 118.)

[37] The Knights wore a star on their hats.

[38] Comprehended in the degree of Knights of the East and West, and forms the sixth degree of the system practised in the Grand Lodge of Sweden.

[39] The Knights were distinguished by a black garment and red cross.

[40] The origin of this, as a Masonic degree, is given as follows in the high degree of Sovereign Princes of Masonry:—Twenty-seven thousand Scottish Masons bound themselves under a vow to assist the crusaders in recovering the holy city from the hands of infidels; and, after having obtained permission of the ruling monarch, they arrived in Palestine, and displayed such undaunted bravery as to attract the notice of the Knights of St. John of Jerusalem, who, charmed with their devotedness, determined to seek admission into the Masonic Order, through the influence of which, as it was supposed, these prodigies of valour had been performed. The Scottish Masons acquiesced in their wishes, and a mutual exchange of knowledge was agreed on. The Knights of St. John became Masons, and the Scottish Brethren were admitted into their Order under the name of Rose Croix, or Eagle and Pelican. At the termination of the crusade they spread Masonry throughout Europe, which, however, ultimately became extinguished every where but in Scotland.

[41] The name of a degree in Swedish Masonry; sometimes called the Master of the Temple.

[42] The decorations of the Chapter are purple, embroidered with emblems of mortality. There is a canopy, with a transparency representing the glorious delta. In the middle of the room stands a pedestal of a triangular form, near which a human skeleton bears the banner of the Order; and over the door the motto DEUS MEUMQUE JUS. Four candelabra occupy the cardinal points, that in the east has five lights, in the west three, in the south two, and in the north one.

[43] This Council is styled a Court, and the presiding officer, All Powerful; sometimes Most Illustrious, or Most Valiant. The Wardens are called Sovereign Commanders.

[44] The name of a degree conferred in the ancient Chapter of Clermont.

[45] The jewel worn in this Lodge is a sword, intended to represent the sword of justice, hung to a broad black ribbon, on which is embroidered an inflamed heart. The same is repeated on the apron. Twelve lights.

[46] Founded in France by the Baron de Blaerfindy, a Grand Officer of the Rite Ecossais Philosophique, and divided into three Orders; the two first were principally occupied with the *history* of Freemasonry, and the latter its *doctrines*.

[47] The fourth degree of the Orient.

[48] This degree is said to have been founded on circumstances which took place at the destruction of the temple by Nebuchadnezzar. The

officers are stationed differently from those of the Select Master's degree. The first officer represents Zedekiah, the last King of Israel; he is seated in the east, and styled Most Excellent King. The second officer represents Gedaliah, is styled Companion, and is seated in the west. The third officer is called the first Keeper of the Temple, and is seated at the right hand of Companion Gedaliah. The fourth is called the second Keeper of the temple, and is seated on the left of Gedaliah. The fifth is called the third Keeper of the Temple, and is seated at the door, within the hall, to guard the sanctuary. There are three officers called Heralds, whose stations are without the hall, with bugles in their hands, whose duty it is to bring intelligence; and there are three other officers called Royal Guards, whose duty it is to attend upon the King.

[49] Under this name are included the three first degrees, viz., Entered Apprentice, Fellowcraft, and Master Mason. The Grand Lodge is an independent body, having legislative, executive, and judicial supremacy over all the subordinate Lodges within its jurisdiction.

[50] They were sometimes called Knights of Allemagne, and wore a white garment with a black cross.

[51] The thirteenth degree in the German Rose Croix.

[52] Generally conferred in a Lodge or Chapter after other business is finished. All worthy Master Masons are entitled to it. It is sometimes given by Grand Lecturers as an honorary degree to reward deserving pupils.

[53] A degree in the system of des Amis Reunis at Calais.

[54] The concluding series of the Clerks of the Strict Observance. It had five degrees, viz., 1, Knight Novice of the third year; 2, Knight of the fifth year; 3, Knight of the seventh year; 4, the Levite; 5, the Priest.

[55] The name of the fifth degree of the African Architects.

[56] The symbol is a star with nine points.

[57] The name of a degree in the Rite Primitif.

[58] The Chapters are decorated with blue and yellow tapestry, to remind the candidate of the period when the Deity appeared to Moses on Mount Sinai, in clouds of azure and gold, when he gave his people the ordinances of the law, founded in wisdom and revealed in truth. The principal symbols are a mystical triangle, with the word SECRET engraven on it, and a cubical stone of agate, three cross pillars, and a circle of brass all endowed with a moral and allegorical signification.

[59] An androgyne Order, instituted in America to imitate the adoptive Order of Felicity.

[60] The seat of the supremacy of these Knights was the preceptory of St. John at Torphichen, in Scotland. A learned Scottish writer thus apostrophises amidst the ruins of this celebrated edifice.—"Upon entering the portal of the venerable place, we involuntarily uncovered our heads, and stood for a space of time in the centre of the choir, looking around in silent contemplation. What a variety of thoughts and scenes was this spot calculated to call up! Here, perhaps, on the very ground which we trod were the chivalry wont to assemble on great occasions, for council and grave deliberation. Here, it may be, were the aspirants to knightly honours and distinction received into the ranks of the White Cross warriors. . . . . But now 'tis silent all. The sharp twittering voice of the volatile swallows, or the hoarse croaking of the intrusive raven, alone interrupts the solemn solitude of the gloomy hall, which, formed by the choir of transepts, is now all that is left of the house of St. John." (F. Q. R. vol. iv. p. 191.)

[a] The Lodge is an oblong square, with triple signs; dark clouds, amidst which appear the sun, moon, and stars. An eagle is seen beating its wings, as an emblem of supreme power; and a pelican feeding its young with its own blood. There are also three squares, circles, and triangles within each other; and a cubical stone in agony, to represent the sufferings of the Saviour. On the cubical stone is a rose and the letter J. The darkness is intended to typify the crucifixion. The veil of the temple appears rent in twain, to typify the abolition of the Mosaic dispensation. All the Brethren are clothed in back, with sable scarves.

[a] Taken from Gen. xxxii. It will be seen that in addition to my own personal knowledge in the illustration of the above degrees, I have freely availed myself of all accessible sources of information, both oral and written, and it is only the unexpected length to which the present lecture has extended, that prevents me from subjoining a list of my authorities, extending over upwards of two hundred volumes, besides copious manuscript collections.

LECTURE XXVI.

THE TRACING-BOARD OF THE THIRD DEGREE EXPLAINED.

"Diligently search the Scriptures for the secrets of your art, and while you toil to pry into the covenant, the signs, and symbols that subsisted between the Kings of Judah and of Tyre, O may the spirit of the widow's son be in you! filling you with a knowledge of the points on which all the above turned, even wisdom to design, strength to execute, and the beauties of holiness to adorn."—TURNER.

"The obscurity of the mysteries preserves their veneration, for which reason they are entrusted to the cover of night."—SYNESIUS.

THE great characteristic of genuine Freemasonry consists in the incitements to virtue, which spring from a desire of pleasing God; and the prevention of vice, from the fear of offending him. But in the imitative, or spurious Freemasonry, no such principle is found. Whether we consider the abstruse speculations of the wisest of its hierophants, or the gross and sensual opinions of the vulgar, the same conclusion obviously presents itself. No trace of vital religion will be discovered in either. The former is all uncertainty and confusion, with no clear moral stimulus emanating from their belief, for their ideas of a future state were inoperative;[1] the latter, a headstrong submission to prescribed systems, stained with the most brutal lusts and degrading observances; and even the religion of the initiated was rendered useless by the mass of superstition and absurdity with which it was burdened. Nor does it appear that religion was anywhere inculcated except in the true system of worship, as affording a relief from existing evil, by the prospect of happiness in a future state as the reward of its practice.

The abstract doctrine, however, was preserved and transmitted in the spurious Freemasonry; and Bishop Warburton was so fully impressed with this truth, that the arguments in the second book of his Divine Legation are wholly founded on it; and his profound researches into the writings of antiquity, appear to bear

out the conclusion; for happiness in a future state was promised to the initiated alone.[2] And hence the sages term the mysteries those supernal things which are most useful to us in our mortal state, and the best preparation for immortality.[3]

These observations will aptly introduce to our notice the Master Mason's Tracing-board, covered with emblems of mortality, and reading a lesson to the initiated of the certainty of death,[4] and also of a resurrection from the dead.[5] 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,[6] on a white ground,[7] 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![8] O grave where is thy victory!"[9]

The coffin is a striking emblem of mortality,[10] which cannot be misunderstood.[11] It shows the instability of human life;[12] and reminds us of the dark abode in which our bodies must be consigned to our mother earth,[13] to become the prey of worms and corruption.[14] Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.[15]

Notwithstanding the various mementoes of mortality which we daily meet, notwithstanding death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years,[16] till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence. What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stripped of her ornaments, and exposed in her natural meanness, you will then be convinced of the futility of those empty delusions. In the

grave[17] all fallacies are detected, all ranks are levelled, and all distinctions done away.[18]

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.[19] 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.[20] But no writer of any authority mentions either of these customs, and it is doubtful whether they ever existed amongst the Jews.[21] 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,[22] in his description of the mysteries,[23] and consequently was the olive.[24] Others, again, doubt whether our acacia (*ακακια*) has any reference to a tree or shrub at all, but means the texture and colour of the Masonic apron which those Brethren wore who were deputed by Solomon to search for ——, and simply refers to their *innocence*.[25] 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[26] or symbolical.[27] There are, however, great difficulties to be surmounted before the truth can be ascertained.

There are some traditions connected with the Tracing-board about the curious and skilful artist H. A. B.,[28] who beautified and adorned the temple, which are equally difficult to reconcile, because the authentic records of his history are lost. His marriage with the sister of Adoniram[29]—his customs respecting the Tracing-board[30]—his revision of the laws of Carthage[31]—his abolition of human sacrifices there[32]—his death[33]—and the loss of the Master Masons' word,[34] with that of his widow[35]—and

the three pillars of brass erected to his memory,[36] all of which are said to have taken place before the dedication of the temple, can scarcely be reconciled with history;[37] for the presumption is that he was present at the dedication, and afterwards returned to Tyre, and was the adviser and principal confidant of Hiram its king; and is said to have originated that famous circumnavigation of Africa, which is mentioned by Herodotus and other authors as a most wonderful undertaking.[38]

Upon the coffin we find several emblems which it will be necessary to explain. First we have a square, and above that a level, plumb, and mallet,[39] the uses of which, together with the reasons for their introduction here, every Master Mason knows; as they do also the reference of the figures of 5, standing on a Mosaic pavement.[40] We see the entrance to a porch,[41] or room,[42] being an arch supported on pillars; and perceive, by the withdrawing of a veil, that it is the S. S. of the temple,[43] and contains the ark of the covenant,[44] covered with its mercy seat,[45] over which are a human skull[46] and cross bones,[47] which are also emblems of mortality,[48] and prove that there is no security from death's devouring weapon. Over these emblems is the date of the year when the events occurred which are recorded on this Tracing-board, surmounted by a pair of compasses,[49] as a symbol of Beauty, or the Master Architect of the Temple.[50]

From these illustrations,[51] you will be at no loss to discover how vain will be the expectation of a happy resurrection from the dead,[52] if your Masonic and Christian duties have not been faithfully performed.[53] The closing point of the Lodge is fidelity, let it also be the closing point of your life—fidelity to God and man. The present third degree is founded on this virtue,[54] and if you do not practise it, how can you hope for the rewards which are promised by your religion to "him that overcometh?" How can you expect either the white stone,[55] or the morning star?[56] If any 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;[57] or whether, as Masons, they ought to possess a listening ear, a silent tongue, and a faithful heart;[58] they cannot be good and worthy Masons; for the com-

plicated system of Freemasonry is not to be received or rejected as may suit their pleasure or convenience. It is true, the system is symbolical, but is it less valuable on that account?[59] By no means. It is a string of pearls to ornament the life and conversation of its members; and the initiated are bound to perform the three great moral duties which are propounded at their first entrance into a Lodge—to God, their neighbour, and themselves. Do you not understand it in that light? It is time you began to enlighten yourselves on these important points. The coffin[60] lies before you, and you are not informed how soon you may be its tenant.[61] The skull[62] and bones are presented to your view, and you know not how speedily your own flesh may be consumed in the grave,[63] and nothing left but those striking emblems of mortality.[64] The sprig of cassia may convince you that no evil deeds can possibly escape the all-seeing eye of God.[65] If you think that the dispensations of Providence may be subverted by human foresight, you will find yourselves miserably mistaken. Even your own consciences will bring to light the hidden things of darkness. Then let us learn by this sprig of cassia, to practise all Masonic virtues, that on our departure from this frail life,[66] we may be welcomed with the joyful salutation—"Well done, good and faithful servants, enter into the joy of your Lord."

NOTES TO LECTURE XXVI.

[1] Bishop Mant says—"The heathen nations, before the coming of Christ, wanted the blessings of revelation, and knew nothing of the destination of man after he was laid in the silent tomb. One of their own poets tells 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.'" (Æn. 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 Æneid, 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.

[2] The Scholiast on the Ranæ of Aristophanes says—"It was an universal opinion, that he who had been initiated into the greater mysteries, should obtain divine honours after death." Again, Isocrates affirms (Panegyr.), "the mysteries teach the initiated to entertain the most lively hopes touching death and immortality." Cicero also (De leg. l. ii. c. 14), praises these institutions for the same thing—"From them," says he, "we not only reap the advantages of greater happiness in this world, but are instructed to hope for a better existence hereafter." But this reward was not to result from any reference either to faith or practice, but only from the simple fact of having been initiated.

[3] There is a passage in Origen to this effect:—His adversary, Celsus, thus addresses him—"Do you believe eternal punishments? so do the hierophants of the secret mysteries. You threaten us with them—these, on the other hand, threaten you." From these testimonies it will be clear, that the doctrine of a future state was inculcated in the spurious Freemasonry, which thus offers an indirect testimony of the truth of our Scriptures.

[4] The third degree brings the Masonic inquirer into a state representing the meridian light of the last and fullest revelation from heaven to man upon earth, by the eternal Son of God, through whose resurrection and ascension he is raised from darkness and death to the certainty of life and immortality." (Rev. J. Watson's Address at Lancaster, Dec. 28, 1795.)

[5] Eccles. xxii. 1—7.

[6] The old traditions of Masonry say, that "the temple of Jehovah being finished, under the auspices of the wise and glorious King of Israel, Solomon, the prince of architecture, and the grand Master Mason of his day, the fraternity celebrated the cope-stone with great joy; but it was soon interrupted by the sudden death of their worthy Master H. A. B.; nor less was the concern of King Solomon, who, after some time allowed to the craft to vent their sorrow, ordered obsequies to be performed with great solemnity and decency, and buried him in the Lodge near the temple, according to the ancient usages among Masons, and long mourned for his loss."

[7] "The Magi wore a white robe; thinking that the divinity was not pleased but with white robes. White horses were sacrificed to the sun, the image of divine light. The white tunic, given by Armusd, the luminous god, is still the characteristic costume of the Parsees. In Egypt a white tiara decorates the head of Osiris; his ornaments are white, as those of Aaron; and the Egyptian priests wear the linen robe, like the children of Levi. In Greece, Pythagoras ordered the sacred hymns to be chanted in white robes. The priests of Jupiter had white vestments. At Rome, the flamen dialis alone had the right to wear a white tiara; the victims offered to Jupiter are white. Plato and Cicero consecrate this colour to the divinity." (Weale's Archit. p. 15, with authorities.)

[8] The sacred volume informs us that the Saviour, after having suffered the pains of death, descended into the place of departed spirits; and that, on the third day, he burst the bands of death, triumphed over the grave, and in due time ascended with transcendent majesty to heaven, where he now sits at the right hand of our heavenly Father, a mediator and intercessor for all those who have faith in him. (Illustrations. Knight of Malta.)

[9] The following prayer is used in this degree by our transatlantic Brethren:—"Thou, O God, knowest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation."

[10] Soros, *a coffin*, is derived from שור, sor, *a bull*, the ark being considered in the mysteries as the coffin within which the Noetic family was inclosed.

[11] "Every Master Mason," says Grand Master Dalcho (Orations, p. 89), "by whatever appellation he may be called, knows that he may use the figure of a coffin, skull, thigh-bones, &c., without the smallest deviation from Masonic propriety, or the most distant allusion to religious or political subjects. Since the first establishment of the Master's degree, these emblems have been used. They are common in many certificates, and on many aprons, upon medals, and even upon water pitchers. Neither *ancient* nor *modern* can be raised to this degree without them."

[12] "It reminds us that there is no escape from the piercing arrows of death. The thick walls of the palace of a king, with the clay built cottage of the lowly pauper, are equally pregnable to his darts; strength or weakness, health or sickness, riches or poverty, all, in one undistinguished level, fall beneath his mighty arm. Wherever he levels his bow, the mark is certain, the victim falls, the silken cord of life is cut in twain, and the mourners weep about the streets; for the reunion of soul and body, when once thus separated, exceeds all human power. Such hath been man in every age of the world, such is man in his present most exalted moments, and such is each of us. To-day, perhaps, the sun of prosperity and joy shines upon our persons and our families; health and strength invigorate our frame, and we only feel for the sorrows of another's woe; but to-morrow, nay, perhaps before this day closes its light, some friendly heart may sigh over our own breathless corpse—Alas, my brother!" (Inwood's Sermons, p. 112.)

[13] Mr. Fellowes, in his Ancient Mysteries (p. 5), which were written to prove that our science is nothing more than a branch or offspring from the spurious Freemasonry, asserts that "the cenotaph, or *mock coffin*, used in the anniversaries, is typical of the death of the sun in the inferior hemisphere, under the name of Osiris, who is personated under the Hiram of Masonry."

[14] Some writers explain these emblems astronomically, in reference to the legend of Osiris, who, returning from his travels, passed through Egypt, and was invited to a repast by Typhon, his brother and rival. Thus Dupuis says, in L'Origine de tous le Cultes, "the latter put him to death, and threw his body into the Nile. The sun then occupied the sign Scorpio, and the moon was full; she was then in the sign opposite to

Scorpio, i. e., in Taurus, which lent its forms to the sun of the spring equinox, or to Osiris; for at that distant period Taurus was the sign which answered to the spring equinox. As soon as Isis was informed of the death of the unfortunate Osiris, or the sun, and when she heard that the genius of darkness had shut him up in a coffin, she began a search after his body. Uncertain of the route she ought to pursue, uneasy, agitated, her heart lacerated with grief, in mourning garb, she interrogates every one she meets. She is at length informed by some young children, that the coffin which contains the body of her husband had been carried by the waters out to sea, and thence to Byblos, where it was stopped, and was now reposing *upon a plant which had put forth a superb stalk.* The coffin was so enveloped as to exhibit the appearance of being a part of it. The king of the country, astonished at the beauty of the bush, had it cut and made of it a column for his palace, without perceiving the coffin, which had become incorporated with its trunk. Isis, actuated by a divine impulse, arrived at Byblos, and demanded that the precious column should be given to her. Disengaging the coffin from the branches by which it was covered, she took out the body, and sent the branches to the king, who deposited them in the temple of Isis. She then returned to Egypt, where her son Horus reigned, and deposited the body in a secret place, &c. &c."

[15] 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 shows that his ashes have been carefully collected; and Time standing behind her implies that time, patience, and perseverance will accomplish all things.

[16] One of the emblems of this degree is the bechive, which recommends the right employment of time by practical industry. It teaches, that as we came into the world rational and intelligent beings, so should we be industrious ones: and never remain contented while our fellow-creatures are in want, so long as it is in our power to relieve them without inconvenience to ourselves.

[17] Thus we moralize on this striking emblem.—"The light of a Master Mason is darkness visible, which points out the gloom that hovers about futurity. It is a mysterious veil which reason can never penetrate without the assistance of divine revelation. We stand on the very brink of the grave, which, when this transitory life shall have passed away, will receive us within its cold bosom. Emblems of mortality incite us to contemplate our inevitable destiny, and thus produce that great desideratum, a knowledge of oneself. If we are careful to perform our allotted task in this world, we shall be inspired with a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift up our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race."

[18] Masonic funeral service. Here 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.

[19] Our transatlantic Brethren say in their lectures—"The sprig of cassia, or acacia, is emblematical of that immortal part of man which never dies; and when the cold winter of death shall have passed, and the bright summer's morn of the resurrection appears, the sun of righteousness shall descend, and send forth his angels to collect our ransomed dust; then, if we are found worthy, by his password, we shall enter into his celestial Lodge above, where the Supreme Architect of the Universe presides, where we shall see the King in the beauty of holiness, and with him enter into an endless eternity."

[20] The system of Freemasonry, as practised in different countries and at different periods, is not uniform on this subject; and I feel so little at liberty to bring forward evidence on such a delicate point, that I am afraid it will be impossible to place it clearly before the Brethren. One system says, fifteen Fellowcrafts went in search; another twelve; one asserts that the three —— left the sprig of cassia; others affirm, that it was the recanters who placed it there as a mark. Some say that many days were expended in the search, and that the lost —— was found near the sea side; others, that it was *soon* discovered near Jerusalem. The York Masons name the sea side; the Americans say, mount Moriah; the French, mount Lebanon. In one account the Brethren disperse widely, east, west, south; in another, they keep within hail of each other. Some make the sprig to bloom, which, as it was not an evergreen, could not be true, after it had been slipped twelve days, according to the continental system.

[21] Moreover, though I am quite willing to allow that the shittim wood is a species of acacia (whether the *vera horrida*, or *arabica*, it is difficult to say, as they all grow in Arabia, as well as in the north of Africa,) still there is not the smallest trace of any tree of the kind growing so far north as Jerusalem.

[22] About fifteen years ago a learned Brother, Dr. Arnott, published a botanical paper, a kind of *Flora Virgiliana*, in which he suggested that Virgil's plant was the misletoe, the same as was used by the Druids. This flourishes in Greece, and is also a native of Palestine. But be that as it may, it seems clear that if a real plant was used, as we say in the legend, it must have been an evergreen. Now the acacia cannot be called an evergreen. I have said that the cassia was not a native of Palestine, nor even cultivated there; but there is a species of laurel which is called cassia, and is an evergreen. This grows in Palestine. The laurel was sacred to Apollo, or the sun, whose astronomical death is alluded to in the mysteries; and it is perhaps in this way that we may come to a satisfactory conclusion respecting the introduction of the word cassia, corrupted since the Christian era, nay, since 1730, into acacia.

[23] See Æn. l. vi. 137—144. And if we consider with Faber these mysteries to be derived from the Arkite worship, we shall easily understand why he was conducted to the branch by two doves, *maternas agnoscit aves.*

[24] This, however, would only show that the sprig originally alluded to in our legend, was the mythological one, and that some shrub had been substituted for it by the architects at the temple. This shrub might have been the *zait*, or olive; but I am doubtful about this; and it is impossible, perhaps, to decide correctly upon it at this remote period. The names we give seem certainly to have been introduced a long time afterwards.

[25] In the middle of the last century the phrase in the account of finding —— was —— "a sprig of cassia;" but it ended with these remarkable

words, "his tomb was in the rubbish and filth cast forth of the temple, and *acacia* bloomed over his grave." This could not allude to the shrub, because, as I have already said, it is not indigenous to the soil, and even if it were, the slipt sprig could not be said to bloom. It was therefore figurative solely of Hiram's innocence of life, proposed for the candidate's imitation.

[26] It was a favourite idea in Greece and Rome to honour the graves of departed worthies with some sacred tree or shrub, as witness the *aureus et foliis et lento vimine ramus* of Virgil, connected with—

> Præterea jacet exanimum tibi corpus amici
> Heu nescis!

Further, there is a well-known Grecian legend relative to a young lady of the name of Daphne, who, under certain circumstances, invoked *mother Earth* to open and swallow her up; her request was granted, and *a laurel sprang out of her grave.* Virgil gives us another legend still more to our purpose.—Priam, King of Troy, at 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 accidently plucking up a shrub that was near him, on the side of a hill, discovered the murdered body of Polydorus.

[27] The cassia, like the laurel, was a symbol of honour, triumph, *life*, and resurrection, according to Pierius, who published his Hieroglyphica in 1575, which would be quite sufficient to authorize 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 rising from the dead—and being regenerated in the process, have a claim to life (everlasting)."

[28] "There is no propriety," says Mr. Fellowes (Ancient Mysteries, p. 300), "in the addition of Abiff to the name of Hiram. In the original Hebrew, from which it is taken, the affix is Abbi, the possessive case of Abba, which signified father, and figuratively a superior. His proper address, therefore, is, my father, or in correct style, my lord. In this sense it is equivalent to Adonis, Baal, or Osiris, all names of the sun. And as Solomon's temple was built so as to imitate the world, the grand architect was properly entitled Abiff."

[29] I do not dwell upon these points because they are not well authenticated, but shall insert a few remarks by way of notes. Our traditions relate that H. A. B. demanded of Solomon the hand of Adoniram's sister in marriage. His request was granted, and honoured by the two kings with a public celebration.

[30] We have an old tradition, delivered down orally, that it was the duty of H. A. B. to superintend the workmen; and that the reports of his 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 go into the temple and offer up his prayers to Jehovah for a blessing on the work. And in like manner when the sun was setting in the west; and after the labours of the day were closed, and the workmen had left the temple, he returned his thanks to the Great Architect of the Universe for the harmonious protection of the day. Not content with this devout expression of his feelings, he always went into the temple at the hour of high twelve, when the men were called off from labour to refreshment, to

inspect 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 cope-stone of the building, he retired as usual at the meridian hour, and did not return alive.

[31] The basis of these laws was, that its senators should bind themselves to preserve unanimity, and practise patriotism, fidelity, and brotherly love, which proved the cause of their prosperity; and the heaviest penalties were denounced for a breach of them. The laws included full protection to private property, although self-interest was strictly prohibited. By these means Carthage was usually governed by men of the purest patriotic principles.

[32] "In all emergencies of the state, and times of general calamity, they devoted what was most necessary and valuable to them, for an offering to Moloch. If a person had an only child, it was the more liable to be put to death, as being esteemed more acceptable to the deity, and more efficacious for the general good. If the parents were not at hand to make an immediate offer, the magistrates did not fail to make choice of what was most fair and promising, that the god might not be defrauded of his dues. Upon a check being received in Sicily, Himilcar without any hesitation laid hold of a boy, and offered him on the spot to Moloch; and at the same time drowned a number of priests, to appease the deity of the sea." (Bryant. Anal. vol. vi. p. 316, 312.) Freemasons give to Hiram Abiff the honour of abolishing this cruel practice at Tyre.

[33] There are some circumstances connected with his death which it may be interesting to subjoin. His illustrious consort, whose memory is dear to every Mason, was so sincerely attached to him, that at his death she became inconsolable, and refusing to be comforted, she spent the greater part of her time in lamentation and mourning over the tomb which contained his venerated ashes. The monument erected to his memory was peculiarly splendid, having been curiously constructed of black and white marble, from plans furnished by the Grand Warden on the purest Masonic principles, and occupied an honourable situation in the private garden belonging to the royal palace.

[34] Hear what the vain-glorious Mr. Finch says on this point.—"The last, though not the least, matter of concern to the brotherhood is the rectifying the preposterous and gross errors concerning the real secrets of a Master Mason. *Every Brother that purchases to the amount of* £2 2s. will have the most incontestable proof given to him that the secrets delivered to a Brother when raised to the third degree (erroneously called the Master Mason) are *not* the secrets of a Master Mason, nor any connexion with them whatever; nor are they found in the Royal Arch, or in any part of the ceremonies thereto belonging, as is generally imagined; and furthermore, that the said secrets of a Master Mason were never lost, but preserved in a distinct degree, from the days of Solomon to the present time. And for a further purchase of £3 3s. he will communicate to such Brethren as have been raised to the third degree the real secrets of a Master Mason!!!"

[35] Our traditions say that his afflicted widow pined away at his sepulchre. And one evening, as she was returning from the performance of her melancholy duty along the terrace, from the gate Shalleoheth to the royal palace, where probably she had apartments, overcome by the inten-

sity of her feelings, she precipitated herself from the arched causeway, which overhung the valley of Moriah, and perished in the dreadful abyss.

[36] To perpetuate the recollection of these distressing circumstances, the Israelitish and Tyrian monarchs erected three brazen pillars, one at Jerusalem, another at Joppa, and a third at Tyre; the former of which was carried in triumph to Rome by Titus, after the final destruction of Herod's temple; and the latter shared in the demolition of Tyre by Alexander the Great.

[37] Our traditions further say, that at the time when this celebrated man went into the H. of H. to offer up his orisons to God, at the hour of H. 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 round his waist, which extended into the court of the tabernacle, that he might be drawn forth from the S. S. in case sudden death should occur whilst he officiated there. See Dalcho's Orations, p. 22.

[38] This, however, is evidently an anachronism, for this expedition was performed during the reign of Nechus, King of Egypt, many years afterwards.

[39] In America they had the Book of Constitutions guarded by the Tyler's sword, as also a sword pointing to a naked heart. The former to remind us that we should ever be watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection; the latter to demonstrate that justice will sooner or later overtake the evil doer; and although his thoughts, words, and actions may be hidden from the eyes of men, yet that All-seeing eye, whom the sun, moon, and stars obey, and under whose watchful care the comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

[40] The Mosaic pavement has been already amply illustrated. (See Lectures v., xvi.) Bro. Willoughby, of Birkenhead, makes the following judicious observations on it in a letter to the author:—"The Mosaic pavement I have never heard explained, except as referring to the chequered path of this life, of alternate prosperity and adversity; but, in my opinion, it has a far more sacred signification to the doctrine of man's redemption, which pervades the whole system of Masonry. We call it Mosaic, I presume, because it was used by Moses in the floor of the tabernacle; but for what reason did Moses adopt it? My opinion is, that it was in allusion to the redemption of the Israelites from their Egyptian bondage by the pillar of fire on the one side, and of a cloud on the other; or, in other words, light and darkness. Light, and thereby salvation to the then true church of God; and darkness and destruction to her enemies. A beautiful type of the Gospel, which when it appeared as a light to lighten the Gentiles, was to the Jews a stumbling block. like the cloudy pillar; but to the believers, the now true church of Christ, the power of God unto salvation, as was the pillar of fire. It is but reasonable, then, to suppose, that Moses adopted the chequered pavement in the tabernacle, with the same view that Solomon adopted the two pillars in the porchway of the temple, as a memorial to the children of Israel of the happy deliverance of their forefathers from Egyptian bondage by the memorable pillar of fire and cloud, or light and darkness, which was evidently a type of human redemption through that

Being who had two natures, divine and human, as opposite as the light and darkness of the Mosaic pavement."

[41] The ornaments of a Master Mason's Lodge are the porch, dormer, and stone pavement. The porch is the entrance to the H. of H.; the dormer, the window that gives light to the same; and the stone pavement for the H. P. to walk on, whose office is to burn incense to the honour and glory of the Most High, and fervently to pray that he would bestow peace and prosperity to the Israelitish nation for the ensuing year.

[42] The entrance to the most holy place was by the fifth door of the temple; the first being that which led into the court of the Israelites; the second into the court of the priests; the third was the door of the porch; the fourth led into the holy place; and the fifth into the most holy.

[43] 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. Solomon did not make a new ark, which was the only utensil belonging to the tabernacle that he did not reconstruct with greater splendour; but this he was forbidden to touch. He therefore let it remain, and only placed two other cherubims for ornament.

[44] It is called also the ark of alliance, and was placed in the centre of the S. S., or dabar, underneath the blazing star. The ark being an emblem of the alliance which God had made with his people, it was overshadowed by the wings of the cherubim, as the circle which incloses the triangle in the blazing star is an emblem of the alliance of Brother Masons.

[45] The cherubims of the mercy seat are frequently represented in the symbolical forms of a man, an ox, a lion, and an eagle, which represent the nature of heavenly messengers. The man signifies their benevolence and good will to the human species; the eagle denotes their swiftness in obeying the divine commands; the lion, their strength and power in executing the will of God; and the ox, their patience and assiduity in the performance of it.

[46] 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 called with us *schala*, but in the Latin language it has the name of *patera*."

[47] An ancient Tracing-board of this degree, now before me, contains the lid of a coffin, on the surface of which is a sprig of cassia, and *the real Master's word*. In the east are a pair of compasses, and in the opposite quarter a square, with the skull and cross bones; three lights in the east, and the same number in the west and south; and the floor semée de larmes.

[48] "How often do we see the tear of sorrow moistening the cheek of venerable age, while hanging over the corpse of a beloved son or daughter, snatched from life in the bloom of youth and beauty. How often do we see the strong features of manhood disturbed or broken by unaffected grief, while hanging over the grave of a beloved wife. How often do we drop a tear when we see the disconsolate widow leading her orphans with trembling steps from the grave of their departed father; and before

she could leave the hallowed ground, turn round to heave the farewell sigh, for her sorrows were too great to weep." The Brethren of the Apollo Lodge, late of Great Grimsby, will recollect the above as a passage in their Master's lecture.

[49] The compasses form one of the working tools of a Master; these tools consist of a skirret, pencil, and compasses. The skirret acting on a centre pin, is used to mark out the ground of a new building. With the pencil the Master draws his plans for the direction of the workmen. But it is by the use of the compasses that he ascertains their limits and proportions with accuracy and truth. Speculative Masons apply these tools as so many symbols of moral duties. Thus, 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. The pencil teaches the doctrine of responsibility, for our words and actions being recorded in the divine book, we shall be summoned at the last day to account for them all. The compasses refer to the divine justice, which having given us a law, and prescribed obedience to it, has left us free to choose and free to refuse, with the certainty of reward or punishment, as we may obey or disregard these laws. Thus, if we attend to the teaching of these working tools, and act according to the light that has been vouchsafed to us, we may live in the assured hope, through the merits of the Almighty Architect of the Universe, of ascending to the Grand Lodge above, where peace, order, and harmony eternally shall reign.

[50] Rosenberg says—"The compasses represent a point, which forms the beginning of a circle, and which comes back to the point where it began; by this emblem we represent the beginning of our life, and the circle we run until the moment when we arrive at the end, and at our eternal destination."

[51] It ought to be added, that toward the end of the last century the Tracing-board of a Master Mason was furnished with the forty-seventh problem of Euclid, which has been omitted in our present emblems, although it forms the jewel of a Past Master; and the following explanation was attached to it in the old lectures:—"As the 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 hearfelt 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 necessaries of life, until aided by a cheerful and ready assistance. Hence, from the corollary, we draw an axiom in Masonry. By connecting the several lines together, and bringing the unfortunate and industrious into contact with the affluent and exalted, we form a figure descriptive of the true basis on which our ancient Brethren raised the

superstructure of Freemasonry—a basis which no mortal power can shake—THE BOSOM OF ALL GENTLE CHARITY. This heavenborn virtue is a divine attribute, a sublime emotion that fully demonstrates the existence of our spiritual being, and animates us with the hope of a glorious immortality."

[52] Even Volney admits the same thing with respect to the spurious Freemasonry. He says—"The truly grand tragedies, the imposing and terrible representations, were the sacred mysteries, which were celebrated in the greatest temples in the world, in the presence of the initiated only. It was there that the habits, the decorations, the machinery, were proper to the subject; and the subject was, *the present and future life.*" (Ruins, p. 236.)

[53] "We Masons," says Hutchinson (p. 109, n. ed.), "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. *Axaxia*, 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; by whom man was raised from the death of sin unto the life of righteousness, from the tomb of corruption unto the chambers of hope, from the darkness of despair to the celestial beams of faith."

[54] Bro. Rosenberg has designated the three degrees by three portals, or doors, which he thus explains.—The first is called the door of eternity, because the sublime thoughts which guard the WORD, are seated at the entrance of the road to science. The second is called the door of flowers, and is connected with the pillar B. But the third, called the door of doors, indicates the sublime school where our ancient Brethren communicated the mysteries of the true LIGHT. The arts and sciences, the secrets of nature, and the art of self-government, are included in the instructions of those privileged few who are permitted to enter into the S. S. by this closely tyled door.

[55] "Jesus says in the Apocalypse, I will give to the victorious *a white stone*, on which shall be written a new name, which no one can know but he who receives it. The white stone is an emblem of truth, united with righteousness, and confirmed by works. In confirmative suffrages the ancients gave white pebbles. The name indicates the quality of the thing—a new name is a quality of good, which as yet does not exist." (Symb. Colours, Weale. Archit. P. iv. p. 18.)

[56] Rev. ii. 17—28.

[57] 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.

[58] This, however, is the triad of duties recommended in the first degree. Our continental Brethren, in their address to a newly raised Brother, thus enlarge upon this principle.—"Indépendamment de la hiérarchie des fonctions, les anciens initiés avaient une *hiérarchie de grades.* Ainsi, les isiades passaient par trois degrés d'initiation; les mystères d'Isis, ceux de Sérapis et ceux d'Osiris. Après le temps d'épreuves les initiés d'Eleusis devenaient mystes, puis époptes. Les Pythagoriens avaient trois grades—auditeur, disciple, physicien; les premiers chrétiens trois grades aussi—auditeur, compétent, fidèle; les manichéens, trois grades

également—auditeur, élu, maître. Les seuls mithriades en avaient sept —soldat, lion, corbeau, perse, bromius, hélios et père. A l'exemple de toutes les initiations la franc-maçonnerie a trois grades, ceux d'apprenti, de compagnon et de maître."

[59] Our attention is called at this point to the Tracing-board (Resurgam) of Grand Master Wren, after the great fire of London. See Preston, p. 141.

[60] Our Brother Rosenberg thus philosophizes on the coffin and dead body.—"The three elements, water, fire, and air, signify the three F. C. 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 in general caused by a revolution in these elements. The force of one being increased appears to destroy the others. 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 represented 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. C., who have destroyed their Master."

[61] The ancient tombs which recent discoveries have laid open to our inspection, were so constructed as to serve for the purpose of initiation into the spurious Freemasonry. The annotators of the Pictorial Bible say, that "the Egyptian tombs and temples appear to have been closely connected in their origin; and that those of royal persons often formed, in fact, cells of the temple, being within its sacred inclosure; and there is every probability, and some authority for the conclusion, which is also supported by the character of the decorations which many of them exhibit, that they were not merely tombs, but cells for the celebration of the darker mysteries and idolatries of a most debasing superstition." In a word, they were caverns of initiation as well as sepulchres.

[62] How striking is this emblem of mortality, once animated like ourselves, but now it ceases to act or think; its vital energies are extinct, and all the powers of life have ceased their operations. Such is the state to which we are all hastening. Let us, therefore, gratefully improve the remaining space of life, that when our weak and frail bodies, like this memento, shall become cold and inanimate, and mouldering in sepulchral dust and ruin, our disembodied spirits may soar aloft to the blessed regions where dwell eternal life and light. (Illustrations of the Degree of Knight Templar.)

[63] In a private room in the temple of Tentyra, the ceiling is divided into two compartments, by a figure of Isis in very high relief. In one of them is the zodiac; in the other a variety of boats, with four or five human figures in each, one of whom is in the act of spearing a large egg, while others are stamping with their feet upon the victims of their fury, among which are several human beings. Near this scene, a large lion, supported by four dog-headed figures, each carrying a knife, may be regarded as an additional type of the sanguinary purposes for which the apartment was used. The walls of an adjoining room are covered with several representations of an individual—*first lying on a couch at the point of death—then stretched out lifeless upon a bier—and, finally, being enbalmed.* My Masonic readers will understand this without comment.

[64] In the druidical initiations a scenic death and revivification took place. In one of Taliesin's poems, the hierophant describes the process he had himself undergone.—"I have been a grain of the Arkites, which

vegetated upon a hill. I was received by the hen with red fangs and a divided crest. *I remained nine nights an infant in her womb.* I have been Aedd, returning to my former state. I have died, I have revived —and was fully instructed by her with the red fangs. Of what she gave me, scarcely can I express the great praise that is due."

[65] Many interesting particulars which fully illustrate these observations will be found in Lecture xxxvi.

[66] "The solemn thought of death," says the Lecture of the Third Degree, "without revelation, is dark and gloomy; but the Christian is suddenly revived by the *evergreen* and everliving *sprig* of faith in the merits of the Lion of the tribe of Judah, which strengthens him with confidence and composure, to look forward to a blessed immortality, and doubts not but in the glorious morning of the resurrection his body will rise, and become as incorruptible as his soul." (Cross's Chart. p. 41.)

LECTURE XXVII.

LEGEND OF THE THIRD DEGREE, WITH SOME CONJECTURES ON ITS PROBABLE ORIGIN AND SYMBOLICAL REFERENCE.

"All men have birth, but some are born to more distinguishing situations in life than others; but in the grave all are on a level, death destroying all distinctions."—ANCIENT LECTURES.

"The occasion of the Brethren's searching so diligently for their Master, was, to receive from him the secret word of Masonry, which should be delivered down, as a test, to the fraternity of after ages."—ANDERSON.

"Her tomb was in the rubbish and filth cast forth of the temple, and acacia wove its branches over her monument."—ANCIENT LECTURES.

"The veil of the temple is rent, the builder is smitten, and we are raised from the tomb of transgression."—IBID.

THE third degree of Masonry[1] contains a remarkable legend, which I shall endeavour to interpret by a reference to events which occurred long before the presumed circumstances which it records;[2] and to a doctrine which is as common to all religions as the promise of redemption, and a belief in a mediator to atone for sin. For if the resurrection and a future state were not true,[3] the Promise would be useless; and, therefore, our ancient Brethren, in the construction of their system, with great propriety, introduced an account of the fall, and the expulsion of our first parents from Paradise, which produced that important Covenant on which the future happiness of man is suspended, into the original perfect degree of symbolical Masonry; and made the legend of a resurrection from the dead to constitute the chief material in a substituted degree;[4] that the candidate in his gradual and measured approach to the great source of Light and happiness,[5] might be instructed in its truth, connected with the doctrine of a personal responsibility,[6] before he is introduced into the sanctum sanctorum to learn the sacred nature of Him through whom alone the resurrection could be beneficial, and without whose

atonement eternal punishment would be his portion;[7] and to become acquainted with that consoling promise, by the efficacy of which the eternity of a future life can alone be invested with those surpassing comforts of temporal Freemasonry—peace, harmony, and brotherly love.

After the union of speculative and operative Masonry,[8] and when the temple of Solomon was completed, a legend of sublime and symbolical meaning was introduced into the system,[10] which is still retained, and consequently known to all Master Masons.[11] How did this legend originate, and to what did it refer? It would scarcely have been adopted by Solomon to consecrate the memory of his humble associate, however his virtues and services might merit the continued respect of the Brethren of all ages and times, because the naked fact, even if it were true, would have afforded a very poor apology for the basis of an institution which was destined to extend to every nation of the earth, and to endure for ever. It would have been surpassed in ingenuity of invention, as it was in splendour of display and the imposing effect of its machinery, by the legend of the spurious Freemasonry relating to the death and resurrection of Osiris or Bacchus.

The historical foundation of the true legend of speculative Masonry,[12] I am persuaded, had a spiritual reference to something of a higher and more supernal character—something connected with our best and most valuable interests both in time and eternity—even to the unhappy fall of our first parents, to which the penalty of death was attached, which all mankind unite in deploring; and the sprig of acacia is a symbol of the tree of knowledge of good and evil, the desecration of which produced the dreadful sentence of expulsion and death. It referred also to their restoration to life and holiness by the promise of a mediator, and a resurrection from the dead. Thus, then, it appears that the historical reference of the legend of speculative Freemasonry in all ages of the world was—TO OUR DEATH IN ADAM, AND LIFE IN CHRIST.[13] What, then, was the origin of our tradition? Or in other words, to what particular incident did the legend of initiation refer before the flood? I conceive it to have been the offering[14] and assassination of Abel[15] by his brother Cain,[16] the escape of the murderer,[17] and the discovery of

the body by his disconsolate parents, and its subsequent interment under a certain belief of its final resurrection from the dead, and of the detection and punishment of Cain[18] by Almighty vengeance.[19]

This incident, I conceive, was the archetype of the legend of Osiris[20] and Typhon in the spurious Freemasonry,[21] as well as of any traditionary relations of a similar character which may exist amongst ourselves. In each case we find an assassination, a loss, a discovery of the body, and a raising to a more decent interment,[22] as in the original legend of Abel. And it is a curious coincidence, that the Messiah, of whom Abel was a legitimate type,[23] in like manner suffered a violent and unmerited death[24]—was concealed for three days within the bowels of the earth—raised himself from the tomb of transgression, and triumphantly ascended to take possession of his seat in heaven;[25] while his betrayer and murderer inflicted summary punishment on himself by becoming his own executioner.[26] He hanged himself in Aceldama and falling headlong he burst asunder in the midst,[27] and all his bowels gushed out; and thus he lay a public spectacle to all mankind.[28]

I admit that this interpretation of a well-known legend may appear overstrained, as it is novel;[29] but on a reference to the general construction of the Order, it appears to me the most rational method of preserving its consistency.[30] The types and allegories of Freemasonry are illustrative of the sacred truths of religion; but they embrace those points of doctrine only which are common to all mankind; and it is to exemplify these doctrines, and to make them conducive to the practice of morality, that the details of our consecutive degrees have been arranged. *First*, the candidate is taught how, under the theocracy of the patriarchal dispensation, the worship of God consisted in a few simple rites of devotion,[31] which were accepted according to the sincerity of the devotee;[32] and hence religion was merely the practice of morality, based on the love of God, and his promise of reconciliation to his creatures.[33] *Secondly*, the candidate is passed on to a view of the Mosaic dispensation, shadowing forth a church triumphant when the fulness of time should come.[34] And when the theocracy ceased, and a regal government began, the candidate was shown, in the

details respecting the erection of the temple, to the middle chamber. Here, as a Fellowcraft, he was entitled to penetrate, but no farther—a type of a more glorious revelation of the divine shekinah was represented in the two famous pillars, and their spherical crowns, which were placed at the entrance of the porch. *Thirdly*, he is raised to a higher and more comprehensive view of the beauties of the system,[35] by a scenic display of the resurrection of the dead; and is introduced into the sanctum sanctorum, where he beholds the ark and propitiatory, overshadowed by the true shekinah, which in a former degree was only indicated by a symbol, where

> On cherubim and seraphim
> Full royally he rides.[36]

This is a type of the Christian dispensation which was established by that sublime Being, of whom the Jewish shekinah was the glory, or radiant appearance; and therefore it was with manifest propriety that the resurrection was shadowed forth in this substituted degree, because in no preceding religious system was that doctrine fully revealed and exemplified.[37] Then the Master Mason,[38] completely instructed in those manifestations which the Divinity vouchsafed to his creatures in succeeding ages of the world, receives the glorious pentalpha, "professes himself in a short distich, which, from the rules of our Order, I am forbidden to commit to writing, but the literal meaning of it is, *ardently do I wish for life*, meaning the everlasting life of redemption and regeneration; an avowal which carries with it the most religious import, and must proceed from a pure faith."[39] He is then exalted to a more sublime view of that holy Being; and taught the doctrine of the fall of man, and that salutary Promise which is the foundation and cope-stone of the system, and points to the Grand Lodge above, where we hope to be for ever happy with him whose only son died for us on the cross,[40] and rose again, that we might be justified by faith in his most precious blood.[41]

This I conceive to be the true design and end of Freemasonry; and it is with this view, that, as a Christian divine, I have considered it worthy of extended study and exemplification,[42], as an auxiliary to religion, and a pleasing and profitable method of improving the mind

and purifying the morals.[43] The scientific philosophy of Freemasonry forms a rational employment of the time in acquiring the wisdom and experience resulting from human knowledge;[44] but it is the theocratic philosophy of the Order which must elevate the industrious Mason above the things of this life, and prepare him for another and a better; which must teach him to place his affections on things above, and instruct him so to pass through things temporal, as finally not to lose the things that are eternal.

NOTES TO LECTURE XXVII.

[1] "This degree is a favourite with Masons generally, being considered rather as a *chef-d'œuvre* in the Craft, not even excepting the more exalted degree of the Royal Arch. Indeed, properly speaking, there are but three degrees of ancient Masonry; all others having been engrafted upon the original stock within the last hundred years. It is in this degree that King Solomon is first introduced as an illustrious exemplar of Masonry; and it is here also that the lights of Masonic tradition are first suffered to shine upon the candidate;—lights whose rays, of course, never gleam athwart the vision of the uninitiated world." (Stone's Letters, p. 26.)

[2] I am decidedly of opinion that our tradition is merely allegorical; for there can be no doubt but the chief architect was present at the dedication of the temple. Thus we find that "Hiram *made an end* of doing all the work that he made King Solomon for the house of the Lord." (1 Kings vii. 40.) Lest this plain intimation should be perverted, the above chapter enumerates all the wonderful works of Hiram, and in the last verse, which is in the same connection with his making an end of all his work, it is said "*so was ended all the work* that King Solomon made for the house of the Lord." Then, according to the sacred writer, the very next thing was the dedication of the temple. To place the fact of Hiram's being alive at the finishing of the temple beyond all doubt, it is said, (2 Chron. iv. 11,) "And Hiram *finished the work* that he was to make for King Solomon for the house of God." And again, in the first verse of the next chapter, "thus all the work that Solomon made for the house of the Lord *was finished.*"

[3] This doctrine is not only recorded in our Bible, but in the sacred writings of those nations whose records can be traced back to an unknown antiquity. Thus in the Burmah scriptures, largely quoted in the Asiatic Researches, (vol. vi. p. 223,) is a description of future punishment in *eight* principal hells, each increasing in extremity of torture for different classes of sinners. In one the condemned are perpetually torn asunder

with red hot pincers, and then exposed to intense cold; in another they are extended for one thousand years on a bed of fire, and severed into pieces with burning iron saws and hooks, &c. Besides these eight places of punishment, there are several inferior ones, but the general character is fire. One of these is described as "an immense kettle filled with melted brass. The condemned are made to descend to the bottom of this kettle, and then to rise to the surface; and it is so deep that three hundred years are consumed in each descent, and in each ascent."

[4] The requisites in a candidate for this degree are confined to a knowledge and practice of the science and morals inculcated in the two former degrees. "Nul ne sera," say our continental Brethren, "admis aux épreuves du grade de Maître, qu'il n'ait promis au vénérable de se retirer dans un lieu solitaire pendant une heure ou deux, pour y passer en revue sa vie, ses actions, ses pensées, et qu'il n'ait mis par écrit le résultat de cet examen pour le conserver chez lui."

[5] The cabalists have a method of determining the hidden meaning of things by forming a word out of the initial letters in each word of a sentence. This is the fifth rule of the cabala, and is thus applied to Freemasonry by Bro. Rosenberg, in the explanation of his Masonic Calendar for 1837: "There are seven mysterious voyages necessary for the reception of the Master's degree. In the first voyage, the candidate is instructed in music, poetry, and painting. The second voyage makes him acquainted with the sciences of geology, geography, and natural history. The third teaches him theology, medicine, and jurisprudence. The four other voyages instruct him in the higher sciences. Having arrived at this point he receives the Moral Light, and acknowledges with admiration the Supreme Being *Mi Camoca Bealim Jehovah*. (See Exodus xv. 11.) These four letters MCBJ, are the initials of the four first words of a hymn sung by Moses after having passed the Red Sea. They are also the device which the Maccabees had on their standards in the wars with Antiochus Epiphanes. It is probable that these four letters compose the real word of the —— degree."

[6] The places of reward and punishment were numbered by many nations *seven*. And the supposition bears the stamp of probability. It was first promulgated by the Jews, and it may, perhaps, be asserted that the Christian religion gives a sanction to the same hypothesis. If an inspired apostle speaks of a third heaven; of the righteous differing from each other in glory, as one star differs from another; if the plural number be commonly used by Christ and his apostles, when speaking of the place of supreme bliss; and if the Saviour himself should acknowledge that heaven contains many mansions; then we may fairly conclude that there are degrees of reward proportioned to the measure of man's faith and obedience.

[7] It is not the doctrine of the Christian religion only, that the Lord would take vengeance on sinners in flaming fire, but every ancient nation entertained a belief that the world would undergo a similar purgation; which was symbolized in the process of admission to the spurious Freemasonry. It was, indeed, a primitive article of faith, transferred from the Patriarchs to the Jews; transmitted in the mysteries of Paganism: and placed on record by the Stoics, Seneca, Lucretius, and others. But the doctrine was often mixed up with astronomical fictions, assigning to Cancer, the solstitial summer sign, or fiery gate of heaven, the office of burning to cinders the ignited globe. This belief, however, was not generally prevalent, although the doctrine of destruction by fire was universal.

[8] The spurious Freemasonry also promised the most brilliant rewards to the initiated, both in this world and the next. Thus it was taught that in a future state, "The initiated should be happier than other mortals; that while the souls of the profane stuck fast in mire and filth, and remained in darkness, the souls of the initiated winged their flight directly to the happy islands, and the habitations of the gods." The place of everlasting reward was called Elysium, and described as "long extended plains of pleasure," which were typified in the illuminated sacellum of the mysteries.

[9] Our Ancient Brethren termed them rather differently. They asked, "What do you learn by being a *gentleman Mason?*—Secrecy, morality and good fellowship. What do you learn by being an operative Mason?—Hew, square, and mould stone, lay a level, and raise a perpendicular."

[10] This is the general belief of the Masons of the present day, but I am persuaded, as will soon appear, that a similar legend was identified with the Order from the very earliest times, as indispensable to the system. In the absence of records, it is impossible to speak positively on this subject; but presumptive evidence is strongly in favour of this opinion, because the legend contains a reference to the resurrection of the body; and this important doctrine was thus preserved orally in the early ages of the world.

[11] When lectures were added to the system of Freemasonry, they were sometimes couched in doggrel rhyme; but their verses seldom embodied any of the peculiar secrets. The introduction to 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 rightly 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.

[12] Bro. Des Etangs, President of the council of Trinosophes in Paris, thus defines speculative Masonry: "It is much; it is of the utmost importance, or it is nothing. It is nothing to the sensualist or the vicious. It is of much, nay, almost of the highest importance to the virtuous and rational man. It is no more to ambitious, miserly, egotistical, or lying men, than are colours to the blind, music to the deaf, or poetry and the fine arts to the brutes. To the feeling, sincere, and generous man, who knows the woes of human nature, and would relieve them, it is of much consequence. It is neither a plot, a faction, nor a party. It is neither subservient to the ends of ambition, craft, nor cruelty. In all it is the order of truth, the enemy of all vices, the friend to all virtues. It is the voice of the Omnipotent, saying,—*Do not unto others as thou wouldest not they should do unto thee; but as thou wouldest they should do unto thee, so do thou unto them.*"

[13] Milton conjectures that the doctrines of Freemasonry were communicated to Adam after his fall and restoration, by Michael the archangel, in these remarkable words, which every Brother should engrave on his recollection. Having taught him the way of salvation through the great atonement, the archangel thus continues:—

> This having learn'd, thou hast attained the sum
> Of wisdom. Hope no higher, though all the stars

Thou know'st by name, and all th' ethereal powers,
All secrets of the deep—all Nature's works,
Or works of God in heaven, air, earth, or sea,
And all the riches of this world enjoy'st;
And all the rule, one empire. Only add
Deeds to thy knowledge answerable. Add faith,
Add virtue, patience, temperance, and love,
By name to come call'd CHARITY; the soul
Of all the rest. Then wilt thou not be loth
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.

[14] I am not sure whether that obscure passage which is put into the mouth of Lamech, and has puzzled all our commentators so much, was not the profession of a newly initiated candidate. "I have slain a man to my wounding, and a young man to my hurt." For in most of our ancient MSS. on the history of Freemasonry, Lamech is mentioned as a distinguished Brother. The Rabbins have a tradition, that Lamech being blind, took his son Tubal Cain to hunt with him in the woods. Here they met with Cain, who used to lurk in the thickets, for fear he should meet with any one who should revenge the murder of his brother. They say further that, on a certain day, Tubal Cain, hearing a rustling in one of the bushes, supposed it to be occasioned by an animal of chase, and, directing Lamech to shoot, he killed Cain by wounding him with the arrow. Afterward, when he found what had happened, he beat Tubal Cain to death, and so killed a young man by hurting him. A very indifferent way of explaining the passage.

[15] Some authors have thought that Cain and Abel were twins; and others say that with each was born a twin daughter. But there is no foundation for any such opinions in the Bible; and all other authority is to be rejected. They say, however, that the occasion of the offering which terminated so fatally was this: The two brothers being born with a twin sister, God directed Adam to marry each of them to the sister of the other. Cain refused his consent to the arrangement, because his twin sister was the most beautiful woman, and he was desirous of marrying her himself. To settle the dispute, Adam directed them to make their offerings to God, and thus refer it to His decision. Cain complied with great reluctance, and offered a sheaf of the very worst of his corn, while Abel sacrificed the very best of his flock. (See Abulf. p. 6, D'Herbelot. Bibl. Art. Cabil.)

[16] Some think that the evil passions of Cain were excited, because God testified his approbation of Abel's sacrifice by a fire from heaven—a bright flame from the Shekinah, which consumed it. This is the opinion of Bishop Patrick, and many other divines, both ancient and modern. Amongst the heathen, a sacrifice was deemed auspicious when it took fire spontaneously. Consult the Iliad, ii. 354, and Virg. Ecl. viii. 105.

[17] A tradition of Cain and Abel is thus preserved in the mysterious institutions of India: "Cardameswara is the destructive power united to a form of clay. Iswara attempted to kill his brother Brahma, who, being immortal, was only maimed; but Iswara finding him afterwards in a mortal shape, in the character of Dacsha, killed him as he was performing a sacrifice." (Asiat. Res. vol. vi. p. 473.)

[18] I have seen somewhere, as I find by a memorandum made many years ago, an account of a monumental stone which Adam erected to the memory of Abel, covered with geometrical figures, and Masonic hieroglyphics; together with an explanation of the tau-cross, which it was there said was the mark which God placed on the forehead of Cain lest any one should destroy him.

[19] Whether the unequivocal expression of God's favour occasioned the envy and jealousy of Cain is not on record. Our Masonic tradition records that Abel's sacrifice was offered on the famous stone of foundation, and received a visible token of the divine acceptance; while the unbloody offering of Cain, not including any type of the covenant, was scattered to the four winds of heaven. This divine manifestation cost Abel his life, and polluted the earth with the blood of the first martyr.

[20] Diodorus says that Osiris or Mizraim was killed by Typhon. The Egyptian records give the account of his death rather obscurely. They say that he was torn in pieces by a crocodile. Eusebius explains this by observing that the Egyptians, when these facts afterwards came to be turned into fable and allegory, represented Typhon by the figure of a crocodile; and Plutarch informs us, that there was such a representation of Typhon at Hermopolis. Ælian remarks that the reason for the aversion which the inhabitants of Apollinopolis had to a crocodile, arose from a tradition that Typhon was turned into a creature of that shape.

[21] See this legend detailed and explained in the Antiq. of Freemasonry, p. 67. Capt. Seely observes, "The Egpytians so revered Apis that they raised pyramids to entomb him. In their mythology, Osiris was identified with the bull, Isis with the cow. This consort of Osiris was carried off and possessed by Typhon, the evil principle. *Men who deplore a parallel misfortune are said to wear horns,* in allusion probably to this primeval imaginary elopement." (Wonders of Elora, p. 322.)

[22] Dr. Anderson, who compiled the Book of Constitutions, at the command, and under the sanction, of the Grand Lodge, thus comments on the legend of the third degree: "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. Anchises had been dead for some time, and Eneas, his son, professed so much duty to his departed father, that he consulted with the Cumæan sybil whether it were possible for him 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. 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 came easily up. The principal cause of Eneas'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 to receive from him the secret word of Masonry, which should be delivered down, as a test, to the fraternity of after ages." This remarkable verse follows:—

> Præterea jacet exanimum tibi corpus amici
> Heu nescis!

This person was Misenus, that was murdered and buried, *monte sub aerio,* under a high hill, as Master Hiram was.

[23] A degree called the Knight of the Black Cross, was intended to be illustrative of this important fact.

[24] The cross on which the Messiah suffered was typified amongst the patriarchs by the staff of Jacob; amongst 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 amongst 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 heathen nations, the emblem signified, like the cross of Christ, regeneration and life. Socrates informs us, that in the caverns of the temple of Serapis were found sundry symbols and hieroglyphics, amongst which were several in the form of a cross, which the Gentile converts to Christianity interpreted as signifying—life to come.

[25] To this event those remarkable words of David refer, "thou shalt not leave my soul in hell, neither shalt thou suffer thine holy one to see corruption." (Ps. xvi. 11.) St. Peter expressly declares, that David spake this of the resurrection of Christ. (Acts ii. 29—31.) But as Gray very judiciously observes, "Moses had no occasion to reveal in precise terms the immortality of the soul, which the Israelites, as well as all other people, believed; and which had been implied in God's promise to the patriarchs. La Bleterie, in a note to the Cesars of Julian, well observes—"that no nation has received from its lawgiver the belief of another life, *the lawgivers have everywhere found it.* The persuasion of the immortality of the soul, as well as that of the existence of God, is the tenet of all nations—the faith of all mankind." (Key to the Old Test. p. 63.)

[26] On a superficial view of these interesting facts, it may be conceived that our Hebrew Brethren will find some difficulty in subscribing to our opinion; but there are no sound reasons why they should dissent from it. They believe, as we do, in the fall of our first parents from innocence to guilt—a moral death—and the promise of restoration through the atonement of Messiah. The only point on which we differ is, whether the founder of Christianity be the Messiah promised in their sacred writings. The general doctrine, so far as the argument respecting Freemasonry is concerned, applies to *their* belief with the same force of evidence as it does to *ours;* nor, on a deliberate investigation of the case, can they reasonably be induced to dispute or deny it.

[27] This interpretation is borne out in the higher degrees of sublime Masonry. Thus, in the thirty-second, or degree of Prince of the Royal Secret, according to the continental nomenclature, the following analogies are explained:—"The symbolic mystery of the death of ——, represents that of the Messiah; for the three —— which were given to him at the three gates of ——, allude to the three points of condemnation against Christ at three separate places, viz., before Caiaphas, Herod, and Pilate. It was from the last that he was led to that most violent and excruciating death. The three —— were given with the three —— —— ——. These are symbols of the blow on the cheek of Christ, the flagellation, and the blow with the spear. Some substitute for the latter, but with less propriety, the crown of thorns. The Brethren assembled round the grave of —— is a representation of the disciples lamenting the death of Christ. The word, which was said to be lost, was pronounced upon the cross, which the Jews could not comprehend. The false Brethren are represented by Judas, who proved false to his Master; and the sprig of cassia represented the cross, of which wood it is said to have been composed."

[28] In the spurious Freemasonry it was taught that the souls of such

men as Judas were precipitated into hell to purge off their sins by fire; after which they were sent back to the earth, and animated the body of a beast or insect, degraded in proportion to the filthiness of their former life. The particulars are laid down in the sacred books of most nations. Thus, a glutton was cast into a hell of boiling oil, and at a second birth animated the body of a rat; the thief was continually gnawed in hell by dogs until his new birth, when his soul entered into the body of a crow; the murderer became a prey to snakes, and in another life was infused into the tiger. The progress of the soul in its passage to perfection was not, however, confined to the human or brute species, but was subject to imprisonment in the substance of trees, vegetables, and inanimate matter. Rocks and mountains, caves and solitary places, were made the occasional residence of the human soul; and sometimes it was chained for ages at the bottom of the sea. Thus were the souls of the wicked purified from their pollutions, and fitted for an ultimate translation to the heavenly abodes.

[29] The Abbé Barruel, in his tirade against Freemasonry, has brought forward a series of improbabilities, which have been imposed upon him for truth. He deduces our origin from the impostor Manes, the founder of the Basilidean sect of Christians, and cites the Master Mason's order as a proof of the correctness of his allegations. "In the degree of Master," says he, "everything denotes mourning and sorrow. The Lodge is hung in black, in the middle is a sarcophagus, resting on five steps, covered with a pall. Around it the adepts, in profound silence, mourn the death of a man whose ashes are supposed to lie in this tomb. This man is at first said to be Adoniram, then Molay, whose death is to be avenged by that of all tyrants. The allegory is rather inauspicious to kings; but it is of too old a date not to be anterior to the Grand Master of the Temple. The whole of this ceremonial is to be found in the ancient mysteries of the disciples of Manes. This was the ceremony which they called Bema. They also assembled round a sarcophagus, resting on five steps, decorated in the like manner, and rendered great honours to him whose ashes it was supposed to contain. But they were all addressed to Manes. It was his death that they celebrated; and they kept this feast precisely at the period when the Christians celebrated the death and resurrection of Christ. In the Masonic games there are two words which comprehend the secret meaning of this mystery; the literal signification of these words is, the flesh parts from the bone. This very explication remains a mystery, which only disappears when we reflect on the execution of Manes. This heresiarch had promised by his prayers to cure the child of the King of Persia. The child died, and Manes fled; but falling again into the hands of the king, he was flayed alive with the points of reeds. Such is a clear explanation of—the flesh leaves the bones—he was flayed alive." (Hist. Jac. vol. ii. p. 403.)

[30] Bro. Goodacre, of the Witham Lodge, Lincoln, suggests that the various penalties which have been introduced into Freemasonry, appear to have a reference to a particular kind of covenant which was common amongst the Hebrews, but which, he adds, "I can find only twice particularly described. Godwyn says—'making a covenant was a solemn binding of each other to the performance of a mutual promise, by outward ceremonies of cutting a beast in twain, and passing between the parts thereof' (Jer. xxxiv. 18); as if they would say—thus let it be done to him, and thus let his body be cut in two, who shall break this covenant. This reference to Jeremiah, where the prophet denounced the curse of the Lord upon the princes and rulers who had broken the

covenant which they had made with King Zedekiah, may explain the self-imposed penalty of J——. But we must look a little closer into the manner of making a covenant, in order to discover the connexion of the different penalties, as references to one entire ceremony. After an animal had been selected, his throat was cut across with one single blow, so as to divide the windpipe, arteries, and veins, without touching any bone. The next ceremony was to tear the breast open and pluck out the heart, and if there were the least imperfection, the body would be considered unclean. The animal was then divided into two parts, and placed north and south, that the parties to the covenant might pass between them from east to west; and the carcase was then left as a prey to voracious animals. The other example of such a covenant is in Genesis xv., where Abraham slew three animals, and dividing their carcases in the midst, he saw in a vision the ratification of the covenant, by the shekinah passing between the pieces like a lamp of fire. The dividing of the beast in twain was peculiar to a covenant, but the mode of killing was common to all sacrifices."

[31] Barruel, who says he was initiated without an O. B. (?), very unfairly represents this degree. He says—"The grand object of the first degree is, at one time the raising of temples to virtue, and the excavating of dungeons for vice; at another, to bring the adepts to light, and to deliver them from the darkness with which the profane are encompassed; and by the profane are understood the remainder of the universe." (Hist. Jac. vol. ii. p. 284.)

[32] "The state of darkness," said an amiable Masonic writer of the last century, "or obscurity of the first degree, strongly figures out the darkness of chaos before man's creation; or the night into which his glorious faculties were plunged by the fall consequent upon his original transgression." (Address by the Rev. J. Watson, St. John's Lodge, Lancaster, 1794.)

[33] It will be found, in the progress of our inquiries, that this great promise runs like a vein through the whole system of Freemasonry. It is true, "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 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, ut supra.)

[34] Barruel proceeds in his misrepresentations.—"In the second degree," he continues, "the candidate learns that it is to be traced to Adam himself, and has been handed down by Noah, Nimrod, Solomon, Hugo de Paganis, the founder of the Knights Templars, and Jaques de Molay, their last Grand Master, who each in their turn had been the favourite of Jehovah, and are styled Masonic sages." (Barruel, ut supra, p. 297.)

[35] Here comes the climax of the Abbé's absurd perversion of the ceremonies of Freemasonry. If he had really been initiated, his error must have been wilful, and consequently unpardonable.—"In the third degree," he adds, "it is revealed to the candidate that the celebrated word lost by the death of H—— was this name of ——. It was found, he is told, by the Knights Templars at the time when the Christians were building a church at Jerusalem. In digging the foundations in that part on which the holy of holies of Solomon's temple formerly stood, they discovered three stones, which had formerly been parts of the foundation.

The form and junction of these three stones drew the attention of the Templars, and their astonishment was extreme when they beheld the name engraven on the last. This was the famous word lost by the death of Adoniram."

[36] Such are my opinions on the origin and application of the legend which forms the mechanism of the third degree of Masonry; but I am bound in candour to add, that there are reasonable objections to the hypothesis. Our intelligent Brother, Sir W. Drummond, deems it an astronomical allegory; and his opinion has been embraced by a portion of the fraternity, for whose judgment I entertain a profound respect, although I find myself obliged to differ from them.

[37] The doctrine, however, was acknowledged in subsequent ages, and rewards and punishments were exemplified in the spurious Freemasonry. It is true, the doctrine was rather fanciful, but the description of the soul on its departure from the body after death bore some resemblance to the truth. Thus we find in the Bhagvat Geeta (p. 37), this remarkable description:—"The soul is incorruptible, eternal, inexhaustible, and without birth; the weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away, for it is indivisible, inconsumable, and without decay." The idea of future rewards and punishments involves the principle of man's responsibility. Plato, in his Gorgias, says—"There was this law concerning mortals in the time of Saturn, and it is still usually enforced by the gods, that he who had lived a just and pious life should, at his death, be translated to those blessed islands which are the seat of eternal happiness. But, on the contrary, he who had lived wickedly here should be thrust into Tartarus, a place of eternal punishment." How nearly does this resemble the doctrine of our blessed Saviour, where he says—"Those that have done good shall go into life eternal, and those that have done evil into everlasting fire."

[38] The adopted mother of the arch impostor Manes was *a widow*, and on this fact Barruel has engrafted his proofs of the reference of our Master Mason's degree. Thus he says—"All history asserts that Manes was adopted by the widow to whom Budda, Scythian's disciple, fled for refuge; and that the heresiarch inherited all the riches he had left her. *Help from the children of the widow*, naturally alludes to the children of Manes." (Hist. Jac. vol. ii. p. 408.)

[39] Hutch. Spirit of Masonry, p. 110, new edition.

[40] We have already observed that the emblem of the cross was a sprig of cassia. Now in the degree of Venerable Grand Master of all symbolical Lodges, Sovereign Princes of Masonry, Master ad vitam, being the twentieth of the Ancien et Accepté, it is said that the sprig of cassia is used in symbolical Lodges, because the Sublime Grand Elected, descendants of the ancient patriarchs, did not think proper to give the real name or truth of Masonry, therefore they agreed to say that it was a sprig of cassia, because of its aromatic properties.

[41] The doctrines of the spurious Freemasonry, in some countries, taught that this perfect felicity might be attained by repeated transmigrations. This life was considered but the infancy of our being, in which souls were prepared for a successive unfolding of intelligence and happiness. When they had lived a certain time upon the earth, men changed their form and flew away to the stars, where, with new faculties and new light, they discovered new truths, and enjoyed new pleasures. From thence they were raised to another world, thence to a third, and so they travelled through the immensity of space by endless metamorphoses. On the same principle, bad men fell by degrees; first from the fixed

stars into the region of the planets, from the planets to the earth, and from the earth to the infernal regions. (Plut. de Isid. et Osir. p. i. c. 1.)

[42] Our Rev. Bro. Buckeridge, late P. G. Chap. for Staffordshire, in his sermon before the P. G. Lodge, justly observes that "it is inseparably entwined with the purest doctrines of Christianity; and that it owed its birth to that genuine spirit of religion which pervades every human heart."

[43] Barruel has the candour to confess, that "the Master instructs the Brethren that the true equality of the craft does not authorise them, when out of the Lodge, to derogate from that respect and deference due to the rank which any person bears in the world, or their different political degrees and titles. He has also many excellent lectures, to teach the craft fidelity and submission to the laws, and all the duties of a loyal subject." (Hist. Jac. vol. ii. p. 281.)

[44] At a meeting of the Grand Lodge of the State of New York, June 4, 1842, the following resolution on the subject of science was unanimously agreed to, and printed in the proceedings:—"In relation to the recommendation of the D. G. M., desiring some action of the Grand Lodge, with reference to lectures to be delivered in the several Lodge-rooms, not only on the principles of Masonry but on the arts and sciences, embracing any or all such subjects as shall improve the moral and intellectual powers, and qualify the Brethren for greater usefulness in the several spheres in which they move, rendering them, in an eminent sense, the lights of Masonry—that this Grand Lodge recommend to the subordinate Lodges to introduce lectures on such subjects of interest and practical utility as they shall judge most beneficial to themselves, and honourable to the institution."

LECTURE XXVIII.

THE NATURE AND DESIGN OF FREEMASONRY BEFORE THE FLOOD.

"Masonry is, and should be, in all its precepts and forms, inviolable, and had it been subject to changes and alterations in days past, in what state would it now have reached us? The traditions which have been handed down and communicated to us are a sacred deposit, which we are bound by the most solemn ties to transmit unaltered to our successors." —EXAMEN D'UN PROJET.

"Enoch, as a monument of his superior abilities and love to posterity, foreseeing the universal desolation which would soon happen by water or fire, and deprive mankind of those arts and sciences already improved, raised two large pillars, one of brick, the other of stone, and inscribed thereon an abridgment of the arts and sciences, that if the pillar of brick happened to be overthrown by the flood, the other of stone might remain; which Josephus tells us was to be seen in his time, in the land of Siriad, by the name of Seth's or Enoch's pillar."—ANDERSON.

FREEMASONRY before the flood. It will be demanded, on what documents are the evidences of this fact to be based?[1] In order to show that the inhabitants of the antediluvian world were acquainted with the science which includes all others, and teaches love to God, united with the duties which we owe to our neighbour and ourselves, we may safely assume that whatever had for its object and end an inducement to the practice of that morality which is founded on the love of God, may be identified with primitive Freemasonry. The landmarks referring to antediluvian times, introduce to our notice the holy mountain Moriah, which is connected with every legitimate branch of the science. The history of Moriah[2] is, in fact, a detailed account of the Order throughout many consecutive ages; and includes the greater portion of the traditions and legendary lore which the institution contains.[3]

Moriah is a mountain celebrated in the Jewish scriptures, as having been particularly hallowed by the visible presence of the Deity on several remarkable occasions.[4]

According to the Talmudists, Adam was created on this mountain, and formed from its earth; and here Cain and Abel offered their sacrifices; while the latter, like Isaac in subsequent times, was immolated there as a victim;[5] and the Deity appeared to the murderer, whom he condemned to banishment, and placed upon his forehead the indelible mark of his displeasure. And as these divine appearances referred to a dispensation of which the Mosaic economy was a type, the mountain has formed a prominent object of illustration in both Jewish and Christian Masonry; and on this celebrated spot the sacred Lodge was opened.[6] The allusions to certain events which occurred on this mountain, sanctify the floor of our Lodges, and form a topic of conversation of no common interest in all the degrees of Masonry.[7]

Many years before the flood, we find the pious race of Seth living about Moriah in happiness and peace,[8] and ascending periodically to sing hymns to the Deity on one of its most elevated peaks.[9] The first notice we have of it in the Bible,[10] is in the record of a transaction where Enoch makes a remarkable figure.[11] In the history of this eminently pious brother, we find events which have excited the astonishment of all mankind; and traditions of his superior qualifications exist in most of the eastern nations. He is the reputed inventor of alphabetical characters;[12] and is said to have had a perfect knowledge of the seven liberal sciences. Indeed, many excellencies have been attributed to Enoch, which appear extraordinary at so early a period, and can be accounted for on no other principle than the inspiration of the Most High.[13] We are favoured by St. Jude with a record of his prophetical endowments; and of his knowledge of a future judgment, to be followed by an eternal state of happiness or misery. He was the seventh in descent from Adam, and lived a pious life, apart from those, even of his own race, who wavered in their allegiance to their Maker.[14]

Our traditions state that, in the solitude which he had chosen on Mount Moriah, that he might be more at liberty to indulge in holy communings and pious meditations, he was favoured with a celestial vision of the Logos, or Shekinah, or Word of God.[15] In this vision, man's apostacy and punishment were revealed to him in a

scenic display of the events which should precede the universal destruction by means of water and fire.[16] A change came over the spirit of his dream. He fancied himself plunged into the bowels of the earth. Descending perpendicularly through a series of arched caverns and hollow vaults, surmounted by apertures which were secured under coverings of stone, to the mystical number *nine*,[17] he saw shining amidst the darkness in brilliant coruscations of light, certain mystical characters, which are denoted in a Masonic Lodge by an equilateral triangle, a circle,[18] and a cube, inscribed on a triangular plate of gold, enchased with precious stones, and lying on a pedestal of white marble.[19] While contemplating the sacred inscription with reverence, he was overpowered by the intensity of his feelings, and in the midst of his anxiety he awoke.

In commemoration of this supernatural event, which he truly conceived was vouchsafed to him as a divine communication[20] of the means of preserving the arts and sciences, and other ineffable mysteries when the world should be destroyed, he excavated a vault, nearly one hundred feet in depth, with the assistance of Jared and Methusaleh, who, however, were unacquainted with his motives, and constructed a subterranean temple,[21] consisting of nine brick vaults, in the bowels of Mount Calvary, situated perpendicularly beneath each other, and communicating by small apertures left in the floor of each consecutive cavern.[22]

He then made a plate of gold of a triangular form, each side being eighteen inches long;[23] and enriching it with precious stones, in imitation of the plate which he beheld in his dream, he encrusted the whole on an agate stone of great brilliancy and beauty; and engraving on it those ineffable characters[24] which all Royal Arch Masons know, he placed it with solemn prayer in the lowest vault, on a pedestal of white oriental porphyry.

At this stage of the proceedings, so runs the tradition, Enoch was favoured with another vision,[25] in which he was directed to make a secret door of stone at the entrance to each of the nine arches, furnished with a ring of iron, that it might be more conveniently raised when necessary; and to close the uppermost aperture so carefully that it could not be discovered.[26] Thus the nine

arches being completed, and the entrance concealed[27] from human observation, the treasure which they contained was a profound secret to the cowan;[28] and Enoch himself was prohibited from entering the sacellum more frequently than once in every year. And it was probably the contemplation of this divine mystery, and his own privileges as the chosen servant of the Almighty, that kept his heart right in the sight of God, amidst the general depravity of mankind;[29] and procured for him the singular felicity of being translated to heaven without tasting the bitterness of death.

In process of time, the wickedness of the world became so overwhelming,[30] that even the posterity of holy Seth did not escape the infection. By intermarriages with the apostate race,[31] they shared in the universal infatuation, and became obnoxious to the divine wrath. Polygamy, and that great and crying evil, a community of wives, was introduced among them, and perhaps anthropophagy;[32] and idolatry superseded the true worship of God.

Error, superstition, and vice, now rapidly increased. The earth became generally corrupt,[33] and God determined on its purgation. Before Enoch was translated he became conscious that the sins of men would excite the divine indignation,[34] and meet with a signal punishment, as had been already shadowed forth in his dream. Alarmed, therefore, lest a knowledge of the arts and sciences should be lost amidst the universal wreck,[35] and the secrets of the ninth arch overwhelmed, and for ever hid from human observation, he erected two pillars,[36] one of cast brass, on which he inscribed the history of the creation, the elementary principles of the liberal arts,[37] and of speculative Freemasonry, so far as its details were known and practised; and the other of marble,[38] covered also with hieroglyphical characters,[39] importing that, near the spot where they stood,[40] a precious treasure was concealed in a subterranean depositary dedicated to the Most High, which wisdom alone would be capable of discovering.[41] The former pillar,[42] he rightly conjectured, would withstand the effects of a destruction by water, and the latter by fire.[43]

Having accomplished this great undertaking,[44] Enoch prepared for his departure from a world which was un-

worthy of his virtues. He assembled his family and tribes on the mountain of Moriah, and solemnly expostulated with them on their apostacy; setting forth in glowing colours the happiness that would result from a sincere repentance, and a return to their religious duties. He exhorted them to forsake their unprofitable idolatries, to reform their evil customs, and to live virtuous and upright lives;[45] and denounced against them the heaviest woes if they disregarded his injunctions.[46] Finding that his words were powerless,[47] and that the people despised his admonitions, he placed the government of Freemasonry in the hands of his grandson Lamech, and received the reward of his fidelity by being removed at once into the realms of everlasting light. Lamech, the Grand Master, was equally unable to work a salutary reform in the corrupted manners of the world, and therefore resigned his office into the hands of Noah,[48] who, although a preacher of righteousness, attempted in vain to restore the purity of his race.

NOTES TO LECTURE XXVIII.

[1] "The antiquity of Freemasonry must be very great, as the plates in Lord Kingsborough's large work on the Antiquities of Mexico and Peru, and Baron Humboldt's work, show that Masonry was practised by the Tsabeans of that part of the world. The Polynesian islands possess Masonic remains. Through the whole of Turkey, Arabia, Egypt, Tartary, China, and Japan, Masonic remains are found. Indeed, travel where you may, Masonry has been before you." (F. Q. R. 1842. p. 29.)

[2] The Hindoos have a tradition of a sacred mountain, connected with their religion, which may form a parallel with this eminence amongst the Jewish and Christian Masons. "There is a fair and stately mountain," says the Mahabbarat (Geeta, p. 146), "whose name is *Meru*, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold, and is the respected haunt of Devas and Gandhaves. It is beyond conception beautiful; is not to be ascended by sinful mortals, and is guarded by serpents. Many celestial medicinal plants adorn its sides, and it stands piercing the heavens with its aspiring summit. It is adorned with trees and pleasant streams, and resounds with the delightful songs of various birds."

[3] In recounting the presumed occurrences which are said to have taken place on this mountain before the flood, I must be permitted to observe, that should the statements fail to be borne out by the testimony of holy

writ, they must not be imputed either to my invention or credulity; because, while tracing Freemasonry through all its ramifications, I am bound to record its traditions faithfully, leaving their credibility to be determined by the reason and judgment of my readers.

[4] "Moriah is the name of a mountain on which the temple of Jerusalem was afterwards built. The Samaritan version reads *Moreh*, and interprets it by mount Gerizim, on which their temple was built. The Mahometans contend that the site of the transaction is the spot on which their famous temple at Mecca was afterwards built. But in this, as well as in other circumstances, they substitute Ishmael for Isaac. It seems singular that the Jews, the Samaritans, and the Mahometans should all wish to fix the above events on the site of their respective temples." (Pict. Bibl. vol. i. p. 57.)

[5] The spurious Freemasonry of the American Indians recorded a tradition of this event. Hennepin, in his "Voyage into a country larger than Europe," thus states the fact:—"A woman descended from heaven, and hovered sometime in the air, seeking where to rest her foot. The tortoise offered her his back, which she accepted, and chose that place for her residence. Afterwards the filth of the sea gathered itself about the tortoise, and insensibly expanded itself to a great extent of ground. As this woman did not delight in solitude, a spirit descended from above; and 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 more successful than the other, jealousy soon occasioned discord, and they lived together in an irreconcilable hatred. The unskilful hunter, who was of a very savage temper, treated his brother so ill, that he was obliged to leave the earth, and was taken up into heaven. After he had thus withdrawn himself, the spirit again descended, and a daughter was born, who is esteemed the great parent of the North Americans."

[6] It is to be observed, that the three original Lodges of Masonry are all connected either with this mountain, or Horeb, which is also denominated "the mount of God."

[7] To the Jews God was ever present on mount Moriah; to Christians he is present everywhere; and we may enjoy the sublime idea, that while the high priest alone was permitted to approach this great and holy Being, and that only once a-year, we are favoured with a communion with him in our daily prayers and hourly aspirations.

[8] Sir John Mandeville (Voiage and Travaile, p. 13), gives the following legend of Seth and Adam, united with the promise of redemption by the cross of Christ:—"The Cristene men, that dwelen beyond the see, in Grece, seyn that the tree of the crosse, that we callen cypresse, was of that tree that Adam ete the appulle of; and that finde thei written. And thei seyn also, that here Scripture seyth, that Adam was seek, and seyd to his sone Sethe, that he scholde go to the aungelle that kept Paradys, that he wolde senden hym oyle of mercy, for to anoynte his membres with, that he might haue hele. And Sethe wente. But the aungelle wolde not late him come in; but seyd to him, that he myghte not have the oyle of mercy. But he toke him thre grenes of the same tree that his fadre eet the appulle offe, and bad him, als sone as his fadre was ded, that he scholde putte theise three greynes undre his tonge, and grave him so; and he dide. And of theise three greynes sprong a tree, as the aungelle seyde that it scholde, and bere a fruyt, throghe the whiche fruyt Adam scholde be saved. And whan Sethe came agen, he fonde his fadre nere ded. And whan he was ded, he did with the greynes

as the aungelle bad him; of the whiche sprongen three trees, of the whiche the crosse was made, that bare gode fruyt and blessed, oure Lorde Jesu Crist; throghe whom Adam and all that comen of him scholde be saved, and delyvered from drede of dethe withouten ende, but it be there own defaute."

[9] It has been already shown (Lect. xii.) that lofty hills and mountains were considered holy in all ages of the world, amongst idolaters as well as the true worshippers of God; and those with three peaks, like Mount Moriah, including Sion and Calvary, were supposed to be invested with a superior degree of sanctity; and hence Solomon, when seduced by his foreign wives to offer incense to false gods, consecrated these eminences to the triad of surrounding nations, Milcom, Chemosh, Ashtaroth.

[10] Some writers have thought that the garden of Eden was in the land afterwards called Palestine, where Mount Moriah was locally situated.

[11] The legend of Enoch may be found in Webb's Masonic Monitor, published under the sanction of the Grand Lodge of America; and therefore I offer no apology for introducing it here.

[12] Thus in Jonathan's Targum on Genesis, we find Enoch termed "the Great Scribe." Eupolemus says (Grec. p. 8) that Enoch was instructed in all things by angels—letters, of course, included. Bar Hebræus affirms that he was the first who invented books and different sorts of writing. The Greek Christians, and all Arabian writers, according to Abulfaragius, supposed Enoch to be the first Egyptian Hermes; and Beidavi, a learned Arabian commentator on the Koran, cited by Hottinger, says that he was the first calamographer, and profoundly versed in astronomy and arithmetic. Aben Washih introduces the alphabet of Enoch, and asserts that it was communicated by the angel Gabriel; while St. Augustine acknowledged that Enoch wrote a book of prophecy; and Tertullian contended that it ought to be received into the sacred canon.

[13] Du Bartas says, speaking of this holy patriarch:—

> "Lo, how he labours to endure the Light
> Which in th' arch essence shineth glorious bright.
> How rapt from sense and free from fleshly lets,
> Sometimes he climbs the sacred cabinets
> Of the divine ideas everlasting,
> Having for wings faith, fervent prayer, and fasting.
> How at some times tho' clad in earthly clod,
> He sacred sees, feels, all enjoys, in God.

[14] Bro. Goodwin, of Taunton, in his Essay on the connection between speculative and operative Masonry, says "that it not only seems probable that Enoch introduced the speculative principles into the Masonic creed, and that he originated its exclusive character; but it also appears evident that the object which demanded the utmost exertion of our early Brethren was that of eliciting truth and knowledge, and propagating their beauties and advantages, where ignorance and idolatry held their prejudiced sway, and in preparing the rough and unpolished mind for the reception of those seeds of genuine truth and science, which would, in the decline of a life well spent in acts of pure religion and piety, prepare its possessor for admission into that temple, not made with hands, eternal in the heavens; and in enjoining the strict application and observance of its forms, its symbols, and emblems, to the respective duties of morality, virtue, and truth." (F. Q. R. 1836, p. 285.)

[15] This communication to Enoch, although not recorded in our scrip-

tures, has been thought by many learned men to be exceedingly probable. Archbishop Tenison says, (Idol. p. 323), "I doubt not but God vouchsafed to men many other appearances of his glorious Shekinah, besides those granted to Adam and Abel, before he expressed his high resentment of the immorality of the world in the flood of Noah."

[16] There can be no doubt but in the time of Enoch, the Cainites, and part of the descendants of Seth, had become incorrigibly wicked. According to Borlase, "magic, witchcraft, or the science of corresponding with evil spirits, is as ancient as the antediluvian world; and, indeed, amidst the numerous corruptions of those early ages, it is not improbable that the rapacious, gloomy, anxious, and vindictive, should embrace this horrid commerce with demons; an intercourse which (whether imaginary or real) deluded them with the prospect of superior knowledge—of possessing what they lusted after—of cursing their enemies, and executing all their envy, malice, and revenge, by incantations not to be resisted by human talents; this was a total desertion from the service of God, and listing into that of the devil; and proves that when mankind had thrown aside the unity of the Godhead, they could not only condescend to worship the meanest productions of nature, but the most detestable and abandoned of all beings."

[17] 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 9 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 9, you make 9, by adding 1 to 8, 2 to 7, 3 to 6. Thus 369 is a product also of 9; and if you add 3, 6, 9, you make 18, a lesser product of 9."

[18] This legend is given much more fully in one of the ineffable degrees, called the Knights of the Ninth Arch, than I consider myself authorized to repeat here.

[19] The vision is thus described by himself, (Book of Enoch, xiv. 8–16). "A vision thus appeared to me. Clouds and a mist invited me; agitated stars and flashes of lightning impelled me forwards; while winds assisted my flight. I proceeded until I arrived at a wall built with stones of crystal. A vibrating flame surrounded it which struck me with terror. Into this vibrating flame I entered, and drew nigh to a spacious habitation built also with stones of crystal. Its walls, as well as pavement, were formed of stones of the same. Its roof had the appearance of agitated stars and flashes of lightning; and among them were cherubim of fire in a starry sky. A flame burned around its walls; and its portal blazed with fire. When I entered this dwelling it was hot as fire and cold as ice. No trace of delight or life was there. Terror overwhelmed me, and a fearful shaking seized me. Violently agitated and trembling I fell upon my face. In the vision I looked; I beheld there was another habitation more spacious than the former, every entrance to which was open before me, erected in the midst of vibrating flame."

[20] This was not the only revelation he was supposed to have received. The Book of Enoch states that the archangel Uriel, who presided over the stars, disclosed to him the nature of the month, and of the tropical year. And the Mahometan historians report that he received thirty books of revelations from God, in which were written the mysteries of the occult sciences. In the true spirit of Islamism, they also add that he was the first who took up arms in the cause of God and religion; for that, having been sent to preach unto and reclaim the wicked posterity

of Cain, when they refused to hearken unto him, he made war upon them, and carried off their wives and children into slavery.

[21] Something of this nature is recorded in the fabulous annals of Persia. A younger brother of Seth was called Rocail. A dive, or giant of Mount Caucasus, being hard pressed by his enemies, sought among the sons of men for assistance. He made an alliance with Rocail, who extricated him out of his difficulties, and in return was made his grand vizier. He occupied this office for many years, with great advantage to the people; and when he felt the approach of old age, he was desirous of leaving some monument to record his virtues. He therefore erected a magnificent palace, underneath which were a series of subterranean vaults of great depth and intricacy, the lowest of which was intended to be his sepulchre. To guard its entrance from intrusion, he constructed statues of such excellence, that they were capable of performing all the functions of life.

[22] Enoch, says the charge in the degree above named, "was the seventh in descent from Adam, and lived in the fear and love of his Maker. Being inspired by the Most High, and in commemoration of a wonderful vision, this holy man built a nine-fold temple under ground, and dedicated the same to God. Methusaleh, the son of Enoch, and Jared, his father, constructed the building, without being acquainted with his motives. This happened in that part of the world which was afterwards called Canaan or the Holy Land." The engraving, which I copy from an old Masonic publication, appears to allude to this event.

[23] This implied a knowledge of geometry and metallurgy; and we shall soon see how these sciences were invented and brought to maturity. See Lect. xxix.

[24] I copy from Wait (Orient. Ant. p. 277,) a curious passage from Ibn-nephi, not as possessing any authority, but to show that a confirmed idea must have existed in the east that Enoch was acquainted with the use of alphabetical characters. "And God appointed him a prophet, and caused to descend to him thirty books; and he inherited the books of Seth, and the ark of Adam. He lived by dint of his own labour, *and was a tailor!*"

[25] In this period "God was more sensibly present in the world than he now is. He appeared to mankind by angels; he caused them to hear voices, or to dream dreams; and by these, and such extraordinary ways and means as these were, he convinced them of their duties, instructed them in his will, and gave them directions for the conduct of their lives. In this sense many good and virtuous men in the first world had an intercourse with the Deity by divers extraordinary revelations of himself which he was pleased to give them, if they took care to live up to their duties." (Shuckf. Con. vol. i. p. 37.)

[26] Our traditions say that when Enoch was invested with the character of a prophet, the Masonic stone of foundation was transferred to his custody; and as the world increased in wickedness, this pious man, fearing lest the treasure should be wrested from him by force, secured it in the bowels of the earth, within that famous subterranean temple which he constructed on Mount Calvary, in full assurance that it would remain there until discovered by some favourite of heaven.

[97] "The aurophylax, according to Plutarch, is a precious stone like unto silver; those who are rich buy it, and *place it at the entrance of their treasuries*. When thieves come, this stone makes the sound of a trumpet, that the malefactors, overpowered by an irresistible force, are precipitated afar. The sound of the trumpet which is heard from this stone, recalls that which sounds in the festivals of the Jewish people, and the trumpets of the last judgment. The Lord Jehovah, says Zachariah, shall sound the trumpet; *i.e.* will manifest his wisdom." (Weale's Archit. pt. iv. p. 20.)

[98] This was a term of exclusion amongst the early Christians. Before the service of the church commenced, a deacon proclaimed aloud—Sancta sanctis! Foris *canes!* (Gr. κυνες. Fr. *chiens*—hodie *cowans*) *i.e.* Holy things for holy persons—Dogs (cowans or listeners) begone!

[99] The poets well understood this original defection from purity; and described the gradual degeneracy of mankind under the figure of four ages, viz., of gold, silver, brass, and iron.

[30] "They had not," says Eusebius, (Eccl. Hist. l. i. c. 2,) "a vestige of civil society existing amongst them; neither laws, statutes, virtue, nor philosophy. They lived in deserts like savages, and yielded themselves up to every species of abominable wickedness; they defiled one another's bodies, they shed one another's blood; they devoured one another's flesh; and even undertook to wage unnatural war against God."

[31] "It happened after the sons of men had multiplied in those days, that daughters were born to them elegant and beautiful. And when the angels, the sons of heaven, beheld them, they became enamoured, saying to each other—Let us select for ourselves wives from the progeny of men. Then their leader, Samyaza, said to them—I fear that you may perhaps be indisposed to the performance of this enterprise, and that I alone shall suffer for so grievous a crime. But they answered him and said—We all swear, and bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking. The whole number was two hundred, who descended upon Ardis, which is the top of Mount Armon. That mountain, therefore, was called Armon, because they had sworn upon it, and bound themselves by mutual execrations. These are the names of their chiefs. Samyaza, who was their leader, Urahabaramed Akibeel, Tamiel, Ramuel, Daniel, Azkeel, Sarakuyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, and Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them. Then they took wives with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees. And the women conceiving brought forth giants, whose stature was each three hundred cubits." (Book of Enoch, vii. 1–12.)

[32] This was common in the post diluvian world. Goguet says:—"Some authors have reported that there were formerly public markets for the sale of human flesh in some countries both of Asia, Africa, and America. It appears to me improbable that a people so far civilized as to have public markets, would permit the bodies of their fellow-men to be exposed for sale in them; unless we could suppose that they had contracted such an appetite for this kind of food that they could not relinquish it, even when they could procure other more natural aliments." See on this subject Anc. relat. des Ind. and de la Chine. pp. 55, 132; Bibl. Univers. tom. ii. p. 384; Hist. des Incas. p. 51; Hist. Gen. de Voyag. tom. v. p. 97; Mercur. de France, Oct. 1717, p. 84, Laet Descrip. des Ind. Occid. l. v. c. 15.

[33] Ovid has described this reception very freely:—

Truth, modesty, and shame, the world forsook;
Fraud, avarice, and force, their places took.
Then landmarks limited to each his right;
For all before was common as the light.
Nor was the ground alone required to bear
Her annual income to the crooked share,
But greedy mortals rummaging her store
Digg'd from her entrails first the precious ore;
Which next to hell, the prudent gods had laid;
And that alluring hell to sight display'd.
Thus cursed steel, and more accursed gold,
Gave mischief birth, and made that mischief bold;
And double death did wretched man invade,
By steel assaulted, and by gold betrayed.

(Metam. l. i.)

[34] He became acquainted with this awful truth from a communication by means of an allegorical dream or vision, which is thus related: He saw a number of white cows in a field, and behold an angel went to them and taught them a mystery. One of them became a man, and fabricated for himself a large ship. In this he dwelt, and three cows with him. "I lifted up my eyes," says he, "towards heaven, and saw a lofty roof. Above it were seven cataracts, which poured forth on a certain village much water. And behold the fountains were opened, and the water began to boil up, and rose over the earth; so that the village was not seen, while its whole soil was covered with water. Then I surveyed the height of this water, and it was elevated above the village, and stood higher than the earth. Then all the cows which were collected there were drowned, swallowed up and destroyed in the water. But the ship floated above it." (Book of Enoch, lxxxviii.)

[35] "Having been forewarned by Adam," says Josephus, (Ant. Jud. l. i. c. 3,) "of an universal deluge and conflagration, they 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 the science itself should become extinct. Their precaution was not vain; for, to this day, the stone pillar is to be seen in Syria."

[36] These pillars are named by many other credible writers, although their existence has been very greatly doubted.

[37] Du Bartas represents these pillars as being found by Heber and Phaleg, and containing emblems of the seven liberal sciences, which he makes Heber describe and explain in full; the signs of the zodiac, and the doctrine of numbers. The chapter is too long to quote at large, although it contains an analysis of the present system of Freemasonry. One of the pillars, he says, was built of brick, and the other of marble; which Seth and Enoch

"———— By tradition cabalistic taught,
That God would twice reduce this world to nought
By flood and flame; they reared cunningly
This stately pair of pillars which you see;
Long time safe keeping for their after kin,
A hundred learned mysteries therein.
This having said, old Heber drawing nigher,
Opens a wicket in the marble spire,
Where (Phaleg following) soon perceive they might,
A pure lamp burning with immortal light."

(Div. Weeks, p. 136.)

[38] The author of the Scholastical History saith that Ninus wrote the art magic and the seven liberal arts in fourteen pillars, seven of brass and seven of brick, to preserve them from the destruction of the world by water or fire. This Ninus is supposed to have been Zoroaster.

[39] The method of doing this was to cut the inscription in the stones, which were then coated with a thick crust of lime, that the engraving might continue for many ages secure from all the injuries of the weather and atmosphere; and when, by the decay of its covering, it should, after hundreds or thousands of years, first come to light, it would serve to show to the latest posterity whether they had suffered any change. See Michaelis, on the Laws of Moses, vol. i. p. 357.

[40] "Ousous, who lived in the fifth generation after Adam, is said not only to have invented clothes, by using the skins of wild beasts, and to have been the first man that ventured into the sea upon a tree that was blown down, but also to have consecrated two pillars to the wind and to the fire; and these he adored." (Cumb. Sanch. p. 238.)

[41] This method of intimating the deposition of a treasure was not uncommon in later times. Shaw, in his Travels, gives some instances of this custom, from which I extract the following:—"On a rising ground, at a league distance from the river Shelliff, is Memoun Turroy, as they call an old square tower, formerly a sepulchral monument of the Romans. This, like many more ancient edifices, is supposed by the Arabs to have been built over a treasure, agreeably to which account they tell us, these mystical words were inscribed upon it by Prince Maimoun Tizai—'My treasure is my shade—my shade is my treasure. Search for it and despair not—nay, despair, and do not search.'"

[42] Manetho also mentions these pillars. "From some pillars in the land of Seriad," he says, "inscribed in the sacred dialect by the first Mercury Thyoth, and after the flood translated into the Greek tongue in the sacred character, were laid up amongst the revestrys of the Egyptian temples by Agathodæmon, the second Mercury, and father of Tat."

[43] Pillars formed the earliest tablets of which we have any account, on which inscriptions were written. The pillars on which astronomical calculations were recorded on the plain of Shinar, mentioned by Callisthenes as having been made within a century of the flood, were of brick, dried in the sun. The pillars of Sesostris were inscribed, and the written mountains of Arabia are well known.

[44] The Arabs have a similar tradition, but it is applied to the pyramids. Saurid Ebn Salhouk reigned over Egypt three hundred years before the flood; of which event he had notice in a dream. He saw a great convulsion of the earth; the stars changed into white birds, which flew away with his subjects, and inclosed them in the mountains. To prepare for this terrible event, he erected pyramids, in which he placed records of the sciences of arithmetic, geometry, astronomy, and physic; together with stores of gold and precious stones, protected by talismans and deadly poisons. In every pyramid he placed a treasurer, or statue of black agate. In one, the statue had a lance in his hand, and a serpent on his head, which would wreath itself round any intruder and bite him in the throat till he died. In another, the statue had shining eyes, to fascinate any one who might approach, and prevent his return. "Here," says the legend, "were preserved the stores of science and knowledge; and hence they were disseminated amongst mankind after the deluge."

[45] At this early period mankind lived to a very old age, which might have a tendency to increase their wickedness by the distant prospect of death. Moses has named some of their ages.—Thus Adam lived 930;

Seth 912; Enos 905; Cainan 910; Mahalael 895; Jared 962; Enoch 305; Methuselah 969; and Lamech 777 years.

[46] Jude 14, 15, 16. "We learn from Bruce, that this prophecy, ascribed to Enoch, is to be found in the apocryphal book of Enoch. Hence some doubt the truth of the prophecy itself, because the book in which it is found is spurious, and conclude that Jude only cited it as an argumentum ad hominem, as deemed to be Enoch's by those to whom the apostle wrote; in the same way as he cited the ancient tradition respecting Michael the archangel contending with the devil. But surely the prophecy might be true, though found in an apocryphal book, and yet the rest of the book be spurious. Its complete fulfilment at the deluge is evidence of its truth; and this gives more weight to the apostle's argument than the other supposition." (Hales. Anal. vol. ii. p. 35.)

[47] James Montgomery supposes him to have addressed the people in these words:—

> "The saints shall suffer, righteousness shall fail,
> In all the world iniquity prevail;
> Giants, in fierce contempt of man and God,
> Shall rule the nations with an iron rod;
> On every mountain idol groves shall rise,
> And darken heaven with human sacrifice.
> But God, the avenger comes;—a judgment day;
> A flood shall sweep his enemies away.
> How few, whose eyes shall then have seen the sun
> (One righteous family, and only one),
> Saved from that wreck of nature, shall behold
> The new creation rising from the old."
>
> (World before the Flood, p. 101.)

[48] Our traditions say that the pillars of Enoch had frequently attracted the attention of Noah, who determined to explore the adjacent eminence of Calvary, because their shadows, at the rising of the sun, pointed to that mountain, in the hope that something of importance might be there concealed. The search was successful; he found the perpendicular tier of caverns, and not comprehending the depositions, he merely removed the inscribed stone of foundation, and placed it in the ark, as a convenient altar for sacrifice.

LECTURE XXIX.

WORLDLY POSSESSIONS.

"Before the general deluge there was a man called Lemeck, 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 Naahmah; these four children found the beginning of all the crafts in the world.—Jabell found out geometry, and had divided flocks of sheep and lands, he built the first house of stone and timber; Juball found out music; Tubal found out the smiths' trading or craft, also the working of gold, silver, copper, iron, and steel."—ANCIENT MASONIC MANUSCRIPT.

"There is scarcely any sentiment in which, amidst the innumerable varieties of inclination that nature or accident have scattered in the world, we find greater numbers concurring, than in the wish for riches; a wish, indeed, so prevalent, that it may be considered as universal and transcendental, as the desire in which all other desires are included, and of which the various purposes which actuate mankind are only subordinate species and different modifications."—DR. JOHNSON.

"What does it denote? Worldly possessions."—DR. HEMMING.

A LEGITIMATE Masonic landmark is here displayed, referring to an age long before the universal deluge; and in an endeavour to explain it on the true principles of the Craft,[1] it will be necessary to revert to customs and usages that distinguished the period in which the scene is laid.[2] The arts and sciences would be originated, partly from the effects of accident, and partly by observation and reflection, and the application of nature's works to the requirements and conveniences of life. Accordingly we find that Tubal Cain[3] invented many of the arts which tend to increase the value of worldly possessions; and for his skill and ability he was venerated as a deity,[4] under his own proper name, which was subsequently modulated into Vulcan,[5] and it descended to posterity as a characteristic sobriquet of any one who was a worker in metals.[6]

But Tubal Cain was not only an artificer in brass and iron, but originated the art of making and using edge

tools,[7] without which very little progress could have been made in civilization.[8] Naamah, the sister of Tubal Cain, is supposed to have invented the art of preparing wool, spinning it into threads, and weaving it into garments.[9] It has been doubted whether Tubal Cain was acquainted with the operation of smelting metals,[10] or separating the pure ore from the dross by a refining process; and therefore it has been hastily concluded that he worked solely on native metals, which are iron and copper.[11] Excessive rains pouring down the sides of the mountains where metals were deposited, would bring them to the plains and rivers in ingots and shapeless masses.[12] But the metal would be pure. Even mines might be discovered—as we know those of Potosi were—by accident. Metals, however, would be disregarded until the art of manufacturing them was invented;[13] and this beneficial discovery did not occur till the eighth generation from Adam.

Before the use of instruments was adopted,[14] mankind must have lived in a very rude state, because they could only have used flints, bones of animals, and other imperfect substitutes for metal, which would have been insufficient either for hunting,[15] war, or domestic purposes.[16] It is clear that Tubal Cain was acquainted with the uses of fire,[17] or he could not have been able to weld[18] iron and copper into form.[19] It will be easy, therefore, to estimate the gratitude of mankind to him who first instructed them in that useful art, of which he might receive the hint from the melted lava[20] streaming down the channels of a volcanic mountain; and hence the tools or weapons would probably be cast.[21] These were principally made of copper; for while that useful metal would be plentifully supplied, native iron would necessarily be scarce, and consequently a valuable article. And hence we find that in the early times after the flood, arms, implements of husbandry, and tools for domestic uses, were uniformly manufactured from copper.[22] Even the bow was of brass[23] or copper; and quivers, war hatchets, swords, and javelins, were all of the same material. The sword of the Grecian soldier, the hatchet of the Peruvian, and the celt of the British warrior were alike composed of this universal metal.[24]

Thus the pupils of Tubal Cain would possess an

abundance of raw material to exercise their ingenuity upon;[25] and scientific pursuits were accelerated by the new impulse which his inventions would convey to the talented workmen.[26]

But their worldly possessions would be incomplete without a knowledge of the precious metals. Accordingly, if we use the analogy of the early periods after the flood,[27] we may reasonably conclude that gold and silver were plentiful amongst the antediluvians, and contributed their share to the corruptions which ended in their destruction. As in other times, riches produced luxury, which always preceded ruin.[28] It has been conjectured that the phrase "sons of God,"[29] signified men of great worldly opulence and power;[30] who oppressed the poor, forcibly abducting their daughters, and treating them in a base and unworthy manner. Protected by their worldly possessions, they threw every kind of indignity on the lower classes, until they were goaded to retaliation, either in public or in private; and at length the earth became a scene of violence, which excited the divine indignation.

Coincident with other inventions, the science of operative masonry, or architecture, was developed, for the sacred writings inform us, that Cain built a city. And this would necessarily imply a competent knowledge of geometry.[31] The invention of building is attributed by Moses to Cain and his issue; for it is certain he must have had many hands to join with him when he built his first city in the land of Nod,[32] calling it by the name of his eldest son, Enoch. But in what century of his life this was done we are not informed; he might build this city in any part of his life, agreeably to the Mosaic history. It is probable that he did it when he was between seven and eight hundred years old, and had seven or eight generations descended from him; and the numbers so increased, as to be not only sufficient to build it but to inhabit and defend it.[33] In this time, all the arts might easily be invented which were requisite for such an undertaking. Moses has placed all the artists of the line of Cain in the eighth generation, and they consist, as we have already seen, of three brothers, the children of Lamech: Jabel, the father of such as dwell in tents; Jubal,[34] the father of such as handle the harp (stringed

music), and the organ (wind music);[35] and Tubal Cain, an instructor of artists[37] working in iron and brass.[38]

These remarks of Bishop Cumberland are peculiarly interesting when applied to the present subject, because they assert the occupancy of the Jewish land of promise before the flood, and speak of the remains of antediluvian architecture after that event; although the land of Nod, to which Cain migrated with his family, was widely distant from his city of Cain; nor does his geography of that place correspond with the situation of the Cain of our Scriptures.[39] But it assigns a high degree of perfection to the mechanical arts connected with operative masonry.

NOTES TO LECTURE XXIX.

[1] The subject will not admit of an extended application, as the facts are few, and the subject obscure. The reference, however, will be easily comprehended, and the Brethren will find no difficulty in making the application.

[2] It may, perhaps, be difficult to produce authorities in proof of the facts which it will be necessary to bring forward in illustration of this landmark; but I think the difficulty is not insuperable; and in the progress of our investigation I shall probably be able to furnish documents which will substantiate every argument that it may be expedient to adduce for the purpose of showing the nature of worldly possessions at the period alluded to.

[3] "That Tubal Cain gave first occasion to the name and worship of Vulcan hath been very probably conceived, both from the very great affinity of the names, and that Tubal Cain is expressly mentioned as being an instructer of every artificer in brass and iron; and as near relation as Apollo had to Vulcan, Jubal had to Tubal Cain, who was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attribute to Apollo. And if that be true which Genebrard and others ascribe to Naahmah, the sister of Jubal and Tubal Cain, viz., that she was the inventor of spinning and weaving, then may she come in for Minerva. Thus we see there were some obscure footsteps preserved of that part of scripture history which preceded the flood." (Still. Orig. Sac. p. 592.)

[4] "Sanchoniatho says, that Chrysor (Tubal Cain) is called in Greek Ἥφαιστος; and his being the eldest of that name, is probably the man whom Manetho hath put first in his first dynasty of gods and demi-gods in Egypt, placed before the flood in Scaliger's Eusebian Chronicle in Greek. I have more respect to this first of their gods in that dynasty

than to all the rest; partly because of Sanchoniatho's testimony that such a god was worshipped in their neighbouring Phœnicia before Noah's time, and partly because Herodotus informs me of a temple built by Menes, or Mizraim, to this Vulcan; for no other deified man can be found before Mizraim's time that was called by the name of Vulcan, or a name equivalent thereto, as Chrysor in the Phœnician and Phtha in the Egyptian languages are; from which divers learned men have suggested the Greek ἡφαιστος to be derived, though with much change, as in passing out of one language into another is very usual." (Cumb. Sanch. p. 246.)

[5] As Tubal Cain was identified with Vulcan, so his sister was taken by the Arabians and others for Venus, because of her surpassing beauty. She was the reputed inventress of drawing and colours.

[6] "According to Sanchoniatho, Chrysor or Vulcan had two brothers, called Technites and Geinus, who were the parents of Agruerus and Agrus. The former was highly venerated by the Phœnicians, and the Byblians esteemed him the greatest of the gods. The persons of whom this generation was composed were known by the general name of Aletæ, or Titans." (Fab. Cab. vol. i. p. 35.)

[7] Faber thinks this was the origin of Freemasonry. "All the most remarkable ancient buildings," says he, "of Greece, Egypt, and Asia Minor, were ascribed to Cabirean or Cyclopean masons; and in the present day the Freemasons, with all their formalities, are wont to assist at the commencement of every public edifice. Finally," he adds, "their affectation of mysterious concealment, closely resembles the system of the Epoptæ in all ages and countries, particularly that of the bards, when their religion reigned no longer paramount. These last are probably the real founders of English Freemasonry."

[8] It is asserted in an old tradition, that mechanical instruments were used to destroy wild and ravenous beasts which preyed on the flocks and herds, before they were applied to domestic or civil purposes.

[9] There is much probability in the supposition; but we have no absolute authority for it, except in the testimony of those who lived in ages very remote from the time when she flourished. Such, however, is the Masonic tradition; and the impulse for inventions having been given, nothing can be more probable than that the sister of these benefactors to the human race should have applied herself to improve the arts which tend to increase the comforts and conveniences of civil and social life.

[10] The encyclopedists say: "It seems highly probable that he not only acted as a smith to fabricate instruments from these metals, but that he had actually discovered the method of reducing them into the metallic form—a discovery of great difficulty at such an early period. It is probable the professions of smelter and founder would long be united in one person, as in certain cases, they are still found united among Eastern nations, at this day."

[11] Brass is a factitious composition; and copper is nearly as hard as iron. The existence of native iron was formerly questioned; but the fact has been proved beyond a doubt by modern discovery. It is found in a cubical form about Senegal, in Siberia, in South America, and in many other places; it is probable that, in the infancy of the world, it might also exist, though not so plentifully as copper, gold, and silver.

[12] Subsequently, Æschylus introduces Prometheus, who was a Cabirean priest, or, in Masonic phraseology, the Master of a Lodge of spurious Freemasons, describing the arts for which mankind are indebted to his

prolific genius. Amongst the rest, he enumerates "the art of digging gold and silver, brass and iron, from the prolific earth; and of fabricating instruments for ornament and use."

[13] "Since the heathen gods were really evil spirits, who were properly the fallen angels, it is not unlikely that these, by their superior knowledge of nature, teaching the wicked descendants of Cain, not only some peculiar arts and sciences, whose invention seems to be very hard to account for, either by chance or human industry, but also working such wonders as might induce them to worship them as gods." (Berrington's Creation, p. 205.)

[14] The Book of Enoch says that "Azazyel, one of the apostate angels, taught men to make swords, knives, shields, breast-plates, the fabrication of brazen mirrors, and the workmanship of bracelets and ornaments, the use of paints, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and of all sorts of dyes, so that the world became altered." (c. viii. 1.) "And therefore God said, all the earth has been corrupted by the effects of the teachings of Azazyel. To him, therefore, ascribe the whole crime." (c. x. 22.)

[15] And, therefore, they would be at the mercy of wild animals. Accordingly, we are told by the Chinese historians, that "in the most remote antiquity men sheltered themselves in the hollows of rocks, that they dwelt in deserts, and lived in society with all other creatures. They had no thought of doing any injury to the beasts, and the beasts did not think of hurting them. But in succeeding ages they became too wise, which made the animals rebel; armed with claws, teeth, horns, and venom, they assaulted man, and man was not able to resist them." (Ouaiki, cited in Goguet, vol. iii., p. 304.)

[16] Diodorus Siculus supposes the lives of the first men to have been far from abounding with ease and plenty; having houses to build, clothes to make, and not having invented proper instruments to work with, they lived an hard and laborious life; and many of them not having made a due provision for their sustenance, perished with hunger and cold in severe winters.

[17] A Chinese historian says—"Soui-gine-chi is esteemed the inventor of fire. On the summit of the mountain Pou-tcheou, are to be seen the walls of justice. The sun and the moon cannot approach them; there is no difference of seasons there, nor vicissitudes of days and nights. This is the kingdom of light on the confines of Si-ouang-mou. A saint went to make a tour beyond the bounds of the sun and moon; he beheld a tree, and upon that tree a bird, who made fire come out of it by picking it. He was surprised at this, and taking a branch of this tree, from thence struck fire."

[18] Faber very judiciously observes—"From the circumstance of the Cabiri being esteemed artificers, while they were at the same time thought to be the sons of Vulcan, I suspect that the Latins termed all artificers in general *Fabri*." Thus the term Cabiri, or more appropriately Telchines, as applied to the ancient mysteries, conveys a meaning which is strictly synonymous with that of Masons when applied to ourselves. The invention of fire, and the working of mines, was attributed to the Cabiri; and hence we find a Cabirus represented with a hammer in his hand. Dr. Tytler says (F. Q. R. 1838, p. 58)—"The Cabiri were idols in the strictest sense; their history and character, therefore, affords one proof, amidst many that are in existence, of idolatry, whether considered as Phœnician, Greek, Roman, or Hindoo, comprising a perverted view of the facts recorded in holy scripture; and, consequently, the Samothra-

cian idols cannot be allowed to have any connexion either with the origin or progress of pure Freemasonry."

[19] Many of the antediluvian arts were lost at the deluge; and amongst the rest the use of fire, which was not regained for a long period afterwards. Goguet makes this observation, and affirms—"that it is a truth attested by the most ancient and most unanimous tradition. The Egyptians, Persians, Phœnicians, Greeks, and several other nations, acknowledged that their ancestors were once without the use of fire. The Chinese confess the same of their progenitors. However incredible these facts may appear, yet they are confirmed by what several writers, both ancient and modern, have declared of nations who were their cotemporaries, and in this state of ignorance and barbarity when they knew them. Pomponius Mela, Pliny, Plutarch, and other ancient authors, speak of nations who, at the time they wrote, knew not the use of fire, or had but just learned it. Facts of the same kind are attested by several modern relators. The inhabitants of the Marian islands, which were discovered in 1521, had no idea of fire. Never was astonishment greater than theirs, when they saw it on the descent of Magellan on one of their islands. At first they believed it to be a kind of animal that fixed itself to, and fed upon wood. Some of them, who approached too near, being burnt, the rest were terrified, and durst only look upon it at a distance. They were afraid, they said, of being bit, or lest that dreadful animal should wound them with his violent respiration; for these were the first notions they formed of heat and flame. Such, too, probably were the notions originally of the Greeks. And there is no doubt, for this reason, that there were some nations anciently who eat the flesh of animals quite raw. These facts may enable us to form a judgment of the savage and barbarous state of mankind after the confusion of tongues, and dispersion of families." (Origin of Laws, vol. i. p. 72.)

[20] Thus Du Bartas says (Divine Weekes, p. 107)—

> "While through a forest Tubal, with his yew,
> And ready quiver, did a boar pursue;
> A burning mountain from its fiery vein
> An yron river rowls along the plain.
> The witty huntsman, musing, thither hies,
> And of the wonder deeply 'gan devise;
> And first perceiving that this scalding metal,
> Becoming cold, in any shape would settle,
> And grow so hard, that with its sharpened side,
> The finest substance it would soon divide,
> He casts a hundred plots, and yer he parts,
> He moulds the groundwork of a hundred arts."

[21] "It is related of certain sailors, that having landed on an unknown island, and kindled a fire at the foot of a mountain, they observed silver flowing from it. It is reported also that the leader of a new colony, settled in Paraguay, observing a stone of uncommon hardness, and spotted with black, took it and threw it into a very hot fire; some time after, he saw a quantity of as good iron as any used in Europe running from the fire. Once more: it is reported, that the captain of a Spanish ship, being obliged to put in at a desert island, there repaired his ship's furnace. In making the hearth, he used several layers of earth. When he arrived at Acapulco, the whole crew were greatly surprised to find under the ashpan of the furnace a solid mass of gold, which the violence of the fire had melted and separated from the earth. I am inclined to think that some such accident might give the first hint of the art of working metals. (Goguet. ut supra, vol. i. p. 144.)

[22] It was said, however, that Orion was an excellent workman in iron, and that he fabricated a subterraneous palace for Vulcan. (See Lempriere in v. Orion.)

[23] Job xx. 24.

[24] The Cyclops are feigned to have constructed a cubical altar of brass, on which was inscribed the name of God, where Jupiter made his oath before his attack on the Titans. Here we have a transcript of the cubical stone, the tetragrammaton, and the Deity himself, involved in one transaction, which may find its parallel and prototype in the history of Abraham. Nay, these mysterious artisans, who are also described as being powerful magicians, which was indeed the character of every hierophant of the spurious Freemasonry, are reputed to have formed a man of brass, which was presented to Minos by Vulcan, and performed the circuit of the island of Crete three times a-day, in the king's service. (Apollod. Bibl. l. i. c. 9.) And this brazen man was connected with the mysteries; for he is said, like Osiris, to have died, and was revivified, to the great joy of the people. (Nonni Dionys. l. xxv.) In connection with this passage, I find the following, and I quote it as an evidence of the fact, that these men were the curators of worldly possessions:—"The Cuveras, or Cubiras, as it is generally pronounced, are a tribe of inferior deities, possessed of immense riches, and who are acquainted with all places under or above ground, abounding with precious metals and gems." (Asiat. Res. vol. v.)

[25] After the flood these arts were improved by the fabulous Telchines, the reputed inventors of the spurious Freemasonry. Strabo informs us (l. xiv.), that they were excellent artificers in brass and iron, and that they made the sickle of Cronus. They were also geometricians and architects; and the principal buildings of antiquity were erected under the direction of the hierophants.

[26] In after times Tubal Cain, under the name of Vulcan, and his Cyclops, figured as workers in metals, and inventors of the mysteries; and hence it is probable that he was the hierophant of a similar institution in his day, copied from the previous system of Seth, and applied to the improvement of schemes more adapted to the physical pursuits of the race to which he belonged.

[27] All history and experience corroborate the statements of Moses with regard to the early and prior use of gold, silver, and copper. These are the metals which are the most easily found, which are found in the purest state, and the most easily wrought. Ancient writers frequently speak of rivers famous for the gold, silver, and copper which they rolled down in their waters. These metals are also found in other situations in grains or lumps, and in whichever of these forms exhibited, the metal would have been generally so pure and unmixed, as to need none of the elaborate processes of smelting and refining. (Pict. Bibl. vol. i. p. 225.)

[28] Plunder, robbery, and violence were common amongst the inhabitants of the whole world, for the earth was surcharged with a dense population, and the people preyed upon each other. Predatory bands of men were everywhere to be found, and war formed a plausible pretext for robbery and murder.

[29] Gen. vi. 2.

[30] "Mankind," says a modern writer, "particularly in the dark and ignorant ages, were divided into the strong and the weak; the strong and weak of animal frame, when corporeal strength more decidedly bore sway than in a period of greater cultivation; and the strong and weak in reference to intellect; those who were bold, audacious, and enterprising,

in acquiring an ascendancy over their fellow-men, and those who truckled, submitted, and were acted upon from an innate consciousness of inferiority, and a superstitious looking up to such as were of greater natural or acquired endowments than themselves. The strong in intellect were eager to avail themselves of their superiority, by means that escaped the penetration of the multitude, and had recourse to various artifices to effect their ends." (Godwin, Necromancers, p. 2.)

[31] Berosus tells us, that shortly after the creation there appeared out of the Red Sea an animal like a fish, called Oannes. This animal conversed with mankind in the daytime, and delivered to them the knowledge of various arts and sciences. He taught them to erect temples, and instructed them in geometry.

[32] "I am not concerned to determine where this land of Nod, or this city was, but only to affirm, that if it signifies only the land of his pilgrimage, or of praise, as some render it, it may either be Phœnicia, where Sanchoniatho saith he dwelt, or he might come out of it thither in some time of his life; either way his words may be true." (Cumb. Sanch. p. 229.) Wherever it might be, it is clear that he laid the foundation of operative architecture and spurious Freemasonry, and probably symbolical knowledge and idolatry. Remembering the glory of the Shekinah, which was familiar to the first inhabitants of the world, even in their fallen state, and from which he was driven like an outcast, after the murder of his brother; he retained the same reverence for the sun, and falling prostrate before it, in the same adoration which had been given to the Shekinah over the gate of paradise, he gave the first outline of that system of hieroglyphics, which afterwards represented the objects of Egyptian idolatry. These he would teach to his posterity, and they would be transmitted by Ham and his descendants to the inhabitants of the post diluvian world."

[33] Whiston calculates that the inhabitants of the world at this period amounted to 1,073,741,824 souls.

[34] An old Rabbinical tradition informs us, that the most ancient writing in the world was the work of Jubal, who, having heard Adam say that the universe would be twice destroyed by the elements of fire and water, he was anxious to know which would happen first. But as Adam would not, or could not tell him, he inscribed his system of music upon two pillars, one of stone and the other of brick, which he thought would be secure against either element. This, however, is only another version of the pillars of Enoch.

[35] The Chinese ascribe to Niu-ova, or Eve, several instruments of music. The instruments seng and hoang served her, they say, to communicate with the eight winds. By means of konene, or double flutes, she united all sounds into one, and made concord between the sun, moon, and stars. Niu-ova had a guitar of five strings, which she called Se. She made another of fifty strings, whose sound was so affecting that it could not be borne, wherefore she reduced them to twenty-five, to diminish their force.

[36] "The Egyptians had other hero gods besides Vulcan and his brethren. Diodorus gives them these names: Sol, Saturn, Rhea, Jupiter, Juno, Vesta, Mercury; and says they all reigned in Egypt before Menes; so that they certainly lived before the flood; and they had after these a race of heroes, fifteen in number, who were likewise antediluvians; but I do not imagine they were deified until the correcting of the year." (Shuck. Con. vol. ii. p. 285.)

[37] The Druids gave a similar account of their Pheryllt, who were

"deemed to have been the first teachers of all curious arts and sciences; and more particularly are thought to have been skilled in everything that required the operation of fire. Hence some have supposed, that the term implies *chymists*, or *metallurgists*. But chymistry and metallurgy seem rather to have taken their British name from these ancient priests, being called *Celvyddydau Pheryllt*, the arts of the Pheryllt, or some of those mysteries in which they were eminently conversant." (Dav. Dru. p. 215.)

[38] "Somewhat answerable hereunto, Sanchoniatho has placed his chief artists in the seventh and eighth generations. His Vulcan, with his brother workers in iron, to him he ascribes the invention of the hook, bait, and fishing line; yea, of boats and sailing, songs of longer and shorter measure, mixed epodæ, and divinations; insomuch, that they worshipped him as a god after his death, and called him Dia-michion; for so, I think, his name should be written in two words whose nominative is *Zεὺς Μιχιος*, from מחי, Mahhi, *Machina*, the great engineer. In his eighth generation he introduces Technites, which signifies the artist; and Autochthon, to whom he ascribes the invention of bricks, tiles, and roofs for houses." (Cumb. Sanch. p. 231.)

[39] It was an ancient belief that the pyramids were built before the flood. Murtadi, in his legendary history of Egypt (Merveilles d'Egypte, p. 119), says that "the priest Philemon, being deputed by Pharaan, the last antediluvian King of Egypt, on a religious conference with Noah, was converted by the patriarch, and admitted into the ark with his daughter, afterwards married to Mizraim, the son of Ham. Philemon, returning to Egypt with his grandson and thirty followers, reopened the pyramids, taught them the secret writing of the *birbas*, or temples, the knowledge of the talismans concealed in them, and how to make new ones; and also the rules how to subject spirits."

LECTURE XXX.

THE HOLY LODGE.

"The Holy Lodge was opened about the year 2415, two years after the exodus of the Israelites from their Egyptian bondage, on consecrated ground, at the foot of mount Horeb in the wilderness of Sinai, where the host of Israel pitched their tents, and assembled to pour forth their praises and thanksgivings for the signal deliverance from the hands of the Egyptians. In this place the Almighty had previously revealed himself to his faithful servant Moses, when he commissioned him, as an ambassador of wrath against Pharaoh and his people, and of freedom and salvation to the house of Jacob. Here were delivered the forms of those mysterious prototypes of the tabernacle, the ark of the covenant, and the decalogue, engraven by the finger of the Most High, with the sublime and comprehensive precepts of religious and moral duty. And here was dictated by his unerring wisdom those peculiar forms of civil and religious polity which, by separating his people from all other nations, consecrated Israel a chosen vessel for his service."—ANON.

"Though the Almighty and eternal Jehovah has no occasion for a temple, or house to dwell in, for the heaven of heavens is not capable of containing his immensity, yet it was his divine will that a tabernacle should be erected for him in the wilderness by Moses as his sanctuary, which was to be constructed, not according to human invention, but after the pattern which the Lord himself had given. The whole model of the tabernacle was shown to Moses on mount Sinai."—SMITH.

WE have seen, in a previous lecture,[1] in what manner the children of Israel were delivered from their Egyptian bondage, and how they were conducted by the Deity, in the visible form of a pillar of a cloud and fire, through the Red Sea, thus escaping the danger to which they fancied themselves exposed from the numerous and well-appointed army of Pharaoh.[2] Freemasonry now calls on us to record some other events which occurred after their miraculous escape.

Led by this glorious pillar, they did not arrive at Sinai without interruption. The Amalekites, in order to revenge an old quarrel with Moses, harassed the Israelites in their journey, and at length brought them to a pitched battle.[3] Moses made due preparations for the

conflict, and ascending a neighbouring eminence, seated himself on the stone of power,[4] which had been the resting-place of Jacob in his solitary journey to Padan-aram. When he elevated his hands in prayer, with the miraculous rod between them, the Israelites prevailed; but when, from fatigue, he suffered his hands to sink, the Amalekites had the advantage.[5] Aaron and Hur, who were present, perceiving the effects which proceeded from the elevation of his hands, supported them till the going down of the sun; and the Amalekites were totally routed and put to flight.[6]

Moses conducted this immense multitude to Mount Sinai,[7] when the Lord appeared[8] to him amidst thunderings and lightnings,[9] and commanded him to erect a tent or tabernacle[10] as a place for divine worship, and as a depository for the two tables of stone,[11] and the books of the law.[12] This tabernacle he was directed to place due east and west, in commemoration of the wind which dried up the passage through the Red Sea, and changing suddenly into the opposite quarter, proved the destruction of Pharaoh's mighty host.[13]

Here was opened the Holy Lodge by Moses, Aholiab and Bezaleel; and being inspired from on high for the particular service of building the tabernacle, the two latter commenced the duties which were intrusted to them with zeal and assiduity, having been appointed by Moses as his wardens, to superintend the execution of the various details of the work.[14] And nobly did they redeem the trust reposed in them. Possessed of equal industry and talent, they executed with their own hands the works which required the greatest skill and ingenuity; and completed all those beautiful decorations, as well in the embroidery of blue, purple and crimson silk and fine linen,[15] as in the more difficult undertakings of the goldsmith and lapidary; the chasing, engraving, and annealing of gold, silver and metals; the polishing and setting of precious stones, and the casting and decoration of the holy vessels and cherubim of gold.[16]

The tabernacle or tent[17] which Moses was ready to frame, was a model of the temple built by King Solomon on Mount Moriah. And God gave the people, instead of the enigmatical and idle hieroglyphics of the world which were used in Egypt,[18] a more excellent system

of it in this great typical fabric; representing, in the three spaces of it,[19] the three heavens which the Jews so often speak of, viz. the elementary, the starry, and the super-celestial regions.[20] Aholiab and Bezaleel[21] constructed the tabernacle according to the pattern which Moses had received on the mount. The Israelites possessed many prejudices,[22] which were arrayed against a steady perseverance in the true worship of God. They had been so much in the habit of seeing the false deities of Egypt adored,[23] as to have almost an hereditary respect for them;[24] and though they had been witness to the stupendous deliverance which God had vouchsafed to them, in opposition to all the power of the Egyptian monarch, his priests, his magicians, his army, and his gods; though they beheld and quailed under his terrible glory on Mount Sinai,[25] and had experienced his power both in justice and in mercy; though they had his Shekinah amongst them, and were daily fed by his heavenly manna;[26] yet their hearts secretly yearned after superstitions which were pompous and imposing, and had the advantage of being endeared to them by the early recollections of their youthful days.[27] Thus the prophet Amos upbraids them with their superstitions in the wilderness, by bearing about the tabernacle of Moloch;[28] a custom which they had doubtless derived from the Egyptians,[29] and consequently had been in use long before the time of Moses;[30] therefore that the Israelites, who were extremely addicted to the manners of the Egyptians, might not any longer bear about an idolatrous altar, they were commanded to build a tabernacle to the true and living God, and carry it about in honour of him.[31]

But while Moses was yet in the mount,[32] the lust of idolatry overcame them, and they tumultuously assembled round the tent of Aaron and demanded the construction of some visible representation of the deity.[33] Their leader was absent, they feared he was dead, and there is a tradition extant which makes Satan deceive them by the appearance of a coffin in the air, in which was laid the dead body of Moses.[34] Their apprehensions were further excited by the fearful supernatural display on the holy mountain; and they required the protection of some palpable object of worship, such as they had been accustomed to in Egypt.[35] And when Aaron complied

with their demand,[36] and gave them a symbol of the divinity *(simulachrum vituli)*,[37] in the joy of their hearts they worshipped it after the Egyptian manner.[38] Cajetan tells us that Aaron sanctified it by the Tetragrammaton,[39] or sacred and incommunicable name of God.[40]

The Israelites therefore offered a sacrifice to the image, sat down to eat and drink and rose up to play,[41] as it is probable they had frequently done to Apis,[42] which the Egyptians, in gratitude for his eminent services, had set up at Joseph's tomb.[43] Nay, some authors go so far as to imagine that this idol was a symbol of Joseph,[44] who procured abundance for the people of Egypt when the surrounding nations were perishing by famine; and the Israelites, being acquainted with this fact, desired to have this particular image for their deity, which probably they had venerated from their infancy.[45] Jeroboam afterwards erected idols of the same kind in Dan and Bethel.[46] The infatuated people set no bounds to their unholy extravagance.[47] From gluttony they proceeded to uncleanness;[48] dancing and leaping[49] with frantic and immodest gestures,[50] shouting and singing,[51] like the bacchanals[52] of Greece,[53] or the harlots at the floralia of Rome; but which in reality originated in the ceremonies of the Corybantes.[54] Imitating these pernicious rites,[55] the Israelites on this occasion practised the Ithyphallic enormities of Egypt; and committed fornication both spiritually and carnally.[56] "And as soon as Moses came nigh unto the camp, he saw the calf and the dancing; and his anger waxed hot; and he cast the tables out of his hands, and brake them beneath the mount; and he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it."[57]

Under these unhappy circumstances, the Jews required some counteracting power to wean them effectually from the idolatrous customs which they had contracted in the country of superstition whence they had just emerged.[58] This power was to be found in the tabernacle worship, which was constructed on such a principle of external form and show, as it was hoped would implant a right bias in their minds to turn them from error to the light of truth.

The tabernacle was an open temple built of shittim

wood[59] without any roof, like those of ancient Persia, Britain, India, and many other nations in the early period of their history, all of which, like the tabernacle, had covered chapels, or adyta, for the shrines of their respective deities,[60] only, unlike them, instead of being circular, it was an oblong square with three divisions.[61] The court of the tabernacle[62] was one hundred and fifty feet long by seventy-five broad, and surrounded by curtains of fine twined linen seven and a half feet in height, supported by twenty brazen pillars, filletted with silver on each side, and ten at each end,[63] in all sixty; and for the entrance into this inclosed space, a gate was constructed at the east end, of fine linen, embroidered with cherubim and arabesques in blue, purple, and scarlet. The tabernacle itself was placed at the west end of the court, leaving a space of thirty feet from the back of the most holy place to the western boundary of the court, and the same distance from each of the sides. It was fenced in by partitions of timber, overlaid with plates of gold, and hung with silken curtains of the three Masonic colours,[64] embroidered with cherubim, flowers, and various other embellishments, which were so contrived as to extend over the whole tabernacle, to constitute a protection for the consecrated utensils against the weather; and for this purpose an additional covering was provided, consisting of goats' hair, rams' skins, and badgers' skins.

The most holy place was in the west. It was a perfect cube of fifteen feet, separated from the holy place by a rich curtain or veil of embroidered silk,[65] of blue, purple, crimson, and white, suspended from four columns.[66] This partition was called zizon. Within this adytum were deposited the ark of the covenant, with its mercy seat, or propitiatory and cherubims; the tables of the law; the pot of manna; and Aaron's rod that budded. In the holy place, which measured thirty feet in length by fifteen in breadth, were the table for shewbread on the north side;[67] the golden candlestick on the south;[68] and before the veil the golden altar of incense.[69] The large open space called the outer court was for the brazen altar,[70] on which burnt a perpetual fire,[71] and the laver wherein the priests washed their hands and feet before they presumed to minister to the Lord.[72]

The decorations of the tabernacle were composed of

silk and fine linen,[73] of three old and royal colours, which subsequently composed the magnificent veil in King Solomon's temple. These, with the pure[74] white of the linen cloths, symbolised the four elements.[75] The Egyptians excelled in the art of dyeing;[76] and the Hebrews, in the exercise of the various duties imposed upon them as slaves, had probably been employed in the mechanical part of the operation; and were consequently acquainted with the process, and managed the details, of which Aholiab and Bezaleel had the chief direction. Calvin and others, however, think that they brought all this blue, purple,[77] and crimson silk[78] and fine linen,[79] out of Egypt, which were presented by the eager natives, in the delirium of their panic-fear, with jewels of gold, and silver, and raiment, and that their sons and daughters were laden with the above materials in the web.

The entire tabernacle was a symbol of Christ's church, or a company of faithful men worshipping God in spirit and in truth, sanctified by the Holy Ghost, and glorified by the sanction of Christ's universal presence; for he promised that wherever two or three were gathered together in his name he would be present with them. It was also a type of Christ himself, who is the true tabernacle of regenerated and spiritual beings, striving for and hastening the coming of the Lord to judgment.

NOTES TO LECTURE XXX.

[1] Lecture xiii.

[2] The etymology of the word Pharaoh is thus given in the Asiatic Researches (vol. v. p. 115):—"In the book of Jeremiah a king of Egypt is styled Pharaoh-hophra; and it is not a very improbable conjecture that the title of Pharaoh given to successive kings of Egypt is a corruption of the word *Phraw* or *Praw*, in its original sense signifying *the sun*, and applied to the sovereign and priesthood, as the representatives on earth of that splendid luminary." In the first book of Moses, Pharaoh gave Joseph to wife the daughter of Potipherah, priest of On. Now the words "priests of On," seem to have been added by the sacred historian as explanatory of the title Potipherah. A priest of On is a priest of the sun; and Potipherah is Petah-phrah, which signifies likewise a priest of the sun. (Fab. Cab. vol. i. p. 115, n.)

[3] "Whilst the nation of Amelek existed, they took every opportunity of confederating against the people of Israel, and distressing them every way, till they were themselves reduced to the last extremity by Saul and David, and finally ruined by Hezekiah King of Juda. Nor did this inveteracy cease with their nation; as long as any survived of the old stock, wherever scattered and removed, they still contrived mischief to the Jews; and at one time were well nigh retaliating all that they had suffered from them; the whole of the surviving race of Israel being brought to the very brink of ruin by the wicked suggestions of Haman, who was an Agagite. The danger was so imminent and immediate, and the mischief so narrowly escaped, that the Jews still hold an annual feast in commemoration of their great deliverance." (Bryant, Anal. vol. vi. p. 223.)

[4] Our legends state, that when the time arrived that the Israelites were to depart out of Egypt, and Jehovah deputed Moses to lead them forth, the lawgiver retained the Stone on which he found the sacred name of God, by the efficacy of which they were to be conducted in safety to the promised land.

[5] "The Jerusalem Targum records that during the battle, while Moses held forth his hands in prayer, his people prevailed. The book of Exodus mentions the same miracle attending this act of devotion of the great lawgiver, whose arms were supported in the peculiar form of supplication by Aaron and Hur, until the overthrow of the enemy. Many have been the opinions of the commentators of the bible upon this passage. The learned Adam Clark has suggested that Moses held forth the rod of the Lord in his hands. The early fathers of the church considered it a type of a sign destined hereafter to become peculiar to salvation. The mason is content to draw from it a beautiful moral of the influence of prayer supported by faith and perseverance; to trace in it an authority for those mysteries peculiar to the Fellowcraft's degree, and an additional confirmation of the divine origin of our order." (F. Q. R. 1834. p. 371.)

[6] In commemoration of this victory Moses reared an altar, and called it Jehovah Nissi; because it had been divinely communicated to him that (as it is forcibly expressed by the lawgiver in the original of Exod. xviii. 26.) "God had sworn, placing his hand on the throne of — — — — — (here Moses used the mysterious word — — —) that he would wage war against the Amalekites until he had destroyed them."

[7] "It is not easy to comprehend," says Niebuhr, "how such a multitude of people as the Jews who accompanied Moses out of Egypt, could encamp in such narrow gullies as exist in the neighbourhood of Mount Sinai, amidst frightful and precipitous rocks. But perhaps there are plains that we know not of on the other side of the mountain. Two German miles and a half up the mountain stands the convent of St. Catherine; and 2000 paces above this are two trees, under which, at high festivals, the Arabs are regaled at the expence of the Greeks. The guides maintained this to be the highest accessible peak of the mountain; whereas, according to Pococke, I had yet 1000 steps to ascend, when I was obliged to return." (Travels in Arabia, p. 92.) From this immense height the voice of the Lord was heard by all the Israelites, although they amounted to two millions of souls, and were distributed, not on a level plain at the foot of a mountain, but amidst deep valleys and ravines dispersed amongst the hills through a space of forty miles in diameter.

[8] The Shekinah came down into the thick cloud with a glittering

company of angels, who appeared like flames of fire, according to the Psalmist. (civ. 4.) Thus Moses himself seems to expound it (Deut. xxxiii. 2.) "he came with ten thousands, or myriads of holy angels, and from his right hand went a fiery law for them." (Patrick. Com. vol. i. p. 268.

[9] Some critics have doubted whether the original words have here been correctly rendered. "A very different word is used to express lightning in the Hebrew; and here it is to be understood of trees flaming around the divine presence, bearing some resemblance to the torches made of splinters of wood, which were used on less august occasions. All the people heard the thunderings, and saw the trees flaming like so many torches, and they removed and stood afar off. Lightning is understood here without doubt, and that the trees were set on fire by the lightning will hardly be contested; from whence else would have come the smoke? But the word really signifies torches, and not flashes of lightning. According to Egmont and Heyman, a tree, in some measure resembling the tamarisk, which produces a very oily fruit, grows in great quantity on Mount Sinai. Whether they were trees of this kind which blazed with such awful pomp when the law was given, or any other, may be left to the curious to inquire." (Harmer. Observ. vol. iv. p. 200.) If this theory be correct, the fire, like that of the burning bush, would emit light but no heat.

[10] "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 attentively, 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. The Israelites went there sometimes to adore the Almighty, and sometimes to receive the orders of their Sovereign, present in a sensible manner in the midst of his people. We ought, then, to look upon the tabernacle as a work which should have relation with the edifices in the East, whether for the worship of the gods or habitation of kings. It was the custom to ornament these monuments with columns variously worked and enriched. There were many in the tabernacle, supported on bases of silver or copper, and surmounted with chapiters of gold and silver. The shaft of these columns was of precious wood covered with plates of gold and silver. The whole construction of the tabernacle presented, moreover, the model of a regular edifice distributed with much skill. All the dimensions and proportions appear to have been observed with care, and perfectly well adapted." (Goguet, vol. ii. p. 129.)

[11] R. Johanan says, that the voice uttering the decalogue divided itself into seventy languages, so that each nation might hear it in its own tongue. R. Tanhuma understands, in an allegorical sense, that by these voices is meant the different comprehensions entertained by every person present, respecting the divine words; and therefore adds, that the voice communicated itself to old and young, women and children, in proportion to their several faculties. (Shemot Raba, c. 5. 29.)

[12] In the preface to the Mishna we find this explanation. It is there said that God not only delivered the law to Moses on Mount Sinai, but the interpretation of it likewise; and when he came down from the mount, Aaron visited him in his tent, accompanied by Eleazer and Ithamar, to whom Moses repeated the interpretation. Then the seventy

elders of the Sanhedrim came in, and Moses again repeated it to them. Lastly, all who pleased of the common people were invited to enter, and were instructed by the lawgiver. He afterwards reduced the laws to writing, but not the explanations of them; these he thought it sufficient to trust to memory. Thus the above mentioned persons, having been perfectly instructed, delivered them to their children, and these again to theirs, from age to age.

[13] "When the Israelites," says Godwyn, "came out of Egypt, Moses commanded them to build a tabernacle for the place of God's public worship. Afterwards, when they were settled in the promised land, then Solomon was commanded to build a temple. These two shadowed the difference between the Jews' synagogue and the Christian church. The tabernacle was moveable, and but for a time; the temple fixed and permanent; the state of the Jews vanishing, to continue in their generation; the state of Christians durable, to continue unto the world's end. More principally it shadowed forth the state of the church militant here on earth, and triumphant in heaven. Unto both the prophet David alludeth—Lord, who shall sojourn in thy tabernacle? Who shall rest in thine holy mountain?" (Moses and Aaron, p. 62.)

[14] It ought to be here observed, that all expert artists, of whatever description, are designated by the appellation of WISDOM. (Exod. xxxv. 10.) And amongst the heathen, in like manner, all skilful architects are termed wise men. Thus Aristotle says, "we ascribe wisdom to those who excel in the arts." And he instances Phidias and Polycletus as men of superior wisdom. This opinion was probably derived from the Almighty describing Bezaleel as being filled with the spirit of wisdom. (Exod. xxxi. 6.)

[15] "The hangings of the court of the tabernacle probably are to be understood not to have been simply linen cloth, but cloth diapered, or wrought in pleasing figures of some such kind. (Exod. xxvii. 9.) The curtains of the sacred tent itself were to be of fine linen, intermingled with blue, purple, and scarlet, wrought into figures of cherubs with great art. (Ib. xxvi. 1.) From which the veil hanging over the door, certainly designed to be richer than the preceding, if there were any distinction between them, is described as formed of the same materials; but the figures made of *maaseh rokem*, needlework, v. 36, a very different word from *maaseh chosheb*, used in the first verse, which is a general term to point out some new and ingenious invention in any art, and consequently may as well relate to the art of weaving as any other." (Harmer. Observ. vol. iv. p. 219.)

[16] "Some may possibly think it unaccountable," says Bishop Patrick (on Exod. xxxviii. 26), "that so great treasures should be found amongst the Israelites in the desert; and especially that they should be furnished with such quantities of precious stones. But these persons should consider, that their ancestors had gathered great riches before they came into Egypt, where Joseph left them no small treasures; and though Pharaoh perhaps squeezed them, yet they preserved most of their riches, and were reimbursed for what they lost by what they borrowed of the Egyptians. From whose dead bodies, thrown on the sea-shore, we may well suppose they got still more, as they did also from the Amalekites. They had shittim wood in the wilderness, and some of the Jews think they traded with the neighbouring nations."

[17] "The Turks, and the Eastern nations generally, spare for nothing in rendering their tents convenient and magnificent. Those belonging to the grand signor were exceedingly splendid and covered entirely with

silk, and one of them lined with a rich silk stuff. But even this was exceeded by another, which cost 25,000 piasters; it was made in Persia, and intended as a present to the grand signor. The outside was not, indeed, remarkable, but it was lined with a single piece made of camel's hair, and beautifully decorated with festoons, and sentences in the Turkish language." (Travels by Von Egmont and Heyman, vol. i. p. 212.) Nadir Shah had a very superb tent, covered on the outside with scarlet broadcloth, and lined within with violet coloured satin, ornamented with a great variety of animals, flowers, &c., formed entirely of pearls and precious stones. Chardin says that the King of Persia caused a tent to be made which cost 2,000,000 of money. They called it the house of gold, because gold glittered everywhere about it. And there was an inscription on the cornice of the antechamber, which called it the throne of the second Solomon.

[18] In a "brief examination of the Divine Legation of Moses" are the following remarks:—"As the Mosaic constitution was accommodated to the natural temper and bias of a people perfectly Egyptianized, and who knew nothing but the language, laws, and customs of Egypt, the history of Moses gives one almost as just a notion of the religion, priesthood, and worship of Egypt, as if their own history had been handed down to us. And though Moses attempted, in his law, to reform the religion of Egypt, with regard to their symbolical polytheism, or sideral worship by images, yet this could never be effected, but the gross of the people still continued in their symbolical worship, except when restrained from it by force and compulsion."

[19] The frequent references to the number *three* in the sacred writings is remarkable. Our grand master David enumerates three kinds of deaths which are common to man. The thrice two wings of the angels mentioned by Isaiah, according to the Rabbins, refer to the *understanding* that knows, the *will* that directs, and the *power* that executes. They compare the law to three things—water, wine, and milk. The Talmudists say, the disposition of a man is ascertained by his conduct in his purse, his cup and his passion; and the son of Sirach says there are but three things lovely and three things hateful.

[20] "St. Chrysostom, speaking of this workmanship of God, calleth it the image of the whole world, both sensible and intellectual. And he attempteth the justification of his notion by the 9th chapter of the Hebrews, and particularly by the 24th verse, in which the holy places made with hands are called the figures of the true or heavenly places." (Ten. Idol. p. 339.)

[21] The gold, silver and brass, for the tabernacle, were intrusted to Bezaleel, as the principal person who was to see it employed in making everything which the Lord commanded Moses.

[22] And therefore, as St. Cyril says, because the feeble and earthly minds of the Israelites could not without difficulty be brought off from the worship and ungodly manners, and detestable superstitions of the Egyptians, God, by the Mosaic law, gave them a spiritual command against many gods; and yet permitted them, after the ancient manner of worship to which they had been accustomed, to offer eucharistical and expiatory oblations, duly and wisely appointed, and as types and shadows of good things to come." (Alex. cont. Julian. p. 126.)

[23] Clemens Alexandrinus (Strom. l. i. 670), asserts that "the enigmas of the Egyptians are very similar to those of the Jews."

[24] The Talmudists say, "ye shall not make the similitude of the ministers that minister before me above, as the sun, the moon, the stars, or the

angels." And Maimonides adds, it is unlawful to form images of the sun, the moon, the celestial signs, &c., according to what is written, "you shall not make anything like the ministers that serve me above." (Selden, l. ii. 2. de Jure.)

[25] Our traditional stone of foundation is said to have been in requisition when Moses beheld this glory. He fell down on his knees in an agony of fear, when the majesty of God was manifested in a bright consuming fire and flashes of brilliant light, accompanied by terrific thunderings and the sound of angelic trumpets. These tokens, which indicated the divine presence, were introduced with such ceremony of preparation, that boundary marks were set round about the mountain, and the penalty of death attached to the crime of passing the sacred barrier. In this situation the Deity condescended to converse with Moses face to face, and all the people heard the gracious words that issued from his mouth. Every individual in this great congregation, which occupied a space of many miles in circumference, distinctly understood the voice that spake unto them. "Proportionata," says Cardinal Cajetan, "erat tam propinguis, quam distantibus auditoribus."

[26] "Fuchsius, a learned physician, testifieth that there falleth great store of manna upon the mountain of Libanus, which is eaten without harm, although they take it in plentiful abundance. Yet nevertheless it cannot be denied but that the Israelites had many things miraculous in theirs, as that they could not find it on the sabbath day; that he which gathered little, and he that gathered much, had always sufficient for his eating, and the like. All which proclaimed the power of God; in which regard he saith that he fed them with angels' food. Not that the angels eat of it, but that it was *cibus excellentissimus*, a most excellent kind of meat; insomuch that were angels to be fed with bread, they might be fed with this." (Hexam. c. v. s. 2. par. 6.)

[27] Davies remarks with great propriety, that "as certain rites and symbols were enjoined to the Israelites, not because they were heathenish, but because they were patriarchal, and of divine institution, so they were not omitted in consequence of the mere accident that the gentiles had retained them." (Druids, p. 499.)

[28] "It is thought with great probability that Moloch, and those other Pagan deities which the Israelites carried with them in the desert, were borne in niches upon men's shoulders, or drawn about on covered carriages, as we know the heathens carried their idols in procession or in public marches. There are some who believe that the silver temples of the goddess Diana, which were made and sold at Ephesus, were also these niches or portable temples, for the devotion of pilgrims. The custom of carrying the images of the gods under tents and in covered litters, came originally from the Egyptians. Herodotus speaks of a feast of Isis, wherein her statue was carried upon a chariot with four wheels, drawn by her priests. The same author, speaking of one of their deities, says, they carried it from one temple to another inclosed in a little chapel made of gilt wood. Clemens of Alexandria speaks of an Egyptian procession, wherein they carried two dogs of gold, a hawk, and an ibis. The same father quotes the words of Menander, who rallied those vagrant divinities that could not continue in one place. Macrobius says, that the Egyptian priests carried the statue of Jupiter of Heliopolis upon their shoulders, as the gods of the Romans were carried in the pomp of the games of the circus. Philo of Byblos relates, that they used to carry Agrotes, a Phœnician deity, in a covered niche upon a car drawn by beasts. The Egyptian priests placed Jupiter Ammon upon a little boat, from whence

hung plates of silver, by the motion of which they formed a judgment of the will of the deity, and from whence they made their responses to such as consulted them." (Calmet in v. Niches.)

[29] The opinion of Spencer is, that the tabernacle, together with all its furniture and appurtenances, was of Egyptian origin; and that it was framed by Moses on the model of some such fabric which he had observed in Egypt, or else that God directed it to be made with a view of indulging the Israelites in the customs and modes of worship they had acquired in Egypt, in so far as they were not directly sinful. The predilection of the Israelites for visible gods was indicated before the erection of the tabernacle, in the affair of the golden calf, and on subsequent occasions; and we may infer from Amos v. 26, and Acts vii. 42, that they had brought with them from Egypt the tabernacle of Moloch, which was probably a portable shrine or small temple containing the image of the idol. See the question argued at length in the pictorial Bible under Exod. xxvi. 30.

[30] "It appeareth that God gave the Jews sufficient antidotes against idolatry; and it is as manifest that their folly rendered them very often ineffectual. They by their ritual inclination, by cohabitation, by commerce, by apish affectation of foreign modes, learned the Egyptian, Assyrian, and Babylonian idolatries. Some of this leaven broke out in the wilderness. There they began to lean towards the worship of false gods, by adoring the true one in the unmeet symbol of a golden calf. They worshipped Moloch by the tabernacle which the priests took up, and Remphan by a star and the host of heaven. Amongst that host of orderly light, some have placed the prototype of Apis, and supposed him to be the sun." (Ten. Idol. p. 101.)

[31] This tabernacle was furnished with an ark, an oracle, an altar, and other sacred appendages, like those of the nations by which they were surrounded.

[32] Mount Sinai, as we have seen, was very difficult of access, and the Israelites might thence believe that Moses had perished in the ascent. Procopius says that no one can pass the night upon it, by reason of the fearful noises and supernatural sounds which are constantly heard. Baumgarton tells us, "that the ascent was so difficult that all our former toil and labour seemed but sport to this. However, we did not give over, but imploring the divine assistance, we used our utmost endeavour. At last, through untrodden ways, through sharp and hanging rocks, through clefts and horrible deserts, pulling and drawing one another, sometimes with our staves, sometimes with our belts, and sometimes with our hands, by the assistance of Almighty God, we arrived at the top of the mountain, which is scarce thirty paces in compass."

[33] Any consecrated substance would have answered this purpose. An altar, a pillar, or a rude and unpolished stone, for such were in use among the heathen. "The symbol of Jupiter Ammon was a conic stone in his Egyptian temple; and in Africa, Apollo's image was a kind of erect stone, like a pyramid. A square stone was the image of Mercury, as a pillar was that of Bacchus. The Jews were carried away by this strong current of idolatry, and they set up pillars in every high hill and under every green tree; so that this idolatry of worshipping rude stones erect may be reckoned to have infected much the greatest part of the world." (Borl. Corn. p. 162.)

[34] Omens appear to have been carefully observed from the very earliest times; thus wearing of rings against witchcraft was used by the Greeks, as were also many other spells, such as spitting into their bosoms thrice

at the sight of an insane person, anointing of stones, &c. They considered as unfavourable omens, hens crowing, the entrance of a black dog or serpents into their houses, a cat or weasel crossing their way, the mouse eating the salt bag, &c. Then they carefully avoided obsequies for fear of incurring pollution. If they sneezed, it was over the right shoulder; the flight of owls was a token of good or bad luck. See more of this in the Archæol. Attic. l. ii. c. 6.

[35] Maundrell, in his journey to Mount Sinai (Edit. 1810, p. 256), speaking of the place where the Israelites worshipped the golden calf, says that "there are some rocks on the spot twelve or fifteen feet high, upon which, when the golden calf was set up, it might easily be seen and adored by all the people who were encamped in this wide and extensive vale; and further, because this place likewise answers, and is situated directly over against another vale to the eastward, by which they say Moses descended from Mount Sinai, when he brought with him the tables of the testimony, and where it was that he broke them when he came to the foot of the mountain."

[36] It may be here remarked, that Aaron called the idolatrous festival a feast to Jehovah, making use, as Micah did afterwards, of the most revered name of God. I argue not here, says Archbishop Tenison (Idol. p. 111), "from the bare imposition of that word, for idolaters did learn to give creatures that incommunicable name, but I argue from the reverence which is due to Aaron, the select high priest of the God of Israel. He offendeth extremely against charity and good manners, who thinketh of such a person that he would pacify a clamorous people with so vile a condescension. He had a better design, however the madness of the people perverted it. It cannot be thought that the God whom he served in so sacred an office should be so soon forgotten by him, and so ungratefully and wretchedly dishonoured in a base Egyptian idol, passing under the most separate name of Jehovah. It was ill enough that he set up a symbol of God's presence where he had not appointed him. It was a crime sufficiently high that he had erected an undue statue, or an arbitrarious external sign of God's presence, though not an image of him; for such the cherubims were not. For I suppose he took his pattern from part of what he saw in the holy mount when the Shekinah of God came down upon it, attended with angels. They did not, as I think, dethrone God, but joined that false god with him, and corrupted true religion with mixtures of gentilism."

[37] The person who cast the calf, according to the Mahometans, was one Sameri, a chief among the tribes of Israel. Aaron directed him to collect from the people the rings and bracelets of gold, silver, and other materials, of which the Israelites had spoiled the Egyptians; and he, being acquainted with the Egyptian method of casting metals, melted them down into a solid mass, as he pretended, when, to his great astonishment, out came a golden calf. The Israelites offered a religious worship to the image, after the manner of the Egyptians. Seeing this, the man Sameri is said to have taken some dust from under the footsteps of the angel Gabriel's horse and threw it into the mouth of the calf, which, by virtue of that holy dust, began to low and show other signs of vitality. A writer quoted by D'Herbelot (Bibl. Orient. p. 650), says that all the Israelites worshipped this calf except 12,000 persons.

[38] They pierced their flesh that the blood might flow upon the altar, as was practised by the heathen priests in their sacrifices to Bellona. "They sacrificed not," says Tertullian (Apolog. c. 9), "with any other man's blood, but with their own; their shoulders being lanced, and with

both hands brandishing naked swords, they ran and leaped up and down like madmen." (See also Lactantius, p. 40.)

[39] The enthusiastic notions of the Jews respecting the power and application of this name are most wonderful. "It is stated by the theologians in the book of Zoar, that all creatures are depicted by this divine name (יהוה), which says, look at man and you will see that the head has the form of the י, the five fingers of the right hand the first ה, the five of the left the other ה, and the line of the body between them ו. Observe also the eagle, the head is the י, the two wings are the two ה s, and the body in the centre the ו. Thus they affirm, that there is no animal or plant in which the ineffable name is not depicted." (Concil. vol. i. p. 110.)

[40] It appears that Aaron, overpowered by their importunities, made them a golden image, after the manner of some part of the Shekinah which he had seen in his ascent to the mount (Exod. xxiv. 1-11). The Cabalists say that it was made in the figure of an ox or calf on this account alone, for the Shekinah appeared in the quadruple form of a man, an ox, a lion, and an eagle; man, as being the chief of all terrestrial animals; the ox, of all domesticated ones; the lion, of all wild beasts; and the eagle, of birds; no allusion being made to fishes, because they are hidden from the sight. So that Aaron, on this account, chose one of these figures, imagining that it would be more properly a symbol of the deity."

[41] Herodotus gives an account of a solemn festival in honour of Diana, which the Egyptians celebrated at Bubastis. He says, that when they offer the sacrifice they dance around the altar, sing, and play a hundred antics, and drink an incredible quantity of wine; which fact may account in some measure for the gross obscenities which take place in an assembly consisting of 700.000 persons of both sexes. This was doubtless the ceremony which the Israelites used on the above occasion. Lady Mary Wortley Montague, speaking of the Eastern dancers, says, "their manner of dancing is the same that Diana is said to have used on the banks of the Euphrates. The great lady leads the dance, and is followed by a troop of young girls, who imitate her steps; and if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied according to the pleasure of her who leads the dance, but always in exact time, and infinitely more agreeable than any of our dances, at least in my opinion."

[42] It is remarkable that, as in the aphanism of the mysteries, the death of Osiris or Bacchus, by Typhon his brother, so a similar legend was celebrated in honour of the Egyptian Apis, who was said to have been slain by his brothers Thelxion and Telchin. This is according to the testimony of Apollodorus. But the genealogy of this famous Egyptian deity is involved in great confusion, for other authors make him the son of Telchin, the grandson of Europs, and the great grandson of Egialeus, who was reckoned by the Sicyonians an *autochthon*, or aboriginal. "It is very remarkable," says Faber (Cab. vol. i. p. 377), "that, while Apis is fabled on the one hand to be the son of Telchin, or the descendant of Inachus, he is described on the other as the son of Jason the argonaut; and yet is further declared to be the same as the Egyptian Serapis. Hence it appears that three several genealogies are ascribed to Apis; he is descended from Inachus, from Telchin and Europs, and from Jason. This apparent discrepancy can only be accounted for upon the principle that the genealogies and the persons contained in them are equally fabulous, relating equally to the deluge and the solar superstition. Thus

Osiris is the same as Janus or Noah; Telchin means a priest of the sun, and Europs the fiery serpent."

[43] August. Mirab. Sac. Script. l. i. c. 15. For this and some other reasons "in the law of Moses a deference is paid to the Egyptians, and the Israelites were ordered to look upon them with an eye of favour; nay, they were permitted to enter the sanctuary after the second generation." (Bryant, b. iv. p. 388.)

[44] Vid. Gerard Vossius, Opera, tom. v., et de Idol. l. i. c. 29.

[45] They did not conceive the image to be God, but they thought it contained the divine essence, and worshipped it in the character of a mediator, never considering for a moment that all such symbolical representations were degrading, and consequently offensive to the Deity.

[46] There is a record in a recent publication, called "An Account of Ancient Mexican Cities," of a migration of certain of these Jewish idolaters into the plains of America. "The Toltecas," says this author, "were descended from the house of Israel, who were released by Moses from the tyranny of Pharaoh, and after crossing the Red Sea fell into idolatry. To avoid the reproofs of Moses, or from fear of his inflicting upon them some chastisement, they separated from him and his brethren, and under the guidance of Tanul, their chief, passed from one continent to the other, to a place which they called the Seven Caverns, a part of the kingdom of Mexico, where they founded the celebrated city of Tula."

[47] There are some writers who contend that the Israelites were found by Moses entirely naked, in imitation of a similar religious custom of the Egyptians, who thus danced round the figure of a calf. Plutarch and Diodorus both record that very indecent practices were used in the Egyptian sacra; and Herodotus seems to suggest that they had certain ceremonies which resembled the naked dance of the Israelites before the golden calf.

[48] It is said that the Mahometan devotees, both men and women, in the fervour of their devotion, used to dance round the caaba naked; whistling, singing and clapping their hands. The custom produced such bad effects, that it was at length prohibited.

[49] An order of priests was instituted at Rome, for the express purpose of dancing in honour of the deity. They were called Salii. In the reign of Numa, Rome was subject to the plague, and it is said that a certain brazen target fell from heaven into the hands of Numa, with a divine promise, that so long as it should be kept safe the city should be free from all such visitations. In great fear lest the shield should be stolen, the king constructed eleven other shields so like it that they could not be distinguished. Twelve priests had the custody of them, and in the month of March in every year, on a particular day, they put on a party-coloured coat with a tiara and sword belt, and danced about the market-place, and the Capitol, with javelins in their right hand and the shields in the other, singing songs appointed for the occasion.

[50] It seems extremely probable that the worship of the calf was conducted with solemn processions, after the custom of Egypt, whose sacred festivals always commenced with such solemnities, and ended with disorder and crime. It is still retained in the East, in the horrid celebrations of Jagan Nath.

[51] The music used on such occasions was wild and discordant, like that which Sir W. Jones informs us is still practised at the religious festivals of Callee, the terrific deity of India.

[52] "In Athens," says the Abbé Barthelemè (Anacharsis, vol. ii. p.

438), "several days of the year are dedicated to the worship of Bacchus. The city, the harbour of Piræus, the country, and the neighbouring towns, by turns re-echo with his name. I have more than once seen the whole city in a state of the most complete intoxication. I have seen bacchanals and bacchanalian nymphs crowned with ivy, fennel, and poplar, with convulsive agitations dance and howl through the streets, and invoke Bacchus with barbarous acclamations; I have seen them tear the raw entrails of the victims with their teeth and nails, squeeze serpents in their hands, interweave them in their hair, twist them round their bodies, and by such kind of extravagancies attract the attention of the terrified multitude."

[53] We are told that in the festivals of Bacchus, he that could drink the greatest quantity of wine was honoured with a golden crown.

[54] The Corybantes are described by Strabo rather like madmen than mere enthusiasts; for they danced about with cymbals and drums, and arms, and pipes, as though a bedlam had broke loose among them; yet this was in high esteem among them; for as Strabo after saith, this enthusiasm seemed to have a divine touch with it, and to come very near to a prophetic spirit." (Stillingfleet, Orig. Sac. p. 161.)

[55] Maillet informs us, that evident traces of these practices still remain in Egypt. He says (Let. x. p. 59), "You can hardly imagine how many traces of this ancient religion are still met with in Egypt, which have subsisted there for so many ages. In fact, without speaking of their passion for pilgrimages, which, notwithstanding its having changed its object, is nevertheless the same; the modern Egyptians have still the same taste for processions that was remarked in their ancestors. There is perhaps no other country in the world where they are more frequent than here. All the difference that I find in the matter is, that the ancients practised them in honour of idols, and that the Egyptians of our days perform them in honour of the santoces, or saints, who are not much better. There is no regularity in these ceremonies, either in the way of walking or the vestments. Every one dresses himself as he likes; but those that are in the most grotesque, and most ridiculous habits, are always most esteemed. Some dance, others caper, some shout; in one word, the great point is who shall commit most follies in these extravagant masquerades. The more they do, the more they believe themselves possessed with the spirit of the prophet."

[56] These ceremonies were usually accompanied by passing through the fire, a custom formally forbidden in the law (Lev. xviii. 21); but still practised in some idolatrous nations of the earth. Sonnerate thus describes it as still existing in India at the grand festival of Darma Rajah, called the feast of fire:—"The devotees walk barefoot over a glowing fire, extending forty feet. It lasts eighteen days, and on the last they assemble at the sound of instruments, their heads crowned with flowers, and their bodies bedaubed with saffron, and follow the figures of Darma Rajah and of Drobede his wife, who are carried in procession. When they come to the fire, they stir it to animate its activity, and take a little of the ashes, with which they rub their forehead, and when the gods have been three times round it, they walk either fast or slow, according to their zeal, through this hot fire. After the ceremony the ashes are carefully collected, and preserved as amulets."

[57] Moses, who was skilled in all the wisdom of the Egyptians, has been ranked amongst the earliest chemists; and as a proof of his proficiency, the means he employed to render the golden calf, which had been fabricated by Aaron, potable, have been adduced. In later times this problem

long exercised the ingenuity of chemists, until it was discovered that gold could be rendered potable by combining it with sulphur of potass, and that the preparation had a very nauseous taste, and hence drinking it might be a proper punishment to the Israelites.

[58] St. Peter describes these customs (1 Ep. iv. 3)—"For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

[59] Probably cedar or acacia, as both these trees were abundant in the wilderness, and possessed the properties ascribed to the shittim. In a degree called "Knights of the Royal Axe," it is said to have been composed of the cedar of Lebanon.

[60] The temple at Stonehenge contained an outer court, an inner court, and an adytum. That at Abury extended nearly two miles in length, but it was exceeded in magnitude by the open temple at Carnac. The pagoda of Seringham in India was uncovered, and was of such vast dimensions, that its walls are said to have been four miles in circumference. Mr. Maurice has favoured us with an engraving of an open quadrangular pagoda, on the coast of Coromandel, whose sides faced the four cardinal points, like the tabernacle of Moses, and its area contained small covered chapels or shrines of their greatest deities.

[61] The fabric of the tabernacle, thus consisting of three distinct parts, was a type of the creation of the universe in three parts, as we are told by the Rabbins; the sublunary portion which we inhabit, the celestial above us, and the supreme, which theologists term the angelic, and philosophers the intellectual.

[62] These three divisions corresponded with the Greek and Roman peribolus, naos, and cella; and with the churchyard, nave, and choir of our churches.

[63] "Although the court were compassed about with curtains, yet it had a door wide enough to display all the breadth of the tabernacle. By the which is signified, that the holy mysteries of the church are not such as the ceremonies of Ceres and Eleusis, which were not imparted to strangers; or of Juno of Coos, unto the which servants were not admitted; but the secrets of the gospel are revealed to all the world." (Willet Hexapla. p. 630.)

[64] These were as above, blue, purple, and crimson, or scarlet. The former, amongst Masons, is an emblem of universal benevolence and friendship; and recommends that those virtues should be as expansive as the blue arch of heaven. The second is an emblem of harmony, union, and peace. And the scarlet, as an emblem of imperial dignity, reminds our rulers of the paternal concern which they should ever feel for the welfare of the constitution, and the fervency and zeal with which they should endeavour to promote its prosperity.

[65] "Many of the Egyptian stuffs presented various patterns worked in colours by the loom, independent of those produced by the dyeing or printing process, and so richly composed, that they vied with cloths embroidered with the needle. The art of embroidery was commonly practised in Egypt. The Hebrews, on leaving the country, took advantage of the knowledge they had there acquired to make a rich hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen wrought with needlework; a coat of fine linen was embroidered for Aaron, and his girdle was of fine twined linen, and blue, and purple, and scarlet of needlework." (Wilkinson's Egypt, vol. iii. p. 128.)

[66] In the degree of Secret Master these four columns are made to refer

to the four cardinal points of the compass. And when the veil was removed, the candidate is said to have seen a blazing star with nine beams (or the Shekinah), each containing one of the sacred names, and inclosing the letter G inscribed within a circle, and also an equilateral triangle, under which was placed the ark of alliance; the circle denoting his eternity as without beginning and without end; the triangle signified ———; the blazing star, the light of Providence pointing out the way of truth; and the letter G, glory, grandeur, and Gomel; all referring to the divine name and perfections. And to these emblems was added the all-seeing eye, to intimate that it is the duty of a Secret Master to watch over the conduct of the Brethren.

[67] The heathen offering of cakes was of a similar nature to the Jewish shewbread. These cakes were compounded with honey, oil, salt, and wine.

[68] In the twenty-eighth degree, according to the arrangement of the rite Ecossais, the Grand Master explains the candlestick with seven branches, by exhorting the candidate to "remember the mysterious number of seven Masters who were appointed to succeed one; and from that time it was resolved that seven Knights of Masonry, united together, were able to initiate into Masonry, and show the seven gifts of the Eternal, which he will be competent to understand when he shall have been purified in the brazen sea."

[69] "This uteusil showed to the Hebrews, as it does to us, that our vows ought always to be addressed to the Great Architect of the Universe; and that they ought to be pure, and above human passions. The remains of ancient altars that we have seen in the museums are in the form of a square, or a triangle, or a circle, having reference under these forms to the three truths taught, or to the four elements, or to the deity. They were excavated in the upper surface to contain the fire." (Esprit du dogme de la Franche Maç.)

[70] Altars were of great antiquity, and originally constructed of earth, or unhewn stone. The Egyptians used them from the earliest times, while the Persians and other nations offered their sacrifices on mountains and hills, without any altar at all. There was scarcely any practicable material of which altars were not subsequently made. Some were hewn from single large blocks of stone, others were formed of squared stones, and many of precious marbles; some were of brick, others of metal (brass, and even gold,) being probably overlaid with the metal, like the Hebrew brazen altar, and the golden altar of incense; others again are said to have been of wood, even in Greece; but these were not common; neither do those appear to have been so which are described as having been built with the bones of animals, curiously interlaced. There were probably three kinds of altars: where victims were consumed by fire, where unbloody offerings only were made, and for incense. The Hebrews had two of these; viz., the first and third, and the table of shewbread, in some respects, answered for the second.

[71] "The sacred fire was not peculiar to the Persian magi. It was kept constantly burning on the altar before the tabernacle in the wilderness, and the temple at Jerusalem, and was never to go out. It was kindled from heaven in the time of Aaron, of David, and of Solomon; and was not to be rekindled with strange fire, nor any other to be used in sacrifices under the penalty of death. Among the Persians, it was to be rekindled only from the sun, or with a flint, or from some other sacred fire. And the Persian usages resembled those of the Jews in many respects." (Hales. Anal. vol. iv. p. 37.)

[73] In one of the detached degrees in France, called "Le Compagnon Ecossais," the appendages of the holy and most holy places were introduced in detail.

[73] The method of working these decorations, according to Maimonides, was this:—They took one thread of wire of gold, and joined it with six threads of blue, and twisted all seven into one. And so they mingled the like thread of gold with six of purple, another with six of scarlet, and another with six of fine linen; so that there were twenty-eight threads in all.

[74] In all ages, and amongst all people, white has been considered as an emblem of innocence and purity. Some extended the signification to joy and gladness. Aristotle said, that white and black betokened pleasure and pain. The Greeks marked their fortunate days with a white stone. At the resurrection of our Saviour, the angels testified their joy by appearing in white; and at the transfiguration, Christ was arrayed in raiment "white as the light." In like manner, the redeemed are clad in white in the New Jerusalem. (Rev. iv. 7.) On this subject consult the new editions of the Signs and Symbols, p. 195, and Hutch. p. 88.

[75] The blue was an emblem of the *air;* the purple of *water*, in reference to the fish murex, whence the dye of this colour was procured; the red of *fire;* and the white linen of the *earth*, out of which the herb grows of which it is manufactured.

[76] The art of dyeing in rich and imperishable colours was of very ancient date. Arrian says, that amongst the spoil found at Susa by Alexander, were five thousand quintals of Hermoine purple, which exceeded that of Tyre in beauty, and had been hoarded up by the Persian sovereigns during the space of one hundred and ninety years, but the colour of which was as fresh and beautiful as if it had just come from the dyer. The Egyptian mummies display an astonishing perfection in that as well as other fine arts. M. Dutens tells us, that in the mummies of Egypt he found gilding as fresh as if it had not stood fifty years; and stained silk, still vivid in its colours, though thirty ages had passed over it. Pliny says, that the process of dyeing, by which animals and flowers were produced, was the effect of certain drugs laid on the surface of the white cloth by dipping. They drew the figures with a colourless material, and then plunged the cloth into the dye boiling hot, and they immediately assumed the proper colours; which were so permanent, that nothing was able to efface them so long as the stuff remained.

[77] A few further observations may be necessary and useful on this beautiful art, which was carried to such perfection, as to produce colours which were equally brilliant and permanent. The preparation is said to have contained a good deal of salt; and some think that honey was an essential ingredient. Herodotus says, that they impressed flowers, and figures of birds and beasts upon their woollen cloths, by means of a vegetable mixture, in colours so durable that they could not be effaced.

[78] Mr. Roberts states, that in India it is customary to invest a favourite child with garments of crimson, purple, and blue, which are tastefully intermixed. And he adds—"A child being clothed in such a garment cannot be injured by fascination or evil spirits, because the attention is taken from the beauty of the person to that of the garment."

[79] Mr. Thomson says, that the linen of Egypt was of a texture superior to the finest Indian muslin. Some mummy cloths which Belzoni had given him, were of linen, "thin and transparent, and of very delicate texture; the finest appeared to be made of yarns of near one hundred hanks to the pound, with one hundred and forty threads to the inch in

the warp, and about sixty-four in the woof; while a specimen of muslin in the museum of the East India House, the finest production of the Dacca loom, has only one hundred threads to the inch in the warp, and eighty-four in the woof." And Mr. Wilkinson mentions a specimen in his possession which, he says, "excites admiration at the present day; being, to the touch, comparable to silk, and not inferior in texture to the finest cambric. This has five hundred and forty threads to the inch in the warp, and one hundred and ten in the woof; being considerably finer than the richest cambric ever seen in this or any other country." (Manners and Customs, vol. iii. p. 119.) Herodotus and Pliny both mention a corslet which was presented to the Rhodians by Amasis, King of Egypt, which was of white linen, ornamented with numerous figures of animals worked in gold. Each thread was composed of three hundred and sixty-five fibres! This is an additional proof of the surpassing excellence of the ancient Egyptians in the art of weaving.

LECTURE XXXI.

THE TEMPLE OF SOLOMON AND THE SACRED LODGE.

"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 in the clay ground between Succoth and Zeredathah. The whole was then conveyed to Jerusalem; and when put together on Mount Moriah, each part fitted with such perfect exactness as to make it appear like a work of the Great Architect of the Universe, rather than an exertion of human skill."—OLD LECTURES.

"This magnificent work was begun on Monday the second day of the month Zif, which answers to the 21st of our April, being the second month of the sacred year; and was carried on with such speed, that it was finished in all its parts in little more than seven years, which happened on the eighth day of the month Bul, which answers to the 23rd of our October, being the seventh month of the sacred year, and the eleventh of King Solomon. What is still more astonishing is, that 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 what 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 Zeredathah, that nothing might be heard among the masons of Sion save harmony and peace."—ANDERSON.

"When you sacrifice or pray, go with a prepared purity of mind, and with dispositions so previously disposed as are required of you when you approach the ancient rites and mysteries."—EPICTETUS.

WHILE working the Lectures of Masonry, we are frequently struck with incidental remarks and coincidences, which, if fully developed, would lead to interesting, if not important results. But unfortunately, in too many instances, the illustration is omitted, and we are furnished with nothing but the simple notice of an expressive symbol, or a naked fact, which is thus left to furnish its commentary; and this will naturally occur in a series of lectures confined to a certain prescribed ritual,[1] although it be sufficiently diffusive to deter many otherwise expert masters from the task of attempting to become perfectly acquainted with the entire course comprehended in the degrees terminating with the Royal

Arch.[2] There are consequently few Masters of Lodges who are sufficiently conversant in the lectures,[3] as to undertake the duty of extension and demonstration on points which are left unexplained. Even the prominent landmarks are some of them obscure, and require elucidation.[4] But where shall we find the enlightened Ruler who will venture to volunteer his commentaries from the chair of the Lodge?[5] And yet this is the kind of information which is of the greatest value and interest, and would be most eagerly listened to and highly prized by the brethren.[6]

The subject proposed for illustration in this lecture, although of considerable interest to the free and accepted Mason, is only incidentally referred to in the ordinary lectures. It is at this period that we find Freemasonry in a state of consistency,[7] and based upon a foundation that has bid defiance to the encroachments of time and hostile opposition.[8] As the Masons met at the building of the temple, each Lodge under its Master and Wardens, so we meet now. Our Lodges are constituted and formed on the same general principle; the superior Officers are endowed with the same powers; the meetings are, in like manner, regulated by the diurnal rotation of the earth on its axis, which produces the rising, southing, and setting of the sun; and as our ancient Brethren erected a material temple[9] without the use of axe, hammer, or metal tool, so is our moral temple constructed.[10] The beauty of the temple of Solomon pleased the eye; but the beauty of virtue, still more glorious, which distinguishes the speculative Freemasonry of modern times, imparts a superior pleasure to the understanding.[11] The stones with which this superb edifice was constructed were carved, marked, and numbered in the quarry,[12] so that when they were brought to Jerusalem, each part was found to tally with such precision, that, when finished, the temple appeared to be composed of a single stone;[13] and it might be considered as a work of the Great Architect of the Universe,[14] rather than an exertion of human skill.[15]

The gold, the precious stones, the Jewels, the blue, purple, and crimson silk, and fine linen of the purest white,[16] all served to embellish and adorn this stately edifice, and to crown the designs of Wisdom and the

productions of Strength with the decorations of Beauty.[17] They were symbols of the sterling and precious doctrines with which wisdom hath embellished the science. The oblong form of the temple[18] was a prototype of the Lodge, whose dimensions are unlimited, and point to the universality of the system and the unbounded influence of its excellent rules and orders. The embroidered silk was emblematical of the ornaments of a meek and teachable spirit, by which the fraternity ought to be distinguished; the sky-blue colour[19] symbolized the elevation of our hearts to the Most High; the purple referred to the assiduity and zeal which are displayed by an anxious Brother during his search after Masonic truth and perfection; and the crimson or double scarlet *(tolaghath shani)* depicted the twofold love of God and our neighbour.[20] Such are the doctrines explained to the candidate at his first introduction into Freemasonry, in the hope that his future life may be influenced by the salutary lesson.

These signs of resemblance between the temple of Solomon and a Mason's Lodge[21] are not exaggerated;[22] for as a Lodge in its universal application is a microcosm or miniature world, so in its restricted or local signification, it is a transcript of King Solomon's temple. The Wisdom of the King of Israel contrived this gorgeous edifice for the glorious purpose of worshipping God with solemnity and decorum; hence the W. M. is the representative of this divine quality, which he exerts for the general benefit of the community over which he presides. The King of Tyre[23] supported the designs of his brother monarch by furnishing materials and men, which constitute the Strength by which the plans of Wisdom are carried into effect; and the S. W. being his representative in the Lodge, assists the Master in the developement of his wise and genial lessons of virtue.[24] To complete the comparison it must be observed, that the ornamental details of the temple, which constituted its beauty and excellence, were entrusted to the mechanical ingenuity of H. A. B., who was the most accomplished designer and worker in metals upon earth;[25] and like Aholiab and Bezaleel, was probably inspired from on high for that purpose.[26] He is personated by the J. W., who superintends the details of the moral edifice, calls the men from labour when the meridian sun displays its Beauty, and sees that the duties

of the Lodge are decorously resumed after the necessary respite from toil.

Our G. M. David, being worn down with years and infirmities, assembled the princes of his people, and acquainted them with his design of building a magnificent shrine for the ark of God. He had made great preparation for it, by laying up immense quantities of costly materials, and providing plans and models for the different parts of the structure, when he was forbidden to proceed by the Most High, and told that the work should be accomplished by his son.[27] After his death, Solomon commenced the building of the temple. The workmen were classed into orders, lodges, and messes; they were distinguished by signs, words, and tokens,[28] and their work by marks; all of which were necessary to produce regularity and decorum, that alone could render effective the united services of such an immense body of men.

In clearing the ground and preparing the foundations to form a level site on which to erect the proposed building, with its courts, cloisters, and appendages, it was necessary to construct many vaulted passages,[29] and to make subterranean buildings of great strength and solidity to support the superincumbent mass. This was a work of vast labour; because the surface of the mountain was very irregular, and probably covered with trees of great size, for David called it "the field of the wood;" although these would be subsequently felled, lest the temple should be placed in an idolatrous grove. In order to ensure a space sufficiently capacious for the area of the entire structure, it was expedient to construct terraces,[30] one of which remained till the final destruction of the temple. It was 600 feet in height, and supported those magnificent cloisters which were called "Solomon's Porch."[31] During these preparations vast hollows had to be filled up,[32] partly by soil and partly by the construction of jambs, and massive walls, and pillars of solid masonry, beneath the foundations. For this purpose, soil and stones from the adjacent hill of Calvary, which forms an intrinsic part of the same mountain, were transferred to Moriah in great abundance.[33] While the workmen were thus making excavations to collect these materials, they discovered the remains of an ancient building, beneath

which were deposited a variety of curious and valuable articles,[34] which Solomon concluded to have been the adjuncts to the worship of idols; and the discovery caused him to deliberate on the propriety of building a temple in honour of the true God so near to a sanctuary of pollution. In this dilemma he was favoured with a vision, in which the Almighty made such communications as induced him to persevere in his original plan; and in the solemn ceremony of levelling the footstone,[35] King Solomon and the twelve tribes of Israel circumambulated the mountain three times in jubilee procession.[36] The work was put together without the use of axe, hammer, or metal tool,[37] and was carried on with such order, regularity, and despatch, as to be completed in the eleventh year of his reign, in the month Bul, which is the eighth month; thus occupying seven years and six months only.

During the progress of the work, the Sacred Lodge was opened in the bosom of the mountain,[38] on the most holy spot of ground which could be selected by S. K. T., H. K. T., and H. A. B.; it was denominated the Sacred Lodge, because it was held in the very situation which Moses had predicted should be the depository chosen by the Most High for the reception of his SACRED NAME.

NOTES TO LECTURE XXXI.

[1] The ritual varies to a certain extent in every country, although the landmarks are the same. And great care is taken by every Grand Lodge to preserve the unity and purity of the system, by the appointment of Boards and Committees over every department. In England we have a Board of Benevolence, a Board of General Purposes, Committees of Masters, of the Boys' and Girls' Schools, and of the Asylum for worthy aged and decayed Freemasons, &c. In France these Boards are extended to other points connected with discipline. Here we find an Administrative Commission of the Supreme Council of France; a Council and Sovereign Tribunal of Judge Commanders; a Grand Council of Knights of Kadosh; a Supreme Council of Brazil; a Supreme United Council for the Western Hemisphere; a Committee of Finances; of Working Masons or Lecturers, &c. &c. The standing Committees of the Grand Lodge in the state of New York are eight, viz. on Credentials, on

Grievances, on Warrants, on Charity, on account of Delegates, on Foreign Correspondence, on Room Rent, and on Bye Laws.

[2] Dr. Dalcho, the Grand Inspector General of Freemasonry, in America, thus defines the Order :—"Masonry is the most perfect and sublime institution ever formed for promoting the happiness of individuals, or for increasing the general good of the community. Its fundamental principles are those grand bulwarks of society—universal benevolence and brotherly love. It holds out, in its precepts, those captivating pictures of virtue which stimulate the brotherhood to deeds of greatness, and offers to its professors dignity and respect; it expands the ideas, enlarges the benevolent feelings of the heart, and renders man the friend of all his species; it teaches us those great and awful truths on which futurity is founded, and points to those happy means by which we may obtain the rewards of virtue." (Orations, p. 7.)

[3] The ancient Charges provide that no one shall be eligible as Master who does not possess the necessary qualifications. "All preferment among Masons is founded upon real worth, and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the royal craft despised; therefore, no Master or Warden is chosen by seniority, but for his merit." Again; "the most expert of the fellow-craftsmen shall be chosen or appointed the Master, or overseer of the work. The Master knowing himself to be able of cunning," &c. I am afraid these rules are not always strictly observed.

[4] 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.

[5] Instead of such a course of mental improvement other means of enjoyment are sometimes substituted, which prove injurious to the popularity of the order, by the encouragement they afford to protracted sittings; inducing delay in the time of opening the Lodge; which is pregnant with serious consequences. And I would impress upon the Masters and Wardens the necessity of being firm on this important point, and always open their Lodges and commence their Masonic business at the exact hour mentioned in the summonses; assured that if they persevere in the punctual performance of this duty, they will incite regularity in the brethren; and the consequence 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 triumphant ascendancy and excite general admiration and respect.

[6] Such dissertations would tend to refute the mendacious absurdities of Lefranc, Latocnaye, and other authors of the same grade who figured as the adversaries of Masonry at the latter end of the last century. The former says, "the president's hat in the national assembly is copied from that of *Très Vénérable Grand Maître*. The scarf of a municipal officer is the same with that of a Brother Apprentice. When the assembly cele-

brated the revolution in the cathedral, they accepted of the highest honors of Masonry, by passing under an arch of steel, formed by the drawn swords of two ranks of Brethren." (!!!)

[7] Col. Stone, the American—and his testimony is the more valuable as he is an avowed opponent of the Order—vindicates the Brethren from the charge so frequently brought against them, of intemperate habits. "If Masons," says he (Letters p. 20), "fall into habits of indolence or intemperance in consequence of clustering together at public houses, they do so in defiance alike of the example and instruction of the Lodge-room, where they are solemnly charged to avoid all irregularity and intemperance. And if, therefore, the same vices beset the hangers on of petty courts, and the loungers about country stores, &c., why should the Masonic Lodges alone be singled out for condemnation?"

[8] Our American Brethren, forming a Committee of the Grand Lodge of Alabama, thus report respecting certain irregularities which prevailed in the year 1841:—"Your Committee are pained to learn that some subordinate Lodges have so far departed from the ancient Landmarks of the Institution, as to initiate, pass, and raise, at the same time, more than one applicant. They suggest the propriety of action on the part of this Grand Lodge, decidedly discountenancing such proceedings. They also agree with the Grand Lodges of the other states, in disapproving and censuring the unmasonic custom of performing *any work whatever*, except what directly relates to the conferring the degrees of E. A. P. and F. C., *in any other than a Lodge of Master Masons.*"

[9] In France the following directions are given respecting the construction of Lodges:—"Vos Loges seront construites sur un plan qui ne ressemble point aux demeures des profa ∴ mais qui soit noble, élégant, inspirateur. Elles seront décorées de toutes les allégories qui peuvent porter l'homme à l'étude et à la méditation, comme cela se pratique en quelques villes de l'Europe. La voûte, les colonnes, le trône et les autels seront ornés avec goût. Les meubles seront propres et riches."

[10] Each of these temples, the moral as well as the material, displays the beauty and effects of a systematic distribution of labour. The temple of Solomon, with all its gorgeous splendour and minute ornaments in detail, was finished in little more than seven years, because nothing was heard amongst the workmen but harmony and peace; while the temple of Herod, where the same accurate arrangement did not exist, occupied nearly half a century; that of Diana at Ephesus, 200 years; St. Peter's cathedral at Rome, 155 years; and St. Paul's in London, 35 years. The work of a Mason's Lodge, by a similar division of labour, progresses with the same admirable precision, is harmonious and peaceful in its design, and perfect in its end.

[11] In the last century Freemasonry was in much greater disrepute than at present. We have now credit for scientific researches; but formerly the prejudices against the Order ran high, and it was not believed to have any good or virtuous reference. It is true, as a writer of that period affirms, "there are some who speak against it more from the vanity of saying somewhat on the point than that they can urge a single rational objection. If it be good, say they, why not tell it? But we apprehend, continue these wiseacres, there is nothing in it. As for words, signs, tokens—all stuff; depend upon it there are no such things. Now what genuine son of Freemasonry would hold converse with such people? Let them prattle on. If it please any who hear, they must be as weak as themselves, and it can never injure you." (Turner's Sermon at Woolwich, 1787.)

[12] A tradition is found amongst the descendants of Ishmael, as we are informed by Southey, in a passage quoted from the commentators on the Koran, which originated in the fact that the temple was built of stone and timber prepared in the quarries of Tyre and the forest of Lebanon, conveyed via Joppa to Jerusalem, and there put together by such a process, that nothing was heard among the workmen but harmony and peace, and that the stones had been prepared with such perfect accuracy, that when fitted together the joints could not be discovered.

[13] "If on the outside I do cast mine eye,
The stones are joined so artificially,
That if the Mason had not chequered fine
Tyre's alabaster with hard serpentine,
An hundred marbles no less fair than firm,
The whole, a whole *quar* one might rightly term."
(Du Bartas, p. 214.)

[14] And many of the Jews believe it 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, in the height of their enthusiasm, 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 misinterpretation of the word *samir*, which signifies a very hard stone, that might be cut and polished with great perfection. This was an emblem of the peace and quiet of a Christian church. In Masonic lore, the above worm is called "the insect Shermah."

[15] In like manner the Temple of Speculative Masonry is built by piling precept upon precept, symbol upon symbol, instruction, explanation, admonition, example, and historical fact, like a series of polished and perfect stones, of which every Brother is expected to contribute his quota, emblematically carved, marked, and numbered, to denote his talent and ability for the work, until the moral structure is complete—a building not made with hands, eternal in the heavens.

[16] "White signifies wisdom in three degrees. In the first the white light will denote the *divine* wisdom, which is goodness itself; in the second degree, the diamond and the crystal will be the symbols of *spiritual* wisdom, which possesses the interior intellect of the divinity; and in the third degree, the white and opaque stone, and the vestments of linen, will signify *natural* wisdom, or external faith, which produces works." (Weale's Architecture, P. iv. p. 11.)

[17] Thus originated the symbolical names of the chief Officers of a Lodge.

[18] This form is thus made the subject of moral reference in some of the old lectures. "He that is truly square, well polished, and uprightly fixed, is qualified to be a member of our most honourable society. He that trusteth such a person with any engagement is freed from all trouble and anxiety about the performance of it, for he is faithful to his trust; his words are the breathings of his heart, and he is an utter stranger to deceit."

[19] "In China, blue is attributed to the dead; red designates the living. Red represents fire, vivifying heat; blue, the symbol of the soul after death. In Christian symbolism, azure is similar. In a MS. of the tenth century, Jesus in the tomb is bound by blue fillets; his countenance is blue, the sepulchre red. Two angels appear on a stone; the one on the right has a blue aureola and violet mantle, symbols of the passion and of the death of Christ; the angel on the left has a yellow aureola and pur-

ple mantle, symbol of the triumph of divine love and revelation. The Salisbury breviary contains several miniatures, in which appear biers covered with a blue mortuary cloth. On some others, but more rarely, the pall is red, and the dais which covers the catafalque blue. The two colours, one over the other, indicate divine love raising the soul to immortality. The dais is the emblem of heaven; violet, composed of red and blue, was likewise a mortuary colour. In the same MS. appears a coffin, with a violet pall. The colour of the celestial dome, azure, was, in divine language, the symbol of eternal truth; in consecrated language, of immortality; and, in profane language, of fidelity." (Symb. Colours, Weale, P. v. p. 23.)

[20] On a monument at Thebes, engraved and coloured in the Description of Egypt (tom. iii. pl. 34, of the French government work), the symbol is illustrated. Here we find a red globe and two golden serpents, with red and blue wings; the red is the symbol of divine love, the gold or yellow indicates the word or revelation, the blue is an emblem of the air or the divine breath.

[21] Brother Rosenberg thus assimilates the temple and the Lodge:—"The curtain of the temple of Jerusalem separated the Holy of Holies from the other parts of the temple appropriated to the simple priests and initiated. In the same manner the office-bearers of a Mason's Lodge, where Masonry is properly understood and practised, are also separated from common members. This is analogous to the *ten* cabalistic spheres. The three superior officers are in the east of the Lodge, and are placed so as to form a triangle similar to the three superior spheres; and like the Jod celestial of which mention has above been made. The seven other office bearers are placed in conformity with the disposition of the seven other spheres, &c."

[22] In the Helvetian ritual it is observed, that "the names of Lodges are sometimes ill chosen. The Apollo, the Minerva, the Vesta, &c., are heathen names, giving ideas of idolatry and superstition, and can have nothing to do with Freemasonry. The names of great Masons of old may be chosen, or the Lodge may be named after the great man or bishop who built the nearest cathedral, for every cathedral was built by the ancient society of Free and Accepted Masons." A French writer says, "Vos LL .·. ne pourront prendre pour titres distinctifs que des noms de grands hommes qui auraient bien mérité de l'humanité, ou des noms de vertus que chérissent tous les hommes. Elles s'appelleront. L. de Zoroastre, de Confucius, de Pythagore, de Socrate, &c. &c. L. de la Sagesse, de la Bonne Foi, de l'Amitié, de la Constance, &c. &c. Ecole de —, Temple de —, les Amis de —, les Enfans de —, les Disciples de —, les Admirateurs de —."

[23] The Tyrians were the most public-spirited race of the ancient world; they excelled in mercantile pursuits, and in the sciences of geography, astronomy, and architecture. This knowledge was in a manner forced upon them by the peculiarities of the country which they had colonized. "Inhabiting a barren and ungrateful soil, they were obliged, by unwearied industry, to correct the deficiencies of nature; and, by extensive commercial enterprises, to make the abundant wealth of more distant nations and fertile regions their own. They soon began to send forth colonies to all the surrounding nations that would receive them; they established an intercourse with all the islands of the Mediterranean Sea, and with the principal maritime cities of Persia, India, and Egypt. The ports of the Arabian gulf were crowded with their vessels; they were the general factors of the Oriental world, and all trade was carried on in Phœnician

vessels. In a word, they were the Britons of remote antiquity." (Maur. Ind. Ant. vol. vi. p. 256.)

[24] Barruel has enumerated several ridiculous ceremonies, which he affirms take place during the initiations, and which he professes to have received from those who had undergone them. (See Hist. Jac. vol. ii. p. 311.) The most mild construction that we can put on these misrepresentations is, that they are disingenuous and unfair.

[25] His father was an Hebrew residing at Tyre, and therefore in respect of country is termed a man of Tyre; but as regards family, he was of the tribe of Naphtali. (1 Kings vii. 14.) On the mother's side he was a Danite.

[26] In the degree of Knights of the Eagle or Sun, the candidate is introduced to four Masonic Worthies, viz. K. S., H. K. T., H. A. B., and John the Baptist. The two first, he is told, may stimulate him by their zeal in the royal art to follow the sublime example, of which Solomon was the institutor and Hiram the support, when the temple at Jerusalem was erected. H. A. B. was a symbol of truth on earth; and John the Baptist teaches us to preach repentance and good works, that our brethren may be able to see the truth, with her form and virtues uncovered. This bears a striking resemblance to the teaching of the Druids. There is a plate in Montfaucon which represents two groups of figures, three in each; the one of young, the other of aged men. The former look towards a woman full clothed, the latter towards one naked. to represent Truth. This is intended to show that "knowledge and truth are veiled from youthful eyes; that mysteries are clothed and wrapped up in allegory, symbol, and significant rites. At first the young disciples are not permitted to look towards the real truth; but as they grow older are proportionably brought nearer to it and taught the divine secrets, though still enshrined in figure and mythology. But when age has ripened the judgment and disciplined the passions, he is allowed to approach the goddess, to show that truth unveils all her mysteries to those who, by passing through the several stages of their discipline, were enlightened, and prepared to receive truth in her most undisguised, simple, and natural appearances." (Borlase, Corn. p. 105.)

[27] He requested them to assist his son in this laudable work, and they were not averse to comply with his wishes; so that an amazing quantity of gold, silver, copper, and other metals, besides precious stones, marble, porphyry, and other rich materials, were brought to him from all parts of the kingdom.

[28] 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, although it is not to be denied that great numbers of Masons are satisfied with their possession, and look for nothing beyond them.

[29] We have a tradition that King Solomon concealed certain treasures beneath the foundations 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. "It is usual in the east," says Chardin, "for sorcerors to accompany conquerors for the purpose of pointing out the places where treasures are hid. Thus at Surat, when Siragi came thither, there were a people who, with a stick striking on the ground or against walls, found out those that had been hollowed, and ordered such places to be opened." Dr. Perry has given us an account of some immense treasures hidden in the ground by the principal people of the Turkish empire, which, upon a revolution, were discovered by domestics privy to the secret. D'Herbelot has also mentioned treasures concealed in the same manner, and discovered by a series of very singular accidents.

[30] There was a tradition amongst old Masons, that seven days after the foundation stone was laid, the three Grand Masters entrusted the Fellowcrafts with a new sign, as a reward for their previous labours and an encouragement for them to persevere in well-doing; and that the communication was accompanied by an O B.

[31] The several courts were elevated above each other in terrace form, and the temple itself was placed higher than them all. From the outer court into the Chel or space between the two walls which enclosed the court of the women there was an elevation of 10½ feet, which was surmounted by 14 steps; from thence to the court of the women was a staircase of 5 steps, rising 3¾ feet. The brazen gate was accessible from this court by a semicircular staircase of 15 steps, in altitude 11¼ feet; and from the inner court to the porch the ascent was 9 feet by 12 steps. Thus the temple was elevated above the court of the Gentiles by an ascent of 46 steps, rising in the whole 34 feet 6 inches. And the court of the Gentiles was raised above the level of the valley beneath, as we have just seen, 600 feet. Thus taking the porch or tower of the temple at 180 feet, the ascent from the court of the Gentiles 34 feet, and the terrace 600 feet, it will appear that the battlements of the porch were 814 feet above the level ground; and hence the probability is, that in a clear day it would be visible from the elevated mountains in the most distant regions of Palestine.

[32] A writer in the F. Q. R. thus spiritualizes the temple of Solomon:—"The deep trenches of our spiritual temple represent that most beautiful of all virtues—humility, which points out the unmeasurable distance between the unworthiness of the creature and the beneficence of the Creator; in the foundation thus prepared, the squared stones are laid emblematic of the perfect actions of a good man's life; the quarrying of them, and the felling of the timbers at a distance from the holy pile, points out the necessity of subduing all tumultuous and unholy passions ere we commence the task of rendering our hearts worthy of the dwelling-place of the Most High. The contributions of Hiram, K. T., inculcate a lesson of mutual dependance between man and man; the decorations and beautiful porchway represent the graceful arts, &c. &c." (F. Q. R. 1836, p. 14.)

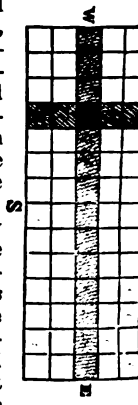
[33] Josephus says that the stones were 50 feet long, 24 broad, and 16 thick.

[34] Dr. Dalcho remarks, in his Orations, published at the especial request of the Grand College of Knights of K. H., and the original Chapter of Prince Masons of Ireland (p. 20), "the present Master's word is to be found in no language that ever was used; it is in fact not a word, but merely a jumble of letters forming a sound without meaning. The manner in which the pristine word was lost, and the particular situation in which another was substituted, is too well known for me to repeat.

The first expressions of the F. C., according to the system of ancient Masonry, were two Hebrew words, highly significant and appropriate to the melancholy occasion. From the corruption of these the present word is formed; not from design, because it means nothing, but from ignorance and inattention. The word of the Free and Accepted Masons is nearly in the same situation; like the ancient Masons, it is a word without meaning; it is the initials, or acrostic of an Hebrew sentence, which is elegantly illustrative of the discovery which was made by the Fellow-crafts."

[35] This footstone, according to Masonic tradition, inclosed an agate of a cubical form, on which certain characters were engraven on a plate of gold, known only to Solomon himself; and it was deposited before the rising of the sun, as an example to the workmen, that they ought to begin the day early and work with assiduity and zeal.

[36] It will be unnecessary to introduce in this place the details of this famous structure. Every particular has been already embodied in my Antiquities and Theocratic Philosophy. It was begun in the fourth year of Solomon's reign, and the third after the demise of his father; 420 years after the passage of the Red Sea; on the second day of the month Zif, which was the second month of the sacred year, corresponding with our twenty-first of April, A. M. 2992. Mr. Davies of Shrewsbury has communicated to me a curious passage respecting our foundation-stone. "The temple of Solomon," he says, "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 transverse 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 occupied 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." And this gentleman goes on to prove that this design contained an evident reference to the cross of Christ; and that this cross 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.



[37] The commentators on the Koran tell us that David, having laid the foundations of the temple of Jerusalem, when he died, left it to be finished by his son Solomon, who employed the genii in the work; that Solomon, before the edifice was completed, perceiving his end draw nigh, begged of God that his death might be concealed from the genii till they had entirely finished it; that God therefore so ordered it, that Solomon died as he stood at his prayers leaning on his staff, which supported the body in that posture a full year; and the genii, supposing him to be alive, continued their work during that term; at the expiration whereof, the temple being perfectly completed, a worm, which had gotten into the staff, eat it through, and the corpse fell to the ground and discovered the king's death. Possibly this fable of the temple being built by genii, and not by men, might take its rise from what is mentioned in scripture that the house was built of stone made ready before it was brought thither; so that "there was neither axe, hammer, or tool of iron heard

in the house while it was building." (Kimchi in loc. Buxt. Lex. Talm. p. 2456.)

[38] The R. Manasseh ben Israel says, "Solomon had a deep cave underground, with many intricacies, over which he fixed a stone, wherein he put the ark and cherubim. They say he did this because, foreseeing by the holy spirit that the temple 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. 10, and the oracle within the house he prepared to place there the ark; where by *prepare* they understood to mean a preparation for the future; as we see, when treating of the ark and cherubim, it says, "and they were there until *this day*—a term in holy scripture with signifies to all eternity." (Concil. vol. ii. p. 75.)

LECTURE XXXII.

THE DECORATIONS OF THE TEMPLE AND THE SOURCES OF KING SOLOMON'S WEALTH.

"The Israelites could go nowhere and see a place comparable to this stately temple, there being at that time nothing in the whole world like it for riches and glory."—OLD LECTURES.

"David himself gave towards the building of the temple, out of his own treasures, 3000 talents of gold of Ophir and 7000 talents of silver. The princes of his kingdom followed the glorious example of their king, and gave 5000 talents and 10,000 drachmas of gold, 10,000 talents of silver, 18,000 talents of brass, and 100,000 talents of iron, as also a great many of the most precious stones."—SMITH.

IT appears to have been an universal custom in the earliest ages, and particularly in the time of Solomon, to decorate public buildings with ornaments which possessed a symbolical reference[1] to facts that it was considered desirable to perpetuate.[2] Our lectures pourtray the ornaments of the temple in gorgeous colours. After having described the cherubims, the gold and silver vessels, the rich vestments, and all the paraphernalia of the temple, they go on to say, the inner walls, posts, doors, beams, floors, and ceilings, were made of cedar wood, olive[3] and fir, overlaid with plates of burnished gold,[4] richly enchased with magnificent designs, and adorned with various coloured gems dispersed in the most exquisite order by H. A. B. The golden nails which fastened those plates to the timber had their heads enchased with curious workmanship.[5] On the doors were delineated cherubims in great abundance, interspersed with flower-work of gold. The hosts of angels were here represented as attending on the majesty of God to execute his will and pleasure.

A vast number of precious stones[6] were used about the edifice which increased its beauty and splendour, and contributed a gorgeousness to the details which struck

the spectator with wonder and admiration. These precious stones were imported by the ships of Tyre,[7] which gave rise, amongst the enthusiastic Jews of later times, to exaggerated accounts respecting the riches of the temple in jewellery, which have been properly rejected from our lectures, as exceeding the bounds of reason and credibility.[8] The floors are said to have been of Mosaic work,[9] decorated with elegant patterns, and composed of costly materials; the windows of agate, the gates of carbuncle, and the borders of pleasant stones.[10] These decorations were considered necessary by the wise king, because the Jews had been witness to the imposing fascinations of the spurious Freemasonry exhibited in the temples of Hercules and Astarte at Tyre,[11] of Dagon at Gaza, and at other places in the neighbourhood of Judea;[12] and it was to wean them from the idolatrous usages of those splendid superstitions, that the temple at Jerusalem was made to surpass them all, for there was not a building in any part of the world which could be compared with it for riches and glory.[13]

The entire cost of building this temple appears to have created the astonishment of every one who has taken the subject into his consideration.[14] The incredible quantities of the precious metals which were really used in its construction, added to the wages of more than 200,000 workmen of all classes, appear so extravagant, that the question frequently arises, where was all this profusion of bullion procured?[15] The edifice alone, as has been estimated, consumed more gold and silver than at present exists upon the whole earth. It is asserted by Prideaux, that the treasure bequeathed by David alone[16] exceeded the riches of all the world in specie at the present day, for it amounted to 100,000 talents of gold[17] and 1,000,000 talents of silver;[18] or, as computed by the Eubæan talent, equal, the former to £547,500,000, the latter to £342,000,000 of our present money; and together reaching almost £900,000,000 sterling.[19]

But it appears that King Solomon's riches were exhaustless;[20] for when the entire expence of the temple had been incurred, an enormous sum remained in the royal treasury, for gold and silver were abundant as the stones of the streets.[21] And when we consider the high value which is placed on gold in these days, we are struck

with astonishment at finding Solomon using it,[22] not only for the sanctum sanctorum which the Deity consecrated by his especial presence, not only for the altar of incense and the holy vessels, but for many common and ordinary purposes.[23]

The oracle was a cube of 30 feet, or a superficies of at least 5400 square feet; and it was covered over with plates of pure gold; and its furniture, the ark and cherubims were formed of the same precious metal.[24] Also the table for shewbread, the candlesticks, the chains, tongs, bowls, vessels, snuffers, basins, spoons, censers, drinking cups, shields, chargers, &c., to the amount of 234,000 in number, were all of solid gold.[25] And there were also 318,000 utensils of silver, besides 21,000 vestments for the priests, composed of purple, blue and crimson silk, ornamented with gold embroidery and gems, wrought in gorgeous patterns; 600,000 gold and silver musical instruments, and 200,000 stoles of silver for the Levites.[26]

As the temple and its appendages were dedicated to the glory of God, and designed for the devout celebration of divine worship, it does not appear unreasonable that the paraphernalia should have been constructed of these costly materials; and it is an extraordinary instance of Solomon's magnificence and piety, that, regardless of expence,[27] he should have covered the walls, doors and pavement, not only of the temple itself, but of the upper chambers also, with broad plates of gold; and made the hinges, bolts and other minor appointments, and even covered the roof, with the same metal.[28]

It is very evident, from a consideration of the history of ancient times, that the precious metals were much more plentiful than at present;[29] mines of gold and silver existed in many parts of the world, which have been long exhausted;[30] as in Spain,[31] Sofala or Ophir,[32] Egypt,[33] Havilah,[34] Arabia,[35] Ethiopia,[36] and many other accessible parts of the globe.[37] And these must have been amazingly productive, because in some of the Eastern countries gold was of less value than iron or even tin. And hence it probably is that we hear so much of golden altars, images of gold[38] of forty and even ninety feet in height, golden thrones and chariots, and other stupendous facts, which, in our days, could scarcely be accomplished by the united energies of a whole nation.

In Rome, gold and silver[39] were so plentiful,[40] that even Seneca was accused of amassing in four years the incredible sum of £2,343,750, simply by defrauding dying men of their property.[41] Their riches produced luxurious habits.[42] Pliny speaks of five hundred silver dishes in Rome, each weighing a hundred pounds;[43] and Druscellanus, who was only the servant of Claudius, ordered a silver dish to be made of such unusual dimensions, that the manufacturer was obliged to build a new workshop to make it in, his own being too small.[44] These dishes were used for the display of a certain condiment called "the Trojan Horse,"[45] which was a whole boar of large size, stuffed with smaller animals.[46]

If we look abroad into other states and empires of the ancient world, we shall find riches equally abundant;[47] proving that the sources of wealth, now entirely closed, must have appeared inexhaustible. In the noble but unfortunate expedition of Xerxes into Greece, we are struck with admiration at the resources[48] which enabled that monarch to maintain his prodigious army, consisting of two millions of men,[49] during their lengthened march through hostile countries.[50] To remunerate himself for his losses in this failure, he plundered the city of Babylon, and took from thence immense riches,[51] in statues and vessels of gold, bullion and specie, to the amount of more than thirty millions sterling. The riches of the Persian monarchs appear to have been incalculable.[52] The palace of Susa, with its throne of gold studded with gems of great value; its walls overlaid in fanciful patterns with gold, ivory and amber; gold and silver vessels and rich vestments; the court guarded by a band of 10,000 men, all wearing collars of pure gold and robes of golden tissue; is spoken of by all writers in terms of rapture.[53] The monarch's bedstead was of gold, and his bolster was laid on a casket containing 5000 golden talents. His chariot is described as a mine of gold and rubies; it contained a golden throne, supported by statues, and surmounted by an eagle of the same metal.

I have briefly noticed a few instances of the wealth of the ancient world, to show that the accounts which have been transmitted to us respecting the superb decorations of King Solomon's temple are by no means exaggerated. Thus, although the expence of overlaying the

oracle with plates of burnished gold amounted to the enormous sum of 600 talents, yet it did not exceed in value the visible deities[54] in the idol temple of Sumnaut in India,[55] which contained many thousand golden statues;[56] and a chain of the same metal was suspended from the ceiling of the adytum, which weighed 1600 lbs.[57]

The above details, which are well authenticated, may satisfy the sceptic that the accounts contained in Freemasonry are not to be considered as an exaggeration of facts,[58] because our ideas are very limited respecting the comparative value of the precious metals in these days of scarcity, as contrasted with the superior abundance in the early ages of the world, when immense supplies of both gold and silver were provided by nature in accessible situations, where it might be gathered with little labor and expence. Riches, however, were very unequally distributed; and one kingdom or another which happened to be pre-eminent in its day, accumulated the wealth and its accessories of many other nations. Thus the Assyrians and the Chaldeans, Egypt and Tyre, India, Persia and Greece,[59] Macedon and Rome, all had their several periods of unbounded riches,[60] which were succeeded by degeneracy and lassitude; and in their turn each fell before a poorer and consequently more hardy and warlike people.[61] Judea, in like manner, had its period of successful power, and was inferior to no other nation in its magnificence and state under the sway of Solomon[62] our Grand Master.[63] But even the wisest of men, in his degeneracy, gave the fatal blow which produced a diminution of its greatness; and after him it gradually decayed, till at length it was utterly extinguished, never more to rise from its state of humiliation, till that predicted period, when "the times of the Gentiles" shall be completed.

NOTES TO LECTURE XXXII.

[1] It is remarkable how this custom prevailed in every quarter of the globe. Thus on an Egyptian monument now at Turin "there are two royal personages, one male and the other female, with a long inscription, by which it appears that the name of the Pharaoh was Horus, and the name of the woman was Tmaulmot, his daughter, who succeeded him in the kingdom. The purport of this inscription is, that the image of Horus and his daughter were placed in the temple on account of the great benefits they had bestowed upon Egypt, and the respect they had shown towards the gods." (Spineto. Hier. p. 412.) We find the same system in India, and in the picture writings of ancient Mexico.

[2] This practice does not appear to have been included in the denunciations of the Mosaic law, which forbids only visible objects of actual worship, and therefore Solomon adorned and enriched the temple profusely; and in particular the most holy place, and the veil which concealed it from public inspection, with symbolical ornaments and decorations, which referred, according to Josephus, to creation and providence, and the establishment and details of the Jewish religion.

[3] The olive was held in great esteem by the F. C. who were employed about the temple, on account of its admirable virtues, which appear to have constituted one of the secrets of that degree, in softening iron by the application of its oil.

[4] The scripture says, "he garnished the house with precious stones for beauty." (2 Chron. iv. 6.) Some think it ought to be rendered, "he paved the house with precious and beautiful marble." But this pavement must have been under the planks of fir (1 Kings vi. 15); and if so, the whole temple, not excepting the floors, which appear to have been formed of Mosaic work, was lined entirely with boards, which were principally faced with plates of gold.

[5] The palaces and public buildings of all nations were thus decorated. Lucan gives the following description of the palace of Cleopatra. (Phars. x.)

> "Rich as some fane by lavish zealots rear'd,
> For the proud banquet stood the hall prepar'd;
> Thick golden plates the latent beams enfold,
> And the high roof was fretted o'er with gold;
> Of solid marble all the walls were made,
> And onyx e'en the meaner floor inlaid;
> While porphyry and agate round the court
> In massive columns rose, a proud support:
> Of solid ebony each post was wrought,
> From swarthy Meroé profusely brought;
> With ivory was the entrance crusted o'er,
> And polished tortoise hid each shining door;
> While on the cloudy spots enchased was seen
> The lively emerald's never-failing green."

[6] All the names of gems were derived from the Amonians—as adamant, amethist, opal, agate, pyropus, onyx, sardonyx, alabaster, beryl, coral, cornelian, &c. As this was the shore where these gems were found, it was usually called the pearl coast. There was a pearl fishery in the Red Sea. (Purchas. v. 778.)

[7] The Masonic tradition runs, that about four years before the build-

ing of the temple H. A. B., as the agent of the Tyrian monarch, purchased some curious stones from an Arabian merchant; and upon inquiry where he met with them, he was told that they were found by accident on an island in the Red Sea. H. R. T. deputed his agent to investigate the truth of the report; and he had the good fortune to discover many precious stones, and, amongst the rest, an abundance of that valuable stone called the topaz, with which the King of Tyre richly adorned his palaces and temples, as we are informed by the prophet Ezekiel. Subsequently the island was called Topaz, according to Pliny, from the abundance of this stone found there.

[8] I subjoin the following passage from some old lectures in my possession:—"Under the first foundation was another, which contained 900 square stones, disposed in thirty rows, with thirty in each row. Each of these stones was inlaid with precious stones in arabesque patterns. There were twelve other stones, richly decorated, to represent the twelve tribes of Israel. The number of precious stones in the S. S. were 603,550. In the holy place were 22,288 precious stones, beautifully arranged: and the ceiling of the S. S. was beautifully spangled in the form of a circle within a square, overlaid with gold; and the sides of the S. S. were similarly ornamented down to the height of ten cubits; from whence to the floor the wall was of solid gold, enchased and annealed, forming the greatest exhibition of human ingenuity ever recorded in history. The value of these precious stones, according to the best authorities, amounted to the prodigious sum of £62,675,000,000."

[9] If the following account of the emerald be correct, it would form a beautiful basis for Mosaic work. The ancients have thought proper to propagate many tales about emeralds. "They say that in the isle of Cyprus there was, on the sea shore, a lion of marble whose eyes were of emeralds. These stones, they pretend, were so lively, that their lustre penetrated to the bottom of the sea. The tunny fish were frightened by them, and deserted that shore. The fishermen, not knowing what to attribute this accident to, suspected that it might be occasioned by the emeralds of which the eyes of the lion in question were made. They took them away, and immediately the fishes returned in as great plenty as before. Herodotus assures us, that he had seen in the temple of Hercules a column of only one emerald, which gave a very great light at night. Theophrastus reports, that a King of Babylon made a present to the King of Egypt of an emerald four cubits long and three broad. He adds, that the Egyptians boasted also of having in their temple of Jupiter an obelisk of forty cubits in height and four in breadth, composed of four emeralds. Another writer pretends that in his time they still had, in the labyrinth of Egypt, a colossal statue of the god Serapis, nine cubits high, which was only of one emerald. (Goguet. vol. ii. p. 124.)

[10] Isa. liv. 12. From this temple and its enrichments the Arabians might derive a knowledge of magnificence, when applied to either palaces or religious houses; and hence the command of Aladdin to the genie. "I would have you build me," said he, "a palace at a proper distance from the Sultan's, fit to receive my spouse. I leave the choice of the materials to you, *i. e.* of porphyry, jasper, lapis lazuli, and the finest marble of the most varied colours. But I expect that the walls be made of massive gold and silver, laid alternately; that each front shall contain six windows, the lattices of which shall be so enriched with art and symmetry, with diamonds, rubies and emeralds, that they shall exceed everything of the kind that has ever been seen in the world." This kind of

work became common amongst the Israelites. (2 Kings xxiv. 16.) Many beautiful patterns of Mosaic have been found in Egypt, from whence the art passed into Greece, through the medium of Tyrian navigation, and thence to Rome. See Lect. xxvi. note 40.

[11] The temple of Hercules was remarkable for superb mythological devices—the egg of creation, the nymphœa, and the serpent. It was supported by those two magnificent columns, the one of massive gold, the other consisting of a solid emerald, which were seen and described by Herodotus (l. ii. p. 108), on his visit to that city; the latter of which, he asserts, illuminated at night the whole of that vast fabric.

[12] "These temples had no windows; some received light only by the door; in others, lamps were suspended before the principal statue; others again were divided into three aisles, by two ranges of columns. The middle aisle was entirely open, and sufficient to admit light into the side aisles, which were covered. The grand arcades, which we discover in the lateral parts of a temple, have been laid open long after it was built." (Anacharsis, vol. ii. p. 493.)

[13] We have a tradition how the Tyrian Grand Master, when he came to survey it just before the dedication, confessed its great superiority; and concluding from thence that the Most High had inspired Solomon above all other men, conceded the pre-eminence to him under the name of JEDEDIAH—the beloved of God.

[14] The Mahometan writers say, "the devils having, by God's permission, tempted Solomon without success, they made use of a trick to blast his character. For they wrote several books of magic and hid them under that prince's throne; and, after his death, told the chief men that if they wanted to know by what means Solomon had obtained his absolute power over men, genii, and the winds, they should dig under his throne. Having done this, they found the aforesaid books, which contained impious superstitions. The better sort refused to learn the evil arts therein delivered, but the common people did; and the priests published this scandalous story of Solomon, which obtained credit among the Jews, till God cleared that king by the mouth of Mahomet, who declared that Solomon was no idolater." (Yahya, cited by Sale, vol. i. p. 19.)

[15] In every country, at the earliest periods, gold was used in profusion. Joseph had a chain of gold placed about his neck. At a still more remote era, Abraham is said to have carried "exceeding riches of gold and silver" out of Egypt; and at the deliverance of the Israelites, immense quantities of these metals in jewels, vessels, &c. must have been abducted; otherwise we should be at a loss to account for the profuse decoration of the tabernacle in gold and precious stones, which is recorded in the Pentateuch; because the people could not have been supplied with these materials from any other source.

[16] "With the return of peace," says Russel (Con. vol. iii. p. 34), "the mind of this renowned prince opened to the pious duty of building a temple. For this purpose he devoted a large share of the booty which fell into his hands when sacking the towns of the Syrian kings, who joined in the league formed against him by the Ammonites; and the golden crowns and brazen shields found on the bodies of the enemy in the field of the battle he accumulated as a fitting material for constructing the sacred furniture required by the priests in the solemn rites of their religion."

[17] There is a clear proof in Exod. xxxviii. 25, that the talent contained 3000 shekels. "And the silver of them that were numbered was 100

talents, and 1775 shekels." There were 603,550 men that offered each of them half a shekel, making altogether 301,775 shekels, which amounting to 100 talents, with 1775 shekels over, demonstrates that a talent contains 3000 shekels.

[18] 1 Chron. xxii. 14. "According to the common calculation," says Michaelis (vol. i. p. 283), "David's treasure amounted to 5,000,000,000 of rix dollars, *i. e.* 50,000 tons of gold. According to my calculation, that sum would sink to 500,000,000; and Kennicott has remarked, that in the enumeration a cipher too many has been written; which, if we cut off, there yet remains 50,000,000 of dollars, which is a very great treasure, and only to be accounted for from the plunder of so many conquered nations."

[19] Arbuthnot, in his tables of ancient coins, says 800,000,000. The editors of the Pictorial Bible thus express themselves on this difficult point,—"In 1 Chron. xxii. we have an account of what David set apart *as a king*, and in ch. xxix. we see what he offered *as an individual*, and what the principal persons of the kingdom offered. We will collect these particulars in a table; and assuming that the talent of 125lbs. troy is intended, state the English weight, and the present value, at the rate of £4 an ounce for the gold and 5*s.* an ounce for the silver. We omit the brass and iron, as the amount of that only which the chief persons gave is stated, that which the king contributed being without weight.

Contributed.	Talents.		Weight in lbs. Troy.		Value in pounds sterling.	
	Gold.	Silver.	Gold.	Silver.	Gold.	Silver.
By David as king	100,000	1,000,000	12,500,000	125,000,000	600,000,000	375,000,000
Do. as an individual	3,000	7,000	375,000	875,000	18,000,000	2,625,000
By chief persons	5,000	10,000	625,100	1,250,000	30,000,000	3,750,000
Total . .	108,000	1,017,000	13,500,100	127,125,000	648,000,000	381,375,000
					Gold	648,000,000
				Total value in gold and silver		1,029,375,000

[20] Fabulous history ascribes to Solomon the power of making gold, or a knowledge of the transmutation of metals.

[21] 2 Chron. i. 15, 1 Kings x. 27.

[22] "In Solomon's day, independently of the great inland trade which he carried on in spices, Egyptian linen, yarn, horses and chariots, with all the kings of the Hittites and Syrians, the influx of gold and silver from his commercial voyages to Ophir or Sofala, and from Tarshish, was prodigious; the weight of gold in a single year was 666 talents; and a gold talent £4108 17*s.* 9*d.*; supposing, with Herodotus, gold to be only thirteen times the value, would amount to £2,736,494; and if we add the silver, the revenue of Solomon, from his comparatively small kingdom, equalled the fixed revenue of the vast Persian empire." (Hales. Anal. vol. iv. p. 132.)

[23] See 1 Kings x. 16-21.

[24] "The inner temple or sanctuary was the most splendid and magnificent part of the whole stately pile; the roof being covered all over with plates of gold, was so brilliant, that when the sun, at his rising, shone thereon, passengers at a distance could not bear to look at it, and it

seemed like a mount of snow, being excessively white below the gold or roof." (Hales. Anal. vol. i. p. 431.)

[25] The following table is from Josephus:—

	Of gold.	Of silver.
Vessels of gold	20,000	40,000
Candlesticks	4,000	8,000
Wine cups	80,000	
Goblets	10,000	20,000
Measures	20,000	40,000
Dishes	80,000	160,000
Censers	20,000	50,000
	234,000	318,000

[26] The Masonic traditions on these points are too incredible to be admitted. I subjoin them, however, for the information of those Brethren who may be desirous of seeing the calculations of Masonry fifty years ago:—"The moveable jewels used in the construction of the temple, consisting of gold and silver vessels and other sacred utensils, amounted to £6,904,822,500 sterling. The wages, diet, and clothing, of all classes of the workmen, amounted to £140,000,000; and the value of the stones, timber, ivory, brass, iron, and other materials, which were classed under the head of fixtures, or immoveable jewels, to £150,000,000. To raise this money the offering of Solomon was princely; and with what was given by his princes and people, together with the magnificent presents of H. K. T., the Queen of Sheba and others, amounted to no less than £80,000,000,000 of our money; and when all the expenses of the temple were paid, there was £11,041,583,707 left in the treasury."

[27] In Cross's Masonic Chart (p. 99,) we find the computation as follows:—"According to the most accurate estimate of the number of talents of gold, silver, and brass, laid out upon the temple, the sum amounts to £6,904,822,500 sterling; and the jewels are reckoned to exceed this sum. The gold vessels are estimated at £545,296,203 4*s*., and the silver ones at £439,344,000, amounting in all to £984,630,230 4*s*. sterling."

[28] "Its inner walls, beams, posts, doors, floors and ceilings, were made of cedar and olive wood, and planks of fir, which were entirely covered with plates of gold, with various beautiful engravings, and adorned with precious jewels of many splendid colours. The nails which fastened these plates were also of gold, with heads of curious workmanship. The roof was of olive wood covered with gold; and when the sun shone thereon the reflection from it was of such a refulgent splendour, that it dazzled the eyes of all who beheld it." (Masonic Lecture, from Cross's Chart, p. 98.)

[29] In the time of the judges, the Ishmaelites appear to have been addicted to the custom of wearing earrings of gold; and when the Midianites were defeated by Gideon, the spoil, consisting of "the earrings of the prey," weighed 1700 shekels of gold, valued at £4000 of our money. Besides which, the golden ornaments, collars, and chains were of incredible value; for one of the principal commodities in which the Midianitish merchants abounded, was gold." (See Isai. lx. 7.)

[30] For instance, the riches of the Gauls, says Logan (vol. ii. p. 128), "enabled them to indulge in very extravagant expenditure. Luernius, a king of the Arveni, to court popularity, was accustomed to throw silver and gold in great quantities amongst the people."

[31] The mines of Andalusia and Cordova in Spain were so productive, that the Tyrians carried away gold and silver as ballast for their ships;

and even their anchors and other appendages were constructed of the same material. Hence the wealth and splendour of Carthage, which was a Tyrian colony; the temple of Apollo there contained a statue of the god of massive gold, and the inside of the temple, all lined with plates of the same metal, weighing 1000 talents.

[32] According to Bruce, Sofala, on the coast of Mosambique, is the Ophir of scripture. He says, that "to come to a certainty where this Ophir was, it will be necessary to examine what scripture says of it, and to keep precisely to everything like description which we find there, without indulging our fancy farther. 1. The trade to Ophir was carried on from the Elanitic gulf through the Indian ocean. 2. The returns were gold, silver and ivory, but especially silver. The time of going and coming of the fleet was precisely three years, at no period more or less."

[33] It is said that at Bajeh, a country adjacent to Upper Egypt, there were the richest gold mines in the world. (Macpherson's Annals of Commerce, vol. i. p. 269.) "The regular annual revenue of Ptolemy Philadelphus amounted to 14,800 talents in money, independent of the immense tribute paid in kind by many of the provinces of Egypt; and at his decease there were found in his treasury 740,000 talents, amounting to £190,000,000 sterling." (Athenæus, l. v. p. 103.)

[34] Havilah was noted for its gold and precious stones; it was a country well known by this name in the days both of Abraham and Saul, although it had not this name before the flood, having been planted by Havilah, one of the sons of Joktan, or perhaps Cush. It was famous for its gold and precious stones.

[35] We are informed by Agatarchides and Strabo, that the mines of Arabia were so extremely prolific, as to cause the inhabitants to consider gold as dross; and they would give double its weight for iron, treble for brass, and ten times its weight for silver. It was produced in lumps as big as a pigeon's egg, and often larger, so pure as not to need any refining; and in some parts the sands of the rivers and streams would be so fully charged with this metal, as to constitute a perfect bed of solid gold; so that the inhabitants gathered it without trouble, and used it for the formation of culinary utensils and other common purposes; even their horses were shod with it. In Ethiopia it was equally plentiful; the whole soil was full of it, and it was washed from the mountains by the torrents which followed the autumnal rains in such quantities that the people held it in no esteem.

[36] "Enriched by their commerce," says Anderson, "the Sabœans are profuse in their expenses for ornamental plate and admirable sculptures, a variety of cups and vases of gold and silver, and sumptuous beds and tripods. The columns of the houses are covered with gold, or made entirely of silver; and even their doors and ceilings are adorned with gold, silver, ivory, gems and precious stones. In short, whatever is to be seen of rich or elegant furniture is to be found here."

[37] "Although it is true that mines of gold or silver are not now known or worked in Arabia, we are not bound to reject the concurrent testimony of the ancient writers, whose statements, after allowing for exaggeration, purport that the precious metals abounded there more than in any other known country; and were indeed so common as to remind us of things as the Spaniards found them in Mexico and Peru. The pillars of their houses were resplendent with gold and silver; they had vessels and domestic utensils of the same metals; and their persons were profusely adorned with various oriental ornaments, composed of the same substances and also of precious stones." (Pict. Bibl. p. 201.)

[38] The quantity of gold in the statue of Minerva, according to Thucydides, was 40 talents; some authors say 44, others 50. I follow the testimony of Thucydides. Supposing that in his time the proportion of gold to silver was as 1 to 13, as it was in the time of Herodotus, the 40 talents of gold would give 520 talents of silver; which, at 5400 livres the talent, would produce a total of 2,808,000 livres. But, as in the age of Pericles, the talent of silver was worth 5700 livres, the 40 talents in question would be worth at least 2,964,000 livres. (Anacharsis, vol. ii. p. 495.)

[39] Livy says that Scipio and other Romans employed constantly forty thousand men in the Spanish mines, and removed from thence, every nine years, the vast sum of 111,542 pounds weight of silver, and 4095 pounds weight of gold, besides coined money in incredible quantities. And as a proof of their great resources, Anthony laid a tribute upon Asia of twenty myriads of talents, amounting to £38,750,000 sterling, to be paid in ten years.

[40] During the troubles of the Roman empire, rich men buried their treasures. Thus 80,000 large gold coins or medals, each of the value of six Roman crowns, were discovered in 1714, near Modena in Italy. (Montf. Suppl. Ant. B. v. p. 329.) Vast treasures of Roman money were also dug up in France, Germany and Spain, during the middle ages, and actually supplied the necessary means of carrying on the commercial intercourse of Europe.

[41] The wealth of many Roman citizens was unbounded; Lentulus was worth three millions and a quarter, Pallas two millions and a half sterling; and the glutton Apicius, after squandering incalculable sums of money on his sensual appetite, poisoned himself because he was only worth about £100,000, fearing he should perish from want of the common necessaries of life. Even some slaves, when made free, amassed fortunes of several millions sterling.

[42] They were so prodigal of their unbounded riches, and so luxurious in their habits, that it was at one time fashionable for a host to honour his guests by presenting them as a beverage pearls dissolved in vinegar. It is recorded of Esop the tragedian, that at a supper given by him to a few of his friends, a single dish of birds cost £5000. Their drinking cups and other utensils were composed of gold, inlaid and encrusted with gems and diamonds.

[43] "The Romans, glutted with the spoils of the earth, set no bounds to their extravagance. Whatever was very expensive became the object of their desire; and the most enormous or even incredible prices were given for things of little or no real use. Silk, and a fine species of linen called *byssinus*, sold for their weight in gold. The value of precious stones and pearls being merely imaginary, can be rated only by the abundant wealth or folly of the buyer. We are told by Pliny, that he saw Lollia Paulina, at a moderate entertainment, dressed in jewels which cost £322,916 13*s*. 4*d*. of our modern sterling money. No ancient author, I believe, says anything of the price of diamonds at Rome; but Julius Cæsar gave £48,437 10*s*. for a pearl, which he presented to one of his mistresses; and he gave £15,500 for a picture. A statue of Apollo sold for above £29,000. The murrhine vessels of Egypt were in such esteem, that two of them were bought by a consul and an emperor at the price of £2421 17*s*. 6*d*. sterling for each. For the kinds of fish which happened to be in fashion they gave the most extravagant prices; £64 was the price of a mullet; and the muræna, supposed to be the lamprey, was too precious, in the estimation of some epicures, to be sold for money." (Macpherson, Annals of Commerce, vol. i. p. 143.)

[44] "When we hear," says Maurice (Ind. Ant. vol. vii. p. 536), "of a Vitellius consuming between seven and eight millions a-year on entertainments, and a Caligula expending above £80,000 sterling on a supper, we cannot wonder at the tragedian who lavished 600 sestertia on one dish, or the young spendthrift who treated each of his guests after dinner with a superb cordial, in which a costly pearl had been dissolved."

[45] The Roman extravagance was so great, that Martial charged one of these wealthy spendthrifts,—"Ventris onus puro, nec te pudet, excipis auro." Their very baths, numerous though they were, and Publius Victor estimates them at 800 and upwards, were composed of silver. Thus Statius—

> —— argento felix propellitur unda,
> Argentoque cadit, labris intentibus instat,
> Delicias mirata suas.

And Seneca says (Epist. 86), that some of these were paved and inlaid with precious stones.

[46] This was a favourite delicacy with the luxurious Romans. At a later period, "the ruffians of the Pretorian guard, whose duty it was to defend the person of the emperor, after murdering Pertinax, had the insolence to proclaim an auction of the imperial title to the highest bidder. Didius Julian became the purchaser at the price of above £200 sterling to each man, the total sum being between three and four millions sterling." (Macpherson, vol. i. p. 198.) A striking proof of the enormous wealth of a country, when individuals could thus give such immense sums for an empty and uncertain dignity.

[47] The following presents were sent to the temple of Delphi by the kings of Lydia, according to Herodotus (l. i. c. 14) and Diodorus Siculus (l. xvi.) Six large pateræ, weighing 30 talents of gold, worth £87,750 of our money; 117 semiplinths, weighing 232 talents, worth £678,600; a lion, weighing 10 talents, worth £29,250; a statue, weighing 8 talents, worth £23,400; a crater, weighing 8 talents and 42 minæ, worth £25,447 10*s.*; 360 phials of gold, weighing 12 talents, worth £35,100: amounting altogether to £879,547 10*s.* sterling.

[48] He had been enriched by his predecessor Cambyses, who took out of Egypt 300 talents of gold and 2300 talents of silver, besides the golden zone of Osmandyas, altogether worth two millions. Indeed the riches of the Ptolemies was enormous. Appian says, that Ptolemy Philadelphus left at his decease the vast sum of 740,000 talents, equal to £191,166,666 sterling, (Arbuthnot's Tables, p. 192). And from Strabo we learn (l. xvii.) that the annual revenue of Ptolemy Auletes was 12,500 talents, or £2,421,875 sterling.

[49] After passing the Hellespont, they are said to have been nearly three millions; while the servants, eunuchs, and other camp followers, were computed to be as many more.

[50] A single anecdote may serve to convince us of the ample provision which was made before the undertaking was commenced. Pythias, an opulent merchant of Lydia, who had already presented to Darius a vine and plane tree of wrought gold, on whose branches huge clusters of emeralds and rubies were suspended in imitation of fruit, entertained at his own expense the whole of this great army; and, at the conclusion of the repast, offered to advance, towards defraying the expenses of the expedition, 2000 talents of silver and 3,993,000 darics of gold. A daric exceeded the weight of one of our old guineas, but from the purity of the gold it was worth about 25*s.* of our money. It is clear therefore

that this man, a private merchant, was able to spare, without inconvenience, a sum equal to more than five millions sterling. Xerxes was so much gratified with this munificent proposal, that he not only declined it, but, to show that his resources were in no respect in need of such assistance, he ordered 7000 darics to be presented to Pythias from his own treasury, as a token of the royal favour and esteem. Such instances display, not merely the riches but the noble feelings and sentiments which prevailed in the ancient world.

[51] Herodotus mentions the statues in the temple of Belus, and states that the single one of Jupiter Belus was valued at 800 talents, or £5,760,000 sterling. Diodorus speaks of three golden statues: this of Jupiter; a statue of Rhea, which weighed 1000 talents, and was seated on a throne of massive gold, accompanied by two golden lions and two serpents in silver, which weighed 30 talents each; and a statue of Juno, which weighed 800 talents, her right hand grasping a serpent by the head, and her left a golden sceptre incrusted with gems. Before these three colossal figures stood an altar of beaten gold, 40 feet in length, 15 in breadth, and weighing 500 talents. On this altar stood two vast flagons, each weighing 30 talents; two censers for incense, each weighing 500 talents; and three vessels for the consecrated wine, weighing together 900 talents.

[52] The places where wealth was secreted and preserved in these early times were subterranean caverns of the earth, as we learn from the following incident in Herodotus (l. ii. c. 50). "Some robbers having formed a design to steal the immense treasures of Sardanapalus, King of Nineveh, which were laid up in subterranean vaults, began to carry on a mine in that direction, from the house in which they dwelt, to the king's palace. During the night they threw the earth which they had dug out in the day into the Tigris, which flows beside Nineveh, and so they accomplished their purpose.

[53] When this royal palace was plundered by Alexander the Great, it afforded him a prize of 9000 talents of coined gold, and 40,000 talents of bullion. And the same conqueror took from Persepolis 120,000 talents of gold, worth £864,000,000 of our money, besides gems, vessels, and embroidered garments beyond all calculation. (Diod. Sic. l. xviii. c. 66); Plutarch (Steph. p. 24) says, as much as 1000 pair of mules and 500 camels could carry away. Justin further informs us (Hist. l. xiii. p. 147), that the annual tribute arising from all the conquests of this victorious drunkard amounted to 300,000 talents, which he distributed amongst his followers with princely munificence. And hence he is reported to have said of his soldiers, "those who had no property besides their armour a few years ago, now sleep in bedsteads of silver and cover their tables with golden vessels."

[54] The expense of the temple furniture, added to that of its construction, ornaments and jewels, is placed out of the power of computation; but still, although no parallel may exist to compete with the taste and delicacy of the architecture and decorations, yet for riches some idol temples appear to have scarcely fallen short of it.

[55] We are told by Philostratus (l. ii. c. 11), that the very altar of the temple was of massive gold; the incense flamed in censers of gold; and golden chalices and vases bore the honey, the oil, the wine, and the fruits, offered at their sacrifices. The lofty walls of porphyry were internally covered with broad plates of gold, sculptured with rays, that, diverging every way, dazzled the beholder; while the radiant image of the adored deity burned in gems of infinite variety and unequalled beauty on the

spangled floor. The pavement was also covered with plates of gold; and thus the Hindoo, in his purer devotion, trampled upon the god of half mankind. (See Maur. Ind. Ant., vol. vii. p. 495.) In evidence of their superabundant wealth in bullion may be enumerated the expiatory oblations for certain offences, ordained by the Hindoo code to be made in that metal by the ancient Rajahs, and which, in fact, were frequently made to atone for or to avert evil; as, for instance, the weight of the person presenting the offering in gold or silver, trees and vines of gold, golden elephants, golden horses and cows, and even chariots drawn by horses and elephants, entirely of gold. (Ayeen Akbery, vol. iii. p. 229.)

[56] And it must be observed, that all this treasure was lost to the state and unemployed in its service, being suffered to remain useless in the temple. We may hence form some estimate of the riches and resources of a nation having no mines within its own territories, which could conveniently allow so large a sum to lie dormant.

[57] "Let us attend this valiant marauder on another or two of his plundering excursions into Hindoostan. At the holy fane of Kreeshna, at Mathura, he found five great idols of pure gold, with rubies for eyes, of immense value. He found also there a hundred idols of silver, which being melted down, loaded as many camels with bullion; and it will be remembered that the usual load which this powerful animal carries is from 750 to 1200 lbs. weight, varying according to its magnitude." (Maur. Ind. Ant., vol. ii. p. 499.)

[58] This profusion of expense in the decoration of temples devoted to public worship was not confined to Jews and heathen, but was used also in the early ages of Christianity. Thus Tanner says, "King Ina gave 2640 lbs. weight of silver to make a chapel at Glastonbury; 264 lbs. weight of gold for the altar, the chalice and paten had 10 lbs. of gold, the censer 8 lbs. and 20 manes of gold, the candlesticks 12 lbs. of silver; in the covers of the book of the gospels 20 lbs. and 40 manes of gold, the vessels for water and other vessels for the altar 17 lbs. of gold, the basins 8 lbs. of gold, the vessel for the holy water 20 lbs. of silver; the images of our Lord and St. Mary, and the twelve apostles, 175 lbs. of silver and 38 lbs. of gold; the altar and priestly vestments all interwoven with gold and precious stones." (Notit. Pref. ii. n. 6.)

[59] When the Phœnicians seized the temple of Delphi, they melted down golden ornaments to the amount of 10,000 talents. (Diod. Sic. l. 16.)

[60] "The treasures of the King of Calicut were so immense that they could not be contained in two large vaults; they consisted of precious stones, plates of gold, and as much coined gold as may suffice to lade 100 mules. In his treasury was a coffer three spans long and two broad, full of precious stones of incalculable value." (Burder. Orient. vol. ii. p. 165.)

[61] Powerful nations were always wealthy; for their riches were increased by inroads on a weaker people, whom wealth had effeminated and rendered an easy conquest. War, indeed, was but another name for plunder and robbery. The hero fought for worldly possessions, and not to secure any ill-defined balance of power. The evils of war fell lightly on those nations which offered no temptation to the cupidity of a successful plunderer; for it was the riches of a people which produced luxury and an incapacity for athletic exercises, and these rendered them an easy prey to their enemies.

[62] "Solomon derived great riches from his commercial intercourse in partnership with Hiram King of Tyre. From Ophir he imported gold, almug trees or ebony, and precious stones; from Tarshish, on the coast

of Spain, he brought silver; and from the coast of Africa, gold, ivory, apes and peacocks. These commercial voyages produced a prodigious influx of wealth, the annual importation of gold alone amounting to £3,646,350; and as to silver, it was of no estimation, and was as stones for abundance." (Hales. Anal. vol. ii. p. 362.)

[68] The regal state in which Solomon lived may be interesting to the Free and Accepted Mason; his provision for one day was 30 measures of fine flour and 60 measures of meal, 10 fat oxen and 20 oxen out of the pastures, and 100 sheep, besides harts, and roebucks, and fallow deer, and fatted fowl." (1 Kings iv. 22, 23.) This statement may excite surprise, but it is less astonishing to one who is acquainted with the extent and arrangement of the oriental courts. The daily consumption of provisions in the royal establishment of Cyrus was 1000 bushels of wheat, the same of barley meal, 400 sheep, 300 lambs, 100 oxen, 30 horses, 30 deer, 400 fat geese, 100 goslings, 300 doves, 600 small birds, 3750 gallons of wine, 150 gallons of milk, &c. Taverner says, that in the Grand Signior's seraglio there were seven kitchens, and not less than 400 cooks. After this we shall wonder less at the consumption of Solomon's household. Extended details on this subject may be found in the Pictorial Bible, vol. ii. p. 160.

LECTURE XXXIII.

THE ARK OF THE COVENANT.

"The heavenly oracle dictated the construction of the ark of the covenant and its protecting tabernacle in the wilderness, and the magnificence of King Solomon's temple afterwards, the two patterns of stone and military architecture."—WATSON.

"In the middle of the procession is carried the ark of the covenant, covered over with a veil of blue, purple, and crimson silk. It is carried by four of the oldest Masons that can be found in the whole company. The age of the Masons and not of the Lodge is here to be observed. The furniture of the ark is the Old Testament, salt, clay, a pair of compasses, &c. Before the procession commences, the Grand Master, and all the company present, walk round the hall, preceded by a purple Brother with a basin containing perfumes. With this the Grand Master sprinkles the veil, saying—'May all our deeds be sweet and savoury; may we be a refreshing odour to all our poor Brethren, for charity is as sweet as roses.'"—HELVETIAN CEREMONIES.

THE ark of the covenant[1] was a kind of chest or coffer, placed in the sanctum sanctorum,[2] with the two tables of stone containing the decalogue,[3] 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.[4] The ark was a symbol of the divine presence and protection of the Israelites,[5] 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.[6]

This sacred chest[7] was made of shittim wood, or the timber of a thorny shrub,[8] 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, was 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[9] till the demolition of the temple by Nebuchadnezzar, a period of nine hundred years. It was made by Aholiab and Bazaleel, 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;[10] a penalty which was inflicted on fifty thousand men of Bethshemesh for this offence only.

The ark was overlaid with plates of gold,[11] and surrounded with a golden rim or cornice, which was denominated a crown, in reference to the ornament that was worn by monarchs as a symbol of their dignity.[12] This fillet of gold served also to support the mercy seat, which constituted the lid or cover of the ark. The propitiatory was not made of shittim wood overlaid with gold, like the ark, but consisted of one plate of pure beaten gold, surmounted by two cherubims, formed out of the same mass,[13] and it was so constructed as to fit exactly the inside of the crown, that no interstice might be perceived. Between these cherubims Jehovah is said to have dwelt.[14] The cherubims[15] being represented with their faces towards each other, and their eyes fixed on the covering of the ark, denoted that they were the guardians of the law enclosed within it.[16] Their wings being expanded was symbolical of their readiness to fly wherever they might be commanded to execute the divine will.[17] But the wings of the two cherubims met together over the centre of the mercy seat, forming a recess which was denominated the throne of God.[18] Their faces being turned towards each other showed their mutual consent and co-operation.[19]

The ark with its propitiatory was not only an emblem of peace and alliance between God and his people, but was also a plain type of the Messiah, in whom dwelt all the fulness of the godhead bodily. Over the ark appeared the glory of God[20]—over the head of Christ, the true ark of the covenant, the heavens opened at his conception, at his birth, at his baptism, at his transfiguration, and at his ascension; and in each case the divine glory was mani-

fested. The pot of manna[21] was an emblem of Christ. Manna was bread from heaven; Christ is the true bread of life.[22] He was the ark containing the holy law of God, and revealing its beneficent conditions for the benefit of man. In this ark all heavenly virtues centred, and from thence imparted, not only as an oracle to foretel future events, but also to confer present benefits—to heal the sick—to give sight to the blind, and feet to the lame—to raise the dead, and to cast out devils. The mercy seat was the oracle of the Jews;[23] Christ is the oracle of us Christians. Did Dagon and the false gods fall prostrate before the ark? Tradition assures us that the Egyptian idols did the same before the infant Jesus when his reputed father conveyed him into that country to escape from the rage of Herod;[24] and more certainly, the demons, whom those inanimate statues represented, succumbed before the powerful word of Christ, and quitted their victims with reluctant howlings at his command.[25] And the heathen oracles, which were the engines of those impure spirits to ensnare the souls of men, ceased, and were forever silenced at his appearance in the world.[26] Was the presence of the ark necessary to the perfection of the Jewish religion? Christ is essential to ours; to that universal religion which shall one day prevail over the whole earth, and include Jew and Gentile alike in one fold, under one shepherd, Jesus Christ the Lord.

Again the Urim and Thummim rested on the breast of the high priest; Christ reposes on the bosom of the Father. And the veil referred to the flesh of Christ which shadowed his divinity. The high priest is described as a temporary mediator, who offered sacrifices of atonement on the altar,[27] to save the people from their sins;[28] which constitutes a lively type of Christ, who offered a sacrifice once for sin, and for ever sits as a Mediator at the right hand of God. Hence the reason why the priestly orders were introduced into Freemasonry.

The tabernacle, with its holy emblems, was a type of a Masons' Lodge.[29] 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 is also sustained by those of W. S. and B. They were equally

situated due east and west.[30] The sacred roll 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.[31] The covering of the tabernacle was composed of three colours, as a representation of the celestial hemisphere; such also is the covering of a Masons' Lodge.[32] The floor of the tabernacle was so holy, that the priests were forbidden to tread upon it without taking off their shoes;[33] the floor of the Lodge is holy ground. Like Freemasonry, the tabernacle worship enforced upon the Israelites three important duties—to God, their neighbour, and themselves. The Tetragrammaton is displayed on our altar; and in like manner it was engraven on the golden plate in front of the high priest's mitre. Jehovah was in the pillar of a cloud and of fire which hovered over the tabernacle; and the same appearances are symbolized in our Lodges by the two pillars which are usually disposed in front of the Master's chair.[34] 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. The Lodge being thus constructed on a plan similar to the tabernacle of Moses, it will scarcely be denied that its reference is the same. If the former was typical of Christianity, so will be the latter also.

NOTES TO LECTURE XXXIII.

[1] This sacred chest is a legitimate appendage to the third degree, although it is mentioned in many of the higher orders, and is particularly explained in the degree of Superintendent Scotch Master.

[2] "At the east end of every synagogue the modern Jews have a chest, which they call *aron*, or ark, in which is locked up the pentateuch, written on vellum in square characters. This method of proceeding was also

observed at the building of King Solomon's temple, when the Craftsmen were not to be made Masters until that glorious edifice should be completed, that so they might acquire competent skill, and be able to give *ample proof* of their qualifications." (Calcott, p. 45.)

[3] As the ark was the emblem of peace and alliance which God made with his people, it was put under the shadow of the wings of the cherubims. The same may be said of the blazing star and triangle within a circle, which is placed in a situation which all Secret Masters know.

[4] "And Moses said unto Aaron, take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generation." (Exod. xvi. 23.) "Moses placed the cruse of gold, or pot of manna, in the tabernacle, to instruct the priests that in the proper exercise of their ministry, they ought to feed on the spiritual manna shut up in the sciences which they were explicitly charged to study." (Esprit du Dogme, p. 41.) It may be here necessary to say, that I have made a few quotations from the above French writer on Masonry, although, I am afraid, his principles incline to deism, simply to show the difference between the continental illustrations and our own. The book from which they have been taken is a thick octavo, embellished with diagrams, and contains many theories which are subversive of the genuine principles of the Order.

[5] "I am much inclined to think," says Faber (Cab. vol. i. p. 227), "that the sacred ark, or boat of God, overshadowed by the protecting wings of the cherubim, has the very same commemorative allusion to the Noetic ark as the baris of Egypt. It is perpetually called the ark of the covenant, with a primary reference, I apprehend, to the covenant vouchsafed by God to Noah, though, doubtless, with a secondary reference to that same covenant renewed in a particular manner with the seed of Abraham. Hence, in the Jewish tabernacle, it was surmounted by the mercy seat and the cherubim, as the mercy of God rested upon the diluvian ark, and as his providence guarded it from surrounding dangers. In all the sacred processions, and in all the marches of Israel through the wilderness, it was borne aloft upon the shoulders of the priests, exactly in the same manner as the baris of the Egyptian ogdoad; but there was this essential difference between them, the ark was consecrated to the service of the Most High, and served perpetually to remind his chosen people of the most signal instance of divine mercy and justice; while the primitive use of the baris was miserably perverted to the purposes of a base and degraded idolatry."

[6] "Sacred chests, bearing much the resemblance in principle to this ark, have been found in different ancient and modern nations. We incline to suppose that those of the heathen were either copies of the Mosaic ark, or else that the idea was sufficiently simple and natural to occur among people who had no intercommunication or common source of knowledge. The Egyptians, on some occasions, carried in solemn processions a sacred chest, containing the secret things and mysteries of their religion. The Trojans also had a sacred chest; and the palladium of the Greeks and Romans was something not very unlike. It is further remarkable, that as the Hebrew tabernacle had a holy of holies in which the ark was deposited, so had the heathen, in the inmost part of their temples, an adytum, or penetrale, which none but the priests might enter." (Pict. Bibl. vol. i. p. 202.)

[7] Some say there were two arks. In Siphré, it says that the ark which moved in advance of the camps was the one that contained the two broken tables. R. Joda ben Lakish held the opinion that Israel carried two

arks in the wilderness, one made by Moses previous to that of Bezaleel, in which he put the broken tables, and the other made by Bezaleel after the construction of the tabernacle, in which the new ones were placed. Of these two, the one Moses had made went before the camp in the three days' journey, and went out with the army when they offered battle, and was the one captured by the Philistines in the time of Eli; but that of Bezaleel, which contained the other tables and the law, always moved in the centre of the camps. (See Concil. vol. i. p. 246.) This is, however, an error, because there was but one ark in the camp of the Israelites.

[8] This was perhaps the *acacia horrida*, a kind of mimosa, and a native of Arabia. The thorns are twined, as in many other species of this genus, and nearly equal to the leaves in length; the leaves are repeatedly winged; the spikes of white flowers proceed from the bottom of the leaves; the wood is of an excellent quality, and never decays.

[9] It may be here remarked that a degree, called the Prince of Mercy, has been instituted to commemorate the events which took place in the wilderness. It is the twenty-sixth of the Ancien et accepté. The Chapter is styled the Third Heaven, and the chief Prince is called Most Excellent. Besides the two Wardens and accustomed officers, there is a Sacrificer and a Guard of the Palladium. The Chief Priest represents Moses; Senior Warden, Aaron; Junior Warden, Eleazer; and the candidate, Joshua.

[10] "The inhabitants of the north of Germany," says Picart (Cer. vol. iii. p. 146), "and our Saxon ancestors in general, worshipped Herthum, i. e. the Mother Earth, and believed her to interpose in the affairs of men, and to visit nations; that to her, within a sacred grove, a vehicle or ark, covered with a vestment, was consecrated, and allowed to be touched by the priests alone, who perceived when the goddess entered into this her secret place, and with profound veneration attended her vehicle, which was drawn by cows." The same custom was imitated in almost all nations. Even the savages in the South Sea Islands had their sacred ark, or chest, which was carried on poles, and was not allowed to be profaned by the touch of an unconsecrated person.

[11] The gold of the ark was symbolical of the divinity of Christ; the wood, of his humanity; the crown was typical of his *regal* character; the pot of manna, of his *priestly* office—feeding his people with spiritual food; and the mercy seat, of his *prophetical* dignity; while Aaron's rod was an emblem of his resurrection—of the revival and blooming of his body after it had been consigned to the grave.

[12] These descriptions are given with great minuteness in a degree called the Scotch Master (Le Maître Ecossais), and indeed they form the principal part of the lecture of the degree.

[13] There were some differences between the cherubims of the tabernacle and those of the temple; the former were on the ark of alliance, while the latter stood on the floor. Those of the tabernacle were of beaten gold, while those in the temple were of cedar covered with gold.

[14] Isai. xxxvii. 16. Some learned writers are of opinion that the appearance of Jehovah on the mercy seat between the cherubims was the SACRED NAME or WORD. "I should imagine," says Landseer, in his Sabean Researches, "that the asherim of the Hebrews were surrounded by the NAME of the Lord Jehovah, expressed in Hebrew characters, *which contained a literal mystery*. Let the reader refer to those passages in the Lamentations of the Hebrew poets where the phrase, *the name of the Lord* occurs, and let him observe the mingled sentiment of woe and detestation that is felt by the author of some of the psalms, when the Babylonian

invaders had violated the sanctuary, and cast the NAME of the Lord to the ground."

[15] The cherubims are pourtrayed by Ezekiel as being in the form of a man, an ox, a lion, and an eagle. (Ant. Freemas. p. 202, note 48, new ed.) Some of our Brethren are inclined to invest them with an astronomical character, and explain their views in the following manner:—According to the usual system of chronology, the world was created about 5845 years ago; but making allowance for the precession of the equinoxes, the sun, at the winter solstice, was then in Aquarius (the *man* with the pitcher of water); at the vernal equinox it was in *Taurus;* at the summer solstice, in *Leo;* and at the autumnal equinox, in *Scorpio;* instead of the latter the Jews and Babylonians used the figure of an *eagle;* and thus these four cardinal constellations derived their names from the appearance of the cherubims. In process of time the knowledge of the cherubim was lost, and the equinoctial and solstitial constellations themselves held in veneration by idolaters. By degrees, however, the sun passed out of the bull, and got into the constellation of the ram at the vernal equinox; and hence, while some of the Mystæ employed still their old deity, or deified bull, others adopted the ram. In the former case, the hierophant was clothed in a bull's hide, while others used a ram's skin; which we now, to christianize the symbol, denominate a lamb's skin.

[16] R. Abraham Ab Ezra thinks that the cherubim signify any shape, either of bird, beast, or man; as in Ezekiel, the beasts which appeared having the face of a man, an ox, a lion, and an eagle, are in a subsequent chapter called cherubims. But it must be observed that the prophet calls them cherubims, not on account of the form or shape wherein they appeared, but because he knew them to be angels or spirits of God. He therefore gave the same name to them all, and there their form is expressed; but when they are called cherubims, without any determination of their form, they are always to be understood as appearing in human shape. (Tostatus. Quest. 18.)

[17] The mysteries of the S. S. are particularized and explained in the ineffable degree of Secret Master.

[18] "This shows they were made like flying creatures; but had not the resemblance of any fowl that we know. So Josephus, flying animals like to none of those which are seen by men; but such as Moses saw figured in the throne of God, when he beheld his majesty in the mount, attended by the heavenly host. And again, nobody can tell or conceive what the cherubims were like. Some think that we may understand their true figure from what Ezekiel said of them, and that they had the face of oxen; for that face which Ezekiel calls the face of an ox, is afterwards called the face of a cherub. But it is to be considered, that there is no proof the cherubims spoken of by Moses had the same face with those mentioned by Ezekiel, but were rather a quite different representation. For here God was represented as dwelling, nay, sitting and abiding among the Israelites; but there as removing and departing quite away from his dwelling-place; and consequently, I conceive, his ministers and attendants appear then in quite different shapes from what they had now." (Patrick. Com. vol. i. p. 305.)

[19] It is remarkable how faithfully the heathen nations imitated the practice of the true worshippers in the construction of their symbolical machinery. The imaginary forms of the cherubim were multiplied in every fanciful variety, to accommodate the demands of a false worship. The sun was the great deity of most idolatrous nations; and the cherubic

emblems were enlisted to represent that potent divinity. The *man* was Osiris, or Apollo, or the solar deity under whatever name in all the countries under heaven; the *lion*, with shaggy mane, and fire sparkling from his eyes, symbolized the same luminary; as did the head of the *ox*, garnished with horns, like the rays of light which streamed from the head of Moses when he returned from the mount; and also the *eagle*, from the swiftness of his motion, and his propensity to soar with steadfast look at the blaze of light by which every other creature is overpowered. These animals being symbolical of fire, light, and air, became venerated and embodied in the persons of Ptha or Vulcan, Osiris or Mithra, and Cneph or Zeus. Thus the cherubic symbol of the true God was dissected, and converted into a radix whence were derived almost all the principal divinities in the mythological pantheon of the heathen world.

[20] "When Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims—and he spake unto him." (Numb. vii. 89.)

[21] This kind of emblem was imitated in the Egyptian hieroglyphics, thus, says Ibn Washih, "if they wish to express a powerful, brave, cunning, or avaricious king, they paint the figure of a man with the head of a lion, pointing with one of his fingers to a fox before him. If they wished to express the attribute of understanding, sagacity, and wisdom, they represented a man with the head of an elephant, pointing with one of his fingers to a sitting ape. If they wished to give him the attribute of justice, generosity, and liberality, they drew a man with a bird's head, and before him a balance, a sun, and a moon. If they meant to represent him cruel, faithless, and ignorant, they gave him a dog's, ass's, or boar's head, with a *pot of fire* placed before him, as a symbol of purification and regeneration." (Ancient Alphabets, p. 47.)

[22] These types are so clear and satisfactory, that the Masons who reject them have, in some instances, been refused admission into the Lodges. Thus in 1838, as it is reported, the Brethren at Berlin deliberated, on the application of the fraternity at Frankfort and Hamburgh, "whether Jews were admissible. In two of them it was immediately decided in the negative, on the ground that these institutions are purely Christian. The Lodge, Royal York, came to a contrary conclusion, by a majority of a few votes. The question is not, however, set at rest. The meeting was adjourned for seven years; and there will be a general revisal of the statutes in 1845." (F. Q. R. 1838, p. 357.) In Prussia the Jewish Masons are all but prohibited.

[23] The most striking analogy between the ark of the covenant and the sacred chests of other nations, is exhibited in one of the South Sea Islands discovered by Captain Cook. Hawkesworth describes it as "a kind of chest, or ark, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves. It was fixed upon two poles, and supported upon little arches of wood, very neatly covered; the use of the poles seemed to be to remove it from place to place, in the manner of our sedan-chairs. In one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, a square one without. The first time Sir Joseph Banks saw this coffer, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. Probably there was then something within; but now the cloth was taken away, it was empty. The general resemblance between this repository and the ark of the Jews is remarkable; but it is still more remarkable that, upon

inquiring of the boy what it was called, he said *Eskarre no Etau*, the House of God. He could, however, give no account of its signification or use."

[24] Both Eusebius and Athanasius have recorded the following fact, that when Joseph and Mary arrived in Egypt, they took up their abode in Hermopolis, a city of the Thebais, in which was a suberb temple of Serapis. Conducted by Providence, or induced by curiosity, to visit the temple with the infant Saviour, what was their wonder and consternation, on their very entrance, to find not only the great idol itself, but all the *dii minores* of the temple, fall prostrate before them. The priests fled away with horror, and the whole city was in the utmost alarm.

[25] See the Gospels, passim.

[26] A story is told by Cleombrotus, one of the speakers in Plutarch's dialogue concerning the cessation of oracles, that he was sailing for Italy; and being one evening becalmed, most of the passengers were carousing after supper, when there came a voice from the island Paxæ, which called aloud for Thamus. He was the pilot, but was unknown by name to the passengers. He suffered himself to be called twice without making any answer, but at the third call he spoke. The voice then said with great vehemence—when you come to the Pelodes, tell the people that *the great Pan is dead*. They were astonished at this; and when they came to the place indicated, the winds and waves being calm, Thamus turned his face towards the land, and declared with a loud voice that the great Pan was dead. Immediately they heard from the shore groans and lamentations, as of a multitude of people. When the vessel arrived at Rome, Thamus was sent for by the Emperor Tiberius, and he gave such credit to the account as to inquire of the philosophers who this Pan was. They declared he was the son of Mercury and Penelope, and an oracle.

[27] "The Israelites had but one only altar appointed upon which they were to offer all their sacrifices; this one altar was a type of our blessed Saviour, who only satisfieth for our sins; neither are we to use any other helps in our own works, or in the merits or mediation of saints beside Christ; for this were nothing else than to appoint another new altar beside Christ, who only is ordained of God to be the Saviour of the world. As St. Peter saith—Neither is their salvation in any other, for among men there is given no other name under heaven whereby we must be saved." (Willet. Hexapla. p. 629.)

[28] For this purpose he entered into the S. S. once every year, where he offered nothing but blood. "For he must enter thither with the blood of a bullock and of a goat, and offer it by sprinkling it with his finger upon and before the Mercy Seat seven times. Whence it appears that this offering of the high priest did not consist in the slaughter of those beasts whose blood he offered; and therefore neither did the offering of Christ, answerable thereto, consist in the death of Christ, but by his entrance into heaven after his death. Indeed the death of Christ is called an offering and sacrifice; yet it is so called from the resemblance of it with the free-will and peace offerings, and therefore especially because it was most grateful and acceptable to God; in which respect also other notable works of piety may be and are called in scripture offerings and sacrifices unto God." (Lushington. Expiat. p. 160.)

[29] Some have compared it to the heavens, from the words of St. Paul (1 Cor. xii. 2), who mentions three heavens corresponding with the three divisions of the tabernacle. "The first heaven is the air, wherein winds,

clouds, and fowls do fly; 2. the upper firmament, where the sun, moon, and stars are set; and 3. the high places where angels dwell. The first of these is like the outward court of the tabernacle, and is most open to us; the second is like the inward court, less open, and abounding with starry lights or lamps, never going out; and the next is as the Sanctum Sanctorum, whither He is entered once for all, who is a priest for ever, and maketh intercession for us. In the two lowest is no felicity, for neither the fowls nor stars are happy. It is the third of these alone where the blessed Trinity enjoyeth itself, and the glorified spirits enjoy it." (Hexameron. c.-v. s. 1.)

[30] In allusion to the course of the sun, which rises in the east, gains its meridian in the south, and sets in the west.

[31] It is well known that this particular figure was possessed of some mysterious properties, not only in the opinion of those who adhered steadfastly to the worship of the true God, but also of those who had fallen into the errors of idolatry; thus when a pestilence reigned at Delphi, the oracle was consulted as to the means of arresting its progress, and it commanded that *the cube should be doubled.* This was understood to refer to the altar, which was of a cubical form. They immediately increased its altitude to the prescribed dimensions, and the pestilence ceased.

[32] The clouds of heaven illuminated with the prismatic colors of the rainbow.

[33] "Moses took off his shoes by the command of God, at the Burning Bush on Mount Horeb, that he might be ready to offer up his prayers to the Almighty; to thank him for mercies received, crave pardon for past offences, and implore his aid and protection in all future endeavours." (R. A. Lect., see Star in the East, p. 49.)

[34] They signify also the universality of Masonry, as spread over eternal space, and extending from the earth to the heavens.

THE ROYAL ARCH

AND ITS

SUBSIDIARY DEGREES.

NINETEEN LECTURES.

"Now in the first year of Cyrus, King of Persia (that the word of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, King of Persia, 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."—EZRA.

"It was the end and drift of initiation to restore the soul to that state from whence it fell, as from its native seat of perfection."—PLATO.

Joy! the sacred *law* is found,
Now the temple stands complete;
Gladly let us gather round,
Where the pontiff holds his seat.

Now he spreads the volume wide,
Opening forth its leaves to day;
And the monarch by his side,
Gazes on the bright display.

Joy! the secret vault is found,
Full the *sunbeam* falls within;
Pointing darkly under ground,
To the treasure we would win.

They have brought it forth to light,
And again it cheers the earth;
All its leaves are purely bright,
Shining in their pristine worth.

This shall crown the mighty ARCH,
When the temple springs on high;
And the Brethren bend their march,
Wafting incense to the sky.

Then the solemn strain shall swell,
From the bosom and the tongue;
And the Master's glory tell,
In the harmony of song.

CROSS'S CHART.

LECTURE XXXIV.

ON THE INCREASE OF FREEMASONRY FROM ITS REVIVAL IN 1717.

"The difference among the different bodies of Masons, in regard to the number of degrees in the Order, and the dependance of one degree upon another, is extremely puzzling, and much to be regretted."—NOACHIDA DALRUADICUS.

"We hereby authorize and empower our illustrious Brother to establish, congregate, superintend, and inspect all Lodges, Chapters, Councils, Colleges, and Consistories of the Royal and Military Order of Ancient Freemasonry over the surface of the two hemispheres, agreeably to the Grand Constitutions."—PATENT OF A GRAND INSPECTOR GENERAL.

"He who collects materials for the history of this Society, acts a more important part than all the monkish chroniclers put together, who have left so many journals of the pious inactivity of their brethren."—FREEMASON'S LEXICON.

FREEMASONRY, under one constitution or another, is spread over the whole habitable globe, and however diversified the sublime or philosophical degrees may be, pure symbolical Masonry remains unchanged,[1] and is practised with a strict conformity to the ancient Landmarks.[2] Indeed a violation of these unalterable tokens of truth is altogether impracticable,[3] because such a proceeding would destroy the character of the institution, and it would no longer be Freemasonry.[4] This process has been the policy of its adversaries in all ages, and it formed the watchword of the American Anti-masons in their unholy crusade against the Order a few years ago.[5] "Let us subvert the Landmarks," they exclaimed, "and the institution cannot be sustained."[6] Hence in the constitution of every Grand Lodge, it is laid down as a fundamental principle, that the Landmarks of symbolical Masonry shall never be changed,[7] even in the slightest particle.[8]

The Masonic schisms by which the last century was unfortunately distinguished, failed to make any visible

deviation from the landmarks, although they contributed to the unpopularity of the Order. In England, about the year 1736, several Brethren seceded from their allegiance, and frequently met together in the character of Freemasons, in violation of the laws of the Grand Lodge.[9] Aware of the impropriety of such proceedings, and of the infringement on the established laws of the society, the Grand Lodge, after trying every lenient measure they could devise to reunite them with their Brethren, were under the painful necessity of resorting to coercive measures, and to expel them from the order.[10] They also unanimously resolved to discourage their meetings, and to enforce the laws against those Brethren who should assist at any of the irregular assemblies, or connive at the reception of any candidate for Masonry.

This was the origin of a schism which divided the institution into two sects, and disturbed its harmony until the year 1813, when an union was effected by their Royal Highnesses the Dukes of Kent and Sussex, the Grand Masters of ancient and modern Masonry.[11] In Germany, somewhat later in the century, the schisms of Hunde,[12] Zinnendorff and others attracted attention; and their innovations were propagated over the entire continent of Europe,[13] and contributed to the popularity and numbers of the new degrees, until the matters in dispute were partially compromised in 1773 by a formal compact between the Grand Lodges of England and Germany,[14] Lord Petre being the Grand Master of the former and the Prince of Hesse Darmstadt of the latter.[15] Subsequently the society of the Illuminati, which was attempted to be identified with Freemasonry, although not a single feature of the system was common to both, except their secresy,[16] inflicted a severe blow on the Order, from which it did not speedily recover. In France, several hostile Grand Lodges or governing bodies were opposed to each other, and continued for many years to prosecute their operations independently.[17] By the mediation of mutual friends the orders were at length united,[18] but it is the opinion of the most able judges that they will never assimilate. In the United States are many Grand Lodges, but they act in concert.[19]

I am persuaded, however, that these schisms, by their general operation, rather accelerated than retarded the

onward progress of Masonry; for, at the precise time when they were the most active, we find the Science spreading over all the European nations, and exciting the attention of all ranks and classes of mankind.[20] In some countries it was patronized, in others it was proscribed.[21] But persecution could not crush what internal divisions failed to destroy; and the noble Order still continued to prosper and flourish in the face of every adverse circumstance.

This will more fully appear from a review of the union and strength of Freemasonry, arising out of the number of its Lodges and Brethren, dispersed under the wide and lofty canopy of heaven; united by a common tie, using a common language, which is universally understood, and living in the exercise of brotherly love towards each other.[22] The inquiry is too comprehensive to admit of perfect accuracy, and the results can only be an approximation to the truth. The number of Lodges may be calculated with some degree of precision,[23] but the members which they respectively contain it will be difficult to compute, without taking into the account the vast number of Masons in every province and county who have withdrawn,[24] for various reasons, from the institution. In 1717[25] there were only four lodges in the south of England,[26] but in 1730 they had increased to 245 registered Lodges. In 1767[27] there were 416; in 1795 we find 542; in 1804, 600, on the books of the Grand Lodge of England, besides about 300 Lodges of ancient Masons; some of them being in foreign countries, and others itinerant; in 1811, the number of both amounted to nearly 1000. After the Union in 1813, the numbers appear to have decreased;[28] and at present the registered Lodges on the Grand Lodge books do not exceed 800, including all that are under the constitution of England; whether on the continent of Europe or America, the East or West Indies, or attached to regiments of the line.

There are Masonic Lodges in every country under heaven; but in some Christian nations the Brethren are obliged to work in secret, because the Order is under a papal interdict.[29] In 1787, there were computed to be upwards of 3000 Lodges and Chapters in the universe,[30] containing 300,000 Members.[31] The Baron de Tschoudy,[32] ten years earlier, computed the number of Masons at ten

millions.[33] These numbers are incorrect; but in the Freemasons' Lexicon the errors are considerably greater;[34] for while the number of Brethren is over stated,[35] the number of Lodges is the reverse.[36] In Great Britain the Lodges in 1817 cannot have been less than 1550,[37] while in the above account they are stated at 300 only. In France, under so many Grand Lodges and governing bodies,[38] the error must be equally great;[39] and similar inaccuracies prevail in the remainder, which it may be impossible now to correct. At present there are under the Grand Lodge of England about 800 Lodges; under that of Scotland, 600; and of Ireland, 1000;[40] but the number of Brethren they contain can only be determined by the official returns to the several Grand Lodges.[41]

In America we find the entire system in full and efficient operation, notwithstanding the recent attempt[42] to suppress it.[43] The arrangements are, generally speaking, judicious and comprehensive, and well calculated for the effect which they are intended to produce.[44] But, unfortunately, the Lodges differ in practice; some adopting the York rite,[45] some the Scottish rite, while others are governed by that of France.[46] And I am inclined to think that upwards of a hundred degrees are practised under the sanction of one or other of the Grand Lodges, Chapters, or Consistories of the United States. More than one of the French systems contain ninety degrees;[47] and although these are not all used in America,[48] the fraternity have some degrees which are not enumerated in the continental catalogue.[49] The system is extensively diffused,[50] owing to the local influence of its numerous independent Grand Lodges.[51] There are twenty-five of them,[52] comprising about 1,200 private Lodges, which, at a calculation of fifty members for each,[53] makes 60,000 Masons in the United States.[54]

The utmost attention has been recently given to a modification of the constitutions of Masonry, for the purpose of producing regularity of discipline in private Lodges,[55] and a general organization of the fraternity throughout the universe.[56] The greatest unanimity prevails amongst the several national Grand Lodges,[57] and an interchange of representatives secures the continuance of a good understanding, and a friendly feeling between the different orders and classes of the society. The sub-

ordinate Lodges[58] are ranged in due form, respect being had to seniority of constitution; and they take precedence in Grand Lodge according to their numbers;[59] for the peculiar name of a Lodge is a very modern addition in this country.[60] Its *local* rank is arranged without regard either to name or number.[61]

The orders[62] and degrees which are practised in France, America, and elsewhere, are nominally THIRTY-THREE, divided into seven classes[63]—1, Symbolical;[64] 2, Capitular;[65] 3, Military, or Christian;[66] 4, Consistorial;[67] 5, Ineffable;[68] 6, Philosophical;[69] 7, Administrative.[70] These are all regular, and consist of the above number of degrees;[71] but there are several others which are occasionally conferred[72] in the Chapters, Colleges, and Consistories of various countries. The above division is arbitrary,[73] and a great diversity of practice manifests itself in different countries, and under different Grand Lodges.[74] The system practised formerly by the Grand Orient consisted only of two divisions, including seven degrees;[75] while the Supreme Council of the Rite Ancien et Accepté, in addition to the thirty-three legitimate degrees, add six supplemental ones.[76] The first division or class contains the Blue Degrees, which are conferred in Symbolical Lodges;[77] the Capitular are given in Chapters;[78] the Military or Christian in Conclaves[79] and Encampments;[80] the Consistorial in the Sublime Grand Lodge; the Philosophical[81] by the Council of Grand Inspectors,[82] who are sovereigns in Masonry;[83] where the three Administrative degrees are also conferred.[84]

The above degrees are given in the following order:—1. Apprentice.[85] 2. Fellow Craft.[86] 3. Master.[87] 4. Secret Master.[88] 5. Perfect Master.[89] 6. Intimate Secretary.[90] 7. Provost and Judge.[91] 8. Intendant of the Buildings, or Master in Israel.[92] 9. Elected Knights of Nine.[93] 10. Elected Grand Master, or Illustrious Elected of Fifteen.[94] 11. Sublime Knights elected.[95] 12. Grand Master Architect.[96] 13. Royal Arch.[97] 14. Grand Scotch Rite[98] of the Sacred Vault of James VI., according to Des Etangs,[99] Rosenburgh and Clavel; but in the American nomenclature it is called the degree of "Perfection," or Grand Elect Perfect and Sublime Mason.[100] 15. Knight of the East and the Sword.[1] 16. Prince of Jerusalem.[2] 17. Knight of the East and West.[3] 18. Knight

of the Eagle, and Sovereign Prince of Rose Croix[4] de Heredom.[5] 19. Grand Pontiff, or Sublime Scotch Masonry.[6] 20. Venerable Grand Master of all Symbolic Lodges; Sovereign Prince of Masonry; Master *ad vitam*.[7] 21. Grand Patriarch Noakites, or Prussian Knights.[8] 22. Knight of the Royal Axe; called by some the Grand Patriarch, Prince of Libanus.[9] 23. Chief of the Tabernacle.[10] 24. Prince of the Tabernacle.[11] 25. Knight of the Brazen Serpent.[12] 26. Prince of Mercy, or Scotch Trinitarian.[13] 27. Sovereign Commander of the Temple at Jerusalem.[14] 28. Grand Scotch Degree of St. Andrew.[15] 29. Knight of the Sun, or Prince Adept.[16] 30. Grand Elected Knight of K. H.[17] or the White and Black Eagle.[18] 31. Grand Inquisitor Commander.[19] 32. Sublime and Valiant Prince[20] of the Royal Secret.[21] 33. Grand Inspector General.[22]

The six auxiliary degrees conferred by the Supreme Council are thus named.—1. Elu de Perignan.[23] 2. Le petit Architecte.[24] 3. Grand Architecte, or Compagnon Ecossais.[25] 4. Le Maître Ecossais.[26] 5. Chevalier de l'Orient.[27] 6. Le Chevalier Rose Croix.[28]

Thus have I given, as concisely as the nature of the subject would admit, a general view of the statistics of Masonry, and of the working of the Sublime Degrees.[29]

NOTES TO LECTURE XXXI.

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[1] De Witt Clinton, an American G. M. and G. H. P., says, "the principles of Masonry are essentially and uniformly the same in all parts of the world." A similar observation was made by Brother Russell, Past G. M. of Mass. after his secession from the order. "The Masonic institution has been and now is the same in every place; no deviation ever has been made or can be made from its usages, rules and regulations. Such is its nature, that no innovations on its customs can either be introduced or sanctioned. Its ancient usages have been handed down and carefully preserved from the knowledge of the world, and the members are solemnly bound to observe and obey them."

[2] Thus, at the revival of Masonry in 1717, in compliment to the Brethren of the four Old Lodges by whom the Grand Lodge was first formed, it was resolved, "that every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege, *or encroach on any Landmark* which was at that time established as the standard of Masonic government.

[3] An American writer says, "Freemasonry, though constantly assailed and often drenched in the blood of her followers—though chains and dungeons have been their doom, and the rack and the wheel have responded to their groans—has hitherto remained unhurt by ignorance, superstition and tyranny; and, by the aid of its enlightened philanthropy, and undefiled religion, has soared aloft, dipped her broad pencil in the clouds of heaven, and spread the cement of brotherly affection through earth's remotest realms. She has scattered the bands, extinguished the flames, and unbound the victim; she has shed her rays in every portion of the habitable globe, and extended her salutary influence to the distressed in every clime. Her merited praise is in every quarter of the globe. The widows' thanks and the orphans' tears are her grateful encomiums; courtesy and friendship hail her with gratitude. She has promoted the kindly intercourse of nations—has softened the asperities and diminished the woes of war—she has smiled upon science and literature, and, in concert with other institutions, has aided Christianity in introducing this distinguished era of light and salvation." (Brown's Narrative, p. 237.)

[4] To guard effectually against such a calamitous result, the G. L., at its very first establishment, made it a standing law of Masonry, that "the G. L. has an inherent power to make or alter the regulations for the benefit of the Fraternity, provided that *the old Landmarks be carefully preserved;* and that such alterations be proposed and agreed to at the quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory."

[5] Adams, the ex-President of the U. S. was strongly impressed with their importance when he affirmed that "the whole cause between Masonry and Antimasonry is concentrated in one single act. Let a single Lodge resolve that they will change one Landmark, and that Lodge is dissolved; let the whole Order resolve to do the same, and the whole Order is dissolved; for the abolition of that one Landmark necessarily implies the extinction of all the others."

[6] The ex-President lent himself to the Antimasonic party, in the unfulfilled hope that it would elevate him to power; and in his zeal condescended to make use of the following language in reply to a communication from the Vermont Antimasonic State Convention:—"This and the like of this are the ancient Landmarks, which the Grand Royal Arch Chapter of the U. S. have earnestly exhorted the Chapters and Lodges under their jurisdiction inflexibly to maintain. Among the evidences of the true spirit and character of Freemasonry which are daily disclosing themselves to the world, is this *fanatical attachment and devotion to their ancient Landmarks*, which might be more properly denominated those incurable vices of the institution. It is, therefore, with unmingled satisfaction, that I received the assurance that the Antimasons of Vermont have determined to persevere in the righteous cause in which they have

engaged, viz. that of breaking down the ancient Landmarks of Freemasonry!"

[7] The constitutions of every Grand Lodge are careful to guard against innovations in the Landmarks of Masonry. Thus, at the revival of Masonry in this country, it was provided, that "it is not in the power of any man, or body of men, to make any alteration or innovation in the old Landmarks of Masonry." Again, at the first schism, the Ancients made a law that "every Grand Lodge has an inherent power and authority to make new regulations, &c., provided always that the old Landmarks be carefully preserved." And in an ancient charge at initiation into the third degree, we find the following recommendation, "the ancient Landmarks of the Order you are to preserve sacred and inviolable, and never suffer an infringement of our rites by a deviation from established usage and custom." Laurence Dermott, in the Ahiman Rezon, "honestly assures his readers, that no man who rightly understands the Craft, can be so blind as to trample upon its ancient Landmarks." Other countries have used the same caution. Thus, in the Massachusetts Book of Constitutions it is provided, that "the ancient Landmarks are to be carefully preserved." In that of Rhode Island the same provision is made; and one of its Committees came to a resolution, that "it is inexpedient to make any alterations in the ancient Landmarks of the Order." It is unnecessary to accumulate authorities, for the same laws on this point exist in every Grand Lodge upon earth.

[8] In the Latin Charter of Colne it is expressed, that "he only is acknowledged as a Free and Accepted Mason, who has been initiated into our mysteries in a certain manner, with the assistance 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."

[9] Noorthouck gives the following account of this schism:—"Under a fictitious sanction of the ancient York Constitution, which was dropped at the revival of the Grand Lodge in 1717, they presumed to claim the right of constituting Lodges. This illegal and unconstitutional claim obliged the regular Masons to adopt new measures to detect these impostors, and debar them and their abettors from the countenance and protection of the regular Lodges. To accomplish this purpose more effectually, some variations were made in the established forms, which afforded a subterfuge, at which they readily grasped. They now assumed the appellation of Ancient Masons; proclaimed themselves enemies to all innovation, insisted that they preserved the ancient usages of the Order, and that the regular Lodges, on whom they conferred the title of Modern Masons, had adopted new measures, illegal and unconstitutional; thus using the necessary precautions taken by the Grand Lodge to detect them, as grounds for a novel and ridiculous distinction of *ancient* and *modern* Masons." (Const. p. 240.)

[10] Dermott, in the Ahiman Rezon, thus arraigns the pretensions of the Grand Lodge of England, which he pronounces "a self-created assembly. Nor," he continues, "was a self-creation the only defect; they were defective in numbers. To form what Masons mean by a Grand Lodge, there should have been the Masters and Wardens of five regular Lodges; that is to say, five Masters and ten Wardens, making the number of installed officers fifteen. This is so well known to every man conversant with the ancient laws, usages, customs and ceremonies of Master Masons, that it is needless to say more, than that the foundation was defective in number, and consequently defective in form and capacity." But Der-

mott's reasoning was mere casuistry; the revival of the Grand Lodge of England was effected by *all* that remained. Dermott sanctions five or more revolting Lodges.

[11] By the act of union it was provided, that "after the day of the re-union as aforesaid, and when it shall be ascertained what are the obligations, forms, regulations, working and instruction to be universally established, speedy and effectual steps shall be taken to obligate all the Members of each Lodge in all the degrees, according to the form taken and recognized by the G. M., P. G. M., G. Officers and Representatives of Lodges on the day of re-union; and for this purpose the worthy and expert Master Masons, appointed as aforesaid, shall visit and attend the several Lodges within the bills of mortality in rotation, dividing themselves into quorums of not less than three each, for the greater expedition; and they shall assist the Master and Wardens to promulgate and enjoin the pure and unsullied system, *that perfect reconciliation, unity of obligation, law, working, language and dress, may be happily restored to the English Craft.*" (Art. xv.)

[12] Baron Hunde asserted that he had learned some great Masonic secrets in the Lodges which were held by the Earl of Kilmarnock and other gentlemen in the service of the Pretender, to whom he had been introduced by Lord Clifford. He adds, that he attached himself to the fortunes of the Pretender, in the hope of benefitting from his protection.

[13] See Lect. xxv.

[14] By this compact it was provided, that, "the said two contracting Grand Lodges do hereby mutually agree to keep a regular amicable correspondence with each other, and to afford all possible assistance, each to the Members of the other Grand Lodges, to do and transact whatever may be found most likely to contribute to the true interest and honour of the society; and particularly to use their endeavours to destroy all schisms in Masonry, and more especially that sect of Masons who call themselves the Strict Observance, and whose principles are inconsistent with true Masonry."

[15] "In Germany, the qualifications for a Freemason are great and numerous. No person is initiated into the Order without the consent of every Member of the Lodge; and it frequently happens, that a German even is excluded by a single dissentient voice. On this account the Lodges of that country are filled with persons of the first rank and respectability, and everything is conducted with the greatest decorum and solemnity. As Masonry is there held in the highest estimation, an Englishman will obtain an easier introduction to the chief nobility and literati of Germany in a Mason's Lodge than in any other place, and will never repent of having been initiated into the Order in his native country." (Render. Tour through Germany, vol. i. Introd. p. 30.) Dr. Render maintains, that Freemasonry has greatly improved the manners and dispositions of the Germans. (Vol. ii. p. 200 n.—See Laurie, p. 144.)

[16] Barruel admits that the Masons who, he says, were prevailed on to convert their Lodges to the purposes of Illuminism, were dupes. "Nothing," he continues, "is more easy than to be duped in Masonry. Such may have been the lot of those who only seek to make acquaintances in the Lodges, or to pass their leisure hours with men apparently intimate at first sight. It is true that this intimacy seldom extends beyond the walls of the Lodge; but the days of their meeting are often days of festivity. These 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 certainly the invention of calumny. The extreme order and morality of these meetings has often proved a snare to captivate those who are to be caught with outward appearances." (Hist. Jac. vol. ii. p. 316.)

[17] The most lamentable schism in Masonry which appeared on the continent of Europe was that of St. Martin. We have in the lists of its orators and office bearers, many names of persons who have had an opportunity of making their sentiments public. One of these was the notorious Abbé Sieyes; another was Lequinio, the author of a most profligate book, called "Prejuges vaincus par la Raison." Despremenil, Bailly, Faucet, Maury, Mounier, and many others whose names are celebrated for their crimes, were amongst the followers of St. Martin.

[18] A re-union of the Supreme council of the Rite Ancien et Accepté and the Grand Orient took place in the year 1841, when for the first time the two Grand Lodges met to exchange the fraternal bond. It is most devoutly to be wished, that this friendly meeting may lay the foundation of brotherly love, which may cement the two orders in a permanent and lasting chain.

[19] The Morgan schism has already been noticed in the introduction to these lectures. Brother Brown (Narrative, p. 213) says it was composed of "some who have been expelled from Masonic Lodges—some who have heretofore sought admission and failed of success—some who have long been Members, and have not received the recompense due to their fancied merits—some who have felt aggrieved by the conduct of individual Masons—and some, too, for political purposes, have enlisted under its banners." But he adds, "some of its most zealous votaries, particularly those who have not obtained that influence and power to which, by their zeal, they supposed themselves entitled, are beginning to doubt whether Antimasonry is calculated to promote their temporal, to say nothing of their eternal, welfare."

[20] I have enumerated the degrees in a vast variety of systems in Lect. xxv., but I find still more extensive interpolations promulgated by successive enthusiasts. Thus, M. Viany invented a system of sixteen degrees; viz.—1. Mystical F. C. 2. Grand English Architect Ecossais, or Grand Patriarch. 3. Illustrious Scotch Architect. 4. Grand Scotch Patriarch. 5. Grand Ecossais of the Patriarchs. 6. Grand Ecossais of the Crusades. 7. The Patriarchs. 8. The Great Light. 9. Knight of Palestine. 10. The Sapicole. 11. The Adept. 12. Knight of the Rising Sun. 13. Knight Protector of Innocence. 14. Sublime Master of Elected Philosophers. 15. Perfect Venerable. 16. Supreme Commander of the Stars. M. Page introduced eleven degrees, viz.—1. Prussian Apprentice Architect. 2. Perfect Apprentice Architect. 3. Free Knight of the Carpenters of St. Andrew. 4. Mighty Knights of Masonry. 5. Degree of Masonic Clemency. 6. Ecossais of St. George. 7. Patriarch of the Great Light. 8. Valiant Prince of Jerusalem. 9. Grand Prince of the East. 10. English Recognition. 11. Grand Commander of the Temple. The system of La Rouge consisted of seven degrees, viz.—1. Knight of the Black Eagle. 2. Cabalistic Knight of the Sun. 3. English Ecossais. 4. Emperor of Libanus. 5. The Innominable. 6. Philosophical Kadosh, or Grand Elect Knight of the White and Black Eagle. 7. Perfect English Master. In like manner Lemanceau had seven degrees, viz.—1. English Master. 2. Hermetic Master. 3. Illustrious Master. 4, 5, 6. Knight of St. John of Jerusalem: this degree is divided into three sections. 7. Sovereign of Sovereigns, Grand

Commander of the Temple. M. Hecart more modestly confined his system to five degrees only, viz.—1. Knight of the Prussian Eagle. 2. Knights of the Comet. 3. The Scotch Purifier. 4. Victorious Knight. 5. Scotch Trinitarian, or Grand Master Commander of the Temple.

[21] Pope Clement led the way in this unholy warfare against an innocent and laudable institution, by a bull condemnatory of "the Society or Conventicles *de Liberi Muratori*, or of the Freemasons, under the penalty of *ipso facto* excommunication, the absolution from which is reserved to the Pope alone, except at the point of death." This was followed by an Ordonnance from the magistrates of Berne, and an act of the Associate Synod of Scotland to the same effect.

[22] The exercise of this virtue has been converted, by an extraordinary train of reasoning, into a ground of accusation against the morality of the Order. In an American document now before me, I find the following absurd charges:—"An evidence of the exclusive benefits derived from Masonic ties, *which appear to be adverse to the enjoyment of equal rights, and to establish peculiar and dangerous relations between citizens of different civil governments*, especially in time of war and in all commercial relations, may be found in the Massachusetts Political Register for 1814, p. 186, in the following item:—'April 8, 1814, six boats, with about 200 men from a British frigate and a brig laying off Saybrook, Connecticut, entered the port of Pettipague, and burned and destroyed twenty valuable vessels. One man, who had a vessel on the stocks, *saved her by making it known to the commander of the British force that he was a Freemason.*'"

[23] "Ce que l'on sait de positif c'est que dès l'an 227 on trouve des Francs-Maçons en Angleterre. On a des détails authentiques qui remontent à 1314, où Robert i., roi d'Ecosse, prend le titre de Grand Maître. En 1571, elle florissait en Angleterre; en 1725, elle est officiellement introduite en France; en 1729, à Dublin; en 1731, à Amsterdam, et quelques années après en Espagne, en Portugal, en Italie, et même en Russie. Enfin en 1787 on compte 703 loges en France, et 3184 dans le monde connu." (Explic. du Tab. Maç. p. 2.)

[24] A Mason may withdraw from his Lodge, but the membership remains inviolable, according to the law laid down in the Treaty of Union, Alliance, and Masonic Confederation between the contracting Supreme Councils of the 33rd Degree in France, America, the Netherlands, Naples, and Brazil, in 1834, in the following words:—"The true Mason considers, as one of his most sacred duties, the exact fulfillment of the engagements which binds 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 powers 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."

[25] I commence here with the revival of Masonry, but a reference to Lect. xxv. will show that the Lodges were much more numerous at an earlier period.

[26] At this time a sufficient number of Masons meeting together with the consent of the magistrate, were empowered to practise the rites of Masonry without any warrant from the Grand Lodge. This privilege was inherent in themselves as Masons.

[27] "In 1765," says the Inspector General's Report already referred to,

"the Lodges and Councils of the superior degrees being extended throughout the continent of Europe, his Majesty the King of Prussia, as Grand Commander of Princes of the Royal Secret, was acknowledged by all the Craft as the head of the Sublime and Ineffable Degrees of Masonry throughout the two hemispheres; his Royal Highness Charles, hereditary Prince of Sweden, Duke of Sudermania, was the Grand Commander of Sublime Masonry in Sweden; and his Royal Highness Louis of Bourbon, and the Cardinal Prince de Rohan, were at the head of those degrees in France."

[28] This is an extraordinary fact, but it is quite correct, and can only be accounted for by supposing that, at the purgation of the lists both of the ancient and modern systems for a new arrangement of the numbers, great quantities of Lodges were found to have become extinct, although their names had not been erased.

[29] A few years ago the following placard was posted in the streets of Lisbon, to influence the people against the Freemasons:—"Let the Queen deal death at one blow to the republican monster of Freemasonry. The gallows and the triangles must work conjointly and with energy, and fires must be kindled in every quarter of Portugal, to reduce to ashes the bodies and property of these vile monsters. Then, and then only, may we exclaim triumphantly—Long live our holy religion! Long live our beloved Queen! Long live all true loyalists! Death and destruction to all Freemasons!!!"

[30] We have no data to determine the number of Lodges at an earlier period than the beginning of the last century. We find it recorded, however, that "many Lodges in the reign of Charles II. were constituted by leave of the several noble Grand Masters; the fraternity being still considerable, and many gentleman and famous scholars requested to be admitted." (Pocket Companion, p. 91.)

[31] In 1780 the Baron Knigge, speaking of the number of Masons in Germany, says, "I cast an eye on the immense multitude of Brethren; I observed it to be composed of men of all stations in life; of noblemen, of men of great riches and power, and of men possessing superior knowledge and activity. I saw these men actuated by one common sentiment, though I could not very well conceive the object of their union."

[32] L'Etoile Flamboyant, p. 230. Meimers estimates the number at two millions, and Nicolai at five millions. Dr. Stark, in his work on Ancient and Modern Mysteries, says, that at the lowest computation the number of Masons at that time in France must have amounted to one million, and in the whole world to three millions. So uncertain is conjecture.

[33] The Acta Latomorum contains the following estimate of the number of Lodges for the above year:—France, 703; England, 525; Scotland, 284; Ireland 227; Germany, 319; Prussia, 304; Russia, 145; Batavia, 79; Switzerland, 72; Turkey, 9; Poland, 75; Sweden, 69; Denmark, 192; Geneva, 36; the Windward and Leeward Islands, 16; North America, 85; the East Indies, 10; the British Islands, 67.—Total, 3217.

[34] The author says that the number of Lodges in Germany in the above year was 198; in Great Britain, 300; in France, 300; in Holland, 100; in Switzerland, 20; in Denmark, 10; in Sweden, 10; and in Russia, 15—forming a total of 953. "According to the average number," he continues, "of ninety members to a Lodge, we have, in Europe alone, 85,770 Freemasons. We may take 100,000 for the number; for many Brethren live inactive, or in countries where there are no Lodges

allowed to be held; without taking into account the members who live in other parts of the world."

[36] The average of ninety members for each Lodge is much too high, and the calculations founded thereon are extravagant.

[36] Besides, no allowance appears to have been made in any of the calculations, which have come under my notice, for vicissitudes; and Freemasonry, like all other secret societies, has had its times of adversity as well as of prosperity. Anacharsis was told by a member of the Pythagorean society, about three centuries before the Christian era, that the fraternity at that period was very much reduced; that the members were separated from each other by persecution, and excited neither envy nor pity. "We practise," says the Samian, "in secret the precepts of our founder. Judge, however, of the influence they had in the origin of our institution by that which they still retain; for we initiated Epaminondas; and Phocion formed himself on the example of our philosophers. It is not necessary that I should remind you that this society has produced a multitude of legislators, geometricians, astronomers, naturalists, and celebrated men of every class; that it enlightened Greece; and that the modern philosophers have derived from us the greater part of the discoveries which give a lustre to their works." (Anachar. vol. vi. p. 306.)

[37] That is, in England, 650; Scotland, 300; and Ireland, 600. This is the lowest possible average.

[38] On the continent the Masonic body numbered amongst its members, according to the testimony even of Barruel, princes, councillors of the regency, dukes, professors of colleges, counts, barons, excellencies, ministers of the crown, presidents, vice-presidents, &c.

[39] "So early as the year 1787 we find that France contained two hundred and eighty-two towns, in which were to be found regular Lodges. In Paris alone there existed eighty-one; sixteen at Lyons; seven at Bourdeaux; five at Nantes; six at Marseilles; ten at Montpellier; ten at Toulouse; in short, in almost every town the Lodges were in pretty just ratio to the population. Indeed, it would seem that even this vast empire over French Masonry was not sufficient for the Grand Orient, as by the same statement we find the Grand Master issuing his instructions to the Lodges of Chambery in Savoy, of Locle in Switzerland, of Bruxelles in Brabant, of Cologne, Liege, and Spa in Westphalia, of Leopold and Warsaw in Poland, of Moscow in Russia, of Portsmouth in Virginia, of Fort Royal in Grenada, and, in short, to Lodges in all the French colonies." (Hist. Jac. vol. vi. p. 343.)

[40] These numbers are only an approximation to the truth; but they will serve all the purposes of a general calculation. If we allow twenty members to each Lodge, which may be a fair average, the number of Brethren will be, in England, 16,000; Scotland, 12,000; and Ireland, 20,000.

[41] In Lincolnshire, 1841, there were eight Lodges, containing an average of twenty-five Brethren to each, which I should conceive to be a general average in the agricultural districts. In manufacturing districts the average would be much larger; and great additions may be made to the numbers by taking into the account those Brethren who have discontinued their attendance on the Lodges.

[42] In my course of reading I have found an extraordinary instance of arbitrary power in reference to Freemasonry, which does not appear to harmonize with the institutions of a free country. The general consociation of Christian ministers of the Baptist persuasion, for Genesee, issued

the following resolution, during the Morgan schism, to all the pastors under its jurisdiction:—"Resolved, that the consociation will neither licence, ordain, or instal, those who sustain any connexion with the institution of Freemasonry; *or who will not disapprove and renounce it;* nor will we give letters of recommendation in favour of such persons, to preach in any of the churches in our connexion."

[43] The following quotation is long, but it is valuable, because it displays the real object and effects of the wild rage and indiscriminate fury of the party who were confederated against the most beneficent of all human institutions. I copy it from a little work called "A Narrative of the Antimasonic Excitement; by H. Brown, Esq., Counsellor at Law," (p. 216).—"Another prominent principle of antimasonry consists in denouncing, not only all Masons indiscriminately, but all persons who will not denounce the Order. In that particular it resembles Balak, King of Moab, who, not content with cursing Israel himself, sent for Balaam to curse them too. Antimasonry, separate from the attainment of power, seems to have no object. Havoc and spoil, and ruin, are its gain. Cold as the icicle that hangs on Norway's cliff—cheerless as the winter amid polar snows—obdurate as the tiger in its native forest—and deceptive as the crocodile in its native fen, it can neither be approached by signs or tears. Nothing but submission to its dictates, and aid in the diffusion of its terrors, can save its victims, or avert the meditated blow. It has severed the ties of mankind—it has destroyed the peace of families—it has interrupted the pleasures of social intercourse—it has armed, in almost deadly strife, one portion of the community against the other—it has caused the violation of law, of principle, and of justice—it has entered our courts—it has entered our sanctuaries—and it has entered our schools and seminaries of learning. Fraud, deception, and hypocrisy have marked its course. Injustice and oppression have accompanied its progress, and a wide waste of moral ruin has followed in its train."

[44] Laurie has recorded his disapprobation of the high degrees. He says, under date 1802, that the Grand Lodge of Scotland received a circular from the Grand Lodge of America; and adds, "the spirit of illumination which it breathed, and the supernumerary degrees, amounting to about fifty, which it authorised, were sufficient reasons for drawing down the contempt of Scottish Masons, whose honour it is to have preserved Freemasonry for many centuries in its original and simple form; and whose pride it shall ever be to transmit to the latest posterity, the principles and ceremonies of their Order unpolluted and unimpaired." (p. 292.)

[45] The Grand Lodge of New York thus freely comments on what they term an irregular practice.—"It is a common practice in England for Brethren to belong to several Lodges at the same time, and it is no unusual circumstance to find the same Brother Master of two Lodges, while at the same time he fills another office in a third Lodge. We believe this practice has not been tolerated in any part of this country, and we hope it never will be. The Grand Lodge decided against it many years ago." (Transactions, 1843, p. 56.)

[46] The United States are unhappily troubled with the assumption of spurious Grand Lodges. In 1843 the committee on foreign correspondence, appointed by the Grand Lodge of New York, passed a series of resolutions denouncing such unauthorised proceedings. The following appears on the Grand Lodge books:—"Resolved unanimously, that the Grand Lodge of St. John's, of the State of New York, being an assem-

blage of clandestine Masons, is denounced to all Masons as an irregular clandestine body, and an enemy to the Masonic Order; and that it is forbidden to all Lodges and Masons of the jurisdiction of the Grand Lodge of Louisiana, to hold or have any Masonic communication with the said assembly, or with any Lodge or Masons who admit its power." And again we find the following entry:—"The Grand Lodge of New Jersey held their annual communication at Trenton, Nov. 8, 1842. The establishment of the Michigan Grand Lodge is disapproved of. Strong prohibitory resolutions were adopted in relation to the intercourse with clandestine and expelled Masons from this State with Masons and Lodges in New Jersey; and a vote of censure was passed upon St. John's Lodge at Newark, for receiving expelled Masons from the city of New York."

[47] Bro. Ward, a clever writer against Freemasonry during the Morgan excitement, expressed his surprise when he was told that a system of Masonry contained ninety degrees. He says afterwards, "I have now before me, in fair type, the names, and the numbers against the names, of these ninety degrees of Freemasonry, as given in Europe in 1825. They are divided into four series, the first of thirty-three symbolic degrees; the second of thirty-three philosophical degrees; the third of eleven mystic degrees; and the fourth of thirteen hermetic and cabalistic degrees. The four series are again divided into seventeen classes." (Freemasonry, p. 393.)

[48] Men of the highest standing in the United States were almost all Masons. Washington, Franklin, Warren, Jackson, De Witt Clinton, and a thousand high names, which are regarded with veneration and respect, are found amongst the number. Farmer, who was by no means friendly to the institution, admits that "the names which appear coupled with the offices of the craft, are often among those distinguished in the state, in the army, and in the ministry."

[49] In 1826 a Consistory was established at Newburyport, in which it is stated that *all* the high degrees of Masonry are conferred. And there are several others of the same nature in the United States.

[50] Some of the American Lodges indulged a levity on the proposal and introduction of a candidate which is quite at variance with the grave and serious character of the Order. During an investigation of Freemasonry before a committee of the legislature of Massachusetts in 1834, several instances of this were revealed. I subjoin *one*:—"In some Lodges in New York, in proposing the candidate, they use a great many strange gestures, and make strange noises, to alarm the candidate, and impress him with the idea that it is something great and awful. The Master of Ceremonies has a large cloak, with hideous figures upon it. The preparation room is painted black, with a coffin upon a table in it, covered with a pall, with a skull bone on the coffin. I made no remark," continues the evidence, "and was not told by the Master what it was for; I was left to draw my own inference. This was in Adelphi Lodge, No. 91, New York, where I was initiated; but they had nothing of the kind in Mount Carmel Lodge, except a board in the form of a coffin upon wheels, for the purpose, &c."

[51] In the American state document, frequently quoted, the operation of the system is thus described:—"1. A Supreme Council, having jurisdiction over North, Central, and South America, and the West Indies. 2. A Sovereign Grand Consistory for the United States, subject to the above power, and having six or eight subordinate Grand Councils in the different States, and numerous Sovereign Grand Chapters, &c. 3. A

General Grand Encampment for the United States, with twelve or fifteen subordinate Grand Encampments in the States, to which some fifty or more Encampments are subject. 4. A General Grand Royal Arch Chapter for the United States, with twenty-four subordinate Grand Chapters, one in each State, and probably at least five hundred and fifty Chapters and Lodges above the third degree. 5. Seventy-five Grand Lodges, with about two thousand subordinate Lodges in the United States (?). Each Lodge, it is estimated, averages about fifty members, making about one hundred thousand Masons, who are members of Lodges in the United States."

[52] In 1805 Webb gives a list of 16 Grand Lodges, and 588 private ones; and reckoning thirty members to each, which would be a fair average for the United States at that time, gives a total of 17,640 members. The enumeration is as follows:—Massachusetts, 82; New Hamphire, 9; Connecticut, 46; Vermont, 20; New York, 102; New Jersey, 15; Pennsylvania, 100; Delaware, 5; Virginia, 65; North Carolina, 33; South Carolina, 44; Georgia, 21; Kentucky, 6; Upper Canada, 12; Lower Canada, 12.

[53] An American Book of Constitutions directs, that "a Lodge ought to assemble for work at least once in every calendar month; and may consist of as many members as the majority of the Lodge may think proper, although *more than forty or fifty are generally found inconvenient* for working to advantage; and therefore when a Lodge comes to be numerous, some of the ablest master workmen, and others under their direction, should apply to the Grand Lodge for a warrant to work by themselves, in order to the advancement of the craft."

[54] Brown trebles that number. He says, "it is calculated that there are in the United States about 3000 Lodges, and between 150,000 and 200,000 members." (Antimasonic Excitement, p. 7.) Thacher makes the number 300,000. (Speech in the Faneuil Hall, Boston.) Bernard magnifies the number to a much higher figure; he affirms that in America there are 500,000 Entered Apprentices; 400,000 Master Masons; 200,000 Royal Arch; and 10,000 Knights. (Light. p. 88.) Others, however, reduce them so low as thirty or forty thousand.

[55] In a MS. ritual of Helvetian ceremonies, in my possession, I find the following directions respecting the construction of a Lodge-room:—"A Lodge should have closets in all convenient places. They are of great use; and the architect can easily contrive them. A preparation-room, in which none but the dead are to enter, is of especial importance. The entrance from the street should have two turnings; a straight entrance is quite unmasonic. Window curtains there are none; but one green moreen or silk curtain, very thick, draws across all the windows along a brass rod on brass rings; there is no valance or fringe, or other ornament; the colour of the curtain is purple, crimson, and blue, in alternate stripes; the lining is black. The Master's throne is on three steps; behind it should be a screen, three sides of a square, and higher than his head, on which should be delineated a death's head, intersecting triangles, and the letter Ⲓ one above the other. The floor of the Lodge should be covered with mats or drugget; the sound of the feet, or the noise of the seats disturbs a good Lodge, in which, as we all know, the profoundest silence is to be preserved. It is a good practice to have light come from the centre of the roof. Facing the Master's throne is an organ, and a gallery for singers and musicians, who are Brothers. Behind the Master's throne, and high up in the ceiling, should be a well-toned bell, or Indian gong."

[56] The American Grand Lodges are at this time mooting a question on the propriety of sending a delegate to England, with powers to treat with the Grand Lodge respecting an arrangement of the three degrees of Masonry on some uniform system, which may be universally adopted. A correspondent to Bro. Moore's Masonic Magazine thinks this would be ineffective, and proposes that "the Grand Lodge of the United States appoint *three* delegates, to meet three from the Grand Lodges of England, Scotland, and Ireland, in London, or elsewhere, to examine and decide upon a system of work and lectures, which shall thereafter be uniformly practised, and binding upon the fraternity in both hemispheres." I greatly doubt, however, whether a perfect uniformity be attainable.

[57] The charter of Colne, made A. D. 1535, speaks on this point.—"Although our Order does not now stand under the superintendence of one universal head, or Grand Master, but the different societies of which it is composed are ruled by different Grand Masters, according to the laws and customs of the various countries where they are established; yet nothing is more necessary than *a similarity of working in all the Lodges spread over the whole surface of the earth*, as members of one universal body, acting in concert for one common object."

[58] These Lodges are mentioned in a document purporting to be a code of laws agreed on in Grand Lodge, 1663, Henry Jermyn, Earl of St. Albans, being G. M.; Sir John Denham, D. G. M.; Sir Christopher Wren and John Webb, G. W.—"That no person of what degree soever be accepted a Freemason, unless *in a regular Lodge*, whereof one to be a Master or a Warden, in that division where such Lodge is kept, and another be a Craftsman in Masonry. And the Master shall enrol the same in parchment, and shall give an account of such acceptance at every general assembly."

[59] "The precedency of Lodges is derived from the *number* of their constitution, as recorded in the books of the Grand Lodge." (Const. of Private Lodges, s. 9.)

[60] I do not find that the Lodges had any distinctive names before the latter end of the last century. The four regular Lodges which were found in practice in the south of England at the revival of Masonry, were designated by the sign of the taverns where they were respectively held. The same practice continued for many years. Before 1738, by an order of Grand Lodge, an engraved list was published, which was renewed as occasion required. I am in possession of two copies of this list; the one printed in 1764, and dedicated to Lord Blaney, G. M., and the other in 1767, dedicated to the Duke of Beaufort, G. M. In both cases the Lodges are mostly without names, and are designated by a pictorial representation of the sign of the tavern where the Brethren met. There are only three or four proper names in the lists. A printed list, dated 1774, exhibits no alteration. In 1784, Noorthouck published his edition of Anderson's Constitutions; and the laws of the Grand Lodge therein recorded make no mention of the *name* of a Lodge, but recognize the engraved list. My next catalogue is dated 1790, and here I find that the Lodges have names as well as numbers; and in 1792 I have a more perfect list of Lodges, with names and numbers as altered by Grand Lodge. My lists are not complete, as will be seen by the above statement, and therefore I am unable to speak positively as to the exact date when particular names were officially acknowledged; but it must have been between the years 1784 and 1813, when names of Lodges were recognized and enrolled.

[61] "Every country Lodge shall have a local as well as a general rank,

so that if any Lodge be removed from one province into another, although it is to retain the original number in the Grand Lodge books, and preserve the same rank in the united Grand Lodge, and in all public meetings out of the province into which it may have been removed, yet within the said province it is to rank immediately after the lowest numbered Lodge previously existing, as well at the Provincial Grand Lodge as at public ceremonies. The seniority of country Lodges in their particular district is, therefore, ever to be determined by the date of their registry in the books of the Provincial Grand Lodge." (Const. of Country Lodges, s. 7.)

[62] It may be necessary to offer a brief observation here on the meaning of the word Order. It signifies a genus or class, as distinguishable from a rite or degree. Thus Freemasonry, considered as a whole, is an Order. But Craft Masonry is also an Order, consisting of three degrees. Royal Arch Masonry is an Order, including a number of degrees, varying in different countries. And there are several orders of chivalry, each containing its specified number of degrees. A degree, as the word imports, 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. A rite is an item in the ceremonial of conferring degrees; although in some countries it is extended to include a number of orders and degrees; as in the French rite Ancien et accepté, which comprehends the Maçonnerie Symbolique, Elu, Chev. d'Orient, du Soleil, Kadosh, Rose Croix. &c., with the Grades dits Philosophiques et Administratifs.

[63] In treating on this delicate subject I have been particularly careful not to disclose any peculiar secret. I have, in fact, inserted nothing but what may be found in detached portions throughout the authorized publications on Masonry. Enumerations of the degrees may be seen in "Le véritable lien de Peuples," published under the auspices of the Grand Orient; in Rosenberg's Chart; and also in a circular issued by the Grand and Supreme Council of the M. P. S. G. Inspectors General of the rite Ancien et accepté, addressed, "Universi terrarum orbis architectonis per gloriam ingentis. DEUS MEUMQUE JUS. Ordo ab Chao;" and in a report thereon made by a committee of S. G. Inspectors General. They are repeated by Dr. Dalcho (himself a P. R. S. Sovereign G. Inspector General of the thirty-third, and S. G. Commander of the United States of America), in a publication under the sanction of the Grand Lodges of Ireland and America; and partially by Webb, Cross, and others, who published them at the express recommendation of several Grand Lodges and Chapters in the latter country. The illustrative notes may also be found, in a detached form, in Webb's Monitor, Cross's Chart, Dalcho's Orations, Town's Speculative Masonry, and other authorized publications.

[64] Stone, the Antimason, admits that "much of the language of Freemasonry is allegorical; and the emblems and symbols used are, many of them, pregnant with useful instruction. The moral virtues and duties, and some of the soundest religious truths are imprinted on the mind, and impressed upon the memory, by lively and visible images. And although I have never witnessed any of the burlesque representations which have been made of the Order, I can yet easily perceive how they may be rendered exceedingly ridiculous in the eyes of a popular audience by a mock display upon the stage. But this fact is no evidence either of wickedness or folly, on the part of those who are actually receiving moral instruction from these symbolic lessons in a well regulated Lodge-room." (Letters on Masonry, p. 14.)

[65] A convention of seceding Masons holden at Le Roy, Genesee county, New York, in 1828, published the degrees of Masonry under the following arrangement:—In the *Chapter*, Mark Master, Past Master, Most Excellent Master, and Royal Arch. In the *Encampment*, Knights of the Red Cross, Templar of Malta, of the Christian Mark, and of the Holy Sepulchre. In the *Ancient Council of the Trinity*, denominated the Holy and Thrice Illustrious Order of the Cross, the Illustrious, Most Illustrious, and Thrice Illustrious degrees.

[66] The officers of the Grand Conclave are as follows:—Most Excellent Grand Master; Deputy Grand Master; Grand Prior; Grand Sub Prior; Grand Prelate; Senior Grand Captain; Junior Grand Captain; Grand Chancellor; Grand Orator, and Keeper of the Archives; Grand Vice-Chancellor and Registrar; Grand Treasurer; First Grand Expert; Second Grand Expert; Grand Almoner; Grand Standard Bearer; Grand Chamberlain; Captain of the Lines; Grand Aids-de-camp; Grand Heralds; Grand Provosts; Grand Equerries.

[67] The Consistorial degrees in America are conferred in Lodges, Chapters, Councils, Colleges, Grand Councils, and Consistories, all of which are under the government of a Supreme Council. The following bodies and designations of titles are comprised in this class:—Grand College of Rites; Sovereign Princes of Masonry; Chapters of Rose Croix, and of the Triple Alliance; Grand Council of Princes of the Royal Secret; Sovereign Chapter of Princes Rose Croix; M. P. S. G. Consistory for the United States of America; and the M. P. United G. and S. Council of Sovereign Grand Inspectors General of the thirty-third degree for the western hemisphere. The members of this degree are styled "Royal and Most Illustrious Princes of High Masonry;" and the presiding officer has the title of M. P. S. G. Commander, and Sovereign Grand Inspector General of the thirty-third degree for life.

[68] Sometimes the Ineffable and Consistorial degrees are united, and consist of Lodges, Chapters, Councils, &c. &c.

[69] It will be observed that philosophical Masonry is a very different thing from the philosophy of Masonry. The latter professes to treat of morality and religion, while the former set at nought them both, and on one occasion exerted all its energies, as Clavel very correctly observes—"D'établir la religion naturelle sur le ruines de toutes les religions révélées." Philosophical Masonry, as practised on the continent during the last century, was disguised deism. But it must be remembered that this does not apply so much to the class called philosophical (although it contains some unsound degrees), as to the professed philosophical orders, which were numerous. Thus we find orders and degrees in sublime Masonry, which are respectively named cabalistic, practical, hermetic, and sublime philosophers—philosophers inconnu—of the numbers five and nine, &c., amounting to more than twenty varieties, all of which had the same end in view, although it was to be compassed by different means.

[70] The Supreme Council of S. G. Inspectors General exercise all the attributes and prerogatives of sovereign power. They enact laws, and impose oaths; maintaining all the high diplomatic relations of independent states. The office of Grand Commander is an appointment for life, and is duly proclaimed and installed. The Grand Inspectors General have the power of creating and suspending at pleasure, all S. G. Consistories, S. G. Chapters and Councils. "In a document before us," say the committee, appointed by the House of Representatives in the United States to examine into the designs of Freemasonry, who appear to have

entertained an absurd and childish apprehension of the Masonic titles and offices, "the S. G. Consistory for the United States of America was arraigned before the Supreme Council, in 1827, for an attempt (among other charges enumerated) *to place on the* THRONE a sovereign prince, not entitled to that dignity; and upon this arraignment, the Supreme Council resolved that the high prerogative vested by the general regulations of the Order, and *the immemorial recognition* OF ALL LEGITIMATE PRINCES, in the Supreme Council, may and ought to be interposed and exercised in all cases where the honour, dignity, and reputation of the respective grades of exalted Masonry are in anywise assailed, threatened, or exposed."

[71] There are many different arrangements of the degrees in different countries; but the rite which I have adopted for illustration is one of the best known forms of sublime Masonry, consisting of thirty-three regular, and six detached, or auxiliary degrees.

[72] When Zwack, who was also called Cato, the associate of Weishaupt in the propagation of illuminism, was admitted by Marotti into the *high* degrees of Masonry, he admits that his instructor explained to him all the abstruse mysteries, and told him that they were founded on religion and the history of the church.

[73] It is an assertion of Des Estangs that—"Excepté les trois premiers grades, qui sont l'Apprenti, le Compagnon, et le Maître; tous les autres ont été institués par diverses associations, et chez différens peuples, à l'occasion d'une mort à venger, d'un prince à retablir, ou d'une secte à faire triompher."

[74] In 1813 Finch could only make out sixty-nine degrees, and he distributed them amongst thirty-nine orders.

[75] These were—1. App. 2. Comp. 3. Mait. 4. Elu. 5. Ecossais. 6. Chevalier d'Orient. 7. Rose Croix. This was so recently as 1803. But we learn from the Maçonnerie Adonhiramite, that "seven years previous the following degrees were orthodox and legitimate, *the first* three being Symbolic, the rest Sublime—1. App. 2. Comp. 3. Mait. 4. Maître Parfait. 5. Elu des Neuf. 6. Elu de Pérignon. 7. Petit Architect. 8. Grand Architect. 9. Maître Ecossais. 10. *Chevalier* de l'Orient. 11. Chevalier de Rose Croix. 12. Chevalier Prussien.

[76] Rosenberg describes the modern degrees, as he calls them (du rit Français moderne), as being seven in number, and arranged as follows: —1. E. A. P. 2. F. C. 3. M. M. 4. Secret Elected. 5. Grand Scotch Elected. 6. Knight of the East. 7. Rose Croix; therein differing from Clavel and some others.

[77] In a report published by the Supreme Council of S. G. Inspectors General, in 1802, I find the following passage:—"In the — degree we are informed, that in consequence of the death of + + +, the Master's word was lost, and that a new one, which was not known before the building of the temple, was substituted in its place. Now if *Masonry*, as is generally believed, and as many of our ancient records import, took its rise from the creation, and flourished in the first ages of man, they were in possession of a Secret Word, of which the Masons *under Solomon* had no knowledge. Here, then, was an innovation of one of the fundamental principles of the Craft, and a removal of one of the ancient Landmarks; this, however, we are unwilling to allow. It is *well known* to the Symbolical Master, that King Solomon and his Royal Visitor were in possession of the real and pristine Word, but of which he must remain ignorant, unless initiated into the Sublime Degrees. The authenticity of this Mystic Word, as known to us, and for which our much

respected Master died, is proven to the most sceptic mind, from the sacred pages of holy writ, and the Jewish history from the earliest period of time."

[78] In America, Royal Arch Masonry, comprising four degrees, is arranged by its constitution into Lodges and Chapters, subordinate to the Grand Chapter, with the G. G. H. P. at its head. The Grand Chapter in each State is formed of the officers of its subordinate Chapters; and the G. G. Chapter is composed of the officers of the State Grand Chapters, holding its meetings triennially. The organization of this order is complete, commencing with a Mark Mason's Lodge and terminating in the G. G. Chapter.

[79] The degrees of Knighthood in the United States are arranged by constitution into Encampments in each State, subject to the Grand Encampment; and the Grand Encampments for the States are subject to a General Grand Encampment of Knights Templars, and other military degrees and orders, corresponding in the organization with the Royal Arch. There are supposed to be five or six subordinate Encampments in each State. Some few years ago Massachusetts and Rhode Island formed only one encampment.

[80] In the Grand conclave of Scottish Templars it is decreed, that "as this Order was originally and still is a religious and chivalric one, although latterly much blended with Freemasonry, it is not necessary that persons admitted into the Provisional Priory of the Grand Council shall have obtained any Masonic degree; but in order not to dissolve altogether at once the link which has existed in time past between the Temple and the Masonic Fraternities, candidates who are not Freemasons shall, upon their reception into the Order of the Temple in the said Provisional Priory, pay the sum of 10*l.* 10*s.*; Master Masons, and those under that degree, 7*l.* 7*s.*; and Royal Arch Masons 4*l.* 4*s.*, as at present. All these dues being payable direct to the conclave." (Statutes of the Temple in Scotland, Additions, p. 11.)

[81] "Many of the lectures of the sublime degrees contain an epitome of the arts and sciences, and several valuable and important facts are recorded in the historical divisions which have been obtained from authentic archives in the possession of our Society, and which, from the manner of their communication, can never be mutilated or corrupted." (Grand Inspector-General's Report, agreed on at Charleston in 1802.)

[82] "All the degrees, above the 16th, are under the jurisdiction of the Supreme Council of the Inspectors-General. When it it necessary to establish the Sublime Degrees in a country where they are unknown, a Brother of the 30th degree, which is called K. H., is appointed Deputy Inspector-General over the district; he selects from amongst the Craft such Brethren as he believes will do honour to the Society, and communicates the Sublime Degrees to as many as is necessary for the first organization of the Lodge; when they elect their own officers, and govern themselves by the constitution and warrant which is furnished them. The jurisdiction of a Lodge of Perfection is twenty-five leagues." (Grand Inspector-General's Report.)

[83] The names of the officers are as follows:—1. Thrice puissant Sovereign Grand Commander. 2. Thrice illustrious Lieutenant Grand Commander. 3. Grand Secretary of the Holy Empire. 4. Grand Treasurer of the Holy Empire. 5. Illustrious Master of the Ceremonies. 6. Grand Chancellor. 7. Chief of the Secretariat. The principal officer is invested with a crimson satin robe bordered with white, crowned, and holding a sword in his hand.

[84] In the United States, under Inspector-General Dalcho, the degrees were rather differently arranged. The three first degrees were, as usual, given in Symbolic Lodges. From the 4th to the 14th inclusive, in the sublime Grand Lodge, and the officers of both were elected annually; the 15th and 16th were given by the Council of Princes of Jerusalem; from the 17th to the 33rd inclusive were given by the Inspectors-General. The officers of the Supreme Council were appointed for life. The system, as practised at present, differs from this series. The three first degrees are as usual. Then follow four Capitular degrees, conferred in Chapters; these are the Mark, Past, and Most Excellent Master, and Royal Arch. The degrees of the High Priesthood are given in the Council of High Priest, while the Royal, Select, and Superexcellent Master are conferred in Councils. Four degrees of Knighthood are given in Encampments, and the eleven Ineffable degrees in the Sublime Grand Lodge. The Knight of the East and Prince of Jerusalem are conferred in Councils of Princes, and the remaining fifteen degrees of the rite Ancien can only be given by the Inspectors-General.

[85] Our Brethren of the eighteenth century seldom advanced beyond the first degree; few were passed, and fewer still were raised to the third. The Masters' 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 Fellow Crafts and Masters *only here* (in Grand Lodge), unless by a dispensation from the Grand Master."

[86] "No Brother can be a Warden until he has passed the part of a Fellow Craft, nor a Master until he has acted as a Warden, nor a Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election." (Ancient Charges, iv.) Thory furnishes a list of ten degrees of Fellow Crafts.

[87] I may remark here, that "the Master's part," as it was called, or in other words, the third lecture, consisted formerly of only seven questions, with very brief replies, exclusive of the Lodge examination on the principal points, which have the same reference as our present third degree, but shorn of all their beauty; yet I cannot help expressing a wish that some of the ceremonies were still further simplified; they are too complicated to produce a chaste and striking effect.

[88] The presiding officer represents King Solomon coming to the temple to elect seven experts; the Warden is Adoniram; and the symbols, olive and laurel branches with a triangle within a circle, the blazing star, the letter G, and the contents of the holy place.

[89] The same Adoniram is here called R. W. M.; and, as in the former degree, there is only one Warden, who is called Stolkyn. The emblems are a double square and circle, or two cross pillars; the colour green, as a symbol of moral virtue.

[90] The Lodge is complete with the presence of two persons only, who represent the two kings of Israel and Tyre. The emblems are twenty-seven lamps, triangle with A. P. P., &c.

[91] The Lodge is adorded with red silk, and has a blue and starry canopy in the east, where Tito, Prince of Harodim, is seated, under the style of Thrice Illustrious; the lights are five. In this degree are first introduced the ebony box and key, the balance in equilibrio, and the roses red and white.

[92] This Lodge is decorated with red hangings and illuminated with twenty-seven lights, distributed by three times nine round the Lodge.

There are also five other great lights on the altar before the Most Puissant, who represents Solomon seated with a sceptre in his hand. The first Warden represents Tito Harodim, and is called Inspector; the second Warden is Adoniram, and the Brethren are ranged angularly.

[93] This chapter represents the audience chamber of King Solomon, and is decorated with white and red hangings. There are nine lights in the east and eight in the west. The Master represents Solomon, with the style of Most Potent.

[94] The apartment of King Solomon is represented in this degree, and is decorated as before. The senior Warden is called Inspector. The Lodge consists of only fifteen members; and should there be more at the time of a reception, they must attend in the ante-chamber.

[95] This Lodge is called a Grand Chapter. Solomon presides, and has a sceptre in his hand. The two next officers are called Grand Inspector and Grand Master of Ceremonies. The emblems are an inflamed heart, a sword, and flour, milk, wine, and oil, to represent goodness, gentleness, fortitude, and wisdom. The Knights were princes or commanders over the tribes of Israel.

[96] The room in which this Chapter is held should be painted white with red flames, to signify the purity of heart, and zeal which ought to be characteristic of every Grand Master Architect. It should have also a delineation of the five orders of architecture; together with a representation of the north star, with seven small stars round it; to signify, that as the north star is a guide to mariners, so ought virtue to be the guide of Grand Master Architects. The jewel is a gold medal, on both sides of which are engraven the five orders of architecture, suspended by a broad stone-coloured ribbon from the left shoulder to the right hip.

[97] This is not the Royal Arch degree which is practised in England, but refers to a passage in the history of Enoch, and is otherwise called Knights of the Great Arch. The particulars of this degree have already been given in Lect. xxviii.

[98] From this rite is dated the custom of processions by torch light, which was revived in Scotland during the year 1836, and is thus recorded in the F. Q. R. (p. 96). "The Lodge of Melrose renewed their annual ceremony of marching by the light of torches round the ruins of St. David's pile. A band of music preceded the procession, playing solemn airs. Nothing could be more singular and impressive than the spectacle which here presented itself. The red glaring light of the flambeaux, as it flashed upon the pillars and projections of the ancient abbey, discovering the grotesque figures and faces of grinning monks, sculptured on the corbels and capitols of many a mouldering arch, contrasted strikingly with the deep mysterious gloom of the retiring aisles and cloisters, whose darkness was ever and anon partially illuminated as the singular processioe passed along."

[99] Who thus comments upon it:—"Nous nous entiendrons là. Les autres grades, dont je vous ai donné la liste, vous seraient inutiles. A leurs seules dénominations vous verrez qu'ils ne vous conviendraient pas. Vous ne pouvez être *Grand Ecossais de la voûte sacrée de Jacques* vi., ni Grand Pontife Ecossais de la Jérusalem céleste, et encore moins Grand Inquisiteur. On n'embrasse presque plus cette espèce de Maco ∴ que par suite de vieilles habitudes, ou pour se séparer de la foule qui a envahi les premiers grades."

[100] The emblems of this degree are an equilateral triangle, the burning bush flaming over some ruins, and a broken pedestal; three lights—the shovel, crow, and pickaxe. After the admission of a candidate, the M.

P. decorates him with the ornaments of the Order, saying, "I now salute you as a Grand Elect, Perfect, and Sublime Mason, which title I confer upon you by the investiture of these symbols. Receive this ribbon, the triangular figure of which is emblematical of the divinity; the crown upon your jewel is a symbol of the royal origin of the degree; the compasses, extended to ninety degrees, denote the extensive knowledge of the Grand Elect."

[1] It records a remarkable dream of Cyrus, which induces him to invest Zerubbabel with authority to rebuild the temple at Jerusalem; and explains as a reason why the number 81 is held in such veneration amongst Masons, that the number explained the triple essence of the divinity, symbolized in the triple triangle, by the square of 9 and the number 3; and it is recorded in this degree, that King Solomon levelled the footstone of the temple before the rising of the sun, to show that it is the duty of the creature to begin the day with the worship of the Creator.

[2] In the Chapters of this degree are two apartments—one for Darius and the other for Zerubbabel—connected by a gallery. The colour of one is yellow, and the other red, and the emblems are a triangle, a sword, five stars, a sceptre, a dart, a balance, a shield, and the letters D. Z. The western apartment represents the court of Zerubbabel at Jerusalem; the chief officer is styled Most Equitable Prince, the Wardens Most Enlightened, and the other officers Valiant Princes. The design of the degree is to record the refusal of the Samaritans to pay the usual tribute, and the successful appeal to Darius.

[3] The presiding officer is called Most Puissant, the Wardens Respectable Ancients, and the other companions Respectable Knights. The colour is white, with a blue ribbon; the emblems are a bow and arrow, a crown, two-edged sword, human skull, seven stars, seven trumpets, and seven seals. It refers to the crusades.

[4] The rose was an ancient symbol of secresy, and hence it was a custom at entertainments to distribute roses amongst the guests, to remind them that whatever may pass must not be spoken of abroad. Thus Newton, in his Herball to the Bible, says, "I will heere adde a common country custom that is used to be done with the rose. When pleasaunt and merry companions doe friendly meete together to make goode cheere, as soone as their feast or banket is ended, they give faithfull promise mutually one to another, that whatsoever hath been merrily spoken by any in that assembly, should be wrapped up in silence, and not to be carried out of the doores. For the assurance and performance whereof, the tearmes which they use is, that all things there saide must be taken as spoken *under the rose*. Whereupon they use in their parlours and dining-roomes to hang ROSES over their tables."

[5] The jewel of this degree is a pair of golden compasses extended to 23½ degrees, on the head of which is a rose, and in the middle a cross, the foot of which rests on the centre of the circle. On one side is an eagle, with head and wings reclining; on the other a pelican, feeding a nest of young ones; these two are of silver. The jewel is suspended from a bright red ribbon, edged with black, a rose being at the lower end, and a black cross on each side. The degree is copious and sublime.

[6] The hangings of this Lodge are blue, sprinkled with gold stars. The chief officer bears a royal sceptre, and has the title of Thrice Puissant. He is seated on a throne under a blue canopy, and wears a robe of white satin. In a niche behind the throne is a transparent light of sufficient brilliancy to illuminate the whole Lodge room. There is only

one Warden, and he is placed in the west with a staff of gold in his hand. The members are clothed in white robes, and have the title of True and Faithful Brothers. They wear a blue satin fillet round their foreheads, embroidered with twelve golden stars. The degree treats of the celestial Jerusalem, as it is described in the Apocalypse.

[7] The Lodge room is decorated with blue and yellow, in reference to the appearance of gold and azure on Mount Sinai when the law was delivered to Moses. The Grand Master sits on a throne elevated by nine steps under a canopy. The pedestal contains the three Great Lights of Masonry, a sword, a mallet, a chisel, 24-inch rule, the sun, moon, seven stars, &c. In the collection of Chifflet is a Basilidean Gem, or Abraxas, containing these appearances, viz., the sun, seven stars, square and compass, &c. This Lodge is lighted with a candelabrum with nine branches. The Grand Master represents Artaxerxes in his royal robes, with broad blue and yellow ribbons crossing each other. The emblems are, a triangle with the word —— on it, a lion in a cavern with a key in his mouth, a gold collar round his neck with the word J——; a cubical agate stone, containing the NAME on a gold plate, and supported on a triangular pedestal, surrounded by three cross pillars and a circle of brass.

[8] The officers are called Chevalier Lieutenant Grand Commander, Deputy Lieutenant Grand Commander, Master of Ceremonies, Chevalier of Eloquence, Chevalier of the Guard, Chevalier Chancellor of the Finances. The title Chevalier Prussian Mason is given to the members. A Lodge cannot be opened unless the three superior officers are present. The Knights are said to be descended from Peleg, the Grand Architect of the Tower of Babel. At the Crusades the Freemasons were desirous of knowing their mysteries; and the Prussian Knights were persuaded that none could be more worthy of their confidence. Since that period it is always required that the candidates should be Master Masons. The jewel is an equilateral triangle of gold traversed by an arrow pointing downwards, and attached to a broad black scarf from right to left; the apron and gloves are yellow.

[9] This degree is said to have been established in commemoration of the felling of cedar trees on Mount Lebanon at three several periods, viz., to build the ark of Noah, the tabernacle of Moses, and the temple of Solomon. In the earliest ages of time, says the history of this degree, colleges were established on the mountain for the construction of the tabernacle; and at a subsequent period they were revived, to furnish materials for building the temple. King Solomon built a house on Mount Lebanon, where he might occasionally reside to inspect the proceedings. In this degree the names of our ancient Grand Masters are preserved, and also the memory of the Sidonians, by whose ingenuity and skill the holy temple was decorated and enriched.

[10] The presiding officer is styled Grand Commander, the Wardens High Priests, and the rest Levites. The Lodge is called a Sovereign Council, and the three principal officers represent Aaron, Eleazar, and Ithamar. The candidate represents Haman. The apron is white, lined with deep scarlet, and edged with blue, purple, and crimson ribbons. A gold chandelier of seven branches occupies the centre, and a violet-coloured myrtle the flap. The jewel, which is a thurible, is sometimes worn from a broad scarf of yellow, purple, blue, and scarlet ribbon, from left to right.

[11] This assemblage is called a Hierarchy, the Master is styled Most Powerful, and the Wardens Powerful. The officers represent Moses, Aaron, Bezaleel, and Aholiab, and the candidate represents Eleazar. The

apron is white, bordered with crimson, or in some cases lined with deep scarlet and edged with green. A representation of the tabernacle is embroidered upon it with crimson silk, while the flap is sky-blue.

[13] The Lodge is called the Court of Sinai, the chief Knight is called Most Powerful Grand Master, the Wardens, Ministers, and the Members, Knights. There is also an Examiner, and the candidate a Traveller. The degree refers to the erection of the brazen serpent in the wilderness.

[15] The Lodge room is painted green, and supported by nine columns, alternately white and red; upon each of which is a chandelier with nine lights, forming in all 81. The canopy is green, white, and red; under which is a green throne; the table is covered with a cloth of the same colour. The M. E. uses an arrow, whose plume is green and red, and the head gold. Here is a statue of Truth, which is considered the *palladium* of the Order.

[14] The Chapter is painted red and supported by black columns, on each of which there is a human hand with a light. The throne is red, with black tiers. In the centre of the Lodge is a chandelier with twenty-seven lights in three rows, viz., twelve on the lowest tier of branches, nine on the second, and six on the third or uppermost tier. Twenty-seven other lights are placed on a round table, about which the Commanders are placed in Council.

[15] The candidate for this degree is extended on the floor of a dark cell, having a rope with four slip-knots twisted round his neck, to reflect on the wretched state of slavery in which he lives while unregenerated by the divine graces of Christianity, and to learn how to estimate the value of redemption by the blood of Jesus. At length his conductor appears, and after exhorting him to courage and fortitude, introduces him into the Lodge. A detailed account of this degree may be found in a work entitled "The Scotch Degrees," published at Stockholm, 1784. Barruel (vol. iii. p. 140) mentions and describes this degree as an appendage to Illuminism.

[16] The Grand Master or Thrice Puissant, sometimes called Father Adam, is clothed in a robe of pale yellow; he wears his hat, and bears a sceptre in his right hand, on the top of which is a globe, to signify that he is the Sovereign Father of all Mankind. The globe is repeated on his jewel, which is suspended from a chain of gold. When the degree is conferred, however, neither apron nor jewel is used. The Warden sits opposite to the Grand Master, and is called Brother Truth. The order which belongs to this degree is a broad white watered ribbon worn as a collar, with an eye embroidered in gold upon it. The other offices are seven, and named after the cherubim, Zaphriel, Zabriel, Camiel, Uriel, Michael, Zaphael, and Gabriel. Should there be more than the above number of Knights, they are called Sylphs, and are assistants in all the ceremonies; they wear a ribbon of flame colour to the third button-hole of their coats.

[17] The following is frequently recited or sung during the ceremonies:—

When first a Mason views *the Light*,
Astonished at the awful sight,
He wonders and reveres;
The path sublime at length ascends,
Until he royally descends,
Yet still a shade appears.

More happy, thrice more happy he,
Who lives the *second Light* to see,

The former gloom dispel;
And raise him by a law divine,
Like the bright EASTERN STAR to shine,
Where princes ever dwell.

But you K. H., you chosen few,
To whom 'tis given thus to view
The mystic *Third Great Light*;
The proud pre-eminence you've gain'd,
By virtuous works must be maintain'd,
T' enhance your sacred right.

[18] Five perfect Brothers are sufficient to constitute a Lodge; they are clothed in black, with white gloves, and a broad black scarf from left to right, to which hangs a red saltire cross between two swords. No aprons are worn. The jewel is a sable eagle, displayed with two heads and a naked sword in its dexter claw, and spreading wings. It is suspended from a broad crimson ribbon. The French say of this degree, "Je vous ferai parvenir dans quelques temps le grade de Chev. K. H. Celui-là est important. Il est le complément de la Maçonnerie. Vous ne le communiquerez qu'à des frères d'une science et d'une vertu éprouvées. Les initiations trop faciles ont perdu la maçonnerie en Europe."

[19] The assembly is termed a Consistory, and the presiding officer is called Sovereign of Sovereigns; and the remaining officers have titles equally sonorous and magnificent.

[20] The original Chapter of Prince Masons in Ireland was limited to the number of *thirty-three*. When one of this body dies, the survivors associate to themselves, to fill his stall, an individual judged, from his long standing in Masonry, his zeal for the maintenance of its benevolent principles, and his influence amongst the Craft, deserving of this, the highest and most distinguished dignity connected with the Order.

[21] The following charge is addressed to the candidate who has been admitted as a prince of the Royal Secret:—"My dear Brother—The Saracens having taken possession of the Holy Land, those who were engaged in the crusades not being able to expel them, agreed with Godfrey de Bouillon to veil the mysteries of religion under emblems by which they would be able to maintain the devotion of the soldier, and protect themselves from the incursions of those who were their enemies, after the example of the scriptures, the style of which is figurative. Those zealous Brethren chose Solomon's temple for their model. This building has strong allusions to the Christian church. Since that period the Masons have been known by the name of Master Architect, and they have employed themselves in improving the law of that admirable Master. From hence it appears that the mysteries of the Craft are the mysteries of religion. Those Brethren were careful not to entrust this important secret to any whose discretion they had not proved. For this reason they invented different degrees to try those who entered among them; and only gave them symbolic secrets, without explanation, to prevent treachery, and to make themselves known only to each other. For this purpose it was resolved to use different signs, words, and tokens in every degree, by which they would be secure against Cowans and Saracens."

[22] The style of the Grand Consistory of Inspector-General of France is as follows:—"To the glory of the Grand Architect of the Universe. Ordo ab Chao. At the Orient of the M. P. Sovereign, Grand Consistory of Grand Inspectors-General, and true Conservators of the Order of the thirty-third degree; and Princes of the Royal Secret, Supreme Chiefs of exalted Masonry of the ancient Scottish rite of Harodim, under the ce-

lestial vault; in the sign Cancer, and point vertical from the zenith for 48° 50′ 14″ of north latitude, and longitude 0 the meridian of Paris in the second day of the month Tamuz, &c. &c. Given under our signs, the seal of our arms, the great seal of the Princes of Masonry, and in the private seal of the Sovereign Grand Commander, in a place wherein are deposited the greatest treasures, the sight of which fills us with joy, consolation, and acknowledgment, for everything that is great and good under the celestial canopy." The Supreme Council of France has recently published a document purporting to be an extract from the Livre d'Or, which records the installations or enthronings into this high degree.

[23] The Lodge room represents the cabinet of Solomon, and is lighted by twenty-seven lamps, distributed by three times nine. Solomon, dressed in royal robes, with black fringed gloves and a white apron trimmed with silver lace, sits in the east, holding a blue sceptre with a luminous triangle at the top, emblematical of his wisdom, power, and benevolence. Hiram, King of Tyre, is dressed like Solomon, and holds in his hand a dagger. The degree refers to H. A. B., and the three gates of the temple.

[24] The floor-cloth is an oblong square, terminating in a triangle inscribed within a circle, containing a blazing star with the letter G. At the angles are the letters S. V. G. The room is hung with black, and lighted by twenty-one candles, eighteen of which are placed in two chandeliers with nine branches each. The throne is elevated on three steps; and on the altar are placed the great lights, a triangle, an urn containing a golden trowel, and a paste made of flour, milk, oil, and wine; and the three remaining lights. The apron is edged with crimson, and the triangular jewel attached to a blue rose is suspended from a broad crimson collar. This degree recounts the appointment of an Architect in the room of H. A. B.

[25] The Lodge is hung with red tapestry, adorned with hyacinth flowers. Near the throne is an altar, on which is the first great light, a double triangle, and a plan of the temple *unfinished*. The jewel is a pair of compasses and a level with a circle of gold.

[26] The appointments of this Lodge are the same as the preceding one, except that a pedestal is placed in the west, and the plan represents the temple *completed*. Before the pedestal is a stool, on which the candidate is seated with his head leaning on the pedestal, while the temporary black curtain is removed.

[27] For this degree two apartments adjoining each other are necessary; the one belongs to Cyrus, and the other is the court of the temple; the first is hung with green, but a space of six feet between the hangings and the wall must be left. The throne is in the east, two arm-chairs in the west, and benches for the members in the south. Behind the throne is a transparency, representing the dream of Cyrus; above which, in a triangular glory, is the word יהוה. An eagle issues from it with a label in its mouth, inscribed "LIBERTY TO THE CAPTIVES." The second apartment is hung with red, and the carpet represents the furniture of the H. and M. H. places. Above the ark is the Shekinah, represented by a lamb seated on a book with seven seals. At one of the angles is a broken column.

[28] The jewel of this degree is a quadrant, with a pair of compasses inclosing the rosy cross. At the foot is a pelican feeding its young. The collar is crimson, and the Lodge-room is hung with the same colour. In the east is a triangular altar elevated on seven steps, containing a transparency representing the crucifixion. On one of the faces is drapery

interlaced with roses, and above, the letters INRI. Before the transparency are some broken columns, on which Roman soldiers are sleeping, and a tomb with grave-cloths at its mouth. There are three triangular tables, each containing a light; one in the east, and the others in the west. At the time of the reception the room is hung with black. No furniture is used, except three columns placed triangularly, and inscribed—FAITH, HOPE, and CHARITY.

[20] In the explanations attached to the above catalogue, I have been particularly careful to insert nothing but what may be found in the printed works of Webb, Dalcho, Cole, Town, Tannehill, Cross, Hardie, Greenleaf, and others, whose respective publications were issued under the express sanction of Grand Lodges, Chapters, Consistories, &c. and I have, therefore, had no hesitation in transferring them to my pages.

LECTURE XXXV.

THE ROYAL ARCH TRACING-BOARD.

"These mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is most admirable in them, lest by discovering them to the uninitiated, I should offend against the injunction not to give what is holy to the impure, nor to cast pearls before such as cannot estimate their worth."—CYRIL OF ALEXANDRIA.

"I am the Rose of Sharon, and the Lily of the Valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."—SOLOMON.

"There are seven pillars of gothic mould
In Chillon's dungeons deep and old,
There are seven columns, massy and gray,
Dim with a dull imprisoned ray,—
A sunbeam which hath lost its way,
And through the crevice and the cleft
Of the thick wall is fallen and left;
Creeping o'er the floor so damp,
Like a marsh's meteor-lamp."—BYRON.

THE symbols and ornaments which are displayed on the Royal Arch Tracing-boards,[1] as well as the forms and ceremonies at present observed in our Chapters, are said to have been adopted by our predecessors[2] at the building of the second temple,[3] and were intended to impress upon the minds of Royal Arch Masons, to the end of time, the providential means of a series of important discoveries;[4] by which the Jewish nation was enlightened by a knowledge of the truth,[5] without a fresh revelation, after all traces of the written law had been swept away at the destruction of Jerusalem by Nebuchadnezzar;[6] and the knowledge and worship of the true God was only retained by memory, and transmitted by oral tradition amongst the remnant of his people, existing by sufferance, and as exiles and captives in the midst of an

idolatrous nation,[7] practising a splendid superstition, profusely decorated with all the adjuncts which might render it imposing and attractive.[8]

The form of the Tracing-board before us is an oblong square, with its eastern end curved into an arch; but the Companions are supposed to be seated round,[9] in the form of the catenarian arch,[10] in which the thrones of the three Principals form the key or cope-stone,[11] to preserve a memory of the vaulted shrine in which King Solomon deposited the sacred name or word. The floor is a Mosaic pavement,[12] with a tesselated border, extending from west to east, approachable by six broad steps, the platform of the arch being on the seventh; to denote the six degrees which are usually requisite to qualify a candidate for exaltation.[13]

The first object that attracts attention on the Mosaic floor, paved with black[14] and white flags,[15] after having attained the seventh step, is the holy Bible open, upon a crimson cushion, with tassels of gold. Without a full acknowledgment of the truths contained in that sacred volume, no one can penetrate the secrets within the veil of the sanctuary. On one side are the square and compasses,[16] and on the other a trowel and sword in saltire.[17] Further eastward we see certain curious utensils of manual labour, on which is placed an open scroll, written in some unknown language; these are the pickaxe, the crow and the shovel,[18] supporting the sacred roll of the law,[19] which having been deposited in a place of security at the building of the first temple, was lost, together with the sacred name,[20] at the Babylonish captivity, and accidentally found at the construction of the second.[21]

Beyond these symbols, and about the centre of the floor-cloth, we are struck with certain appearances which excite astonishment and awe. A double circle with an embossed border, encloses a double equilateral triangle, a symbol which may be traced in every country of the world, and amongst all religions.[22] With the Jew it referred to the Sephiroth; the Moslem saw in it the Deity and his prophet; and with the Christian it symbolized the Creator in his capacity of Mediator, working out our redemption under two natures, the human and divine.[23] It was the Pythagorean symbol of health. On the circumference of the circle are placed three great

luminaries in a triangular form, and at the intersections of the triangles three lesser ones.[24] The three large lights refer to the sacred Logos, and are expressive of his creative, preserving, and destroying power, as the Creator, Redeemer, and Judge of mankind. In the centre of these lights, and upon the two triangles,[25] is placed a box, or chest, in the form of a double cube,[26] with some mysterious depositories on its upper surface, which are carefully veiled from public observation.

In the east we see a throne, elevated on a dais with three steps, having a superb and royal canopy, composed of the three Masonic colours,[27] blue,[28] purple, and crimson,[29] fringed and tasselled with gold, and surmounted by a crown, out of which springs the staff of a white[30] banner, charged with a triangle[31] within a circle, including the triple tau.[32] Placed beneath the canopy, in a triangular form, are three sceptres, the one surmounted by a crown, and the two others by a mitre, and the Allseeing Eye; and on each side of the floor-cloth are a series of banners,[33] mounted on staves,[34] which formed the distinctive bearing[35] of the twelve tribes of Israel, and figurative of the peculiar blessing bequeathed to each by the patriarch Jacob, who assembled them together, when he was dying, for that purpose.[36]

The system in the United States differs materially from that which is practised amongst ourselves, although in essentials we agree. The chapter-room is considered a transcript of the tabernacle in the wilderness,[37] *i. e.* an oblong square, inclosed by four veils or curtains, and divided into separate apartments by four cross veils, including the west end veil or entrance.[38] The veils were parted in the centre, and protected by four sentinels with drawn swords. In the east, Haggai, Joshua, and Zerubbabel[39] usually sat in grand council, to examine all who wished to be employed in the noble and glorious work of rebuilding the temple.[40] Since that time, every Chapter of Royal Arch Masons, if properly formed, is a correct representation of the tabernacle.[41]

The second Tracing-board represents a city, with the ruins of some magnificent building, underneath which we see a series of beautiful pillars,[42] and amongst the ruins lie three key stones,[43] and the working tools; beneath which an arched vault[44] appears, containing an altar or

pedestal similar to the one already noticed, and closely veiled in a blue covering,[45] standing in the centre of a double circle[46] containing the signs[47] of the Zodiac.[48] Near the altar is a scroll, upon which the sun darts its rays[49] through an aperture in the roof.[50] On this part of the subject I cannot be explicit,[51] but must recommend the anxious inquirer to search for information in the regular Chapters of the Order.

With such a series of emblems before us, it will be impossible to resist the moral which they are intended to convey. And this is merely a completion of the lesson which was taught at our first introduction into Masonry —veneration for the deity—kindness, respect, and assistance to our Brethren—and a due regard to the four cardinal virtues in our own persons. If we practise these duties with fidelity, we shall be truly Royal Arch Masons, and be blessed with the possession of an immortal inheritance in those heavenly mansions veiled from mortal eye, into which the great I AM will bid us enter, as into a celestial Lodge, where peace, order, and harmony eternally preside.

NOTES TO LECTURE XXXV.

[1] It will be observed that I refer to the Tracing-boards published by Bro. Harris, under the sanction of the Supreme Grand Chapter.

[2] Its antiquity is doubted by many of its most zealous members. An American writer says—"That the Royal Arch is a degree of ancient Freemasonry, one hundred Chapters in the single State of New York are ready to testify, with Webb, Town, Cross, Cole, Dalcho, and a host of other authors, sanctioned by the highest authorities of Freemasonry. On the other hand, that it is *not* a degeee of ancient Freemasonry, is asserted by the Grand Lodge of England and Scotland, and by all the legally constituted Masonic authorities of Great Britain, supported by Preston, Laurie, and the Book of Constitutions of Massachusetts." (Freemasonry, by a Master Mason, p. 165.)

[3] A committee of seceding Masons in America, in their report (1830) say—"It is certain that the primeval Chapter of Royal Arch Masons was instituted A. D. 1747, at Arras, in France; that Moses Michael

Hayes, a Jew, introduced it, with the still deeper mysteries, into this country (United States) by a patent dated Dec. 6, 1778; that the first mention of a Chapter of Masons in this country was in 1776; the first Grand Chapter was instituted at Philadelphia in 1797; and the first General Grand Chapter of United States was instituted in the city of New York, June 6, 1816." Other authorities say that it was introduced into America in 1764; while Clavel and others contend that the Royal Arch degree was only established in 1777, and had its origin in England. But we possess substantial evidence of its prior existence. A work called "Hiram, or the Master Key to the Door of Freemasonry," was published in 1766, by a person styling himself *a Member of the Royal Arch.* Lawrence Dermott, after some remarks on the conduct of certain Brothers who were dissatisfied at not having been admitted to the Royal Arch, says—"To this I will add the opinion of our Worshipful Brother, Dr. Fitfield D'Assigney, printed in the year 1744. 'Some of the fraternity,' says he, 'have expressed an uneasiness at the Royal Arch being kept a secret from them, since they had already passed through *the usual degrees of probation;* but 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 *as having passed the chair,* and given undeniable proofs of their skill.'" It is evident, therefore, that the degree was in existence before 1744; and that it was conferred only on Past Masters.

[4] "In the Royal Arch Mason's degree I beheld myself exalted to the top of Pisgah; an extensive scene opened to my view of the glory and goodness of the M. E. H. P. of our salvation. I dug deep for hidden treasures, found them, and regained the omnific word." (Cole.)

[5] I find in an old Masonic work the following concise account of its origin:—"Royal Arch degree dates its origin from the return of the Jews to rebuild the temple of Jerusalem, under G. H. and J. From this period Masonry ascends to the tabernacle in the wilderness, under the superintendence of M. A. and B.; and from thence to the sacrifice of Noah, under the rainbow as an arch, and the altar as a pedestal; and lastly, to the remotest period of time, where we trace the origin of our five grand original signs, which occurred at the expulsion of our first parents from the garden of Eden."

[6] Our Irish Brethren allege that the English mode mixes up two distinct matters; and that the time used in England for the events of the Arch, belongs properly to another degree, viz., the Knight of the Sword and the East; while some intelligent Brethren consider the 卐 degree to be really a part of the order of the East.

[7] "It is in the Royal Arch degree only, where the full fruition of light and knowledge is to be enjoyed; where the aspiring student, like another Prometheus, can, as it were, steal sacred fire from the chariot of the sun, to kindle his genius, and hold converse, face to face, with immortal Truth herself, in all her perfection and beauty." (Stone's Letters, p. 44.)

[8] The members of this degree are denominated Companions, and entitled to a full explanation; whereas, in former degrees, they are recognized by the familiar appellation of Brothers, and kept in a state of profound ignorance of the sublime secret which is here disclosed. Pythagoras distinguished his pupils in the same manner. After a probation of five years they were admitted into his presence, while previously he delivered his instructions from behind a screen.

[9] As is represented in an engraving of the new temple attached to the Grand Lodge in the Freemasons' Quarterly Review, vol. v. p. 476.

[10] From the impenetrable nature of the strongest of all architectural

forms, we learn the necessity of guarding our mysteries from profanation by the most inviolable secrecy. The catenarian chain also typifies that adherence to order, and that spirit of fraternal union, which has given energy and permanency to our institution; thus enabling it to survive the wreck of mighty empires, and resist the destroying hand of time. And as the subordinate members of a catenarian arch strongly gravitate towards the centre, or key-stone, which comprehends and cements the whole structure, so are we taught to look up with reverence, and submit with cheerfulness, to every constituted authority, whether Masonic or civil.

[11] The cope-stones are represented by the three Principals of the 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.

[12] "Count de Gabelin relates that, among the Athenians *black* was the colour of affliction, and *white* that of innocence, joy, and purity. Thus the expiatory ship, that every year sailed first to Crete, and then to Delos, hoisted black sails at departure and white on its return; visible symbols of mental darkness and light, of grief and joy, which followed in its wake. Theseus neglecting, on his return, to hoist the white signal, his father Egeus in despair cast himself into the sea. The Greeks wore black in mourning. Pericles congratulated himself in never having caused any one to wear it. The Arabs, and blazonry, give to black a signification evidently derived from traditions of initiation. It designates, amongst the Moors, grief, despair, obscurity, and constancy. Black, in blazon named sable, signifies prudence, wisdom, and constancy in adversity and woe." (Symbolic Colours, Weale's Arch. v. 26.) Hence the Mosaic work of a Mason's Lodge.

[13] These six degrees are, 1, Entered Apprentice; 2, Fellowcraft; 3, Master Mason; 4, Mark Master; 5, Past Master; 6, Most Excellent Master. These degrees are all required in America and other countries; but amongst ourselves any Master Mason is eligible on producing the prescribed certificate from his Lodge. The whole six preparatory degrees are still used by our Irish Brethren; and, indeed, the degree of the Royal Arch varies considerably amongst them from our own forms.

[14] "Plutarch states Osiris to be of a black colour, because water blackens substances which it saturates; from this the primitive idea of God agitating chaos is evident. The statue of Saturn in his temple was of black stone. His priests were Ethiopians, Abyssinians, or from other black nations. They wore blue vestments and rings of iron. When the king entered this temple, his suite wore black or blue. The opposition of these two colours represents the antagonism of life and death, in the spiritual and material states, manifested in the age of which Saturn is the symbol." (Symb. Col. p. 20.)

[15] "White being the symbol of absolute truth, black should be that of error, of annihilation, of that which is not. God alone possesses self-existence; the world is an emanation from him. White reflects all luminous rays. Black is the negation of light; it was attributed to the author of evil and falsehood. Genesis and the Cosmogonies mention the antagonism of light and darkness. The form of this fable varies according to each nation; but the foundation is everywhere the same—under the symbol of the creation of the world it presents the picture of regeneration and initiation." (Ibid. p. 23.)

[16] The Bible, square, and compasses are considered as appropriate emblems of the three Grand Masters who founded the first temple. The Bible denotes the wisdom of Solomon; the square the power of Hiram; and the compasses the exquisite skill of H. A. B. But speculative Masons regard them as symbols of the wisdom, truth, and justice of the Most High. His wisdom being exemplified in the sacred volume, which contains the records of his mighty acts, and the treasures of his revealed will; his truth is represented by the square, as the acknowledged symbol of strength and criterion of perfection, which by his unerring and impartial justice has accurately defined the limits of good and evil; assigning to mankind a due proportion of pleasure and pain, as elucidated by the compasses, which enable us to ascertain the limits of all geometric forms, and reduce our ideas of proportion and equality to a certain standard.

[17] The sword and trowel have been adopted by Royal Arch Masons to commemorate the valour of those worthy individuals, who carried on the building of the second temple with a trowel in their hand and a sword by their side, that they might be ready to defend the holy sanctuary against any hostile attack; by which they left an impressive lesson to succeeding ages, that next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty.

[18] As mechanical instruments, the pickaxe is used to loosen the earth; the crow to make purchases; and the shovel to clear away the rubbish and loose earth. These may be spiritualized as follows: the sound by 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; 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; the mortal state in which the body is laid in the grave, is powerfully depicted by the shovel, that when the remains of this body shall have been properly disposed of, we, with humble but holy confidence, hope the spirit may arise to everlasting life.

[19] "We have a tradition, descending from time immemorial, involving certain facts unknown to the world, that the sacred ark, together with the book of the law, was removed from the most holy place, under Masonic direction, and so deposited as to escape that overwhelming destruction which swept away the whole land of Judea. From this tradition we learn where, and under what circumstances, the book of the law was found. The very name of Royal Arch has a significant allusion, well understood by every Brother of that degree. The very foundation of the degree rests on this fact." (Town. Spec. Mas. p. 208.)

[20] The time and circumstances attending the loss of the word, are stated thus in the eighteenth degree:—The moment when the veil of the temple was rent; when darkness and consternation covered the earth; when the stars disappeared, and the lamp of day was darkened; when the implements of Masonry were lost, and the cubical stone sweated blood and water—that was the moment when the great Masonic word was lost.

[21] "When the idolatrous Manasseh ascended the throne of Judah, to preserve the book from the rude hands of infidelity and violence, it was hidden away, and remained in its place of security until found by Hilkiah. Again, towards the close of the reign of Josiah, foreseeing the wickedness of his son and successor, and also the destruction of the temple, and the carrying away into Babylon, Huldah, the prophetess, once se-

creted the law in a place, where it remained until the return from the captivity. It was then discovered by Ezra, Zerubbabel, and their associates, on the removal of the ruins of the old temple, preparatory to the erection of the new." (Stone's Letters, p. 46.)

[22] This emblem has been found in the cave of Elephanta, on the great image of the Deity; at Ghuznee, in the wall of the temple; in Normandy and Brittany, on medallions; on the breasts of Knights Templars, as they lie in their recumbent effigies in their priories; in Christian cathedrals; on the gates of Somnauth; and in innumerable other monuments of bygone ages. Mr. Drummond Hay, in an account of an exploration of Western Barbary, speaking of the ornaments of rooms in the interior of a Moor's harem, says—"A brass frame, in the shape of two intersecting squares, served as a chandelier in the centre of the ceiling of each room. These brazen frames are sometimes composed of *two intersecting equilateral triangles;* and this latter appears to be the correct form of a symbol which is held sacred by several races in the East, under the name of SOLOMON'S SEAL." Further on, speaking of a Jewish synagogue, he adds—"In front of a recess, wherein the sacred rolls were deposited, was suspended a lamp, in the shape of a gigantic glass tumbler, held within a brazen frame, formed to represent *the seal of Solomon*," viz., a double triangle ✡.

[23] With this reference, the emblem was inserted in almost all permanent Christian works, and particularly in the painted windows of our cathedrals and collegiate churches. "These windows," says M. Portal, "like the paintings of Egypt, have frequently a double signification, the apparent and the hidden; the one is for the uninitiated, the other applies itself to the mystic creeds." The apex of the triangle pointing upwards denotes the divinity, and that pointing downwards the humanity of Christ. It occurs also in a large painted window in Lichfield cathedral; in one of the old churches at Chester; and several other buildings. Bro. Willoughby, of Birkenhead, in a letter to the author observes—"It is my opinion that the true ecclesiastical style of arch was that which contains equilateral triangles; I mean the form of arch adopted by our ancient Brethren, and intended by them to conceal the doctrine of the Trinity, and being understood only among themselves, was probably one of their secrets."

[24] The two intersecting triangles were formerly said to be an emblem of the elements of fire and water, of prayer and remission, of petition and blessing, of creation and redemption, of life and death, of resurrection and judgment.

[25] Attached to the intersecting triangle 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 been pleased to place him.

[26] The cube is a symbol of truth, of wisdom, and moral perfection. The new Jerusalem, promised in the Apocalypse, is equal in length, breadth, and height. The mystical city ought to be considered as a new church, where divine wisdom will reign. 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."

[27] The purple implies awe and reverence, the blue truth and constancy, and the crimson justice tempered with mercy; from whence may be drawn inferences of the most important character, which are too obvious to need explanation.

[28] "Symbolism distinguishes three blue colours: one of which emanates from red, another from white, and a third allied to black, frequently distinguished by different gradations of colour, and sometimes confounded in one alone. The blue emanating from red represents the ethereal fire; its signification is the celestial love of truth. In the mysteries, it relates to the baptism of fire. The blue emanating from white indicates the truth of faith; and relates to the living waters of the Bible, or to the baptism of the spirit. The blue allied to black, conducts us back to the cosmogony, to the spirit of God moving on chaos; it relates to natural baptism. These three aspects of the same colour correspond to *the three principal degrees of ancient initiation*, and to the triple baptism of christianity." (Symbolic Colours, ut supra, p. 19.)

[29] Or more properly scarlet, twice dyed in the blood of the murex. Te bis afro—murice tinctæ—vestiunt lanæ.

[30] The Americans explain the colours scarlet, purple, blue, and white, as follows:—Scarlet is emblematical of fervency and zeal, and the appropriate colour of the Royal Arch degree; it admonishes us to be fervent in the exercise of our devotions to God, and zealous in our endeavours to promote the happiness of men. Purple is produced by a due mixture of blue and scarlet; the former of which is the characteristic colour of the symbolic degrees; it teaches us to cultivate and improve that spirit of harmony between Craft Masons and the Companions of the sublime degrees, which should ever distinguish the members of a society founded on the principles of everlasting truth and universal philanthropy. Blue is an emblem of friendship and benevolence; and instructs us, that in the mind of a Mason, those virtues should be as expansive as the blue arch of heaven itself. White is emblematical of that purity of heart and rectitude of conduct, which is essential to obtain admission into the sanctum sanctorum.

[31] In the days of Pythagoras, the triangle was esteemed the most sacred of emblems; and when an obligation of more than usual importance was administered, it was universally given in a triangle; and when so taken, none were ever known to violate it. The Egyptians termed it the sacred number, or number of perfection; and so highly did the ancients esteem the figure, that it became among them an object of worship, and the great principle of animated existence. They gave it the name of God, affirming that it represented the animal, vegetable, and mineral creation.

[32] 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 Order; which, by its intersection, forms a given number of angles, which may be taken in five several combinations; and these being reduced, the amount in right angles will be found equal to the five Platonic bodies which represent the four elements and sphere of the universe.

[33] For a particular explanation of the banners I refer the reader to Lecture xlvi.

[34] In the year 2513, while Moses was tending the flock of his father-in-law Jethro, at the foot of a mountain, he was commanded by the Almighty to go down into Egypt and deliver his brethren from their galling captivity. But Moses was in doubt, and said, "Who am I, that I should go?" To encourage him, the Lord promised his divine assistance. Even this did not satisfy Moses of the truth of the communication; he therefore requested a sign, to convince him of His power and to confirm his promise. 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 on the ground, and it immediately became a serpent, and Moses fled from it. And the Lord said unto Moses, "Put forth thine 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.

[35] The old Masons used to say in the R. A. Lecture, "On the top of those staves 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."

[36] The bearings on the wands denote the regal, the prophetical, and the sacerdotal offices, all of which were, and still ought to be conferred, and in a peculiar manner accompanied with the possession of particular secrets.

[37] This arrangement is rather equivocal, unless it have a reference to the holy Lodge opened by Moses, Aaron, and Bezaleel, in the wilderness of Arabia; and such an allusion would certainly be out of place here.

[38] I am ignorant of the authority for this disposition of a Royal Arch Chapter. The tabernacle in the wilderness, as well as the temple of Solomon, had only one veil. The former, indeed, had ten curtains, but only three principal ones which formed actual divisions, and through which it was necessary for the high priest to pass into the sanctum sanctorum; but I am not aware that they were subject to any surveillance. "The first curtain," says Josephus (Ant. Jud. B. iii. c. 6), which served to separate the Holy of Holies from the holy place, was ten cubits square, and was richly ornamented with flowers and various other figures; from which, however, those of living creatures were totally excluded. A second curtain, of equal size and workmanship, overspread the five columns at the entrance of the building, being fastened with hooks and eyes to the top, and hanging down as low as the middle of the columns, the remaining part being left open for the entrance of the priests. This curtain was commonly concealed from view by another of the same size, placed at a small distance from it, but less costly in its materials and workmanship."

[39] The Chapter consists in the United States of nine officers acting under a charter or warrant from the Grand Chapter within whose jurisdiction it is held. This charter empowers them to confer four degrees, viz. Mark, Past, and Most Excellent Masters, and the Royal Arch. The officers are—1. High Priest; 2. King; 3. Scribe; 4. Captain of the Host; 5. Principal Sojourner; 6. Royal Arch Captain; 7. Grand Master of the Third Veil; 8. Grand Master of Second Veil; 9. Grand Master of First Veil.

[40] Fellows untruly represents the ceremonies as being attended with thunder and lightning, firing of pistols, rolling of cannon balls, &c. "In the conclusion," says he, "the aspirants are brought to light, and presented to what is called the Grand Council, consisting of three personages, denominated High Priest, King, and Holy Scribe, on whose decorations some hundreds of dollars are expended, in order to prepare them to sustain the exalted characters allotted to them. These three are the principal persons of the drama. The fourth, and next in dignity, is styled the Captain of the Host, who is stationed at the right hand of the Grand Council, and whose duty is to receive their orders and to see

them duly executed. The High Priest corresponds with the hierophant of the mysteries, the King with the flambeaux bearer the Sun, who was deemed the king and governor of the world; the Holy Scribe with Isis, and the Captain of the Host with Anubis, Hermes, or Mercury, the messenger of the gods." And the author concludes with saying, "the identity of these institutions cannot be mistaken."

[41] Stone observes with greater truth, "the pattern of the Chapter is taken from the rich pavilion temple erected by Moses in the wilderness. The curtains are of blue, purple, and scarlet; the first being an emblem of universal friendship and benevolence, the second of harmony among brethren, and everlasting truth, and the third inculcating the fervency of our devotions to God, and zeal in promoting the happiness of men." (Letters, p. 49.)

[42] Fellows erroneously supposes, that "the arch supported by *two* pillars only, is a representation of the semicircle made by the apparent course of the sun in upper hemisphere, from Aries to Libra inclusive; from whence originates the name of the Royal Arch degree of Masonry." (Anc. Mys. p. 5.) And to the same effect he says in another place (p. 321), "the Royal Arch degree owes its title to the imaginary arch made in the heavens by the course of King Osiris, the sun, from the vernal to the autumnal equinox. The signs through which he passes in forming this semicircle, including those of the equinoxes, being *seven*, the number of grades or steps required to be taken by the Mason to entitle him to the honours of this degree."

[43] To teach us not to rely on our own reasoning and abilities for our conduct through life, but to draw forth our rules of government from the law, the prophets, and the sacred word; and also to commemorate the discovery of the Royal Arch.

[44] It is an error to suppose that arches were unknown at the building of the temple. Their construction was indeed a secret, but it was known to the Dionysiaca, a party of whom were present at that period. "An opinion," says Mr. Wilkinson in his Topography of Thebes, "admitted by the generality of the learned world, gains force by want of contradiction, till at length it passes into fact. Such has been the case with the antiquity of the arch, which, to the surprise of every one who has attentively considered ancient remains, has been confined to the era of Augustus. Without stopping to mention one of the time of Psamaticus II., or the probability of its being employed in the houses of the Egyptians from the earliest times, owing to the small quantity of wood growing in the country, and in roofing the chambers of crude brick pyramids, I proceed to facts, which require neither argument to support nor allow prejudice to refute them. I had long felt persuaded, that the greater part of the crude brick vaults in the western tombs of Thebes were at least coeval with the eighteenth dynasty, but had never been fortunate enough to find proofs to support my conjecture, till chance threw in my way a tomb, vaulted in the usual manner, with *an arched doorway* of the same materials, stuccoed, and bearing in every part of the fresco-paintings the name of Amunoph I. Innumerable vaults and arches exist at Thebes, of early date, but unfortunately none with the names of kings remaining on them. The style of the paintings in the crude brick pyramids evince at once that they belong either to the last end of the last mentioned, or the beginning of the seventeenth dynasty." This discovery carries the existence of the arch up to B. C. 1540, or 460 years before the building of Solomon's temple. And Wilkinson (Thebes, p. 338) thinks they were known at a still earlier period. Dr. Clark says, in his book of Travels,

that "the Cyclopean gallery of Tyrius exhibits lancet arches almost as old as the time of Abraham;" and this opinion is corroborated by Sir W. Gell. (Argolis, p. 56.) The first religious temple in the world was furnished with domes, and probably arches. Heb. GOBION, translated by Buxtorf, Parkhurst, and others *κοιλοσταθμος, fornix.*

[45] In Egypt AMON is the divine word, the new sun, the sun of spring. He enters the golden circle of the year by appearing in the sign Aries; victor over the darkness of the inferior hemisphere, he expands his heat and light upon the earth. His image, according to Eusebius, was that of a man sitting, of an azure colour, with a ram's head; he is thus represented on Egyptian paintings. The fathers of the church call Jesus the new sun, the lamb divine, sacrificed to efface the sins of the world, and conquer the spirit of darkness. On paintings of the middle ages *the robe of the Messiah is blue*, during the three years of his preaching truth and wisdom." (Symbolic Colours, p. 18.)

[46] The circle has ever been considered symbolical of the Deity; for as a circle appears to have neither beginning nor end, it may justly be 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 glory.

[47] The Egyptians, at a very early period of their history, placed the various parts of the body under the Zodiacal signs. Thus, "the hair belonged to the moon, the celestial Nile, the god of the primitive waters, and father of the gods; the head to the sun; the eyes to Venus; the ears to Macedo, a god represented with the head of a jackall, the guardian of the tropics; the right temple to the stars; the left temple to the living spirit; the nose and lips to Anubis; the teeth to Selk; the beard to Macedo; the neck to Isis; the arms to Osiris; the knees to Neith; the elbows to Ord; the back to Sisho; the thighs to Bal Hor; the legs to Netpe; the feet to Phtha; the fingers to Uræi, or all the goddesses." (Spineto, Hier. p. 313.) The above appropriation is Egyptian; but the same thing, how absurd soever it may be deemed, was practised in this country down to the beginning of the present century; as may be evidenced by the Vox Stellarum, or any other almanack of that period, under the head of "The Anatomy."

[48] In some of the continental systems, the twelve signs of the Zodiac give their names to as many degrees.

[49] We have a tradition, that the height of the sun at Jerusalem, on the day ——, was fifty-eight degrees, which formed an angle of the same dimensions with the horizon of that latitude; and by this representation in our Chapters, we are enabled to convey a more lasting impression to the mind, of the nature of certain discoveries recorded in the degree.

[50] See Lecture xxxix.

[51] I am inclined to think that the Ark, Mark, and some others, including what are now termed "the veils," as well as the Link, were all preparatory to the Royal Arch, at its first establishment, forming a series of degrees connected with Jewish or sacred history; while the three blue degrees formed another series, connecting the Jews and Gentiles. I suspect also, that in the Jewish series alluded to, it was customary to make the word and token of an inferior degree the pass word and pass token to the next superior one; and as the gradation was not by any means uniform, the signs, words, and tokens became in the end inextricably confused.

LECTURE XXXVI.

THE INEFFABLE DEGREES.

"The Ineffable Degrees of Masonry are as ancient, it is alleged, as the time of King Solomon; the proof of which is probably known only to those who are professors of the degrees."—WEBB.

"Entering now into the mystic dome, the candidate is filled with horror and amazement; he is seized with solicitude and a total perplexity; he is unable to move a step forward, and is at a loss to find the road which is to lead him to the place he aspires to, till his conductor lays open the vestibule of the temple."—THEMISTIUS.

"The station you are called on to fulfil is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the Chapter, over which you preside, but the public reputation of the institution will be generally found to rise or fall according to the skill, fidelity, and discretion with which its concerns are managed, and in proportion as the character and conduct of its principal officers are estimable or censurable."—ADDRESS TO H. P. (CROSS.)

THE Ineffable Degrees[1] record traditions of events which are said to have occurred about the time when the temple was completed.[2] Their decorations and appointments are splendid and imposing; and the candidate at his illumination, is surprised at the display of silks and brocades of various colours, jewels, and gems, with which the Lodges or Chapters are hung, and the companions decorated; the general effect being heightened by numerous lights, which throw a halo of glory over the scene, and show to great advantage the collection of unusual symbols which are disposed in the several quarters of the room.[3] The traditions perpetuated in these eleven degrees[4] are as follows:[5]—

When the temple of Solomon was nearly finished, some of the Tyrian workmen committed a crime of such magnitude, that they found it necessary to flee from Judea to avoid the consequences.[6] King Solomon was overwhelmed with grief, and offered a great reward for the discovery of the culprits. Colonel Webb, who was the

Great High Priest of the Supreme Grand Chapter of Rhode Island, and Grand Master of the Knights Templars, in his "Monitor," a publication specifically sanctioned by the Grand Lodges of America, relates some very interesting particulars respecting this event; in which he refers to an existing tradition[7] of the deliberations of King Solomon with the Masters of his Lodges,[8] when a stranger applied for admission stating that he had facts of the utmost consequence to impart.

The communications of the stranger were of a most secret and important nature; and Solomon, with the advice of his Chapter of ninety[9] Intendants,[10] adopted certain resolutions, and prescribed certain passwords,[11] to meet the exigencies of the case.[12] The facts cannot be made public. The darkness[13] of the cavern or Lodge near Joppa,[14] where the dramatic scenes were enacted which resulted from the stranger's revelations, is illuminated by a single lamp,[15] to symbolize the star of direction,[16] which caused the delegates to become acquainted with the circumstances[17] that caused the loss of the Master Mason's word.[18] The catastrophe[19] is tragical;[20] but it has no foundation in the known history of the period. It appears, however, a natural effect of a series of concurrent causes, although the zeal of the principal actor urged him beyond the bounds of discretion.[21] But, after mutual explanations, he and his eight associates were rewarded by the king with the possession of certain privileges, which are embodied in a degree called, "the Nine[22] Elected Knights."[23]

A short period after these transactions, Benzabee, an Intendant of King Solomon in the country of Cheth, and a chief of the Lodge, or secret institution of the Nabiim there,[24] caused diligent inquiry and due search to be made respecting the remainder of the criminals; and published so accurate a description of their persons, that information was given him that strangers, of a very suspicious character, had been employed to dig stones in the quarry of Bendaca; and from their conversation, it appeared that they had worked at the temple of Jerusalem. This information was conveyed by express to King Solomon.

So soon as the Israelitish monarch had received the welcome intelligence, he selected fifteen Master Masons in whom perfect confidence might be placed, and invested

them with authority to proceed to Cheth, to ascertain the accuracy of the information, under an escort of troops. bearing letters to Maacha, its king,[25] requesting that the suspected persons might be immediately apprehended. and sent to Jerusalem, that, if they should prove to be the criminals whom he had been so long in search of. they might receive the just punishment due to their misdeeds. At the end of five days[26] the deputation arrived at the quarry of Bendaca, and found the two men[27] at work in the utmost security. They were immediately seized, and brought to Jerusalem in chains,[28] where, being found guilty, they suffered condign punishment.[29] Out of this event a degree was formed, called the Illustrious Elected of Fifteen.

After vengeance had been taken on the traitors, Solomon instituted another degree, which he called the Sublime Knights Elected;[30] both as a reward for the zeal and integrity of the Grand Masters Elect of Fifteen; and also, by their preferment, to make room for raising other worthy Brethren from the lower degrees to that of Illustrious Masters.[31] He accordingly appointed twelve of the fifteen, chosen by ballot, to constitute a Grand Chapter, and gave them command over the twelve tribes of Israel.[32] He expressed a particular regard for this order, and showed them the precious things of the tabernacle and temple.[33]

Subsequently the priestly order was instituted, and the Chapter was opened under Solomon's private arch; in which the veil of the temple was said to be drawn aside by the above twelve Companions, and the candidate permitted, during the reading of the holy law, to view the treasures deposited in the sanctum sanctorum,[34] which were exhibited in due order by the high priest, Tito Zadok, Prince of Harodim.[35]

When the temple was completed,[36] and the solemn ceremony of dedication duly performed, another event occurred which gave rise to an Ineffable degree.[37] It will be recollected that by a treaty between Solomon and Hiram, before the commencement of the building, the latter agreed to furnish workmen, as well as timber from Lebanon, and stone from the Tyrian quarries, all ready carved, marked, numbered, and prepared for the work; and Solomon on his part stipulated to provide certain

subsidies of wheat, oil, and honey, for the workmen; and as a recompense to the King of Tyre, he promised that when the cope stone was celebrated, he would present him with a province in Galilee containing thirty cities. Solomon, however, suffered a whole year to elapse without fulfilling the terms of his treaty.[38] At the end of this period Hiram visited the territory, and found it an impoverished tract of country, consisting of barren and unprofitable lands,[39] inhabited by a rude and immoral people.[40] Concluding, therefore, that its possession would be of little value, and in no respect equivalent to the service which he had rendered to the Israelitish monarch, he proceeded to Jerusalem to expostulate personally with Solomon, as he suspected the existence of fraud.[41] Arriving at the palace, he forced himself through the royal guards, and penetrating to the king's private apartment, he found him alone.[42] At this interview,[43] the reconciliation of Solomon and Hiram was effected, and Joabert was advanced to the rank of Intimate Secretary[44] to both, on the ratification of a new treaty of friendship and mutual aid.[45]

Thus far the reign of Solomon was splendid, and his acts were wise,[46] honourable, and glorious.[47] And it would have been better for his memory if, like his associate Grand Master, he had died at this period, for then his prosperity would have been unclouded, his reputation without a stain, and acacia would have bloomed over his monument.[48] It would be advantageous to his memory, were it possible to throw a veil over the transactions which deformed the closing period of his life. But it will be impossible to conceal the lamentable fact, that when he was advanced in years, and his understanding became impaired, he forgot the Lord, by whom he had been favoured more than any other man,[49] and prostituted the beneficent principles which had hitherto been his guide, by introducing and practising the most disgusting idolatries. He selected wives and concubines from the prohibited nations,[50] who plunged him into mortal sin. He insulted the omnipresent God, by polluting the temple which he had built on Mount Moriah with so much taste, and dedicated with so much piety; and he set up the abominable triad, Milcom, Chemosh, Ashtaroth, on the summits of Moriah, Calvary, and Sion;[51] entertained

an idolatrous priesthood; and practised *on the highest of hills and in the lowest of valleys* the spurious Freemasonry, which he had probably learned in Egypt.[52] He sacrificed on the high places of Tophet,[53] and caused the people to pass their sons and their daughters, by way of purification, through the fire before the statue of Moloch, in the valley of Hinnom.[54]

When the Elect and Perfect Masters beheld this lamentable apostacy in their Grand Master, they were greatly distressed;[55] being assured that it would be punished by a justly offended God with some dreadful catastrophe. Nor were their apprehensions unfounded: for Solomon dying impenitent,[56] the kingdom was rent asunder, and ten of the tribes severed from the dominion of his son. But the evil did not rest here; for the fascinations and pleasures of the latitudinarian system, which so long prevailed under the influence of his pernicious example, had become so agreeable to his subjects,[57] that the whole ten tribes soon became confirmed idolaters; nor did Judah and Benjamin escape the infection.[58]

NOTES TO LECTURE XXXVI.

[1] These degrees, eleven in number, commence with that of Secret Master, and end with the degree of Perfection. In most of these degrees, the sacred word is the same with a different pronunciation, according to the disposition of the vowel points; thus, a different pointing of the four consonants (Jod, He, Vau, He), which form the ineffable name of Jehovah, produces a different word. In the degree of perfection the candidate is enjoined to pronounce the word but once during his lifetime; and hence it is termed ineffable, or unutterable. The ineffable degrees have undergone several revisions.

[2] I am unacquainted with the authority on which these traditions rest, and introduce them here for the information of those Brethren who are in the dark respecting the higher degrees of foreign Lodges. To pure Freemasonry these degrees have little relation; and I can conceive that they are only practised as a species of dramatic amusement, subsidiary to the general business of the Lodge. But they are patronized on the continent and in America, by "most potent, grave, and reverend signors," got up with much splendour and expense, and practised with great regu-

larity and precision. Our American Brother Webb thinks, in the words of my motto, that they are as ancient as the time of King Solomon. This, however, is incredible. Much ingenuity has been displayed in their formation; their design is benevolent, and their institution, as Bro. Webb concludes, was doubtless intended for the glory of the Deity and the good of mankind.

[3] These degrees do not appear to have been definitively classed and settled till a very recent period. In 1797, four Jews, at Charleston in America, whose names were John Mitchell, Frederick Dalcho, Emanuel de la Motta, and Abraham Alexander, assumed the functions of Grand Inspectors General of the 33rd throughout the two hemispheres, and took the entire management of philosophical, sublime, and ineffable Masonry into their own hands. Little appears to have been done, however, till the year 1802, when, at a general meeting of the Order, the following resolution was placed on the minutes:—"Union, contentment, wisdom. The Grand Commander informed the Inspectors, that they were convened for the purpose of taking into consideration the propriety of addressing circular letters to the different Symbolic Grand Lodges and Sublime Councils throughout the two hemispheres, explanatory of the origin and nature of the sublime degrees of Masonry; and a resolution was immediately adopted, appointing the above named Inspectors to draft and submit such letters to the Council at their next meeting. In pursuance of this authority the committee proceeded to class the degrees, and to place them on a footing which might be considered permanent. The result was promulgated in an accredited manifesto, dated Dec. 4, 1802." From this period the degrees which form the subject of the present lecture were termed ineffable, as they relate exclusively to Jewish affairs, in order to distinguish them from the sublime degrees, which are mostly Christian.

[4] The names of these degrees are as follows:—1, Secret Master; 2, Perfect Master; 3, Intimate Secretary; 4, Provost and Judge; 5, Intendant of the Buildings, or Master in Israel; 6, Elected Knights of Nine; 7, Elected Grand Master; 8, Sublime Knights Elected; 9, Grand Master Architect; 10, Knights of the Ninth Arch; 11, Grand Elect, Perfect, and Sublime Mason.

[5] As these degrees are not tolerated by the Grand Lodge of England, I feel myself perfectly at liberty to publish their general history, leaving, however, the peculiar details untouched.

[6] This offence is said to have occasioned the loss of the Master's word. Dalcho suggests that this word is to be found in no language that was ever used. "It is, in fact," he says, "not a word, but merely a jumble of letters, forming a sound without meaning. The manner in which the pristine word was lost, and the particular situation in which another was substituted, is too well known for me to repeat. The first expressions of the Fellowcrafts, according to the system of ancient Masons, were two Hebrew words, highly significant, and appropriate to the melancholy occasion. From the corruption of these the present word is formed."

[7] The degree of Perfect Master is founded on this traditional event. At the death of H. A. B., Solomon being desirous of paying a tribute of respect to his friend, requested Grand Inspector Adoniram to make arrangements for his interment. He furnished a superb tomb and obelisk of black and white marble, which he finished in nine days. The entrance to the tomb was between two pillars, supporting a square stone surrounded by three circles, on which was engraven the

letter J. The heart was enclosed in a golden urn, to the side of which a triangular stone was fixed, inscribed with the letters J. M. B., within a wreath of cassia. The urn was placed on the top of the obelisk. Three days after the interment, Solomon visited the tomb, and with solemn ceremonies, in the presence of the Brethren, offered up a prayer, and with hands and eyes elevated to heaven, exclaimed, "It is accomplished!"

[8] This was an assembly of Intendants, and originated the degree of the Elected Knights of Nine. As the degree is at present practised, the Brethren are clothed in black, with hats flapped, and a broad black scarf worn from left to right, on the lower part of which are nine red roses, four on each side and one at the bottom, to which is hung a dagger. The aprons are white, lined with black, speckled with blood; in the centre a human arm holding a man's head by the hair, and on the flap an arm and dagger. Adjoining the Lodge is a dark room, representing a cavern, in which is placed a lamp, a basin of water, and a dagger, on a table, with a representation of a head just severed from the body, and underneath the lamp the word VENGEANCE. This degree must not be confounded with the Knights of the Ninth Arch, which has twelve words, all referring to the Tetragrammaton, three containing three letters = 9; three containing five letters = 15; three with seven letters = 21; and three with nine letters = 27. The three first, according to the system practised in the last century, signified the everlasting; the offering up; and the all-seeing eye; the second three signified the just; the beginning; and the ending; the third three the all-powerful Deity; perfection and truth, the Almighty; the fourth three the divine abundance; mercy, grace and truth; the divine will and pleasure. As they are practised at present by our Transatlantic Brethren the reference is rather different. 1. All-powerful, divine light, striking light. 2. It is what it will be, good himself (some give Alpha and Omega), eternal God. 3. Eternal, the sustaining Deity, God of light. 4. God of mercy, my trust is in God—THE SACRED NAME. They make the Grand Sanhedrim, including the two Grand Officers, out of the above numbers, viz., 9 + 15 + 21 + 27 = 72.

[9] Some say ninety-nine.

[10] An Intendant of the buildings must have made "the five steps of exactness, penetrated the inmost part of the temple, and beheld the great light containing the three mysterious Hebrew characters."

[11] The writer of Ashmole's life says that Freemasons are known to one another all over the world by certain passwords, known to them alone; that they have Lodges in different countries, where they are relieved by the brotherhood if they are in distress. And he adds, "the manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secrecy, which has had better faith than all other oaths, in that it has ever been most religiously observed; nor has the world been yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery, or to make the least discovery."

[12] This person is symbolized by a dog, on account of its fidelity.

[13] Darkness, according to the legend, often obliged them to place their hands before their eyes to save them; and they were obliged also frequently to cross their legs, from the roughness of the roads; whence the manner in which Elected Knights sit in the Lodge.

[14] Joppa is a sea-port town in Palestine, and was the only port leading to Jerusalem, whence all the materials sent from the forest and quarries towards the building of the temple, were brought and landed here. It is said to have been built by Japhet, and from him to have taken its

name Japho, afterwards Joppa. Some heathen writers say it was built before the flood. It is now called Jaffa.

[15] Hence the expression in the ritual of the degree:—"One cavern received me; one lamp gave me light; and one fountain slaked my thirst."

[16] He is feigned to have been directed by a star, and a burning bush.

[17] Dr. Dalcho, the late Grand Master of South Carolina, entertained some very reasonable doubts respecting this fact. "I candidly confess," says he, "that I feel a very great deal of embarrassment while I am relating to the ministers of God's holy word, or to any other gentlemen, a story founded on the grossest errors of accumulated ages, errors which they can prove to be such from the sacred pages of holy writ, and from profane history, written by men of integrity and talents; and that, too, in a minute after I have solemnly pronounced them to be undeniable truths, even by that very Bible on which I have received their obligation."

[18] "In the —— degree," say the Inspectors General in their circular, already referred to, "we are informed that in consequence of the death of ——, the Master's word was lost, and that a new one, which was not known before the building of the temple, was substituted in its place. If Masonry, as is generally believed, and as many of our ancient records import, took its rise from the creation, and flourished in the first ages of man, they were in possession of a secret word, of which the Masons under Solomon had no knowledge. Here, then, was an innovation of one of the fundamental principles of the Craft, and a removal of one of the ancient landmarks; this, however, we are unwilling to allow. It is well known, to the Blue Master, that King Solomon and his royal visitor were in possession of the real and pristine word; but of which he must remain ignorant, unless initiated into the sublime degrees. The authenticity of this mystical word, as known to us, and for which our much respected Master died, is proven to the most sceptic mind from the sacred pages of holy writ, and the Jewish history from the earliest period of time."

[19] The American antimasons, during the Morgan agitation, made good use of this apocryphal event, as though it proved Masonry to be a system of premeditated assassination. Thus a writer, whose letters (unfortunately for himself) have been preserved by Bernard, in his Light on Masonry says, in his excited address to the Brethren:—"Here I must ask you to pause, ponder, and deeply reflect on the history here given of the fate of Akirop. Compare it, with all its bearings, with the fate of Morgan, and then say, if you dare say it, that Morgan was not executed according to the laws of Masonry. Why has a degree, instituted to keep in remembrance the execution of a traitor, been kept in existence ever since, if not to stimulate the Brethren to a similar act, should a similar circumstance ever arise? Such a degree is in existence at this day in the United States; and it is preposterous to suppose, that the members of that degree, assembled in their bloody dens, with bloody aprons, and representations of the bloody head of a traitor before them, and seeing vengeance written in capital letters upon the walls of their cavern; and knowing Morgan was writing the secrets of Masonry, that they would not, one and all, with all the zeal of Joabert, arise in their wrath, and strike the villain to the heart."

[20] Thus the candidate is instructed to say, "by revenge I destroyed the traitor; by disobedience I transgressed my instructions; by clemency I obtained the king's pardon; and, as I stood alone, and we were only nine chosen for the business, our Lodges are opened and closed by eight and one."

[21] In some of the rituals it is stated that Solomon was so transported with rage, that he ordered Joabert to immediate execution, and was only appeased by all the Brethren uniting, on their knees, to supplicate his mercy.

[22] Thus there are used in this degree nine strokes for admittance, nine lights, and nine red roses; red being the emblem of the blood that was spilt in the temple, and suffered to remain unobliterated, until atonement was made by the punishment of the assassins.

[23] The moral of these circumstances is thus conveyed to the candidate: From the death of the traitor you learn that murder can never be concealed; from the rashness of Joabert, you are to learn always to attend strictly to the instructions of your superiors; and by his pardon, you learn to be merciful to those beneath you, and to cultivate the friendship of your associates, by seeing the value of their services on this occasion.

[24] These institutions are said to have been established by the prophet Samuel, to counteract the progress of the spurious Freemasonry, which was introduced into Palestine before his time. They were seminaries in which the most talented and pious youths of Israel were educated to become the future teachers of the nation. For this purpose young men of superior capacity were invited to enter these institutions from all parts of Israel; the system of instruction comprising a thorough knowledge of the law and writings of Moses, natural philosophy, music, and poetry; and as this last was altogether devoted to celebrate the power and goodness of God, Samuel, in the 99th Psalm, is enumerated amongst those worthies who promoted divine knowledge. After the death of Samuel, the Nabiim spread widely over the land, and similar Lodges or Seminaries were founded in every part of Israel. In the days of Elijah three of these institutions are spoken of; and though little is known of their internal economy, their rites and ceremonies being strictly concealed, there can be no doubt that they were in many respects similar to our Masonic Lodges, and in some of their features they bore a resemblance to the collegiate institutions of our own country.

[25] There are several persons mentioned in the Bible of the name of Maacha, both male and female; but this was probably the King of Gath, mentioned 1 Kings ii. 39.

[26] The history of the degree tells us that five days were spent in the search, when T'erbal, who bore Solomon's letter, discovered them cutting stone in the quarry; when they were immediately seized and secured by fetters.

[27] Their names appear to have been Kurmavil and Gravelot.

[28] Some rituals place them in the tower of Achizer for the night.

[29] Solomon determined, says the lecture, that their punishment should be adequate to their crimes. They were brought forth at ten o'clock in the morning, and being secured to upright posts in a public place, their bodies were cut open, by two incisions in the form of a cross, in which state they were suffered to remain till six o'clock in the evening, when their heads were cut off, and placed on the pinnacles of the temple where the offence had been committed.

[30] No one can receive this degree without first giving satisfactory proof that he has not been concerned in the above crime; as a proof of which he is required to make a symbolical offering of a portion of the heart of our Grand Superintendent H. A. B., which is pretended to have been preserved ever since his death.

[31] "The various translations and changes which the Ineffable degrees have undergone since their first establishment, from one language to

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another, and that, oftentimes, by men illiterate even in their mother tongue, is another cause of the variety which we lament. Many of the sublime degrees are founded on the polite arts, and unfold a mass of information of the first importance to Masons." (Grand Inspector's Circular.)

[33] The Illustrious Knights rendered a daily account to Solomon of the work which had been done in the temple by the respective classes of workmen, and received their wages.

[33]

TRIBES.	ILLUSTRIOUS KNIGHTS.	R. W. MASTERS.
Judah	Joabert	Tito Zadok.
Benjamin . . .	Stolkin	Akirop.
Simeon	Terrey	H. A. B.
Ephraim . . .	Morphey . . .	Adoniram.
Manasseh . . .	Alycuber . . .	Stolkyn.
Zebulun . . .	Dorson	Benabinadab.
Dan	Kerius	Joabert.
Asher	Berthemar . . .	Ghiblin.
Naphtali . . .	Tito	Mohabin.
Reuben . . .	Terbal	H. A. B.
Issachar . . .	Benachard . . .	Zerbel.
Gad	Tabar	Heldai.

[34] One of which was the mysterious יהוה pronounced yow-ho. This ineffable word, in its orthography, cannot be altered, although its pronunciation may; and it is from this circumstance, which cannot be particularly explained here, that these degrees are denominated Ineffable.

[35] The following address is recited at the closing of sublime Lodges, and might with great propriety be adopted in symbolic ones:—"You are now about to quit the sacred retreat of friendship and virtue, to mix again in the world. Amidst its concerns and employments forget not the duties you have heard so frequently inculcated, and so forcibly recommended in the Lodge. Be therefore diligent, prudent, temperate, and discreet; and remember that before this altar you have solemnly promised to befriend and relieve with unhesitating cordiality, so far as shall be in your power, every worthy Brother who shall need your assistance; that you have promised to remind him, in the most delicate manner, of his failings, and aid his reformation, to vindicate his character when wrongfully traduced, and to suggest in his behalf the most candid, favourable, and palliating circumstances, even when his conduct is justly reprehended, that the world may see how Masons love each other. And these generous principles are to extend further; every human being has a claim upon your kind offices; so that we enjoin it upon you to do good unto all men, while we recommend it more especially to the household of the faithful. By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships; by uniformly just, amiable, and virtuous deportment; show to the world the happy effects of this ancient and honourable institution. Let it not be supposed that you have here laboured in vain, and spent your strength for nought; for your work is with the Lord, and your recompense with your God. Finally, Brethren, be of one mind, live in peace, and may the God of love and peace delight to dwell with you, and to bless you." (Dalcho's Orations, p. 99.)

[36] "When the temple of Jerusalem was finished," according to the historical part of the lecture in the degree of Perfection, "the Masons who

were employed in constructing that stately edifice, acquired immortal honour. Their order became more uniformly established and regulated than it had been before. Their delicacy in admitting new members to their order brought it to a degree of respect, as the merits of the candidate was the only thing they then paid attention to. These principles instilled into their minds, many of the Grand Elect left the temple after its dedication, and dispersed themselves among the neighbouring kingdoms, instructing all who applied, and were found worthy, in the sublime degrees of ancient craft Masonry." (Webb's Monitor, p. 284.)

[37] It may be here remarked that Barruel has grievously misrepresented the design of these Ineffable degrees. "I learned," he says, "from one of the adepts, that at the time when he was about to take the oath, one of the Knights held a pistol at his breast, making a sign that he would murder him if he did not pronounce it. On my asking him if he believed that he was in earnest, he said he certainly did believe so, though he could not be sure." (Vol. ii. p. 312.)

[38] In the Jerusalem Targum it is recorded, that during the building of the temple, King Solomon had frequent occasion to exercise his judgment in deciding cases of dispute which occasionally arose amongst the workmen; and from the satisfaction which his decisions invariably gave, acquired the surname of the Wise, a title of which he at last became so vain, that the Great Architect of the world, by whom he had been inspired, thought fit to reprove him. (See F. Q. R. vol. iv. p. 172.)

[39] This conclusion, although found in the traditions of Masonry, does not agree with the opinion of our soundest commentators. Bishop Patrick thinks, that when Hiram said, "what cities are these that thou hast given me, my Brother?" he did not speak it in contempt; for it is very unlikely that Solomon would give to such an attached friend what was of little value. The truth is, these cities were not suited to his purpose as the monarch of a commercial people, and therefore he returned them to Solomon, who, no doubt, made him some other more acceptable recompense. And this appears the more probable, because their friendship continued unbroken till death.

[40] In the neighbourhood of Tyre there is an ancient edifice, commonly called the Wells of Solomon, which all travellers have spoken of with admiration. These wells, or cisterns, have obtained their name from a tradition that they are supplied by a subterranean river, which King Solomon discovered by some supernatural process, and that he caused them to be made for Hiram, King of Tyre, as a part of the recompense for the materials which had been furnished by that prince towards the building of the temple.

[41] The R. Manasseh ben Israel says, "Solomon gave these twenty cities to Hiram, who on going to see them, the present did not please him, either from their situation or beauty, and therefore said to him, 'what cities are these that thou hast given me, my Brother?' But as, in courtesy, he could not decline accepting them, he afterwards sought an opportunity to restore them. So that one time Solomon gave them to Hiram, and at another Hiram gave them to Solomon." (Concil. vol. ii. p. 79. Compare also 1 Kings ix. 11 with 2 Chron. viii. 2.)

[42] These facts are recorded in the degree of Intimate Secretary; and therefore the Lodge is made to consist of two persons only, who represent Solomon and Hiram. They are clothed in blue mantles lined with ermine, with crowns on their heads, sceptres in their hands, and seated at a table, on which are placed two naked swords, a roll of parchment, and a death's head. The rest of the Brethren are considered only as

Perfect Masters, and are termed Guards. They should have white aprons, lined and embroidered with crimson, and strings of the same; with crimson collars, to which is suspended a solid triangle. (Webb, p. 259.)

[43] The following particulars respecting this interview are recorded in the above degree:—The countenance of Hiram exhibiting marks of anger and resentment, Joabert, who was amongst the guards, became alarmed for the safety of his master, and with the eager anxiety of a favoured servant, placed himself within the door that he might be ready to prevent any attempt at violence. In this situation he was discovered by the Tyrian king, who being exasperated at his suspicious conduct, seized him by the hand, and dragged him into Solomon's presence, demanding instant punishment on the intruder, and drawing his sword to inflict what he conceived to be a merited chastisement. Solomon, alarmed at the dangerous situation of his trusty follower, descended from his throne, and requested his Brother Hiram to stay his hand; but summoning his guards, he committed Joabert to their custody, with strict orders to prevent his escape, and to produce him when called for. After he had been removed, Solomon represented to Hiram, that of all his servants Joabert was the most faithfully attached to his person, and most devoted to his interests; and that he was convinced his appearance in that questionable situation was either accidental, or designed for some laudable purpose. Under this assurance, Hiram was prevailed on to pardon him, particularly as Solomon offered himself as a voluntary surety for the purity of Joabert's intentions. The Tyrian monarch became pacified, and not only extended his forgiveness to Joabert, but his patronage also, after that individual had explained what his intentions really were.

[44] Invested in open Lodge the candidate is thus addressed:—"My Brother, I receive you as an Intimate Secretary, on your promise to be faithful to the order in which you have just been admitted, and trust that your fidelity will be proof against every temptation. I present you with a sword, as an emblem of defence against the attacks of those who may try to extort from you the secrets which I am now about to communicate."

[45] The Tracing-board of the degree of Intimate Secretary is thus explained:—"The window in the clouds represents the vault of the temple, and the letter J, which you see inscribed therein, indicates the Tetragrammaton, or sacred name of God. The door represents the principal entrance from the palace; the tears symbolize the repentance of Joabert in Solomon's chamber of audience, and are also emblematical of the lamentations of the king in the apartment hung with black, where he used to retire to lament the unhappy fate of H. A. B.; and here it was that he received the King of Tyre."

[46] A most singular account of the wisdom of Solomon is found in Du Bartas:—

"He knows,
Whether the heaven's sweet sweating kisse appear
To be pearls' parent, it the oysters pheer,
And whether dusk, it makes them dim withall,
Cleer breeds the cleer, and stormy brings the pale;
Whether from sea the amber-greece be sent,
Or be some fishes pleasant excrement;
He knowes why the earth's immoveable and round,
The lees of nature, centre of the mound;
Hee knowes her measure; and he knowes beside
How coloquintida (duely apply'd) is
Within the darknesse of the conduit pipes,
Amid the winding of our inward tripes,
Can so discreetly the *white humour take.*"

[47] There is a curious circumstance in the life and transactions of Solomon, which displays the extent of his traffic, and the advantages which he derived from his connexion with the King of Tyre. He carried on an extensive trade with Egypt for horses; which is extremely singular, because up to this reign the Israelites were ignorant of the use and management of these animals. The Egyptians and Canaanites, in the earliest times, had chariots and horses, but God's chosen people had none. In the time of Saul the Arabians had no horses, for when conquered by the tribes beyond Jordan, the spoil consisted of camels, sheep, asses, and slaves, but no booty in horses is mentioned. In the reign of David he was opposed by cavalry, but used none against his enemies; and so little knowledge had he of the value of the horse, that when he captured those of the enemy, he ordered them to be hamstrung and slain. "Arabia was not at this period," according to Michaelis, "famed for the breeding of horses, the best of which came from Egypt; and the Phœnician kings on the north side of Palestine, between the Orentes and the Mediterranean, used a great many horses, partly for state and partly for cavalry. In fact, we find that Hiram, King of Tyre, had established a riding ground. By this passion of the Tyrians for horses, Solomon took care to profit." (Laws of Moses, vol. i. p. 306.)

[48] The Mahometan paradise is reputed to abound with acacia trees, and is thus described in the Koran (c. 56):—"The companions of the right hand (how happy shall the companions of the right hand be!) shall have their abode among the lote and *acacia* trees, free from thorns, and loaded regularly with their produce from top to bottom; under an extended shade, near a flowing water, and amidst fruits in abundance, which shall not fail, nor shall be forbidden to be gathered; and they shall repose themselves on lofty beds. Verily, we have created the damsels of paradise by a peculiar creation; and we have made them virgins, beloved by their husbands, of equal age with them; for the delight of the companions of the right hand."

[49] Hence the following dialogue in the ritual, that such profane forgetfulness may not occur again:—Q. What is the disposition of an Elect Perfect and Sublime Mason?—A. To have a heart divested of jealousy, revenge, and every other evil passion; to be always ready to communicate benefits; and to have a tongue of good report. Q. What kind of behaviour is recommended to you?—A. The most profound respect, and submission to authority. Q. Why are all Masons considered to be on an equality?—A. Because they are equally subject to that infinite and superior Being, who is represented in our Lodges by the sacred and ineffable name, and by the equilateral triangle.

[50] "He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart." (1 Kings xi. 3.) On this text the commentators thus remark:—Solomon had become quite as luxurious as oriental monarchs usually are. Amongst them an extensive female establishment is regarded as a piece of royal state; but the prince distinguishes only three or four of the number, and sometimes but one, with his personal attention and favour. In the present instance, the seven hundred wives included not only females of royal extraction, but the daughters of eminent persons of his own as well as of other nations. China, India, Persia, and Turkey, afford instances similar to that of Solomon. But Khoosroo, the Persian, seems to have eclipsed all other monarchs mentioned in history; in his harem there were twelve thousand ladies, each, if we may believe the gravest Persian writers, equal to the moon in splendour and beauty.

[81] The scene of Solomon's idolatries was called the Hill of Offence, being the site of a temple to

> Ashtoreth, whom the Phœnicians called
> Astarte, queen of heaven, with crescent horns;
> To whose bright image, nightly by the moon,
> Sidonian virgins paid their vows and songs;
> In Zion also not unsung, where stood
> Her temple *on the offensive mountain*, built
> By that uxorious king, whose heart, though large,
> Beguiled by fair idolatresses, fell
> To idols foul.—MILTON.

[82] The authors of the Universal History thus describe the origin and progress of the spurious Freemasonry in Judea, which rivalled and threatened to overturn the true system of speculative Masonry. "It began about the time of Othniel and Ehud, and increased so fast, and spread so wide, that it would be endless to enumerate their false deities, and the places dedicated to their worship, as well as the abominable ceremonies practised in them. They adopted the false gods of all those nations in the midst of whom they lived, and set up altars and idols to them upon every hill and high place. The sun, moon, and stars were of the number of their gods; and as their rites became more and more shameful, and unfit for common view, they set up tents and booths, and planted groves to conceal their abominable practices. The very women, who were grown too old for prostitution in their own persons, became subservient to the infamous commerce of the younger generation, by furnishing the votaries with all kind of conveniences. Solomon is justly branded in scripture with having brought this evil to its greatest height by the multitude of his strange women; an abuse which was never thoroughly rooted out till Josiah's reign."

[83] He worshipped all the gods of the heathen, numerous though they were, even Nerval and Ashimah; Succoth Benoth, which was a hen and chickens; Nergal, a cock; Asima, a goat; Nibhaz, a dog; Tartak, an ass; Adrammelech, a mule; Anammelech, a horse; and Rimmon, which signifies a pomegranate.

[84] The R. Manasseh ben Israel says, however, that "the ancient and almost all modern commentators are of opinion, that Solomon was never actually an idolater himself, but that the sin he committed was in not having rebuked his wives, and prohibited them from following a false religion; according to the words of Leviticus—'thou shalt rebuke thy neigbour, that thou bear not his sin;' for this reason the sin of idolatry may be imputed to Solomon, because he ought to have rebuked his wives and did not." (Concil. vol. ii. p. 82.)

[85] These particulars are recorded in the ritual of the degree of Perfection, the last of the eleven Ineffable degrees. As practised by our transatlantic Brethren, in the decorations of the Lodge-room, there is a transparency, behind the Master, of a burning bush, with a triangle and the letters יהוה in the centre of the fire. In the west is the pillar of beauty. The pedestal is formed from the fragments of Enoch's pillar, which being found in the ruins were put together for that purpose. Other curious things, which were also found there, are disposed in convenient situations. The Companions are seated triangularly; and the twenty-four lights are placed, three and five in the west, seven in the south, and nine behind the Master's chair.

[86] "Mortuus est sine pœnitentia," are the words of Abulfaragius. This is, however, doubtful; for most commentators are of opinion, that

he *did* repent; and in the depth of his contrition composed the book of Ecclesiastes, to show his sense of the utter worthlessness of all earthly pursuits, which he concludes in these remarkable words:—"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 will bring every work into judgment, together with every SECRET, whether it be good or whether it be evil." "The general tenor of his argument," says Hale (Anal. vol. ii. p. 370,) "strongly resembles that of Job, in favour of a future state, whose words, 'naked came I out of my mother's womb,' he had adopted; and many of the Psalms express the same persuasion; with which Solomon must have been well acquainted. From this truly wise and religious conclusion of the book, we are warranted charitably to hope that Solomon died a sincere penitent, and was restored to the divine favour."

[87] The degree in which these facts are preserved thus concludes its history:—"When the time arrived that the Christian princes determined to free the Holy Land from the infidels, the virtuous Masons voluntarily offered their services, on the condition that they should have a chief of their own election, which was granted. The valour and fortitude of those Elected Knights was such, that they were admired by all the princes of Jerusalem; who, believing that their mysteries inspired them with courage and virtue, were desirous of being initiated. The Masons complied with their request; and thus the royal art became popular and honourable, and was diffused throughout their various dominions, and has continued to spread, through a succession of ages, to the present day."

[88] These Ineffable degrees are little known or esteemed in this country, for the evidences on which they rest are of doubtful authority. Nor is their existence essential to the well-being of Freemasonry, because the sytem is perfect without them; and they contain no typical references of any great value, either to improve the morals, or amend the heart.

LECTURE XXXVII.

THE SACRED ROLL.

"And Hilkiah, the priest, said unto Shaphan, the Scribe, 'I have found the book of the law in the house of the Lord.' And Hilkiah gave the book to Shaphan, and he read it."—2 KINGS xxii. 8.

"In the time of Josiah, through the impiety of the two preceding reigns of Manasseh and Ammon, the book of the law was so destroyed and lost, that besides that copy of it which Hilkiah found in the temple, there was then none other to be had. For the surprise which Hilkiah is said to be in at the finding of it, and the grief which Josiah expressed at the hearing of it read, do plainly show that neither of them had ever seen it before. And if the King and the high priest, who were both men of eminent piety, were without this part of holy scripture, it can scarce be thought that any one else then had it."—PRIDEAUX.

THE study of that portion of symbolical Masonry which relates to its history and traditions, is identified with the patriarchal and Jewish economy; for it celebrates no event of importance which is not connected, directly or indirectly, with God's chosen people. And hence it has been held as an axiom, that Freemasonry is a system of Judaism, and cannot properly be applied to any dispensation but that which was promulgated from Mount Sinai. This conclusion is essentially correct, for Freemasonry is Judaism in its perfected state.[1] The religion of Moses was incipient Christianity; every precept, every ordinance, every promise, and every prediction bore reference to a dispensation which was to come. Moses spake of a prophet like himself, and comforted his people with the hope of his appearance when he was about to be withdrawn from them.[2] Thus it will appear clear to every well-instructed Brother, that all our Masonic illustrations refer to that great and exalted personage who made atonement on the cross for the sins of men.[3]

When Rehoboam succeeded Solomon on the throne of Israel, he went down to Shechem, where the princes and

elders were assembled to proclaim him king. The commencement of his reign was distinguished by a policy so adverse to the interests of his people, that ten of the tribes seceded from his government, and choosing Jeroboam for their ruler, set up idols at Dan and Bethel, and formed a schismatic worship, which ended in their ruin. The tribes of Judah and Benjamin alone retained their allegiance to Rehoboam. As time rolled on, both nations made themselves obnoxious to the vengeance of God, and their corruptions increased to such an extent,[4] that, like the heathen, they adopted the system of worshipping tutelary divinities, until there was scarcely a town in Judea without its protecting deity.[5] Thus the prophet says—"According to the number of thy cities were thy gods; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal." This was the closing step in their idolatrous career, and they were finally given up to condign punishment.[6] The ten tribes were carried into captivity by the Assyrians,[7] from which they never returned.[8]

This judgment,[9] severe as it was, did not open the eyes of the two remaining tribes to the danger of their own situation, if they continued in their disobedience; for neither the calamities with which they were occasionally visited,[10] nor the blessings with which they were frequently favoured; neither the covenant of their fathers, the miracles of their temple, nor the voice of their prophets; neither the long-suffering nor forbearance of their God,[11] could prevail upon this perverse people to forsake the evil of their ways, and turn to the worship of Jehovah.[12] At length God determined to remove Judah out of his sight, as he had removed Israel, to cast off Jerusalem which he had chosen, and the temple of which he had said, his name should be there.[13]

To such an extent had the men of Judah neglected their religion, and abandoned their God, priests as well as people, that in the time of Josiah the temple was in ruins, the sacred writings had become a dead letter, and it was believed that there was not a single copy of the law in existence.[14] The good king saw and lamented the general apostacy, and resolved to restore the true worship of God. For this purpose he gave orders that the

temple should be repaired; and constituted three Grand officers to carry the design into effect. A public collection was made throughout Judah and Benjamin, and the remnant of the people of Israel, and the amount was placed in the hands of Hilkiah, the high priest. Shaphan, Maaseiah, and Joahaz were the chief men in this undertaking, and under them were installed Jahath, Obadiah, Zechariah, and Meshullam, as overseers to superintend the workmen; besides whom, scribes and other officers were appointed to preserve order and regularity. By their plans and directions the temple underwent a thorough and complete repair; its walls were rebuilt, its floors were renewed, and many of its ornamental details restored.

During the progress of the work a most important discovery was made;[15] and the consequences prove the melancholy fact, that the holy writings of Moses, at that period, were altogether unknown to the innabitants of Judah and Israel.[16] The prohibition of Manasseh had been complete; and the copies of the sacred writings had been all destroyed. In repairing the treasure chambers of the temple, a solitary copy[17] of the scriptures was found, and delivered to Hilkiah;[18] who, being struck with its contents, placed it in the hands of Shaphan the Scribe, that he might apprise the king of its existence; and he accordingly read it in his presence.[19] Josiah was so strongly impressed with its fearful denunciations against those very sins to which his subjects were addicted, that he rent his clothes, and, penetrated with grief and sorrow, he directed his officers to consult Huldah the prophetess, on this melancholy state of affairs, who denounced the approaching vengeance of Heaven upon the Jewish nation.[20]

To avert these heavy calamities, the king convened a general meeting of the priests, the elders, the Levites, and the people, in the house of the Lord, which had been purified from the defilements of idolatry; and, standing by a pillar,[21] he rehearsed the prophecies and denunciations in their presence, which had been pronounced upon their apostacy; and he "made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words

of the covenant which are written in this book. And he caused all that were present in Judah and Benjamin to stand to it."[22] After which he kept a solemn passover, in the eighteenth year of his reign, which was a greater celebration than had ever occurred before, from the days of Samuel to the present time.[23] In the spirit of prophecy Huldah, foreseeing the Babylonish captivity, which would be accelerated by the disobedience of her countrymen, again hid a copy of the roll in a place of security, the knowledge of which was entrusted only to a few pious persons, in whom she could safely confide.

The above circumstances have been embodied in a degree which is practised by our Brethren of the Sister Isle,[24] as an indispensable branch of legitimate Freemasonry; but in this country it is blended with the Royal Arch.

NOTES TO LECTURE XXXVII.

[1] "Freemasonry," says Bro. Husenbeth (F. Q. R. vol. iii. p. 20), "is a science not to be confined to a few Israelitish traditions learned by heart like as a schoolboy learns his lesson, 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 we will allow you to go, and no farther, under the penalty of exclusion from its universality."

[2] This prophecy has been variously misapplied. By one it is applied to Joshua, by another to Jeremiah; by others to a succession of prophets. But the scriptures condemn all these references; for after the Babylonish captivity they say, in express terms, that there had not arisen a prophet in Israel like unto Moses. None of the Jewish prophets conversed so frequently, and so familiarly with God face to face; none of them ever wrought so many and so great miracles; no one was ever equal or comparable to Moses in these respects, but Jesus, the Messiah.

[3] Dalcho says—"Many of the sublime degrees have a retrospect to the earliest ages of man; when innocence undefiled, and virtue pure as the breath of heaven, shone with resplendent lustre on all his actions; when the great truths of nature stood revealed to the eyes of our primordial parent, and his generous heart felt the springs of that sublime religion which emanates from God. The ages of Enoch, of Noah, and his

descendants, form an interesting period in history, which claims the attention of the Craft. The over-ruling providence of a merciful Being, the sacred treasures preserved by divine inspiration, are subjects calculated to interest the finest feelings of the heart, and to reward the toil and expense of the candidate. The age of Solomon, &c., furnishes an elegant picture of the combination of wisdom and religion, and in its enlarged point of view, when circumstances and characters are brought forth to embellish the grand design, it renders the account of his reign more interesting. The temple was destroyed by Nebuchadnezzar, and rebuilt by Zerubbabel, after encountering numerous difficulties, in the reign of Darius, who was a prince of Jerusalem. The second temple was destroyed by Pompey, who afterwards directed the erection of the third, which was destroyed by Titus. The connexion of these circumstances with the sublime degrees, throws a light on ancient history which cannot, as far as I know, be obtained from any other authentic source. The principles of Christianity have afforded the Masonic historian some elegant materials for some of the superior degrees." (Dalcho's Masonic Orations, p. 25.)

[4] Their addiction to polytheism was so inveterate that no calamity was capable of restraining it. Thus Ahaz determined to sacrifice to the Syrian gods, because they gave them victory. "The prophet Hosea, speaking of the idolatry of Israel, represented under the figure of an adulteress, puts these words into her mouth:—'I will go after my lovers (the false gods), that give me my bread and my water, my wool and my flax, my wine and my oil.' And when Jeremiah reproved the Jews that fled into Egypt for their idolatry, they answered in words to this effect—that as long as they had worshipped the queen of heaven, all had gone well with them; and her, therefore, they would worship, and to her sacrifice, in spite of all his admonitions." (Michaelis' Laws of Moses, vol. i., p. 185, n.)

[5] Felix Faber, a monk of Ulma, thus describes the system of tutelary protection under a certain form of Christianity:—"A town," says he. (Hist. Swev. p. 315), near to Ulma, is Seflingen, in which the blessed Virgin presides in the garden of Virgins, and keeping on the west of the walls of the city. On the south is situate the village of Wiblingen, in which St. Martin, armed both with the temporal and spiritual militia, is the patron of the church, and the guardian of the Ulmenses. Nigh also is Schuvekhofen, an ancient town, where stands a church, in which St. John the Evangelist watches over Ulma. On the east is the village of Pful, which contains a mausoleum of the blessed Virgin, who demonstrates her presence by miracles. From thence she extends her mercy and protection to Ulma. In that village St. Udabricus is the patron, and is an excellent guardian to the citizens who implore his aid. On the royal mountain of Elchingin, to the north, is a lofty throne for the Virgin, to the terror of those who do evil at Ulma." He further mentions St. George, St. Leonard, All Saints, with the Virgin in the midst of them, St. James, and St. Michael, as patrons and defenders of that place. The latter is placed on a mountain on the west side, as a watchman looking over the city, and in armour to protect it.

[6] Jer. xi. 13. It is a curious fact and illustrative of God's loving kindness to his people, that during every king's reign, both in Israel and in Judah, there were always prophets to direct them right, continually admonishing them of their duty, and endeavouring to preserve them in the practice of pure religion. At the very time when Israel was carried cap-

tive, they had the prophets Hosea, Amos, Isaiah, and Micah; and in the days of the last king, when Judah was made captive, they had Jeremiah and Ezekiel.

[7] We are at a loss to determine how and where the ten tribes, carried away into Media, were dispersed. There are various and conflicting opinions on the subject. Some Jewish writers say they were carried into Tartary, because the word Tartar signifies *remains;* these tribes being the remains of ancient Israel. These say that vestiges of Israelitish customs are found among them; as for instance circumcision. And on an examination of their language and name, with those of the Jews, their tribes, and their religion, the descent may be easily deduced. And they add, that it is not surprising to find the ten tribes in Tartary, since it is no great distance from Assyria, whither they were transplanted. It is further conjectured, that a portion of these tribes migrated as far as the East Indies and China. Be this as it may, it is evident that, since their dispersion, the Jews have made themselves conspicuous in several countries; and yet the world had no distinct knowledge of them till after the destruction of the kingdom of Judah.

[8] "There was something very signal in the catastrophe of these tribes that were carried into Mesopotamia, between the Tigris and Euphrates. It is well known how the Israelites, after their servitude in Egypt, were conducted to the land of promise, which they enjoyed above seven hundred years. Upon their repeated rebellion and idolatry, ten of the tribes were carried into a second bondage; and what is remarkable, many of them went to another land of Goshen, but not like that of old; to another city Avaris, and in succession to the same people to whom their fathers had succeeded in Egypt, even the Cuseans. Their captivity was attended with this cruel circumstance, that they went now to a wild and uncultivated country; and had the mortification to see the people who had quitted it occupy the pleasant fields of Israel. The King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria. (2 Kings xvii. 24.) Here was every additional circumstance to aggravate their misfortune, and embitter their servitude; to bring to their memory continually what they had been, and what they now were; to point out visibly the finger of God in the peculiar sufferings of such a reprobate people; and at the same time to alarm the remaining tribes that they might take warning at the sight of such particular judgments, and recollect themselves in good time." (Bryant. Anal. vol. vi. p. 254.)

[9] An Indian Brother, in 1840, communicated to the editor of the F. Q. R. the following interesting fact:—He says, "a brother has just sent me a Masonic emblem, or rather a copy of one, found in a stone wall at Ghuznee. It is merely the five points, with an inscription in Persian round it, the translation of which is, *God grant me what I want.* I have remarked during our campaign through Affghanistan a strong resemblance to the customs, dress, and manners of the ancient Jews, very prevalent among the Affghans. Indeed, at Candahar they acknowledge their direct descent, and call themselves the children of the Jews. I cannot, therefore, wonder why a Masonic emblem should be known to them. No doubt many more might be traced; and if due examination were made, we should probably elicit those scintillations, embers of the Masonic light itself, which might be enkindled into pristine power and beauty."

[10] The captive Israelites were subjected to great indignities. They were frequently slain by Sennacherib without just cause, out of resent-

ment for his bad success against Jerusalem in the time of Hezekiah. (Tobit ii. 3, &c.) These slaughtered Jews, Tobit, among his other good works, buried, and by that means exposed himself to great danger of his life. (Ch. i. and iii.) "Here we find that the poor Jews were often put to death arbitrarily; that their bodies were left unburied on the outside of the town, near the walls of Nineveh, or left hanging upon the walls; that the prince sometimes inquired after the dead bodies; that Tobit being complained of for burying them, he was sought for to be put to death for that reason; and that they were sometimes put to death in private, and afterwards exposed to public view." (Harmer's Obs. vol. iv. p. 235.)

[11] The author of a book called Derech Hayaser, printed at Amsterdam in 1779, says (p. 26)—"Now I am going to relate a singular thing, which I never before told to any one else. I made a discovery of what the world before doubted of, concerning the ten tribes; having been informed by many trustworthy and credible persons, that the ten tribes dwell beyond the river Sambatyon, are very rich, and have kings and governors, and are not in want of anything but prophecy and the holy temple at Jerusalem, They live in peace, and the surrounding nations pay them tribute; and if any should rebel, they go to war till they compel them to submit. Some say they are far on the other side of the river; others, that they dwell after you pass the river Gozan; and others, that they reside on the far side of the mountains of Obscurity, &c. &c." Those who have any curiosity to peruse the fabulous account of the river Sambatyon, and the Jews who are said to dwell there, may consult Edrehis' "Book of Miracles."

[12] See Lect. xxiii. for particulars.

[13] Tomline's Theol. P. 1. c. 3.

[14] It is supposed that these books or rolls were made of linen, and therefore perishable. Harmer says, "the linen was primed or painted all over before they began to write, and consequently liable to crack. We are told, the use of the papyrus was not known till after Alexandria was built. Skins might do for records but not for books, unless prepared like parchment, of which we are assured Eumenes was the inventor, in the second century before Christ. Ink or paint must have been used to write on linen, and pens must have been reeds or canes, like those now used in Persia, which agrees better with the Hebrew word we render pen." (Observ. vol. ii.)

[15] One of the embittered enemies of our Masonic Zion in America (himself a Mason), says (Freemasonry, by a M. M. p. 166)—"Mr. Town, sanctioned by the Grand Chapter of New York, and numbers of other great Masons, labours to show that ancient Masonry has been the medium through which the Pentateuch, or five Books of Moses, have been preserved to the world." And then proceeds to refute the supposed assertion, in a strain of sarcasm against the institution. But his argument is baseless as the fabric of a vision. We do not pretend to say that the world is indebted to Freemasonry for the preservation of the Pentateuch; nor does Mr. Town make any such assertion. We have merely embodied in one of our degrees, a circumstance of the greatest importance to mankind respecting the discovery of the sacred roll of the law; although, according to modern practice, which blends two separate degrees, an anachronism is introduced, which naturally creates a confusion of ideas on the subject. The copy of the law here referred to was found by some workmen when the temple was repaired, and purified from its abominations by Josiah. The sacred records inform us (2 Kings xxiii. 8; 2

Chron. xxxiv. 14), that Hilkiah found the roll, but it was doubtless through the medium of the workmen; as the building of the temple is attributed to Solomon, and its restoration to Josiah. It had doubtless been deposited in some sacred place; but whether closed up by masonry within a niche in the wall of one of the treasure chambers, or buried in a vault under the floor, the scriptures do not say. They give us, however, a concise description of the order and ceremony which was observed on the occasion. The high priest transmitted the invaluable document to the king, by the hand of the Scribe; and when the king had heard it read, he referred it to Huldah the prophetess. This plain statement will make it quite clear that Freemasonry assumes no such merit as its opponents have ridiculously endeavoured to make it responsible for. It might, with equal truth, be said, that because we celebrate several striking types of Christianity, we claim for Masonry the merit of being the sole herald of the Christian dispensation.

[16] The same calamity again occurred about the time of the Babylonish captivity; and "the great work of Ezra was, his collecting together and setting forth a correct edition of the scriptures, which he laboured much in, and went a great way in the performance of it. This both Christians and Jews give him the honour of; and many of the ancient Fathers attribute more to him in this particular than the Jews themselves; for they hold that all the scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them again by divine revelation." (Prid. Con. p. 1, b. 5.)

[17] "It is doubted, supposing this to have been an original copy of the Pentateuch, written in the time of Moses, and deposited in its hiding place at the building of the temple, whether a writing could remain in a perfect state of preservation for so long a period? It will be remembered that the very old Egyptians used to write, on linen, things which they designed should last long; and those characters continue to this day, as we are assured by those who have examined the mummies with attention. So Maillet tells us, that the filleting, or rather the bandage of a mummy, which was presented to him, and which he opened in the house of the Capuchin monks of Cairo, was not only charged from one end to the other with hieroglyphical figures, but they also found certain unknown characters, written from the right hand towards the left, and forming a kind of verses. These, he supposed, contained the eulogium of the person whose body this was, written in the language which was used in Egypt at the time in which she lived; that some part of this writing was afterwards copied by an engraver in France, and these papers sent to the virtuosi through Europe, that if possible they might decypher them; but in vain. Might not a copy of the law of Moses, written after this manner, have lasted eight hundred and thirty years? *Is it unnatural to imagine that Moses, who was learned in all the arts of Egypt, wrote after this manner on linen?* And doth not this supposition perfectly well agree with the accounts we have of the form of their books, their being rolls, and of their being easily cut in pieces with a knife, and liable to be burned?" (Harmer's Obs. vol. ii.)

[18] If any copies of the Pentateuch were in existence at this time, they were carefully and secretly preserved by the conservators of Jewish Masonry, because if produced they would certainly have been destroyed: the injunctions of Manasseh and his son Ammon were so stringent, that none dare openly disobey them. It is quite clear that even Josiah himself had never seen a copy of this invaluable document.

[19] The place at which he casually commenced was Deut. xxviii., in which the fearful curses on disobedience are denounced. Conscious of the offences of his predecessors, and the general wickedness of the people, the king rent his clothes; and being apprehensive that their iniquities were full, and the judgments immediately impending, he adopted such salutary measures, as displayed his united wisdom and piety.

[20] 2 Chron. xxxiv. 23—25.

[21] The use of pillars in the ancient world is very remarkable; and even amongst the worshippers of the true God, and the professors of the true Freemasonry, the erection of pillars seems to have conferred a sort of holiness on the spot. Hence the pillars of our Lodges. "Where these stones were erected, places of worship were established out of respect to the moral and religious character of their author. Bethel became a place of worship, because of Jacob's pillar; Gilgal also, for a like reason, because of the pillars erected by Joshua at the passing of Jordan. Gilead, Galeed, or Mizpah, became also in after ages a place of worship, and of idolatry, as the rest. These places having been consecrated to the purposes of religion, were soon after justly thought worthy of being the scenes of all the most important affairs of the nation, so that no ties or covenants were thought so obligatory as those which were contracted in these sacred places. Samuel made Bethel and Gilgal the annual seats of judgment. At Gilgal, Saul was confirmed king, and the allegiance of his people renewed, with sacrifices and great festival joy. At Mizpah, Jephthah was solemnly invested with the government of Gilead, and the general council against Benjamin seems to have been held here. At the stone or pillar of Shechem, erected by Joshua, Abimelech was made king. Adonijah by the pillar of Zoheleth. Jehoash was crowned king standing by a pillar, as the manner was; and Josiah stood by a pillar when he was making a solemn covenant with God. There was something emblematical in their choosing thus to stand by erected stones or pillars, when they were employed in affairs of such solemnity; and doubtless it was their intent to intimate, that their engagements entered into in such places ought to be as firm and lasting, and their decisions as impartial and upright, as the symbolical pillar that stood before their eyes." (Borl. Ant. Cornw. p. 164.) The reflections of the Free and Accepted Mason will here be naturally directed to the jewel of the Junior Warden.

[22] 2 Chron. xxxiv. 31, 32.

[23] It lasted seven days; and the number of animals sacrificed was 3,800 oxen, and 37,000 sheep.

[24] A very intelligent Irish Brother, who writes in the Freemasons' Quarterly Review under the soubriquet of Noachidæ Dalruadicus, thus enumerates the legitimate degrees of Masonry authorised by the Grand Lodge of Ireland:—"The degrees practised by the Masonic bodies in Dublin, and elsewhere in Ireland, under the sanction of the authorities of the fraternity, are the following, divided into four orders or classes, each under its respective representative, legislative and executive, assembly.—The degrees of E. A., F. C., and M. M., under the government of the Grand Lodge of Ireland; the R. A. degree, including those of P. M., Excellent, and Superexcellent, under the Supreme Grand Royal Arch Chapter. The degrees of Knight of the Sword, of the East, of the East and West, and of Knight Templar, all subject to the Supreme Grand Encampment of Knight Templars; which was, I imagine, a *convenient*, though not a *correct* arrangement, as the three first named of this class belong rather to

the former class; and lastly, the degrees of Rose Croix, or Prince Mason; K. H., or Philosophical Masons; Knight of the Sun; Princes of the Royal Secret; and Grand Inspectors General (together with the order of Mizraim, which is possessed by some members of the college of K. H., but not practised), all of which are subject to the Grand Council of Rites, lately organized, to the great advantage of these higher degrees." (F. Q. R. 1839, p. 154.)

LECTURE XXXVIII.

THE CAPTIVITY IN BABYLON.

"We have fallen under the displeasure of the Almighty through the offences committed by our ancestors; who, deviating from true Masonic principles, 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.

"Nebuchadnezzar being now at rest from all his wars, and in full peace at home, applied himself with great industry to the grand design of finishing his buildings at Babylon, and employed therein all the able artists of Judea, and other captives, besides his own Chaldean masons; who, by their joint labour, made it the fourth of the seven wonders of art."—ANDERSON.

IN the preceding lecture we have briefly detailed the iniquities of the people of Israel, and the miserable captivity of the ten tribes, which had been inflicted by the Almighty as their punishment. The effect of this judgment on the remaining tribes was very evanescent. Their infatuation in favour of the spurious Freemasonry of their heathen neighbours was not corrected;[1] and therefore their ancient enemies, the descendants of Esau, were permitted to harass them by repeated inroads; and at length they seized a portion of the land, and united with the Chaldeans to destroy them as a nation. And, accordingly, as the people did not show a disposition to reform their lives at the repeated admonitions of the prophet Jeremiah,[2] but rather hardened themselves against the divine authority, Nebuchadnezzar, King of Babylon,[3] was incited to invade and subdue the kingdom of Judah. He had no quarrel with its king, nor any particular motive for an invasion of the country; it was the effect of chance, directed by an over-ruling Providence, intent on

punishing the people for their disobedience. Nebuchadnezzar coming with his army to a place where two roads met, he had recourse to divination for the purpose of determining which country he should next invade. The lot fell upon Judah; and accordingly he turned his successful arms against Jerusalem.

The contest was soon decided. He ravaged the whole country;[4] and the holy city of God, after a protracted siege, during which many traitors went over to the enemy, was abandoned to pillage;[5] they burned the temple,[6] broke down the walls of the city,[7] set fire upon her towers,[8] and carried away the consecrated vessels of gold and silver, the brazen sea and altar,[9] and the two pillars of Jachin and Boaz, which stood at the entrance of the porch. All the princes, the nobility,[10] and every person of consequence,[11] according to the prediction of Jeremiah,[12] were removed into the land of Chaldea;[13] but Nebuzaradan, the chief of Nebuchadnezzar's officers, left behind many families of the lower classes to cultivate the vineyards, and other servile purposes,[14] with strict injunctions to transfer the fruits thereof to Babylon in their season, as luxuries for the tables of the nobility.[15]

It must not be imagined that the captives were condemned to interminable slavery. A distribution was made according to rank and family; some were retained at Babylon; others were disposed in the provinces to augment the population, and improve the general resources of the empire. They were allowed to collect and retain their moveable property; to purchase lands and build houses; and they located themselves in this novel situation contentedly; for it had been asserted by Jeremiah, that all hopes of present restoration were entirely groundless, and that it was ordained of God that the period of their exile should be seventy years.[16]

We shall see hereafter that this particular period was named as the duration of their captivity, for the purpose of allowing the land to enjoy its sabbaths,[17] in fulfilment of the divine ordinance, which had been defeated by the disobedience of their forefathers, who cultivated the land every seventh year, when it was commanded to lie at rest.[18]

The chief Jewish families resided in the city of Babylon, and some of their noblest men were taken into the

royal palace, and by their superior wisdom were admitted to share in the councils of state, to the great annoyance of the native princes, who strove by every means in their power to involve them in disgrace, and by their invidious policy succeeded in subjecting them to a series of severe trials.[19] Daniel was cast into a den of hungry lions; and Hananiah, Misael, and Azariah into a furnace of fire; but both these attempts not only failed, but awfully recoiled on the conspirators, by the righteous decrees of retributive justice. The Jews in Chaldea even preserved an appearance of regal state in the midst of an enemy's country; and on the death of Jehoiakim, who reigned over them at the commencement of the captivity, Salathiel his son was formally inaugurated as King of the Jews, and *head of the captivity;* and the latter style was continued for many years after the rebuilding of the temple, by those who preferred to remain in Chaldea, where they had been born and educated, and was thus endeared to them by early recollections.[20]

The people who adhered to the faithful worship of God, and they were neither few nor insignificant, continued to meet in their schools or Lodges, for the undisturbed practice of their system of ethical Freemasonry; which they did not fail to propagate for their mutual consolation during this calamitous reverse of fortune, and for the benefit of their descendants. It so happened that about this period Cambyses invaded Egypt, and amongst his freaks in that country took the celebrated philosopher Pythagoras[21] prisoner, and conveyed him to Babylon, which city Thales had already visited.[22] This event constitutes an era in Masonry, for it is extremely probable that the second Zoroaster was living there at the same time, together with the Jewish prophets. From Zoroaster, the Samian philosopher, it is said, but I am afraid on doubtful authority,[23] received full instruction in the peculiar mysteries of the Magian religion;[24] but, what is more to our purpose, he procured initiation at the hands of Daniel,[25] into the Jewish system of Freemasonry,[26] which he studied with great intensity during his entire residence of twelve years in Chaldea;[27] and when he returned home and established his school, he disseminated, along with the esoteric secrets of his philosophy, the peculiar rites and cere-

monies of Jewish Masonry,[28] which gave a new character to his sect,[29] and conferred upon it a high pre-eminence amongst the systems promulgated by the sages of Greece.[30]

The enthusiasm of such a celebrated philosopher[31] in favour of these practices would give a genial impulse to the Jewish institutions, and prevent them from suffering by apathy and supineness in the midst of an idolatrous country, where pains and penalties[32] were the threatened punishment of any deviation from the worship of false gods.

NOTES TO LECTURE XXXVIII.

[1] "They forsook the great and good King David to follow his rebellious son; they slew Zacharias, the son of Jehoida, in the most holy place, making the very priest himself a sacrifice of their cruelty. And as to the high priests, they treacherously designed the death of Jeremiah, and had effected it, if they had not been hindered by the authority of some of the rulers. However, they extorted this much, that he should be held a captive till the very moment the city was taken." (Grot. de verit. B. 5, s. 20.)

[2] "In the fourth year of Jehoiakim, Jeremiah prophesied of the coming of Nebuchadnezzar against Judah and Jerusalem, that the whole land should be delivered into his hands, and that a captivity of seventy years' continuance should after that ensue upon the people of the Jews; and he also delivered several other prophecies of the many calamities and woful desolations that were then ready to be brought upon them, intending thereby, if possible, to bring them to repentance, that so the wrath of God might be diverted from them." (Prideaux. Com. P. 1, B. 1.)

[3] "Nebuchadnezzar has been worse used," says Southey (Omniana, vol. i. p. 152), "in doggrel than even poor As-in-præsent himself. But scurvily as he has been berhymed for his conquest of Jerusalem, etymologists have as scurvily explained his name, and invented a story to explain their explanation. They say, he was exposed when an infant under a tree; a she goat gave him suck, and an owl hooted at noon day from the boughs above. This unusual noise excited the attention of a leper who was passing by; he turned aside to the tree, saw the child, and preserved him; and in memory of these circumstances named him Nabuchodonosor, *nabuz* signifying in Chaldee an owl; *code*, a she goat; and *nosor*, a leper."

[4] Hence originated the degree of Superexcellent Master.

[5] Although Jehovah suffered his people to be carried to Babylon for their sins, yet he denounced the heaviest judgments on their captors. See Isai. xiii. 17—23.

[6] In remembrance of this calamity the Jews keep two fasts, even to this day; the seventeenth of the fourth month, which falls in our June, for the destruction of the city; and the ninth of the fifth month, which is in July, for that of the temple. Josephus says, that it was burnt on the same day of the year on which it was afterwards destroyed by Titus.

[7] A Rabbinical tradition asserts, that "before the temple was taken, Jeremiah abstracted the ark of the covenant, and all that was laid up therein, and hid it in a certain rock; saying, 'that no man shall take it away except Aaron; nor shall any man see the tables laid up therein, be he priest or prophet, except Moses. And at the resurrection, the ark shall first rise and come forth out of the rock; and it shall be laid on Mount Sinai, and thither unto it will all the saints assemble together, looking for the Lord, and flying from the enemy which would have destroyed them, coming unto this rock.' And he sealed up this rock with his finger, writing thereon the NAME OF GOD; the form of it was like the engraving of iron; and a light cloud overshadowed and covered the name of God; neither knew any man this place; neither could any man read the sealing unto this day, neither shall unto the end. This rock is in the desert where the rock was made at the first, between two mountains, where Moses and Aaron lie buried."

[8] 1 Esdras i. 55. As a punishment for this profanation, it was said of the king of Babylon—"Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee—art thou also become as weak as we? art thou become like unto us?" (Isai. xiv. 9, 10.) This bold prosopopœia has been well elucidated by Bishop Lowth—"The regions of the dead," he says, "are laid open, and Hades is represented as rousing up the shades of the departed monarchs. They rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low state of impotence and desolation as themselves. The image of the state of the dead, or the infernum poeticum of the Hebrews, is taken from the custom of burying, those at least of the highest rank, in large sepulchral vaults, hewn in the rock, of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the Kings of Judah. You are to form to yourself the idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies; here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions around him. These illustrious shades rise at once from their couches, as from thrones, and advance to the entrance of the cavern to meet the King of Babylon, and to receive him with insults on his fall." (Lowth, Isai. p. 219.)

[9] But before this, "Jeremy the prophet had taken the holy fire, with the tabernacle, the ark, and the altar of incense, and laid them in a cave, and stopped the door. And some of those that followed him came to mark the way, but they could not find it, which when Jeremy perceived, he blamed them, saying—'As for that place it shall be unknown until

the time that God gather his people again together, and receive them unto mercy.'" (2 Maccab. ii. 1—7.)

[10] "Them that escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the King of Persia. At the close of this there was a representation of the destruction of Jerusalem by Nebuchadnezzar, and the carrying away captive of the children of Israel to Babylon. We were seized, bound in chains, and confined in a dungeon." (Lectures, according to some authorities.)

[11] An old Masonic tradition says, that the chains of the Jewish captives were of a triangular form; because the Chaldeans, knowing that the Jewish Masons esteemed the triangle as emblematical of the sacred name of God, constructed their fetters in that form for the purpose of increasing the mental sufferings of their captives by a desecration of the Tetragrammaton.

[12] "When Jeremiah prophesied, the Jews were guilty of the highest abominations, and yet they came regularly to the worship of the temple, but without a reformation of their lives; hereupon the prophet's message to them was, that if they continued in this course, they might put their burnt-offerings to their sacrifices, and eat the flesh; they might even break through, and not pretend to observe the legal institutions for their burnt-offerings; for that God would not accept them for an exact performance of any part of his law only, when what he required of them was to obey his voice, and to walk in all his ways that he had commanded them." (Shuck. Con. vol. iii. p. 136.)

[13] "Nebuchadnezzar having made himself master of Jerusalem, took thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces the vessels of gold which Solomon, King of Israel, had made in the temple of the Lord, and carried them to Babylon; and he also carried thither with him a vast number of captives. Jehoiachim the king, his mother, and his wives, and his officers and princes, and all the mighty men of valour, even to the number of 10,000 men out of Jerusalem only; besides the smiths, and the carpenters, and other artificers; and out of the rest of the land, of the mighty men 7000, and of the craftsmen and smiths 1000, besides 3023 which had been carried away the year before out of the open country, before the siege of Jerusalem was begun. With the mighty men of valour he recruited his army, and the artificers he employed in carrying on of his buildings at Babylon." (Prid. Con. P. 1, B. 1.)

[14] 2 Kings xxv. 11, 12.

[15] According to Usher's computation, the temple was burnt about 424 years after it was built. Josephus, who conceives it to have been burnt 470½ years from the time of its building, observes, with astonishment, that the second temple was burnt by the Romans on the very same day of the month; and the Jewish doctors add, that the Levites were singing the same hymn at both destructions, viz., Ps. xciv. 23.

[16] At this period the pure science of Light or Masonry was introduced into Babylon, and was practised by Daniel and his associates in opposition to the spurious system which was celebrated in the old tower of Belus, the lower apartments of which were used for the purpose of initiation. Their steady adherence to the practice of primitive Freemasonry drew down upon them the vengeance of the priests and princes of Babylon, and brought upon the three principal Brethren the punishment of fire, and upon Daniel that of being torn in pieces by wild beasts. But in both these cases God gave a signal proof of his divine protection; the

fire was divested of its consuming powers, the mouths of hungry lions were closed, and all the world saw and acknowledged that these unusual effects must have been brought about by a power infinitely superior to that of their own national deities. The king himself was so impressed with wonder and religious veneration at the appearance of a visible protecting power, extending safety over the three Brethren, in the midst of a furnace of fire heated "one seventimes more than it was wont to be heated," that he publicly blessed the God of Israel, and issued a proclamation, commanding him to be worshipped throughout the whole of his extensive dominions.

[17] When the children of Israel were put in possession of the promised land, the Almighty strictly ordained that as every seventh day was a sabbath, or day of rest, so every seventh year the land should lie fallow and be at rest. The people did not observe this command, and therefore were exiled from their country for seventy years, that the land might enjoy the portion of rest which it had lost by their disobedience.

[18] It may be interesting to add, that Jeremiah did not go into captivity in Babylon, but passed, with many of his countrymen, into Egypt, where he died, some say by stoning. The Egyptians were incensed against him because he had predicted that their idols should be overthrown by an earthquake, at the birth of the Messiah. Others say that he was thrown into a pit, and transfixed with darts. The later Jews held the memory of Jeremiah in the greatest reverence; and some of the Christian fathers have fancied that as his death is not mentioned in scripture, he was living in the time of Christ; and, as we learn from St. Matthew (xvi. 14), it was even supposed that Christ was no other than that prophet.

[19] At this time the Jews were classed into three degrees or ranks.—1. *Keschagnim*, or the ungodly; adherents, probably, of the spurious Freemasonry. 2. *Tsadikim*, or righteous. 3. *Chasidim*, or sanctified. The individuals who composed the last class were afterwards called Kasideans, and were the conservators of Masonry among the Jews; nor were the second class uninitiated (if I may so speak), for they were sometimes confounded with the Kasideans. From them sprang the Essenes, who brought Masonry down to the time of Jesus Christ, and perhaps later; for the Hebrews had been originally selected by Jehovah, and formally separated from the rest of the world, to preserve from annihilation every institution which professed to enforce the true worship, and the moral duties necessarily resulting from it. A modern writer, however, thinks that the Essenes were no other than the early Christians. See Blackwood's Mag. 1840.

[20] A kind of state was preserved amongst this people, which consecrated the authority of their monarch, and cemented the jurisdiction that could only be voluntary, because they were in reality the subjects of another nation, and an *imperium in imperio* would scarcely have been permitted to exist in any country, if it had been attended with insubordination or dispute.

[21] Diogenes affirms (Porph. p. 8), that Pythagoras gained the greatest part of his wisdom from Egypt and Chaldea. Of these and the Phœnicians he learned the sciences called mathematical. The Egyptians taught him geometry; the Phœnicians, numbers and proportion; and the Chaldeans, astronomy, divine rites, and the worship of the gods. These are more generally known, because he committed them to writing; but the rest of his instructions, being communicated orally, are more involved in mystery.

[22] A portion of the philosophy of Thales has been preserved in a catechetical form, as follows:—"What is it that is most beautiful? The universe; for it is the work of God.—What most immense? Space; because it controls everything.—What most powerful? Necessity; because it triumphs over all things.—What most difficult? To know one's self.—What most easy? To give advice.—What most rare? A tyrant who arrives at old age.—What difference is there between living and dying? They are equally indifferent.—Why do you not die then? Because they are equally indifferent.—What is there that can console us in misfortune? The sight of an enemy more wretched than ourselves.—What method must we take to lead an irreproachable life? To do nothing which we should condemn in others.—What is necessary to happiness? A sound body, an easy fortune, and an enlightened mind."

[23] Diogenes, however, positively asserts (Porph. p. 2), that Zoroaster lived with Pythagoras in Babylon, and that he cleansed him from pollution, instructed him from what things virtuous persons ought to be free, and taught him the principles of nature and the universe. Apuleius (Florid. ii.) confirms this, and adds, that Zoroaster was his chief instructor, terming him, *omnis divini arcanum antistitem*. Alexander, in his book of Pythagoric Symbols, calls him *Mazaratus*, the Assyrian; Suidas calls him *Zares;* Diogenes, *Zabratus;* Cyril, *Zaran;* and Plutarch, *Zaratus*. But, according to Selden (De diis Syris), they all mean Zoroaster, the Magian, who was also called Zaradis, according to Theodoret and Agathias.

[24] "The Magi received him kindly," says Iamblichus (De Mys. c. iv.), "and instructed him in the most profound and sublime mysteries. By their means also he arrived at a very high degree of perfection in arithmetic, music, and other mathematical sciences. From them, as Valerius Maximus informs us, he, with a docile mind, received a knowledge of the motion of the stars, their power, properties, and effects; their states and periods; the various influences of both in the nativities of men; as likewise the remedies of diseases."

[25] Dr. Hyde, however, thinks it was Ezekiel. He says (De rel. vet. Pers. p. 361), that both the prophet Ezekiel and Zoroaster resided there at the same time. "The former, attached to the man who had submitted in Egypt to one fundamental rite prescribed by the Jewish law, instructed Pythagoras in the awful principles of the Hebrew religion; the latter made him acquainted with the doctrines of the two predominant principles in nature, of *good* and *evil*, and unfolded to his astonished view all the stupendous mysteries of Mithra."

[26] "That he conversed with the Jews at Babylon," saith the Archbishop of Armagh, "may be argued; for that he transferred many of their doctrines into his philosophy, as Hermippus declares, in his first book of things concerning Pythagoras, cited by Josephus; and in his first book of Lawgivers, cited by Origen; which likewise is confirmed by Aristobulus, the Jew, a peripatetic philosopher, in his first book to Philometer; who, moreover, was induced by the same reason to believe, that the books of Moses were translated into Greek before the Persian empire; whereas, it is much more probable, that Pythagoras received that part of his learning from the conversation which he had with the Hebrews." (Stanley. Hist. Phil. vol. iii. P. 1, p. 8.)

[27] He was not the only heathen philosopher who had the good fortune to be thus enlightened. Thales had already been instructed in the principles of the Jewish faith, and many of the Rabbins, as well as some

ancient Christian writers, suppose Plato to have received instruction from Jeremiah; which is probable, as Plato was born some years before the Babylonish captivity, and Jeremiah was taken there before he went into Egypt. It is further asserted by the Jewish chronologists, that his secretary, Baruch, died there many years after the destruction of the temple; so that, if not by Jeremiah, he might have been instructed by Baruch. See Leon. Dial. iii. Concil. i. 8.

[28] "In his system there were two or three different degrees of Perfection, to be obtained only by diligence, patience, and perseverance. The initiated were bound to secrecy; were entrusted with private signs, words, and tokens; were bound to consider and treat as Brethren all their fellows in the Lodge; and to keep a watch of the most rigid purity over their conduct. He taught the eternal essence and unity of the Creator of the world, and acknowledged no other God but one. The name of this being he gave as a mystery to his disciples, and described the Deity *in the same word as the Jews*, signifying the SELF EXISTENT. He inculcated the necessity of pure worship, and taught the doctrines of a peculiar providence, of the immortality of the soul, and incorporeality of the Deity. *These doctrines he learned from the Jews*, and his mode of inculcating them, by Signs and Symbols, leaves us no room to doubt of the connexion of his system with Freemasonry." (Mant's Comp. p. 37.)

[29] Amidst the voluptuousness that prevailed among the inhabitants of Crotona, the Samian sage found his instructions respected, and his approbation courted; the most debauched and effeminate were pleased with the eloquence and graceful delivery of the philosopher, who boldly upbraided them for their vices, and called them to more virtuous and manly pursuits. These animated harangues were attended with rapid success, and a reformation soon took place in the morals and the life of the people of Crotona. The females were exhorted to become modest, and they left off their gaudy ornaments; the youth were called away from the pursuit of pleasure, and they instantly forgot their intemperance, and paid to their parents that submissive attention and deference which the precepts of Pythagoras required. As to the old, they were directed no longer to spend their time in amassing money, but to improve their understanding, and to seek that peace and those comforts of mind, which frugality, benevolence, and philosophy alone can produce. (Lempriere. Clas. Dic. p. 281.)

[30] "He applied himself," says Stanley (Hist. Phil. ut supra, p. 10), "to the Cretan Epimenides, that eminent soothsayer, as Apuleius calls him. He went down with him into the Idæan cave, wrapped in black wool, and stayed there three times nine days, according to the custom; and to Jupiter, and saw the throne which is made yearly there for him, and wrote an epigram upon his tomb, beginning thus:—

Here Zan deceased lies, whom Jove they call.

Thus was he initiated into all religious rites, as well Grecian as barbarian."

[31] "Pythagoras, who reigned over the whole body of his disciples with the tenderness of a father, but with the authority of a monarch, lived with them as with his friends. He took care of them in sickness, and consoled them under their sufferings; and it was by the kindness with which he treated them, as much as by his understanding and knowledge, that he obtained such an ascendancy over their minds, that his most

trivial expressions were considered by them as oracles; and that they frequently returned no other answer to objections urged against them than by these words—*He has said it.*—By this also he infused into the hearts of his disciples that rare and sublime friendship which has passed into a proverb." (Anachar. vol. vi. p. 299.)

[32] "Whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace." (Dan. iii. 6.) "Whosoever shall ask a petition of any god or man for thirty days, save of thee, O King, he shall be cast into the den of lions." (Ibid. vi. 7.)

LECTURE XXXIX.

THE GRAND AND ROYAL LODGE.

"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 into 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.

"Thus the mysteries become useful; thus we seize the true spirit of them; that every thing therein was instituted by the ancients for instruction and amendment of life."—EPICTETUS.

"Cyrus, who had been fore-ordained to restore the children of Israel, and to rebuild the holy temple at Jerusalem, having founded the Persian empire, issued out his decree for those welcome purposes. He constituted Zerubbabel, the son of Salathiel, his Provincial Grand Master in the land of Judea, the lineal heir of David's royal race, and prince of the reduction; with the high priest Joshua his deputy; under the title of Tirshatha, by immediate commission from him. All the vessels of gold and silver brought to Babylon from Jerusalem, were, by this decree, ordered to be delivered to Zerubbabel, who carried them back to Jerusalem.—ANDERSON.

THE grief of the first captives at being exiled from their beloved country,[1] and for ever excluded from the holy city of their forefathers,[2] was excessive as it was hopeless.[3] Conscious that their unhappy fate was the just punishment of their unbelief,[4] and disregard of the prophetical warnings which had been mercifully vouchsafed to them; now that they saw the denunciations of Jeremiah fulfilled, they resigned themselves to despair, and transmitted their *amor patriæ* to their posterity.[5]

It is remarkable, however, that, notwithstanding the prevalence of these feelings, numbers declined to profit by the edict of Cyrus,[6] which, when the term of their captivity was completed,[7] gave them permission to return and rebuild the temple of their forefathers. Even of the twenty courses of the priests, only four could be induced

to accompany the expedition under Zerubbabel, although he was their lawful prince, being the son of Salathiel, and grandson of Jehoiachim; and was constituted governor of Judea by a commission from Cyrus, under the name of Tirshathah, the Ethiopian title of king, like the Pharaoh of Egypt, and Cesar of Rome. His authority was consecrated by the sanction of religion; for 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 furtherance of the great design.

The example of the prince and high priest, although enforced by the energetic admonitions of the prophets, was incapable of stimulating the wealthy Jews to abandon their possessions in Chaldea,[8] in exchange for the inheritance of their ancestors; and little more than fifty thousand persons[9] could be prevailed on to revisit and establish themselves in Judea.[10] The opulent Jews were unwilling to leave their houses and lands where they were comfortably and respectably settled,[11] for the hazard of a portion in their own country, which might subject them to infinite trouble and inconvenience before they should be able to establish themselves permanently in new habitations;[12] and they probably thought the pageant of royal state, under the protection of the powerful king of Persia, in whose court many of them held offices of honour and emolument, more desirable than the government of a newly peopled province, surrounded by jealous and discontented neighbours.[13]

So soon as the prescribed term of the captivity was expired,[14] the Babylonian monarchs were expelled, according to the voice of prophecy,[15] and the anger of the Lord being appeased, he stirred up the heart of Cyrus, King of Persia and Babylon, by communicating to him the GREAT SECRET,[16] to issue a proclamation for the building of the temple.[17] The people were liberated; the holy utensils restored to the number of five thousand four hundred, which had escaped destruction;[18] and the tribes who consented to return, under their respective princes and chieftains,[19] were led triumphantly into the promised land by Zerubbabel,[20] the prince;[21] Jeshua, the priest; and Haggai, the prophet.[22]

During the captivity in Babylon, the Jews had prac

tised Freemasonry, and consoled themselves by brotherly communications in regular Lodges,[23] until the appointed time of their deliverance. And those that chose to remain continued to observe their Masonic duties; and for this purpose they had three Colleges, or Grand Lodges; one at Sora, and the others at Pompeditha and Naharda.[24] Thus were they more capable of restoring the city of Salem, and building the holy temple on its old foundations, and carrying on the work on scientific principles. When the Jews were settled in the land of Judea, and had apportioned the lands, and prepared for a permanent residence in the country, Zerubbabel summoned a solemn Sanhedrim to deliberate on the course of their future proceedings.[25]

This great council of the Jews, one of the gravest and most majestic assemblies that ever existed in the world, was originally constituted by Moses in the wilderness, under the divine direction. Six chief men were chosen from each tribe,[26] except that of Levi, which furnished four Principals for the guidance and direction of the whole. This arrangement continued during the entire existence of the theocracy; but after the regal power commenced, the members of the Sanhedrim were appointed by the state; after the captivity, they were chosen principally from the tribe of Judah alone.[27]

In the Grand and Royal Lodge, which was summoned amongst the ruins of Jerusalem on the first return from captivity,[28] Zerubbabel presided as the first Principal,[29] assisted by Haggai, the prophet,[30] and Jeshua,[31] the high priest,[32] Esdras being the scribe,[33] who was succeeded in this important office by Ezra and Nehemiah. And it has been thought that Daniel, Zachariah, and Malachi; Hananiah, Misael, and Azariah,[34] were members of this holy assembly.

It is asserted by Maimonides and others, that the number of persons constituting the Sanhedrim was one hundred and twenty. This does not agree with our Masonic tradition, which restricts the number to seventy-two;[35] and it is doubtful whether all the prophets and holy men above mentioned were present; because their names are not included amongst the eminent individuals who are believed to have accompanied the expedition from Chaldea. These, in addition to the three Principals of the

Sanhedrim, were Esdras, Zachariah, Nehemiah,[56] Ezra, Seraiah, Rulaiah, Mordecai, Bilsham, Mispar, Bigvai, Reuhm, and Baanah.[57] But Daniel and Ezekiel certainly did not return; for the former was appointed governor of Shushan, in Persia, where he died;[58] and the latter is thought to have retired into Assyria, where he presided over the remnant of the tribes of Gad and Dan.[59]

NOTES TO LECTURE XXXIX.

[1] At Exeter, in 1838, a copper coin of the Emperor Vespasian was found, which contained on the reverse a female figure in the attitude of grief, seated under a palm-tree, with the inscription JUDÆA CAPTA. It is supposed, however, to refer to the destruction of Jerusalem by Titus.

[2] The reason why the Jews had such an attachment to the Holy Land, was not only from its fruitfulness, but also from its situation in the centre of the ancient divisions of the globe. The 1st was made to pass through Meroe; 2, Sienna; 3, Alexandria; 4, Jerusalem and Rhodes; 5, Rome; 6, Pontus; 7, through the mouth of the Borysthenes.

[3] The ardent love which the captive Jews entertained for their native land is pathetically described in the 137th Psalm. The same grief still remains amongst their posterity at the present day. The Rabbi Kimchi thus laments over the desolation of his country:—"These are the days of the captivity—even these. We have neither king nor prince, and are in the power of the kings and princes of the Gentiles. We have no sacrifices for God, nor images for idols; no ephod that declares future things; no teraphim which show things to come!" The age in which the Rabbi lived, however, was a terrible period for this desolate people. Proscribed and persecuted everywhere, they had no abiding place on the face of the whole earth.

[4] The flat and level plain on which Babylon had been built, was intersected by so many rivers and canals as to become soft and boggy, and thus produced an abundance of willow trees, which thrive freely in such situations. This peculiar feature of the country is alluded to, not only in the Psalms, but also by the Prophets, and these were the willows on which the daughters of Judah suspended their harps when the songs of their native land were discontinued.

[5] This holy feeling still operates powerfully in their hearts. They love

and languish for their native land, and would suffer and die for it. Dr. Bowring, in his recently published Travels in Palestine, strongly expresses this feeling. He says, "The most interesting circumstance which presents itself to my mind, in recording what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love of the Jews for their own Judea, the Canaan of their fathers. Who could see, without emotion, thousands of poor Israelites, who, from the remotest parts of Europe, have made their way—by long and weary pilgrimage—through privations incalculable, and sufferings without end—often shoeless, and almost clothcless, friendless, pennyless—that they might see the city of David, and lay their bones in the bosom of Jerusalem? What multitudes are there among them who have sold their last possession, having gathered together their little, their insufficient all, and have started, marching towards the rising sun, from the Vistula, the Dnieper, and the Danube, on a journey as long as perilous! How many have perished, exhausted on the way! How many that have landed at Joppa, or crossed the Taurus at Antioch, have been unable, from over-exhaustion, to reach their longed-for goal! How many have sunk in sight of the Mount of Olives! And how many have closed their eyes in peace and blessedness, when the privilege has been vouchsafed to them of treading within the walls of Salem."

[6] This edict was procured by the prophet Daniel, the Archimagus, (Dan. v. 11), who acquainted Cyrus with the prophecy of Isaiah, (xliv.—xlv.), which mentioned him by name as the emancipator of the Jews. This magnificent prophecy opens with the omens and prognostics of the Babylonian soothsayers, predicting the stability of that empire, contrary to the Jewish prophets, who announced the restoration of Israel; the rebuilding of their city and temple; and the desolation of Babylon by the drying up of the river Euphrates.

[7] "Then shall the land enjoy her sabbaths as long as it lieth desolate." (Lev. xxvi. 34, 35.) The Almighty spoke clearly respecting the Babylonish captivity that it should last seventy years. Israel had been 850 years in the Holy Land, during the whole of which period they had not observed the sabbatical year, in giving it repose for sixty-two years, and eight jubilees, making together seventy. This debt, therefore, they were condemned to pay; and while they were captives in Babylon, the land was not cultivated, but actually rested seventy years before their deliverance by Cyrus. (Concil. vol. i. p. 62.)

[8] The fact is, they lived luxuriously in Chaldea, and were doubtful whether the same indulgencies would be allowed under their own laws. Babylon was a city of great magnificence, and I need only mention, to show the opulence of the inhabitants, that Pliny, speaking of the carpets which covered the sofas they made use of at table, says that each was frequently worth 81,000 sestertia. We may judge by this sum of the great value and magnificence of the domestic appointments of the Babylonians. They used vessels of gold, silver, and ivory; many of which were adorned with precious stones. (Rev. xviii. 12.) Herodotus gives a glowing account of the luxury and splendour in which they lived. They wallowed in every species of voluptuousness; for there was no end to their riches; and this made the Jews so unwilling to return to their own country, to encounter poverty and persecution. Their luxury, however, had its disadvantages, for it produced lewdness and debauchery, which were practised to an extent that would be incredible, were it not well attested by unexceptionable authority. Consult Isai. xxiii.; Jer. li.; Dan. iv. 30; Rev. xviii.

[9] The true number, as corrected by Ezra and Nehemiah, was 42,360, to which, if the servants and the singers be added, the gross number will amount to nearly 50,000.

[10] It is a common saying amongst the Jews to this day, that none but the dregs of the people returned on this occasion; while the greater part of the priesthood, nobility, and gentry, amongst whom they include Daniel and other prophets, remained behind. Nor did the subsequent grants and privileges overcome their reluctance to depart, although they were addressed to all Jews wherever dispersed over the face of the earth.

[11] And yet the Holy Land was fruitful and prolific. Indeed it was so desirable as a place of residence, that many ancient writers have spoken of it in glowing language. Aristæas says that it abounded in corn, wine, and oil, with abundance of honey, olive trees, vines, and palm trees; the latter of which were so fat, that the oil might be pressed out by merely placing the foot upon them. He further declares that it produced spices of all kinds, nuts and almonds, mines of various metals, gold and precious stones, with salutary fountains and rivers; and that 60,000 acres of meadow ground, situated on the banks of the Jordan, were rendered peculiarly fruitful and productive by the periodical overflowing of the river.

[12] Besides, during their captivity, they had forgotten their own language, and spake nothing but the Syriac or Chaldee, in which even a great part of the prophecies of Daniel, and the Book of Ezra were written. And many of them had done still worse. They had married the daughters of their captors; they had been initiated into the spurious Freemasonry of Babylon; and had conformed to the usages of the country both civil and religious, and therefore felt indisposed for a change.

[13] The number of Jews who refused to benefit by the royal proclamation of Cyrus for rebuilding the temple, exceeded those who, in obedience to the voice of their prophets, returned into Judea.

[14] That is, seventy years, (see Note 7,) which began from the fourth year of Jehoiachim, and expired on the first of Cyrus; when he granted his decree for rebuilding the temple, and the return of the Jews into their own land. (Jer. xxv.; 2 Chron. xxxvi. 20.)

[15] As the Chaldeans destroyed Jerusalem, so Babylon was destroyed in her turn. It is remarkable how strictly, and to the letter, scripture has been fulfilled in the utter desolation of this once famous city. Wild beasts of the desert still be there; and the ruined houses are full of doleful creatures; owls dwell there, and satyrs dance there; and the wild beasts of the field cry in the desolate buildings, and dragons in the ruined palaces.

[16] Arcana Secretorum. (Isai. xlv. 3, vulg.) This is said to have been communicated in a dream; which, in the degree of Knights of the East, Cyrus himself is traditionally reported to have thus related to the Brethren: "I have long since resolved to liberate the Jews, to which I was incited by the following remarkable dream. I saw a ferocious lion in the act of springing upon me. I was terrified at his appearance, and looked round for the means of avoiding his attack. At that very instant, I beheld my two predecessors, in the habit of slaves, beneath a glory; out of which certain words appeared to issue, which signified LIBERTY TO THE CAPTIVES; and I was given to understand that if I neglected to comply with this requisition, my kingdom should pass away from me, and be given to strangers."

[17] "There can be no doubt but this decree in favour of the Jews was obtained by Daniel, when Cyrus first came into Babylon; on his taking

the city, he found there an old minister of state famed for his great wisdom all over the East, and long experienced in the management of the public affairs of the government; and such councillors wise kings always seek for; and moreover, his late reading of the wonderful handwriting on the wall, which had puzzled all the wise men of Babylon, and the event which happened immediately after, exactly agreeable to his interpretation, had made a very great and fresh addition to his reputation. And, therefore, on Cyrus's having made himself master of the city, he was soon called for, and was made the first superintendent, or prime minister of state over all the provinces of it." (Prid. Con. p. 1, b. ii.)

[18] He brought them forth by the hand of Mithredath, the treasurer, and numbered them to Sheshbazzar, the prince of Judah, which is another name for Zerubbabel; for it was common, during the captivity, for the great men of Judah to have two names, the one belonging to their own country, and the other a Chaldean name, which was used at court. (Old Lectures.)

[19] It is from this period, according to Masonic tradition, that we are said to have taken the name of Accepted; 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, 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.

[20] Zerubbabel is said, in the degree of the Red Cross Sword of Babylon, to have been invested by Cyrus with ample powers, in the following terms:—"I give you full permission to proceed into the land of Judea, and rebuild your temple, which was destroyed by Nebuchadnezzar. You are appointed the chief amongst your Brethren, with full powers to rule over Judea as a tributary province; and the annual payment shall be made within the porch of the temple, of which you will forward to me a correct model, to be registered here as a public memorial of my protection and friendship. As the symbol of your power, I invest you with the sword which Nebuchadnezzar received from your ancestor Jehoiakim, and exhort you to use it prudently in defence of your religion, liberty, and laws. I create you a Knight of the Red Cross Sword, and will communicate to you those ineffable secrets which have hitherto been entrusted only to the princes of my own court. I present you with the sacred vessels and ornaments of your ancient temple, which were removed at the captivity of your forefathers; and I give you a jewel and olive branch, as an emblem of the peace which, I trust, will ever subsist between us."

[21] The connexion between Cyrus and Zerubbabel is not only recorded in the Royal Arch, but also in many other degrees, and particularly in the twentieth, called Venerable Grand Master of all symbolic Lodges, who are Sovereign Princes in Masonry.

[22] Michaelis observes, when speaking of the addiction of the Jews to polytheism, that "Solomon, being afflicted with a phrenzy, fell into idolatry, nor did this mental desease lose aught of its power over mankind,

until the period when Cyrus extended his dominion over the whole of Western Asia. The Persians were enemies to idol worship; they believed in but one invisible God, of whom fire was a faint image; that God, and not fire, was the object of their adoration; and hence, they were attached to the Jews; nor did it cost Cyrus any struggle with his religious principles to acknowledge, by a public manifesto, Jehovah, the God of heaven, who, by the mouth of his prophet Isaiah, had foretold his coming, as the God who had helped him to all his victories, and whose gift alone were the kingdoms he had conquered. Out of gratitude, therefore, and obedience to ancient prophecy, he sent the people of this God back to Palestine; and his successors, who were perfect iconoclasts in hostility to Greek and Egyptian idol worship, caused offerings to be made in their names in the temple of Jerusalem. The worship of one God had now no longer to struggle, as before, with the practice and opinion of mankind; and from this time we find the Jews such zealous worshippers of Jehovah, that the Greeks could not, even by the fiercest persecutions, cause them to abandon their religion." (Laws of Moses, vol. i. p. 182.)

[22] In a German work, by C. L. Reinhold, entitled, the Hebrew Mysteries, or the Oldest Religious Freemasonry, it is affirmed that "the Mosaic religion was an initiation into mysteries, the principal form and regulations of which were borrowed by Moses from the secrets of the old Egyptians." This conclusion he may have arrived at by a little distortion of the words of Josephus, who says, that "the high and sublime knowledge, which the Gentiles with difficulty attained in the celebration of their mysteries, was habitually taught to the Jews at all times. So that the body politic seems, as it were, one great assembly, constantly kept together for the celebration of sacred mysteries."

[24] We are assured by the Rabbins that the tribes which had been carried into captivity to Babylon, founded the celebrated fraternity of Neharda on the Euphrates, for the preservation of traditional knowledge, and its transmission to a selected few, while it was kept secret from the rest of the world. And he further adds that Zerubbabel the prince, Joshua the priest, and *Esdras the scribe* carried away all the secret knowledge which was so carefully preserved within the closed recesses of this mysterious institution with them to Jerusalem; and that they established in the latter city a similar fraternity for the same purpose.

[25] At this time several of the tribes of Israel took advantage of the edict of Cyrus and returned to their native country, along with Judah and Benjamin. "And in Jerusalem dwelt the children of Judah, the children of Benjamin, and the children of Ephraim and Manasseh." And many additions were made at other times to the population of Judea; so that Judea became the general name of the whole nation; and after the Babylonish captivity, they were no longer called the people of Israel, but the people of Judah, or the Jews.

[26] If the birth of any person proposed as a candidate for this honour was in the slightest degree tainted, he was ineligible for election. There were many other necessary qualifications: they were to be skilful in the law, both oral and written; they were to understand the liberal sciences, as well as astrology, divination, magic, physic, and the languages. The Jews say, they were not eligible unless they understood seventy tongues, or, in other words, they were to know all languages, for the Hebrews acknowledge only seventy. Eunuchs, usurers, persons deformed in body, gamesters, &c., &c., were excluded from the Sanhedrim; the members of which were to be of mature age, sound judgment, strict morality, with a

handsome person, and a fortune which would place him out of the power of a bribe. The authority of the Sanhedrim was very extensive, and it decided all causes which were brought under its jurisdiction by appeal from the inferior courts. It possessed a superintendence over the general affairs of the nation, and the right of judging in capital cases, and pronouncing sentence of death; which, indeed, could not take place elsewhere but in the hall which they commonly used, called *Laschat Haggazith*, or the Pavement.

[27] When the Israelites were firmly settled in the land of promise, and the temple of God was completed, this court could not be legally holden out of Jerusalem. Apartments were provided within the precincts of the temple for the accommodation of its periodical sessions, and the room where the members assembled was termed Gazeth, or the Stone Conclave. It was built partly within the sanctuary and partly without; but the court sat in the latter portion of the hall. The first Principal, called *Hannasci*, occupied a throne at the head of the room, and was supported by two Vice Principals, called *Ab* and *Haccam*, who were also seated on thrones, the one at the right hand of the *Nasci*, and the other at his left; while benches were placed, in a curvilinear form, on each side, for the other members of the Sanhedrim, forming altogether the true catenarian arch, or emblem of unity and strength.

[28] Russel (Con. vol. i. p. 207) denies the existence of any such court at this period. His words are—"It does not admit of any doubt, that the Sanhedrim, so much lauded by the Jews, had no existence at the early period of their history which falls under our consideration. Calmet justly observes, that the antiquity of this Rabbinical establishment is altogether fabulous; that the prerogatives which they ascribe to it, as well as the most part of the rules which they assign for its direction in the administration of justice, are very ill founded, and extremely uncertain. The real Sanhedrim had its origin in the time of the Maccabees, acquired strength and consistency under the Asmonean sovereigns, and at length rose to such a degree of authority as to become formidable even to these kings themselves."

[29] Our transatlantic Brethren, impelled probably by a dislike to royalty, have deposed Z. from the first chair, and placed the H. P. in his place, giving the king only the second throne, which is evidently erroneous; and they have also greatly injured the force of the illustration of the triple office of the Messiah, by substituting a scribe for a prophet in the third chair.

[30] A reverend and intelligent Brother observes, in a letter to the author, "there is another particular in which I think the English practice is wrong, and could easily be amended, I refer to the *order* of the three Principals. I have no doubt it ought to be Z. J. H. instead of Z. H. J., not only because J. is recorded in the scripture account as taking an active part with Z., but also because the office of priest had an acknowledged superiority over that of prophet. Nor will you be insensible to this consideration, that our Lord entered first upon the prophetical office; second, on the sacerdotal, viz., at Golgotha; and third, on the regal, viz., from Olivet."

[31] This office belonged to him by lineal descent, he being the son of Jozedek, whose father Seraiah, the high priest at the taking of Jerusalem, had been put to death at Riblah. As for Jozedek himself, he was carried captive into Babylon, and died before the publication of this decree, so that Jeshua was at that time the head of the pontifical family.

[32] These three officers, as we have just observed, bear an evident refer-

ence to the triple office of our Saviour, which is a striking proof that Royal Arch Masonry was intended to pave the way for the Christian degrees of the Order.

[33] The origin of the Scribes is uncertain. They were probably first employed in subserviency to the prophets, and perhaps educated in their schools. They seem to have been established as an order of men after the captivity, and to have risen into repute after the cessation of prophecy. They are mentioned in the New Testament as doctors of the law, and teachers of the people. They appear, however, in still later times to have corrupted the sacred writings by their traditions, and to have degenerated into a loose and luxurious style of living.

[34] These were the three holy men who were preserved by the Messiah in person from Nebuchadnezzar's fiery furnace, into which they had been cast for refusing to worship the golden image on the plain of Dura. In the Chaldean language they were called Shadrach, Mesheck, and Abednego.

[35] This number, say the Cabalists, was the Tetragrammaton, or Sacred Name, written יוד הי ויו הי, which are seventy-two. This interpretation is adduced in the Bereshith Raba, c. 44; Yalcut, art. 77; Taniya, in Hilchof Pesah; and R. Joseph, Caro in Beth Joseph, as one of the highest names, being taught by the priests once in seven years to their equals; and the pronunciation was accounted extremely difficult, and was preserved as a profound secret. The Sanhedrim sitting at Jerusalem, in the time of Christ, consisted of seventy-two persons, who were chosen principally from the sect of the Pharisees. This dominant party possessed the most profound learning in the traditional dogmata of the Talmuds, and therefore dictated to the people, with great haughtiness, the laws, both civil and ecclesiastical.

[36] These are included in that list of Masonic worthies, or holy men, whose actions are honourably recorded in Masonry, which has been furnished by the son of Sirach. "How shall we magnify Zorobabel? even he was as a signet on the right hand. So was Jesus, the son of Josedic, who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory. And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again." (Eccles. xlix. 11, 12, 13.)

[37] In a degree called Master ad Vitam, the following Grand Masters are said to have travelled to Jerusalem on this occasion:—Esdras, Zerubbabel, Phaci, Jeshua, Elial, Torgada, Homen, Nehemias, and Malchias. They did not, however, all assemble at the same period.

[38] Epiphanius and others affirm that he died at Babylon, and they say that his sepulchre was there to be seen many ages after in the royal cave. But it is more probable, according to common tradition, that he was buried at Shushan, where certainly he sometimes resided, and perhaps as governor of Persia, and where he was favoured with some of his last visions. Benjamin Tudela informs us, that he was shown the reputed tomb of Daniel at Tuster, the ancient Shushan; where likewise, as we are assured by Josephus, was a magnificent edifice in the form of a tower, which was said to have been built by Daniel, and which served as a sepulchre for the Persian and Parthian kings. This, in the time of the historian, retained its perfect beauty, and presented a fine specimen of the prophet's skill in architecture and masonry. (Gray's Key to the Bible, p. 408.)

[39] It is said that the countrymen of Ezekiel were so incensed by his

reproaches as to put him to a cruel death. It was believed that his remains were deposited in the same sepulchre with those of Shem, the son of Noah, which was supposed to be situated between the river Euphrates and that of Chaboras; and it was much resorted to, not only by the Jews, but also by the Medes and Persians, who reverenced the tomb of the prophet with extravagant devotion.

LECTURE XL.

THE SECOND TEMPLE.

"As soon as the Jews were returned from Babylon, they applied themselves assiduously to the work of rebuilding the sacred edifice, that the worship of Jehovah, according to their law, might be resumed. This was at length effected by the piety and zeal of Jeshua, the high priest, and Zerubbabel, the prince of Judah; although, owing to their desolate condition, the temple was so much inferior to that which the old men remembered before its destruction by Nebuchadnezzar, that they wept bitterly at the prospect when the foundations of the second were laid. The young men rejoiced with shouts and acclamations; but the ancient people disturbed them with their groans and lamentings, when they reflected on the superb magnificence of the first temple, and compared it with the expected inferiority of the present structure."—OLD LECTURES.

"On rebuilding the temple in the reign of Cyrus, the work was performed by the religious of the Israelites, and not by ordinary mechanics; for they refused to admit the Samaritans to a share of the work, although they petitioned for it under the denomination of servants of the same God; yet they were rejected, as unworthy of works of piety, and unacceptable to the God of Israel; for though they professed themselves to be servants of the true God, they polluted their worship by idols."

HUTCHINSON.

THE first business in which the redeemed Jews engaged after their return to Palestine, was to appoint overseers from amongst the Levites, that everything might be ordered in conformity with the law of Moses. They then set up an altar for sacrifice,[1] on which burnt offerings were offered and prayers preferred to the God of their fathers,[2] that the work they were about to engage in might be attended with a blessing.[3] While preparations were in progress for this holy undertaking, 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.[4]

The foundations of the temple[5] were 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 our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to pro fane or unworthy persons. The discovery having been communicated to the prince, priest, and prophet of the Jews, the stone was adopted as the chief corner stone of the re-edified building; and thus became, in a new and expressive sense, the type of a more excellent dispensation.[6] An avenue was also accidentally discovered, supported by seven pair of pillars,[7] perfect and entire,[8] 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,[9] which had been built by Solomon, as a secure depository for certain valuable secrets,[10] that would inevitably have been lost[11] without some such expedient for their preservation,[12] communicated by a subterranean avenue with the king's palace;[13] 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[14] amongst the foundations of the sanctum sanctorum.[15] A careful inspection was then made, and the invaluable secrets were placed in safe custody.[16]

When the first stone was laid,[17] with solemn ceremonies,[18] the younger part of the assembly shouted for joy;[19] but the aged men, who had beheld the glory of the first temple, were grieved to reflect on their inability to restore the house to its former splendour; the returned captives being feeble in numbers, restricted in their resources, and having a prospect of being harassed by powerful foes who surrounded them on all sides, and might offer insurmountable impediments to obstruct the work. They were too much under the influence of prejudice to understand that the worship of God is spiritual; and that although pompous edifices and sublime ceremonies serve to impress the mind with an expanded idea of the divine magnificence and power, yet pure religion is a vital principle, which can exist in all its force even in the absence of these gorgeous appendages.[20] The true ark of the covenant was lost,[21] and never

again appeared among the Jews, till it received the adoration of the Persian Magi in a cavern at Bethlehem. But although the first temple was enlightened and sanctified by the presence of the divine Shekinah,[22] the second temple, after its reparation by Herod, was consecrated by the reappearance of the Shekinah in human form; the great antitype of the patriarch Isaac, who was offered as a sacrifice to God on the same holy precinct.

On the death of Cyrus, the Samaritans,[23] through the influence of Rehum, the chancellor, and Shimshai, the scribe, succeeded in procuring repeated injunctions from Cambyses, and Artaxerxes his successor, to suspend the work.[24] Hence the progress of the building was greatly retarded, and for several years it advanced very slowly, to the extreme regret of every one who took an interest in the re-establishment of the temple worship.[25] The Jews, however, did not entirely discontinue their labours, because the edict of Cyrus had not been formally repealed; and recollecting the eminent services rendered to King Solomon by the Tyrian architects, they made application for assistance to the same people; and their proposals were readily complied with, on the condition of receiving an adequate supply of corn, wine, and other productions of Judea in return.[26] This stipulation having been agreed to, a number of architects, masons, and artificers were furnished, and the forest of Lebanon once more resounded with their axes[27] in the preparation of timber for the temple of God, which, as in the former instance, was conveyed to Jerusalem by way of Joppa.

When Darius came to the throne of Persia, the prophet Haggai[28] strenuously exhorted the Jews to proceed with the work; and being assisted by Zachariah,[29] the Jews once more girded up their loins, and prepared themselves for a vigorous effort to complete the building of the second temple without further delay.[30] Again, however, their good intentions were frustrated by the Samaritans, who prevailed on Tatnai, the governor of Palestine, to visit Jerusalem, with the design of putting an entire period to the hopes of God's people by a positive prohibition.[31] But Zerubbabel producing the decree of Cyrus, the governor did not think himself authorized to interfere till he had consulted Darius.[32] The Sanhedrim was assembled in the first year of Darius,[33] to delibe-

rate on their unfortunate situation, and to devise means whereby they could obtain the favour and concurrence of the new sovereign in proceeding with the work of the house of God; and a solemn appeal was made to the king for his protection and support.[34] In pursuance of this appeal, Darius ordered the public rolls of the kingdom to be searched, and finding the edict in question, immediately confirmed it by a royal decree, and commanded Tatnai and Setharboznai to take proper measures for the protection of the Jews,[36] and for affording every facility for the prosecution of their design;[37] declaring that whosoever should alter the same, or offer any obstruction to it, should have his house pulled down, and should be hanged upon a gallows made of the timber thereof.[38]

The publication of this decree[39] at Jerusalem was just seventy years after the final burning of the city and temple; and the date of the edict of Cyrus was also seventy years from the first captivity in the fourth year of Jehoiakim; and therefore in which way soever the calculation may be made, the prophecy of Jeremiah was remarkably fulfilled. It caused great rejoicing amongst the Jews; and the building was carried on with enthusiasm under the direction of the Tyrian architects,[40] till the cape-stone[41] was celebrated with sacrifices and rejoicing.[42] Here was opened the Grand and Royal Lodge, about the year of the world 3416,[43] when the kingly power was restored in the person of Zerubbabel, who was descended from the royal line of David and the tribe of Judah.

Still, although the temple was finished and dedicated, the state of the Jews was not prosperous, on account of the persecution of their enemies; and Ezra the Scribe was deputed by Artaxerxes to visit Jerusalem, in company with so many of the captive Jews as voluntarily chose to remove with him; and he invested him with full authority to regulate the religion and government of Judea; and to collect contributions from those that remained behind, either to beautify the temple, or to provide for the expense of the daily sacrifices. Ezra was a wise and learned man,[44] well skilled in the scriptures, and perfectly competent to undertake the important duty of reforming the abuses which the Jewish religion had contracted during the Babylonish captivity,[45] and restor-

ing many important rites and observances, which otherwise were in danger of being for ever lost.[46] He held the government thirteen years, and during this period he placed the religion and laws on a firm and durable principle, which experience had shown to be capable of producing the peace and happiness of the people, and securing the general welfare of the state.[47]

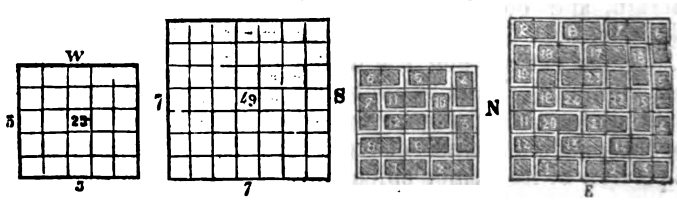
Nehemiah succeeded to the government of Judea, and was entrusted with a special commission to rebuild the walls, and renew the fortifications of Jerusalem,[48] and to effect a full restoration of the lands and property which had been seized, during the captivity, by the neighbouring nations.[49] When 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 reparation of the walls and fortification met with a formidable resistance from these people, who conspired to attack the Jews while engaged in labour, and consequently unarmed; and to this they were encouraged by some traitors within the city. The vigilance of Nehemiah frustrated the scheme.[50] He directed the work to be carried on by armed men, protected also by bands of warriors, placed at convenient distances round the city, to receive the enemy at every point. Thus prepared, the Samaritans abandoned their design, and contented themselves with mockery and derision. At length the fortifications were completed, the gates set up, and the whole dedicated with solemn ceremonies.[51] Thus rebuilt and peopled with inhabitants, under the wise government of Nehemiah,[52] assisted by the prudent counsel of Ezra, Jerusalem soon recovered a portion of its former splendour.

NOTES TO LECTURE XL

[1] This altar was composed of rough ashlars, for an iron tool was not permitted to leave its pollutions on the sacred utensil. It was forty-eight feet square at the base, and thirty-six at the summit, which was covered with a plate of solid brass eighteen inches thick. The whole height of the altar was fifteen feet. It was adorned with horns at the angles, which were made hollow to contain some of the blood of the sacrifices. They were esteemed a public sanctuary, and afforded protection to criminals; and such was the sacred veneration in which they were held, that their violation was accounted the highest degree of sacrilege that a human being could commit.

[2] At these sacrificial feasts a Masonic virtue was strongly recommended and practised, in the distribution of provisions to the poor. Ezra and Nehemiah directed that "portions should be sent to them for whom nothing was prepared." (Nehem. viii. 10.) This was afterwards practised by the heathen, who, in their solemn feasts, not only entertained their guests, but allowed them to carry away portions of provision; the remains of which were also distributed amongst the poor.

[3] The Jewish Talmud contains some curious traditions respecting the square pavement of the most holy place, and the altar here referred to, of which the following is a specimen:—Of all odd numbers in the denary scale, 5 and 7 are the nearest roots of two square numbers, one of which shall be double the other, or, which is the same thing, the diagonal of a square whose side is 5, is equal to 7 and the square root of 1; for $5 \times 5 = 25$, and $7 \times 7 = 49$, and the square of the square root of $1 = 1$; but $49 + 1 = 50 = 25 \times 2$. Of this mystery the Jews have a tradition, that the 1 wanting to the 49 to make the double square, is the Logos, or Messiah; and they explain it by the annexed diagrams. If in these two



squares, or pavements, we make all the stones we can double squares, we have all the stones except one in each square, of the holy form, viz., of the proportions of the holy place; but the corner one is most holy, being of the proportions of the holy of holies, and is called by them the chief corner stone. By this division it is observable that the square is exactly doubled, one containing twelve holy stones, and the most holy one; the other twenty-four holy stones, and its most holy one; the one corresponding, amongst the Jews, to Jehovah at the head of his twelve prophets; and amongst Christians, to Christ and his twelve apostles; the other, say the Jews, refers to the future state of glory under their Messiah; while the Christians refer it to the future glory of the church, symbolized by St. John by twenty-four elders round the opener of the seven sealed book;

thereby making the future glory and perfection of the Mosaic or Christian dispensation analogous to the duplication of the square. The most holy stone is placed in the south-east angle; because, as we are told in the Babylonish Talmud, that this angle of the altar built for the temple of Zerubbabel, stood upon the portion of a tribe that had no part in the service of the priesthood, and was, therefore, left unformed to the space of a cubic cubit. Some of the Rabbins say, however, that the true reason for this omission was, that in the foundations of the altars which were built of twelve stones, one for each tribe, there was a mystical stone added to the south-east angle, without which the square would not have been complete. In the altar of the second temple, the most holy stone was undoubtedly omitted, because the Shekinah had withdrawn its glory.

[4] A contribution was then made for the restoration of the temple, and the people gave liberally, contributing 61,000 drachmæ of gold, and 5000 manim of silver, about the value of £48,000.

[5] "The obscure vision of Ezekiel is generally supposed to contain the description of a temple, corresponding in its structure and dimensions with that of Solomon. The prophet, by presenting to the captives this delineation of what had been *the desire of their eyes*, reminded them of the loss which they had suffered from their unrighteousness, and furnished them with a model upon which the temple might again rise from its ruins; as it did, with less magnificence, indeed, in the time of Zerubbabel. Under the particulars detailed by Ezekiel, however, we often discover the economy of a spiritual temple, which should again be filled with the glory of the Lord *coming from the east*." (Gray's Key to the Bible, p. 399.)

[6] Here it remained undisturbed for many centuries. Even the splendid renewal of the temple by Herod did not remove this celebrated stone, because he built partly on the old foundations. Herod's temple was not completed at the time when the Messiah made his appearance upon earth as the real corner stone and foundation of man's eternal happiness—the true JEHOVAH, whose mystical NAME formed the essence, and constituted the value of the stone of foundation, which was still concealed in the bowels of the earth, although it was fabled that Christ had stolen the sacred name which it contained, and by its assistance performed all his miracles.

[7] "Under the dome of the mosque of Omar, which stands on the site of the old temple, is a remarkable lime-stone rock, which occupies, in an irregular form, the greater part of the area beneath, and is surrounded by a gilt iron railing, to keep it from the touch of the numerous pilgrims. It appears to be the natural surface of the rock of mount Moriah; in a few places there are marks of chiselling. At the south-east corner of this rock is *an excavated chamber, to which there is a descent by a flight of stone steps*. This chamber is irregular in form, and its superficial area is about six hundred feet, the average height seven feet. It derives a peculiar sanctity from having been successively, according to Mahomedan tradition, *the praying place of Abraham, David, Solomon, and Jesus*. Its surface is quite plain, and there are a few small altars. In the centre of the rocky pavement is a circular slab of marble, which, being struck, returns a hollow sound, clearly showing *that there is a well or excavation beneath*. This is called by the Mahomedans, *Bir arruah*, the well of souls; and I was gravely informed that this well was open until about forty years ago, and up to that period was frequented by those who were desirous of holding converse with the souls of the departed." (Bartlett's Walks about Jerusalem, p. 167.)

[8] Pausanias takes notice of a most curious and remarkable piece of antiquity which stood near mount Taygetus, and was called the monument of Osiris. He tells us, that "at particular intervals from this monument were erected seven pillars, placed according to some ancient rule and method, which pillars were supposed to represent the seven planets. If the exterior stones represent the planets, the central monument was, doubtless, dedicated to the sun."

[9] Some remains of this vault existed in the time of Maundrell, who says in his book of Travels (p. 135)—"We entered the city at Sion gate; turning down as soon as we had entered, on the right hand, and going about two furlongs close by the city wall, we were led into a garden lying at the foot of mount Moriah, on the south side. Here we were shown several large vaults annexed to the mountain on this side, and running at least fifty yards under ground. *They were built in two aisles, arched at the top with huge firm stone, and sustained with tall pillars*, consisting each of one single stone, and two yards in diameter. This might possibly be some underground work made to enlarge the area of the temple."

[10] In Bartlett's "Walks about the City of Jerusalem" (p. 170), is described a small vault under that part of the mosque of Omar which occupies the site of the sanctum sanctorum of the ancient temple, that may be an improvement or extension of Solomon's private chapel. "Beneath the dome, at the south-east angle of the temple wall, conspicuous from all points, is a small subterranean place of prayer, forming the entrance to the extensive vaults which support the level platform of the mosque above. It may be presumed that the whole of this eastern side of the platform is so supported, but the only part accessible is immediately beneath the south-east angle. Here are *fifteen rows of square pillars, from which spring arches supporting the platform.*"

[11] In preparing the foundations, as we are told by the Jewish Rabbins, the workmen discovered a subterranean vault or cavity, supported by seven pair of pillars supporting so many arches. This vault, at the destruction of Jerusalem, having been filled with the rubbish of the building, escaped observation, and was indicated at the present period by the discovery of a key-stone amongst the foundations. The Rabbins add, that Josiah forseeing the destruction of the temple, commanded the Levites to deposit the ark of the covenant in this vault, where it was found by some of Zerubbabel's workmen. But there is no ground for this belief; for if the secret of the vault had been known to Josiah, it must have been known also to his idolatrous predecessors, who would doubtless have plundered it of its valuable contents, and exposed them to the world in contempt of the true God to whom they referred, and whom these degenerate monarchs had wholly renounced. It is much more probable, that in the latter years of Solomon, when he had almost forgotten God, his visits to this vault were discontinued, and the entrance being curiously concealed amongst the caverns underneath his palace, the secret died with him, and the communication was for ever closed. It is certain, however, if the tradition of this vault be correct, that the ark of the covenant was not found in it; for it was one of the invaluable gifts of God which the second temple did not contain, and consequently it could not have been preserved by Josiah.

[12] There is some diversity of opinion respecting the results of this discovery. The old Masons say, that the commencement of the roll there found was in the words of the first verses of the gospel of St. John. This has been considered an error by the moderns, who have substituted the

opening words of the Pentateuch. The opinion of the former is corroborated by Philostorgius and Nicephorus, who relate, that at the clearing of the foundations, when Julian the Apostate commenced the rebuilding of the temple, a stone was taken up that covered the mouth of a deep cave, cut out of the rock in a cubical form, into which one of the labourers was lowered by a rope fastened round his middle. He found it full of water a foot deep, and in the centre *an altar, reaching above the surface of the water, on which lay the roll of a book wrapped in a fine linen cloth.* Being drawn up, the linen was observed to be fresh and undecayed; and the roll being unfolded was found, to the amazement both of Jews and Gentiles, to contain the first words of the gospel of St. John, written in capital letters—"IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD." See a confirmation of this tradition in the Elucidarium ascribed to St. Austin (c. 24). O'Brien, in his essay on the Round Towers of Ireland (p. 483), asserts, that "it is beyond all question that St. John was not the author of these words, but having found them to his hand, existing after the circuit of ages and centuries, the composition seemed so pure, and so consonant with Christianity, nay, its very vitality and soul, that he adopted it as the preface to his own production."

[13] "The same course had been previously adopted in the pyramids of Egypt, under which were constructed secret crypts, which have since been discovered by adventurous travellers. The supposed well in the great pyramid, which was imagined to communicate with a canal from the Nile, was descended first by Davison, and afterwards by Caviglia. It consisted of three separate shafts, the first of twenty-two feet depth, and at the distance of about eighty feet laterally from its bottom, a second shaft of thirty-four feet depth; and beside this, a third shaft of ninety-nine feet, which, added together, make the whole depth one hundred and fifty-five feet; but this was dry at the bottom, where it was found, by the latter, to communicate, by a horizontal passage, with the principal entrance, or main passage of the pyramid, which he succeeded in clearing of stones and rubbish; and after he had opened this continuation of the main passage, sloping downwards in the same inclined angle, to the distance of two hundred feet from its commencement, he found a doorway, which opened upon the bottom of the well. The new passage, however, did not terminate there, but continuing to the distance of twenty-three feet beyond it in the same angle of inclination, it became narrower, and took a horizontal direction for about twenty-eight feet farther, where *it opened into a spacious chamber immediately under the central point of the pyramid.*" (Hales' Anal. vol. i. p. 383.)

[14] That no evidence of the possibility of these arches being constructed in this situation may be wanting, I subjoin an extract from the Egyptian Antiquities in the "Library of Entertaining Knowledge," in proof of the antiquity of this useful appendage.—"At Zebel Barkal, Mr. Waddington observed an arched roof in a portico attached to a pyramid. The only question then is, the antiquity of these particular Nubian arches; for if we admit that the pyramids of Nubia, together with their porticos, are of higher antiquity than the pyramids of Egypt, it will be difficult to give any probable reason why the arch was not used, as it might have been, by the Egyptians in the construction of their sacred edifices. Later discoveries in Ethiopia have brought to light arches regularly constructed *with the key-stone.*" See Lect. XXXV. n. 44.

[15] This subterranean passage was renewed by Zerubbabel. We read of it during the pontificate of Aristobulus, the son of Hyrcanus; it was

known to Herod and his two Wardens; and the secret remained in few hands till the destruction of the temple by Titus.

[16] It may be appropriately remarked here, that in Ireland the system of the Royal Arch consists of three degrees, viz., Excellent, Superexcellent, and Royal Arch. As a preliminary step to which the degree of the Chair is necessary. The two first are given in Lodges governed by a Master and Wardens, and the third in a Chapter under three Principals. The two first appear to have reference exclusively to the legation of Moses. After the candidates have received these, the Chapter is opened, the events of the Arch are transacted, and the sublime secrets communicated.

[17] "Five hundred and thirty-five years before the birth of our Saviour, the foundation of the second temple was laid at Jerusalem, at which time those peculiar circumstances occurred which gave rise to the Royal Arch degree." (Templar's Chart. p. 10.)

[18] We have an old tradition that the foundation stone was laid before the rising of the sun. The Helvetian ceremonies, however, prescribe a different period. "A Mason," say they, "assisted by two others, if there be a dearth of workmen, or distress, or war, or peril, or threats of danger, may begin the work of building a Lodge; but it is better to have seven known and sworn workmen. The Lodge is, as we know, due east and west; but its chief window, or its chief door must look to the east. On a day allowed, and a place appointed, *the whole company of builders set out after high noon to lay the first stone.*"

[19] "To encourage them in their undertaking, a peculiar instance of the divine favour was manifested. That stupendous mystery, concealed before the flood by the wisdom and piety of Enoch, preserved amid the strife of waters, the wreck of a drowned world, and the revolution of ages, was revealed to the builders of the second temple. Once more the ineffable characters were unveiled, and the lost secret found." (F. Q. R. vol. iv. p. 157.)

[20] The Jews, after their return from captivity, began insensibly to deviate from the purity of their morals and religious worship, when at the same time they grew more earnest and zealous for the observance of rites and ceremonies. Might I be indulged with making one reflection, I would observe, that for want of miracles and prophecies, which prevented them from taking that for religion which was no more than the external part, the pomp and grandeur of it, the Jews gave blindly in to the idle traditions of their formal doctors, who raised their own merit upon the ruins of prophecy, and thought the surface and externals of the law requisite for supporting the splendour of a difficult and troublesome discipline, which was no longer upheld by miracles. The whole form of the Jewish religion was thereupon totally changed, and the Jews assumed the mask of hypocrisy. But though the ceremonies and customs of men appear never so incommodious, yet they are still infinitely more easy than the reformation of the heart." (Cerem. of Rel. p. 68.)

[21] "The Jews contend that it was hid and preserved by Jeremiah, say some, out of the second book of Maccabees. But most of them will have it, that King Josiah, being foretold by Huldah, the prophetess, that the temple would spedily after his death be destroyed, caused the ark to be put in a vault underground, which *Solomon, foreseeing this destruction, had caused of purpose to be built for the preserving of it.* And for the proof hereof they produce the text (2 Chron. xxv. 3), where Josiah commands the Levites to put the holy ark into the house which Solomon, the son of David, King of Israel, did build, interpreting it of his putting

of the ark into the said vault, where, they say, it hath lain ever since, even to this day, and from thence shall be manifested, and brought out again in the days of the Messiah." (Prid. Con. P. 1, B. 3.)

[23] The Rabbins say, that the secret fire, or Shekinah, which reposed on the tabernacle at the consecration of Aaron, and was afterwards repeated at the dedication of Solomon's temple, was constantly maintained night and day by the priests, and was never allowed to be extinguished. Some think it was withdrawn in the time of Manasseh; but others, with more reason, believe that it continued till the destruction of the temple by the Chaldeans, when it was carried away and secreted by Jeremiah, the prophet.

[23] The Samaritans had shown their hostility during the life of Cyrus. At the commencement of the building they came to Jerusalem, and "expressing a great desire of being admitted to worship God at the same temple in joint communion with them, offered to join with them in the building of it. But Zerubbabel, and Jeshua, and the rest of the elders of Israel made answer to them, that they, not being of the seed of Israel, had nothing to do in the building of a temple to God with them. The reason of this answer was, they saw they intended not sincerely, but came with an insidious design to get an opportunity, by being admitted among them, of doing them mischief. At which the Samaritans being incensed, they did all they could to hinder the work; and although they could not alter Cyrus's decree, yet they prevailed by bribes and underhand dealings with his ministers, and other officers concerned herein, to put obstructions to the execution of it, so that for several years the building went on but very slowly." (Prid. Con. P. 1, B. 3.)

[24] The Samaritans were bitter enemies to the Jews, and it appears that the Jews returned their hostility with interest. They refused to eat or drink with them, and excommunicated them in the name of the sacred Tetragrammaton, in a formula, which, as the later Jews say, was supplied by Ezra and Nehemiah. It is asserted that they assembled the whole congregation in the temple, and with three hundred priests, as many trumpets, and copies of the law, while the Levites were singing, and the trumpets sounded, they cursed the Samaritans in the mysterious name of Jehovah; and with the denunciation of the superior and inferior houses of judgment, that no Israelite should eat the bread of a Samaritan; that no Samaritan should be received as a proselyte, nor have any part in the resurrection of the dead.

[25] The surrounding nations entertained a sovereign contempt for the Jews. Thus when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard that they were set upon building the walls of Jerusalem, they laughed them to scorn, and despised them, and said—"What is this thing that ye do? Will ye rebel against the king?" And Tobiah the Ammonite said in derision—"Even that which they build, if a fox go up, he shall even break down their stone wall." The prophet Malachi tells them why they were so contemptible. He says—"God has made you contemptible and base before all people, because you have not kept his ways; but have profaned the holiness of the Lord, and married the daughter of a strange god." And it is remarkable that they with whom they had committed this crime, as Sanballat. and Tobiah, and the Cutheans, were made the instruments of their punishment. (Neh. ii. 19, iv. 1; Mal. ii. 11.)

[26] It is indeed taught in one of the subsidiary degrees, (Knight of the East), that Cyrus prescribed the dimensions of the temple, and directed that the timber should be felled in the forest of Lebanon, and the stone

hewn in the quarries of Tyre, in order that the materials for the first and second temple should exactly correspond.

[27] A degree was established from this circumstance, called Knights of the Royal Axe, which is explained on the jewel of the order; viz., an axe or hatchet, with the following initial letters. On one side of the handle is an L for Lebanon; and on the top, S for Solomon; AB for Abda; A for Adoniram; C for Cyrus; D for Darius; X for Xerxes; Z for Zerubbabel; and A for Ananias. On the other side are S for Sidonians; N for Noah; S for Shem; H for Ham; J for Japhet; M for Moses; B for Bezaleel; A for Aholiab. The jewel is of gold, and suspended from a riband of all the prismatic colours.

[28] 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.

[29] Zachariah was incited to concur with Haggai by a remarkable dream or vision, which he thus relates: "I saw by night, and behold, a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses speckled and white. The angel that communed with me said unto me, Cry thou saying, thus saith the Lord of Hosts, I am jealous for Jerusalem and for Sion with a great jealousy. I am returned to Jerusalem with mercies; my house shall be built in it, and a line shall be stretched forth upon Jerusalem. The hands of Zerubbabel have laid the foundations of this house, his hands shall also finish it." (Zech. i. 8, 14, 16; iii. 9.)

[30] And here another remarkable type or prophecy of the Messiah occurs, which is peculiarly connected with our design. Some of the Jews, who had chosen to remain in Babylon after the return of their brethren to their own land, showed that they were not altogether unmindful of their duties, by sending presents of gold and silver for the use of the temple. God commanded that of the gold and silver two crowns should be made, which should be placed on the head of Jeshua; and in explanation of the sign, the prophet was ordered to direct their attention to the promised Messiah, in whom all honour and power, whether regal, priestly, or prophetical, should be combined. See Zech. vi. 12.

[31] This event is celebrated in a degree called Knights of the Red Cross, where it is said that Zerubbabel went personally to the court of Darius, and solicited the king's protection; representing that his companions had long and frequently been impeded in the great and pious undertaking of building the temple by their inveterate enemies, although Cyrus had set them at liberty for that purpose, and favoured them with his protection; he therefore employed the king's clemency, hoping that he would receive him into his royal favour.

[32] "The works had gone on very slowly and negligently ever since the first of Cyrus, they being in a poor condition, and hindered by the Samaritans; after which the people grew sluggish, being more intent upon

building their own houses, which they carried on with greater earnestness than the house of God. However, they gave Tatnai a faithful account of the whole matter; and he very worthily represented it to the king, as they informed him, without any addition or diminution of his own; which shows that he and his companions were not their enemies, but impartially wrote what they affirmed to be true." (Patrick, Com. vol. ii. p. 656.)

[33] It is asserted in the above degree, that when Darius was a private man, he made a vow that if ever he should ascend the throne of Persia, he would send all the holy utensils which remained at Babylon back to Jerusalem. Zerubbabel had contracted a friendship with Darius, and on this occasion offered to take a long and tedious journey into Persia, for the purpose of reminding the king of his vow. It is needless to add that his mission was successful.

[34] On this occurrence a degree has been formed, which is thus described in an authorized publication in the United States, called the Templar's Chart: "The Order of Knights of the Red Cross has been known and conferred in several parts of Europe by various titles; the present was given to it on account of the red cross which the knights bore on their banners when they took the field. The incidents upon which the order was founded occurred in the reign of Darius, King of Persia; and it is more particularly connected with Symbolic Masonry than any other order of knighthood. When Darius had established himself on the throne of Persia, Zerubbabel, being stimulated by a spirit of true patriotism, voluntarily offered to encounter the hazardous enterprise of traversing the Persian dominions and seeking admission into the royal presence, to plead the cause of his country. He had some hope of success, on account of having been formerly distinguished by the favourable notice and friendship of the king, while in private life. On his arrival, he waited a favourable opportunity to prefer his suit. An occasion soon offered itself, when Zerubbabel, by his consummate wisdom and persuasive arguments, obtained the king's favour, who gave him permission to rebuild his city and temple, and restored all the holy vessels which still remained at Babylon. The King of Persia, desirous of perpetuating a remembrance of those interesting events which had occasioned a renewal of the friendship which had formerly subsisted between himself and Zerubbabel, instituted a new order, which he called Knights of the East. This title was afterwards changed to Knights of the Eagle. In France they were known as Knights of the Sword; and in Palestine as Knights of the Red Cross."

[35] Which originated thus: At the close of a sumptuous entertainment given to his nobles and tributaries, Darius proposed certain questions, and decreed the highest honours to the person who should answer them most satisfactorily. The questions were these:—"Is there any thing stronger than wine? What can exceed the strength of kings? What is superior to the power of women? Can any thing surpass truth?" These questions Zerubbabel answered as follows:—"Neither the force of wine, nor the power of princes, can be denied; but women have incontestibly the superiority. Before the king, the mother of the king existed. The charms of women compel us to abandon our country, relations, and dearest friends, and to attach ourselves wholly to them. But neither women nor kings can be put in competition with the power of truth. Truth alone is immutable and perfect; the advantages we derive from it are not subject to the vicissitudes of fortune, but are pure, irreproachable, and eternal." This answer was so pleasing to the king, that he promised

Zerubbabel any thing he should desire; who immediately reminded him of his vow, which the king was graciously pleased to fulfil.

[36] He issued orders to the governors of Samaria, Syria, and Phœnicia, to lend every assistance to the Jews in the prosecution of this work; exempted all who were engaged in it from imposts, and duties, and taxes; declared them FREE; and pronounced that the Samaritans, their ancient enemies, should contribute to the structure. These privileges were a source of so much joy to the Jews in Babylon, that when Zerubbabel returned to Jerusalem, he was followed by nearly five millions of people from the tribes of Judah, Benjamin, and Levi. (Jos. Ant. l. xi. c. 4.)

[37] The degree of Prince of Jerusalem is founded on the above facts.

[38] As the Samaritans failed in their attempt to prevent the temple from being rebuilt, Manasses, brother of Jaddua, the high priest, having married the daughter of Sanballat, obtained leave from Alexander the Great to build a temple upon Gerizim, one of the highest mountains in Samaria, whither many of the apostate Jews fled along with Manasses, who was made their high priest; and this schism began the sect of the Samaritans.

[39] The decree was in this form, as we learn from the records of the degree of Prince of Jerusalem:—"We, Darius, king of kings, willing to favour and protect our people at Jerusalem, after the example of our illustrious predecessor, King Cyrus, do will and ordain that the Samaritans, against whom complaints have been made, shall punctually pay the tribute money which they owe for the sacrifices of the temple; otherwise they shall receive condign punishment. Given at Shushan, the palace, this fourth day of the second month, in the year 3534, and of our reign the third; under the royal signet."

[40] Many of the Tyrians had been carried into captivity by Nebuchadnezzar, and liberated along with the Jews.

[41] On this stone were engraven SEVEN EYES, at the express command of God, which were intended to represent the eyes of the Lord, which run to and fro throughout the earth; and had a symbolical reference to the Lamb who was afterwards slain for the sins of the world, which St. John saw in heaven, having seven eyes, which are the seven spirits of God. (Zech. iii. 9; 2 Chron. xvi. 9; Rev. v. 6.)

[42] The temple had been forty-six years in building. It was begun in the second year of Cyrus, and finished in the ninth of Darius. Cyrus reigned twenty-nine years after it was commenced; Cambyses eight, and Darius nine years, making together forty-six years.

[43] In the construction of a degree from the above materials, by whatever name it may be denominated, and the Brethren of different countries are not agreed on the point, there exist some few anomalies. The names of Ezra and Nehemiah are associated with those of Z. J. H.; which must be erroneous, as I think will appear from hence. The foundation of the second temple was laid in the year B. C. 535; the building was hindered after this till B. C. 520, when it went on by order of Darius, and was dedicated B. C. 515. Ezra did not come up from Babylon till the reign of Artaxerxes, B. C. 457, being fifty-eight years after the dedication of the second temple, and seventy-eight after the foundations were laid; and Nehemiah was not made governor till twelve years later still. They could not then have participated with the original builders of the temple. And I suppose this anachronism arose from Ezra having recorded in his first six chapters, what happened from sixty to eighty years before his time; and from the name of Nehemiah, evidently a different person,

appearing in that account as one of the persons who came with Zerubbabel.

[44] "Of true religion Artaxerxes gave a specimen early in his reign, when he sent Ezra to Judea, with ample commission to establish the law of God, and the law of the king, in the western provinces; and for beautifying the house of the Lord in Jerusalem, and providing for regular sacrifices there. Artaxerxes was happy in two such master councillors as Ezra and Nehemiah." (Hales' Anal. vol. iv. p. 191.)

[45] "On his arrival, he delivered up to the temple the offerings which had been made to it by the king and nobles, and the rest of the people of Israel thet stayed behind, which amounted to one hundred talents of gold, twenty basins of gold of the value of one thousand darics, and six hundred and fifty talents of silver, with vessels of silver of the weight of about one hundred talents more." (Prid. Con. p. 1, b. v.) A daric was worth about twenty-five shillings of our money.

[46] The Jews, according to the Koran, say that Ezra was the son of God; which the commentators observe referred to some heterodox Jews of Medina, who believed that all the copies of the Sacred Law were lost during the Babylonish captivity; and that Ezra was raised to life a century after he had been gathered to his fathers, for the purpose of restoring the Scriptures to their original perfection. That having dictated them to the Scribes from memory, they concluded that he must have been the son of God.

[47] He collected and collated the Hebrew Scriptures, and digested them into a systematic form, and read them periodically in the ears of the people. His wisdom and prudence procured him such a high degree of reputation, that many later writers have pronounced him to be no other but Malachi the prophet. But there is no foundation for this conjecture. An ancient copy of the law might possibly have been found at the rebuilding of the second temple, which would be exceedingly valuable; but it is scarcely to be doubted that there were many copies, or at least detached parts, of the sacred writings in existence amongst the Jews at Babylon, to which Ezra had access; and his principal labour would be in collating and comparing the ancient and modern copies, which were written in two different languages; in making a regular distribution of the canonical books, and in transcribing the whole in the Chaldean character, which was now almost universally substituted for the ancient Hebrew.

[48] "In the twentieth year of his reign," says Hales, (Anal. vol. ii. p. 484) Artaxerxes granted that permission which he had so long refused, of rebuilding the walls of Jerusalem at the instance of Nehemiah, a Jew, and his cup-bearer (when Esther the queen was present), whom he appointed Tirshatha, or governor of Judea, in succession to Zerubbabel, whose death about this time might furnish an additional reason for his appointment; while Ezra, the scribe, zealously co-operated with him in his proper function of teaching the law to the people."

[49] The history of his appointment to this office is thus related:—"Walking near Susa, the capital of Persia, Nehemiah heard some people conversing in Hebrew, on which he asked them whence they came. They said from Judea; and on his enquiry respecting Jerusalem, they said that the walls were destroyed, the country exposed to the inroads of the enemy, the people carried into captivity, and the dead bodies left on the highways. While Nehemiah was bitterly lamenting these grievous calamities, he was informed that the king was going to supper, on which he hastened to attend his duty. After supper, the king observing Nehe-

miah's grief, enquired the cause; on which he said, 'How can I but be miserable, when the place of my birth is destroyed; Jerusalem become a heap of rubbish; the gates of the city burnt; the tombs of my ancestors violated; and the ashes af the dead profaned? And I must request your royal permission to go to Jerusalem, to assist in completing the temple, and rebuilding the walls.' The king complied with his wishes, and gave him letters to his governors, commanding them to assist him in the intended work." (Jos. Ant. l. xi. c. 5.)

[50] The following chronology may be usefully consulted:—Nebuchadnezzar destroyed Jerusalem, B. C. 586. Belshazzar's death, 553. The Jews return from captivity, under Zerubbabel, 536. The second temple begun, 535. Cambyses, 529. Darius Hystaspes, 521. The temple finished, 485. Artaxerxes stops the building of Jerusalem, 463; marries Esther, 458; deputes Ezra, 457; and Nehemiah, 444. The walls and the city rebuilt, 432. Nehemiah's reform, 420.

[51] And it being recollected that a traditional account was in existence, how Jeremiah the prophet, when the temple was sacked and plundered by Nebuzaradan the captain of the guard, commanded certain priests to hide the sacred fire in a dry vault; Nehemiah summoned the posterity of those priests, to whom the signs and marks by which the place might be known had been confided, and with their assistance the vault was discovered. But not finding any fire there, the vault containing nothing but muddy water, he carried some of it away, and sprinkled it upon the altar, when, to his great astonishment, the wood took fire as soon as the sun shone upon it. When the king of Persia was informed of this miracle, he encompassed the vault where the holy fire had been hid by Jeremiah with walls, and confirmed the privileges which had been given to the liberated Jews. The fire, according to the Rabbins, was found at the feast of tabernacles, after the walls of the city had been completed. In honour of this event, a commemorative festival was instituted, called "the Feast of the New Fire."

[52] A profound peace, attended with a long course of uninterrupted prosperity, was favourable to the practice of all those arts and sciences which embellish, and stamp a value on the enjoyment of social life; and amongst the rest, the comprehensive science of Freemasonry received distinguished marks of attention. The encouragement afforded by Z. H. and J., seconded by E. and N., and their successors, to the sublime science, which united religion and morals in a bond of social harmony, gave a new stimulus to the exertions of those worthy and faithful few, who had been the conservators of Freemasonry in Babylon.

LECTURE XLI.

THE BURNING BUSH.

"Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back part of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—EXODUS.

Κλῦθι πυρὸς την φωνήν.—Hear the voice of Fire.

ORACULA MAGICA ZOROASTRI.

WHEN the death of the twelve patriarchs had effaced the memory of those essential benefits which the Egyptians derived from the wisdom and foresight of Joseph,[1] and the Israelites increased so rapidly that the inhabitants entertained some apprehensions lest their liberties should be endangered by the existence of such a numerous band of strangers, governed by a foreign policy, and worshipping a different God. They thought it possible that this people, though now pursuing a pastoral and quiet life, might be incited to unite with the enemy in the event of a foreign invasion; and Amenophis,[2] or Memnon, who was the monarch of a new dynasty, and, therefore, did not know Joseph,[3] and his council of state held many an anxious consultation to devise a method of neutralizing the danger,[4] without depriving themselves of the advantages which they derived from their services.[5] And at length they came to the resolution of paralyzing their strength by hard and incessant labour, and thinning their numbers by the destruction of all their male children.

Things were in this state when the time approached,

according to the promise,[6] which was to redeem the Israelites from the enduring tyranny of their cruel taskmasters.[7] One of the magicians of Egypt had predicted that about this period a Hebrew child would be born,[8] who should prove a scourge to the Egyptians, and advance his own nation to great worldly glory. The edict for the destruction of the male children[9] was, therefore, strictly enforced. But the counsels of the Most High cannot be evaded by human policy. Moses was preserved by the ingenuity of his mother,[10] and became the favourite of the Egyptian princess,[11] who educated him in every princely accomplishment, and placed him under the especial tuition of a learned priesthood. Here he was instructed in the arts and sciences and the peculiar mysteries of religion.[12]

It is well known that there was a species of knowledge in the Egyptian spurious Freemasonry, which was communicated to none but those who were intended for the throne or the priesthood. This knowledge was veiled in allegory, and illustrated by symbols and hieroglyphics of very expressive character and import,[13] and was carefully concealed[14] from all who were not deemed worthy of initiation.[15] It was indeed an institution of secrecy, which included many important doctrines, and particularly those of the divine unity and a future state.[16] . It may be presumed that Moses was not left in *ignorance* of this mysterious knowledge, because he informs us, that he was acquainted with all the learning of Egypt. When arrived at man's estate, he was entrusted with the command of armies, and fought with distinguished bravery. And thus he acquired great reputation and authority amongst the Egyptians, which was of infinite service to him when he afterwards demanded the emancipation of the Israelites from captivity.

Having attained the age of forty years, he began to consider the afflictions of his brethren; and their destitute condition so affected him, as to produce that renunciation for which he is so highly applauded by St. Paul.[17] Seeing a taskmaster exercise a degree of severity on one of his countrymen, which he thought greatly to exceed the offence, he drew his sword, slew the oppressor and buried his body in the sand.[18] This incident being reported to the king, he used it as a pretext to take

away the life of Moses,[19] whom he both envied and feared, because the magicians now unanimously pronounced that he was destined to effect great changes in Egypt. Moses therefore fled, and dwelt an exile in the land of Midian forty years,[20] where he was subjected to the hardships of a pastoral life, that he might be better prepared to encounter the dangers and privations attending the duty of conducting his brethren out of Egypt,[21] than if he had been fresh from the enervating habits of the palace where he had been brought up.[22] His mind was matured by divine meditation while he kept the flocks of his father-in-law, Jethro the priest of Midian, amidst the solitary mountains of Arabia;[23] and his previous education qualified him for the character he was now about to assume, as a lawgiver, a leader, and a judge, over God's chosen people.

At the expiration of the period assigned by prophecy for the detention of Israel in Egypt, the Lord appeared to Moses by fire,[24] in the midst of a bush of seneh,[25] on mount Horeb,[26] near which he was tending his sheep. This appearance was in conformity with the divine manifestations at other times, which had always been attended with a cloud or with fire.[27] This was a palpable elemental fire which gave light,[28] though it did not burn;[29] for the bush, though formed of combustible materials, was not consumed.[30] Philo says that the bush was a symbol of the persecuted Israelites, and the fire[31] of their affliction and misery.[32] For as the fire burned for a time without destroying the bush,[33] and afterwards was extinguished by the divine power,[34] so were the Israelites preserved amidst all their troubles and difficulties in Egypt, and delivered, by the same power, from their enemies, whose cruelties were punished, as the thorns of this bush[35] would pierce into a man's hand, if it were forcibly inserted there.

The angel of JEHOVAH who appeared in this fire[36] has been conjectured to be Michael, the leader of the host of heaven, who appeared also to Joshua and Daniel;[37] but he was really and truly the Captain of our salvation,[38] or Jehovah himself, the Creator of the world, or Jesus Christ, called by Masons the Grand Architect of the Universe,[39] who only hath immortality, dwelling in the Light which no man can approach unto.[40] This divine

Being called to Moses by his name, and commanded him to approach with naked feet,[41] because the ground on which he stood was holy,[42] or consecrated by the divine presence. And therefore Moses took off his shoes in obedience to the divine command,[43] and prostrated himself before the Deity.[44]

In this vision a most remarkable expression occurs, which I cannot suffer to pass without an observation, because it is referred to in more than one of the high degrees. Jehovah says, I am *come down* to deliver my people. Now how can God who is universally present, be said to descend.[45] Where is the heaven of heavens? It cannot contain Him. There is not a particle of matter in the whole universe, but God forms a constituent portion of its substance.[46] Properly speaking, therefore, he can neither ascend nor descend, because he is always with us. This is therefore a form of expression adapted to man's gross and carnal understanding, to convey an idea of superiority, and it is observable, that the Deity has never declared his intention of descending upon earth to visit the sons of men, but some melancholy judgment has followed.[47] He is said to have descended when the flood destroyed all flesh; when the language of the human race was confounded at Babel; when the cities of the plain were overwhelmed with fire;[48] and at the period under our consideration,[49] which terminated in the overthrow of the Egyptians, by a succession of fearful plagues and the destruction of its monarch in the Red Sea.

He was said to come down in the person of Jesus Christ,[50] whose crucifixion,[51] which polluted the city that had hitherto been denominated holy, was accompanied by fearful signs[52]—a darkened sun, moon turned into blood, rocks rent, graves opened,[53] dead bodies disinterred,[54] and seen walking in the streets of Jerusalem. And it is said that the Almighty will descend at the last day, when the earth shall be finally destroyed, the elements melted with fervent heat, the heavens wrapped together like a parchment scroll; when these that have the Mark on their foreheads[55] shall be exalted to the Grand Lodge above; and those that have not, shall be cast into a lake that burneth with brimstone and fire.[56] May we be prepared to meet him when he shall so descend.

NOTES TO LECTURE XLI.

[1] Sir John Mandeville (Voiage and Travaile, p. 63,) gives a curious legend about the granaries built by Joseph, which he says were in existence in the fourteenth century. His words are, "Now I schalle speke of another thing, that is beyonde Babyloyne, above the flode of Nyle, toward the desert, betwene Africk and Egypt; that is to seyn, of the gerneres of Joseph that he lete make, for to kepe the greynes for the perile of the dere zeres. Thei ben made of ston, full well made of masonnes craft, of the whiche two ben marveyllouse grete and hye, and to there ne ben not so gret; and every gernere hath a zate for to entre withinne, a lytille highe fro ye erthe, for the londe is wasted and fallen sith the gerners were made. And withinne this ben alle fulle of serpentes. And aboven ye gerners withouten, ben many scriptures of dyverse languages. And sum men seyn, that thei ben sepultures of grete lordes that weren sometyne; but that is not trewe; for alle ye comoun rymour and speche is of alle ye peple there, both fer and nere, that thei ben the gerneres of Joseph." Our erudite traveller has evidently mistaken the pyramids of Cephrenus and Mycerinus for the granaries of Joseph.

[2] Bishop Cumberland says—"The year of Israel's departure was the last of Amenophis the father of Rameses, who was also called Egyptus, and had Danaus for his brother, called also Armais. This is proved partly by scripture testimony, which affirms that the Pharoah, from whose dominions they departed, was drowned with his host in the Red Sea; which evinces that their departure was in the last year of a king's reign, though Moses gives us not his name, partly by two heathen witnesses, Manetho and Chœremon, who both affirm the Jews going out of Egypt from under Amenophis, whom they both distinguish from others of the same name, by his being father to the great Rameses, as appears by the words of both these writers set down by Josephus against Apion." (Sanch. p. 398.) Wilkinson, however, gives this monarch the name of Thotmes III., and says he was the predecessor of Amenophis. See his Tables.

[3] It is probable that the musical head, now in the British Museum, was a bust of this monarch, or of a successor of the same name. It is described by Strabo and Pausanias; the latter of whom thus expresses himself:—"I was much surprised at the colossus at Thebes, which you come to after crossing the Nile on your way to the tombs. Seated on a chair, is a statue which is generally called Memnon. Tradition reports that he came out of Ethiopia into Egypt, and carried his expedition as far as Susa. The Thebans call it a statue of Amenoph. It daily, at sunrise, produces a sound, which you may compare with the snapping of a harp-string." Wilkinson, however, says that the sound was an artifice of the priests. These are his words—"On examining the statue and its inscriptions, I found that one Ballilla had compared it to the striking of brass; and feeling convinced that this authority was more decisive than the vague accounts of those writers who had never heard it, I determined on posting some peasants below, and ascending myself to the top of the statue with a view of hearing from them the impression made by the sound. Having struck the sonorous block with a small hammer, I enquired what they heard; and their answer, *you are striking brass*, con-

vinced me that the sound was the same that deceived the Romans, and led Strabo to observe that it appeared to him as the effect of a slight blow." (Thebes, p. 37.)

[4] "The policy of the new sovereign, as mentioned by Moses, is easily illustrated. He found himself master of a land in which were two distinct races of men; who, from a sense of mutual benefits, had generally lived in strict amity with each other; and he was fully aware, or at least he naturally suspected, that, notwithstanding any temporary disgust, the Israelites would be far more likely to make common cause with their friends the Mizraim than with himself and his intrusive warriors. Hence to a man who was restrained by no nice scruples of conscience, who considered only how he might best secure his conquest, and who never knew nor regarded Joseph, the policy is obvious; and the principle of it is most distinctly exposed by Moses." (Fab. Pag. Idol. vol. iii. p. 553.)

[5] The Egyptians could not conceal from themselves the humiliating fact, that, from the peculiar blessing of God, the substance of their slaves had wonderfully increased, and that their undertakings were always prosperous. They disliked their religion, although its beneficent fruits were before their eyes, because the Hebrews sacrificed the identical animals which the Egptians held in the highest esteem and even worshipped; and they disliked their Masonry, because it taught what they were not inclined to practise, viz., Truth, Justice, and Mercy.

[6] About this time God appeared to Amram, the father of Moses, in a vision, and said: "It was I, who, from such a small beginning, raised your nation to its present populous state. You may be assured, therefore, that I will not fail to provide for the welfare of the Hebrew nation, and of yourself in particular; for the child, whose predicted birth is so much dreaded by the Egyptians, shall be born to thee; shall escape all the snares laid for his life; shall be educated in a manner totally unexpected; and, in due time, shall rescue the Israelites from the yoke of the Egyptians, and render his name immortal by the glorious achievements he shall perform; he shall have a brother whom I will invest with the high priesthood, which dignity I will confirm to him and his heirs in perpetuity. Take courage, therefore; for this, and much more will I do for yourself and your descendants." (Jos. Ant. b. ii. c. 9.)

[7] They were not only condemned to the toil of making brick, but also of converting that material into solid buildings, both in cities and in solitary catacombs and pyramids. They were also subjected to the labour of forming vast canals and reservoirs for the waters of the Nile; a work so destructive of human life in those times, that when Mehemet Ali attempted to unite the Nile with the Mediterranean sea, he did not desist until he had lost 20,000 of his men. The custom of the Egyptians, in placing task-masters over their foreign labourers, is not discontinued even at the present day. Carne, in his letters from the East, (p. 71,) tells us that when he was at Alexandria, a new canal was in progress. "The bed of the canal presented a novel spectacle, being filled with a vast number of Arabs of various colours, toiling in the intense heat of the day, while their Egyptian task-masters, with whips in their hands, watched the progress of the labour. It was a just and lively representation," the writer continues, "of the children of Israel forced to toil by their oppressive masters of old. The wages Mahmoud allowed to these unfortunate people, whom he had obliged to quit their homes and families in Upper Egypt, were only a penny a day and a ration of bread."

[8] Josephus informs us, (Ant. b. ii. c. 9,) that the princess, having no

child, adopted Moses, and brought him whilst a child to her father; and admiring both the beauty of his person, and the promising appearance of a genius in him, wished he would appoint him to be his successor, if she should have no children; that the king hereupon, in a pleasant humour, put his crown upon the child's head; and that Moses took it off, and laid it upon the ground, turning it about with his feet. One of the priests in attendance thought his actions ominous, and was earnest to have him killed, as a person that would be fatally mischievous to the Egyptian crown; but the princess here again saved him from destruction.

[9] "The savage custom of exposing new-born infants prevailed in ancient Germany. The learned are aware it was by no means confined thereto. Amongst the Teutones, it was usual to leave the child on the floor of the chamber, whereon the mother herself lay, until the father, being called, acknowledged his offspring, either by taking it in his arms, or by directing it to be cast forth. Then comes in another of those superstitious observances, so often made part and parcel of eldern codes. The infant might not be legally abandoned, if it had acquired a right to live by tasting food. A story is told, that Liafburga, mother of St. Ludiger, was preserved to the world through such an incident. The babe had been carried away by a servant, with orders to immerse it in a pail of water; he did so, but the destined mother of the saint, clinging to the sides of the vessel instinctively, was pitied and snatched away by a matron passing, who applied some honey to her lips ere the emissary could prevent." (Graphic Illustrator, p. 36.)

[10] "In the 7th chapter of the Acts, v. 20, it is said that he was exceeding fair to God, which some translations render, by God, that is, his beauty came from God, or God in a singular manner had made him very fair and beautiful. When, therefore, his parents saw him so, they imagined that God would not have it be in vain, that an infant should be born of so beautiful and comely a countenance. And therefore they doubted not but he should be preserved by the singular providence of God, so as they also provided as much as lay in their power. And the event was answerable to to their faith." (Expiat. of a Sinner, p. 273.)

[11] The princesses of Egypt lived in sumptuous state. Diodorus says, that the whole revenue of the fishery of Lake Mœris, and it amounted to a talent a-day, was appropriated to find the princess in robes and perfumes only.

[12] There is a curious Arabian tradition, quoted in the "Library of Entertaining Knowledge," respecting a monolith chamber which formed a part of the palace in which Moses was brought up. It was called the green chamber, and is thus described as being found amongst the ruins of Memphis:—"It is made of a single stone, nine cubits high, eight long and seven broad. In the middle of the stone a niche or hole is hollowed out, which leaves two cubits of thickness for the sides, as well as for the top and bottom. All the rest forms the interior capacity of the chamber. It is quite covered, both outside and inside, with intaglios in relief. On the outside is the figure of the sun in the east, and a great number of stars, spheres, men and animals. The men are represented in different attitudes, some stationary, others moving; some have their dresses tucked up to allow them to work, others carry materials, and some are giving orders. It is evident that these representations refer to important things, remarkable actions, and represent, under emblems, very profound secrets. This niche was firmly fixed on supports of massive granite, and placed in a magnificent temple constructed of enormous stones, put together with the most perfect art."

[13] Many of these hieroglyphics have been explained by Ibn Washih. "A man killed by violent death was represented by the figure of a man with the head of an owl, or bat, and behind him a scorpion. If he was poisoned, he was represented with the head of a beetle, or crab before him, and a glass. Death occasioned by the plague, a hot fever, or corruption of the blood, was represented by a man sitting in a chair with an arrow in his hand. A man of perfect wisdom and understanding, accomplished in all his ways, and without the least blame, was painted with a beautiful face, wings like an angel, holding in his hands a book, 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 other reptiles, the covering of which had the shape of an eagle's head." (Ancient Alphabets, p. 48.)

[14] The Egyptian sphynx, it is thought, "expressed enigmatically the doctrine of man's regeneration, as explained to Nicodemus by our Saviour; and which is supposed to have been one of the ancient Egyptian (it certainly was one of the Indian) doctrines derived from primitive revelation." (Lord Lindsay's Letters on the Holy Land, vol. i. p. 85.)

[15] It is well known that the Egyptian priests, in order to preserve the treasures of knowledge and their discoveries in natural science, and at the same time to render them inscrutable to any but the initiated few, made use not of common writing but of hieroglyphics, with which they inscribed obelisks, walls, and even subterraneous chambers and galleries, as well as square stones. These monuments were deified by the multitude, who worshipped in them Thoth, the Egyptian god of learning.

[16] We no longer wonder at the high esteem in which the spurious Freemasonry was held, when we consider that the most judicious and best instructed writers of Greece and Rome were persuaded that it had contributed more than any other means to soften the savage manners of the first inhabitants of the world. They have not hesitated to attribute to these ceremonies all the knowledge and politeness which the most enlightened age enjoyed. "These are the mysteries," says Cicero, "which have drawn us from the barbarous and savage life our ancestors led. It is the greatest good that has come to us from the city of Athens, among so many that she has conferred upon mankind. It is she that has taught us not only to live with joy, but still more, to die with tranquillity, in the hope of becoming more happy." (Goguet. vol. ii. p. 69.)

[17] Heb. xi. 24—26. He refused to be called the son of Pharaoh's daughter. He renounced the pleasures of the royal palace, preferring the society of his afflicted brethren to the splendours and gratifications of a luxurious court; for he had respect unto the recompense of the reward.

[18] There is some degree of uncertainty about this affair. Some think that Moses found the Egyptian in adultery with a Jewish woman; others say, it was a formal single combat; and others, with greater probability, suppose that Moses acted under the impression that God had constituted him a judge between the Israelites and their oppressors. Be this as it may, it is quite clear that Moses fled to avoid the consequences.

[19] The Jews pretend that he was actually imprisoned for the fact, and condemned to be beheaded; but that when he should have suffered, his neck became as hard as ivory, and the sword rebounded on the executioner. (Shash. Hukkab. p. 11, cited by Sale, Koran, vol. i. p. 136.)

[20] There is a curious coincidence between a circumstance in the ancient history of India, and these events in the life of Moses, given by the mis-

sionary, Father Bouchet, in a letter to the Bishop of Avranches. Vishnu, who was the second person in the Indian trinity, so soon as he was born, "was exposed in a great river, to prevent his falling a victim to the king's anger, who was resolved to put him to death the moment he should come into the world. The river, out of veneration for the child, smoothed its surface, and would not suffer its waters to hurt so precious a charge. The child was taken out of this inconstant element, and brought up among shepherds. He afterwards married with the daughters of those shepherds, and for a long time kept the flocks of his father-in-law. The young man soon distinguished himself from the rest of his companions, who elected him for their chief, when he performed wonders in protecting the flocks and those who kept them. He put the king to death, who had threatened them with a bloody war, and was pursued by his enemies; when finding himself unable to make head against them, he withdrew towards the sea, which immediately contracted its waters to open them a passage, and thereby overwhelmed all his pursuers, by which means he escaped their cruelty."

[21] Josephus relates several particulars of Moses, which we find no hints of in the books of scripture. He has a long account of a war with the Ethiopians, in which Moses commanded the Egyptian army. He reports him to have besieged Saba, the capital city of Ethiopia, which he took, and married Tharbis, the king's daughter. It is probable that this account might induce our English translators of the Bible to render Numbers xii. 1, thus—"And Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married." Eusebius says, that the Ethiopians settled in Egypt in the time of Amenophis; and he places his reign so as to end about four hundred and thirty-one years after Abraham's birth, i. e. A. M. 2439.

[22] This argument has been adduced, amongst others, by Grotius, in reply to those who object to the Messiah on account of his mean extraction. "Many," says he, "are offended at the mean condition of Jesus, but without any reason; for God says everywhere in the sacred writings, that he exalteth the humble, and casteth down the proud. Jacob went over Jordan, carrying nothing with him but his staff, and returned thither again enriched with great plenty of cattle. Moses was banished and poor, and a feeder of cattle, when God appeared to him in the bush, and made him a leader of his people. David also, when he was feeding his flock, was called to be king; and the sacred history is full of other such like examples. And of the Messiah we read, that he was to be a joyful messenger to the poor; that he should not lift up his voice in the streets, nor make use of contention, but should act mildly, so as to spare a shaking reed, and to cherish the heat which remained in the smoking flax." (De Verit, l. v. s. 19.)

[23] Mountains were always considered sacred, as the abode of the divinity. Thus Isaiah, making use of such notions as were generally received in his time, introduces Lucifer, boasting that he would exalt his throne above the stars of God; and would sit on the mount of the congregation, or assembly of the gods, on the sides of the north. This reference forcibly reminds us of the celestial divan on mount Olympus.

[24] "According to an oracle cited by St. Justin and Eusebius, the Chaldeans had the same doctrine as the Hebrews respecting the divinity. They called fire a principle, fire intellect, splendour uncreated, eternal, figurative expressions, equally consecrated by the biblical books. Jehovah appeared in a burning bush; a luminous column conducted the

children of Israel in the desert. The sacred fire of the tabernacle is a symbol of the presence of God in Israel." (Symb. Col. p. 13.)

[25] In sublime Masonry is a degree called the Knight of the Brazen Serpent, in the decorations of which there is a transparency of a burning bush, with יהוה in the centre of the flame.

[26] Josephus appears to have entertained the opinion that Horeb and Sinai were the same mountain; while others say that they were two distinct mountains in the same range. Cajetan says that the summit of mount Sinai was called Horeb; while others believe that Horeb is the general name of the district in which Sinai was placed, and that it was very full of bushes of seneb, acacia, and other prickly and aromatic shrubs.

[27] According to the opinion of Plato there are three kinds of fire,—1, a thick fire, as in the burning of wood; 2, a bright and subtle fire; 3, a pure clear fire, which lights but does not burn, as in the stars. Some add a fourth, an elemental fire, which neither gives light nor burns. The fire of the bush was of the second kind, not an imaginary or apparent fire, but a true one; otherwise Moses would not have wondered that the bush was not burned.

[28] In opposition to the fire of hell, which burns but gives no light. Thus Prosper (De Vita. Cont. l. iii. c. 12) observes—"To be cast into everlasting fire with the devil and his angels, *to see no light in that fire, but to feel that it burneth;* to suffer the terrible cracks of that flaming fire; to have their eyes blinded with the bitter smoke of that fuming gulf, and to be drowned in the deep lake of hell; to think on these things, and many such like, is a sure way to renounce all vice, and refrain from all allurements of the flesh."

[29] The phenomenon that excited the curiosity and surprise of Moses was, that the fire should burn so brightly, and the bush be not consumed. He had retired with his flock to this solitary situation at the back side of the desert, that he might indulge his contemplative disposition without fear of interruption, and he approached to investigate the cause of such an unexpected occurrence. It was here that Jehovah manifested *himself* by name, and deputed Moses to deliver his people from captivity.

[30] Dr. Plot tells us "of certain fire in some veins of coals, very deep in the earth, that required neither air to preserve its activity, nor any other than its own constituent matter to feed upon; but then it was such a fire as gave light but did not burn, a mere lambent flame, like that of those sepulchral lamps of the ancients, which upon the least admission of air into them were extinct, and vanished into nothing, and left behind them, no not so much as the least smoke or vapour." (Phil. Trans. No. 166.)

[31] Fire, in all ancient religions, was the symbol of divine love. This we learn from the history of sacrifices; for victims consumed by fire formed the basis of all religion.

[32] "This symbol of love divine revealing itself to man, is again found in pagan religions. Vischnou, says the Bagavadam, appeared at first in the human form, with a body clothed with purple and brighter than the sun, similar to the fire which is found in wood, in stones, in the water, and in air. Vischnou is everywhere. This divinity is the Demiurgus, who created the world in his love." (Weale's Archi. P. Symbolic Colours, sec. 2, p. 10.)

[33] On this mountain was built a monastery dedicated to St. Catherine, behind the altar of which, as we are told by Mandeville, "is the place where Moyses saughe oure Lord God in a burnynge bussche. And whanne the monkes entren in to that place, *thei don of both hosen and*

shoon or botes alweys; because that oure Lord seyde to Moyses, do of thei hosen and thi schoon, for the place that thou standest on is land holy, and blessed. And the monkes clepen that place Bezeleel, that is to seyne, the Schadowe of God." (Voiage and Travaile, p. 71.)

[34] The Mahometan commentators say, that "Moses, having obtained leave of Shaib or Jethro, his father-in-law, to visit his mother, departed with his family from Midian towards Egypt; but coming to the valley of Iowa, wherein Mount Sinai stands, his wife fell in labour, and was delivered of a son, in a very dark and snowy night. He had also lost his way, and his cattle were scattered from him; when on a sudden he saw a fire by the side of a mountain, which, on his nearer approach, he found burning in a green bush." (Sale from Al Beidawi, vol. ii. p. 134.)

[35] In the highest of the Ineffable degrees of Masonry, called the Grand. Elect, Perfect, and Sublime Mason, which is omitted in the continental arrangement of the rite Ancien et Accepté, there is placed behind the Master's throne a triangle, with the mysterious name, יהוה, in the centre of a burning bush, as above. Opposite is the pillar of beauty. A broken pedestal also appears which forms part of Enoch's pillar, and the Chapter is adorned with vases and urns of silver and gold, which make a splendid appearance. M. Portal says (Symb. Col. p. 7), "the neophite cannot be regenerated but by the twofold baptism of the spirit and of fire, by the union of truth and love. The Egyptian Minerva, Neith, espouses the god of fire, the Saite and Memphite Ptha; from this marriage the sun is born, symbol of eternal light and of divine revelation. So is the Grecian Minerva united to celestial Vulcan, the god of pure fire, she gives birth to Apollo, the sun."

[36] "It was a symbol of the celestial fire which dwells in the heart of man. In the Sanscrit, different expressions which symbolize fire have the symbolic signification of the number three. The name of the divinity Om has the same numerical meaning; and hence is frequently spelt Aum. So in the Thibetian language, Mé signifies fire and the number three. Thus the third divine attribute, or the Holy Ghost, the love of God, and worship, have the same symbol, *fire*, which is translated in the language of colours by red." (Symb. Col. p. 8.)

[37] "We are deceived," says Fleury (Hist. of the Israelites, p. 20), "by not seeing titles amongst the Israelites, like those of our nobility. Every one was called plainly by his own name; but the names signified great things, as those of the patriarchs. The name of God was part of most, which was, in a manner, a short prayer. Elijah and Joel are made up of two of God's names, joined in a different way. Jehoshaphat and Shephatiah signify the judgment of God; Jehozedek and Zedekiah, his justice; Johanan, his mercy; Nathanael, Elnathan, Jonathan, and Nathaniah, all four signify God-given, or the gift of God. Sometimes the name of God was understood, as in Nathan, David, Obed, &c.; as is plain by Eliezer, God my helper; Uzziel, God my strength; and Obadiah, the Lord's servant. The Greek names also are of the same import, many being composed of the names of their gods; as Diodorus, Diogenes, Hermodorus, Hephæstion, Athenais, and Artemisia."

[38] Willett affirms that "it was Christ himself that appeared here in person, though not in substance, as may thus be made manifest—it is evident that he was God, for the name of Jehovah (Exod. iii. 7) and Eheie (v. 14) is peculiar to God, and not communicable to any angel, either properly or representatively; for the angels, though speaking in the name of God, yet discovered themselves to be angels (Luke i. 19; Rev. xxii. 9). Now, that it was the person of the Son that appeared, rather

than of the Father, or of the Holy Ghost, is thus showed:—The Father is never said to be an angel, i. e., a messenger, or sent; nor yet is the Holy Spirit in Scripture called by that name; but the Son of God is called the Angel of the Covenant (Mal. iii. 1), in respect of his incarnation to come, when he was sent of his Father into the world, which name of angel given unto Christ is a title of office, not showing his nature." (Hexapla in Exodum. p. 33.)

[39] "Some understand by the fire in the bush the divine nature of Christ, which did not consume or dissolve his human nature. Some apply it to the Virgin Mary, of whom Christ was born, that carried fire and was not consumed. Some understand it as the state of a regenerate man, in whom there are two parts, the illumination of the spirit as the fire, and the corruption of the flesh as the bramble." (Ibid. p. 32.)

[40] "1 Tim. vi. 15, 16. Tertullian bears testimony to this fact. "He who spoke to Moses was the Son of God; and it is he who has always appeared. It is the Son who hath judged from the beginning; dashing down the proud tower of Babel, confounding the tongues of the impious race who built it; punishing the whole world with a flood of waters; and raining upon Sodom and Gomorrah a storm of fire and brimstone—the Lord from the Lord. It is he who hath at all times descended to hold converse with men, from the days of Adam to the times of the patriarchs and prophets, in vision, in sleep, in apparition, and in parables; preparing his way without ceasing from the very epoch of the creation. The infinite and innumerable things which he was to accomplish, he was ever learning (from his Father); and no other God to hold intercourse with mankind upon earth but the Word who was to be made flesh." (Tertull. adver. Prax. c. 16.)

[41] This putting off the shoes, some say, was commanded Moses, that he thereby should 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. Ambrose 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 Pharoah." (Comment. in Lucam, l. vii.) 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." (Advers. Jud. c. 19.)

[42] Now the act of going with naked feet was always considered a token of humility and reverence, and the priests, in the temple-worship, 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 Israelites were subsequently directed to do, when they renounced any bargain or contract (Deut. xxv. 9; Ruth iv. 3); nor yet the sign of grief and sorrow, as when David entered into Jerusalem barefooted (2 Sam. xv. 30); 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 (Eccles. iv. 17)—"Take heed unto thy feet when thou enterest the temple of God."

[43] It is curious to observe how widely and universally this custom was disseminated. Even in the distant isles of Britain and Ireland, the chief druid, when gathering the sacred selago, was to be clothed in white, with bare feet, as an emblem of internal purity. There is an iron fixed at the

door of German synagogues to remove the dirt from their shoes; because, they say, the ground on which they are about to tread is holy.

[44] Bishop Patrick observes—"Moses did not give the first beginning to this rite, but it was derived from the patriarchs before him, and transmitted to future times from that ancient general tradition; for we find no command in the law of Moses for the priests performing the service of the tabernacle without shoes, but it is certain they did so from immemorial custom; and so do the Mahometans and other nations at this day. (Comment. vol. ii. p. 186.)

[45] The Rabbins contend that he did not. Maimondes says, that by the Divinity descending, must be understood the descent of his influence on inferiors. Abarbanel and Bechai affirm the same; while Jonathan ben Uziel and Onkelos paraphrastically translate the word descended by "discovered." All the sages, both ancient and modern, confirm this version, and agree that God did not descend on mount Sinai, according to human conception. Some say that the Lord never descends below ten degrees, neither did Moses or Elijah ascend above those ten; which ten are to be understood for the ten degrees or orders of the angelic hierarchy, viz.—1, creatures of sanctity; 2, wheels; 3, supremes; 4, fiery essences; 5, seraphim; 6, angels; 7, powers; 8, sons of powers; 9, cherubim; 10, men. (See Concil. vol. i. p. 152.)

[46] The holy spirit of God dwells in our hearts. See Rom. v. 5; 1 Cor. iii. 16; 2 Cor. i. 22; Gal. iv. 6; Eph. iii, 16, 17.

[47] In the degree of Rose Croix he is said to have manifested his glory at the period when the word was recovered; the cubical stone changed into a mystical rose; attended with the appearance of a flaming star, dispelling darkness, restoring the true light, and making the new law visible in our works.

[48] Thus hell will appear as a fierce furnace of fire, from whence will exhale the heat of wrath, envy, and all other vicious propensities. The condemned submit to the government of their evil passions, for the flame which devours them operates upon their hearts, as well as upon their flesh.

[49] The Jews believe that God has descended to the earth nine times, and that he shall descend on the tenth in the person of the Messiah:—1, in the garden of Eden; 2, at the confusion of tongues; 3, at the destruction of Sodom; 4, to Moses at mount Horeb; 5, at his appearance on mount Sinai; 6 and 7, when he spake to Moses in the hollow of the rock; 8 and 9, in the tabernacle; 10, the times of the Messiah. (See Allix's Judgment of the Jewish Church, p. 282.)

[50] In the degree of Prince of Mercy, the Triple Alliance is spoken of as having the following references:—1, to the covenant made with Abraham by circumcision; 2, to that which God made with his people in the wilderness by Moses; 3, and to that which he made with mankind by the mediation of his Son Jesus Christ.

[51] In the apartment prepared for the degree of Knight of the Eagle is a mount elevated to represent mount Calvary, on which are placed three crosses, and upon each a skull and cross bones. Before the mound is an altar covered with black cloth, on which is a cross and two lighted tapers. Between the altar and the mound is a sable curtain, made so as to draw back on each side.

[52] In the symbolical language of the high degrees, "Masonry was destroyed at this portentous period, the veil of the temple was rent in twain, the light of the sun and moon was withheld, the earth was overspread with darkness, the Masonic tools broken, the blazing star ob-

secured, and the Word lost. The whole fraternity were plunged in the lowest depths of misery and despair. They wandered about for three days in Egyptian darkness, without knowing whether their lives were secure. At the expiration of this period, by the will and pleasure of that Great Being, who orders and conducts all things by his superintending providence, the light was again restored, the tools of Masonry repaired, and the blazing star shone with unusual brilliancy, by which the Word was found, &c."

[53] In a degree of the rite Ancien, there is represented in a transparent painting the resurrection of Jesus Christ, surmounted by the mysterious triangle enveloped in a nimbus. The curtains of the chapter are also painted transparently, to represent the azure firmament, studded with brilliant stars of gold, and interspersed with glory. The altar placed in the east is illuminated with transparent lights. In a word, the chapter is entirely lighted by transparencies, on all sides of which appear the awful figure of the resurrection of Christ.

[54] This was followed by a tremendous judgment. The city was destroyed, and the people slaughtered by thousands and tens of thousands. Even the holy temple of God, where his sacred name had been placed, was trodden under foot by the heathen; polluted with the abomination of desolation; and at length so completely demolished, that not a vestige was left to mark its situation.

[55] These, in the language of sublime Masonry, are called Knights of the Christian Mark, and refer to the man with the inkhorn, in the prophecy of Ezekiel (c. ix.), and to the men with the destroying weapons in their hands. In a certain part of the ceremony the senior Knight says to him with the inkhorn—"Stay thine hand, proceed no further until thou hast set a mark on the faithful who put their trust in the Most High. Take the signet and set the mark upon their foreheads; for having passed through great tribulation, they have made their robes white in the blood of the Lamb which was slain from the foundation of the world."

[56] In one of the continental degrees this doctrine is painted in hieroglyphics on the walls of the Lodge-room. Here is represented a lively picture of the lake that burneth with fire and brimstone; human figures in excruciating torment, enveloped in flames, which burn but give no light, and suffering amidst the blackness of darkness.

LECTURE XLII.

THE FALL AND RESTORATION OF OUR FIRST PARENTS.

"LET THERE BE LIGHT!"—the Almighty spoke,
Refulgent streams from Chaos broke,
To illume the rising earth!
Well pleased the Great Jehovah stood—
The power Supreme pronounc'd it good,
And gave the planets birth.

MASONIC ANTHEM.

"The great outlines in the history of Creation are here unfolded; as also the primitive innocence of man, with the fall and consequent scenes of natural and moral evil."—TOWN.

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

WHEN our first parents were placed in Paradise by the Almighty Father of the Universe, and made capable of perfect happiness,[1] they were furnished with a test to enable them to display their gratitude and obedience. Good and evil were set before them, and they were left free to choose and free to refuse.[2] Their Freemasonry, so to call it, or system of moral duties, was the devotion of a guileless heart, penetrated with a deep and fervent veneration towards the gracious Author of their felicity;[3] and a fervent charity, which is the blossom and fruit of innocence, and of more value than either of the other two theological virtues, because in their state of perfection they were unnecessary. They practised the four cardinal virtues, typified in the four streams of their beautiful garden.[4] They had nothing to fear, nothing to hope for, and universal love was the one absorbing principle of their life and actions.[5]

Too short and fleeting were those golden days.[6] The life of our great Progenitor was so happy, and his Freemasonry so pure as to excite the envy of the apostate spirit;[7] and he resolved upon making an effort to destroy the illusion, and pollute the divine image in which God had created man. Under the form of a serpent,[8] he assailed the woman[9] with the subtle and prevailing logic, that instead of death being the consequence of eating the fruit of the forbidden tree,[10] she would enjoy, by that means, an increase of happiness, and certain immortality;[11] and that it was mere selfishness in the Deity to restrain her from acquiring such a vast accession of knowledge and power.[12] In a word, he persuaded her to believe that by partaking of the fruit, she and her partner would become as gods,[13] and be able to distinguish with perfect accuracy between good and evil.

Thus by the wiles of the serpent tempter our common parents plucked the forbidden fruit,[14] and broke the condition[15] on which their happiness was suspended,[16] in the vain hope of some imaginary good in prospect.[17] Thus primitive Masonry was defeated,[18] and sin, death, and every moral evil were introduced by this rebellious spirit,[19] who exulted in having thrown into disorder that beautiful creation which God had pronounced to be very good.[20]

Thus the first parents of mankind, formed by the Grand Architect of the Universe in the utmost perfection, seated in a paradise of pleasure; bounteously supplied with means for the gratification of every desire, and at full liberty for enjoyment, with only one prohibition,[21] for the trial of their obedience, violated the contract, and thereby became obnoxious to the penalty—disease, misery, and death.[22] To preserve us from which, and as a memento to guard us against a similar error, Freemasonry has preserved the remembrance of this unhappy event in the archives of its secret chapters.[23]

Scarce had our great progenitors thus transgressed, than, conscious of their crime,[24] and filled with shame and horror, they endeavoured to hide themselves from the presence of that Being,[25] who had hitherto been their solace and delight; but hearing his awful voice in the garden, and unable to bear the splendour of his appearance;[26] in a humble and lowly posture they approached him with

fear and trembling; their left hand elevated as a shield against the radiant glory of that presence which sin had made them incapable of enduring.[27] In this posture they heard the dreadful sentence that the ground should be accursed for their sakes, and no longer bring forth its fruits spontaneously,[28] and that they, driven from the blessed abodes of Paradise, should cultivate the hungry soil, and earn their food by sweat and labour.[29] And banished from the presence of their God, they became sensible of their crime by the wants and calls of nature; and with true contrition of heart, they humbly implored forgiveness.[30]

But fervent prayer, the only balm to heal a wounded conscience, produced a gleam of hope,[31] and encouraged them to pursue their toil with greater cheerfulness. At length their minds became more calm, and animated by the brightest hopes, with uplifted hands and hearts they praised God for his gracious promise of redemption.[32]

These illustrations are inherent to the Freemasonry which is now practised. They bear internal testimony of truth; and the silent appeals which are thus offered to our reason, cannot be resisted. The situation of Adam after his sin had been committed,[33] and he first experienced the evil consequences of it[34] in the novel sensation of shame at finding himself naked: and the unusual apprehension which came over him at the idea of meeting his Creator; the subsequent circumstances of his case; the condemnation and curse; the expulsion from Paradise;[35] and the terrible appearance of the Shekinah, which, in the eyes of the unhappy culprits, assumed the semblance of flaming swords,[36] glittering and flashing in every direction to guard the entrance of those happy glades,[37] where they had enjoyed supreme felicity, might naturally produce those feelings, and that behaviour, which are so beautifully depicted in the Masonic legend which has been just repeated.

But the incident was introduced by our ancient Brethren into Freemasonry,[38] not merely as an evidence of the antiquity of the system, or to point out its connexion with the patriarchs with their federal head; not merely to show that Freemasonry, so to call it, or Lux, at its first establishment, was an emanation of the Deity, because it was practised in Paradise under the divine

inspection before our first parents became acquainted with sin and its bitter fruits;[39] but for the purpose of placing clearly before the Brethren[40] the GREAT PROMISE,[41] in which all their hopes of happiness centre.

In the system of Christian Freemasonry the promise is thus interpreted: Our first parents having violated the contract of their Maker,[42] by eating the forbidden fruit,[43] became liable to misery and death.[44] That this dreadful defection from primitive righteousness might never be absent from their minds,[45] God instituted a system of worship, the principal feature in which was, animal sacrifices, that by observing the dying agonies of innocent creatures, they might be sensibly impressed with the misery and pain of that death, which their disobedience had brought on all created flesh.[46] He clothed them in the skins of these animals, that with such a covering continually before their eyes, they might never lose the recollection of their grievous transgressions;[47] and be admonished by the punishment of toil and labour, against the renewed commission of sin, of which they had already tasted the bitter fruits.[48]

The design of the serpent tempter was evidently to deprive our first parents of the favour and protection of God,[49] and consequently to ruin their happiness.[50] And his attempt was for the time crowned with success.[51] He destroyed their peace of mind, and rendered all their posterity subject to temporal evils which necessarily resulted from their transgression; hoping also that their misery would terminate in everlasting punishment. But the divine promise included an assurance that the design should be defeated by the advent of a mediator at some remote period of time. It was realized in Jesus Christ; who, by his sufferings and death, reconciled man to God, and opened a way to salvation, through the efficacy of repentance, faith in his name and merits, and obedience to his commands.[52]

For this purpose, to bruise the serpent's head,[53] his heel was permitted to be bruised, and his blood shed upon the cross.[54] Whence God was pleased to accept his death as a sacrifice and expiation;[55] and as a sign or symbol of such acceptance, he raised him from the dead.[56] This was also intended as a revelation of our resurrection; as his ascension was of our immortal happi-

ness in heaven, if we faithfully perform the conditions prescribed for our observance.[57]

The above facts and arguments constitute a strong testimony to the truth of the Mosaic writings; for they prove unquestionably that an ancient tradition of the unhappy fall of man,[58] accomplished through the intervention of a serpent,[59] perverted, indeed, in many instances, from its primitive meaning,[60] was preserved throughout the whole world; although this disgusting animal[61] became an object of adoration[62] in many nations;[63] and in the initiations of the spurious Freemasonry was constituted the medium of the soul's regeneration[64] from sin[65] and misery,[66] even as the advent of the Messiah, who was represented in the wilderness by a brazen saraph,[67] was intended to heal the wounds inflicted by the serpent tempter at the fall, and to restore God's favoured creature to his pristine purity of mind.

NOTES TO LECTURE XLII.

[1] The distinguished Orientalist, Professor Rask, of Copenhagen, in a pamphlet, published in 1828, on the most ancient Hebrew Chronology until Moses, has made a comparison between the age of the Adamites, according to biblical years, and their age according to solar years. According to this calculation not more than 713 years elapsed between Adam and Noah. Rask thence draws the unsound conclusion, *that Adam was not the first man upon the earth, and consequently not the father of the whole human race*, although he certainly might be the first man within the localities comprised in the Mosaic writings, and thus the father of the human race which proceeded from these localities, and called the Caucasian, from which the Europeans for the most part are descended. "Without entering upon an examination of this view," says the Count Bjornstjerna, "it seems, however, probable that man's first existence upon the earth must be earlier than 713 years before Noah, which would not be more than 3200 years before Christ, which is much too short a period compared with that testified by the traditions of all the other ancient nations, and especially when compared with the age of the great pyramid at Gizeh, as confirmed by astronomical calculations, which is 5000 years earlier than the birth of Christ, and consequently 2000 years older than the period maintained as that of the existence of the first man upon the earth." From these, and other arguments and calculations, the Count comes to the conclusion, that "we cannot conceal from our-

selves that the existence of man upon the earth must be of a far higher date than that which is indicated by the Mosaic Chronology." (Theog. of the Hindoos, p. 156.)

[2] This is symbolized in the Mosaic floor of the Lodge; and also in the androgynal principle of heathen nations. Thus "Light and heat, symbols of the wisdom and love of God, were the two principles, male and female. The doctrine of Pymander explains why the Egyptian god Kneph, or the Eternal, was androgynous. Jupiter, according to Orpheus, is the husband, and the immortal nymph; Mithras appears likewise to have had a divinity male and female. According to Rabbinical traditions, Adam was created male and female; love and wisdom existed conjointly in him." (Symb. Col. p. 5.)

[3] Our unfortunate, but highly-talented brother, Dr. Dodd, in his celebrated Oration on Freemasonry, thus speaks of its origin:—"Though it might owe to the wise and glorious King of Israel some of its many mystic forms and hieroglyphic ceremonies, yet certainly the art itself is coeval with creation; when the Sovereign Architect raised on Masonic principles this beauteous globe; and commanded that master science geometry to lay the rule to the planetary world, and to regulate by its laws the whole stupendous system in just unerring proportion, rolling round the central sun."

[4] In Pison, 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.

[5] Thus pure was the birth of Freemasonry. The famous charter of Colne has taken an erroneous view of the origin of the Order. It asserts that "our Brotherhood had its origin in those times when a few of the initiated, filled with a desire of true knowledge and a correct interpretation of the mysteries of Christianity, separated themselves from the various sects who professed the Christian religion; for, in those times, a few wise and enlightened men, perceiving that certain heathenish ceremonies had been introduced into Christianity, which would destroy the principle of brotherly love, united themselves with an oath, to preserve and maintain, in its original purity, the Christian religion, with its benign influence on the hearts and consciences of mankind; to bring the true light out of darkness, and to labour together in combatting ignorance, intolerance, and superstition, and to establish peace and happiness amongst mankind, by teaching and enforcing every human virtue. Thus the Masters of our Order took the name of Initiated Brethren of St. John, following the footsteps and imitating the conduct of St. John the Baptist, the forerunner of the Light, and the first martyr of the enlightened. The teachers and writers, according to the customs of the times, were called Masters, and chosen from the experienced and learned of their disciples, or fellow-labourers, from whence we derive the name of Fellowcraft; while the remainder of the brotherhood, according to the custom of the Hebrews, Greeks, and Romans, were called Apprentices.

[6] Some say our first parents remained in Paradise one hundred years; others forty years; others think he fell on the fourteenth day; and some say that it was on the same day on which he was created. Thus Theo-

phylact observes, (on Mat. xxvii.), that "as man was created on the sixth day, and eat of the forbidden tree on the sixth hour of that day; so Christ, in atoning for his sin, was nailed to the tree on the sixth day and the sixth hour." And hence also arose that saying concerning Adam, that in one and the same day he was formed and deformed, not continuing in righteousness and true holiness until the Sabbath; for if he had done this he would have performed the ordinances of the Sabbath, one of which was, to eat of the tree of life, which if he had done, he would have lived for ever, and never fallen from that state of blessedness.

[7] Milton ascribed the malignity of Satan against our first parents to a feeling of envy. (Par. Lost, vi. 4.)

> "O hell! what do mine eyes with grief behold?
> Into our room of bliss thus high advanced,
> Creatures of other mould; earth-born perhaps,
> Not spirits, yet to heavenly spirits bright
> Little inferior. Aside the devil turned
> For envy."

[8] The Egyptian symbolism reproduced not only the Mosaical types, but it reappeared in Christianity. Typhon, the evil genius of a red colour, took the form of a serpent, as the red dragon, who is the devil and Satan in the Apocalypse." (Symb. Col. p. 23.) The members of the encampments of the Templars in Ireland, are directed to appear with the badge of the order; which is a gold cross suspended from a black ribbon or scarf, worn from left to right; also a black apron trimmed with white, and a star of seven points on the left breast, of brilliants set in silver, having in the centre a cross, and at its base a serpent. Motto: IN HOC SIGNO VINCES.

[9] Hence serpent rites were much practised by females; and from a tradition of the lamentations which followed the unhappy fall of our first parents, they loudly invoked *Eva*. During the celebration of these rites, they worked themselves up into absolute phrensy. Olympias, the mother of Alexander, to give a colour to the dracontic origin of her son, was enthusiastically devoted to these celebrations; and while engaged in the process, she and her female followers, with thyrsi in their hands, and serpents entwined in their hair, uttered shrieks and cries like the ravings of so many demons.

[10] Bryant (Anal. vol. iii. plate 7,) has favoured us with an engraving of a Tyrian coin, in which a serpent is coiled round the trunk of a tree; and Maurice (Ind. Ant. vol. vi.) has preserved a similar medal. Now to what other fact can these representations refer, together with the corresponding symbols of the serpent entwining the staff of Mercury, Esculapius, and others, but the paradisiacal serpent, and the tree of knowledge of good and evil.

[11] The contests for supreme authority between the good and evil powers, which the spurious Freemasonry represented as being interminable, were variously depicted by expressive symbols; and the machinery by which it was shadowed forth are fanciful in the extreme. In Persia the hierogram was two serpents contending for an egg, as a symbol of the world; and in India it was embodied by the still more remarkable figure of the serpent's head crushed under the heel of the middle god Vischnu; while in a corresponding Mexican painting in the Borgian collection, the deity appears in conflict with a dragon. *He wounds the dragon's head with a sword*, while the monster has succeeded in biting off his foot *at the heel*. These instances display the evil power in two essentially different atti-

tudes. In the former, he exhibits an appearance of equality, while contending, as before the fall, with the beneficial deity for possession of the universe; while the latter exhibits him writhing and prostate, beneath the power which he had wantonly provoked. Hence also arose all the absurd fictions about Jupiter and the Titans—Osiris and Typhon—Ormisda and Ahriman—Apollo and Python—Brahma and Siva. And when mythology became transferred to romance, the same fable was preserved in the combat of St. George with the dragon, and other legends of a similar tendency; which all bore a reference to the tradition of a prophecy delivered at the fall, that the Messiah should bruise the serpent's head.

[13] "It is the doctrine of the ablest divines and primitive fathers of the church, that if Adam had not sinned, he would never have died, but would have been translated from earth to heaven; and this doctrine the reader may see illustrated in the learned Bishop Bull's discourse of the state of man before the fall." (Newton, cited in Todd's Milton, vol. iii. p. 222.)

[13] In all the systems where our scripture facts have been preserved, a star indicated the Mediator, and a serpent was its acknowledged symbol. The tradition of a star as the residence of the deity, led to the practice of astronomy, which subsequently degenerated into judicial astrology, and the oracle was said to be inspired by a serpent; thus transmitting the belief which Eve embraced in Paradise, that the knowledge of good and evil was to be attained through the intervention of that odious reptile. One of the most famous places where Ophiolatreia was practised was Delphi, where Python, the serpent deity, was esteemed oracular; and the tripod of the priestess was a triple-headed serpent of gold. The idea of this reptile being possessed of the power of vaticination, must have emanated from the tradition of the devil speaking through the serpent in paradise; and hence the word *demon* springs from δαημων, skilful, learned, or full of knowledge; and the word *nachash*, οιωνιζεσθαι, denotes a serpent and divination. The witch of Endor was a pythoness, and vaticinated by the use of Ophiolatreia.

[14] The Greek mythology furnishes another instance of this primitive doctrine amongst the heathen, in the fable of the garden of Hesperides, which is but a corrupted name of Paradise. Here existed a tree which produced golden apples, and was guarded from violation, by *a serpent vomiting fire*, (an evident transcript, in the confused and blended traditions of heathen mythology, as well of the serpent tempter, as of the Saraph, or flaming cherub, placed to guard the tree of life,) whose folds encircled the trunk of the sacred tree. Hercules, in his character of god-man, (θεανθρωπος), the offspring of the celestial father, and a terrestrial mother; after the voluntary surrender of his life was received into heaven —successfully encountered the serpent; and having slain him, took away the precious fruit. This event being deemed of sufficient importance to be perpetuated, it was introduced into the celestial sphere; where Hercules is represented as *trampling on the serpent's head.*

[15] Dean, speaking of the poetical fiction of winged dragons, as guardians of treasure and protectors of female innocence, observes, "singularly enough, the malevolent actions of the paradisiacal serpent had a colouring given by heathen mythologists diametrically opposite to the reality. The *seducer* of Eve is perversely termed the *protector* of maiden virtue; and the tempter, who induced her to *pluck* the forbidden fruit, is the *guardian* of the golden apples in the garden of the Hesperides. So powerful is the 'the prince of this world' to delude his victims." (Worship of the Serpent, p. 21.)

[16] His malignity was rather excited than satiated by success; and he would have triumphed effectually, if our erring parents had been permitted to eat of the tree of life, which would have secured to them a state of absolute and endless wretchedness; enabling them to live for ever amidst sin, and misery, and despair. But God, merciful in justice, graciously interfered; and before the first paroxysms of grief had entirely subsided, and the tempter, who still lurked near them, could find a favourable opportunity of renewing the attack, his designs were frustrated by the expulsion of his victims from the scene of their transgression. Thus sin brought death into the world; and thus death became the avenue to eternal life; for "as in Adam all die, so in Christ shall all be made alive."

[17] Brother Aarons says, that the knowledge of certain *secrets* was withheld from Adam in consequence of his sin. These secrets, he adds, "were reserved for the patriarch Abraham, to whom the Almighty had shown the consecrated spot where the Sanctum Sanctorum would be built, on mount Moriah; which in the Hebrew signifies the central spot of the universe, or Almighty, as we discover in the word *Moriah*, the Tetragrammaton. Here Abraham proved his intuitive faith, by leading his only and beloved son Isaac a destined victim to the altar of his God." (F. Q. R. 1837, p. 19.)

[18] The Freemasonry of Adam being thus perverted by the serpent's triumph, he was expelled from his bower of delight, into a world polluted by his disobedience; and from the signal and merited punishment of our first parents, originated a series of significant signs, which are perpetuated in Freemasonry, to preserve the recollection of this melancholy event.

[19] From a tradition of the above attempt, made by that rebellious spirit who had been excluded from the blessed abodes of light and purity, to introduce confusion and anarchy into the Creator's works, many peculiar observances arose, which gave a character to the mythology of ancient nations, and strongly pervaded their spurious Freemasonry. Hence sprang that whimsical but fundamental doctrine which existed in all the systems of heathenism of two equally potent, but irreconcilably hostile powers, continually engaged in a fruitless contest of supremacy.

[20] From this circumstance originated, not only the errors of idolatry, but also the fictions of romance, which represent a continual opposition between good and evil powers. These abound in the Arabian Tales, and in all the romances and metrical poems of the chivalric ages, where enchanters are introduced to attack and carry off knights and damsels, keeping them in durance under the influence of some talisman or charm, which is at length dissolved by an adventurous knight, under the protection of a benevolent fairy, whose power is superior to her adversary; or who conquers by policy, taking advantage of some propitious moment to counteract his machinations. These adventures are frequent in the works of Ariosto, Tasso, Spenser, and the continental romance writers. The legends of our Christian saints abound in the like adventures: and they have been introduced with effect both by Shakespeare and Milton in the Tempest and Comus. The principle has descended to our times; and the chief art of constructing a modern novel appears to consist in judiciously forming a series of adventures on the basis of the plotting and counterplotting of an intriguing villain, to subvert the happiness, or destroy the prospects, of the hero or heroine of the tale.

[21] "It has been the fashion with minute philosophers and philosophizing divines," says Hales, (Anal. vol. ii. p. 10,) "to endeavour to explain away the reality of the fall, and resolve it all into allegory, apologue, or

moral fable. But the whole scheme of redemption by Christ is founded thereon, and most stand or fall therewith; a figurative fall requiring only a figurative redemption. Even that noted deist, Lord Bolingbroke, justly rejects the allegorical mode of interpretation; it cannot, says he, be admitted by Christians; for if it was, what would become of that famous text—the seed of the woman shall crush the serpent's head—whereon the doctrine of our redemption is founded."

[23] Hesiod seems to have allegorized the fall of man, and the hope of redemption through the woman's seed, in his fable of the beautiful but crafty Pandora, who deceived Epimetheus, the first man, by opening the forbidden jar (πιθος) of evils, leaving behind nothing but hope. (Works and Days, v. 60.) The Greeks had a custom of appealing to the feelings of the people by a remarkable proverb. When a general was desirous of exciting confidence amongst his soldiers in the face of a more powerful enemy—or a demagogue to excite the people by agitation—each, at the most interesting period of his harangue, would produce the lacerated head of a snake, exclaiming, *the serpent's head is crushed*, his power must fall. (Polyœni. Stratag. 2.)

[24] In the French Adoptive Masonry, which is used for the admission of females, the construction of the second degree refers to the fall of man, and the share which the first fair lady in the world had in that event. The timid candidate, after many trials, is admonished by the Worshipful Master to act most carefully, and above all to resist temptation. She is told that from those who seek this grade much is required, and that it will depend entirely on herself whether she obtain it or not. The ceremony proceeds, and the tempting moment is at hand; the wily tempter, ever near, seizes the favourable opportunity and prompts her to yield; admonitions, promises, and consequences are alike forgotten; she falls, and is instantly informed, that for ever she is precluded from obtaining Masonic rank. Repentance follows the sin, and the forgiving brothers and sisters, remembering their own errors, relent, and after a severe reprimand, admit their contrite sister to a participation in the mysterious grade. (F. Q. R., 1837, p. 443.)

[25] Eve might probably consider the serpent as an angel of light, or seraph, from שׂרף to burn; for *saraph* signifies a fiery and highly-venomous serpent; while its plural seraphim is a name of angels, who, from the shining brightness of their aspect, seem flaming and fiery. The Rabbi Bechai, on Genesis xiv., says, "this is the mystery of our holy language, that a serpent is called *saraph*, while an angel is called *seraph*." Archbishop Tenison, on this passage in the Lexicon, says, there is an authority in this argument, which is to me valuable, not simply for the notation of the word, but for the sense to accommodate to my notion. It is that of Tertullian in two places. The first place in his Book de Prescriptione Hæreticorum. There he suggesteth from others, that Eve gave attention to the serpent, *as to the Son of God*. The second place is in his Book against the Valentinians. There, he saith, that the serpent from the beginning was one that sacriligiously usurped the *divine image*. This soundeth as if the devil, in serpentine form, had represented part of the Shekinah of the Logos, and that Eve conceived him to be an angel appertaining to his glorious presence, and a minister of his pleasure." (Of Idol. p. 356.)

[26] As the Almighty, or according to the commentators, the Son of God appeared in a terrible radiance, their guilty souls were afraid, and they hid themselves among the trees or coverts of the garden, because they knew, and were ashamed, of their nakedness.

[26] "I cannot but think," says Bishop Patrick, "that the Shekinah appeared at this time quite otherwise than formerly, *i. e.*, not in so mild a lustre as when they were first acquainted with him; but in a more terrible burning light, as if it would consume them. For so we read in after times, that the same Lord who appeared unto Moses in a flame of fire out of the midst of a bush (Ex. iii. 2), came down in a more dreadful manner at the giving of the law, from Mount Sinai, when the mountain was 'altogether on a smoke (Exod. xix. 18), because the Lord descended upon it in fire;' and that fire so great, that it flamed unto the midst of heaven (Deut. iv. 11) with darkness, clouds, and thick darkness." (Comment. vol. i. p. 21.)

[27] I am debarred from speaking particularly upon this posture; but I may add, that it is made good use of in Freemasonry. When Moses came down from the mount it was used. Again at the building of the second temple; and more particularly when Alexander the Great, with his victorious legions, approached Jerusalem in order to destroy it, he was met by the High Priest in his pontifical robes, accompanied by the priests and Levites in solemn procession, who saluted him with this significant sign. It is an historical fact, that Alexander was so much struck by the sight, that he did homage to God's vicegerent, which, it is said, proceeded from the mutual recognition of Masonic Brotherhood.

[28] Still the world enjoyed a temperature which has never been experienced since the flood. It had a constant serenity of the atmosphere, without any considerable variety in the seasons; and hence it was that the human body continued unimpaired for so many generations, because there was no external violence to cause its premature decay.

[29] This sentence was accompanied by the imposition of six additional precepts, as Maimonides informs us, viz.—1, not to be guilty of idolatry; 2, not to blaspheme the name of God; 3, neither to kill; 4, or to commit adultery; 5, or to steal; 6, to appoint judges.

[30] There is a rabbinical tradition, that "Adam, being in great fear of death, earnestly desired to obtain a branch of the tree of life, which was growing in Paradise, thinking he might escape the dreadful effects of his sin by this means; and he sent one of his sons to the gate of Paradise. He accordingly asked it of the cherub, who gave him a bough, telling him that what had been appointed should be fulfilled. During his absence Adam died, and was buried; and his son planted the branch upon his grave, where it took root and became a great tree. This tree, with the bones of Adam beneath it, being preserved in the ark, Noah divided the bones amongst his sons. The skull fell to the share of Shem, who buried it on a mountain, which was thence called Golgotha, Calvary, or the place of a skull. The tree was planted upon Lebanon, and was of such an extraordinary nature, that it was at once palm, cypress, and cedar, typical of victory, death, and eternity. Of this mystical wood the cross of Christ was made, and it was erected upon the very spot where the skull of Adam had been deposited."

[31] The Almighty, who is not extreme to mark what is done amiss, might be the more inclined to extend his pardon to them, as their sin admitted of some palliation. It is thought that "when Satan beguiled Eve he was transformed into an angel of light. (2 Cor. xi. 3—14.) Eve might easily have mistaken him for an angel in this disguise, especially when possessed of speech, which was denied to the brute creation. And she might have imagined that he came out of good will, to explain more fully the nature of the divine covenant, and to enlighten her ignorance." (Hales' Anal, vol. ii. p. 13.)

[32] Milton has given a beautiful reason why Jehovah suffered our first parents to be tempted and overcome. (Par. Lost, b. i. v. 211.)

> The will
> And high permission of all-ruling heaven
> Left him (Satan) at large to his own dark designs,
> That with reiterated crimes he might
> Heap on himself damnation, while he sought
> Evil to others; and, enraged, might see
> How all his malice served but to bring forth
> Infinite goodness, grace, and mercy, shown
> On man by him seduced; but on himself
> Treble confusion, wrath and vengeance pour'd.

[33] A judicious and learned writer in the F. Q. R., who signs himself Noachide Dalruadicus, speaking of some errors in O'Brien's essay on the Round Towers of Ireland, observes—"While he represents Eve as the first Buddhist, and Cain, her apostate son, as the first priest of the Buddhist order, because he recognized Jehovah only as the God of nature and increase, and did not look forward to the redemption by blood; in other passages he represents the Buddhist doctrine as being, in so far as the redemption by blood was a part of it, identical with that of the Freemason and the Christian. But acknowledging, as I do, the Bible as the rule of faith, and contented to understand what it relates in a plain and literal sense, I see no difficulty in believing literally the Mosaic history of the fall of Adam, or in agreeing with learned commentators, that the test of obedience prescribed to him, simple as it was, of abstaining from a particular fruit, was sufficient to make him sensible, that though he had dominion over all things, yet he was not their Lord, but himself a servant of the Most High; and that it was admirably suited to the state of man in Paradise, where it would have been needless to have forbidden adultery, murder, theft, or coveting, when there were only Adam and his wife, and they gifted with dominion over all." (F. Q. R. 1836, p. 147.)

[34] "Permit me," says Bishop Watson, in his celebrated reply to T. Paine, "permit me to recommend to your consideration the universality of the doctrine concerning an evil being, who in the beginning of time had opposed himself, and still continues to oppose himself, to the Supreme Source of all good. Amongst all nations, in all ages, this opinion prevailed, that human affairs were subject to the will of the gods, and regulated by their interposition. Hence has been derived whatever we have read of the wandering stars of the Chaldeans, two of them beneficent, and two malignant; hence the Egyptian Typho and Osiris; the Persian Arimanius and Oromasdes; the Grecian celestial and infernal Jove; the Bramah and the Zupay of the Indians, Peruvians, Mexicans; the good and evil principle, by whatever names they may be called, of all other barbarous nations; and hence the structure of the whole book of Job, in whatever light of history or drama it be considered. Now does it not appear reasonable to suppose that an opinion, so ancient and so universal, has arisen from tradition concerning the fall of our first parents, disfigured, indeed, and obscured, as all traditions must be, by many fabulous additions."

[35] In one of the philosophical degrees this event is alluded to; but it is, I fear, for no good purpose. These are the words—"Men passed from their peaceable state to the yoke of servitude. Eden, that terrestrial paradise, was lost to them. Subjects of sin and slavery, they were reduced to servitude, and obliged to gain their bread by the sweat of

their brow. In the number of these men some promised to protect, and thus became their chiefs; at first they reigned over herds or clans; these were soon either conquered, or united together, in order to form a numerous people; hence arose nations, and their chiefs or kings. At the formation of states and nations the world ceased to be a great family, to be a single empire, the great bond of nature was rent asunder."

[36] Angels, according to Maimonides, are able to change themselves into all kinds of forms, whether beneficent or terrible; but the expression referred to above does not signify any change in the Shekinah, but refers to motion alone, which was so very swift and glittering, that devouring flames seemed to stream out of it on every side.

[37] The Hindoos have a tradition, preserved in their sacred institutions, that a destroying angel was placed to the eastward of the garden of Eden, and is represented as a cherub; he is called Garuda, or the Eagle, upon whom Vischnu is mounted. In his compound character, Garuda approaches to the Hebrew cherub. He is sometimes depicted as a man, with the countenance, wings, and talons of an eagle. In scripture the Deity is represented riding upon a cherub, and flying on the wings of the wind. This is something like the Simorgh, of Persian romance, who carries the heroes between his wings from one extremity of the world to another. Garuda is called the *vahau* (literally the vehicle) of Vischnu, and he thus answers to the cherub of scripture; for many commentators derive this word from the obsolete root *c'harab* in the Chaldean language, a word synonimous with the Sanscrit vahau. Now, whence could these primitive people be supposed to derive their notion of the Jewish cherubim but from a primitive tradition of the fall of man propagated by the family of Noah after the flood.

[38] It was a doctrine received both by the patriarchs and Jews, and therefore it is an infringement of the universal principles of Masonry to reject our Jewish Brethren from a participation in our mysteries, as some of the Continental Grand Lodges have done; on which the Grand Lodge of Florida thus remarks:—"We regret to observe a disposition to draw a line of demarcation between Masonic Brethren of the Christian and Jewish faith. The perfection and beauty of the system of Masonry, we have ever been taught to believe, consists in its universality. That the ever-green tree of Masonry shoots its roots to the centre, and throws out its umbrageous boughs to the circumference of the world, equally sheltering beneath its foliage each Brother of the mystic tie, regardless of political principles, sectarian tenets, or condition in life, whether he be the jewelled monarch, radiant in glorious panoply, or the poorest heart-stricken peasant that winds his noiseless way along the sequestered vale of life. We are the more surprised at this attempt of invidious denunciation of a people, the originators and founders of glorious Masonry." (Transactions, Jan. 9, 1843.)

[39] "Here the first pair in paradise were placed,
With heavenly innocence and beauty graced;
And here, by sinful disobedience wrought,
The race of man was to destruction brought;
Hence we might execrate the baleful ground,
Had it not given the salve as well as wound;
For here the Saviour of the world had birth,
To purge our souls, and save a guilty earth;
The gospel first in Asia's regions spread,
And for mankind the blest Redeemer bled;

Here cities first were built, and statutes made,
And of vast empires the foundation laid;
Here Masons first their secrets did impart,
And to mankind reveal'd their sacred art."
(Smith's Use, p. 226.)

[40] "The great scheme of redemption began to be published to our first parents immediately after their apostacy. Early was the first promise made of a Saviour, even that divine Word which created all things. Here was laid that deep foundation on which the whole superstructure of the gospel dispensation was erected. *The same precious promise is the great corner stone in the edifice of speculative Freemasonry.*" (Town's Spec Freemasonry, p. 171.)

[41] This promise constituted the foundation of the patriarchal and Jewish religions. It was known to the heathen; and its chief truths and conditions were preserved in their spurious Freemasonry. It forms the great bulwark of our own mode of faith, and constitutes a means of salvation to all the nations of the earth. There was a beauty and propriety, therefore, in its introduction into Freemasonry, which is an universal institution, embracing all nations, people, and languages. It augments the value of the system, and recommends it by new and interesting claims to the Christian Mason, as an adjunct to his holy religion. However this interpretation may have hitherto been overlooked and disregarded, it certainly forms the immoveable basis of Christian Freemasonry; and is an article of faith so common to all sects and parties under the dispensation of the gospel, as well as to every other religion upon the face of the earth, as to be incapable of creating any difference of opinion, or violating that fundamental principle of the society which excludes polemical controversy from its assemblies. Nor would the general terms of this promise be rejected by the Brethren of any other creed; for it is not from the Promise, but its interpretation, that our Brethren of the Jewish or Mahometan persuasion dissent.

[42] These ideas were connected in all systems of religious worship, whether true or false, which existed in any age, or in any part of the habitable globe; for every religion had its record or veneration of a serpent, the *true*, as the tempter of man; and the *false*, as a powerful god, who possessed an unbounded influence over human affairs. Every incarnation of a deity in the form of a serpent to deceive a female, as in the instances of Jupiter, who twice assumed this form to seduce Rhea and Proserpine, bore an accurate allusion to the means adopted by the rebellious spirit to effect man's ruin in the garden of Eden. Should we fail to discern the serpent in every idolatrous code, its introduction into a few only might be considered casual; but as it exists in all, I am not aware that any other inference can be drawn, than that it is indebted for its ascendancy to a perverted tradition of the paradisiacal serpent, that effected man's destruction by its successful temptation of our great progenitors.

[43] Bro. Rosenburg thus explains the event in his Explication du Tableau Maçonnique—"D'abord le premier homme, encore dans la primeur de ses premières passions, cède aux désirs que lui inspire la femme; sa force et sa raison sont vaincues, il est séduit . . . . . Mais bientôt il a goûté l'arbre de la science et reconnu la mission sublime qui lui est imposée, à lui chef d'œuvre du Créateur. Aussitôt il est banni de l'Eden, car la science et le repos ne peuvent vivre ensemble, et Adam, vêtu du tablier de travail, va cultiver le monde."

[44] The same tradition of the fall is thus recorded by Plato, who learned

it, as he himself confesses, from the Egyptian hierophant by whom he was initiated, after he had imbibed the Orphic and Pythagorean philosophy in the mysteries of Greece. But whether he really had it from hence, or from the Jewish writings, is not very material; for the authority of the latter was, perhaps, of less weight with this acute philosopher than the former. He propagated it as a doctrine already in existence, although it suited his purpose to veil it in the following allegory:—Porus, the god of plenty, is feasting with the rest of the gods, until he becomes intoxicated, when he goes forth into the garden of Jupiter and falls asleep. Penia comes to the door to beg, and observing Porus, steals to him, and by this deceit conceives. In this fable Origen traces the resemblance of the garden of Jupiter to paradise, Penia to the serpent, and Porus to Adam, who was deceived by the reptile.

[45] The Mahometan gospel of Barnabas says, that the sentence which God pronounced upon the serpent was, that he should have his legs cut off by the angel Michael, with the sword of God; and that the devils, as a punishment for rendering our first parents unclean, were condemned to subsist on the dung of serpents.

[46] Le Clerc, in his Annotations on Grotius (de Verit. l. i. s. 16), assumes that the introduction of serpent worship into the spurious Freemasonry had a direct reference to the fall of man. He says—"In the most ancient Greek mysteries they cried out *Eva*, and at the same time showed a serpent; which is mentioned by Heyschius, Clemens in his Exhortations, and Plutarch in his Life of Alexander. Chalcidius to Timæus has these words:—'that as Moses says, God forbad the first man to eat the fruit of those trees, by which the knowledge of good and evil should steal into their minds.' And in another place—to this the Hebrews agree, when they say that God gave to man a soul, by a divine breath, which they call reason, or a rational soul; but to dumb creatures and wild beasts of the forest, one void of reason; the living creatures and beasts being by the command of God scattered over the face of the earth, amongst which was the serpent, who by his evil persuasions deceived the first of mankind."

[47] The consequences of their guilt being thus brought constantly before their recollection, they became overwhelmed with melancholy and despair. To relieve their disquietude, therefore, Jehovah graciously vouchsafed to them a peculiar revelation, which composed their minds, and consoled them under the privations to which they had irretrievably subjected themselves. From this benignant revelation they understood, that in times far distant, a provision was made in the counsels of heaven to neutralize the effects of original sin, and restore mankind to a capacity of propitiating the divine favour. He promised that "the seed of the woman should bruise the serpent's head, though it should bruise his heel." This promise, which was frequently renewed to the patriarchs and prophets (numerous instances of which are embodied in the system of Freemasonry), became remarkably fulfilled in Jesus Christ.

[48] Our common mother was called Issha before her name was changed into Eve. This alteration was made by Adam, under the impression that she would become the mother of all mankind, and particularly of the promised seed, by whom he hoped to be raised from the dead to immortal life and happiness.

[49] According to Sir John Chardin, the Persians call the constellation of the serpent Ophiuchus, *the serpent of Eve;* and this serpent plays a similar part in the theology of the Phœnicians, to whom the Druids were greatly indebted for their mythological knowledge: for Pherecydes, their

disciple, and the master of Pythagoras, said that Ophioneus Serpentinus had been chief of the rebels against Jupiter. Nothing can more nearly approach the Mosaic account of the temptation of our first parents by the rebel angel, in the form of the paradisiacal serpent, or be more strongly corroborative of the sacred record of man's original defection from righteousness; especially when we consider further that the Persians depicted their evil power, Ahriman, in the constellation Serpentarius, under whose sway the odious reptile is placed.

[50] When serpents were consecrated and in temples, they were called Dracones. Angues aquarium sunt, serpentes tarrarum, *Templorum Dracones.* The Hebrews had a different word for land and water serpents; the latter were called *Tennin.* Thus when Moses's rod was turned into a serpent before Pharoah, it is called *Letennin,* a water snake, as Pharoah was probably taking his morning's walk on the bank of a river; but the serpent that tempted Eve was a *Nachash,* a land serpent, and not a Tennin.

[51] A short time before the birth of her first child, the devil asked Eve whether she knew how she was to get rid of it? This question alarmed her exceedingly, and she ran to Adam for advice. Being unable to determine the inquiry, he became melancholy. The devil, taking advantage of his sadness, appeared to him, and told him that he possessed the power of causing Eve to be delivered of a son in his own likeness, which he would do, on condition that Adam would call him by the name of Abdolhareth, the serpent of Al Hareth, which was the name given to the chief of the fallen angels in heaven. Adam unfortunately consented, and when the child was born he gave it that name, and it immediately died. The above is an Arabian tradition, according to Selden. (De jure Nat. Sec. Heb. l. v. c. 8.)

[52] "That there are angels," says Bishop Hurd, "and spirits good and bad; that at the head of these last there is one more considerable and malignant than the rest, who, in the form, or under the name of a serpent, was deeply concerned in the fall of man, and whose head, as the prophetic language is, the Son of man was one day to bruise; that this evil spirit, though that of prophecy be in part completed, has not yet received his death's wound, but is still permitted, for ends unsearchable to us, and in ways which we cannot particularly explain, to have a certain degree of power in this world hostile to its virtue and happiness, and sometimes exerted with too much success; all this is so clear from scripture, that no believer, unless he be first of all spoiled by philosophy and vain deceit, can possibly entertain a doubt of it."

[53] A tradition that the Messiah, or Middle God, shall bruise the serpent's head, while it should bruise his heel, existed alike in the east and in the west, amongst the Indians, the Greeks, and the Goths of Scandinavia. The Brahmins placed in their temples certain sculptured figures, which were unquestionably descriptive of this prediction. One of them represents Vischnu, with his foot placed upon the head of a serpent; and another pourtrays the same deity encompassed within the folds of the same reptile, which is in the act of biting his heel. These can have no other meaning than as a pictorial development of the original promise of a mediator. Mr. Maurice, in his History of Hindostan, has published engravings of these sculptures; the reader cannot but be struck with an extraordinary coincidence which subsists between the former portraiture and the monkish picture of the victory of Michael over the devil, where the archangel is represented as being surrounded by the angelic host, and trampling on the head of a horned dragon. How this coincidence

arose it might be difficult to conjecture, unless we admit that they both originated in an ancient tradition, that the seed of the woman should bruise the serpent's head. In the same mythology, the principal deities are all accompanied by serpents, as appears from the carvings on the walls of their most ancient temples; and the monster Garuda, compounded of two portions of the cherubim, the eagle, and the man, is represented as being placed at the eastern portal of the garden of Eden, to prevent the intrusion of serpents, to which reptile he was supposed to bear a mortal antipathy. And they have a legend, that after a severe conflict he destroyed them all except one, which he slung round his neck as a trophy, evidently referring to the fall of man, the cherubim at the gate of Paradise, and the destruction of all mankind at the deluge, except the patriarch Noah.

[54] In the coins of Constantine we find the labarium, or banner of the cross, which is surmounted by the sacred monogram, erected on the body of a prostrate serpent. A striking emblem of Christianity triumphant over the Ophite idolatry, and a proof that serpent worship was prevalent at that period.

[55] From this promise, which included the doctrine that the sacrifice of *one* should be accepted as an atonement for *all*, arose the custom of human sacrifices to avert calamities and restore blessings. There have been a diversity of opinions respecting the origin of this practice; although a little consideration might have traced it to the above doctrine, rather than to the figurative sacrifice of Isaac or the murder of Abel.

[56] "What does symbolism teach us?" says M. Portal. (Weale's Archit. part vi. p. 32.) "It teaches that the God of Moses was the God of the Pharoahs, of the Brahmins, and of the Chaldees; that he created man for happiness; for forsaking the path marked out for him, he fell into evil. The redemption of the world became subsequently the universal creed; Christianity, hidden or revealed, was the centre of every worship before and after God was made manifest in the flesh. The unavoidable conclusion is, that Christianity is the consequence and bond of all religion; that by the divine power the whole world will be united in one common brotherhood, and in the preservation of various exterior forms, the light which emanates from divine truth may be discerned."

[57] Thus full and clear are the proofs that the unhappy defection of man from pristine innocence, by the temptation of a serpent, was propagated throughout the Gentile world in the spurious Freemasonry. And the frequent appearance of the serpent in the initiations will evince the pains that were taken to prevent the knowledge of this event from being lost amidst the erroneous practices and speculative opinions with which idolatry, in its sweeping progress, gradually enfolded the great primitive truths relating to religious worship and the salvation of man. Simple facts were often converted into wild and improbable allegories; and complicated symbols were substituted for simple realities, till reason was incapable of unravelling the inextricable web. During the initiations, a serpent was cast into the aspirant's bosom, and suffered to pass downwards between his robe and flesh, as a sign of regeneration. Now, what theology could have been so unnatural as to teach that personal regeneration could emanate from the contact of this filthy creature, if purity and salvation had not been originally connected with it, by the promise that the Redeemer of mankind should accomplish this great object by bruising the serpent's head.

[58] Every legend of the deliverance of a devoted female by an armed

warrior from the fangs of some monstrous dragon, like those of Perseus and Andromeda amongst the heathens, and St. George and Sabra amongst Christians, has been thought to refer to the destruction of the huge dracontian temples which existed in all nations; but the temptation of Eve by the serpent was the undoubted prototype; while in all such cases the deliverer was the promised Messiah. But the tradition was thus far perverted, that instead of the moral principle which was destroyed in our first parents, a physical destruction was supposed to take place in the persons of the exposed females. In Mexico is a rude carving preserved in one of the Dominican convents, of a serpent coiled up in an irritated erect position, with the jaws extended, and in the act of gorging an elegantly dressed female, who appears in the mouth of this enormous reptile, crushed and lacerated.

[59] The serpent commenced his hateful career with uncompromising hostility to man, and his enmity has never been abated. In all ages he has been a scourge and a curse; and the adoration he has excited has been the abject devotion of a slave under the lash. It was a worship of propitiation. Pignorius (De Mensâ Isiacâ) says, that mankind being vanquished by the craft, pride, and malice of the devil, in the shape of a serpent, endeavoured to redeem the loss he had sustained by turning that reptile into a sacred idol. Hence the practice of offering the most valuable possessions, even wives and daughters, at its altar. And hence the Grecian custom to which Clemens Alexandrinus refers, when he says (Pœd. l. 245), that "females were not ashamed to wear about their persons these symbols of the evil power; for as the serpent deceived Eve, so the golden ornament in the form of a serpent misleads her daughters."

[60] In the most early period of Sabianism, and perhaps before the deluge of Noah, the serpent was made a symbol of the sun. Hence it is conjectured that the dracontian temples of Abury, Stanton Drew, Shap, and others in this island, were Ophite temples dedicated to the sun; and it is remarkable that the august structure at Abury was formed to represent a serpent connected with the sun, and was in the exact shape of the hydra of the sphere. We find in ancient mythology the most extraordinary legends about the serpent or dragon, which constituted a never-failing theme of discussion amongst those who practised the abominations of ophiolatry.

[61] With the terror usually inspired by this hideous vermin, might be blended another feeling of a higher and purer character. In the ages immediately subsequent to the flood, the sons of Noah would propagate amongst their posterity the fact, that the knowledge of good and evil was acquired by the original parents of mankind, through the intervention of a serpent endowed with speech, wisdom, and foresight. Such a representation, proceeding from such high authority, would naturally induce a feeling of respect and veneration for an animal possessing these extraordinary attributes, which, when the true God was entirely forsaken, would soon degenerate into actual worship. This may be assumed as one pristine cause of ophiolatry; and it is highly probable that it exercised some influence, not only with the heathen, but with the Christian, and also with the Jew.

[62] The simple fact of serpent worship has never been disputed; for in the Apocalypse (xii. 8) *the serpent is said to have deceived the whole world.* Testimonies to that effect are purposely scattered throughout the writings of antiquity, which plainly intimate that some knowledge of antediluvian events was spread over the face of the globe by the erratic tribes who

migrated from Shinar, how much soever it might be cast into shade in later times.

[63] Serpent worship derived its origin from this source; and the name, applied with a transmitted authority to the destructive power, has reached our times; for the Deva or Dive of the East, who was considered the tempter of Eve; the Diu of ancient Hibernia; the Armoric Due; the Gaelic Dhu, were no other than the Diabolus of the Greeks and Latins, and the English Devil.

[64] It appears that not only were serpents made emblems of the divine nature, and entwined about the rods of Mercury, Osiris, Esculapius, Trophonius, Hercyna, and many others; but they were also painted on the walls of the caverns of initiation, and also on the inferior rooms of Greek and Roman houses; and lamps were kept continually burning before them. Serpents were painted on the banners of the Assyrians, the Celtæ, the Parthians, Scythians, Chinese, and Egyptians, as the sacred portraiture of the deity; and the temple of Serapis, or the Serpent, was the largest and most magnificent sanctum in Egypt. In all nations the serpent was an object of worship; for being attached to the promise, it was accounted holy; not from its form or properties, the first being disgusting, and the latter baneful, but from a superstitious belief that its body was the residence of the divinity; and was hence adored as the emblem of a divine Saviour.

[65] He is termed in our scriptures, "the great dragon, that old serpent called the Devil" (Rev. xii. 9), and was considered an emblem of wisdom, and a foreteller of future events. Thus, in Grecian fable, Melampus having preserved two snakes from destruction, as he slept one day beneath an oak, the reptiles crept up and licked his ears. Awaking from sleep, he found himself able to understand the language of birds, and discovered that he was capable of prying into futurity. The Scholiast on the Hecuba of Euripides says, that serpents licking a person's ears, make him so sharp of hearing, that he can understand the counsels of the gods, and be capable of prophesying. Divination by the agency of serpents was very extensively propagated, and the superstition is scarcely yet extinguished: for the appearance of a snake on any person's premises is still accounted an omen either for good or evil.

[66] Clem. Alex. cohort. ad Gent. p. 17. In the hieroglyphics of Egypt, a serpent casting his skin represented the eternity of the Deity (Pier. Hier. fo. 103), and it was believed that nothing could be eternal but God.

[67] See Num. xxii. 8, compared with Wisdom xvi. 7. As Moses symbolized this august personage by a serpent, the early Christians accepted the emblem, and applied it to Jesus Christ.

LECTURE XLIII.

THE PRIESTLY ORDERS.

"The tabernacle might be considered as the palace of the Most High, the dwelling of the God of Israel; wherein the Israelites, during their peregrination in the wilderness, performed the chief of their religious exercises, offered their sacrifices, and worshipped God."—SMITH.

"The ruler of the Jews, perceiving how prone the minds of the ignorant were to be perverted by show and ceremony; and that the eye, being caught by pomp and solemn rites, debauched the judgment, and led the heart astray; and being convinced that the magnificent festivals, processions, sacrifices, and ceremonials of the idolatrous nations, impressed the minds of mankind with a wild degree of reverence and enthusiastic devotion, thought it expedient for the service of the God of Israel, to institute holy offices, though in an humbler and less ostentatious mode; well judging that the service and adoration of the Deity, which was only clothed in simplicity of manners, and humble prayer, must be established in the conviction of the heart of man, with which ignorance was ever waging war."—HUTCHINSON.

"The High Priest of every Chapter has it in special charge, as appertaining to his office, duty, and dignity, to see that the By-Laws of his Chapter, as well as the constitution, and the general regulations of the Grand Chapter, be duly observed; and that all the other officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions. He has the special care and charge of the warrant of his Chapter, as well as the right and authority of calling his chapter at pleasure, upon any emergency or occurrence, which in his judgment may require their meeting, and he is to fill the chair when present."—WEBB.

THE most extraordinary institution that distinguished the sojourning of the Israelites in the Wilderness, was the establishment of a permanent priesthood. During the continuance of the patriarchal dispensation, every head of a family, or tribe, united in his own person the threefold character of king,[1] priest, and prophet.[2] But when God had determined to form his people into a body politic,[3] and destined them to become a great and powerful nation; when he found it necessary to give them a code of laws for their local government, and a series of religious observances for their spiritual direc-

tion, he also set over them a gorgeous hierarchy,[4] endowed with special privileges, and invested with a corresponding pomp and splendour.[5] To the head of this hierarchy prophetical powers were attached, which the high priest[6] possessed the privilege of exercising through the agency of a supernatural power inherent in the breast plate, which was the distinctive badge of his office.[7] This power was denominated Urim and Thummim, or light and perfection; and it was the unerring oracle of the Israelites.

That the priests might be unconnected with secular affairs,[8] they were separated from the people;[9] and the tribe of Levi, from which they were chosen, had no inheritance in the promised land. It was appropriated exclusively to holy purposes, and arrangements were made in the Mosaic law for its maintenance and support by the other tribes. The priests were intended to be more holy, more circumspect in their actions, and more pure in their conversation than worldly men. And as an emblem and perpetual memento of their purity, both in body and mind, certain parts of their dress were recommended to be *white*.[10] Devoted to an attendance on the tabernacle worship, their office was to magnify the glory of God, and to prevent the people from returning to the idolatrous practices of that impure nation from which they had been redeemed.

Aaron was appointed by the Almighty to be the first high priest,[11] and in that capacity was an eminent type of the great High Priest of a new and more perfect dispensation,[12] which should be revealed to man when the fulness of time was come;[13] and his glorious apparel was symbolical of the pure and shining graces of the spirit with which the Messiah was to be adorned.[14] The priestly vestments[15] were ten,[16] a number which indicated perfection, and symbolized heaven.[17] They were gorgeously embroidered,[18] in colours of gold, in reference to the spotless virtues by which Christ was adorned.[19] The white linen garment[20] of the high priest,[21] signified Christ's innocence;[22] the girdle his justice; the crown and mitre his kingdom and power, both temporal and spiritual.[23] His robes ornamented with bells and pomegranates, symbolized the prophetical office of Christ, and the golden plate in the mitre his priestly office.[24] The ephod

was enriched[25] with two onyx stones, on which were engraven the names of the twelve tribes of Israel, six on one and six on the other,[26] and placed on each shoulder for tokens of remembrance.[27] There are various opinions respecting the symbolical reference of these stones;[28] but being borne on the shoulders of the high priest, they apply generally to Him who bore our griefs, and carried our sorrows;[29] who was wounded for our transgressions, and bruised for our iniquities; and bore upon his shoulders the cross, loaded with the sins of men.

The stones in the pectoral were twelve, alluding equally to the twelve tribes of Israel and the twelve apostles of Christ.[30] The application of each of the several stones to its particular tribe, in the former case, has been identified;[31] but not, that I am aware of, in the latter; for though the stones are classed in the Apocalypse, the arrangement of the apostles differ in each of the evangelists, who has given us the catalogue. This ornament was called the Breastplate of Judgment;[32] because when the high priest was employed in matters of importance he always wore it, for it was the sacred depository of the Urim and Thummim.[33]

The first stone was a sardius, or ruby,[34] and referred to Reuben.[35] The next was a topaz,[36] a stone anciently reputed to be an antidote to lunacy,[37] and was referred to Simeon.[38] The third was a carbuncle, which shines gloriously in the dark,[39] and was hence an emblem of the princely tribe of Judah.[40] The first stone in the second row was an emerald,[41] a green gem,[42] which reflects other colours on its shining surface, like the glittering skin of a serpent;[43] and hence it was appropriated to Dan, who is compared by his father to "an adder in the way." The next was the sapphire,[44] an emblem of Naphtali,[45] on account of its celestial beauty.[46] And the last a diamond,[47] a precious stone hard and insoluble, and not capable of being modified either with iron or fire;[48] and hence it was symbolical of Gad.[49] In the third row was a ligure, hyacinth,[50] or turquoise, of a blue mineral colour,[51] appropriated to Asher;[52] an agate, on which is frequently depicted by the hand of nature mosses, trees, and rural productions generally;[53] and was hence an emblem of Issachar;[54] and an amethyst, [55]of a blue and delicate violet color,[56] resembling the blue sea; and there-

fore symbolical of the inactive tribe of Zebulun.[57] The last row commenced with a beryl,[58] a green gem ascribed to Ephraim,[59] but wherefore I am at a loss to determine. Then followed the onyx,[60] a stone of very light vermilion, or colour of healthy human flesh, which was ascribed to Manasseh.[61] And lastly the jasper, a green stone speckled with red spots, like clots of blood, was a striking symbol of Benjamin.[62]

The general signification, or symbolical reference of the pectoral was this—the four rows of precious stones referred to the four cardinal virtues;[63] and the three stones in each, to the three theological virtues.[64] 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.[65] 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 *Δηλωσιν* and *Αληθειαν*, manifestations and truth.[66] 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.[67] We are, however, very much in the dark about these divine things,[68] nor does Freemasonry enlighten us. The use of this oracle, like the pronunciation of the sacred name of God, was an ineffable secret, communicated by the high priest to none but those of his own order and degree, and consequently it has not descended to our times. The Jewish doctors think it was the Tetragrammaton,[69] because they entertain a high opinion of its efficacy,[70] and suppose that miracles may be performed by its use;[71] and hence they affirmed that this sacred name[72] was confined to the inmost recesses of the temple.[73] The manner in which responses were delivered by Urim[74] has been a fruitful source of conjecture with learned men in all ages;[75] and after all it can be only supposition; for what the Deity has not condescended to reveal, man will be scarcely able to discover.[76] The opinion that it was

effected by an audible voice is the most probable.[77] And hence the heathen oracles might originate,[78] which always delivered their responses audibly,[79] and enigmatically;[80] and herein they differed essentially from the oracles of Urim, which were direct, clear, and intelligible.[81]

But it is with the typical or symbolical reference of these articles, whatever they might be, that we, as Masons, are more particularly interested.[82] In what manner soever they might operate, or when they ceased to be effectual, is of no further importance to us than as shadows of things to come. It has been thought that Christ was symbolized by the Urim and Thummim;[83] and the breastplate of judgment is thus explained:[84] — "The Urim, which is interpreted lights, showed that in Christ are laid up all the treasures of wisdom and knowledge; and Thummim, which betokeneth perfections, was a sign or symbol of perfect purity, which is to be sought only in Christ. And both signify, that as without Christ there is nothing but darkness and sin, so he is our illumination and perfection."[85]

In front of the high priest's mitre[86] was fixed a golden plate,[87] on which was inscribed the mysterious Word, or name of God.[88] It was placed there to consecrate the offerings, that they might be acceptable to the Deity.[89] For these offerings, being necessarily imperfect, were made holy by the efficacy of the name engraven there; and no sacrifice could be accepted unless the high priest had this mystical implement[90] on his forehead.[91] But in order to avoid an erroneous interpretation of this ceremony, we must keep in view a just distinction between the power of the Creator and the helplessness of the creature. The virtue of the name thus displayed was not inherent in the plate,[92] because the same name was frequent in the books of the law, and on the tables inscribed with the finger of God;[93] and neither of them are pretended to contain any supernatural qualities of this description.[94] It was simply intended to denote that as the sins which he atoned for,[95] when crowned with this distinguishing badge of his office,[96] were to be pardoned for the sake of Him, of whom the high priest, when invested with his sacerdotal robes, was a type; so when the reality appeared, sin should be redeemed by one single atonement on the cross.

NOTES TO LECTURE XLIII.

[1] This was typical of the combined office of Christ over his church; and his authority in each of these capacities was never disputed by his followers.

[2] The three principals of a Chapter are called, according to the English practice, Z, H, J. As the Royal Arch is a typical order, I think it ought to be Z, J, H, because J is said in Scripture to have taken an active part with Z in building the second temple. And it will be remembered further that our Lord, who is here typified, entered first upon the prophetical office; then on the sacerdotal at Golgotha; and lastly on the regal from Olivet.

[3] The Theocracy appears to have had a democratic tendency. Thus Michælis says, "From various passages of the Pentateuch, we find that when Moses published any law, he had to convene the whole congregation of Israel. If on such occasions every individual had to give his vote, everything would certainly have been democratic in the highest degree; but it is scarcely conceivable how, without very particular regulations made for the purpose (which, however, we nowhere find), order could have been preserved in an assembly of 600,000 men, their votes accurately numbered, and acts of violence prevented. If, however, we consider that while Moses is said to have spoken to the whole congregation, he could not possibly be heard by 600,000 people (for what human voice could be sufficiently strong to be so?), all our fears and difficulties will vanish; for this circumstance alone must convince any one that Moses could only have addressed himself to a certain number of persons deputed to represent the rest of the Israelites." (Laws of Moses, vol. i. p. 229.)

[4] In almost all countries the worship of the Deity was splendid and imposing. The Lacedemonians were a solitary exception. They had a law that the service of the gods should be conducted with as little expense as possible; for said Lycurgus, if religion were made as expensive at Lacedemon as it is in other parts of Greece, it was highly probable that through the covetousness of some, and the poverty of others, it might be entirely neglected.

[5] Godwyn says, "many superstitions were derived unto the heathen from the true worship of God, which he himself had prescribed unto his people. Thus as God had his tabernacle, priests, altars, and sacrifices; so the devil had his tabernacles, priests, altars, and sacrifices. As God had his fire ever burning upon the altar (Lev. vi. 3), so had the devil his fire preserved burning by those vestal votaries. As God had his Propitiatory or Mercy-seat; so had the devil his sacros tripodas, his oracles from which he would speak unto them that served him." (Moses and Aaron, p. 147.)

[6] The high priesthood amongst Masons is restricted to a Royal Arch Chapter. "No one," says Cross, in his Masonic Chart (p. 122), "can be legally entitled to receive it, until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. This order should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed in due and ample form, the assistance of at least nine High Priests, who have

received it, is requisite. Though the High Priest of every regular Royal Arch Chapter, having himself been duly qualified, can confer the order, under the preceding limitation as to number; yet it is desirable, when circumstances will permit, that it should be conferred by the Grand High Priest of the Grand Royal Arch Chapter, or such present or past High Priest as he may delegate for that purpose. A convention, notified to meet at the time of any convocation of the Grand Chapter, will afford the best opportunity of conferring this important and exalted degree of Masonry with appropriate solemnity."

[7] The twenty-third and twenty-fourth degrees, called the Chief and Prince of the Tabernacle, have been formed from the official duties of the Priests. In the former we find the ark, and altar, and golden candlestick; and the wardens are styled High Priests, while the presiding officer has the title of Great Sovereign Sacrificer. In the latter degree the assembly is called a hierarchy. There are three wardens; the first is placed in the south, the second in the west, and the third in the north. The officers of this hierarchy represent the lawgiver Moses; the high priest, Aaron; Bezaleel and Aholiab, the cunning artists under whose direction the tabernacle was constructed. The candidate represents Eleazer, who succeeded Aaron in the High Priesthood.

[8] Dr. Cudworth, in a discourse concerning the right notion of the Lord's Supper, observes, that there was a table and candlestick made for God's house, because they were the ordinary furniture of a room. For which reason the table had its dishes, spoons, bowls, and covers (though they were never used,) and was always furnished with bread; as the candlestick also had lamps continually burning. From hence it was likewise that there was a continual fire in this dwelling of God, upon his altar; and constant meat and provision brought to it by the sacrifices there offered, which were partly consumed by fire upon God's own altar, and partly eaten by the priests, who were God's domestic servants, and therefore maintained by him.

[9] In the first degrees of Scotch knighthood, the adept is informed that he has been elevated to the degree of high priest; which entitles him to receive the following information. He is given to understand that he is in future to adore the Deity under the name of Jehovah, which is much more expressive than the word Adonai. In this degree he receives the Masonic science as descended from Solomon, and revived by the Templars; while in the second degree it is traced to the creation, and transmitted through Noah, Abraham, Moses, Solomon, Hugo de Paganis, the founder of the Knights Templars, and Jacques de Molay, their last Grand Master; and in the third degree, the Great Word is revealed to him, being found by the Knights Templars when they were building a church at Jerusalem. In digging under the holy of holies, they discovered three stones, on one of which this word was engraven. The Knights Templars carried with them these stones; and arriving in Scotland, they deposited them on St. Andrew's day, as the foundation stones of their first lodge; whence they assumed the name of Knights of St. Andrew. The tradition adds that their successors being entrusted with this secret, are Perfect Masters of Freemasonry at the present day and High Priests of Jehovah.

[10] This colour 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."

[11] In the consecration of the High Priest "was typed out the unction of our Saviour, who was anointed with the oil of gladness above his fellows. He was anointed *extensive* and *intensive*. *Extensive*, for though Aaron was anointed priest, Saul anointed king, Elisha anointed prophet, Melchisedek king and priest, Moses priest and prophet, David king and prophet; yet none, save only Christ, King, Priest, and Prophet. *Intensive*, he was anointed—we sprinkled. He was full of grace and truth; and from this fulness we receive grace for grace." (Moses and Aaron, p. 13.)

[12] In the illustration of the above points, which are of the utmost importance to Christian Masons, we must refer to the sublime degrees, in which they are described by a series of types and ceremonies, which refer to the substantial truths of our most holy religion.

[13] In a Royal Arch Chapter, the priestly order is of great importance. In the intermediate degrees between the Master Mason and the Royal Arch, the High Priest acts as Master of the Lodge, according to the system as practised by our transatlantic brethren; while the king acts as Senior Warden; the scribe as Junior Warden; the Captain of the Host as Marshal, or Master of the Ceremonies; the Past Sojourner as Senior Deacon; the Royal Arch Captain as Junior Deacon; the Master of the First Veil as Junior Overseer; the Master of the Second Veil as Senior Overseer; the Master of the Third Veil as Master Overseer; the Treasurer, Secretary, Chaplain, Stewards, and Tyler, as officers of corresponding rank.—See Cross's Masonic Chart, p. 135.

[14] Philo says that the high priest was God's logos, clothed with the four elements, alluding to the four colours, blue, purple, crimson, and white. He was a temporary Mediator, and stood between the dead and the living;—but Christ was an eternal Mediator, and Judge of quick and dead. The high priest offered the sacrifice of beasts—but Christ offered his own body as a sacrifice for sin. The high priest entered once a year into the Holy of Holies, where God was seated on the cherubim, to make atonement for the sins of the Jewish people—Christ, after his atonement, sitteth at the right hand of the Majesty on high, the everlasting sanctum sanctorum, to intercede perpetually for all mankind.

[15] The Rabbins seem to have the sanction of Scripture for their opinion, that the robes were so essential a part of the priestly character, that without them a priest had no more right than private persons to officiate at the altar.

[16] These were—1. The linen breeches. 2. The linen coat. 3. The girdle. 4. The bonnet. 5. The ephod. 6. The breast plate. 7. The robe with bells and pomegranates. 8. The girdle. 9. The mitre. 10. The golden plate.

[17] The vestments of Aaron and the Hebrew priests, says M. Portal, were purple, scarlet, and hyacinth. Purple predominated in all the ornaments of the high priest; and it tinted the rochet, the ephod, and the strings of the breast plate.

[18] It is well known that "the Israelites were acquainted with the secret of putting gold into the tissue of stuffs, and in embroideries. The Scripture observes, that they used much gold in the habits of the high priest, and in the veils designed for the tabernacle. How did they then prepare

that metal for the making of stuffs? Was it, as at present, drawn into wire, beaten, wound, and wrapped round other threads? Or was it merely gold hammered into very thin leaves, afterwards cut with a chisel into little plates, or long and small shreds, which they put into the texture of their stuffs? Moses says, they beat the gold into thin plates, and cut it into wires. (Exod. xxxix. 3.) The sense of these expressions does not appear to me sufficiently determinate, absolutely to decide in favour of the first of these methods which I have shown. The most natural interpretation is, that they twisted the plates of gold about some of the different stuffs of which the ephod and the veils of the tabernacle must have been composed. They made, by this means, a sort of gold thread resembling ours, except that the basis of this thread was of pure gold cut into shreds, whereas ours is only silver gilt, drawn by the drawing iron." (Goguet, vol. ii. p. 109.)

[19] The Royal Arch sashes are of these three colours—blue, purple, and crimson, issuing like rays of light. They are emblematical of every grace and virtue which can adorn and beautify the human mind; each of which is fully illustrated in the charges delivered to the subordinate officers of the Chapter.

[20] ——— Et Phœbo digna locuti,
Quique sui memores alios fecêre merendo
Omnibus his nivea cinguntur tempora vitta.—VIRGIL.

"The white colour is a symbol of absolute truth; of Him who is. It alone reflects all luminous rays; it is the unity whence emanate the primitive colours, and the thousand hues which colour nature. Wisdom, said Solomon, is the emanation radiating from the Almighty, the purity of eternal light, the spotless mirror of the works of God, and the image of his goodness; and being but one, can do all things. The prophet saw the Divinity clothed with a mantle white as snow, and his hair white, or compared to pure wool. God created the universe in his love, and ordered it by his wisdom. In all cosmogonies, divine wisdom, eternal light subdues primitive darkness, and makes the world issue from Chaos." (Symb. Col. p. 12.)

[21] Godwin very justly remarks—"As kings were distinguished from the people by many ensigns of honour; by their crown, their sceptre, their throne, &c.; so likewise were they distinguished by their apparel. Though purple and white colours were not appropriated unto kings; yet these colours were in chief esteem, and principally used by them. Yea purple above all others was affected by the emperors and nobility of Rome; and white by the nobility of the Jews; whence the Hebrews term their noblemen, and such as are of best rank, *Chorim*, albatos, men clad in white; and on the contrary, men of meaner rank, *Chaschucim*, sordidatos, men clad with a foul garment. Hence is that of St. James —if there come a man with a gold ring, *and in a white garment*, and there come also a poor man in vile or foul raiment, &c. This may be the reason why, when the Jews accused Christ of treason, Pilate's soldiers clad him in *purple*, and Herod put on him a *white* garment. Both therein applying to themselves the customs of their own country, and in derision, clothing him as a king." (Moses and Aaron, p. 12.)

[22] Our American Brethren thus explain the white lambskin apron. "The lamb 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's Monitor, p. 140.)

[23] Josephus thus symbolizes the high priest's garments. "The linen of which they are composed represents the earth, and its violet colour, the heavens. The pomegranates refer to the lightning, and the noise of the bells to the thunder. The ephod with its four several colours has a reference to the nature of the universe; and the intermixture of gold which we observe in it, may be considered as referring to the rays of the sun. The essen, which is placed in the middle of the garment, denotes the situation of the earth in the centre of the universe. The girdle which passes round the body of the priest, is a symbol of the sea environing the earth. The sun and moon may be supposed to be expressed by the two onyx stones; and either the twelve months, or the signs of the zodiac, by the twelve other stones. The violet colour of the tiara resembles heaven; and it would have manifested a great want of reverence to the Deity to have inscribed his sacred name on any other colour. The splendour and majesty of the Supreme Being are signified by the triple crown and plate of gold." (Ant. Jud. l. iii. c. 7.)

[24] In the high priest's general apparel, "the threefold office of our Saviour Christ was shadowed. The crown signified his *kingly* office; the Urim and Thummim, and likewise his bells and pomegranates, his *prophetical* office, for by Urim and Thummim he answered as from an oracle; by the bells was typed the sound of his doctrine, and by the pomegranates the sweet savour of a holy life; the names of the twelve tribes engraven on the ephod and the breastplate, signified his *priestly* office, presenting unto God the whole church, for which he maketh intercession." (Godwyn ut supra, p. 15.)

[25] Harmer says—"Embroidery and curious needlework were not unknown to that age and that country; and that such ornamental pieces of work were deposited in the tabernacle; that the ephod itself was something of the same kind; and that such things were given to those that bore a distinguished part in gaining a victory." (Observ. vol. ii. p. 518.)

[26] "Any one at all acquainted with the arts, is well aware that the engraving of precious stones demands no common measure of address, precision, and knowledge. There must be a considerable number of very fine and delicate tools, and great decision of hand and practice. It is indeed true, that the engraving of names admits of no comparision with the skill and delicacy of execution required in cutting the figures of men and animals; but still, as to the essentials of the art, the process is the same in both, and the difference is only a question of more or less perfection. Goguet is astonished to see, that in the time of Moses, and doubtless earlier, men had made so much progress in art as to be able to execute such works. Considering the number of previous discoveries, which it is necessary to suppose, as well as the degree of knowledge and attainment which it involves, the same author, not without reason, is disposed to regard the engraving of precious stones as a most marked evidence of the general progress which the arts had made in certain countries at a very early period." (Pict. Bibl. vol. i. p. 246.)

[27] They were intended to embody the early transactions in their history; how they were miserable slaves and outcasts in Egypt; how they were delivered by Jehovah with signs and wonders and mighty deeds by the hand of Moses; and how they were fed in the barren wilderness with bread from heaven, before they were admitted to dwell in a land flowing with milk and honey, and there to become a great and mighty nation,

according to the promise made to their forefathers, Abraham, Isaac, and Jacob.

[28] From these stones might probably proceed the doctrine of magical amulets and gems, which constituted a great characteristic of the spurious Freemasonry. In the history of Waterford is a curious account of the reputed virtues of such gems even at the present day. "In a little isle near the Skie, in a chapel dedicated to St. Colomb, on an altar, is a blue stone of a round form, always moist. Fishermen, detained by contrary winds, wash this stone with water, expecting thereby to procure a favourable wind, which the credulous say never fails; it is likewise applied to the side of people troubled with stitches; and so great is the regard they have for this stone, that they swear decisive oaths upon it. Baul muly is a green stone, like a globe in figure, big as a goose egg; the virtue of which is to remove stitches, and to swear upon; the credulous firmly believe that if this stone is cast among the front of an enemy, they will all run away. Paracelsus affirms, that by means of a crystal stone are seen things past, present, and to come. Of this sort were the crystals made use of by Dr. Dee and Mr. Kelly, in their mysterious visions and operations" (p. 107). A curious account of one of these stones may be found in the notes to Sir Walter Scott's romance of the Talisman.

[29] The Greeks used bloody sacrifices, which custom originated, according to Pausanias, thus—"The Limnatæ among the Spartans, and the Cynosurenses, and those who came from Mesoa and Pitane, while they were sacrificing to Diana, quarrelled with and even slew each other; and as many of them died at the altar, the rest were destroyed by disease. Hence an oracle was given, signifying that this altar ought to be sprinkled with human blood. Lycurgus changed the custom of sacrificing a man by lot to the scourging of young men with whips, as, by this means, the altar is equally imbrued with human blood." (Lacon. l. 3, c. 17.) The doctrine of redemption by blood was, indeed, admitted by all mankind.

[30] Compare Exod. xxviii. 21, with Rev. xxi. 19, Matt. xix. 28.

[31] This assertion must be received with some limitation, for there exists a variety of opinions not only respecting the identity of the tribes with the stones in the breastplate, but also with regard to the stones themselves. The carbuncle has been mistaken for the ruby, the jasper for the diamond, and the onyx for the beryl; while there are doubts whether the agate represented Asher, Naphtali, or Issachar; whether the amethyst was the stone of Zebulun or Gad; or whether the beryl stood for Ephraim, Zebulun, or Asher. Willet thus expresses himself on this difficult subject:—"I take it that these twelve precious stones and their varieties are the same in kind, though differing in names. The jasper, the sapphire, the emerald, the sardonyx, the sardius, the beryl, the topaz, the amethyst, are expressed by their names; all the question is about these four: the chalcedon the third, the chrysolite the seventh, the chrysoprase the tenth, and the hyacinth the eleventh, which may be reduced to these kinds. The chalcedon is of like colour to the carbuncle, and therefore it may be referred to the precious stone which is here in the third place, *bareketh*, the carbuncle, as the chalcedon is the third there, so called because it was found in the Chalcedon sea, or rather the diamond may be the chalcedon stone; for as Bede saith, it shineth with a pale and wan colour as the light of a lantern, and the diamond is like unto iron red hot; then the chrysolite may be the carbuncle, the chrysoprase the agate, which is of divers colours, and so is the chry-

soprase, mixed of a yellow and green colour: the hyacinth may be the turquoise, which Hierom taketh for the hyacinth, which is the seventh stone in order; and he thus further saith, the same precious stones are laid in the foundation of the celestial Jerusalem." (Hexapla in Exodum, p. 644.) The above engraving is from Calmet's Dictionary, edited by Taylor, who does not assign any reason why he has arranged the tribes differently from the statement in the twenty-eighth chapter of Deuteronomy; and merely observes that "the names given to the stones here are not free from doubt, for we are very imperfectly acquainted with this part of natural science." The engraving, however, will afford a very correct idea of the construction of this mysterious emblem.

[32] The breastplate of the High Priest in the Royal Arch Chapter is an imitation of that upon which were engraven the names of the twelve tribes, and worn by the high priest of Israel, and is intended to teach the wearer that he is always to bear in mind his responsibility to the laws and ordinances of the institution, and that the honour and interests of his Chapter and its members should be an object of his most anxious attention. (Cross. Masonic Chart. p. 137.)

[33] We need not wonder at the refinements of art which were necessary to produce this superb ornament, or the decorations of the tabernacle generally; for independently of the fact that Bezaleel and Aholiab were divinely inspired, the Israelites must have attained much artistical knowledge in Egypt, where mechanical pursuits were carried to great perfection. Spineto says, "besides enamelling, the art of gilding was in great perfection among them, and they knew how to beat gold nearly as thin as ours, for Belzoni found many ornaments of the kind, and a leaf of gold, which appeared to him extremely pure, and of a finer colour than is generally seen in our own. They knew also how to cast copper and form

it into sheets; and had a metallic composition not unlike our lead, rather softer, but of greater tenacity. Carved works were very common, and in great perfection, particularly in the proportion of their figures." (Hier. p. 38.)

[34] The ancients had many curious fancies about these stones; the ruby they described as a red gem, shining in the dark like a spark of fire, which was reputed to purify the sight, and to expel sad and troublesome dreams.

[35] Not from any similarity in the name, but because of his fiery temper and sanguine disposition, which induced him to violate his father's concubine, *igne libidinis incensus fuit;* and produced that remarkable sentence, which was afterwards indicative of the tribe—unstable as water he shall not excel.

[36] The topaz was anciently called a chrysolite, because of its golden colour. It is now considered as a variety of the sapphire. The finest topazes in the world are found in the East Indies. The great Mogul possessed one which is said to weigh 157 carats, and worth upwards of £20,000 sterling.

[37] There are two kinds of topazes, one of a gold colour, reflecting the beams of the sun; and the other inferior, being of a saffron colour. It was an ancient belief, that if this stone were put into boiling water it would immediately cool it; and that being laid on a wound, the blood immediately ceases to flow.

[38] This patriarch, inflamed with unholy passion and insane resentment, led his brethren to the slaughter of the Shechemites, when they were incapable of defending themselves from the effects of their credulity. For this breach of faith and charity he was subjected to his father's dying imprecation.

[39] This gem was known amongst the ancients by the name of antharax. When held up against the sun it loses its deep tinge of scarlet, and becomes of the colour of burning charcoal, from whence it derives its name.

[40] Of this tribe came David and Solomon, in whose time the Israelitish nation was exalted to its greatest glory. And as the carbuncle gives a red light like fire, it typified the Messiah, who sprang from the tribe of Judah, and appeared in fire to Moses and the patriarchs.

[41] The emerald is of a transparent green colour, and was formerly believed to defend the wearer from the falling sickness, and to protect female chastity.

[42] "Green, the symbol of the regeneration of the soul, of the spiritual new birth, was the emblem of natural birth. For a long period, to the emerald was superstitiously attributed the miraculous virtue of hastening childbirth. That the neophyte must gain the victory over his passions was prefigured in the books of Genesis, the Zends, and the Eddas, *by the serpent.* That emerald powder cures the bite of venomous animals was a popular legend. Green was the symbol of immortality and of worldly hope." (Symb. Col. p. 10.)

[43] "Cæruleæ cui terga notæ maculosus et auro
Squamam incendebat fulgor, ceu nubibus arcus
Mille trahit varios, adverso sole colores." (Virgil Æn. v.)

[44] The sapphire is a transparent gem of an azure colour, found in the East. It was said to be of a frigid nature: corroborating the heart, preserving chastity, and serving as an antidote against the bite of serpents, poison, or pestilence.

[45] The apostles of our Saviour are thought to have been of this

tribe, who propagated amongst mankind the heavenly doctrines of their divine Master, that the saving truths of his gospel might be proclaimed to the end of the world, and all mankind inherit the beauty of holiness.

[46] It was an emblem of truth. Thus Ælian (l. xiv. c. 24,) says—"The judges in old time amongst the Egyptians were priests, the chief of whom was considered to be a man of perfect justice, because in his decisions he favoured neither rich nor poor. As a symbol of his office he wore round his neck an ornament embellished with sapphires, which was called Truth."

[47] "The diamond, says superstition, calms anger, binds the married in union, and is named the stone of reconciliation. Wisdom, innocence, and faith indicated by the whiteness and purity of this stone; appease anger, bind conjugal affection, and reconcile man with God. In iconologic language, according to Noel, the diamond is the symbol of constancy, of power, of innocence, and other heroic virtues. Popular tales account that diamonds produce diamonds. Ruens pretends that a princess of Luxemburg possessed an hereditary family of them. Do we not recognize in this, that wisdom is transmitted from ancestors, and engenders all the virtues? Epiphanius wrote that the chief priest of Israel wore a diamond, when he entered into the sanctuary at the three grand festivals of the year. This stone shone with the brilliancy of snow when announcing an auspicious event; it appeared red as blood at approaching war; and black when general woe was near. Here is found the altered tradition of the Urim and Thummim, which manifested the divine responsions by the variations of light." (Symb. Col. p. 18.)

[48] Goguet brings forward many reasons in proof of the hypothesis, that the diamond was unknown in the time of Moses. He says—"I do not think one ought to put the diamond among the precious stones they knew at that time. Many reasons authorize this doubt. I could immediately avail myself of the opinions of interpreters and commentators, the greater part of whom do not admit of the diamond. I could likewise show, that those who have thought proper to comprehend this stone among those of the breastplate, are not supported by any certain etymology." (Origin of Laws, vol. ii. p. 114.)

[49] Because his courage is described as that "of a lion who teareth the arm with the crown of the head." "The diamond is the most precious of all stones, and the hardest, insomuch that it cutteth glass, and yieldeth not to the stroke of hammer or fire; notwithstanding it is softened with goat's blood being warm, soon after she hath eaten parsley or drunken wine" (Hexameron, p. 256.) "The diamond, in its most perfect state, is clear and pellucid as the purest water, and is eminently distinguished from all other substances by its vivid splendour and the brightness of its reflections. However, it is frequently found tinged with a yellowish, bluish, reddish, and sometimes a greenish cast, by the accidental mixture of some metalline particles; but the tinges are usually slight, and in these states it is extremely different from other gems of those colours, being of infinitely greater lustre. The largest diamond in the world was that in possession of the Great Mogul; it weighed 279 carats, and was valued at £779,244 sterling." (Univ. Displ. vol. ii. p. 204.)

[50] "St. Epiphanius compares the virtues of the hyacinth to those of the salamander. Not only, says Gregory Nazianzen, the salamander lived in and delighted in flames, but more, she extinguished fire. The hyacinth, says Epiphanius, placed in a fierce furnace is unaffected, and even extinguishes it. The salamander and the hyacinth were symbols of

enduring faith, which triumphs over the ardour of the passions, and extinguishes them. Submitted to fire, the hyacinth is discoloured and becomes white; we may here perceive a symbol of triumphant faith." (Symb. Col. p. 15.)

[51] "In Cosmogonies, Divine Wisdom creates the world, and the Creator is always colored blue. Vischnu, according to the sacred books of the Hindoos, was born of a blue colour. Does not this indicate that wisdom, emanating from God, is symbolized by azure? On Langley's Indian monuments, Vischnu is twice represented creating the world—his body is celestial blue. In Egypt, the supreme god, the creator of the universe, Cnoph, was painted skyblue. In Greece, azure is the colour of Jupiter. In China, heaven is the supreme god; and in Christian symbolism the azure vault is the mantle which veils the Divinity. Azure is likewise the symbol of God the Saviour, Redeemer of mankind." (Ibid. p. 18.)

[52] Because his portion of the land of Canaan abounded in minerals and metals. "The turquoise is dark, of a sky-colour, and greenish. It helpeth weak eyes and spirits, refresheth the heart, and, if the wearer of it be not well, it changeth colour and looketh pale and dim, but increaseth to his perfectness as the wearer recovereth to his health.—

"The sympathizing turquoise true doth tell,
By looking pale, the wearer is not well."
(Hexameron, p. 259.)

"The virtues of the turquoise," says Willet (Hexapla in Exodum), "are these: it taketh up straws as the loadstone draweth iron; it discovereth poison, and is good for those that want colour. They say it is comfortable to the stomach, and stayeth the flux. It rather imitated the purple colour, which was one of the four used in the tabernacle."

[53] On many agates are representations of men, animals, and rural scenery, inscribed by the hand of nature. Velschius had in his custody an agate, on one side of which appeared a half moon in great perfection, represented by a milky semicircle; on the other side, the phases of Vesper, or the evening star; whence he denominated it an aphrodisian agate. Another is mentioned by Kircher, on which was the representation of a heroine armed; and one in the church of St. Mark, at Venice, has the representation of a king's head adorned with a diadem. An agate in the cabinet of the late king of France had a figure of St. John the Evangelist, carried away by an eagle and crowned by an angel. On others we find the triumph of Joseph—our first parents, with tree, serpent, &c.; and Kircher mentions one containing the letters I. N. R. I. In the museum of the Prince of Gonzaga was an agate with the body of a man in a running posture. A still more curious one is mentioned by De Boot, wherein appears a circle struck in brown, as exactly as if it had been done with a pair of compasses, and in the centre of the circle the exact form of a bishop in his mitre. By inverting the stone a little, another figure appears; and if it be turned still further two others appear, one a male and the other a female. We find also the apotheosis of Augustus and of Germanicus; the figures of Ceres and Triptolemus, Jupiter, and Minerva, &c. &c. But the most curious agate of that description is that of Pyrrhus, wherein were represented the nine Muses, each with their proper attributes, standing in a circle, and in the centre, Apollo, playing on the harp. In the emperor's cabinet is an oriental agate of surprising bigness, being fashioned into a cup, whose diameter is an ell bating two inches. In the cavity is found delineated in black specks, B. XRISTOR. S. XXX.

[54] Because it was a rural tribe, addicted to the pursuits of husbandry.

[55] The amethyst is sometimes found colourless, and may at any time be easily made so by putting it in the fire, in which pellucid or colourless state, it so resembles the diamond, that its want of hardness seems the only way of distinguishing it. The notion that it prevented intoxication, however imaginary, prevailed to that degree amongst the ancients, that it was usual for great drinkers to wear it about their necks. Mr. Morin showed Dr. Lister a large piece of French amethyst, which weighed between two hundred and three hundred pounds. Ray speaks of a mountain of amethysts. The oriental amethysts are the best; some of the finer specimens being so hard and bright as to equal any of the coloured gems in value.

[56] "Violet was typical of the mystic nuptials of our Lord and his church; the Saviour, by the divine sacrifice, was the type of that which man should accomplish on earth; it is only in this world that man can attain celestial union, for there is no marriage in heaven. Violet was assigned to martyrs, because they underwent, in imitation of their divine master, the punishment of the cross." (Symb. Col. p. 16.)

[57] This tribe is described as "sucking of the abundance of the seas, and of treasures hid in the sand."

[58] The properties of the beryl were very wonderful, in the opinions of the ancient naturalists; for instance, it kept people from falling into ambuscades of enemies; excited courage in the fearful; and cured diseases of the eyes and stomach. It has none of these virtues now, because in this enlightened age men have not the credulity to believe in them.

[59] Some think Zebulun was represented by the beryl.

[60] The word *ονυξ* signifies *nail;* the poets feigning this stone to have been formed from a piece of Venus's nail, cut off by Cupid with one of his arrows. It was said, in the age of credulity, to be a great preservative of chastity, and to cure ulcers about the nails. Albertus Magnus says, that if it be suspended from the neck it will contribute to strengthen the body.

[61] On account of his superior courtesy and humanity. By the reddish whiteness of this stone, some have understood the pleasant virtues of Joseph transferred to Manasseh. Its flesh colour may properly signify a tender affection.

[62] Of this tribe Jacob prophesied—"Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." And their warlike and unyielding disposition was manifested in their fighting singlehanded against all Israel, till they were utterly destroyed and almost annihilated as a tribe. The jasper is possessed of an astringent quality, and stauncheth blood. Pliny says, *tot habet virtutes quot venas*—it hath as many virtues as veins; thus resembling the perfection of Benjamin, when it pleased the Lord to build his temple in that tribe, and to dwell amongst them.

[63] The colours and precious stones in the vestments and breastplate, symbolize the utmost perfection of wisdom, truth, purity, virtue, and justice.

[64] These still continue to be important subjects of illustration in the present system of Freemasonry.

[65] Here also the high priest was a significant type of the Messiah. His ornaments are compared by Grotius to those of the temple, as though the temple and the high priest were identified as a standing emblem of Christ.—"The colours," says he, "have the same reference

The priestly garments answer to the lamps; the jewels to the twelve loaves; the inner linings of the ephod to the veil and six curtains." (Grot. in Exod. xxviii. 518.)

[66] A similar instrument, or judicial amulet, was used in Egypt before the Exode. Wilkinson (Manners and Customs, vol. ii. p. 27,) says—"When a case was brought for trial, it was customary for the arch judge to put a golden chain round his neck, to which was suspended a small figure of truth, ornamented with precious stones. This was, in fact, a representation of the goddess who was worshipped under the double character of truth and justice, and whose name, Thmei, appears to have been the origin of the Hebrew Thummim; a word, according to the Septuagint translation, implying truth, and bearing a further analogy to its plural termination." Diodorus and others tell us the same thing—"The chief judge of Egypt," he says, "has Truth suspended from his neck." (Diod. l. i.; Ælian. Var. Hist. l. xiv. c. 34.) In like manner the archdruid of Britain was invested with a mysterious jewel, called the Breastplate of Judgment; and the people were impressed with an unshaken belief, that "if he gave a wrong judgment, it would close round his neck and strangle him; but if he gave a just judgment, it would expand itself, and hang loose upon his shoulders. It was applied for the same purpose to the necks of witnesses." (Gough's Camb. vol. ii. p. 230.) Lord Prudhoe has very ingeniously suggested that the Urim is derived from the two asps or basilisks, *Urei*, which were the emblems of royalty in Egypt. "The chief priest of the Jews," continues the above author, "who before the election of a king was also the judge of the nation, was alone entitled to wear this honorary badge, which, like the Egyptian breastplate of judgment, was studded with precious stones of various colours."

[67] "The Jews were governed by the high priest, as the prime minister under God, who in all weighty cases consulted God what was to be done; which is the reason why God commands Moses to make such garments for Aaron as should be for his glory and beauty, to make him appear great like a prince; for they were really royal garments. And for his sons also he was to make bonnets of the like kind for honour and glory, they being in the form of the tiaræ which kings wore, and are joined in scripture with crowns." (Patrick. Comment. vol. i. p. 266.)

[68] Archbishop Tenison conceived Urim to be two golden images with wings, shaped like serpents, or seraphim, to correspond with the two cherubim of the mercy seat; as he takes the breastplate to have been a transcript of the ark of the covenant. And Dr. Spencer and others have entertained the same opinion. Thummim, he thought, was a copy of the moral law, or decalogue, written in small characters on a roll, or engraven on a stone, and put into the pectoral, as the two tables of stone, which Moses received on the mount, were deposited in the ark. If this be true, the Oracle would be in the Urim alone. (See 1 Sam. xxviii. 6.) Willett is of opinion, that the Urim and Thummim were written in some precious matter, not made by art, but prepared of God, and given to Moses, who put them within the breastplate.

[69] Michaelis was of a different opinion. He says—"If, without stating the grounds of it, I might briefly mention, it was three very ancient stones, which the Israelites, before Moses' time, used as lots; one of them marked with an affirmative, a second with a negative, and a third blank, or neutral; and which Moses commanded to be kept within the *choseh*, or breastplate; and had no connexion with the twelve precious stones therein set." (Laws of Moses, vol. i. p. 261.)

[70] The words of Spencer are—"Dicam verbo, asserit hypothesis mea, Deum e pectorali voce formata respondisse, mediante simulachro præsentia angelica animato, et in hominis forte speciem efficto; utpote organo, quo nullum ad vocem formandam vel præsentiam illam indicandam magis aptum et decorum, aut oracula tradendi modo in sancto sanctorum usitato magis conforme fingi potest." (De Leg. Heb. Rit. l. iii. c. 3.)

[71] Hence originated the heathen oracles, and the demon of Socrates, by which, that philosopher said, "that he repeatedly received a divine premonition of dangers impending over himself and others; and considerable pains have been taken to ascertain the cause and author of these premonitions. Several persons, among whom we may include Plato, have conceived that Socrates regarded himself as attended by a supernatural guardian, who at all times watched over his welfare and concerns. But the solution is probably of a simpler nature. Socrates, with all his incomparable excellencies and perfections, was not exempt from the superstitions of his age and country. He had been bred up among the absurdities of polytheism. In them were included a profound deference for the responses of oracles, and a vigilant attention to portents and omens. Plato tells us that this intimation, which he spoke of as his demon, never prompted him to any act, but occasionally interfered to prevent him from proceeding in anything that would have been attended with injurious consequences. Sometimes he described it as a voice which no one heard but himself; and sometimes it showed itself in the act of sneezing. If the sneezing came when he was in doubt to do a thing or not to do it, it confirmed him; but if, being already engaged in any act, he sneezed, this he considered as a warning to desist." (Lives of the Necromancers, p. 114.)

[73] See Basnage, p. 194. Sandys says "that the Jews believed that our Saviour entered into the sanctum sanctorum, and taking from thence this powerful name, sewed it up in his thigh, and by its virtue he could make himself invisible; that he rode on the sunbeams, raised the dead to life, and performed many other wonderful things." (Travels, p. 147, ed. 1615.)

[73] But this conjecture appears scarcely tenable, because the Name was engraven on the golden plate of the mitre, and therefore its repetition would be unnecessary. Many believe that Urim and Thummim were not visible substances of any kind, but consisted of virtues with which the pectoral was endowed at its consecration by the especial favour of God, which enabled it to reply, by some method which the high priest understood, when he was invested with the ephod to which it was permanently attached, to inquiries proposed according to the divine directions, and for the general benefit of the Jewish people.

[74] "After the death of Moses, the high priest put on the breastplate of judgment, and presented himself before the Lord to ask counsel, without the veil, with his face towards the ark of the covenant inside; and behind him, at some distance, without the sanctuary, stood Joshua, the judge, or person who wanted the response, which seems to have been given *with an audible voice* from within the veil." (Hales. Anal. vol. ii. p. 240.)

[75] The portable character of the tabernacle rendered an imposture in this case impracticable; whilst the oracles of other nations were all the effect of imposition. Fosbroke has collected several instances. "In the temples of Venus," he says, speaking of that at Argos, "the further from the entrance, where the altar was, being an excavation of the rock, the altar yet remains; but the most remarkable part of the whole is *a secret sub-*

terranean passage, terminating behind the altar, its entrance being at a considerable distance, towards the right of a person facing the altar, and so cunningly contrived, as to have a small aperture, also concealed, and level with the surface of the rock. This was barely large enough to admit the entrance of a single person, who, having descended into the narrow passage, might creep along until he arrived immediately behind the centre of the altar, where being hid by some colossal statue, or other screen, the sound of his voice would produce a most imposing effect among the humble votaries prostrate beneath, who were listening in silence upon the floor of the sanctuary." (Foreign Topog. p. 22.) In the hieron of Trophonius, "the throne of Mnemosyne was near to the adytum, where those who came from consulting the oracle being seated, underwent the necessary interrogatories. This chamber is five feet ten inches from the ground; immediately below it is the stoma, or sacred aperture of the adytum; it is small and low, shaped like an oven, and barely capacious enough to admit the passage of a man's body. Here the oracle was delivered." (p. 121.) In like manner, at Narbonne, in the garden of the ancient theatre, there is, or was, a very curious antique, commonly called l'Hotel des Oracles. It is a small niche with an aperture, through which the oracular voice is supposed to have proceeded. The part called Canopus of the Villa of Hadrian, at Tibur, contained a secret upper room which was used for oracular purposes; and the responses were delivered by a priest concealed there for that especial duty. And it required an ingenious and ready witted man to adapt his reply in such an equivocal form that, however the event might happen, the prediction should be true.

[76] Lindo, the Jew, gives the following opinion on this subject.—"As some persons may be curious to know how the inanimate stones of the breastplate could predict by the Urim and Thummim the will of the Omnipotent, the following tradition of our sages fully explains it:—When any particular tribe was indicated, the stones bearing its name shone with extraordinary and unusual lustre, and the decision was pointed out by the letters of the alphabet forming it protruding in a manner visible to all present; so that it might not be supposed the high priest, who proclaimed it, was guided by his own will, like the priests of heathen oracles. The following example (Judges i. 12,) will demonstrate it clearly—when it was asked of the Lord, who shall go up first? the answer was *Judah*. The emerald, on which his name was engraven, shone resplendently, and the letters of the word יַעֲלֶה, *he shall go up*, protruded."

[77] Thus, in the case of David, I am at a loss to form any other conjecture; because, if it had been a different method of response, the high priest alone would have been able to interpret it. "David said to Abiathar, the priest, bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down as thy servant hath heard? And the Lord said, *he will come down*. Then said David, will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, *they will deliver thee up*." (1 Sam. xxiii. 9—12.) Thus also, at the original institution of the pectoral, it is said that "when Moses was gone into the tabernacle of the congregation to speak with him, then *he heard the voice of one speaking unto him* from off the mercy seat that was upon the ark of testimony, from between the two cherubims; *and he spake unto him*." (Numb. vii. 89.)

[78] Origen says, that the Jews were brought up to believe themselves the people of the Lord, that they might not depend upon such doubtful information as proceeded from the heathen oracles. "Their laws being so profitable," says Origen (Cont. Cels. l. v.), "and they being so easily taught a knowledge of God, of the immortality of the soul, and human responsibility, they held divination in contempt, because they thought it proceeded from demons rather than from God, and sought for a knowledge of future things only when it was conceived necessary to appeal to the Deity, through the medium of the high priest."

[79] The superstition used in the middle ages of Christianity of divination by the beryl, or crystal, was probably derived from the breastplate of the high priest. "Another mode of consulting spirits," says Grose, "was by the beryl, by means of a speculator, or seer, who, to have a complete sight, ought to be a pure virgin, or a youth of irreproachable life and purity of manners. The method of such consultation is this—the conjuror, having repeated the necessary charms and adjurations, with the litany, or invocation peculiar to the spirits, or angels, he wishes to call, the seer looks into a crystal, or beryl, wherein he will see the answer, represented either by types or figures; and sometimes, though very rarely, will hear *the angels, or spirits, speak articulately.*"

[80] "The magi of the East, either really thinking, or at least making the vulgar believe, that these discoveries made by the Urim and Thummim of the Jews were owing to some innate virtue in the stone, made it a part of their magical system. Immediately after, it became the profession of persons properly appointed to explain and interpret the various shades and coruscations, the different colours, dews, clouds, and images, which these gems differently exposed to the sun, moon, stars, fire, or air, at particular times inspected by proper persons, did exhibit. After these stones were ritually consecrated, they assumed in the next place a medicinal influence, and their power was pretended to be very great, as a charm, or amulet, against misfortunes." (Borlase, Ant. Corn. p. 183.)

[81] Some are of opinion that the virtues inherent in the pectoral ceased to operate after the reign of Solomon; because as it was intended to be a medium of communication between the divine Governor and his subjects during the continuance of the theocracy, it became useless after the monarchy was permanently established.

[82] In the twenty-third degree, the Chief, or Grand Sacrificer, is invested with a peculiar habit. He wears a red tunic, over which is placed another of yellow, shorter than the first, and without sleeves. Upon his head is a mitre of cloth of gold, painted or embroidered in front with a delta, containing the ineffable name. About this dress he puts a black sash with silver fringe, from which is suspended by a red ribbon a poinard; this sash is worn from right to left. The two High Priests, or Wardens, have a similar dress, except the delta upon the mitre. The Levites wear a white tunic, tied with a red belt and gold fringe; from this belt, by a black ribbon, is suspended a censer, which is the jewel of the degree.

[83] The pectoral was placed on the high priest's bosom—Christ was in the bosom of his Father. The Urim and Thummim were a light and guide to the Israelites—Christ is the same to his people; and with much greater propriety, because while the former only delivered their instructions on great and solemn occasions which involved the welfare of a whole people, the lessons of our Saviour are applicable to individuals, and extend to the most minute and private transactions of our lives.

The revelations of Urim applied only to temporal things—those of Christ to things eternal, which embrace our future misery or happiness. The light of Urim, though a type of the gospel of Christ, was imperfect, because the latter light is more resplendent than the sun—more glorious than the arch of heaven, with all its glittering panoply.

[84] It will be borne in mind that the breastplate was constantly bound upon the ephod, and he who used the former, must of necessity use the latter also.

[85] "It was in the third century, when the followers of Christ were most severely tried by the fires of persecution, that the discipline of secrecy respecting the perfect mysteries of their religion was most strictly observed; according to that observation of Tertullian—'A faithful concealment is due to all mysteries from their very nature and constitution.'" (Travels in Search of a Religion, p. 73.)

[86] "It is scarcely necessary to remind the reader that the mitre of Aaron, and of the Jewish high priest, was undeniably a consecrated mystic symbol; and that the triangle is likewise in Freemasonry a sacred emblem, to which Southey beautifully alludes in his poetically inspired description of the heaven of heavens, where Seva's self doth dwell—

> Behold the sacred triangle is there,
> Holding the emblem which no tongue may tell.

And it will be remembered also, that when Ptolemy Philadelphus sent a kingly present to the Jewish temple, in gratitude for having been initiated into the mysteries of the Old Testament, it consisted of a certain *triangular* golden table, in whose centre blazed an invaluable carbuncle." (F. Q. R. 1840, p. 320.)

[87] This mitre was a turban of fine linen, furnished in front with a plate of pure gold, on which were inscribed the words קדש ליהוה, HOLY TO JEHOVAH, and which was attached to the turban by a blue lace. The plate was ornamented with arabesques of foliage, and was probably itself in the form of some sacred flower. These kinds of turban, decorated in front with gold and precious stones, were the usual crowns of monarchs. Many examples of this kind might be here adduced.

[88] In the charge at the installation of the High Priest in the American Royal Arch, the following passage occurs:—"Let the mitre, with which you are now invested, remind you of the dignity of the office you sustain; and let its inscription impress upon your mind a sense of your dependence upon God, and show you that perfection is not attainable on this side the grave; and that perfect holiness belongeth unto God alone."

[89] In the East, according to M. Pluche, any person preferred to honours, bore a sceptre, or staff, and sometimes a plate of gold on the forehead, called Kadosh, or Cæduceus, signifying their sacred character (kadosh, *sanctus*, *separatus*), to apprize the people that the bearer of this rod, or mark, was a public person, who possessed the privilege of entering into hostile camps without fear of losing his personal liberty.

[90] This ornament was used by the priests of Isis and Osiris, and was also adopted by the magi, or priests of Mithra in Persia, and by the priests of Jupiter at Athens and Rome. It afterwards served for the head dress of certain Roman females; and in time was adopted by Christian pontiffs, and by the Knights Templars. It generally retained the plate of gold.

[91] In like manner the mark, or tau cross, mentioned by Ezekiel, and the name of God which distinguished the 144,000 in the Apocalypse, were equally inscribed on the forehead. And it is recorded by Josephus, that when tidings were conveyed to Jerusalem that Alexander the Great was

marching with a formidable army towards the city, "Jaddus, with the priests and people, went in solemn procession to Sapha, and Alexander seeing the people clothed in white garments, the priests in silken robes, and the high priest, having on his forehead the mitre, and golden plate bearing the sacred name of God on it, advanced alone, paid homage to the inscription, and complimented the high priest. He then granted them the privilege of enjoying their own laws, and an exemption from the usual tribute." (Jos. Ant. Jud. l. xi. c. 8.)

[92] Many of the Jews, however, took an erroneous view of the design of God in the institution of the above ceremony. It was to be a symbol of obedience, and a test of duty, like the rite of circumcision, or our own sacrament of baptism. Obedience was the sacrifice with which Jehovah was best pleased, and the promise of acceptance and grace was extended to it. If the high priest offered the sacrifices with the golden plate on his forehead, it was an efficacious atonement. But the virtue was not in the name though holy, nor in the plate though consecrated, because in any other situation its powers did not exceed those of an ordinary piece of gold. And hence the sacrifice of Saul was rejected, because it was made in the absence of the high priest with his mitre and ephod.

[93] But the Jews were not exempt from this superstitious weakness. They thought that all the letters of the alphabet depend on the holy Tetragrammaton, which was also inscribed on our Masonic porphyry stone. They cast up the sum of the alphabetical letters which compose the name, and from thence frame one of twelve letters, i. e. Hemmimphoras, another of forty-two, and a third of seventy-two letters, which is the most powerful of them all.

[94] The heathen fell into this fatal error, whence arose their numerous amulets and talismans; a faith in the virtues of which became firmly planted in their hearts, and being transmitted from generation to generation, our Christian forefathers entertained a belief of their efficacy, and the superstition is scarcely yet eradicated. The heathens placed the most implicit confidence in consecrated stones, gems, glassbeads, and other trifles; and in many countries these were reputed to be inscribed with the powerful name of God. The Arabians ascribed the same potency to the seal of Solomon, which was a circle within a double triangle, as displayed on the altar-screen of the Temple church in London, and thought by its use evil spirits might be subjected to their command.

[95] This atonement is now made by the sacrifice of a cock for a man, and a hen for a woman. "This cock they swing three times about the priest's head, saying, 'this cock shall be a propitiation for me.' After that they kill the bird, acknowledging themselves worthy of death; and then they cast the entrails upon the top of the house, that some raven or crow might carry both them and their sins into the wilderness. The reason why they make choice of a cock is this—the word *gebher*, which in the holy language signifieth a man, in their Talmud signifieth a cock. Now they say, the justice of God requires that as *gebher* sinned, so *gebher* should make satisfaction." (Moses and Aaron, p. 130.)

[96] As the presence of this awful name, elevated above the rest of the pontifical robes, was necessary to the successful performance of the high priest's sacrifice—so was Christ of necessity elevated to redeem mankind. The Tetragrammaton was on the head of the high priest, and the Being whose name it was, is the head of the Christian church. The high priest bore the name of God on his forehead—Christians should bear it in their hearts. "All these," says St. Paul, "were but shadows of things to come, but the reality is Christ."

LECTURE XLIV.

THE TETRAGRAMMATON, OR INCOMMUNICABLE NAME.

"I worship not the sun at noon,
The wandering stars, the changing moon,
The wind, the flood, the flame;
I will not bow the votive knee
To wisdom, virtue, liberty;
There is no god but God for me,
JEHOVAH is his name."—MONTGOMERY.

"All pure beings, past, present, and to come, were created by the Word, and that Word is—I AM."—ZENDAVESTA.

"That sacred place, where three in one,
Compris'd thy comprehensive *Name;*
And where the bright meridian sun
Was soon thy glory to proclaim."—DUNCKERLEY.

THE first formal revelation which was made of God's sacred name was to Moses at the burning bush, that it might be a pass-word to induce the Israelites to believe that he had been really sent for their deliverance.[1] It was the sublime Word,[2] which the later Jews pronounced ineffable, or incommunicable, and was called the Tetragrammaton, as Gregory Nazianzen explains it—universum id, quod est, in se complectitur, nec principium habens, nec finem habiturus.[3] The Word, as respects the being of God, is indeed ineffable, because it cannot be justly applied to any created thing, although the heathen have impiously assigned it to gods of their own invention.[4] "Men serving either calamity or tyranny did ascribe unto stones and stocks the INCOMMUNICABLE NAME."[5] As this work is written for the information of Masons, the subject must be considered somewhat in detail.[6]

The Word which was communicated to Moses,[7] as a credential necessary to the successful performance of his mission, was EHEIE, which, in our translation, is rendered I AM THAT I AM.[8] Some writers have suggested an im-

provement, by the substitution of a more expressive form, viz., *Ero qui ero*, I shall be that I shall be; others have declared in favour of the past form, *which was*—and thus it is said of Christ in the Apocalypse—"He which was, and is, and is to come;"[9] including all times, past, present, and future;[10] and this appears to be the most comprehensive phrase. The Septuagint writes it ὁ ὤν, *which was*, using the present tense only.[11] But it was not uncommon for the Hebrews to use the future instead of the preter tense. However this may be, the above name expresses, and was intended to express, the eternity of the Godhead; and points to his unchangeableness, as well as his infinite perfections.

The Jewish scriptures contain ten[12] several names of the Deity,[13] which are thus brought together by St. Jerome—EEL, which signifies strength;[14] ELOHIM and ELOHE, power. These were derived from the former word Eel. SABAOTH, the Lord of Hosts; HELION, high; as God is frequently called in scripture the Most High; EHEIE, because of his perpetual existence, or eternity; ADONAI, Lord; SHADDAI, because he is omnipotent; JAH and JEHOVAH.[15] The latter was distinguished by the name of the Tetragrammaton;[16] and the four letters which compose it, viz., jod, he, vau, he, were called *literæ flatus et quietus*, symbolically referring to the Creator, as the author of *breath* and life, and the only giver of true *rest*.[17]

The Jews are said to have substituted the word Adonai[18] for this incommunicable name;[19] but this admits of some qualification. St. Jerome, and after him Bellarmine, doubted the fact, because Jehovah and Adonai were two several names of God, and equally legitimate; and in some instances were appointed to be used in conjunction, as Jehovah Adonai;[20] and the Septuagint uses the word κυριος or κυριος. It is clear, however, that the Jews interpret the text literally—"he that nameth the NAME shall be stoned;"[21] whereas it signified nothing more than that the name should not be taken in vain,[22] or used profanely, lightly, or indiscriminately in common conversation, which was forbidden in the third commandment;[23] and therefore our authorized translation is more correct, which interprets the original by the words, "he that blasphemeth the Name[24] shall surely be put to

death."[25] The word Jehovah was written and pronounced by the high priest on certain solemn occasions. It follows, therefore, that it was not incommunicable.[26]

It is, however, admitted, that though the high priest persisted in the use of this formula, even until the destruction of the temple by the Romans, precautions were used to prevent its pronunciation,[27] whether right or wrong, from being learned by the people;[28] for during the benediction in which this name appeared, the priests and Levites raised their voices to a louder strain while singing the accompanying service, that no one present might have the advantage of hearing it.[29] A most effectual method of burying it in oblivion.[30] Thus the high priest himself, in subsequent ages, doubted whether he possessed the right pronunciation of this adorable name; until at length a superstitious belief became prevalent throughout the whole nation, that if any person were fortunate enough to attain to its proper pronunciation,[31] he might shake heaven and earth,[32] work miracles,[33] and penetrate the arcana of heaven.[34] The Talmuds are very severe on any delinquent who endeavours to convert the Tetragrammaton to such a purpose;[35] and it is thought that the angels are debarred from its use.[36] Thus the true pronunciation of this mysterious Word became, as they say, entirely lost during the Babylonish captivity.

Indeed there seems no agreement in the opinions of ancient writers on the just method of pronouncing this august name at any period.[37] Macrobius, Diodorus Siculus, Clemens Alexandrinus, Irenæus, Augustine, Theodoret, and a host of other celebrated names might be adduced in proof of this fact.[38] One says it was Jau, another thinks it was Jaoth, a third Java;[39] others Juba, Jao, Jah, Jehovah, and Jove.[40] In a word, the letters of the name are perishable, and the pronunciation of little moment; but the Being himself is ineffable,[41] incomprehensible, and worthy of our utmost veneration. He was called by the Romans Jove or Jah, by the Chaldeans, the Phœnicians, and the Celtæ, Bel or Bul; and by the Indians, Egyptians, and Greeks, Om or On.[42] This name should never be lightly referred to, or used irreverently or profanely. He that sweareth by the throne of God, sweareth by Him that sitteth thereon. In this sense only the sacred name of God is unpronounceable.

It is with great propriety that a respect for this sacred name has been introduced into every degree of Freemasonry.[43] A knowledge of the Tetragrammaton not only distinguishes the Royal Arch degree,[44] but formed the highest ambition of our ancient Jewish Brethren.[45] They believed this incommunicable Word to be replete with every virtue;[46] and thought that by its efficacy united with the agency of his wonderful rod, an indispensable appendage to all magical ceremonies, the miracles in Egypt and the wilderness were performed.[47]

The Tetragrammaton was indeed the actual author of all the miracles which distinguished the patriarchal and Jewish dispensations.[48] But it is absurd to believe with the heathen, (and it is doubtful whether the Jews also did not entertain a similiar faith,) that inanimate substances,[49] however consecrated and inscribed by the art and science of man, could be endowed with the property which belongs only to Jehovah himself.[50] Thus the Jewish Talmud ascribes miraculous powers to the Stone of Foundation,[51] because it was inscribed with the sacred hierogram.[52]

It is to be presumed that the Jews, instead of ascribing the miracles to the first cause,[53] imputed them to the second.[54] They were impressed with an idea that all the merit consisted in the disposition of the four letters which composed it.[55] They saw the effect, but were not duly sensible of the cause; although it was constantly before their eyes in the cloudy and fiery pillar, for the veil was on their hearts.[56] The Tetragrammaton was Jehovah;[57] and Jehovah was Christ; and Christ was the true and awful Word[58] by which all these miracles had been wrought.[59] He it was who appeared to the patriarchs;[60] for *in the beginning* was God. And thus the Logos himself censures those who put their trust in the virtue and efficacy of the name alone, without placing their chief reliance on the Being to whom it belongs:—"Many will say to me in that day, Lord, have we not prophesied in thy Name? and in thy Name have cast out devils? and in thy Name done many wonderful works?[61] And then will I profess unto them, I never knew you; depart from me ye that work iniquity."[62] The testimonies to the truth of these suggestions are abundant; and contribute to show the futility of any confidence

except in the Almighty power of God.[63] St. John says, "the Word was made flesh and dwelt among us."[64] St. Paul adds, "In Him dwelt the fulness of the Godhead bodily;"[65] and Christ himself crowns the argument with its concluding evidence by declaring, "I and my Father are ONE."[66]

NOTES TO LECTURE XLIV.

[1] Some think that the name of Jehovah was not known to Abraham, Isaac, and Jacob, because if Moses was not previously acquainted with it, neither could the patriarchs who preceded him. And the Rabbis, who entertained this opinion, defend it by the angel's reply to Manoah, when he demanded his name—"Why askest thou after my name, seeing it is *secret?*" It is, however, to be presumed that this name was in some degree familiar to the antediluvian patriarchs; for, at the very commencement of the scripture history, the fact appears to be clearly avouched. The first recorded acts of the human race after the fall are the unhappy differences between Cain and his brother Abel; and the account contains plain indications that the name of God was known to both. We are here told that Cain brought an offering to *Jehovah*, the triune Elohim—that *Jehovah* had respect to the offering of Abel—that *Jehovah* said to Cain; and Cain said unto *Jehovah*—and *Jehovah* set a mark on Cain, and Cain went out from the presence of *Jehovah*. (Gen. iv. 3—17.) After this, it would be against evidence to believe that either of the brothers was unacquainted with this remarkable name of God. And if so, it was known also to all the children and posterity of Adam in both branches.

[2] "As the word in the first verse of St. John constitutes the foundation, the subject matter, and the great ultimate end of the Christian economy; so does the same word, in all its relations to man, time, and eternity, constitute the very essence of speculative Freemasonry." (Town, Spec. Masonry, p. 154.)

[3] "The Jewish traditions relate that the angels having spoken of man with some contempt, God told them that Adam was wiser than they; and to convince them of it, he desired them to give names to the several animals, which they were not able to do. God put the same question to the man, who readily executed the task. He then asked his own name, and Adam replied that his name was Jehovah." (R. Moses Haddarshan, in Bereschit Rabbah.)

[4] The book of Enoch (lxviii. 19, 20) says—"The principal part of the oath which the Most High, dwelling in glory, revealed to the holy ones. Its name is Beker. He spoke to holy Michael to discover to them the SECRET NAME, that they might understand that secret name, and thus remember the oath; and that those who pointed out every secret thing to the children of men, might tremble at that name and oath."

[5] Wisd. xiv. 21.

[6] "By tracing Masonic customs, and comparing certain ceremonies in the economy of the institution, there appears to be an existing fact, indicative not only of the antiquity but high object of ancient Masonry. From this fact it appears, that ancient Masons were in possession of the appropriate name of the promised Messias, termed in the New Testament the Logos or Word. The knowledge of this Word was an object of great moment, and sought with all diligence by members of the institution. This divine Word has, in every age of the world, been held sacred, and faithfully transmitted from one to another, in ancient form, to the present day." (Town, p. 147.)

[7] "Adam must be supposed to communicate the name of his Creator in some intelligible manner to his posterity, and they to theirs, down to the time of Noah. Noah and his sons, who repeopled the earth, would be inclined to adopt the same course, not only in preserving the name itself, but even the manner of pronouncing it. In this way both might have been transmitted, with little or no variation, through Abraham, Jacob, Moses, and the Jewish priests, till the days of Solomon. That language may have varied during this period can be no objection. Since the time of Solomon, however, we have no doubt but the very same Word, with the manner of pronunciation, has been religiously observed in the Masonic institution, in every age and country, to the present day." (Town, p. 154.)

[8] "Our blessed Lord," says Dr. A. Clark, in his learned commentary, "solemnly claims to himself what is intended in this divine name, יהוה. (John viii. 38.) Before Abraham was (γενεσθαι, was born), εγω ειμι, I AM, not *I was*, but *I am*, plainly intimating his divine and eternal existence."

[9] "A knowledge, belief, and due reverence of the divine Word constitutes the very essence of all true religion, whether ancient or modern. St. John begins his gospel by saying—In the beginning was the Word, and the Word was with God, and the Word was God. This Word, however mysterious it may appear to the world, has been understood and held sacred by the Masonic Order from time immemorial. This same Word is that by which Masons in every country do now recognize each other, as having been advanced to the more sublime degrees; and as every fundamental principle of our holy religion emanates from and centres in him who is the brightness of his Father's glory; just as anciently as the reverential use of this name can be traced in our institution, just so long it must appear that ancient Masonry was, in a very important sense, ancient Christianity." (Town, p. 86.)

[10] The doctrine of the eternity of the Godhead was acknowledged in every system of religion that the world ever knew, as well as that of man's personal responsibility.

[11] "The Greeks and Romans strove to find a similtude between their own gods and the gods of every country they came to, persuading themselves that they were all the same, under different denominations. This was the case with respect to the gods of the Germans and Gauls, as well as those of Syria and Egypt, which they adopted for their own. And had they travelled to the Ganges or to China, it would have been all one; they would have done the same by Vischnu and Ixora, Bramah and Somonacodoma, or by Vitzliputzli at Mexico. They presumed to have an acquaintance even with the JEHOVAH of the Jews; and Plutarch assures us, he was no other than Bacchus." (Bryant. Anal. vol. vi. p. 117.)

[13] Rosenberg gives twelve cabalistic names, as follows:—Ehje, Jehovah, Elohim, El, Gibbor, Eloah, Sabaoth, Tsebaoth, Schaddai, Adonai, Makom, Agla. The ineffable degrees of Masonry contain a record of the same number of names, viz., three containing three letters each, Jah, Jeo, and Iva; three containing five letters each, Havah, Gotha, Jevah; three containing seven letters each, Adonajh, Jakinai, some give Thummim instead of this, and Jehovah; three of nine letters each, Elchannan, Jehabulum, and יהוה. This is explained as follows:—$3 \times 3 = 9$, $3 \times 5 = 15$, $3 \times 7 = 21$, and $3 \times 9 = 27$; then $9 + 15 + 21 + 27 = 72$, being the number of the Sanhedrim of Jerusalem, including the two Grand Officers.

[13] The Arabs have ninety names of God; and they believe that "if frequently repeated, and written on a paper, and worn on the person, are supposed to make the wearer a particular object for the exercise of all the beneficent attributes. In like manner it is believed that the ninety-nine names, or titles, of the prophet, written upon anything, compose a charm, which will, if placed in a house, and frequently read from beginning to end, keep away every misfortune, pestilence, and all diseases, infirmities, the envious eye, enchantment, burning, ruin, anxiety, grief and trouble." (Modern Egyptians, vol. i. p. 339.)

[14] The Hebrews were not singular in expressing their notion 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, Elchannan.

[15] Jerome. Epist. ad Marcell. 136. In one of the Basilidean charms of Abracadabra, found among the papers of Roger Bacon, an invocation to the Supreme Being occurs under the names of Adonai, Elohe, Zazael, Paliel, Shaddai, Yabsoe, Isebaoth, Helion, Yaras, and closing with the ineffable name, יהוה. The names were in black letter, and between each of them was the figure of a cross ✠. It may be here added, that in an old manuscript, well known amongst Masons, one branch of the science is to teach the facultie of Abrac."

[16] The late Bro. Tytler has referred this name to the solution of the great problem of the duplication of a cube, or in other words, "the finding the side of a cube that shall be double in solidity to a given cube, a problem cultivated by the geometricians 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 than 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 henceforward was called the Delian problem. This 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 doubled. 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 constitutes the apex of the temple, and renders a parallelipipidon containing 16 linear units—equal to 15 linear units—thus bringing the number 16, or משיח, Messiah; by the Mussuppur Kutun, or short reckoning, מ 40 + ש 300 + י 10 + ח 8 = 358. And 3 + 5 + 8 = 16; into יה 10 + 5 = 15; the great name Jah, comprising the first two letters of the Tetragrammaton, or ineffable name of the Deity." (F. Q. R. 1839, p. 330.)

[17] The writers of the Universal History remark upon the Tetragrammaton, that "the cabalistal Jews, and after them Josephus, and some of the Romanists, think that Moses did not ask for the name of God, 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 *Gholam*, 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 Ghalum, 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." Thus far the authors of the Universal History. But their reasoning on the causes why the name should be called αφραστον, or *not to be uttered*, will scarcely be satisfactory to the Royal Arch Mason; although he is taught to say, in conformity with this doctrine—"We have heard with our ears, and our fathers have declared to us, that in their time, and in times of old, it was not lawful for any one to mention the sacred and mysterious name of the Most High, except the high priest once a year, when he entered into the Holy of Holies alone, and before the ark of the covenant made propitiation for the sins of Israel."

[18] The Samaritans also avoided pronouncing the sacred name, and used the word Sema in lieu of it.

[19] The Arabians, and indeed every nation professing Islamism, entertain a very different opinion. They prefix the name of God to all their books and writings and legal proceedings. It forms the commencement of every chapter or division of the Koran; and it is considered imperative on every Mussulman to have the sacred name constantly in his mouth, to be used on ordinary occasions, even to consecrate vice, and lend a sanction to the most immoral and criminal actions.

[20] Niebuhr, speaking of the Ism-Ablah, or science of the name of God, says—"They pretend that God is the lock of this science, and Mahomet the key; that consequently none but Mahometans 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; they say that some of their greatest saints, such as Abdulkadir, Cheilani of Bagdad, and Ibn Alwan, who resided in the south of Yemen, were so far advanced in this science, that they said their prayers every noon in the kaba of Mecca, and were not absent from their own houses any other part of the day. A merchant of Mecca, who had learnt it from Mahommed el Dsjanâdsenji, pretended that once being in danger of perishing at sea, he fastened a billet to the mast, with this name inscribed on it, and the tempest immediately ceased. There are books of instructions in the science, with appropriate prayers. Some shut themselves up in dark caverns, and remain without food until nature is almost exhausted; and pretend that on the repetition of certain prayers the Deity appears to them, and reveals his sacred name; which possesses, in addition to the above attributes, the secret of discovering hidden treasures."

[21] Levit. xxiv. 11—16. Because they thought that by using the true NAME miracles were wrought. The Mahometans have a tradition, that

when Noah was enclosed in the ark, it moved or remained stationary at his pleasure, by the pronunciation of this sacred Word.

[23] Michaelis thus paraphrases the passage—"It was enacted in the Mosaic law, that blasphemy against God is a heinous sin. It is a sin even in the heathen to blaspheme what, according to his opinion, is divine. But if any one expressly mention the name Jehovah, so that no doubt can remain whether he meant to blaspheme the true God, he shall be stoned to death."

[24] The Egyptians expressed the name of God by hieroglyphical characters representing his attributes. Thus Ibn Washih, speaking of the Hermesian alphabet, says—"There is a sign which signifies the name of God Almighty, simple and alone. If they wished to express one of the particular attributes of God, they added something to the original sign, and proceeded in this manner throughout the alphabet." It contains the hieroglyphics of nine attributes, besides the symbol of the name, viz., the Almighty, Allclement, Avenger, Allpowerful, Allmerciful, Nourisher, Destroying, Living, and Omniscient.

[24] This is all that the Hebrew contains in both the above verses.

[25] Some commentators think the blasphemy here referred to consisted in pronouncing the sacred name, for which offence the delinquent was punished with death.

[26] Our Rev. Bro. Town says (p. 150), "previous to the regular organization of the Masonic institution, a knowledge of this might have constituted that mark of distinction amongst our ancient Brethren, by which they did recognize and fellowship with each other. To the world this may appear hypothetical, but to well-informed Brethren, who are sufficiently advanced, there can be scarcely a doubt of its correctness. That a knowledge of the divine Logos, or Word, should have been the object of so much religious research from time immemorial, adds not a little to the honour of speculative Freemasonry. The same Word which breathed the spirit of life into Adam, and which appeared in the flesh for the salvation of man, has been peculiar to the Masonic institution, since the organization by Solomon, and probably to the patrons of Masonic principles since the days of Enoch."

[27] "The ten tribes, living beyond the river Sambatyon," says Edrehi, "are extremely pious, God fearing, and just. They never take an oath, and never mention profanely the holy name of God; and they even punish those who use his name to attest anything; for they say, what is the use of swearing by his holy name, knowing that for doing so, children die when they are young?" (Hist. Ten Tribes, p. 28.)

[28] It was frequently designated symbolically, a custom which is still preserved amongst Masons; being depicted in our Lodges by four different hieroglyphics, an equilateral triangle, a cube, a square, and a perfect double cube.

[29] The ineffable name is found in various passages of scripture; as for instance, ישמחו השמים ותגל הארץ "Let the heavens rejoice and the earth be glad." (Ps. xcvi. 11.) Here the initial letters form the Tetragrammaton. This process is an illustration of the fifth rule of the Cabala. At other times the name is found by beginning at the conclusion of the words, and reading them backwards, which is said to include another mystery, and, according to the Cabalists, signifies strict justice.

[30] "The same veneration for the *name* of their deities was entertained by other nations; for they believed it to be of divine institution, full of mysterious signification, and remounting to the first origin of all things. And although we find these mystic names expressed phonetically in the

hieroglyphical legends, yet we are to remember that these texts were written by the priesthood, and that the characters themselves were considered as sacred, and peculiarly fitted to be employed in religious matters. This is so true, that in all documents written in the demotic, or common characters of the country, the names of the gods and goddesses were always and invariably written symbolically. And Champollion asserts, that '*they wrote the name of their principal deity in one way, and pronounced it in another.*'" (Spineto Hier. p. 122.)

[31] In like manner the ancient heathens dreaded to pronounce the name of Demogorgon, because they conceived it would produce very disastrous effects. Thus the spectre of Laius is invoked in the Œdipus "by Demogorgon's NAME, at which ghosts quake."

[32] The Erichtho of Lucan, during her incantations, being disappointed at the tardy obedience of the infernal spirits, calls afresh on the powers of hell, and *threatens to pronounce the dreadful name*, which cannot be articulated without consequences never to be thought of, nor without the direst necessity to be ventured upon. (See Godwin's Lives of the Necromancers, p. 144.) The custom was used by conjurors of a more modern date. Minshew, in his Dictionary, says—"The conjuror seemeth by praiers and *invocations of God's powerful names*, to compel the divell to say or doe what he commandeth him. The witch, on the contrary, dealeth rather by a friendly and voluntarie conference, or agreement, between him and her and the divell or familiar, to have her turn served, in lieu or stead of blood, or other gift offered unto him, especially of his or her soule."

[33] In the Mark Master's lecture we find the following passage:—"It was this grand and ineffable Name, attended by all its glorious attributes, which assisted and enforced the eloquence of our wise and royal Grand Master Solomon, in the conversion of his friend and useful ally, the puissant King of Tyre. And hence it was that these two powerful monarchs, in their capacity of Grand Masters of Masonry, and in conjunction with the Grand Superintendent H. A. B., conferred this name on the Brethren who were *congratulated* as Mark Masters."

[34] Southey has recorded a beautiful version of this belief in his "Thalaba," B. IV.

[35] Andrews, in his "Continuation of Dr. Henry's History," (p. 502,) tells us, "that on all the old houses still existing in Edinburgh, there are remains of talismanic, or cabalistical characters, which the superstition of earlier ages had caused to be engraven on their fronts. These were generally composed of some text of scripture, *of the name of God*, or perhaps of an emblematical representation of the resurrection."

[36] The Jewish Rabbins thought the true knowledge of names to be a science preferable to the study of the written law, and they entertained many surprising fancies about the word JEHOVAH; one of which was, that it was so wonderfully compounded, that none but an inspired person could give it a true pronunciation. In like manner Plotinus and Jamblichus thought some notes to be of so celestial a composure, that the rightly using them could not fail of obtaining oracles; and Phœbus and Pythagoras are said to have cured diseases by the use of such names." (Shuckford, Con. vol. ii. p. 377.)

[37] "There is some difference," says Willet in his Hexapla (p. 64), "in the pronunciation of this word Jehovah, which is called Tetragrammaton, because it consisteth of four letters, he, jod, vau, he, as *Θεος* in Greek, and *Deus* in Latin, have likewise four letters. Irenæus doth seem to call it *Jaoth*; Isidore, *Jodjod*; Diodorus Siculus saith that the name

of the Jew's God was *Jao;* so also Macrobius; while Clemens Alex. says *Jau;* Theodoret saith that the Samaritans pronounce it *Javah*, the Hebrews *Ja.* But the received pronunciation is *Jehovah*, as may appear by the abbreviation thereof used in scripture, *Jah.* Hence also it is probable that the heathen derived the oblique cases of *Jupiter, Jovis, Jovi;* for from Jehovah the word Jove seemeth to be contracted; which might make Varro also to think that *Jove* was the God of the Jews."

[38] The Jews accumulated many traditions respecting the miraculous properties of what is termed "the Stone of Foundation." They thought that the divine appearances which are said to have usually attended its use, were attributable to the efficacy of the SACRED NAME engraven on its upper surface, which was reputed to possess the power of controlling the ordinary course of nature; of commanding the obedience of unclean spirits; of healing the sick, and of raising the dead; and as these constituted the principal objects of the supernatural powers exercised by Jesus Christ, it was no wonder if those who refused to receive his credentials, or to believe him to be the Messias, of whose identity and truth such miracles were to be the test, should attribute his success to a cause which appeared to afford an easy solution of the mystery.

[39] From the corruption of the grand word sprung the Juba of the Moors, the Jupiter of the Romans, and others of the like nature. The true name was visible in the temple at the time St. Jerome flourished, written in the ancient Samaritan character, and still preserved in the system of Royal Arch Masonry, embodied in three signs, three tokens, three words, and three passwords; in order to commemorate the mysterious history of the Burning Bush, where Jehovah imposed upon the ancient patriarch that he should never fully pronounce his holy name.

[40] "The true ancient pronunciation," says Hales (Anal. vol. ii. p. 124), "of this name was lost by the superstitious scruples of the Jews to utter it; perverting the meaning of Deut. xxviii. 58, and substituting for it Jehovah, formed by the vowels of Elohim, &c. But the primitive pronunciation has been fortunately preserved in several of the heathen classics, according to the pronunciation of those foreigners who had early intercourse with the Israelites, and afterwards the Jews. Thus the Clarian oracle (founded before the Trojan war), in answer to the inquiry, Which of the gods is he to be reckoned who is called *IAΩ?* uttered a remarkable response, preserved by Macrobius, of which this is a part—Learn that the God supreme of all is *IAΩ.*"

[41] In the degree of Perfection, the following explanations are given to the candidate:—"The true pronunciation of the name was revealed to Enoch, and he transferred it to a triangular plate of gold, by the four consonants, יהוה. The vowels not being named occasioned many differences in its pronunciation; which Masons have divided into so many eras, marked by the same number of patriarchal names, viz., three, five, seven, nine, and the several pronunciations have been thus arranged:—the three patriarchs after Enoch, viz., Methusaleh, Lamech, and Noah, pronounced the above word JUHA *(Yu-haw).* In the five succeeding ages, Shem, Arphaxad, Selah, Heber, and Peleg, it was pronounced JEVA *(Ye-waw).* By the seven patriarchs Reu, Serug, Nahor, Terah, Abraham, Isaac, Judah, it was JOVA *(Yo-waw);* and by the nine, Hezron and Ram, JEVO *(Yay-wo);* by Aminadab and Nasshon, JEVAH *(Ye-way);* by Salmon, Boaz, and Obed, JOHE *(Yo-hay);* by Jesse and David, JEHOVAH *(Ye-ho-waw).* You will observe that the names of Enoch, Jacob, and Moses are omitted in this enumeration, because the true pronunciation had been revealed to them personally. The number of corruptions is esteemed to

be nine. Now the ages of Masonry, $3+5+7+9=24\times3=72$, the number of the Sanhedrim; and to this if you add the number of the corrupted words, the amount will be 81, the age of a Grand Elect, Perfect, and Sublime Mason."

[42] The first was plainly Jehovah, the second was a common name of God, and the last was used by the early Christians to express the Being whom they worshipped. *Ο ΩΝ και ὁ ην, και ὁ ερχομενος*—"God, which is, and was, and is to come." (Rev. i. 4.)

[43] The process of acquiring it is thus described:—"In the Mark Masons' degree I obtained a plan, well ordered in all things, to avert the evils of any disorganizing power, and prevent the calamities of poverty and want. As a Past Master I learned the true art of governing myself and those over whom I should be appointed to preside. In the Most Excellent Master's degree, I was carried back to the time when the temple was finished, the cope-stone brought forth, with shoutings of *grace, grace to it;* the ark safely seated, the Most Excellent Masters prostrate before the Eternal, praising his goodness and mercy, and the fire of heaven not only burning on the altar, but in the hearts of the worthy; my heart was touched as with a live coal from the altar, and I could not but exclaim—'Glory to God in the highest.' In the Royal Arch Mason's degree I beheld myself exalted to the top of Pisgah; an extensive scene opened to my view of the glory and goodness of the most excellent High Priest of our salvation. I dug deep for hidden treasures, found them, and regained the omnific WORD. (Freemasons' Library, published under the sanction of the Grand Lodge of Maryland.)

[44] "The degree of Royal Arch," says a Masonic writer (Miscellanies, p. 235), "is the highest in this, or perhaps any other country, that has any immediate connection with the real business of Masonry. There are, it is true, the degrees of Knights Templar, Knights of Malta, &c.; but as these have more of a warlike than of a scientific or moral tendency, we look upon them as distinct from and unconnected with the other Masonic Orders; and I know nothing to prevent them from being given to persons altogether unacquainted with the foregoing degrees."

[45] In the infancy of the world, the Deity revealed himself personally to his creatures; and continued his gracious manifestations for ages amongst his favourite people, even after a great majority of the human race had fallen away from him. At the first mention of Abraham, we find him selected by Jehovah as the individual through whom the promise of the Messiah was to pass; in consequence of which, he built an altar of earth to God, and called it by the name of Jehovah. And the Deity said, I AM JEHOVAH, that brought thee out of Ur of the Chaldees. And Abraham replied with the very name, "EHOVA, whereby shall I know this?" Nay, even his servant could say, "Blessed be Jehovah, the God of my master Abraham." The same forms of expression are frequently used in the histories of Isaac and Jacob.

[46] "The name of God," says Calmet (Dict. vol. i. p. 750), "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."

[47] 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.

[48] It was the Name, or Word, or Logos, that created the world; and in the form of a glorious Shekinah, expelled man from Paradise. It was the same divine personage that appeared to Abraham on Mount Moriah; to Jacob in his celebrated vision; to Moses at the burning bush. It was Jehovah that the seventy Elders saw, when there was under his feet a pavement of sapphire stone. He was the pillar of a cloud and of fire; and the Shekinah of the Mercy-seat. The same Logos manifested himself to Gideon, and Manoah, and Samuel; and was the guardian power that advanced the Jewish nation gradually to the eminence which it attained in the glorious reign of Solomon; and promised to sustain it in that high pre-eminence, if his people would observe the laws which were delivered to Moses on Mount Sinai.

[49] Thus the Egyptians believed the poisonous onion of their country, called Scilla, to be possessed of similar powers, because it was esteemed the consecrated residence of the Divinity.

[50] The Abbé Barruel, in his reckless tirade against Freemasonry, which he endeavours vainly to prove was the proximate cause of the French revolution, accuses it of blaspheming God by transferring his sacred name to the creature.

[51] "This religious feeling seems to have prevailed among the Greeks also. For in Athens they had a prophetic and a mysterious book, which they called *the Testament*, to which they believed the safety of the republic was attached. They preserved it with so much care, that amongst all their writers no one ever dared to make any mention of it; and the little we know of this subject has been collected from the famous oration of Dinarchus against Demosthenes, whom he accuses of having failed in the respect due to this ineffable book, so connected with the welfare and safety of the state." (Spineto, Hier. p. 122.)

[52] This hierogram included the point within a circle, of which St. Augustine (de Ordine, i. 2, inf. ix. c. 4) thus speaks: "For 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 innumerably, 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 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."

[53] Many of the Jews, even at this day, are afraid to look on a rainbow, and instead thereof, as soon as they behold it, "they presently go forth and confess their sins, acknowledging that they are worthy to be destroyed with a flood as the old world was; and in being spared, they celebrate the mercy and clemency of God. But they mingle this religion with much superstition; for they fancy the name of Jehovah is engraven on the bow; and therefore turn their eyes away as from the majesty of God appearing there, not daring to look upon it, lest, beholding the face of God, they die." (Hexameron, p. 103.)

[54] The Talmudists say, "Nothing will hurt you so long as you keep

round your neck the *Riminga*, which means the holy name of God. Thieves and evil spirits will not touch you; and God will be with you, whose name is round your neck."

[55] "The cabalistical theologians think that the divine Tetragrammaton represents the world of emanation, in which are the ten sovereign lights or attributes; and in the construction of its letters it unites all the emanations; so that in this quadriletter Name they say are depicted all the ten sovereign lights it represents." (Concil. vol. i. p. 108.)

[56] In Exodus (xxiii. 21) we find Jehovah saying of the angel of the covenant, who led the Israelites out of Egypt, "My Name is in him;" where the name implies the essence of the Deity. In Psalm xci. 14, it is said, "He was set on high because he hath known my Name." And in Ezra (vi. 12) the place where the Name of Jehovah appears is declared to be peculiarly holy. It was from an imperfect consideration of these kind of passages, which abound in the writings of the Old Testament, that the carnal Jews imbibed such a high veneration for the Tetragrammaton, or sacred Name of God.

[57] I have once more the pleasure of offering a suggestion of our late ingenious Bro. Tytler: "The number 45 is expressed in Hebrew by the two letters מה, which are indicative of משיח יהוה, MESSIAH JEHOVAH. But $45 = יח \times 3$, or $15 \times 3 = 45 \times 5 = 225$; the first being equivalent to יח, multiplied by the number of letters in שדי, the triple-lettered NAME; and the second to יח, multiplied by the number of letters in אלהים, the five-lettered NAME. Therefore 225 is the square, or 15^2 of which each stone of the temple consisted, and 45, or 15×3, is the equilateral triangle inscribed within each of the stones, $5 \times 45 = 15 \times 15 = 225$. The vertical point 45, equivalent to the cosine point of the radius, taken as 60, is the bisector both of the latter and the cotangent, or the tangent of 45° of the major circle; and each bisected line being equal to 2, therefore $2 \times 2 = 4$, $4 + 4 = 8$, the mysterious cubic number, which, by means of the short reckoning, is obtained from יהוה, the Great Tetragrammaton; or $י\ 10 + ה\ 5 + ו\ 6 + ה\ 5 = 26$; or $2 + 6 = 8$, the square root of which is INACCESSIBLE." (F. Q. R., 1839, p. 139.)

[58] "Some of the Jews ascribe the miracles of Jesus to a certain secret name which was put in the temple by Solomon, and kept by two lions for above one thousand years, but was conveyed thence by Jesus. Which is not only false," says Grotius (De Verit, b. v. s. 4), "but an impudent fiction, non mendaciter modo, sed et impudenter confictum est. For as to the lions, so remarkable and wonderful a thing, neither the books of the Kings, nor the Chronicles, nor Josephus, mention anything of them. Nor did the Romans, who, before the time of Jesus, entered the temple with Pompey, find any such thing."

[59] Even the celebrated Rabbi Judah the holy, confessed that it was acknowledged by all the Jews, that the prophetical passages in the Old Testament, and particularly Psalm xci., referred to the Messiah, or Word of God. And Rabbi Menahem, as Cardinal Pole informs us, (Synops. Tom. i. 438,) asserts out of the Jewish writers, that the angel which is so frequently said to appear as a divine messenger and agent of the numerous miracles recorded in the Scriptures, was Angelum Redemptorum, or the Logos of God.

[60] The Chevalier Ramsay was fully impressed with the importance of this doctrine. He said "it was the Messiah who conversed with our fathers under a human form; it was he who appeared to the Lawgiver

upon the Holy Mount; it was he who spake to the prophets under a visible appearance; and it is he who will at last come in triumph upon the clouds, to restore the universe to its primitive splendour and felicity." (Cyrus, p. 251.)

[61] The Romans had a great veneration for a certain name, which was held "in such reverence that, for want of use, it was lost, and it is now not known. Solinus informs us that a person named Marenus Soranus was condemned to torture and death for having incidentally pronounced it. And the passage in Lucan, already noticed, shows that the name of Demorgorgon, which the Gentiles had given to the Supreme God, was considered so ineffable, that it was believed the whole earth would tremble if that name were uttered. And the sorceress Erito threatens to pronounce this terrible name as the most powerful charm to command the obedience of evil spirits." (Spineto, Hier. p. 123.)

[62] Mat. vii. 22, 23.

[63] "Some think that the name Jesus is derived of Jehovah, *shin* being inserted only to signify the assumption of the human nature; but the angel giveth another interpretation of the name Jesus, because Christ should save the people from their sins; so that it is rather derived of Jeshua, salvation, than of Jehovah. But howsoever it is for the derivation of this name, the signification doth most properly agree unto Christ, who is indeed God Jehovah; for so the prophets, speaking of Christ, do call him Jehovah; as Jeremiah (xxiii. 61). This is the name whereby they shall call him, Jehovah our righteousness. And as now the Lord calleth himself Jehovah, when he delivered the Israelites out of the bondage of Egypt; so Christ showed himself Jehovah in delivering of us from the spiritual thraldom of sin." (Hexapla. in Exodum, p. 64.)

[64] John i. 14. Our Jewish Brethren admit that Tetragrammaton is the name of the Messiah. Thus the R. Manasseh ben Israel says, "There is no impropriety in applying the Tetragrammaton to the Messiah, as it is occasionally given to inanimate things." (Concil. vol. ii. p. 158.) And Bro. Tytler says that in Leviticus יהוה is expressly declared to be Jesus, the Name above every name; because Moses declares, Jah is my strength and my song, and shall be to me Jesus. This was fulfilled when the *three fourteen* generations, which terminated in the birth of Christ, were accomplished; because by the musufur rotan, or short reckoning, three fourteens contain 15; in this manner, $1 + 4 = 5$, $5 \times 3 = 15 = יה$. Jah then appeared in Jesus Christ." (F. Q. R. 1838, p. 168.)

[65] Coloss. ii. 9.

[66] John x. 30.

LECTURE XLV.

THE CAMP OF ISRAEL.

"The tribes being now mustered, registered, and formed into distinct troops, the next order given to Moses and Aaron was about the regular form of their encampments in the places where they resided, and of their marches when they made their movements."—OLD LECTURES.

"The square was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy tabernacle, sanctified with the immediate presence of the divinity."—HUTCHINSON.

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters."—BALAAM'S PROPHECY.

UNDER all the visible manifestations of divine favour in behalf of the Israelites, at their deliverance from Egyptian bondage, and during their subsequent sojourning in the wilderness—the passage through the Red Sea—the pillar of a cloud and of fire—the awful appearance on Mount Sinai—the establishment of a permanent religion in the tabernacle worship—and the daily supply of food from heaven[1]—all of a miraculous nature—their frequent murmurings and dissatisfaction—form a remarkable feature in their history.[2] Every trifling obstacle that presented itself to their progress, and every untoward occurrence, formed a pretext of accusation against Moses and Aaron, who had conducted them into the wilderness, and querulous complaints against God, who was their protection and defence.[3] Nor were those dispositions restrained by the most signal and repeated punishments. They committed fornication with the daughters of Moab, and fell by the plague four and twenty thousand persons. They tempted Jehovah, and were destroyed of serpents. They murmured, and were destroyed of the destroyer.[4] These awful events proved no warning to the survivors. Even the final and total exclusion of that generation from

the promised land[5] had no effect upon their children; and they continued to murmur and disobey, even while in the act of enjoying the gracious gifts of their munificent Benefactor.

The several occasions of their dissatisfaction were various and contradictory. They were tired of their bondage in Egypt, which was severe and burdensome; and yet they were no sooner delivered, than they expressed their resentment against Moses for the part he had taken in that deliverance.[6] When Moses was in the mount, they regretted that their leader had departed from them; and when he returned to resume his magisterial office, they rebelled against him on the principle that he had assumed an undue authority over them.[7] When on travel, they complained of weariness—when at rest, of inactivity. They murmured for want of bread—for want of water,[8] which he gave them out of the dry rock[9]—for want of flesh.[10] If any restraint was imposed upon them, they became perfectly refractory and ungovernable; as, in gathering a superfluous quantity of manna;[11] and, in fighting with the Amalekites, contrary to the express command of Moses; for both which errors a signal punishment speedily followed.[12] These constitute a few of the subjects of their repeated complaints, and show what a dissatisfied and thankless people were committed to the management of our great legislator during their abode in that pathless desert.[13] But most of all they rebelled at the report of the spies, although Joshua and Caleb exhorted them not to be afraid of the Canaanites, whose defence, or *shadow* (tzillam), had departed from them.[14]

If it be asked, how are these contradictory feelings to be reconciled? I answer—by a reference to the genius and disposition of the people. They had been held in cruel subjection for the long period of one hundred and fifty years, and a state of slavery is naturally a state of dissatisfaction. Yet their murmurings only served to increase the severity of their oppression, and new burdens furnished them with fresh causes of complaint.[15] And this feeling would not be relieved by contrasting their situation with the traditional accounts, which were doubtless prevalent amongst them, of the glory of their ancestors in the time of Joseph, when they were not

only honoured and beloved, but regarded with gratitude and respect by the Egyptians as friends and benefactors.[16]

Thus were they educated for three generations in the science of grumbling.[17] Their residence in Egypt had been one continued series of dissatisfaction and complaint; it was engrafted in their very nature; and we are not therefore surprised that it was difficult to subdue. But we *are* surprised that a few generations of prosperity did not succeed in correcting it. The Almighty graciously condescended to expostulate with them by precept, exhortation, and example, for the purpose of uprooting this inherent propensity, which he foresaw would prove their bane and final ruin. He gave them bread from heaven, and water from the hard rock,[18] to sustain them in the barren desert. It was useless. All his glorious manifestations in their behalf, his luminous presence, his solemn promises, were directed to this end; no less than the terrible visitations which swept them off by thousands.[19] His mercy and long-suffering are the most prominent features throughout a history which abounds in repetitions of obstinacy, rebellion, and neglect of God.

The Israelites in the wilderness were marshalled according to their tribes,[20] each tribe being subdivided into families.[21] Every head of a subdivision, or thousand, was furnished with an ensign, or banner, under which his followers arranged themselves,[22] 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.[23]

It has been estimated that there were about two millions of souls in the camp of Israel,[24] which, by a general division into twelve parts, will give nearly 170,000 souls to each tribe.[25] It is well known, however, that the tribes were not thus equally divided.[26] Within the square formed by the twelve tribes was placed the camp of the priests and Levites, which was also of a quadrilateral form; and the sides were occupied by Moses, Aaron, and the priests, and the families of the

three sons of Levi. The priests had their station in the east, between the standard of Judah and the entrance of the tabernacle. The Kohathites pitched on the south,[27] the Gershomites on the west,[28] and the Merarites on the north.[29] And thus each party having its particular office, all confusion was avoided when the tabernacle was removed, or set up.

The above general division will show the state of discipline which was considered necessary to preserve order and regularity.[30] For a single tribe, consisting of 170,000 souls, would constitute an unwieldy host, and difficult to remove from place to place, encumbered, as it must have been, with women and children, aged and sick persons, and cattle, if the arrangement and disposition had not been punctilious and exact. Banners, therefore, were a useful auxiliary to each subdivision and section;[31] and they were accordingly of different colours, and charged with various devices, that there might be no difficulty in distinguishing them;[32] and that the people, on a known signal, might be enabled to assemble round their own family ensign.

The camp was thus arranged according to the most approved disposition, both for commodiousness and convenience. A perfect square[33] of twelve miles was set out, and one mile on each side appropriated to a *single* tribe; and those which were nearest in affinity to each other were commanded to encamp together, the tabernacle being placed in the midst, surrounded by the tents[34] of the priests and Levites,[35] with their several banners.[36] The Wisdom, Strength, and Beauty, of this disposition cannot be too much admired. Here was sufficient room for every purpose, both public and domestic, and nothing superfluous. The space was not inconveniently crowded, nor were the separate camps of the tribes so detached as to leave each other unprotected. Moses had been well trained in the castrametary warfare of the Egyptians, and on this great occasion brought his experience into efficient operation for the welfare of the people of God.[37] Being thus arranged, the order of march was prescribed;[38] and it is impossible to conceive a system better adapted to the purposes and regularity than that which was enjoined on the Jews in the wilderness of Arabia.[39]

An extraordinary instance of the fatal consequences

attending the unnatural murmurings against God through his servant Moses, which were so common amongst the Israelites, has been introduced into Freemasonry, and constitutes an additional proof of its typical reference to the original Promise of a Mediator, vouchsafed to our first parents after their unhappy fall. The people, as a punishment for their disobedience, were destroyed of serpents;[40] and when they applied to him, in terror and repentance, to remove the plague, Moses was commanded to construct a serpent of brass,[41] and elevating it on a staff or tau cross like a banner,[42] to place it in the midst of the camp as a symbol of safety and protection;[43] and accordingly every person who suffered from the bite of these winged and fiery reptiles, was immediately healed.[44] The introduction into Freemasonry of this expressive symbol, could have no other reference than to Him[45] who was equally the subject of Jewish prophecy and Jewish type.[46] If it be admitted that all the ceremonies, precepts, and historical legends of Masonry possess a moral or religious tendency,—and this fact can neither be doubted nor denied,—they must necessarily point to something which will make the practice of religion and morality valuable; and this can be nothing else but the completion of the covenant between God and man.[47] Accordingly we find that Freemasonry contains scarcely a single ceremony, symbol, or historical narration, which does not apply to this glorious consummation of the divine economy of the Creator towards his erring creatures.

An incident occurred just before the Israelites passed over Jordan, which is of such importance, that in describing their passage through the wilderness, it would be inexcusable to omit.[48] I refer to the extraordinary interference and prophecy of Balaam. He was invited, under profuse promises of wealth and honour, by Balak the King of Moab, who entertained considerable apprehensions for his safety on the approach of the Israelites, to pronounce a malediction on this people; that by placing them under God's wrath, he might make a successful attack upon them.[49] The prophet[50] said, "I shall see HIM[51]—I shall behold HIM." To whom does he refer? To no lesser personage than the Messiah.[52] Him, out of Jacob, that should have dominion.[53] And who could he

expect should have dominion and destroy those that remain in the city, but that promised Redeemer who should be heralded by a Star; whose sceptre should be everlasting, and his dominion without end.[54] Christ is called in scripture the Day Star—the bright Morning Star; and no star ever arose with splendour equal to his.[55]

It may be proper to pause here for the purpose of taking into our consideration some of those reasons why Freemasonry has been so particularly careful to record the transactions in which the great legislator of the Jews occupies so conspicuous a position.[56] The simple facts are mere matters of history, and would have scarcely been of sufficient importance to form a component part of Christian Masonry, had they not been invested with a symbolical reference that elevated their character, and made them subservient to the transmission of truths connected with the present and future welfare of man.

Accordingly we find that every one of the transactions which have been introduced to our notice in the Lectures of Masonry, are typical of the Great Teacher who was promised at the fall[57]—whose glory was manifested in the Jewish Shekinah—who formed the one principal subject of scripture prophecy—and whose appearance indicated the dissolution of the Jewish polity,[58] conformably to the prophecy of Jacob.[59] It is not my intention to follow the Israelites in their wanderings in the wilderness, because I am not engaged in a history of that people. I am desirous of impressing on your minds a series of facts connected with our divine institution; which, with their plain and evident application to the general design of Freemasonry,[60] may indicate the propriety of their introduction; and, in common with the preceptive portion of our Lectures,[61] point out that striking moral truth which it is their principal aim to inculcate on the Brethren, viz., our duty to God, our neighbour, and ourselves.

NOTES TO LECTURE XLV.

[1] "R. Jose ben Hanina said, if you are surprised at this, go and learn of the manna. To adults it tasted like bread; to the aged like cakes with honey; and to children like breast milk; which is the purport of the Scripture saying—like the humidity of oil. For if the manna, being only of one description, could become of so many flavours, according to the various tastes, how much more can the voice of God accommodate itself to all capacities." (Concil. vol. i. p. 149.)

[2] Moses frequently expostulated with them on this infirmity without success.—"Do not consider me," said he, "as Moses the son of Amram and Jochabed, but as the instrument of God, by whom the waters of the Nile were changed into blood, and the Egyptians discomfited by a diversity of plagues. You are to consider me only as the messenger of heaven; for the God who performed the above wonders, honours you with the precepts which I shall deliver in obedience to his commands." (Jos. Ant. Jud. l. iii. c. 5.)

[3] "And they said one to another, let us make a captain, and let us return into Egypt. They knew that Moses would not conduct them thither, and therefore they thought of choosing another leader. But though they might, in a raging fit, speak of returning to Egypt, yet it is an amazing thing that they should continue in this madness, and deliberate about it, nay, actually appoint them a captain, as Nehemiah (ix. 17) saith they did. For how could they get thither without food? which they could not expect God would send them from heaven, when they had forsaken him. Or how could they hope to find their way, when his cloud which directed them was withdrawn from them; or hope to deal with those that might oppose their passage, if they hit upon the right way?" (Patrick. Com. vol. i. p. 601.)

[4] 1 Cor. x. 5—10.

[5] Read the very affecting account in Ezek. xx. 15—21.

[6] "The mixed multitude that were among them fell a lusting; and the children of Israel also wept, and said—who shall give us flesh to eat? we remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away." (Numb. xi. 4–6.) The food of the Egyptians was doubtless exquisite. Hasselquist (Voyages, p. 255—290), speaking of the water melon, says—"The Arabians call it *Batech*. It is cultivated on the banks of the Nile, in the rich clayey earth which subsists during the inundation. This serves the Egyptians for meat, drink, and physic. Whoever has tasted the onions of Egypt, must allow that none can be better in any part of the universe. Here they are sweet, and in other countries they are nauseous and strong; here they are soft, whereas in the north and other parts, they are hard of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt. They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks call *kebab*; and with this dish they are so delighted, that I have heard them wish they might enjoy it in paradise."

[7] This mixed multitude, who were instrumental in creating the rebel-

lion, continued with the Israelites until after the delivery of the law, and the departure of the host from mount Sinai, in the second month of the second year of the exode. In consequence of these frequent rebellions, the reins of government became too heavy for Moses, and he established, by the divine appointment, a Sanhedrim, or council of seventy elders; after which we hear no more of the strangers, and it is very probable that they were formally separated from the people by this court, and sent back into their own country; for they were, without doubt, Egyptians of the lowest class, and probably many of them were aliens residing in that country, whose means of livelihood were equivocal.

[8] This appears very natural, if we may believe what Baumgarten says about the sufferings of the caravans, in which he travelled, for want of this necessary article of refreshment. He says—"Travelling all that day and night without eating, resting, or sleeping, we could not avoid falling off our camels, while we were half sleeping, half waking. A thousand strange dreams and fancies came into our heads whilst hungry and weary, and we sat nodding on our camels. We thought we saw somebody reaching us victuals and drink, and putting out our hands to take it, and stretching out ourselves to overtake it, when it seemed to draw back; we tumbled off our camels, and by a severe fall found it a dream and an illusion. We underwent the same hardships all the twenty-second and twenty-third days, mutually pitying one another's leanness and misery."

[9] "European travellers say that this rock stands prominently amongst several lesser ones, about one hundred paces from mount Horeb, and appears to have been split, by some extraordinary concussion, from the neighbouring mountain. They describe it as a mass of red granite, almost round on one side, and flat on the other; twelve feet high and as many thick, and about fifty feet in circumference." (Sicard, *dans les* Memoires des Missions, tom. vii. p. 14.)

[10] The pigeons, woodcocks, partridges, &c. of Egypt were particularly delicious. And Pococke says that the fish of the Nile was esteemed a great delicacy, and so plentiful, that during the hot season it constitutes the principal food of the people.

[11] The Talmudists contend that the manna possessed many different flavours, according to the various ages of the people; whence it was called celestial bread.

[12] "These murmuring and obstinate Israelites do diversely offend.—1. In their ingratitude, in extenuating the benefits which they have received upon every occasion; they look only unto their present state and place where they were, and think not of the place of bondage whence they were brought. 2. They prefer carnal things before spiritual; the flesh pots of Egypt before the glorious presence of God, who now showed himself visibly among them. 3. They prefer their miserable bondage in Egypt, with their gross flesh pots, before their glorious liberty, being in some want; whereas men will even with the loss of their lives redeem their liberty." (Willett. Hexapla. p. 235.)

[13] And all this in the face of those glorious promises which were vouchsafed to them by their God and King. (See Exod. xix. 4.)

[14] Upon which the Rabbins thus comment:—they say, "that in the night of the seventh day of the seventh month, God showed his people *by moonshine* what should happen to them in the year following. They pretend that if any one went out into the moonshine that night in a proper dress, he would see the *shadow* of his body diverse, according to what would happen unto him; for instance, the shadow of his hand held

out would want a finger, if he was to lose that year a friend; his right hand would cast no shadow, if his son was to die; his left hand, if his daughter; if the person himself was to die, then his shadow would appear without a head, or perhaps his body would cast no shadow at all, *his shadow being departed from him.* The Greeks had a whim about the shadow of those who entered the temple of the Arcadian Jupiter not altogether unlike this fiction of the Rabbins, and the monkish tale, which some of our vulgar people can still tell, of their shadow on the night of St. Mark's festival, was perhaps derived from it." (Shuck. Con. vol. iii. p. 173.)

[15] Thus we wonder how they could entertain such a fervent desire of returning to the service of their oppressors; although it is quite certain that in the time of Moses they thought of Egypt with regret, and were often inclined to return. "Indeed, their penchant for this their ancient country was so strong and permanent, that he found it necessary to introduce into the fundamental and unalterable laws of the government, an express ordinance against all return to Egypt. Sooner, however, would the Israelite become acquainted with the chief of nature's gifts to his new country, and accustomed to the use of wine and oil, than his longing after a country which produced neither, would totally cease." (Michaelis, voi. iii. p. 139.)

[16] Thus, from the first dawning of reason, they were taught to believe themselves a people unjustly persecuted and oppressed by those who ought to have held them in especial honour as the preservers of their nation, particularly by the great chiefs of the spurious Freemasonry, because their ancestor had secured to them one-fifth of the entire produce of the land of Egypt, by his judicious management of the supplies of grain, when he saved the inhabitants from perishing by famine.

[17] "Where is the difference, said they, whether we are subjected to the tyranny of Pharaoh or Moses? We change our master it is true, but our condition must continue to be the same, so long as we submit to be deluded by the artifices of this ambitious man. Mark what a boast he makes of his private conversations with the Deity, and of his revelations from heaven, as if the knowledge of the secret intentions of the Almighty had been communicated to him alone. Are we not all the descendants of Abraham? Whence arises it, then, that Moses should exclusively possess this privilege of foretelling future events? Is not this the land of which God promised us the possession? Why, therefore, do we hesitate to make ourselves masters of it? Without suffering ourselves to be longer deluded with idle pretences, and submitting to the arrogance and insolence of an individual, let us at once put ourselves under the guidance of the Almighty, and give up all dependence upon the presumed wisdom of our self-elected legislator." (Jos. Ant. Jud. l. iv. c. 1.)

[18] Jonathan ben Uziel tells us, that the well which the Israelites are said to have dug at Beer was first opened by Abraham, and used by Isaac and Jacob; that Moses drew it after them in the wilderness by virtue of his rod; and that it followed them over the hills and through the vallies, going even round the camp to distribute its stores to every one at his tent door; and that it thus followed them till they came to the borders of the land of Moab, where they lost it on the top of a hill over against Beth Jeshimon. (Targum on Numb. xxxi.) Others say, that the miraculous water sprang from the stone of foundation, which was cast out of paradise by Adam, and coming into the possession of Shoaib, or Jethro, was delivered, along with the rod, to Moses; that the waters issued from three orifices on each of the four sides of the stone, one for

each tribe, and ran thence, in so many rivulets, to every quarter of the camp.

[19] These judgments, severe as they were, appear to have been necessary. The Almighty had given the people a law to govern their faith and practice in every particular. Perfect obedience was commanded, and if the slightest innovation in the services of the tabernacle had been permitted, it would have led to great irregularities, terminating, most probably, in a total renunciation of God, like the nations by which they were surrounded. The same obedience to the laws of Masonry is required of every member of a Lodge, otherwise the system, beautiful and pure as it is, would soon be prostituted, like the Lodges of Illuminism, to purposes foreign to the intention of its establishment.

[20] "The number twelve," says M. Portal, "was a perfect and complete number. The number thirteen indicated the commencement of a new course of a new life, and thence it became the emblem of death."

[21] "That they were divided into twelve great tribes is known to every one; and that as early as the time of Moses, every tribe had its own chief. But, as we nowhere find that Moses appointed them, this would seem to have been an ancient institution brought with them from Egypt into the wilderness. Indeed, we know that, while in Egypt, this people actually had their elders, who probably were nothing else than these same chiefs of families. (Michaelis, vol. i. p. 233.)

[22] The Lord commanded Moses and Aaron, saying—"*Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house.* (Numb. ii. 1.)

[23] This arrangement has given rise to some curious conceits. The man was a symbol of the prophet Isaiah, because of his prophecy of Christ being a man by his birth of a virgin; and of St. Matthew, because he gives Christ's human genealogy. The lion was considered the symbol of Jeremiah, because of the terrible voice of his threatenings; and of St. Mark, because his gospel begins with the voice in the wilderness. An ox was the symbol of Ezekiel, because he sets forth the restoration of the temple and altar—the emblem of atonement being an ox; and of St. Luke, who commences with the narrative of Zacharias the priest. An eagle was the symbol of Daniel, because he spake with angels, and received visions which relate to all time; and of St. John, who in his gospel treats upon Christ's divinity, and soars to heaven, like an eagle, in the book of Revelation. Again, Christ is the cherubim; a man, from his human nature; a lion, as being descended from the tribe of Judah; an ox, as being a priest; and an eagle, from his divine nature.

[24] "There were three camps, viz., the camp of the Shekinah, or of the Lord, i. e., the sanctuary, with its courts, which are called the tents of the Lord. And next the camp of the Levites, who, with Aaron and his sons, made a camp about the tabernacle; and then the camp of Israel, which encompassed them all. Answerable to these, when the temple was built, they reckoned the temple itself from the east gate, to be the camp of the Lord; and the camp of the Levites, to be from the entrance of mount Moriah to that east gate of the temple. And the camp of Israel, they thought, extended from the entrance of Jerusalem to the mount Moriah." (Patrick. Com. vol. i. p. 554.)

[25] "Moses has left us accurate enumerations of the Israelites. The men able to bear arms somewhat exceeded 600,000, and, including the Levites, amounted to nearly 620,000. If, according to the usual principle of calculation, we admit the whole people, women and children included, to have been four times as many, we shall have nearly 2,500,000 souls for

the amount of the population. Yet we must add something further, on account of polygamy and slavery, although these only took place in the families of the more opulent; and I should therefore think that, upon the whole, the number of people that Moses had to carry into Palestine could not have been less than 3,000,000." (Michaelis, vol. i. p. 99.)

[26] The following table contains the number of men in each tribe who were upwards of twenty years of age:—

	Numb. ch. i.	Numb. ch. xxvi.	
Reuben	46,500	43,730	These pitched their tents on the south side of the camp.
Simeon	59,300	22,200	
Gad	45,650	40,500	
Judah	74,600	76,500	These tribes occupied the east, and most honourable station in the camp.
Issachar	54,400	64,300	
Zebulun	57,400	60,500	
Ephraim	40,500	32,500	These pitched on the west side of the camp.
Manasseh	32,200	52,700	
Benjamin	35,400	45,600	
Dan	62,700	64,400	These tribes were stationed on the north side of the camp.
Asher	41,500	53,400	
Naphtali	53,400	45,400	
Levites	22,273	23,000.	

[27] To them was committed the care of the ark, the shewbread table, the altars, and all the appendages to the holy of holies. Their number was 8,600.

[28] In number seven thousand five hundred. They had the charge of all the hangings and curtains belonging to the tabernacle.

[29] In number six thousand two hundred. They had the care of the walls of the sacred edifice, including the boards, pillars, sockets, pins, &c.

[30] The camp of Israel was like one great body under the Sanhedrim, officered by Moses, Aaron, and Joshua; while the twelve tribes were subordinate Grand Lodges under their respective princes; and the captains of thousands, hundreds, and tens, formed private Lodges for the purposes of order and regularity. And it was by means of this divinely regulated policy, that unanimity, and a regular discipline were kept up amongst this vast and unequally tempered body. The seventy were the counsel of state, which consulted only on the public affairs of the theocracy; the others attended upon private affairs. The former was the senate of the Jews, which at the first consisted indifferently of men taken out of all the tribes, six out of each of the eleven tribes, the Levites being excepted, and the other four to make up seventy, were supplied by the priests and Levites, and were the principal officers of the Sanhedrim.

[31] Tacitus informs us, (de mor. Germ.) that the Germans carried with them into battle certain signs and figures which they took out of the groves, viz., the images of their deities, which were considered a sacred protection of the host. Effigiesque signa quædam detracta lucis ad prælium ferunt.

[32] In like manner, the ancient inhabitants of our own island, according to the testimony of the bards, used banners in battle, called "the variegated webs of heroism, woven with unbroken threads;" and a great standard, denominated Gounddelw, is described by Aneurin as the glory of the great field of battle; and it was regarded as possessing a miraculous power of protection from military disgrace.

[33] The square appears to have been one of the earliest geometrical figures which was applied to any practicable purpose. And hence it became of great importance with the first Masons, which it still retains in our Lodges, and is an emblem of morality and justice.

[34] "It is impossible to ascertain with precision the construction and

appearance of the patriarchal tents; but we shall not probably be far from the truth, if we consider the present Arab tent as affording the nearest existing approximation to the ancient model. It is generally of an oblong figure, varying in size according to the wants or rank of the owner, and not unaptly compared by Sallust, and after him Dr. Shaw, to the hull of a ship turned upside down."

[35] They were placed in this situation as a legion of honour to protect the tabernacle; which was probably the reason why they were not arrayed under the banners of the other tribes.

[36] "There were two thousand cubits between the ark and the camp when they marched. And, in all probability, the same proportion was observed when they rested. This distance some interpret to be one mile, some two; some measuring it according to a lesser, others according to a longer cubit; but all agree in this, that these two thousand cubits were a sabbath-day's journey; though none have observed the reason why it was so called; which I take to be that on the sabbath-day they were all to repair to the place of God's public worship, which was two thousand cubits distant from those who camped nearest. Hence two thousand cubits might be called a sabbath-day's journey." (Godwyn, p. 100.)

[37] The duties of the posterity of Levi, of course, underwent considerable modifications after the temple was built They were to act as general assistants to the priests. They set up the tabernacle, took it down, removed it from place to place, and formed its guard. They prepared the victims for sacrifice. The Kohathites had the most honourable distinction, by being charged with the care of the most sacred things belonging to the sanctuary.

[38] It will be unnecessary to describe the order of march here, as it is particularized in the tenth chapter of Numbers.

[39] Travelling in the desert was always dangerous, even to a small party; and this immense host must inevitably have perished, if it had not been protected by the pillar of a cloud and of fire.

[40] "As Moses represents the serpents which bit the Israelites to have caused a great mortality, so the heathen writers concur in testifying, that the deserts wherein the Israelites journeyed, produced serpents of so venomous a kind, that their bite was deadly, beyond the power of any art then known to cure it. The ancients observed that the most barren and sandy deserts had the greatest number and most venomous of serpents. Diodorus makes remark more particularly of the sands in Africa; but it was equally true of the wilderness wherein the Israelites journeyed. Serpents and scorpions were here, according to Moses, as natural as drought and want of water; and Strabo's observation agrees with Moses; and both Strabo and Diodorus concur that the serpents which were so numerous there were of the most deadly kind, and that there was no cure for their biting." (Shuck. Con. vol. iii. p. 253.)

[41] "Brass," says M. Portal, in his Essay on symbolical colours, "in the Bible, represents the last degree, or the natural; applied to man, it indicates the body; applied to religion, it denotes the letter, which is the body of the spirit. The adoration of the letter is the last term of all religions; thus symbolism created paganism. Judaism perished in the same manner. The letter kills, says the Evangelist, but the spirit vivifies. So John, in the Apocalypse, saw Jesus Christ with feet like fine brass when in a burning furnace. Martianus Capella says, that the god Sun, that is to say, the mystic Sun, was shod with fine brass. In paganism, religious instruments were generally of brass; and Servius says that this

metal is more agreeable to the gods. The instruments of Mosaic worship were all of brass, because it represented religion in its last degree in material worship. Likewise the brazen sea, the brazen altar for holocausts, signified the natural man, which ought to be purified by water, and regenerated by the sacrifice of passions, represented by the victims offered."

[42] Many of the Jews fancied that this serpent was a talisman, and received its power from the influence of the stars. But Aben Ezra exclaims: "God forbid that we should have any such thought. Let us not search into the reasons for this divine order, although there was a miracle about it, as Jonathan observes—he shall be healed who directs his heart to the name of God." As Christians we refer this name to Jesus Christ, who was the eternal Word, prefigured by suspending the brazen serpent upon a tau cross, that all might look upon him and live.

[43]
So did the Hebrew prophet raise
The brazen serpent high;
The wounded felt immediate ease,
The camp forebore to die.

These lines are repeated in one of the higher degrees, in reference to Christ as the true Prince of Mercy.

[44] It was an emblem of the Messiah elevated on a cross for the sins of men; and in this real transaction the terms of the Promise are completed, for though the serpent thus bruised his heel, he bruised the reptile's head, by destroying sin and opening a way to salvation. The prophets had said that by looking on him who was pierced, sin should be removed and holiness accomplished; and hence the apostles call upon us to look unto Jesus as the author and finisher of our faith. And Christ himself acknowledges the legitimate application of the type by plainly declaring that his own body on the cross would be the antitype. "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." (John iii. 14.)

[45] Ita lignum hoc crucis gessisset figuram, sicuti, Christi domini typum gessit hic serpens. And indeed there is no type of the Messiah extended on the cross, throughout the entire existence of a dispensation which was intended to shadow forth the true system of salvation, but this one of the brazen serpent on the tau; and the Jews were consequently so much impressed with the importance of the symbol, that in after ages they worshipped this very identical brazen serpent in the character of a mediator. Thus is Freemasonry, in this instance also, consistent with itself, by inculcating one uniform doctrine in all its ordinances, whether ceremonial, symbolical, or preceptive.

[46] The degree of Knight of the Brazen Serpent has been founded on this event; in which it is stated, that when Moses made a brazen serpent, and placed it upon the tau, in obedience to the commands of God, every one that looked upon it was directed to pronounce the word HATATHI, *I have sinned;* and having done this, he was immediately healed. In the decorations of the Lodge, the curtains are red and blue; there is only one large candle; and in the centre of the room is a mount, accessible by five steps, on which stands the symbol of the degree.

[47] It is said that Moses used the Masonic stone of foundation when the brazen serpent was elevated; and hence Rupertus and other writers make it a symbol of the grace of the Gospel, as the serpent was an emblem of the great Author of that Gospel.

[48] From a circumstance in the history of Balaam, which I have not

considered it necessary to introduce here, Pythagoras is supposed to have formed one of his symbolical sentences; that is, "pass not by a place where an ass was thrown upon his knees."

[49] A series of circumstances which are detailed at large in the Book of Numbers, prevented the infliction of the prophet's curse, and changed it into a blessing.

[50] "It is disputed by some whether Balaam was indeed a prophet and a worshipper of the true God. They imagine him to be a mere magician or enchanter: one that prophecied by the rules of vaticination in use in those days amongst the worshippers of false gods. If this opinion be true, then the revelations that were made to him from the true God, must have been made to him in a manner he had not been accustomed to, and beyond his expectation; in like manner as the Egyptian magicians were enabled to work real miracles. But I should think this notion of Balaam is not consistent whith what Moses relates of him. When the messengers of Balak came first to him, he immediately applied to God for direction; and the God he applied to was not Baal, nor any of the gods of the idolatrous nations, but Jehovah, the true and living God. And he does not appear to have been at any time surprised at the answers God was pleased to give him, or at the angel's appearing to him, or at the word of prophecy put into his mouth; being well apprized of, and acquainted with, God's communicating his will to his servants in these several manners." (Shuck. Con. vol. iii. p. 278.)

[51] David Levi, (Proph. vol. i. p. 8,) says, "Balaam here shows that his visions were real prophecies. And although he was so far overpowered by the force of the vision, that his corporeal faculties were deprived of their proper functions, yet his intellectual powers were in full force; which he beautifully describes by his falling down in a trance but having his eyes open. And as he clearly saw the vision with his intellectual eye, he makes use of that image to show the nature of his prophecy; and therefore observes, I see him, but not now; I view him, but not *nigh*."

[52] Wagenseil, from the R. Isaac, thinks this cannot be understood of David or any other King of Israel, because none of them ever reigned over all the earth; *i. e.* over all the children of Seth, whom none of them destroyed; but it is meant of the Messiah, who is compared to a star, because of the perennity of his kingdom, the splendour of his dominion, and his mighty power.

[53] The address of Balaam to the Moabites contains a full and complete revelation of circumstances which were to take place in distant ages of the world. A star and sceptre were to rise which should destroy Edom and Moab; which was literally fulfilled in David. He smote Moab, and destroying two thirds of the people, reduced the remainder to the state of slaves. In like manner were the Edomites also treated. Now if Freemasonry inculcates such doctrines as these as a motive to faith in God's veracity, and obedience to his commands, it would be worthy of our especial regard. But when it takes a wider range—when these remarkable prophecies are referred to another and more perfect dispensation, its interest and value proportionably increase; and we become absorbed in enquiries which involve so many points connected with our eternal welfare.

[54] This refers to the Masonic and Christian doctrine of the resurrection and a future state.

[55] "A star, in the Egyptian hieroglyphics, denoted God. Thus God, in the Prophet Amos, reproving the Israelites for their idolatry on their first coming out of Egypt, says, 'Have ye offered unto me sacrifices and

offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun, your images, the Star of your God, which ye made to yourselves.' (Amos v. 25, 26.) The star of your God is a noble figurative expression to signify the image of your God; for a star being employed in the hieroglyphics to signify God, it is used here with great elegance to signify the material image of a God; the words, the star of your God, being only a repetition of the preceding, Chiun, your image; and not, as some critics suppose, the same with your god-star. Hence we conclude that the metaphor used by Baalam of a star was of that abstruse mysterious kind, and so to be understood; and consequently that it related only to Christ, the eternal Son of God." (Warb. Div. Leg. b. iv. s. 4.)

[56] The following points of resemblance between Moses and Jesus Christ, were noticed by an early Christian writer. "Moses first rescued the Jewish nation from Egyptian superstition and idolatry, and taught them the true religion:—Jesus Christ was the first teacher of true religion to the Gentiles. Moses confirmed his religion by miracles;—so did Jesus Christ. Moses promised a holy land, and therein a happy life to those who kept the law; and Christ promised a better country, that is a heavenly one to those who obey his gospel Moses fasted forty days; so did Christ. Moses supplied the people with bread in the wilderness; and our Saviour fed five thousand at one time, and four thousand at another, with a few loaves. Moses led the people through the midst of the sea;—Christ walked on the sea, and enabled Peter to do the same. Moses stretched out his hand over the sea, and it went backward;—our Saviour rebuked the wind and the sea, and there was a great calm. Moses' face shone when he descended from the mount; and Christ's shone like the sun in his transfiguration. Moses, by his prayers, cured Miriam of her leprosy;—Christ, by a word, healed many lepers. Moses constituted seventy rulers over the people; and our Saviour appointed seventy disciples. Moses sent twelve men to spy out the land; and Christ twelve apostles to visit all nations. Moses gave several moral precepts; and our Saviour carried them to the highest perfection. Moses was buried, and no man knew where his body was laid; neither could the Jews find the body of Christ. Moses was a law-giver; and so was Christ; which no prophet ever was, except these two. And lastly, before his death, Moses promised another prophet, and Christ another comforter."

[57] "The science of Masonry stands in the same relation to Christianity, or perhaps, more correctly speaking, it is the spiritual essence of the old law, not extended to the height and sublimity of the new covenant, but a step in advance—not in the spiritual meaning of the old law, but of man's interpretation of it; a more spiritual, and therefore more correct reading of it than that followed by the mass of the people, who looked more to the letter, and understood not that fulfilling of the law, as defined by Christ, when he declared the law broken by him who even gazed on a woman, to lust after her." (Cato, in F. Q. R. 1843, p. 379.)

[58] Indeed these are the true reasons why the above events were introduced into Freemasonry. It was to carry out, in a consistent manner, the principles of that one vast design which was projected by the Creator at the original defection of our first parents from godliness, for the restoration of man to the divine favour that he might behold the glory of Jehovah in the realms above.

[59] This prophecy was—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. xlix. 10.)

"For the establishment and promulgation of these principles, Freemasonry is practised at the present day. We meet in the Lodge to trace wisdom and to follow virtue; because we consider wisdom to constitute true nobility of character; virtue to be the channel by which wisdom is directed and conveyed; and wisdom and virtue alone to distinguish us in the character of Masons. Without the presence of these qualities, Masonry would be worthless, and undeserving of the high grade which it at present occupies amongst the beneficent institutions of this enlightened age and nation.

"Professor Robison, after all his virulence, closes his book with an admission that our pursuits are thus innocent and laudable:—"While the Freemasonry of the Continent was tricked up with all the frippery of stars and ribbons, or was perverted to the most profligate and impious purposes, and the Lodges became seminaries of foppery, of sedition, and impiety, it has retained in Britain its original form, simple and unadorned, and the Lodges have remained the scenes of innocent merriment, or meetings of charity and beneficence. As the good sense and sound judgment of Britons have preserved them from the absurd follies of transmutation, of ghost raising, and of magic, so their honest hearts and their innate good dispositions have made them detest and reject the mad projects and impious doctrines of cosmopolites, epicurists, and atheists.

O fortunatos nimium, sua si bona norint
Anglicolas!

LECTURE XLVI.

THE BANNERS OF THE TWELVE TRIBES.

"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 also had 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 framed the hieroglyphics of cherubim and seraphim, to represent the children of Israel."—Dr. Ashe.

"The ensigns which the Companions bear upon their staves were the distinctive bearings of the twelve tribes of Israel, and figurative of the peculiar blessing bequeathed to each by the patriarch Jacob, who, before his death, assembled them together for that purpose."—Old Lectures.

During the sojourning of the Israelites in the wilderness, each tribe was distinguished by a banner charged with a device[1] which bore reference to the future habits of the people, as they had been described by the prophecy of Jacob, the patriarch of their race.[2] The four superior tribes had for their bearings, the component parts of the cherubic symbol of the Deity,[3] who accompanied and afforded protection to the host in the sacred pillar of a cloud and of fire. Under each of these great banners, the four principal divisions were arranged.[4] The standard of Judah was borne by Nahshon, its prince. It was designated by a Lion couchant surmounted by a crown and sceptre; because from this tribe the Messiah—the King of kings—the Prince of Peace[5]—the Lion of the tribe of Judah—was destined to spring. The colour of his banner was crimson or scarlet.[6] To the tribe of Judah was assigned the most honourable station in the camp, viz., in the east,[7] before the entrance of the tabernacle; and un-

der its standard the tribes of Issachar and Zebulun pitched their tents, because they were all the children of Leah, and consequently united in a mutual bond of consanguinity to excite each other to amity and love. The banner of Issachar was borne by the standard bearer of Prince Nethaneel. It was sky-blue, and according to some authorities, was charged with a strong ass crouching beneath its burden;[8] according to others, it bore a sun and moon; and the Rabbins are inclined to patronize the latter opinion. Prince Eliab erected the banner of Zebulun. It was purple,[9] and bore for its distinguishing characteristic a ship.[10] Thus the principal quarter of the camp was marked by standards of the three royal colours, blue, purple, and crimson.

The south side of the camp, being the next honourable post, was occupied by the tribes of Reuben, Simeon, and Gad, who were brothers by Leah and Zilpah her handmaiden. The device on the great banner of this division, which was borne by Prince Elizur, was another of the cherubic forms, viz., a MAN, because Reuben was the first-born of his father, "the excellency of his dignity and power."[11] Vatablus thinks that this emblem referred to reason and religion. But Jacob prophesied that Reuben should not excel, by reason of his instability; and hence some think the device upon his banner was a mandrake; for nothing great or honourable is recorded of this tribe. The colour of the banner was red.[12] Prince Shelumiel, as the leader of the tribe of Simeon, bore a yellow banner, emblazoned with a city, as some say; others think it was a tower, in reference to the tower of Shechem; but the most probable conjecture is, that the figure was the sword[13] used by their progenitor in the slaughter of the Shechemites.[14] The banner of the tribe of Gad was under the charge of Prince Eliasaph. It was white,[15] and De Loutherbourg, in his famous picture of the standards of Israel, has charged it with semée of stars; but the probability is that it contained a troop of horsemen.[16] Some give it a flag.[17]

The third side of the camp was occupied by the half tribe of Ephraim, united with those of Manasseh and Benjamin, all of whom were descended from Rachel.[18] Ephraim stepped into the inheritance of his father Joseph,[19] and was elevated into one of the leading tribes of Israel.

His green banner, borne by Prince Elishama, was consecrated with the figure of a cherubic emblem of the Deity, viz., an OX, which denoted patient industry and strength.[20] Thus Jehovah said, Ephraim is the strength of my head.[21] Prince Gamaliel led the tribe of Manasseh; their tents were pitched under a flesh-coloured banner, which was charged with a luxuriant vine, planted by the side of a wall, which its tendrils overhung. Some authors give this banner a unicorn, and others a palm-tree. Abidan, Prince of the tribe of Benjamin, was designated by a green banner, emblazoned with a wolf,[22] because it was ever a warlike and cruel tribe.[23]

The fourth and last quarter of the camp was assigned to Dan, with whom were associated the two remaining tribes, Asher and Naphtali, the sons of the two concubines, Bilhah and Zilpah.[24] The great banner was borne by Prince Ahiezer. It was of a bright green colour, and charged with an EAGLE, a component part of the cherubim, denoting wisdom and sublimity.[25] Some give to Dan the device of a serpent biting the heels a of horse,[26] because Jacob prophesied that "Dan shall be a serpent by the way, an adder in the path that biteth the horse's heels, so that the rider shall fall backward." But this is evidently a misappropriation;[27] for it is clear, from all authentic testimony, that the device was an eagle. And as this tribe set such an evil example, as to fall into idolatry very soon after the death of Joshua,[28] so, probably, those latitudinarian idolaters the Romans, who introduced the gods of all nations into their teeming pantheon, might have hence derived their puissant eagle,[29] under whose wings they subdued all nations, and planted this symbol, now become abominable in the sight of God, on the holy porch of the temple at Jerusalem. Prince Pagiel unfurled the purple banner of Asher, which bore a flourishing tree,[30] or a cup;[31] and that of Prince Ahira, leader of the tribe of Naphtali, was blue,[32] and designated by a hind.[33]

It will be observed that, in the above enumeration, the tribe of Levi is not included. The members of this tribe were separated from the congregation of Israel, to be devoted exclusively to the service of the altar;[34] and therefore they had no settled inheritance in the land of Canaan, but had a maintenance assigned to them out of the public stock.[35] They were accordingly exempted from taxes, tri-

bute, war, and all other public duties of the commonwealth.[36] They were not even numbered with the rest of the people,[37] to show that they had been set apart entirely for a particular duty of greater sanctity and honour than the rest of the tribes.

There was a peculiar beauty in all these appropriations, which shows that they were directed by something of a higher character than mere human wisdom.[38] It was the presence of Jehovah that sustained the Israelites in the barren wilderness, where they would otherwise have perished for lack of food;[39] it was the protection of the same divine power that preserved the lives of Moses and Aaron during the ebullitions of disaffection and schism which manifested themselves so frequently amongst the people; it was the same divinity which preserved them amidst the hostile jealousy of the nations through whose provinces they passed; and it was by the mercy and goodness of God that they were finally planted in the peaceful possession of the promised land.

NOTES TO LECTURE XLVI.

[1] The Rabbi Manasseh ben Israel, on the passage of scripture—every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house—says, "that each standard was of a different colour, according to that of the precious stone on which the name of it was engraven, that was placed in the breastplate of the high priest; and on each standard their symbol was painted; therefore it appears that paintings were not forbidden. Besides, in the holy temple, Solomon made twelve oxen under the brazen sea, and in his own house placed twelve carved lions on the steps of his splendid throne, without any sin being imputed to him for those acts." (Concil. vol. i. p. 161.)

[5] Jacob, in his blessing to his sons, told them that he had read in the heavens the destiny of their posterity, and communicated to them that series of predictions which are recorded in the forty-ninth chapter of Genesis. Hence Albertus Magnus, and his followers, styled the heavens "the Universal Book," full of information by the various configurations of the stars; and implicitly believed that there might be distinctly foreseen the secret fortunes of individuals whose time of birth had been correctly registered. The belief is scarcely yet extinguished.

[3] The Old Lectures of Masonry contained a passage to the following effect: "The standard seems to have been a common banner under which every three tribes were united; besides which each tribe seems to have had a separate ensign, in the nature of a flag. The distance of the camp of Israel from the tabernacle was about two thousand cubits. This space was left for the priests and Levites to pitch their tents in, as a protection to the tabernacle."

[4] I subjoin Bro. Harris's explanation of an engraving illustrative of this lecture. He says, "I have made considerable alterations in the emblematical figures and characters thereon, as well as a different form (from my illustrations of the Royal Arch) of the leading banners and standards of the Israelites; for which I assign these reasons and authority for such alteration: 1st. From the recent discoveries among the Egyptian temples, tombs, &c., and the various works still left of their paintings on the walls, of the same of processions, sacrifices, coronations, with a vast assemblage of characteristic figures, standards, &c., prove to me that the state of the arts among the Egyptians, which is traced to the time of Joshua, must have existed with little or no variation in a similar state during the time the Israelites were dwelling among them in bondage; and 2ndly, as they were divided into the twelve tribes after the establishing of the tabernacle in the wilderness, and had become the chosen and independent people of God, it was then that the prophecy of Jacob, as recorded in the forty-ninth chapter of Genesis, was exemplified by the distinguishing figure for each of the leaders; and presuming that their knowledge of the arts as then existing among the Egyptians would, in a great measure, be borrowed from them, (except idolatrous figures,) they would make their banners, standards, and devices thereon, something similar. I have therefore endeavoured to give the various devices, characters, figures, &c., so as to correspond with the ancient Egyptian standards, and have put on each banner and standard the name of the leader or tribe in the Hebrew character, and have placed them in an enlarged form round a representation in the centre of the tabernacle, with the court of the priests, and tents of the Israelitish camp, as in the wilderness, with the names on each tent, to show the reader the particular place of each leader and the different tribes under him. I shall now give a slight explanation of certain characters, figures, &c., introduced. The oval was a figure invariably used by princes, rulers, and leaders, among the Egyptians, and was handed down to the time of the Roman emperors; they having used the same figure to enclose the characteristic device assumed, (as is now done in modern heraldry by the shield). The oval is therefore given on the four principal or leading banners enclosing the particular device of each leader. (See Wathen's Arts and Antiquities of Egypt, and Wilkinson's Ancient Egyptians.) The small circles or discs denote the son of a chief or prince, as Jacob was the father of the twelve tribes; hence it is introduced on each of the banners and standards. The triangle is also put to each, denoting supreme power, or the chosen of the Almighty; another character, thus , to distinguish those who were the legitimate offspring by the wives Leah and Rachel, as Joseph, Benjamin, Issachar, Zebulun, &c. The numbers are distinguished by small strokes, thus I. II. III., on to nine, and figure ten thus ∩; and the banners are of the peculiar form of being in length double the width, and a fringe at the bottom of each."

[5] Some learned Jews have held that this emblem merely referred to power, as Pompey the Great painted on his standard *Leo ensifer*, from the same cause. But I am persuaded that the above interpretation is

correct, because Jacob, in his prophecy, connects with Judah the lion, the sceptre, and Shiloh. Judah was the chief tribe, and was more eminently distinguished, both for prosperity in war, and peace and quietness at home. Its dignity was marked by the divine favour, in chusing David from this tribe to be the instrument of his blessings to the people of Israel; and also the ancestor, according to the flesh, of the incarnate Messiah, whose kingdom is everlasting, and his dominion without end. In the prophecy, Judah is first compared to a lion's whelp, then to a lion, and afterwards to an old lion; thus describing the rise, progress, and ultimate decay of the tribe by the loss of its sceptre at the advent of the Messiah.

[6] In the Order of High Priesthood, certain charges are given at the investiture of the Masters of the Veils. I subjoin the charge delivered to the Master of the third Veil, when he is presented with the ensigns of his office, the sword and scarlet banner: "The rich and beautiful colour of your banner 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, Masonic Chart, p. 145.)

[7] According to an ancient belief of the Jews, the east was the front or fore part of the world; and hence, standing in the east, they worshipped God by praying with their faces towards the west. (Vide ut supra, vol. i. p. 194.)

[8] Gen. xlix. 14, 15. "The ass is a patient animal, and a proper symbol of labour. And accordingly the posterity of Issachar sat down quietly upon the land allotted to them, and cultivated it with diligence and assiduity. Instead of employing themselves in war or mercantile pursuits, they were lovers of peace and quietness. The act of the ass crouching between its burdens was an apposite symbol of the indolent character of this tribe, who would prefer a submission to every species of tyranny and oppression, rather than be at the trouble of asserting their natural rights in the field of battle. Like the ass, which, though a strong and hardly animal, would rather sink tamely under the heaviest load than shake it off by an exertion of its bodily powers." (Old Lectures.)

[9] The following charge, according to Cross's Masonic Chart (p. 146), is delivered by our transatlantic Brethren at the installation of the Master of the Second Veil:—"Companion, I invest you with the purple banner, which is the ensign of your office, and arm you with a sword, to enable you to maintain its honour. The colour of your banner is produced by a due admixture of blue and scarlet; the former of which is the characteristic colour of the symbolic, or first three degrees of Masonry, and the latter, that of the Royal Arch degree. It is an emblem of union, and is the characteristic colour of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony between the Brethren of the symbolic degrees, and the Companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy."

[10] This was the prophecy—"Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Sidon." (Gen. xlix. 13.)

[11] Gen. xlix. 3, 4. "These epithets may refer in general to the prerogatives of the first born, which Reuben would certainly have enjoyed according to his just claim, if he had not forfeited it by his offence. And

therefore his father predicted of him, 'unstable as water thou shalt not excel;' and then he mentions the reason why, which means, that as water, by a natural propensity inherent in its substance, flows from its source in an elevated situation to a place that is lower than itself, so should Reuben fall from his birthright, and subside into an inferior situation amongst the tribes. And the prophecy was remarkably verified; for nothing great or praiseworthy has been recorded respecting the posterity of Reuben. They were inferior in numbers to the other tribes, and the pre-eminence was give to Judah." (Old Lectures.)

[12] We are rather surprised at this colour, because Reuben was not a warlike tribe; and M. Portal says—"in the popular language of every nation, the colour of blood was the emblem of combat."

[13] "Simeon and Levi were represented by instruments of war, the former by a sword, and the latter by a dagger; in allusion to the abhorrence testified by the dying patriarch of the cruelty of these two sons, in the barbarous murder of the Shechemites, under the assurance of kindness and good faith. Their father therefore said, 'cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.' It will be observed that the malediction is not pronounced upon Simeon and Levi personally, but upon their violent passions, which he thus formally denounced. They were to be divided in Jacob, and scattered in Israel. Having been associated in wickedness, it was ordained by a superintending Providence that their posterity should be disunited, that they might not be furnished with an opportunity of working evil upon their brethren, after the example of their progenitors. Hence the tribe of Simeon had little or no possessions in the promised land, but dwelt in the midst of Judah; some of them wandered in search of a dwelling place as far as mount Seir and the deserts of Gideon. As for the tribe of Levi, we have already seen that it was entirely dispersed amongst the other tribes." (Old Lectures.)

[14] Gen. xlix. 5, 6.

[15] In the American system of the Royal Arch the sixth officer, called a Captain, bore a white banner; and at his installation and investiture the following charge is delivered to him:—"Companion, the well known duties of your office require but little elucidation. It corresponds with that of Junior Deacon in the preparatory degrees. It is your province, conjointly with the Captain of the Host, to attend the examination of all visitors, and to take care that none are permitted to enter the Chapter but such as have travelled the rugged path of trial, and evinced their title to our favour and friendship. You will be attentive to obey the commands of the Captain of the Hosts, during the introduction of strangers among the workmen; and should they be permitted to pass your post, may they by him be introduced into the presence of the Grand Council. The white banner entrusted to your care is emblematical of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white veil of the sanctuary. I give it to you strongly in charge, never to suffer any one to pass your post without the signet of truth." (Cross, Masonic Chart, p. 144.)

[16] Gen. xlix. 19. "Gad signifies a troop; and it is in allusion to the name that Jacob foretold the difficulties that would be opposed to the progress of his posterity by the hostility of their neighbours. But though they were doomed to be sometimes overcome, yet in the end, by the divine assistance, they should overcome all difficulties, and establish themselves firmly and peaceably in the portion allotted to them. This prophecy was fulfilled to the letter; for the tribe occupying a country

beyond Jordan, were necessarily exposed to the incursions of the Ammonites, from whom they suffered severely; but at length, through the military talents of Jephthah, the Ammonites were finally subdued, and troubled them no more." (Old Lectures.)

[17] See the title page to Barker's Bible.

[18] Here we find Ephraim and Manasseh, though only Grandchildren of Jacob, taking precedence of his own children; which was one consequence of the blessing of the dying patriarch. (See Gen. xlviii. 16—20.)

[19] According to a system of lectures which were in use when I was exalted, it was said—"Joseph is a fruitful bough growing by a well-watered soil, and shooting forth two luxurious branches. This referred to the tribes of Ephraim and Manasseh; and the prediction was fulfilled by their future pre-eminence. Of Joseph it was said—'the archers sorely grieved him, and shot at him, and hated him;' which referred to the persecutions of his brethren who sold him into Egypt; to the false accusation by which he was thrown into prison. But 'his bow abode in strength, and the arms of his hand were made strong by the mighty God of Jacob.' As his enemies were termed archers, so he is here said to be armed with a bow in his own defence, by which he triumphed over all his enemies, and rose to the highest state of worldly prosperity." (Old Lectures.)

[20] A bull was the symbol of the city of Tyre. In Egypt it was believed that the soul of Osiris had migrated into a bull; and the sacred Apis was considered as a beautiful representation of the soul of the deity. The figure of a bull, as a symbol of vigour, watchfulness, and fidelity, was frequently employed by the ancients in the construction of their mystical emblems. It is thought that the fable of Jason's golden fleece being guarded by brazen footed bulls, was grounded upon a tradition of the cherubim, which with flaming swords were placed at the eastern gate of paradise.—

> Ecce adamanteis vulcanum naribus efflant
> Æripidos Tauri.—(Metam. l. vii. v. 104,)

[21] Ps. lx. 7.

[22] Gen. xlix. 27.

[23] "We may here observe that though Benjamin was a great favourite with his father as being the youngest son, yet he conferred no peculiar blessings upon him, but describes him as the father of a fierce and warlike people. This is an evident proof that Jacob acted under the influence of divine inspiration. The tribe accordingly partook of the character thus predicted; they made war single-handed against all the other tribes, and overcame them in battle. Saul also, who sprang from this tribe, possessed great military talents. His whole life was spent in war; and at length he, as well as his sons, were slain in battle." (Old Lectures.)

[24] The tribe of Dan was the largest tribe next to Judah, and it was for this reason, probably, that it was placed in the rear. Thus the most numerous parts of the host formed the front and rear guard, as they may be termed, for the greater security of the tabernacle.

[25] An eagle was the insignia of Egypt, as it was afterwards of Rome.

[26] The Universal History, from Reyherus, attributes to Dan a banner with an eagle bearing a serpent in his talons. Some of the Rabbins think that his standard contained a serpent only; and this opinion has been followed by De Loutherbourg; and it is so displayed in the title page to Barker's Bible, 1634. But if the four leading tribes bore the

constituent parts of the cherubic form, then the banner of Dan would certainly be charged with an eagle; for I cannot subscribe to the doctrine which makes the cherubim of our scriptures an astronomical allegory, originating in the nodes of the moon being called "the dragon's head and tail." The prophet Ezekiel is express upon this point; and that is an authority to which I implicitly bow.

[27] The R. David Soda thinks that Dan's standard bore a lion's whelp. Being in Ethiopia, he says, he was present at one of their festivals, and amongst the various emblems of their tribes, such as their breastplates, forehead pieces, instruments of music, &c., he particularly noticed the banners that preceded the cavalcade, upon which there was a lion's whelp, which, according to the blessing given to the twelve tribes, "and to Dan he said, Dan is a lion's whelp, he shall leap from Bashan" (Deut. xxxiii. 22), leaves little doubt on the mind of the learned Rabbi, that they are descendants from the tribe of Dan, part of whom sojourned in this country. The above mentioned author also observes, that the tribes of Naphtali, Gad, and Asher, followed that of Dan into the country; that they passed beyond the river of Ethiopia, feeding their flocks, and dwelling in tents. They were governed by a king descended from Oliah, and they observed the principal ordinances of the law.

[28] "The name of Dan signifies judging; and therefore Jacob said, 'Dan shall judge his people;' or, in other words, that tribe should be the head of one of the great divisions in the wilderness. He said further, 'Dan shall be a serpent in the way;' and the tribe of Dan were remarkable for defeating their enemies rather by policy than force, of which there are many instances in the Bible. The tribe of Dan, however, were ringleaders of idolatry, and were the first who apostatised from God." (Old Lectures.)

[29] "Dicunt in vexillo Reuben fuisse imaginem *hominis*, in vexillo Jehudah imaginem *leonis*, in vexillo Ephraim imaginem *bovis*, in vexillo Dan imaginem *aquila*." These are the words of Eben Ezra, which have been explained by Bro. Aarons in the Freemasons' Quarterly Review for 1838, p. 441.

[30] Gen. xlix. 20. Asher's tribe is promised a tract in the Holy Land which should be fruitful and prolific, and accordingly it produced the necessaries of life in abundance, and mount Carmel abounded in the choicest fruits.

[31] See the title page to Barker's Bible.

[32] "Blue," says a Chinese commentator, "is a colour formed of black and red mixed together. The colour of heaven is blue, it is the JU and the JANG reunited in one, that is, the active and passive principle, the male and female, the obscure and the brilliant. All corporeal beings are produced by inapprehensible nature, emanated from Tao, blue, and blue is the origin of all subtile natures, &c." (Paulthier on the Tao-te-King Philosophy of the Hindoos, by Colebrook.)

[33] Gen. xlix. 21. "Naphtali is a hind let loose, he giveth goodly words. This prophecy denotes that the posterity of Naphtali should be a spirited and free people; and that the tribe should be fruitful, and undergo a prodigious increase. And thus from four sons, which Naphtali brought with him into Egypt, proceeded upwards of fifty thousand descendants when they were emancipated from their captivity. Their portion was in Upper Galilee, a country always noted for the productiveness of its soil. This agrees with the blessing which was given to the tribe of Naphtali by Moses—'O Naphtali, satisfied with favour, and full with the blessing of the Lord.'" (Deut. xxxiii. 23.)

[34] See Num. viii. 6—24.

[35] The sons of Aaron were appointed to the priesthood, by the divine economy, in preference to those of Moses, because the latter were the offspring of a strange woman, Zipporah, the wife of Moses, being the daughter of Jethro, a priest of Midian. These, therefore, retained no superiority over the rest of the Levites, but were honoured with sacred services out of respect to Moses and Aaron, who led the Israelites out of Egypt by the special appointment of Jehovah, after he had exhibited his signs and wonders amongst the idolatrous Egyptians by their agency, to convince that stiffnecked people, wise in their own conceit, that their idol gods were powerless, and that the Deity of the Israelites was the only ruler of heaven and earth.

[36] There were three degrees to be taken before the Levites could be allowed to perform the services of the tabernacle. The first was *initiation*, the second *consecration*, and the third, *admission* to the duties. At fifty years of age the laborious services were remitted, and their duty was then to instruct the younger Levites.

[37] The design on the banner of Levi was, according to some, an open book; but the more general opinion is, that it was a dagger.

[38] Even Moses, who was not only perfectly acquainted with the learning of Egypt, but divinely inspired to teach the Israelites the true system of morality and religion, and therefore may be supposed to be as well qualified as any human being could be to arrange and govern the unruly mass of people whom he brought forth out of Egypt, was incapable of conceiving and executing the great design of converting a nation of slaves into princes and freemen, and transferring them from the land of their degradation to a fruitful and salubrious country, with cities ready constructed for their residence; vineyards and oliveyards planted for their use; cornfields, and pastures, and gardens for their enjoyment; and all things useful and ornamental provided for their immediate occupation.

[39] And, therefore, distrusting the providence of God, they frequently threatened to return into Egypt, as we have already seen. They recollected the good things of the land and its fruitfulness; and probably thought that weakened, as the people must necessarily have been by the total loss of their army and its appointments in the Red Sea, added to the destruction of their first-born children, the conquest of that country would have been easier than the reduction of Canaan, inhabited by a warlike people in the height of prosperity and power.

LECTURE XLVII.

THE ROD OF MOSES.

"And the Lord said unto him, What is that in thine hand? And he said, a rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand."—PENTATEUCH.

"As our first parents were beguiled by the devil in the form of a serpent to eat the fruit of the forbidden tree, so a branch of that tree in the hands of Moses, was changed into a serpent, to confirm the promise of delivering a select portion of their posterity from Egyptian bondage."

OLD LECTURES.

"With this rod Moses smote the rocks in the wilderness, and the waters gushed out abundantly to supply the wants of his thirsty people. With it he also was an instrument in the hands of God to divide the waters of the Red Sea, that the Israelites might pass over in safety; and by the same instrument he performed his wonders in Egypt. Hence, in commemoration of these remarkable occurrences, we use rods or staves in our Chapters as emblems of royalty."—IBID.

THE communication to Moses of the sacred Name of God,[1] as explained in a preceding lecture, was attended with a miracle which has introduced two significant symbols into Freemasonry. As a sign that God had commissioned him to this service, he was commanded to cast his rod upon the ground, and it was immediately changed into a serpent;[2] to represent, by a symbol, that his rod should be terrible as a serpent to the Egyptians,[3] but the sceptre of a mild and upright government to the people of Israel.[4] Nothing can be more awful than the succession of evils which God brought upon Egypt by the agency of Moses.[5] It was to no purpose that the king opposed his magicians, Jannes and Jambres,[6] to his wonder-working rod.[7] They were soon silenced; for causes and effects were thrown into such inextricable confusion, that the usual incantations and magical ceremonies failed to produce the expected results;[8] and at

length, while suffering from the inflictions with which all the people of Egypt were attacked, from the monarch to the slave, they were compelled to acknowledge the superior and uncontrollable power of Him under whom Moses and Aaron[9] professed to act.[10] But the confession was fruitless. Pharaoh was not affected by it.[11] He refused, as before, to part with his hereditary bondmen, who were of such essential service to the state; and his refusal only served to incense the Almighty still more, and brought upon his land a series of plagues, each more fearful than its predecessor. What were the reflections of this impious and self-willed monarch, when he laid his head upon his pillow at night, after an eventful day, wherein the justice and mercy of God had been in their turn displayed?[12] They were the reflections of insanity; for they incited him to brave a power with whom daily experience and simple reason ought to have convinced him that he was unable to compete.

It is not to be denied but the king might, in the first instance, be deceived.[13] Moses had been educated in Egypt,[14] and doubtless understood the priestly incantations by which an appearance of miracles was produced;[15] and Pharaoh knew him to be expert in all the practices of the soothsayers,[16] as well as learned in all the arts of that superstitious nation;[17] and he therefore might consider it as a trial of skill between two adepts of the same school; for it is highly probable that Moses and the magicians of Egypt had been students together in those occult mysteries which constituted a part of the secrets of the spurious Freemasonry; and taught, in the first instance, by action, or dramatic representation; and subsequently by symbols and hieroglyphics, or magical characters.[18] Nor is it improbable but the monarch might be inclined to flatter himself, as the contrary belief would have been highly prejudicial to him, that his own jugglers possessed an advantage over their adversary in the first miracles; for they changed their divining rods into serpents,[19] and produced frogs and blood as Moses had done.[20]

Nor will it alter this view of the case, should it be urged that while the serpents and frogs of Moses were real, those of Jannes and Jambres[21] were only a deception to the sight; for, in the judgment of Pharoah, who was the chief party concerned in the decision of this

intricate question, both might be believed to proceed from the same source,[22] viz., from Cneph, the great serpent deity of Egypt, in whose faith both they and Moses had been educated in common; and hence the contest would be regarded by the royal spectator as an object of surpassing interest.[23] But when an offensive bodily disease was inflicted, and the sorcerers were themselves subjected to its operation; and when commanded by Pharaoh to remove it from himself and from his people, they were obliged to confess their inability to comply with his wishes, and to declare that it was the finger of a God more powerful than their own deities,[24] he was inexcusable in refusing to make the same acknowledgment,[25] and neglecting to obey the commands of this potent Deity.[26]

Pererius makes a catalogue of the punishments of the Egyptians, for the purpose of showing that they extended to all ranks of men, in every situation of life. They were punished by insignificant insects and reptiles; as frogs, lice, caterpillars, and flies;[27]—the fury of the elements was arrayed against them, and earth, water, fire, and air, were combined for their destruction. The corn[28] and all the fruits of the earth were destroyed; their chief deities were converted into agents of wrath; the sun, the moon, and all the host of heaven withdrew their light, and left them to the abiding miseries of a darkness that might be felt;[29] they were punished by men, for Moses and Aaron were the agents of their sufferings; and by angels, as the ministers of the plagues;[30] they were punished in their luxury and pride; all the delicious fruit, which was abundant and various in that prolific country, was destroyed; their cattle were killed;[31] even the sacred animals were not saved;[32] their own bodies were afflicted with incurable diseases, and their children died. Even their bodily senses, in which the Egyptian ladies evinced great delicacy, were grievously offended; their sight was obstructed by a thick darkness, attended with horrible visions;[33] their hearing was paralyzed by the pealing thunder; their thirst became intense when the water was turned into blood; their sense of smell was offended by the noisome stench of the dead frogs, and the ulcers on their bodies; and they were tormented in their sensibility of feeling by the same

ulcers, and the biting wounds inflicted by the gnats and lice.[34] The bodily torments were each and all attended with grief and fear, but they were only preparatory to the last great judicial punishment, the destruction in the Red Sea.[35] The delicate ladies of Egypt had suffered for a whole month every infliction which was disgusting and horrible. They had lamented over their protracted miseries; they mourned for their children; they cheerfully relinquished their golden ornaments, and trinkets, and vases;[36] in the hope of exemption from further suffering; but the sacrifice only led to increased mourning for the husbands and fathers that perished in the waters.

The agent in the infliction of these plagues, was the rod of Moses;[37] although it will be observed that it was most frequently placed in the hands of Aaron to produce the effect. And this was probably done to rebut the opinion of Pharoah,[38] that the superiority of Moses, shown in the act of his rod devouring the rods of the magicians,[39] was merely owing to his greater application to the study of sorcery,[40] when under the tuition of the Egyptian priests.[41] The miracles thus performed caused the rod[42] to be highly esteemed by the Jews,[43] and subsequently by all the nations where a tradition of these events had been circulated, from the Brahmins, Magi, and the hierophants of the east, to the Druids of Britain, the Drottes of the northern nations of Europe, and the priests of Mexico and Peru. It is true, the hypothesis of a previous use of the rod in the performance of magical ceremonies, may be considered tenable, from the instance of the rods by which the Egyptian magicians executed their sorceries;[44] but the rod of Moses was the undoubted prototype which originated the general use of this instrument.[45]

The rod was an ensign of authority, like the sceptre of a monarch;[46] and though unable of itself to perform any work out of the common track of nature, yet the Most High chose, on this occasion, to use it as an instrument by which all his miracles in Egypt and the wilderness were effected. By the agency of this rod, the miseries were inflicted on the Egyptians which ultimately impelled the inhabitants to liberate the Israelites, loaded with presents to accelerate their departure. They were

sent forth in haste,[47] with their loins girded, shoes on their feet, staves in their hands, and their kneading troughs bound on their shoulders; conducted by Moses bearing a rod as a sceptre of authority, and guided by their Almighty Father, in a pillar of a cloud by day, and a pillar of fire by night.

NOTES TO LECTURE XLVII.

[1] Josephus, in reference to this subject, merely says that Moses entreated God to tell him his Name, that he might know how to invoke him properly when he offered sacrifice. Whereupon God declared to him his name; which, he adds, had never before been revealed to man, and concerning which it is not lawful for me to say more.

[2] The serpent was an Egyptian deity; its body and tail often accompany human and animal heads in their presentations of Egyptian gods.

[3] While reflecting on the awful succession of plagues which were inflicted on the Egyptians, as a punishment for their unreserved cruelties to the people of God, on the one hand, and an inducement to emancipate them, on the other, we are struck with a high degree of reverential awe at the instances of unlimited power which a jealous God has sometimes exhibited for the chastisement of those who have slighted his providence, or treated his institutions with contumacious neglect. The instances of such fearful exertions of his wrath contained in the scriptures are not numerous, but they are striking and memorable. The deluge, the plagues of Egypt, the destruction of the rebellious Israelites by various means in the wilderness; as well as the annihilation of Sennacherib and his army, are of this kind, and constitute standing examples of the divine wrath to all succeeding generations.

[4] This rod, which was made the agent in the deliverance of Israel, is the subject of a Masonic legend, for which we have the authority of the Talmud. I subjoin an abbreviation of it from a Royal Arch lecture, which was delivered many years ago.—"This rod, or staff, had its origin in the garden of Eden. When our first parents fell from their original state of innocence, and were expelled from Paradise, Adam, bending under the oppression of guilt, supported his weary limbs by taking in his hand a branch of that fatal tree which had occasioned his disgrace. This was permitted by Jehovah, when he gave him the promise of a Redeemer; and it was afterwards miraculously preserved for a particular purpose. By Adam it was bequeathed to Methusaleh, the son of Enoch, who transferred it to Noah, and he preserved it in the ark. It then passed into the possession of his grandson Mizraim, who founded the city of Memphis, and he deposited it in the celebrated college there, where it continued unnoticed for many generations. But when Jethro was consecrated, and

sent forth by this college to be a priest of Midian, he took with him this miraculous rod, under the impression that it possessed some extraordinary properties. It appears, however, that he derived no benefit from it, for shortly after his arrival in the country, chancing to strike the lower end of this rod into the soil of his garden, to his great astonishment he found himself unable to withdraw it. But it was subsequently revealed to him in a dream, or vision, that the rods hould remain immoveable until God should send a person to take it away. When Moses had slain the tyrannical Egyptian, he fled for concealment and safety to Jethro, and as they were walking together in the garden, privately conversing upon the subject of his flight, Moses, apparently by accident, laid his hand upon the rod, and without any exertion drew it out of the ground. Jethro was very much surprised at this occurrence; but after the first emotions had subsided, he acquainted Moses with every circumstance relating to this wonderful rod. Thus assured, the future lawgiver took the rod into his own possession, and, at the time appointed, by its agency wrought all his miracles in Egypt." It is needless to add, that this tradition is not contained in the present authorized lectures of the Royal Arch.

[5] Strabo mentions Moses as an Egyptian priest, who endeavoured to abolish animal sacrifices. Justin regards him as being endowed by nature with the most extraordinary talents, and, like his ancestor Joseph, being able to interpret dreams and to work miracles. Manetho mentions him under the name of Osarsiph, a priest of Heliopolis, who gave the Jews a new religion, and delivered them from slavery. Diodorus of Sicily speaks of a lawgiver of the Hebrews as a man of great wisdom and tried courage, who conducted them from Egypt to the neighbouring wilderness, where he gave them laws, appointed priests and other officers, himself retaining the highest power. Clemens of Alexandria affirms, that Moses studied in the colleges of the priests in Egypt, and there learned arithmetic, geometry, poetry, harmony, medicine, and music; that he devoted his time to a knowledge of symbols and hieroglyphics; which Justin Martyr calls the emblematical part of the Egyptian scriptures. The above authorities were collected by Count Björnstjerna. (Theog. of the Hindoos, p. 142.)

[6] Several other names of magicians assembled on this occasion are given by Eastern writers. (See D'Herbelot, Bibl. Orient. art. Mousa.) The chief magician, or hierophant, they call Simeon, and add Sâdur and Ghadûr, Jaath and Mosfa, Warân and Zainân; each of whom came attended by their numerous disciples. The feat of the serpents is said to have been thus performed:—they provided ropes of the proper substance, and, having cut them into lengths, they threw them down, and by making them move and twist themselves about, they so deceived the eyes of the beholders, that, at a distance, they fancied them to be serpents.

[7] The divining rod of the middle ages was a transcript of the rod of Moses. The virgula divina, or baculus divinatorius, says the Scottish Encyclopedia, is a forked branch in the form of a Y, cut off an hazel stick, by means whereof people have pretended to discover mines or springs underground. The method of using it is this:—the person who bears it, walking very slowly over the places where he suspects mines or springs may be, the effluvia exhaling from the metals, or vapour from the water, impregnating the wood, makes it dip, or incline, which is the sign of a discovery.

[8] They were sufficient to produce some show of signs and wonders, in order that by this means the power of Moses might be better known, as

darkness makes the light more glorious; and also that Moses might be free from the imputation of being a sorcerer, like them. Thus the difference is evident between his performances in the name of God, and those of the magicians by the power of the devil.

[9] This power was, at the first, most remarkably displayed by smiting the river Nile. (Exod. vii. 20.) R. Tanhum, in Shemot Raba (c. 3), says—"In a moral sense, Moses did not smite the river Nile himself, lest he should be thought ungrateful for the benefit it had afforded him when he was committed to it by his parents, and therefore the business of smiting the stream was committed to Aaron." Eben Ezra, however, affirms, that in this miracle Aaron and Moses operated jointly; for although Aaron performed the duty, it was with the rod of Moses. Others entertain a different opinion, and say that the Nile was smitten by Moses himself, because he said to Pharaoh, "behold I will smite with the rod that is in mine hand the waters which are in the river," i. e., the Nile; and that Aaron was commanded to smite all the tributary streams.

[10] St. Cyril says, however, that the Greeks believed that the Egyptians esteemed Moses as a god; these are his words—"Moses was well known to the Greek historians, for Polemon, in his first book of Grecian history, maketh mention of him. So do Ptolemœus Mendesius Hellanicus, Pholochorus, and Castor, and many others. Diodorus, who inquired very curiously into the affairs of Egypt, says he heard of him from their wise men, and of him he thus writeth—"After the ancient way of living in Egypt, the people were brought to live under written laws, by a man of very great mind, one Moses, *who was called a god.*" (Alex. contr. Julian, l. i. p. 15.)

[11] Pharaoh's belief in the marvellous has been common in all ages of the world, and is not yet extinct. It was decreed by the Avansicane council, that "Whosoever believeth that anything can be made, or be changed into better or worse, or transformed into any shape or likeness, but by the Creator who made all things, is undoubtedly an infidel, and worse than a heathen."

[12] He was acquainted with the doctrine of a future state, but ignorant of the true nature of human responsibility.

[13] Pharaoh was unable to persuade himself that these inflictions were not effected by the art of Moses, under the power of some malignant demon, whom he had subjected to his will by potent spells and incantations. And such a belief was quite consistent with the spirit of the age. Thus Porphyry affirms that the souls of wicked men become demons; and those that have not been buried hover about their bodies, which they are sometimes compelled to resume. Hosthanes professed himself capable of raising the dead and conversing with them. Pliny relates that Appion told of a certain herb called cynocephalus, which had the power of raising the dead; and that, by the power of this herb, he called up the ghost of Homer to enquire respecting the place of his birth. There are many similar accounts in ancient authors.

[14] He had been initiated into the spurious Freemasonry of the country, which taught, among other curious arts, divination and sorcery.

[15] It has been a question amongst theologians whether the infidelity of Pharaoh admits of any apology or excuse. It is answered that it does not, because he could not be ignorant of the great difference between the miracles of Moses, and the tricks of his own sorcerers; who themselves confessed that Moses worked by the finger of God.

[16] The Egyptian sorcerers communicated their secrets to none but their own disciples, lest they should be debased by innovations. They

concealed them, therefore, under inscriptions which were intelligible to the sons of wisdom and learning only, who were divided into four classes or degrees.

[17] There can be no doubt but the absence of Moses for forty years had been attributed to his desire of perfecting himself in occult studies, in some secret retirement, where he had intercourse with departed spirits; for there were certain places famous for necromancy, where the oracles of the dead were delivered; as the Cymmerian oracle at the lake Avernus. Tertullian says that the Celtæ used to consult the dead at the tombs of their deceased warriors. "Such was the vain opinion which the heathen had of this magical art; which Pliny himself derideth as vain and foolish, because Nero, that wicked and bestial emperor who was given over to all lewdness, yet could not be induced by Tyridates soliciting him thereunto, and bringing magicians unto him, to give any credit unto necromancy." (Plin. l. xxx. c. 2; Willet. Hexapla, p. 80.)

[18] It appears, therefore, that none of the magicians were convinced by the miracles except Sadûr and Ghadûr, who acknowledged that the miracle of the lice was performed by the finger of God. These two brothers were the sons of a powerful magician; and being summoned by Pharaoh, their mother persuaded them to go to their father's tomb and ask his advice. Having propounded their enquiry, he told them that they should endeavour to ascertain whether the rod of Moses became a serpent while its master slept, or only when he was awake; because magical devices are ineffective during the sleep of the sorcerer; and therefore, if such was the case, they might conclude that his actions were directed by the power of God, and not by the science of magic. When the two magicians arrived in Egypt, their enquiries were soon rewarded with the information that when Moses and Aaron retired to rest, their rod became a serpent, to guide them from nocturnal dangers. (D'Herbelot, art. Mousa.)

[19] Jugglers and serpent charmers were very common in Egypt in these early times, and the serpents might have been produced by sleight of hand. Captain Seely gives an instance of the facility with which this transformation is performed. "A man," says he, (Elora, p. 450,) "gave me a small roll of cloth, about seven inches long, and told me to hold it in my hands; he then went off a little distance, returned, muttered some gibberish, looked at my hand to see if it was closed, gave it a squeeze, and told me to open it; when lo! in my hand was a small live snake; which I dropped with the same instinct that a child would a hot coal."

[20] The agency of the devil was believed to be capable of producing wonderful things, even during the Christian era. Fosbroke, (Monachism, Ed. 1843, p. 7,) has recorded that—"In 1287, at a place called Bilebury, near Wroxeter, the famous Roman town, the devil, compelled by a certain enchanter, appeared to a boy, and showed him urns, a ship, and a house with immense towers. Here we see a property of the devil, evidently borrowed from the Arabian genie. There were persons accused of keeping devils in the form of cats; but this is of northern origin, and refers to witchcraft, or direct communication with fiends, chiefly confined to Jews and women, and very different from scientific magic, mostly brought from Seville, says John Rous, who adds, that nothing made by necromancy can deceive the sight of those who behold it in water, a perversion of specific gravity."

[21] "Afterwards Jannes and Jambres, Egyptian scribes, were thought to be famous for magical arts, about the time that the Jews were driven out of Egypt, for these were they who were chosen out of the multitude

of the Egyptians, to contend with Musæus, the leader of the Jews, a man very powerful with God by prayers." (Euseb. l. viii. c. 8.) The above is quoted from Numenius, in which Musæus evidently means Moses, and the Egyptian scribes the two sorcerers mentioned above.

[23] Namely, from their occult alphabets. Ibn Washih mentions one particular alphabet which contained the art of talismans, and magical conjurations, which was unparalleled amongst either ancients or moderns. This alphabet was used by the Chaldeans.

[23] It may be here observed that the king, as well as the priests, had been educated in all the mysteries of the spurious Freemasonry, which included the practice of magic as one of its chief arts; and, therefore, he himself would be no mean adept. The monarch was usually chosen out of the caste of the priests or of the soldiers. If the former, he had already been instructed in these mysteries; if the latter, it was indispensable that he should be initiated at Hieropolis, the great college of the priesthood, and taught all the recondite sciences of the priestly order, that he might be legally qualified to reign over the land of Egypt.

[24] And yet the sorcerers of the ancient world performed many remarkable things. Thus Clement of Rome, speaking of Simon Magus, who had long bewitched the people of Samaria (Acts viii.), says, "When and to whom he pleased, he made himself invisible; he created a man out of the air; he passed through rocks and mountains without encountering an obstacle; he threw himself from a precipice uninjured; he flew along in the air; he flung himself into the fire without being burned, &c. &c." (Godwin, Necr. p. 152, from Clem. Roman. Recog. l. ii. c. 9.)

[25] The blindness of this monarch must have proceeded from the causes above enumerated, or he would have yielded to the request of Moses, and thus have saved his country from ruin. He probably entertained hopes that his own gods would at length assert their superiority, and deliver him from persecution. It was universally believed that they possessed the power not only of transforming themselves into a variety of shapes, representing animals, reptiles, or men, as in the life of Anthony we are told the devil appeared to him in the shape of terrible beasts; but also that they were capable of counterfeiting the shape of inanimate objects.

[26] And it appears, therefore, probable that Pharaoh never entertained the idea that he was opposing an omnipotent God, for then his obstinacy must have given way on a consideration of his people's welfare; but he thought that the evils were inflicted by a powerful necromancer, whose patience he expected to weary. Thus the Koran makes him say to the magicians (c. 20), "Verily this is your master, who hath taught you magic. But I will surely cut off your hands and your feet on the opposite sides; and I will crucify you on trunks of palm-trees; and ye shall know which of us is more severe in punishing, and can longer protract your pains."

[27] The beetle or scarabæus was deified and worshipped, as was also the ibis, and the latter was embalmed at the initiations, and deposited in sacred places. Such mummies have frequently been found in tombs, and particularly at Saccara.

[28] In 1843, there was grown in a garden near Doncaster, a small portion of wheat, the seed of which was from one ear of the second year's produce of a single grain of Egyptian wheat, taken from an alabaster sepulchral vase, found in an ancient tomb by Sir Gardiner Wilkinson, during his travels in the Thebaid, and supposed to have been unvisited

for upwards of three thousand years. Seventeen corns were planted, which produced eighty-six ears; thus increasing nearly a hundred fold.

[29] "It is astonishing to see a nation which boasted of its superiority above all others with regard to wisdom and learning, thus blindly abandon itself to the most gross and ridiculous superstition. Indeed, to read of animals and vile insects honoured with religious worship, placed in temples, and maintained with great care at an extravagant expense; to read that those who killed them were punished with death; and that these animals were embalmed, and solemnly deposited in tombs assigned them by the public; to learn that this extravagance was carried to such a pitch that leeks and onions were acknowledged as deities, were invoked in necessity, and depended upon for succour and protection; are absurdities which we, at this distance of time, can scarcely believe; and yet they have the evidence of all antiquity." (Rollin, vol. i. p. 116.)

[30] Psalm lxxviii. 44.

[31] "The other gods of the Egyptians were worshipped in monstrous shapes, bulls, cats, dogs, &c.; and the reason alleged for this worship is derived from the fabulous tradition, that, when the giants invaded heaven, the gods were so affrighted that they fled into Egypt, and there concealed themselves in the shapes of various animals; and the Egyptians, out of gratitude, worshipped the creatures whose shapes the gods had assumed." (Ovid, Met. v. 419.)

[32] It appears to have been a reason why the Jews required permission to go three days' journey into the wilderness to sacrifice, lest by immolating the beasts which the Egyptians worshipped, they should bring down the vengeance of the people upon them. Diodorus Siculus (l. 1) relates an anecdote to this effect: That at a time when the Egyptians were in great fear of the Romans, the king commanded the people to pay all manner of respect to persons from Italy, that they might not excite their displeasure. A Roman in Egypt happening to *kill* a cat, the people assembled in great crowds about the house, and neither the king or his nobility could prevent them from tearing the man in pieces.

[33] These visions, we may reasonably suppose, were such as usually accompanied the incantations of their magicians; in which "the heavens were darkened; the thunder rolled; and fierce and blinding lightnings flashed from one corner of the heavens to the other. The earth quaked and rocked from side to side. All monstrous and deformed things showed themselves; gorgons, and hydras, and chimeras dire, enough to cause the stoutest heart to quail. Devils, whose name was legion, and to whose forms and distorted and menacing countenances superstition had annexed the most frightful ideas, crowded in countless multitudes upon the spectator, whose breath was flame, whose dances were full of terror, and whose strength infinitely exceeded anything human." (Godwin, Necrom. p. 23.)

[34] Philo, the Jew, observes: "Some, perhaps, may enquire: Why did God punish the country by such minute and contemptible insects rather than by bears, lions, leopards, or other savage beasts which prey on human flesh; or by the Egyptian asp, whose bite is instant death? But let the enquirer know that it was not God's intention to destroy the inhabitants, but to correct them. For if he had desired their annihilation, it would have been unnecessary to make use of animals, when he had famine and pestilence at his command."

[35] The length of time which the infliction of these plagues occupied has been variously computed. Some say twelve months, and others a much shorter period. If they were all brought on the people in imme-

diate succession, as may be presumed from the account which Moses has left behind him, the wonder will be greater that Pharaoh did not liberate the Israelites while smarting under their infliction, than it would be if a considerable length of time were suffered to elapse between each judgment; for then the impression would have been much weakened by time. But a quick repetition of the plagues—one being inflicted before the people had recovered from the effects of its predecessor—was enough to conquer the obstinacy of any man, though it failed in the case of Pharaoh. The real time occupied by these transactions appears to be as follows:—From the appearance of Moses in Egypt to the first miracle was three days. The miracle of converting the waters into blood continued seven days; that of frogs, two days; of lice, one day; of flies, three days; of the murrain in cattle, two days; of boils and blains, one day; of hail, three days; of locusts, three days; of darkness, three days; of the destruction of the first born, two days. In all thirty days.

[36] It is from this circumstance alone that we can account for the great quantity of trinkets which the Hebrews were provided with in the desert; where they offered for the making of the works intended for divine service, their bracelets, ear-rings, rings, clasps, and vases of gold and silver. Chardin says that the women of the East wear rich rings and bracelets of gold. They are rather manacles than bracelets. Sometimes the arm is covered with them from the wrist to the elbow. The ear-rings and pendants were so large, that you might insert your finger in them; and some were four inches in diameter and two inches thick. "Moses made all these trinkets be melted, and converted them to different works proper for the worship of the Almighty. The greatest part of these works were gold, and among them they had pieces of great execution and highly finished workmanship. A crown of gold entirely surrounded the ark of alliance. The table of shewbread was adorned with a border of open chased gold work. The chandelier of seven branches appears to me, above all, worthy of much attention. The description which the holy scripture makes of it, gives us an idea of a very ingenious and well-composed design. This piece, considerable in itself, was of very fine gold, beat by the hammer." (Goguet, vol. ii. p. 159.)

[37] This Rod, 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 under foot. Thus Moses lifted up the serpent and tau cross in the wilderness, that as many as looked on it might be healed of the wounds inflicted by fiery serpents for their disobedient murmurings; and the suspension of Christ upon the cross, there typified, was to deliver us from sin and death, and to be a full satisfaction and atonement for the sins of the world.

[38] Pharaoh remained obstinate to the last. There is an Arabian tradition, quoted by Sale (vol. ii. p. 435) from Jallaloddin, that because the wife of Pharaoh believed in Moses, her husband cruelly tormented her, fastening her hands and her feet to four stakes, and laying a large millstone on her breast, her face, at the same time, being exposed to the

scorching beams of the sun. These pains, however, were alleviated by angels overshadowing her with their wings; and showing her the mansion prepared for her in heaven. At length she was taken up alive into Paradise.

[39] Now let it be observed that the serpents which the Egyptian sorcerers brought forth, were only such in appearance, as is evidenced by Josephus, (Ant. b. ii. c. 15,) Justin Martyr, (Quæst. Orthodox, 16,) Tertullian, (lib. de anima,) Ambrose, (in cap. iii. 2 Tim.) Jerom, (Advers. Jovin. l. 2,) and others.

[40] We are unacquainted with the formula of incantation which these magicians used, but we know what was the custom of some other nations when invoking demoniacal powers. Southey, in the poem of Thalaba, has clothed the fact in beautiful poetry.

[41] This belief was probably understood by Moses, and he therefore committed the agency of producing the plagues to Aaron, that no undue weight might be attached by the Egyptians to the conceit of his superior magical attainments. That this end was not answered could not be owing to any fault on the part of Moses, who appears to have conducted himself with great meekness and humility throughout the whole of this arduous and distressing contest with the Egyptian monarch. Thus Aaron appeared as the agent of justice, and Moses of mercy. The former inflicted the plagues, while the latter removed them. Pharaoh was too much blinded by his passion to observe this distinction; and he thus rushed headlong into the gulph which his prejudices prevented him from observing.

[42] Proclus speaks of a wonderful wand or rod, by the use of which the operator was capable of drawing the soul out of the body, and restoring it again. Quoting from Clearchus, in his treatise on Sleep, he mentions an instance of this. The operator, gently striking a boy with his rod, he drew out his soul, and led it to a distance from his body, for the purpose of proving that the body is without sensation when the soul is taken away. By means of his rod he restored the soul to the body.

[43] The authorities for these opinions, and all other Jewish traditions, are contained in the dictionary which the Jews of Constantinople abridged under the title of Aruc Hakketser, or the Little Aruc. In this dictionary, which is written in Rabbinical Hebrew, all the words of the Talmud are to be found. There is, however, another dictionary of this kind, published at Venice, in 1587, by David de Pomis, an Italian Jew, which is more useful, because it is printed in two columns, the first whereof gives the pure Hebrew words of the Bible, and the other the Rabbinical Hebrew words, both being translated into Latin and Italian.

[44] The priests in every country were accounted capable of performing feats out of the usual course of nature; and hence the rod became an indispensable agent in the hand of the necromancer; and it was generally formed of ebony, because this wood was reputed to be produced by a violation of nature's laws, and growing without the usual appearances incident to vegetable life.

[45] Maurice, however, doubts this fact. After mentioning that the priests of every nation were distinguished by rods or staves, he adds, "This instrument symbolized the solar beam that explores nature's most secret depths, and penetrates into the abyss of matter. Diviners, therefore, in their lofty pretensions to be acquainted with her arcana, and, as if conversant with her mysterious operations, in their nocturnal orgies, waved on high the solar wand, in circles imitative of the revolution of his orb. I would by no means be understood as applying this observation

to the rod of Moses, by which Aaron wrought before the hardened Pharaoh the prodigies of Egypt. In truth, the rod of Moses was originally the pastoral wand with which he guided his flock; from those flocks he was taken to be the pastor of Israel; with that simple instrument he was enabled by Jehovah to awe the sovereign of Egypt, and to confound the magicians opposed to him. Those magicians indeed had their rods, such as we have described, peculiar to their iniquitous profession; but that of Moses, by annihilating the others, proved at once the superiority of its origin, and the irresistible might of him under whose auspices it was employed." (Ind. Ant. vol. vi. p. 232.)

[46] The cabalistic traditions of the Jews describe the rod of Moses as something of a higher character than a mere shepherd's staff. They consider it in the light of a consecrated utensil destined for his sole use. And hence we are expected to deduce the superiority over the rods of the magicians. But it was the divine power of Jehovah alone which endowed it with this superiority. It is also necessary to be considered, in allusion to the double reference which is assigned to the rod in our Lodges and Chapters, that although kings and the heads of tribes were furnished with this honourable appendage, there existed a distinction which must ever be kept in view, that, although the word *Virga* is used in scripture equally for the rod of a king or a priest, yet the former was a sceptre, or symbol of temporal authority and dominion, while the latter was peculiar to the chief ministers of religion, as an emblem of spiritual jurisdiction; like the crosier of a Christian bishop, which may be deduced, in common with the rod of Moses, from the pastoral staff of a shepherd.

[47] A writer in Fraser's Magazine thinks that "Moses, Cadmus, and Danaus, led their followers from Egypt at the same time; and that the date of it was but a few years removed from 1500 before the Christian era, according to the express statement and tenor of the sacred writings. It may not be out of place to observe that the etymons of the names of the three leaders mentioned are well worthy of notice. The Jewish leader was called Moses, because he was drawn out of the water by the daughter of Pharaoh; the Argive leader, Danaus, from the drying up of the Red Sea; and the Theban leader, Cadmus, in consequence of his arrival from the east, and introduction of the Oriental letters and mysteries into Greece. The names of all these are hence equally consistent with the events." (Fraser's Mag. Oct. 1836, p. 466.)

[As this series of lectures is now drawing to a close, I think it necessary to say, that the publisher having undertaken to comprise them in two volumes, I am under the necessity of adopting a considerable condensation of my materials, by throwing a great quantity of matter into the notes which would more properly occupy a prominent place in the text. The information, however, will not be curtailed, although the construction of the lectures may suffer some diminution in arrangement, and perhaps in perspicuity. It is still hoped that the intelligent Brother will not be disappointed in the main object of his research.]

LECTURE XLVIII.

THE TRIPLE TAU.

"A good Lodge may be known by its ornaments. In most Lodges all sorts of decorations are heaped together without the slightest attention to propriety. There should be no picture, statue, or emblem of heathen deities; nor any bust or picture of heathen philosophers. The proper images or emblems are to be taken from the Bible, which alone contains the authentic records of ancient Masonry. The decorations should be Masonic emblems, intersecting triangles, the Triple Tau, square and compasses, death's head, &c.; and these, if properly managed, can be made highly ornamental."—HELVETIAN CEREMONIES.

"The Triple Tau 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, that may be taken in five several combinations, and reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the universe."—R. A. LECTURES.

THE signs or marks of our sublime science are generally explained on a principle which is evident and satisfactory, and not liable to misapprehension, although Freemasonry is a secret society.[1] Whether these symbols have been constructed from instruments of manual labour, from geometrical figures, from the works of nature, or the sublime vaults of heaven, there can be no doubt in the mind of the well-instructed Mason respecting their general reference and application.[2] The design of their adoption was to embody valuable moral and religious truths, that the view of a sensible object might raise before the contemplative Brother's mental eye some intellectual maxim, by which he might become wiser and better.[3] This is a noble design. It allures to the pursuit of virtue, and inspires a love for investigations whose aim and end are the perfection of our mental faculties. And thus science is applied to the practice of moral virtue and religious duty.

There is much difficulty in treating perspicuously on the subject of this lecture, because the materials are scanty and much depends on tradition. We have no lack of evidences respecting the use of the single cross, which has been traced through the tau of Jews and heathens, to the rod of Moses, and the staff of Jacob; but the use and signification of the triple tau are involved in mystery. The letter tau[4] is translated from the Chaldaic Hebrew, to signify the MARK spoken of by the angel which Ezekiel saw in the spirit,[5] when the man with a writer's inkhorn[6] was recommended to go through the cities of Jerusalem, and set the mark of God[7] on those who sigh and cry for the abominations that are in the midst thereof.[8] The words are, "I will put the mark tau upon their foreheads."[9] Tertullian says, this tau was in the form of our cross,[10] and was intented to be the herald of life and salvation in the true Jerusalem. Origen was of the same opinion.[11] And by this mark they were preserved when, by the wrathful displeasure of Jehovah, the idolatrous people were slain.[12] And hence the has been presumed to be a Jewish symbol.[13]

In ancient times this mark T was set on those who had been acquitted by their judges, as a symbol of innocence. The military commanders placed it on soldiers who escaped unhurt from the field of battle, as a sign of their safety under the divine protection. For these causes it has been designated as an emblem of LIFE. In our own island it was venerated in connexion with the oak, which was a tree sacred amongst all nations, and considered as peculiarly sanctified by the gods,[14] if not their immediate residence.[15] As a badge of innocence it was reputed to have been transmitted by the antediluvian patriarchs. With this reference it occurs amongst the hieroglyphics of India,[16] was accounted sacred amongst the Celtic Druids,[17] and by the Greeks was esteemed a prodigy (*θαυμα*).[18] In Rome the statue of Osiris had this emblem, which was a cross with two limbs, the transverse ones placed at the top, and shorter than the upright pillar.[19] The goddess Isis or Ceres, the great patroness of the spurious Freemasonry, was frequently depicted bearing this extraordinary instrument; and the caverns of initiation, in various parts of the world, were constructed in the form of a cross,[20] with a pyramid, or some other

sacred building placed over the sacellum.[21] The original caduceus of Mercury[22] was cruciform, to symbolize, as was supposed, the four elements.[23] The most ancient astronomical characters used to designate the planets and the days of the week,[24] were also of the same form, or in other words, were composed of a cross united with a circle,[25] to represent the sun and moon; the latter, as the two parents of the universe, producing the cross as an emblem of life.[26] In like manner the cross was used in forming the chemical characters[27] before the time of Christ; and in heraldic devices afterwards.[28] It is worthy of observation, and displays the workings of an over-ruling Providence, that the Jews and Romans should have condemned Jesus to die[29] by the very instrument,[30] which in all nations was esteemed the symbol of *eternal life*.[31] And hence it appears that this emblem T, amongst Christians, was not altogether primitive. But it is by no means clear that the early converts were acquainted with its specific use amongst their heathen neighbours.[32] Although in Egypt the statues of the various deities[33] were distinguished by it;[34] and the same figure was sculptured on gems,[35] to signify *vitam eternam*.[36] And when the temple of Serapis, at Alexandria, was destroyed by the command of Theodosius, sundry crosses cut in stone[37] were found in the vaults; which, as we are informed by Socrates,[38] occasioned many of the people to become Christians.[39] The sign of the cross amongst the Egyptians signified life,[40] and was the mark by which the Cabalists[41] expressed the number ten,[42] which was a perfect number, denoting *heaven*, and the Pythagorean Tetractys, or incommunicable name of God.[43] Hence crosses were abundantly used in the composition of charms by Christians,[44] after they became acquainted with this peculiarity,[45] as the name was used by the Jews.[46]

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,[47] 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,[48] 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.[49] It has been

referred to the Three Great Lights of Masonry, expressive of the creative, preserving, and destroying power of God.[50] Some interpret it as being allusive to the temple at Jerusalem;[51] others as the monogram of Hiram, King of Tyre; and some assert that it was only a modification of the Hebrew letter *schin* ש; while there are those who hold it to have no further signification than to the triplification of the heathen tau cross; which being known to the Israelites in their wanderings, was a Jewish symbol in existence before the temple of Solomon was erected.[52] It is said to be found in the Isiac table;[53] and hence has been taken by some for a nilometre,[54] or key of the Nile,[55] to measure the increase and decrease[56] of its fructifying waters.[57]

It is extremely doubtful whether the triple tau was known to the Jews;[58] and I think it much better adapted to Christian Freemasonry,[59] partaking of the typical nature and application of all other parts of the Jewish mode of worship; for although the single tau is found, as we have already seen, amongst the sacred symbols of many ancient nations, we have no certain evidence that the compound figure ⊩ existed as a single symbol, till after the crucifixion of Christ.[60] And though there are amongst the fraternity many theoretic opinions respecting its construction,[61] it is almost universally interpreted as a Christian symbol. I am inclined to think that it was adopted in some very early age of the church,[62] as an hierogram to represent the great I AM,[63] by whom the gloomy and shapeless masses of chaos were changed into order, regularity, and beauty; and probably used as the sign or mark of some eminent ecclesiastical architect,[64] and hence perpetuated in the system of Freemasonry as a Master's mark. It is thus represented on the coins of the Greek empire under the Constantines.[65]

Now I am at a loss to apprehend how it could have happened that the Christian symbol should have been preserved and perpetuated in the spurious Freemasonry; and with the selfsame reference, viz., Innocence and Eternal Life,[66] if it had not been impressed on the darkened minds of the heathen by the divine wisdom, for the purpose of preparing them for the easy reception of the reality when it actually appeared.[67] And the device was eminently successful;[68] for after the establishment of Christianity,[69]

when every otner inducement was insufficient to wean the idolaters from their senseless objects of worship,[70] it was readily accomplished by inscribing them with the sign of the cross.

NOTES ON LECTURE XLVIII.

[1] Secret societies existed in every age and amongst every people. Bro. Husenbeth says—"In the earliest times, and under the most abject idolatry, the propagation of the belief in one undivided deity, also teaching the superior sciences, but more especially experimental philosophy and chemistry, would have drawn the severest persecution upon its authors and their disciples, had they made an open profession of their sublime doctrines. It was therefore necessary to use hieroglyphics, or some *lingua sacra*, which at once served as an exclusion to the vulgar, who could not understand it. What this *lingua sacra* was we cannot positively state, but we may conjecture that signs and tokens, as well as words, formed its ground-work. Zoroaster, Moses, Solomon, Pythagoras, Plato, and numerous others, were all initiated into the secret societies of their times." (F. Q. R. 1835, p. 275.)

[2] See a curious illustration in the works of the satirical Dean of St. Patrick, vol. xii. p. 250, ed. 1766.

[3] The same design is pursued in the holy scriptures.—"According to the prophets, three spheres emanate from God, which occupy the three heavens; the first, or sphere of love, is red; the second, or sphere of wisdom, is blue; the third, or sphere of creation is green. In the Bible the Eternal is represented dwelling on an azure throne, surrounded by a flaming sphere. In the Apocalypse he appears in the centre of an emerald rainbow. Three degrees of regeneration correspond to the three celestial spheres. They are again found in antique initiation, with their three symbolic colours, red, blue, and green, indicating fire, air, and earth." (Symb. Col. Weale. Archit. pt. vi. pp. 1, 2.)

[4] Mr. Maurice (Hist. Hind. vol. i. p. 246) says of this symbol—"The Samaritan tau and the Ethiopic tavvi are the evident prototype of the Greek τ; they differ only in the upright stroke being elevated higher than it is in the Greek, exactly after the manner of the common cross on which malefactors suffered in the Roman empire, and which was sanctified by the hallowed body of Christ."

[5] In the book of Revelation we find a similar passage.—"And I saw another angel ascending from the east, *having the seal* of the living God. And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth neither the sea, nor the trees, *till we have sealed the servants of our God in their foreheads.*" (Rev. vii. 2, 3.) There were sealed 144,000 persons, which chiliads or thousands are cubical numbers, and signifies stability or constancy; one hundred and forty-four being the square of these chiliads, of which the root is twelve, which is the apostolical number. The twelve patriarchs are put figuratively for the twelve apostles, and the children

of Israel for the church of Christ, of which the Israelites are here a type. Now it may be imagined that as the single tau was used to distinguish those whose *temporal* salvation was indicated by Ezekiel, it is possible, although by no means certain, that the triple tau may have been the mark or seal of those who are to be saved eternally. St. Cyril, of Jerusalem, exhorts his catechumen, "not to be ashamed of the cross of Christ; and if any one so be, do thou at least *openly mark it on thy forehead*, that the devils beholding the royal ensign, may retire trembling. And use that sign eating and drinking, sitting and lying, rising from bed, conversing and walking; in one word, use it on all occasions."

[6] This is explained in the degree of Knight of the Christian Mark, when the candidate is instructed to exclaim, "Woe is me, for I am a man of unclean lips, and my dwelling has been in the tents of Kedar, and among the children of Meschec." Then he that has the inkhorn by his side, takes a live coal with the tongs from the altar, and touches the lips of the candidate, and says, "If you believe, your iniquities shall be taken away, and your sin shall be purged; for I have trodden the wine press alone, and with me was none of my people. And behold, I come with dyed garments from Bozrah, mighty to save." He then takes the signet and presses it to the candidate's forehead, saying, "Sir Invincible Knight, the number of the sealed are 144,000," &c. &c.

[7] Dr. Clark says—"The original words have been translated by the Vulgate, *et signa thau*—and mark thou tau on their foreheads. The sense derived from this by many commentators is, that God having ordered those penitents to be marked with this figure, which is the sign of the cross, intimated that there is no redemption but by the cross of Christ; and that this will avail none but the real penitent."

[8] "I have elsewhere observed," says Maurice, "the very singular manner after which the Latin Vulgate, and probably the more ancient copies of the Septuagint, have rendered the original of that passage in Ezekiel (ix. 4)—I will set a mark upon their forehead—rendering it in their version, I will mark them on the forehead with the letter tau; which affords room to suppose, it was a symbol of more sacred import than is generally imagined, in the early patriarchal age."

[9] This custom of regeneration by marking the forehead was widely disseminated. Even in the obscure country of Darian, the initiatory rite of religion is accompanied by tracing a cross with pure water on the forehead. And the same symbol was engraven on the sepulchres of the ancient American Indians.

[10] St. Jerome thought the same, and adds that this Hebrew letter ת *tau*, was formerly written like a cross. It follows, therefore, that the people were signed with the sign of the cross. In ancient Samaritan coins the above letter *tau* was certainly made in this form +.

[11] There are many who affirm that the tau cross referred to *physical* life, and hence signified the phallus. I had prepared a copious note derived from ancient writers on this subject, but was induced to strike it out for the reason named in the note on page 429.

[12] St. Ephrem says in one of his sermons—"Let us paint on our doors, and imprint on our foreheads, this life-giving cross. Let us put on this invincible armour of a Christian, by which we may overcome death, destroy heresies, and protect the orthodox faith. Let us undertake nothing without this sign; whether rising up or retiring to rest; whether eating, drinking, or travelling, let us adorn our members with this sacred sign; by which all nations have been united in one faith, one baptism, and cemented in the universal bond of charity."

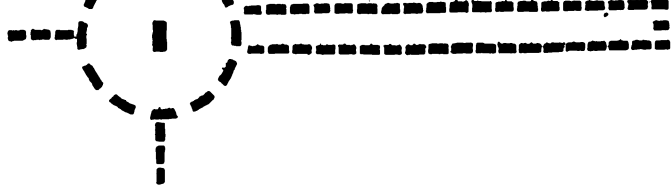
[13] A learned and highly intelligent Brother, whose name would add a lustre to my pages, if I were permitted to use it, says: "I observe in the March number of the F. Q. R. for 1843, at page 17, an observation that the R. A. badge ⊔ is of Christian origin. Your views exactly agree with what mine once were; but I have been considerably staggered by the information that this same symbol is placed above the entrance to some part of the Jewish synagogues. I believe, however, that with R. A. Masons it ought to mean merely Hiram of Tyre, H T. Do you not think it the same as the Hebrew letter shin (ש) engraven on the Jewish phylacteries? The three שׁשׁ or שׁ ט ע not losing their original import by being divaricated." My worthy correspondent must have been misinformed as to the above fact. I have mentioned the subject to many Jewish Masons *who have not been exalted*, and they profess their entire ignorance of this emblem, and declare they never saw it before. It can scarcely, therefore, be inscribed on the Jewish synagogues.

[14] Robora numinis instar. (Claud. in Const. Stilich. l. i.)

[15] The fairest tree in the grove was solemnly consecrated with many superstitious ceremonies. It represented the central tree in the garden of Eden, and was a transcript of a similar superstition all over the world, from an old tradition of the trees of knowledge and life; because the ideas of science and immortality were combined in this sacred tree. Isaiah (lxvi. 17,) gives a curious illustration of this practice, as used by the idolaters for purification. Sometimes the tree was divested of its collateral branches, and one of the largest, being so constructed as to exhibit the form of a tau cross, was carefully preserved, and consecrated with solemn ceremonies. On the back of the tree they cut deeply into the bark the word TAU, by which, as we are informed by Borlase, they meant God. On the right arm, was inscribed HESUS, on the left BELENUS, and on the middle of the trunk, THARAMIS. This was to represent the sacred triad.

[16] Upon comparing the Hindoo Mithratic temples with the pyramids of Egypt, and the Irish cavern at New Grange, we found that one method of constructing those places of worship was to dispose the building *in the shape of a cross*, and over the sacellum to raise a lofty pyramid. Such is the form of the supernal pagoda at Benares, and of the subterraneous grotto at New Grange. Keeping this circumstance in view, we shall be led to discover the real use of two curious relics of antiquity, situated near Tortosa, in the region which lies directly north of Beruth Tyre and Palestine." (Fab. Cab. vol. ii. p. 438.) These were also cruciform.

[17] At Classernis, in the island of Lewis, Scotland, is a specimen of a



cruciform temple, which was in existence long before the advent of Christ. It had 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 temple stands, in an elevated situation, the gigantic representative of the deity to which the adoration of the worshippers was peculiarly directed.

[18] According to Faber (Cab. vol. ii. p. 390), the cross was a grand symbol throughout the pagan world, long previous to its becoming, for a very different reason, an object of veneration to Christians. Mr. Shelton observes—"How it came to pass that the Egyptians, Arabians, Indians, before Christ came among us, and the inhabitants of the extreme northern parts of the world, before they had so much as heard of him, paid a remarkable veneration to the sign of the cross, is to me unknown, but the fact itself is well known."

[19] But it will be observed that the Christian cross was a different affair; for, if Lactantius may be believed, "when the idolaters sacrifice to their gods, they cannot proceed if, a Christian being present, he sign his forehead with the cross; nor can the diviner give his responses. This has often been the cause of the persecutions we have undergone. And in like manner, when some masters were on the point of sacrificing in the presence of their Christian servants, the latter, by making the sign of the cross on the forehead, so frightened away the gods, that nothing could be collected from the bowels of the victims."

[20] A remarkable instance of this appropriation of the cross in Ireland, before the establishment of Christianity, is thus described in Ledwick's Antiquities. "Observing stones under the green sod, Mr. Campbell, in 1699, carried many of them away, and at length arrived at a broad flag, that covered the mouth of the gallery. The dome or cave, with the long gallery, gives *the exact figure of a cross;* in each arm of which there are two large oval rock basins."

[21] "I conceive," says the learned Faber (Cab. vol. ii. p. 445), "the two vaults with their pyramidal appendages, to have been destined for the celebration of the mysteries of the helio-arkite superstition. Accordingly we find that they are each constructed in the form of the tautic cross T; that they have each an adytum, or sacellum; and that they have each a pyramid, studiously and uniformly, not accidentally, erected precisely over this adytum. We further find, that the entrance into them is by a small passage, so narrow, that a person is obliged to advance crawling rather than walking; and that there are within them a number of recesses, hollowed out in imitation of the irregularities of a natural cavern, which were used by the priests, partly for the management of their terribly fantastic machinery, and partly as troughs for water."

[22] In the degree of Knights Adepts of the Eagle or Sun, a caduceus is depicted as an emblem of the projection of metals. It represents, says the philosophical lecture of the degree, the double mercury that you must extract from matter, or in other words, the mercury fixed, from whence the precious metals are extracted.

[23] The trident of Neptune appears to have had no connexion with the triple tau, although some of our intelligent Brethren seem to think it had. Bryant imagines that the "trident of Poseidon was a mistaken implement, as it does not appear to have any relation to the deity to whom it has been by the poets appropriated. Both the towers on the sea-coast, and the beacons which stood above them, had the name of

Tor-ain. This the Grecians changed to Triaina, and supposed it to have been a three pronged fork. The beacon, or torain, consisted of an iron, or brazen frame, wherein were three or four tines, which stood up upon a circular basis of the same metal. They were bound with a hoop, and had either the figures of dolphins, or else foliage, in the intervals between them. These filled up the vacant spaces between the tines, and made them capable of holding the combustible matter with which they were at night filled." (Anal. vol. ii. p. 117.)

[24] The Hindoo days of the week correspond with the names of their deities, exactly like those which we have derived from our ancestors the Saxons.

[25] Thus the sun is marked ☉, the moon ☽, Saturn ♄, Jupiter ♃, Mars ♂, Venus ♀, and Mercury ☿.

[26] In the twenty-eighth degree of Masonry, according to the system of the rite Ancien et Accepte, the cross, surrounded by two serpents, signifies that we ought carefully to guard against entertaining vulgar prejudices which may affect our belief in the truths of revelation; and be very prudent in regard to our knowledge and secrets, in those matters which may have a tendency to make us waver in our duty to God and man.

[27] Thus the plain cross stood for imperfection ☩, copper was denoted by ♀, iron by ♂, antimony ♁, tin ♃, lead ♄, lime ♅, magnesia ♆, barytes ☿, sulphur ♃, and gum ♆

[28] In heraldry crosses were of various kinds, and distinguished by characteristic names, as the saltire, flory, moline, cercele, Calvary, raguled, patriarchal, Malta, quadrate, vair, lozengy, Jerusalem, and many others; but we do not find that it adopted the triple tau. The following curious illustration of the heraldic cross, by old Fuller, is worth quoting: "The plain crosse, or St. George's crosse, I take to be the mother of all the rest; as plain-song is much senior to any running of division. Now, as by transposition of a few letters, a world of words are made, so, by varying of this crosse in form, colour, and metall (ringing as it were the changes), are made infinite several coats. The crosse of Jerusalem, or five crosses, most frequently used in the holy warre; crosse patée, because the ends thereof are broad; fiché, whose bottom is sharp, to be fixed in the ground; wavée, which those may justly weare who sailed thither through the miseries of the sea, or sea of miseries; molinée, because like to the rind of a mill; saltyrée, or St. Andrew's crosse; florid, or garlanded with flowers; the crosse crossed, because the divers tricking or dressing: as piercing, voiding, fimbriating, ingrailing, couping, and in fouxie and devices there is still a plus ultra; insomuch, that crosses alone, as they are variously disguised, are enough to distinguish all the several families of gentlemen in England."

[29] Bro. Willoughby, of Birkenhead, has an ingenious theory respecting the cross of Christ, which connects it with the legend of the third degree. He says—"The instruments, &c., were the plumb-rule, the level, and the heavy setting maul. The two former united represent the cross; the plumb-rule constituting the lower limb, and the level, the upper and transverse limb; while the heavy setting maul would be a point within a circle. The mallet of an operative Mason is invariably globular, with the handle, like a point, inserted in its centre. And it appears to me clear that our ancient Brethren, in depicting on the tracing-board these three emblems, intended them to bear a mystical reference to the death of the Great Architect of the Christian church. And as, *in the allegory*, the plumb-rule and the level were instrumental, &c., so, *in the fact*, the cross, thus formed, was instrumental in the death of the actual Grand

Master; and the death blow, as in the case of Isaac, comes from the father, while the victim, in each case, was the only son. Now, as the point within a circle has been held sacred among most nations, as an emblem of the Deity, may we not, in this instance, consider it as an emblem of the Eternal Father inflicting the death blow?" I am afraid I have rather weakened, by condensation, the force of our worthy Brother's reasoning; but the entire argument, which possesses great merit, is too long for insertion here.

[30] Godwyn thus classes the cross of ancient times:—"*Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death; but most properly it is applied to a frame of wood, consisting of two pieces of timber compacted crosswise. This latter is threefold.—1. *Crux decussata*. This was made of two equal pieces of timber obliquely crossing one the other in the middle, after the manner of a Roman X, and thence it is called decussata; and by the common people St. Andrew's cross. 2. *Crux commissa*. This was when a piece of timber erected was joined in the middle to a traverse, or overthwart top, somewhat shorter than the piece erect, thus T; this is called St. Anthony's cross. 3. *Crux immissa*. This was when a short traverse, somewhat obliquely crossed the stake erect, not quite in the middle, as crux decussata, nor quite on the top, as crux commissa, but near to the top in this manner †. This thought to have been the cross on which our Saviour suffered." (Moses and Aaron, p. 204.)

[31] The cross was assumed by the followers of our Saviour as the symbol of their faith, because it was the instrument on which Jesus wrought out man's redemption. His death was considered by the heathen to be the most ignominious that a malefactor could suffer; and it was inflicted on Christ, that the utmost public contempt might be poured upon him, and the effect of his mission be altogether extinguished. But the early Christians rejoiced in bearing this emblem of disgrace and torture; and thus it became the great standard of our faith—the power of God unto salvation.

[32] Mr. Burton, in his Excerpta, has given two plates of sculptures found at Alabastron. In one of the plates we have a curious subject—a figure with the face erased, standing before an altar, with a knife in his right hand. In one corner is a circle, to represent the sun, and from the lower part of its circumference issue fifteen shafts, all of which are furnished with a human hand, several of them containing the tau cross, and one seems as if he were about to transfer the emblem to the uplifted hand of another. These sculptures are much older than the era of Christianity. In the portico of Esné, some sitting figures bear the tau cross.

[33] On coins the symbol of Cneph was a cross within a circle.

[34] Osiris is represented with a caduceus and spear; a sceptre, consisting of a staff, crooked at the end, and finished by the crux ansata; the phallus, a forked stick, and many other emblems. The crux ansata is by some thought to be a key.

[35] To this ancient way of inscribing names on sacred symbols St. John seems to allude in Rev. iii. 12—"Him that overcometh I will make a pillar in the temple of my God, and *I will write upon him the name of my God*, and I will write upon him my new name." And again (xiii. 1)—"On the forehead of the beast the name MYSTERY was written." See also xvii. 3.

[36] In the Pictorial Bible (vol. i. p. 444) are a series of representations of the several Egyptian deities, and they have, almost all of them, the crux ansata in their hands; an evident proof that the tau cross was a

sacred emblem long before the time of Moses. This symbol of a cross appended to a circle, or globe and cross, similar to the orb which is always placed in the left hand of the Kings of Great Britain during the coronation ceremony, was, as is generally believed, first adopted by Theodosius, who is represented with it in his hands on some of his coins. The globe, indeed, had long been a favourite imblem with the Roman emperors, some of whom surmounted it with the imperial eagle, some with the figure of Victory, and the family of Constantine with a phœnix; but Theodosius placed on it a cross, intimating the triumph of Christianity over the whole earth. (Cruciana, p. 112.)

[37] "In part of the great avenue leading from Luxor to Carnak, a row of crio-sphynxes still remain quite free from any accumulations of sand, and some of them are in very good preservation. They are now partly shaded by a row of palm trees, and the two parallel lines are sixty-three feet asunder. The sphynxes are only twelve feet apart in the line, are made of sandstone, and each has between its forelegs a mummy-shaped figure, with its hands crossed on its breast, and in each hand the sacred tau." (Egypt. Ant. vol. i. p. 213.)

[38] Hist. Eccles. l. v. c. 17.

[39] The respect which the primitive Christians had for the cross, occasioned them to be accused of worshipping it. Minutius Felix vindicates himself from the charge; and Prudentius, in one of his hymns, admits that it was a custom strongly recommended to use the sign of the cross at bed-time, for the purpose of banishing evil spirits.—

> Frontem locumque cordis
> Crucis figura signet,
> Crux pellit omne crimen,
> Fugiunt crucem tenebræ, &c.

Hence the cognizance of the Knights Templars was a patriarchal cross, enamelled red, and edged with gold, worn at the breast pendant to a ribbon. They sometimes wore, embroidered on their upper habit, a red cross like the order of Malta.

[40] "In front of the door of the temple of Amunoth III. at Thebes, who reigned about the time when the Israelites took possession of Canaan, are two large stelæ of gritstone, with the usual circular summits, on which are sculptured long inscriptions, and the figures of the king and queen, to whom Amunre and Sokari present the emblem of life;" i. e., the tau cross. (Wilk. Thebes. p. 32.)

[41] Those Brethren who are desirious of knowing the principles of the cabalistic science, may profitably refer to the works of R. Moses Cordovero, in the abridgment called Pardes Rimonim. It is, however, treated of more at large in the Meppetah Hakkabala, the Sud Sudot, Sephir Bahir, &c., which contain an account of the practical cabala, including all the ridiculous theories of talismans, palmistry, amulets, physiognomy, &c.

[42] It was, in fact, the crux ansata of Hermes, which is represented by Kircher (Œdipus, vol. iii. p. 277) as a sublime hieroglyphic, possessing mysterious powers and virtues, as a wonder-working amulet, and placed on that account in the hands of their most potent deities. It is said to be one of the most perfect mathematical figures, habentem longitudinem atque latitudinem, et quatuor angulos rectos, which typified the four elements, and referred to the four cardinal points of the compass.

[43] Count de Gebelin informs us, that this symbol ⊤ was carried by

the Egyptian priests in all their sacred processions, as an attribute of the deity.

[44] "Christian painters of the middle ages," says M. Portal (Symb. Col. p. 9), "painted the cross of a green colour, symbol of regeneration, of charity, of hope; sometimes it was bordered with a red band, as in the large windows of Chartres cathedral." Green, however, according to the same author, was consecrated to the Indian Ganesa, to the Roman Janus, to the Egyptian Jannes, to the Christian St. John the Evangelist, and to all the divinities of paganism which represent the good and true in the actions of life.

[45] Many instances of the manner in which the cross was used in these charms, may be found in Sir Henry Ellis's edition of Brand. (Vol. iii. p. 152.)

[46] It must be observed, however, that the symbolical pagan cross was tautic; for the compound figure with four arms +, I apprehend, was more modern.

[47] In the triple tau we have the Masonic point within a circle, and two parallel lines. If the single tau cross be added to our circle and lines, it will produce the legitimate emblem. Our E. A. P. Tracing-board displays the Three Great Lights surmounting the above emblem. But what supports them? nothing. Now if an inverted level be placed on the point thus , it will be a platform for this essential symbol, and at the same time constitute the triple tau.

[48] An interesting form of the Masonic cross is assumed by one of the regular bodies, called the hexaedron. (See the F. Q. R. 1840, p. 426.)

[49] This, however, is doubtful; and as there is unfortunately a very imperfect illustration appended to the degree, it will be difficult to determine at what period, and under what circumstances, the emblem was assumed, or to explain it in a satisfactory manner.

[50] The fraternity do not appear to be agreed respecting the true reference of this Masonic Mark. Its interpretation is involved in mystery. The general discussions which prevail in the Chapter do not elucidate the subject in a satisfactory manner. The three 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 equally of the Tetragrammaton and the four degrees of Masonry.

[51] Templum Hierosolymæ; and some think that the T is placed over the H, to denote the superiority of the place which was the habitation of God over that which was only the dwelling-place of man; for though the city was holy, the temple exceeded it in holiness. The old lectures stated that the compound character is the signature of a Royal Arch Mason, by which he proclaimed himself a worshipper of the true God, and it referred to the superb temple where his true worship was first established.

[52] This, however, was not the tau triplified, of which I can find no instances on record more ancient than the advent of Christ. In the ancient alphabets, preserved by Ibn Washih, are some approaches to this singular symbol. For instance, in an ancient alphabet unnamed, this mark is used for the word *ashes*. In the alphabet of Sagittarius this stands for the letter N; in that of Pisces this stands for Sh; in the Shishim

alphabet the letter S is thus represented , and Ch thus . In the alphabet of King Kimas Ty or Th is known by this mark ; and in the Hermesian alphabet, the sign Pisces is thus represented . There are many similar characters in these alphabets, but no perfect triple tau.

[83] This is probably a mistake. I have attentively examined all the numerous Egyptian hieroglyphics to which I have access, without being able to find any appearance of the triple tau.

[84] The nilometre was a column erected in a well to ascertain the height which the river attains in its periodical inundations. This instrument bears so close a resemblance to the triple tau, that many learned men have had no hesitation in explaining the emblem with this reference.

[85] "The Egyptians expressed the several increases of their swelling river by a column marked with one, two, or three lines, in form of a cross, and surmounted with a circle, the symbol of God, to characterize providence, which governs this important operation. More commonly, instead of a column, they made use of a pole terminated like a T, or crossed with one or more transverse pieces. To abridge these remarks, they were often contented with one small cross, which, put upon a vessel or elsewhere, might signify the increase of the water." (Fellows, Anc. Mys. p. 10.)

[86] "Among the sacred figures in the Egyptian temple of Dendera," says Clement of Alexandria, "is an Isis pointing with a reed to a graduated staff held by another figure of the same deity, from which are suspended scales containing water animals, the whole group perhaps being an emblem of her influence over the Nile, in regulating its periodical inundations." (Strom. l. vi. p. 166.) Bro. Fellows observes on this passage—"The author seems not to be aware that the Isis pointing with a reed to a graduated staff, was directing the attention of the Egyptians to the nilometre, or measure of the inundations so important to their well being. This measure, in after times, became an ensign of office, Mercury's wand, and as such, has been adopted by Masonry."

[87] A writer in an obscure, and now obsolete and forgotten periodical, thus explains the reference: "The has been looked upon as a symbol of knowledge; and as knowledge has something of a divine nature in it, the tau or cross is a symbol of divinity. But how came the symbol to be thus reverenced? From its utility to the farmer. The knowledge of the exact height of the water was, and still is, of so much importance, that during the time of the overflowing of the river, the common crier of the town makes daily proclamation of it in solemn form. He goes to Michiah in Cairo, which is the well that is connected with the water of the Nile; and in that well there is a graduated pillar, denoting the height of the water. This he views and proclaims accordingly. But intelligence is expressed in the Egyptian language by Kneph, one of their names of God; and Kneph, or the god of intelligence, was nothing more than this triple tau; *i. e.* the post within the well, at or near Thebes. It is the measure of the river, and is compounded of *kane*, a stick or rod, and *oph*, a serpent; *i. e.* the overflowed river." I am persuaded, however, that this opinion is erroneous; for the nilometre would scarcely have been considered of sufficient importance to be stamped on the forehead of the Egyptian epopts; much less would such a custom have been imitated in Persia; and the tau, as Tertullian informs us, (and he is an unexceptionable authority, because he had been himself initiated before his conversion to

Christianity,) was inscribed on the forehead of every person who had been admitted into the mysteries of Mithras.

[58] A correspondent of my own says—"I wish you could assist me in solving the Masonic puzzle, the I know the interpretations usually given, and think them very unsatisfactory; for if it belong to the Royal Arch, it must be a Jewish symbol, and in use long before the letters we compare it with were known to the institutions of the Order. In most Episcopalian churches it forms the middle letter of I S, behind the altar; hence it might be supposed to be of Christian origin; but I feel almost certain that it is truly a Jewish symbol; but how made up, or whence derived, I cannot satisfactorily explain. The level, or inverted T was, I think, an Egyptian symbol; and if I be not mistaken, it was sometimes the mark or brand on the forehead given by the Jews. Moreover, the cross, as a punishment, was obviously well known in the East before the Christian era; but still I do not see how or why this symbol ought to be annexed to the Royal Arch degree."

[59] It is mentioned in a degree called the Knight of the East, and is there said to represent the number three, the square of nine, and the three persons in the Godhead.

[60] A writer, whose opinions, however, are not of much value, asserts that "the triple phallus carried about at the Pamylia, refers to the Isiac Table, and particularly to the triple Crux Ansata which is represented at the top of the spear which the new-born child Harpocrates holds in both his hands." I have some doubts of the correctness of this assertion, and can only say it has never been my fortune to meet with it, and my reading has been somewhat extensive.

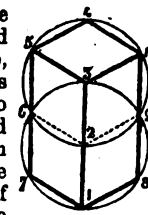
[61] Our ingenious Bro. Snewing, to whom I am indebted for some valuable hints, says: "Upon an examination of the tau cross, we find it composed of right lines and angles. In the inverted level T, we have an angle of ninety degrees; a horizontal, and a perpendicular; in forming of which the tools of the F. C. are necessary. If we turn from the operative to the speculative application of these tools, we find an evident relation to the steps of the E. A.; and by the square, level, and upright, we hope to arrive, &c. Let us now make these right lines and angles thus , the signification of which is well known; and upon them let us place the emblem of *vitam eternam*, to which we are taught to believe they lead, and we have the tau cross in its triplified character ."

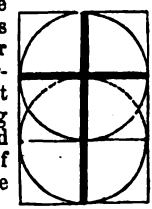
[62] In the seventh century of Christianity, elevated crosses of wood and stone were erected in this island, as trophies of victory. Subsequently they were placed in streets, where proclamations were made, and the bearers of a corpse rested in their progress to the church; in market places to serve as a restraint against coveteousness; in the highways, to prevent robbery by the influence of religious feelings; in the fields, as landmarks; and in primitive times the south side of every churchyard contained a column placed on a basement or pedestal surmounted by a cross. It was superstitiously believed that the nearer a corpse was buried to the cross, the sooner would the soul be released from purgatory; which is one great reason why the south side of a churchyard contains the greatest number of interments; for individuals had a solemn dread of being buried in the north, where there was no cross.

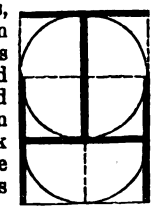
[63] In the Romish ceremonial, a prelate has a single cross borne before him; a cardinal, double one; and the pope, who styles himself God's vicegerent upon earth, is distinguished by a triple cross.

[64] Bro. Willoughby connects with the cross of Christ, by a geometrical

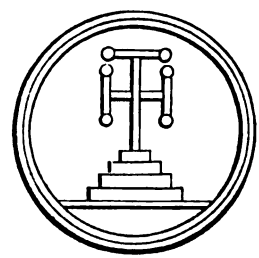
process, the double cube and the triple tau. "The number seven," he says, "is among ourselves looked upon as the number of perfection, and the Mason who, through a life of faith and hope, and acts of charity, has reached the summit of the theological ladder, is said to have arrived at a degree of perfection, which is depicted by the seven stars in the cube, (see vol. i. p. 121,) in which figure I see an allusion to the stone which the builders rejected, and is now become the head stone of the corner. Allow me to draw your attention to the third chapter of Zechariah, (v. 8, 9,) where Christ is foretold under the names of the Branch and the Corner Stone. There is a curious coincidence between the corner stone with seven eyes there spoken of, and the perfect ashlar formed by the seven points, the accompanying figures, formed by two intersecting circles, being divided into ten equidistant points, will give the dimensions of the tabernacle and temple, the altar, the cross, and the triple tau."







[66] Of one of the coins on which this symbol appears, Dr. Walsh thus writes: "Justinian erected a statue in the Augusteion, to which he gave the globe and cross which others had confined to their coins. He seemed ambitious of distinction in minor points. He modified the form of the cross into that which still continues in the eastern church to be peculiarly called the Greek cross; and he bent down the tiara, so as to give it the shape of the modern crown surmounted by a cross, as used at present by Christian monarchs. These circumstances are commemorated on his coins. The figure represents the Greek cross standing on a pedestal of steps." The cross appears upon Anglo-Saxon and Norman coins; and was exhibited under almost every possible form before the end of the reign of Henry III. "Then," says Ruding, "the only difference between his earlier and later coinages is, that in the former, the cross is bounded by the inner circle, and has four pellets in each quarter; whilst in the latter it extends to the outer circle, and the number of pellets is reduced to three."



[66] The simple tau cross signified *life*, and was the mark by which the Egyptians expressed the number *ten*, or heaven. Now the addition of the circle, as a symbol of eternity, to the T gives ☥, a form in which it repeatedly occurs on Egyptian monuments, and appears to denote, by the union of the hieroglyphics, eternal life to come.

[67] St. Barnabas, in his general epistle, thus moralizes on the subject: "Understand, therefore, children, these things more fully, that Abraham, who was the first that brought in circumcision, looking forward in the spirit to Jesus circumcised, having received *the mystery of three letters*. For the scripture says that Abraham circumcised three hundred and eighteen men of his house. But what, therefore, was the mystery that was made known unto him? Mark first the *eighteen*, and next the *three hundred*. For the numeral letters of *ten* and *eight* are IH., and these

denote Jesus. And because the cross was that by which we were to find grace, therefore he adds three hundred; the note of which is T. Wherefore by two letters he signified Jesus, and by the third his cross."

[68] In a curious and rare book, intituled "The Canterburian's Self-conviction," 4to., 1640, in the Scottish dialect, no place or printer's name, (p. 81, c. vi.) "anent their superstitions," is this passage:—"They avow that signing with the signe of the crosse at rysing or lying downe, at going out or coming in, at lighting of candles, closing of windows, or any such action, is not only a pious and profitable ceremonie, but a very apostolick tradition." A great number of these superstitions may be found in Sir H. Ellis's notes to Brand's Popular Antiquities, vol. i. p. 90.

[69] The cross was used in the middle ages very abundantly, for the purposes of superstition. In Boswell's Life of Johnson, (vol. iii. p. 200,) it is observed: "In the days of superstition, they thought that holding the poker before the fire would drive away the witch who hindered the fire from burning, because it made *the sign of the cross*." The sight of a single magpie is still esteemed unlucky; but the omen may be averted by "crossing it out," as the rustics say; but plainly *by making the sign of the cross*." Sir H. Ellis has inserted a note to the following effect in his edition of the Popular Antiquities, (vol. iii. p. 139). "To sit cross-legged, I have always understood was intended to produce good or fortunate consequences. Hence it was employed as a charm at school by one boy who wished well to another, in order to deprecate some punishment which both might tremble to have incurred the expectation of. At a card-table I have also caught some superstitious players sitting cross-legged, with a view of bringing good luck."

[70] The erection of upright stone crosses is generally supposed to have dated its origin from the custom which the first Christians in this island adopted of inscribing the Druid stones with a cross, that the worship of the converted idolater might be transferred from the idol to the emblem of his faith.

LECTURE XLIX.

THE DEPARTURE OF THE SCEPTRE FROM JUDAH

"In Zerubbabel the kingly power was again restored, and continued, although with decreasing splendour, till the destruction of the city and temple by the Romans, under the command of Titus; when Herod, who was not of their own royal line, nor even a Jew, was appointed king; thus verifying the prophecy of Jacob before the Israelites were enslaved by the Egyptians, that the sceptre would not depart from Judah, nor a lawgiver from between his feet, until Shilo come."—OLD LECTURES.

"In that generation when the son of David shall come, the synagogue shall be a brothel, Galilee shall be destroyed, and Gibeah shall be a desolation. The wisdom of the scribes shall rot, good and merciful men shall fail, Truth itself shall decay, and the face of that generation shall be like the face of dogs. The son of David shall not come, save in a generation whose faces shall be impudent and deserving of destruction. When you shall see generation after generation railing and blaspheming, then expect the feet of King Messiah."—R. LEVI.

AFTER the deliverance from Babylonish captivity, and the rebuilding of the temple under Zerubbabel, the most learned and pious Jews retained their allegiance to the true God, and preserved their faith pure and unsullied, choosing death rather than the abandonment of their religion; while others, seduced by the evil example of the surrounding nations, fell away to idolatry; and the holy mountain of Moriah was frequently polluted by sacrifices to demons. The temple was profaned by the abominations of the spurious Freemasonry,[1] even to the preliminary ceremony[2] in the holy porch.[3] Both sexes joined with the Gentiles in celebrating the mysteries of Bacchus, and appeared in the processions of the Bacchantes as Periphallia, bearing ivy branches;[4] for which custom they had been prepared by the ceremony of carrying vine branches at their own feast of tabernacles.[5] These were signs that the sceptre of Judah was losing its authority.[6]

About 170 B. C. the abomination of desolation was

placed on the altar.[7] This was its first appearance[8] on the holy mountain;[9] for I do not find that Nebuchadnezzar ventured to insult the vanquished Jews with such wantonness, as to offer an idolatrous sacrifice in the temple. But although this might be a sign that the sceptre was about to depart, yet it was not to be taken from them till Shilo, or their Messiah, should come.[10] Accordingly, although the temple was re-edified with great splendour[11] by Herod, who was not of the royal line, nor even a Jew,[12] just before the incarnation of Christ, so as almost to have equalled the temple of Solomon,[13] it was little better than "a den of thieves," as it was denominated by Jehovah himself.

By the appearance of the Prince of Peace in this temple,[14] it was overshadowed by a parting ray of glory. The light shone in darkness, but the darkness comprehended it not.[15] The glory was transient. Its final destruction was speedily accomplished, as one of the unhappy consequences of his rejection and sacrifice. To prove himself the true Messiah, he was heralded by John the Baptist,[16] who was undoubtedly an Essenian Freemason;[17] he compelled the Wise men[18] to come from the east to acknowledge and adore him,[19] on the appearance of a supernatural star.[20] The material temple had been built by Solomon and Zerubbabel. But the prophet speaks of another temple which should flourish after the material temple was destroyed.[21] This was to be raised by the Messiah,[22] and was no other than the church of God which Christ has founded upon earth,[23] and against which the power and policy of man will not be able to prevail.

The Jews now lived under the dominion of the Persians,[24] the Egyptians,[25] the Greeks, and the Romans; but still they were a distinct people, and enjoyed their own laws.[26] Their power, indeed, was abridged, for they could not execute a criminal without the consent of the Roman governor.[27] The sceptre was then departing; and the holy mountain of Moriah was shortly afterwards abandoned to utter ruin.[28] Christ had predicted that when the abomination of desolation[29] should again pollute the temple, it should be so completely destroyed, that one stone should not be left standing upon another.[30] And, accordingly, about forty years after he had made

atonement for our sins upon the cross,[31] and during the life of his beloved disciple, St. John[32] the Evangelist,[33] the sceptre finally departed from Judah, in verification of Jacob's prophecy before the Israelites were made the slaves of the Egyptians.

The two events named as its forerunners were the coming of the Messiah[34] and the calling of the Gentiles; and these show exactly the precise period of time when the sceptre should depart.[35] Now, it is certain that, before the destruction of Jerusalem, and the dissolution of the Jewish commonwealth, the Messiah was not only come,[36] but great numbers of the Gentiles were converted to him.[37] At this period, divisions and disputes and bloodshed prevailed within the city, which rendered the inhabitants an easy prey to their enemies.[38] Their ancient foes, the Idumœans, entered the city and commenced an indiscriminate slaughter;[39] in the midst of which the Romans invaded Jerusalem, and having taken the castle, laid siege to the temple, with the intention of preserving it from destruction.[40] The impulse, however, which fulfilled the prophecy of Christ, was irresistible.[41] The Jews set fire to one part and the Romans to another.[42] Every person found about the temple was slain;[43] and with shouts of exultation the pagan standards were planted on the holy mountain.[44] The greater part of the city being consumed by fire, the soldiers were commanded by Titus to level the remainder with the ground.[45] This order was so punctually executed that, with the exception of some walls and towers,[46] which for their strength and beauty were left as monuments to posterity of the splendour of the city,[47] the whole was laid so flat that there was nowhere left one stone upon another,[48] which was not thrown down.[49] A ploughshare was passed over the foundations of the temple,[50] and Jerusalem appeared as though it had never been inhabited.

Thus was the holy mountain, which God had consecrated by his presence, suffered to be polluted by idolaters.[51] And Jehovah ordained that the temple should never be rebuilt until the final restoration of his chosen people.[52] Their temple being destroyed,[53] and their sacred implements taken from them, their sacrifices were of course abolished, their ceremonial law rescind-

ed,[54] the royal stock of Judah extinct,[55] and themselves dispersed over the face of the earth.[56] The sceptre had finally departed from Judah,[57] and Shilo was indeed come.

NOTES TO LECTURE XLIX.

[1] There was an old Jewish tradition preserved by the Rabbi Judah, in the Gemara, that before the Messiah should come, the house of God should be made a brothel. As an illustration of this prophecy, Jesus Christ said, "My house is called the house of prayer, but ye have made it a den of thieves."

[2] This ceremony had been practised there on former occasions, if the letter from Jeremiah to Baruch may be credited; in which he complains bitterly about it. (Baruch, vi. 43.) The custom is fully described by Strabo, (l. xi. p. 805.)

[3] 2 Mac. vi. 4.

[4] Ibid. vi. 7.

[5] This was a time of great rejoicing, and it induced the heathen to believe that it was a celebration of the Dionusiaca. Plutarch says, (Symp. l. i. Prob. 3,) "In the midst of the vintage, the Jews spread tables furnished with all manner of fruit, and live in tabernacles made of palm and ivy wreathed together. A few days after, they keep another festival, which we cannot doubt was dedicated to Bacchus, for they carried boughs in their hands, with which they went into the temple, accompanied by instruments of music."

[6] By the sceptre of Judah we are not to understand that to Judah was given the supremacy over the other tribes, for he had no such rank. It meant that the independent jurisdiction of this tribe should remain after all the other tribes were dispersed, and their power had ceased; and that it should not be annihilated till after the appearance of the Messiah.

[7] At this period Antiochus Epiphanes took Jerusalem, slew forty thousand of the inhabitants, and plundered the city and temple of all their wealth. He seized the golden altar of incense, the table of shew-bread, the candlesticks, censers, bowls, &c., and also the golden shields, crowns, and other ornaments, which were preserved in the treasure chambers. He took away the golden plating of the doors, and other details of the temple; the veil that separated the holy from the most holy place, and one thousand eight hundred talents of gold. He entered into the most holy place; and in contempt of the antipathy which the Jews entertained to swine's flesh, he sacrificed a sow upon the altar, and after boiling it, sprinkled the liquor over every part of the temple, that he might cover it with pollution and defilement.

[8] "He dedicated the temple to Jupiter Olympius, and set up his statue on the altar of burnt-offerings. Another lesser altar was raised before it, on which they offered sacrifices to that false deity. All who refused to come and worship this idol, were either massacred or put to some cruel

torture till they either complied or expired under the hands of the executioners. At the same time, altars, groves, and statues, were raised everywhere through the country, and the inhabitants compelled to worship them under the same severe penalties; while it was instant death to observe the sabbath, circumcision, or any other institution of Moses." (Encyc. art. Jews, 5.)

[9] "The idol was set up in the temple on the 15th of the month Cisleu, which answers to part of our November and December; but they did not begin to offer sacrifices to it till the 25th of that month, which was the king's birthday; so that from thenceforth they continued sacrificing to it every 25th day of the month, till the Jewish religion and state were restored by Judas Maccabeus." (Michaelis, vol. iii. p. 56.)

[10] Wagenseil thus explains the passage: "That royal power and authority established in the posterity of Judah, shall not be taken from them; or at least, they shall not be destitute of rulers and governors, no not when they are in their declining condition, until the coming of the Messiah. But when he is come, there shall be no difference between the Jews and other nations; who shall all be obedient to the Messiah. And after that, the posterity of Judah shall have neither king nor ruler of their own; but the whole commonwealth of Judah shall quite lose all form, and never recover it again."

[11] The temple of Herod is described by Josephus as a most magnificent fabric of marble, set off with the greatest profusion of costly decorations; and was the finest building upon earth since the days of Solomon; being much larger than the temple of Zerubbabel, besides possessing the advantage of the Grecian style with all its improvements. It was not completely finished till about six years before Christ made his appearance. In the arrangement of this work, Herod acted as Grand Master; Hillel and Shammai as his Wardens; and Manahem as his Grand Superintendent of Works; under whose management ten thousand masons, besides labourers, were employed. But instead of completing it in seven years, as Solomon had done, this temple was forty-nine years in hand before it was finally completed.

[12] The Jews complained that it was a shameful injustice in the Senate, to set a private person on the throne, who was an Idumœan, or half Jew, contrary to the Jewish laws and right of succession; that if they resented his receiving the crown from the Parthians, there were still enough left of the royal and sacerdotal race, who had deserved, to the full, as well of the Romans as Herod, and in whom they might more justly bestow the royal dignity. (See Michaelis, vol. iii. p. 155.)

[13] Tacitus calls it *immensæ opulentiæ templum*.

[14] There is a confusion respecting the era of Christ's birth which has been introduced into Freemasonry, and causes an apparent difference of four years in the chronology. There are many opinions respecting the true era of Christ's birth. Some make it seven thousand years from the creation, and others not more than half that number. The most moderate party, however, agree with our Grand Chapter, and consider it to be four thousand years. The question was not finally settled till the sixth century, and then it was evidently four years too late, being placed after the death of Herod, when, in fact, Christ was born before his death, as is evidenced in Mathew ii. And his death is accurately authenticated by a remarkable eclipse of the moon. Hence the statement will be:—

True era of Christ's birth, the temple of Janus being closed		A. A. C.	4
		A. L.	4000
Vulgar Christian era	A. D. 1846.	A. L.	1850

[15] Would my readers like to know how Fellows explains this passage? They shall hear. He says—"It alludes to a time past, when the sun was enveloped in clouds in either of the tropics; and his extrication and triumph over Typhon, the prince of darkness. This," he adds, "was the very cause of the celebration here imitated by Freemasons"!!!

[16] The festival of this saint is universally observed amongst the Craft, in every part of the world, to this day; and the Grand Lodges of America have recently promulgated an order for its celebration. "There is another deviation," says the Report, "from ancient custom, to which we hold it proper immediately to return. It is the celebration of those Masonic festivals, the 24th of June, and the 27th of December, which are so generally observed by the Fraternity throughout the world. From the first organization of this Grand Lodge, (New York,) the practice of regulating the manner in which the annual festivals should be observed, was strictly attended to at the previous quarterly meetings. And all our Lodges were required to meet and open on those days, up to the date when the present regulations of the Grand Lodge came into operation."

[17] Calmet thinks that John the Baptist was a member of this Fraternity.

[18] "Of these magi, or sages, vulgarly called the three kings of Cologne, the first named Melchior, an aged man with a long beard, offered gold; the second, Jasper, a beardless youth, offered frankincense; the third, Belthazar, a black or Moor, with a large spreading beard, offered myrrh, according to this distich:—

Tres Reges Regi Regum tria dona ferebant;
Myrrham Homini, Uncto Aurum, Thura dedere Deo."
(Festa Anglo-Romana, p. 7.)

[19] In the eastern system of idolatry, when a god was newly consecrated, they adopted many methods of offering the incense of adoration. Ezekiel says they lifted up their eyes to it; Isaiah adds that they solemnly blessed and sanctified it by ceremonial purifications; and David tells us that they offered to it sweet savours and valuable gifts, as gold, frankincense and myrrh. Thus "when the wise men saw the young child, with Mary his mother, they fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh." (Mat. ii. 9–11.)

[20] These men knew, doubtless from an authentic tradition of Balaam's prophecy, that an extraordinary person would appear in Judea, whose coming was to be announced by a miraculous star. Else how could they be induced to leave their respective kingdoms under its guidance, to offer gifts and to worship? Why should they rejoice, if they had no grounds for believing that his salvation would extend to the Gentiles? But they came to adore the newly consecrated God, pursuant to the customs of their own country.

[21] Consult an interesting volume, entitled "Travels in the Holy Land, by an American."

[22] "The promised seed of Abraham," say the Jews, "was the constant object of faithful expectation. All the patriarchal ordinances, institutions, and predictions, had allusion, either positive or incidental, to the promise of the King Messiah, that from his seed, the glorious blessing should arise, and from the tribe of Judah; and he shall have the possession of the whole universe by the blessing and promises of the Divinity to his faithful patriarch. The sceptre shall not depart from Judah, nor

a lawgiver from between his feet, until Shilo come, and unto him shall the gathering of the people be." (Edrehi, Ten Tribes, p. 197.)

[23] The false Freemasonry of German illuminism was a mystical association; and, to attract attention, it was said to be founded by Christ as its Grand Master. The apostles, Peter, James, John, and Andrew, were called the ELECT, as having been admitted to the highest degree, and entrusted with the most sublime mysteries of the Order. The rest of the apostles were of an inferior grade, or second degree, and the seventy of the first, into which Neophytes only were admitted.

[24] Thevenot assures us that in Persia the Jews actually wear a piece of stuff on their garments as a badge. It is square, and about two inches broad, and worn upon the breast. It is no matter what kind of stuff it is made of, provided the colour be different from that of the garment.

[25] Ptolomy Philopator made a law, by which all the Jews were to have the form of an *ivy leaf*, which was the plant consecrated to Bacchus, imprinted on their body with a hot iron, as a public indication that they had lost their liberty.

[26] The authority of their rulers and elders subsisted under these foreign masters, as it had while they were in Egypt; and under the Asmonean princes, as it had under the government of the judges, and Samuel, and Saul; for in the books of Maccabees there is frequent mention of the rulers and elders, and council of the Jews, and of public acts and memorials in their name. It subsisted to a certain extent even in our Saviour's time; for in the gospels the chief priests, and scribes, and elders of the people are often mentioned.

[27] Thus they said to Pilate—"It is not lawful for us to put any man to death."

[28] This event is commemorated in the degree of Rose Croix, which was formerly considered the *ne plus ultra* of Masonry. It has many different titles. It was called Rose Croix, from the rose on the cross of the jewel; Knight of the Eagle, because of the eagle represented in the jewel; Knight of the Pelican, emblematical of Jesus Christ, who shed his blood for our redemption; de Heredon, because the first Chapter was said to be held on a Scottish mountain so called; Knight of St. Andrew, because the first Masons made an annual procession on the festival of that saint. It is also said that the true construction of the jewel being lost, the cross of St. Andrew was substituted.

[29] Josephus tells us (Ant. l. xviii. c. 7), that "when Vitellius, Governor of Syria, was going to pass through Judea with a Roman army, to make war upon the Arabians, the chief of the Jews met him, and earnestly entreated him to lead his army another way; for they could not bear the sight of those images which were in the ensigns under which they marched, they were so abominated by them. These ensigns, therefore, for the sake of those images in them, were abominations to the Jews; and by reason of the desolations which were wrought under them by the Roman armies in conquered nations, they wer called *the abominations of desolation;* and they were never more so than when, under them, the Roman armies besieged, took, and destroyed Jerusalem.

[30] Luke xix. 43, 44.

[31] The last degree of Masonry is consummated in the crucifixion of Christ. He who has received it has a right to assist in all others without being subjected to any examination. Before the degree can be communicated, the candidate must prove that he has been admitted as an Elu, Ecossais, and a Knight of the East. There are three points or

divisions in this degree, two for reception, and the third used only on the most solemn occasions.

[33] An American writer on Masonry (Dr. Mackey) says, that our Lodges were dedicated to the two St. Johns for the following reasons:—"St. John the Baptist, by announcing the approach of Christ, and by the mystical ablution to which he subjected his proselytes, and which was afterwards adopted in the ceremony of initiation into Christianity, might well be considered as the Grand Hierophant of the church; while the mysterious and emblematic nature of the Apocalypse assimilated the mode of teaching adopted by St. John the Evangelist, to that practised by the Fraternity." (Moore's Mag. vol. iii. p. 7.)

[33] An Asiatic system, as it was called, of Knights of St. John the Evangelist, was instituted about the year 1780; and the first active extender of it was the Freiherr Ecker von Eckhofen. In this system should be found the pure explanation of all Masonic symbols, signs, and words.

[34] The R. Bechai confesses it right to understand Gen. xlix. 10, of the Messiah; and that the words, "till Shilo come," meant his son, or proceeding from his seed. And the reason why the word Beno is not used in this prophecy, but Shilo, is, because he would emphatically express a *son*, who should be brought forth of his mother's womb, after the manner of those that are born of a woman.

[35] Godwyn says—"Some are of opinion that the sceptre, taken in the first acceptation, by and to be given to Judah, i. e., to the twelve tribes from the time of Moses, and that it was taken from them fully in Herod's time, the coming of the Messiah being a forerunner of the departure of the sceptre. But I rather think that the principal thing aimed at in the prophecy is, that the departure of the sceptre was a token of the coming of the Messiah." Joseph Scaliger (Ex quo Casaub. advers. Baron, p. 19), however, positively asserts that the sceptre was not taken from them until the destruction of Jerusalem.

[36] The Jewish writers all agree that the sign of the coming of the Messiah is the universal degeneracy of man. See the motto.

[37] This was predicted by our Saviour himself.—"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14), the destruction of Jerusalem, and the end of the Jewish constitution. And we find that the apostles and their companions preached the gospel in all parts of the world. "Their sound went into all the earth, and their words unto the ends of the world." (Rom. x. 18.) And an end was put to the Jewish polity in church and state.

[38] Josephus mentions many prodigies that ushered in the destruction of Jerusalem. A strange comet hung over the city one whole year, in the shape of a sword; an extraordinary light played round the altar at the ninth hour of the night during the passover; a cow, as she was led to the altar for sacrifice, brought forth a lamb; the eastern gate of the temple, made of solid brass, so heavy that it required ten men to open and shut it, was flung open by invisible hands in the middle of the night, although secured with strong bolts and bars; the sky, just before sunset, was filled with the appearance of chariots and armed men flitting to and fro; and a voice, after a kind of rumbling noise, was heard distinctly to say—"Let us depart, let us depart!"

[39] They plundered the houses and slew the inhabitants; but they were not so intent on the destruction of the common people, as on wreaking their vengeance on the priests, whom they no sooner found than they beheaded them, and trampled their dead bodies under foot.

[40] "As this was the temple in which Jesus taught, it is deeply interesting to obtain a general idea of its appearance. The area on which it stood is described, in general terms, as a square, surrounded by a wall and cloister. In the centre of this vast enclosure (the court of the Gentiles, from which Christ expelled the traders), was a second court, also surrounded by a wall; to this there was an ascent by a flight of steps. Within this court was the noble temple itself, with its porticos, its golden front reflecting back a fiery splendour when the sun rose above the mountains of Arabia. The architecture was probably Greek or Roman, fancifully applied, and not, as that of Solomon, of a Tyrio-Egyptian character." (Bartlett's Jerusalem, p. 35.)

[41] It is a curious coincidence that at the very same time, the temple of Apollo at Delphi was overthrown by earthquakes and fire from heaven; and neither of them was ever rebuilt. The concurrence of these circumstances shows that the coming of the Messiah was intended to abolish Jewish ceremonies and heathen idolatry, that the kingdom of Christ might be fully established in the world.

[42] A soldier threw a burning brand throngh the golden window, into the chambers on the north side, and they were immediately in flames. All the endeavours of Titus and his army to extinguish them were ineffectual. The fire soon communicated to the other buildings, and the whole temple was presently in a blaze.

[43] "As the flames sprang up," says Bartlett, "the Jews uttered a cry of despair and vengeance, and madly rushed upon the swords of their Roman butchers. The rage and hate, which had been months in gathering to a head, now found an awful issue; the carnage at the foot of the blazing building was horrible."

[44] Milman graphically describes the confusion and terror by which the desolation was accompanied.—"The shouts of the Roman soldiers, as they ran to and fro, and the howlings of the insurgents, who were perishing in the flames, mingled with the roaring of the conflagration, and the thundering sound of falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine, rallied their remaining strength to utter a cry of anguish and desolation."

[45] See Freemasons' Quarterly Review for 1838, p. 183.

[46] Jowett, in his Researches in the Holy Land, minutely describes these ancient walls.

[47] In the degree of Sovereign Princes of Masonry it is said, that when the Masons, who beheld with sorrow and regret, the temple utterly destroyed, departed from Jerusalem, in conformity with the recommendation of Jesus Christ—"Let him that is in Judea flee to the mountains,"—after they had embraced Christianity, and determined never to assist in constructing it again, they divided themselves into companies, and migrated to different parts of the earth. One party came into Scotland, and established a Lodge at Kilwinning, where they built a town.

[48] "If Jerusalem was destroyed exactly forty years after our Saviour's death," says the author of the Harmony of the four Evangelists (vol. i. p. 487), "as it is apparent, then that destruction of it befel just in the year of the world 4000. And so, as the temple of Solomon had been finished A. M. 3000, so in A. M. 4000, both the city and temple, that then were, were destroyed, never to be repaired or rebuilt again. And from that time most properly began the kingdom of heaven and the new Jerusalem, when that earthly kingdom and that old city were utterly

ruined." The Jews have a prophecy, which is preserved in Josippon (c. 97), to the following effect:—"The day will come, the time of our redemption, and our God will deliver us. He will remember the oath made with our fathers, and will build up our city and restore our temple, and gather our dispersions, and will bring back our captivity, and hasten the coming of the Messiah."

[49] "Titus carried away out of the sanctuary the golden table of shew-bread, which weighed several talents; the seven branch candlestick, a rich and curious piece of art; the sacred roll of the law, covered with a costly gold cloth, which was considered the most venerable of all the trophies. The two former he placed in the temple of Peace, which his father had built; the latter, together with several curious and costly veils, and other rich furniture of the temple, he converted to his own private use." (Jos. de bel. Jud. l. vi. c. 24.)

[50] Upon the foundations of the temple an exquisite building was subsequently erected by the Saracens, called the Mosque of Omar; and to the south of this, on the extreme edge of the summit of Mount Moriah, stands the venerable Christian church of the Virgin, erected by the Emperor Justinian, whose stupendous foundations, remaining to this day, fully justify the astonishing description given of the building by Procopius.

[51] The city, however, was subsequently rebuilt, although the temple remained a perpetual ruin; and a degree has been formed out of this circumstance, of which I subjoin a brief sketch.—It gives an account of the rebuilding of Jerusalem by the Emperor Adrian in 120, and its subsequent domination under the Persians, Turks, &c., till the time of the crusades. It speaks of the search made by St. Helena for the cross of Christ; and how she discovered three crosses under the foundations of the temple of Venus; that being at a loss to discover which of these was the true cross, Pope Marcellinus advised her to try their efficacy in a case of sickness. Applying two of them to a sick woman, they produced no effect; but when she placed her hand upon the third she was restored to her former health. On the spot where the crosses were found St. Helena erected a stately church. The degree, which is called the Knights of the Holy Sepulchre, then speaks of the crusades, and of the conquests of Baldwin and Godfrey de Bouillon.

[52] The Jews have a tradition, which is preserved in the Gemara, that in the latter days, when the covenant shall be completed by their restoration, the temple will be rebuilt on mount Moriah, in a style of magnificence which shall greatly exceed that of King Solomon. Instead of hewn stone, they say, its walls will be constructed of polished jasper, and ornamented decorations of gold and ivory, and consecrated by the presence of the Divinity. At the dedication a grand banquet will be prepared, consisting of every delicacy the world can produce. A leviathan, fattened for the occasion; a female behemoth; and the bird bariuchne, whose outstretched wings are of such vast extent as to obstruct the sun's rays, are named amongst the provisions of this august feast. Wine from the vaults of Adam and Enoch, miraculously preserved from the time of these patriarchs, so that its flavour increases in richness every age, will be produced in quantities which cannot be exhausted; and all virtuous Jews, from the time of the deliverance from Egyptian bondage, will be summoned from their graves, to be present and partake of the feast; at which time a new worship will be introduced, more pure and spiritual than anything which has ever been practised from the creation of the world.

[83] In the degree of Knight of K—H., the transmission of Freemasonry, in the first ages of Christianity, is thus explained:—After the temples of Zerubbabel and Herod were destroyed, the Masons endeavoured to produce a reformation of manners; and as the material edifice was forbidden to be rebuilt, they endeavoured to construct in their arts a spiritual and moral temple. Manchin was a noted person amongst this class of Masons, and in his time a large section of them embraced Christianity, and formed themselves into Lodges, living together like a family of Brethren. Towards the sixth century, the Order sadly decreased, although there were still found a few zealous Masons, by whose exertions it was prevented from falling into oblivion. In the year 1118, eleven Grand Elect and Perfect Masons appeared before Garinus, Prince of Jerusalem, and requested him to accept the office of their Grand Master. An alliance was formed between these princes to re-establish in Jerusalem the worship of the Most High. But the result of the crusades being unfavourable, they were obliged to perform their vows in theory; and therefore they do not admit any into their order but such as have signalized themselves by the practice of brotherly love, relief, and truth.

[84] "It was not intended that the religion of the Jews should subsist entire after the destruction of Jerusalem, which was the seat of the Sanhedrim, to whose decisions the Jews were obliged to submit. For which reason the Rabbis, in their histories, principally endeavoured to show that, notwithstanding the deplorable condition to which their nation was reduced, by so many banishments into divers kingdoms, they had not lost, however, their traditions, because they imagine their famous schools or academies, where those traditions have been always taught, have preserved them. Though they could boast no longer of any infallible consistories, yet they insist that they ever had a succession of men who took upon them the dignity of Nasci, or Principal of the Sanhedrim; and there are some persons amongst the Jews, even to this day, who assume that title to themselves as a mark of honour." (Cer. of the Jews, c. 69.)

[85] The government of the tribe of Judah had subsisted in one form or another from the death of Jacob to the last destruction of Jerusalem, and then it was utterly ruined; and soon the distinction of tribes was in a manner lost. They are all Jews at the present day; but the tribe of Judah is so far from bearing rule, that they are uncertain which is the tribe of Judah; they exercise dominion nowhere, but everywhere live in subjection.

[86] The modern Jews boast of their dispersion and preservation as a mark of the divine favour. "The preservation of the Jewish nation," says one of the Rabbis, "is a signal and illustrious act of Divine Providence. They are dispersed amongst all nations, and not confounded with them; the drops of rain that fall, and the great rivers which flow into the ocean, are mingled and lost in that great and immense body of water; and such would have been the fate of the Jewish nation. In the ordinary course of nature they would have been mingled and lost in the common mass of mankind; but they flow in all parts, blended with all nations, and yet are religiously and civilly separated from all; they still remain in their faith a distinct people; they are unable to live conformably to their laws; they nowhere elect their own magistrates, nowhere exercise the whole of their religion, intolerance restrains them; they are checked, bruised, and contemned; yet they are wonderfully saved and preserved from oppression, like their ancestors, Moses in the bulrushes, or Daniel in

the lions' den. Human power is frustrated, and there is no destroying those whom God chooses to preserve."

[87] Simeon explains this clearly. He says—"The ten tribes were spoiled of their power when they were carried captive to Assyria; but the tribe of Judah retained both their ecclesiastical and civil polity even in Babylon. If they did not exercise it to the same extent as before, they had by no means wholly lost it. As they had possessed it in Egypt, and retained it the whole time of their Egyptian bondage, so they still nominated their priests and elders while they were oppressed with the Chaldean yoke. Their bondage in Babylon was exceedingly heavy; but many of them were suffered to build houses and plant gardens, and to live rather as a colony than as slaves. On their return from Babylon, their own chiefs and elders were appointed to superintend the execution of Cyrus's decree; and after that period they continued to enjoy their privileges till the time of our Lord's advent. Soon after that they were reduced to the state of a Roman province; but still exercised the same powers, only in a more limited manner. But forty years after the death of Christ, when his gospel had been fully preached, and people of all nations had been gathered to him, their city and temple were utterly destroyed, and they themselves dispersed into all lands. From that time their sceptre has utterly departed from them; nor can the smallest vestige of their former power be traced. They are, therefore, living proofs throughout the whole world that their Messiah is indeed come."

LECTURE L.

COROLLARY.

"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."—ECCLESIASTES.

"Cultivating brotherly love, the foundation and cope stone, the cement and glory, of this ancient Fraternity, avoiding all wrangling and quarrelling, all slander and backbiting; not permitting others to slander any honest Brother, but defending his character, and doing him all good offices, as far as is consistent with your honour and safety, and no further, 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. Amen, so mote it be."—ANCIENT CHARGE.

Κογξ Ομπαξ. "Watch and abstain from evil."—CHARGE AT THE CLOSE OF THE SPURIOUS FREEMASONRY OF GREECE.

HAVING brought the lectures to a conclusion, nothing now remains but to take a brief view of the general doctrines which they inculcate, and the truths which they impart. And this will show that Freemasonry is not the useless institution which some affect to think it, and bestow considerable pains to persuade others that their decision is correct.

The principal object I have had in view has been, to deduce from the science of Freemasonry a series of proofs, in corroboration of the fact contained in the sacred writings, that the design of God, throughout the whole of his dispensations, was to prepare the minds of men for the development of the great plan of human redemption by an atonement for sin, to be wrought out by the sacrifice of the word of God, the Messiah of the Jews, and the founder of the Christian scheme of salvation.

The evidences of this fact are numerous and conclusive, and prove beyond the slightest doubt that the G. A. O. T. U., 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; that he 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 above the mount of Olives; and that the consecutive steps of this great scheme have been embodied in the system of Freemasonry. It has therefore been 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.

If it be admitted that the Order contains abundant references to and explanations of the promise made to our first parents; in the offering of Isaac; the prophecy of Jacob respecting the coming of Shilo, when the sceptre should depart from Judah;[1] the communication of the Tetragrammaton to Moses; the rod and serpent; the deliverance of the Israelites from bondage; the wanderings in the wilderness; the tabernacle and its appendages; the Urim and Thummim; the establishment of a priesthood; the banners of the twelve tribes; the brazen serpent; the passage of the river Jordan; Jephthah and the Ephraimites; the vision of David on mount Moriah; the building of the temple by Solomon; the Babylonish captivity and deliverance thence; the erection of the second temple by Zerubbabel, &c.;—it will be impossible to deny that Freemasonry has been made a vehicle to embody the most preminent types of the Messiah—the founder of the Christian religion, celebrated in blue Masonry as the G. A. O. T. U., and in red Masonry[2] as the King, Priest, and Prophet of his people.[3]

The conclusion is therefore obvious. If the lectures of Freemasonry refer only to events which preceded the advent of Christ (for I do not include Templary in these observations, because it is professedly Christian), and if those events consist exclusively of admitted types of the Great Deliverer, who was preordained to become a voluntary sacrifice for the salvation of mankind, "a light to lighten the Gentiles, and the glory of the people of Israel," it will clearly follow that the Order was originally instituted in accordance with the true principles of

the Christian religion; and in all its consecutive steps bears an unerring testimony to the truth of the facts, and of their typical reference to the founder of our faith.

That such were the views embraced by the Masons who were instrumental in the revival of the Order at the beginning of the last century, we have the most indisputable evidence. For not only were the Lodges figuratively reputed to be held in the vale of Jehoshaphat, where, as the early Christians firmly believed, the final judgment would be celebrated, at which Jesus Christ would appear with his holy angels amidst the clouds of heaven;[4] but they used a Christian prayer at initiations which was of great antiquity in the Order;[5] not only do we find frequent references to Christianity in the public charges of Desaguliers, Martin Clare (whose lectures were used by all the English Lodges on the authority of the Grand Lodge), Dunckerley, and other eminent Masons high in office,[6] but in the very first Masonic lecture which was adopted by the Grand Lodge after its revival, and supposed to be the joint production of Anderson and Desaguliers, the latter of whom was Grand Master of English Freemasonry in 1719, we find it stated as a reason why the Lodges were dedicated to St. John the Baptist, "because he was the forerunner of our Saviour, and laid the first parallel line of the gospel;" and the letter — is there explained as referring to "*the Grand Architect of the Universe, or Him that was taken up to the top pinnacle of the holy temple.*" It also contained the usual references to the theological and cardinal virtues, which are exclusively the appendages to Christianity.

It is equally clear, from authentic records, that the same doctrine existed amongst Masons of still higher antiquity. In the document called the Charter of Colne, the following account of the origin of the name of Freemasonry is promulgated:—"It does not appear to us that before the year 1440 this society was known by any other name than that of JOHN'S BROTHERS;[7] but that they then began to be called at Vallenciennes, 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 and benevolence we neither regard country

nor religion, yet we consider it both necessary and prudent to initiate no one into our mysteries, *except those who profess the Christian religion.*"

And in a MS. of still more ancient date, now in the British Museum, we have a distinct testimony to the same effect. This MS. professes to explain the ancient history and principles of Freemasonry, the original of which is dated in the tenth century, and was written in Saxon during the reign of Athelstan. It commences as follows:—"The Almighty Father of Heaven, with the wisdom of the glorious Son, through the goodness of the Holy Ghost, three persons in one Godhead, be with our beginning, and give us grace so to govern our lives that we may come to his bliss, which shall never have an end."

There is a passage in Dr. Hemming's charge, enjoined by the United Grand Lodge to be recited at the initiation of every Brother, which forms a striking evidence that English Freemasonry was considered to bear a Christian reference at the great reunion of the Order in 1813. The Worshipful Master there instructs the candidate to be ever mindful of "the important duties which he owes to God, his neighbour, and himself." Now what is this but a paraphrase upon the words of our blessed *Saviour*, when he told his disciples that the duty of mankind, as his followers, consists in loving God with all their heart, and their neighbour as themselves. These are the sentiments of Masonry,[8] as promulgated by the Grand Lodge of England; and the Fraternity are bound by their allegiance to receive them as the dictates of truth, and yield to them an implicit obedience.

I have been anxious to establish this great truth, because, if Freemasonry does not contain any direct references to our holy religion, its morality, beautiful though it be, would not be sufficient to save it from the effects of public obloquy in this Christian country.[9] For though it is freely admitted to be an universal system, embracing in its wide-spreading arms the Christian, the Jew, the Mohammedan, and the Hindoo, yet with the former, the types and symbols,[10] the graces and virtues, can be no other than those which are recommended and explained in the Gospel, and the Being to whom all prayers and aspirations in the Lodge are addressed, and in whose

name the obligations are sealed, even T. G. A. O. T. U., can only be Jehovah or Jesus Christ. In the absence of such an admission, Freemasonry might reasonably be termed an useless and frivolous pursuit; and it would be difficult to remove the popular objections which have been arrayed against it.[11]

These proofs, corroborated by others of equal weight, have established in my mind a firm conviction of the Christian tendency of Freemasonry throughout the whole period of its presumed existence. Before the advent of Christ, as a symbol; and after the Promise had been fulfilled, it became the humble handmaiden of Christianity, promulgating the mild doctrines, and recording the types and prophecies which heralded the Prince of Peace. On the other hand, if it can be proved that the above passages from the ancient history of the world are not amongst the Historical Landmarks of Masonry, or that they do not possess the meaning which I have assigned to them, then indeed it may be admitted that my theory is unsound. But in the absence of such proofs, it must inevitably stand. Q. E. D.

I have thought it expedient to arrange the Lectures in four divisions, each containing the landmarks of a degree. But it must not hence be concluded that I coincide in opinion with those who consider the Royal Arch as a separate degree; whether, according to one hypothesis, it be called the *fourth*,[12] or in conformity with another, it be denominated the *seventh*.[13] I subscribe to neither. I am persuaded that the Lodge of Reconciliation, which was formed of the most eminent Masons from both the ancient and modern parties at the Union, assisted by experienced Scotch and Irish Brethren, decided right when they pronounced "that pure ancient Masonry consists of three degrees and no more; viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the supreme Order of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders."[14]

It will be seen that in addition to the two preliminary lectures, which contain a general view of the landmarks in all the degrees, whether original or supplemental, I

have prefaced each of the four divisions of the subject with an introductory lecture; which is partly intended to illustrate the various subjects under discussion, and partly as a vehicle for the introduction of a few collateral points, which, though of great importance, were incapable of being included in the general design. The lecture which is placed at the head of the third part, contains a brief view of the schisms and innovations which deformed our noble Order on the Continent of Europe during the last century,[15] by the introduction of an innumerable host of new degrees which have little connection with pure Freemasonry. The voluminous systems of Fustier, Peuvret, and others, have, however, fallen into desuetude, and the Hauts Grades consist now only of the thirty-three degrees of the Rite Ancien et Accepté,[16] and of the Orders of Chivalry; although the Rite of Namours, the Order of Mizraim,[17] and others, are still partially recognized by some of our governing bodies.[18]

An important peculiarity of these lectures consists in the multiplicity of notes with which they have been illustrated. Collected from authors of all descriptions, both ancient and modern, whose sentiments and opinions have thus been drawn into one focus, they are intended not only to corroborate and verify the truth of the various matters under discussion, but also to show the diversity of subjects embraced by the comprehensive system of Freemasonry, and the connexion which they bear to the general literature of the world, in all ages, and under every fluctuation of learning and science. This will constitute a proof, if one be needed, that Freemasonry is not devoid of legitimate claims on the attention of the public, as a science which, according to a definition contained in the old established lectures of the Royal Arch degree, "includes all others, and teaches all human and divine knowledge as well as the practical duties which are incumbent upon the Brethren, as members of civil society."[19]

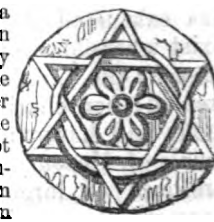
How comprehensive soever this definition may appear, it is borne out by the extended references of Freemasonry, although many of the sciences are but slightly marked in the ordinary lectures. The seven liberal sciences are amongst the stated illustrations of the Order, but they are by no means exclusively so. For instance, the second

degree contains an allusion to geography as well as astronomy; and to arithmetic as well as geometry and its application to architecture; and in the third degree we have references to geology and metallurgy; the former of which is more particularly displayed in one of the lectures of the Royal Ark Mariners. It will be unnecessary to enlarge upon this point, as the evidences of it are abundantly contained in the preceding notes; which, on this account alone, in the absence of any other merit, cannot fail of being particularly interesting to the Free and Accepted Mason. They contain an application to every point in the Lodge lectures, indicating what is not sufficiently apparent, and illustrating what may be considered obscure.

It is owing to a progressive opinion on all these points, that the Order, in the present day, is becoming more generally diffused throughout all ranks of society; arising in a great measure from the persevering zeal of a few Masonic writers, who have disarmed prejudice, by bringing it more prominently before the public eye. Since the cause of Freemasonry has been advocated from the press, the charges urged against her with such pertinacity and confidence have been discovered to be groundless and untrue; the torrent which threatened to overwhelm her has exhausted its force; numerous flourishing Lodges exist where Masonry was formerly a by-word and a reproach; the numbers of the Brethren have doubled and trebled; her charities are abundant; her members virtuous and happy; and never was there a time in the annals of Masonry when she was such a blessing to the Brethren at large; and in such general estimation amongst those who have not been admitted into her communion. All this amount of good I have no hesitation in attributing, almost solely, to the judicious publications on the subject of Masonry which have appeared during the present and the latter end of the last century; and much of it to the leading periodical and organ of the Craft—the Freemasons' Quarterly Review (now the Freemasons' Monthly Magazine).

NOTES TO LECTURE L

[1] The fabricators of our Royal Arch, I am persuaded, intended it to be substantially a Christian degree, else they would scarcely have embodied so direct a reference to the advent of the Redeemer as the prophecy of Jacob, which formed a conspicuous part of the original illustration; corroborated by the two principal symbols of the degree, viz., the cross of Constantine called the triple tau, and the double triangle, referring to the two natures of Christ. This latter emblem is frequently represented with five points only, as an endless triangle, thus ✡. It was the Pythagorean pentalpha, and the pentangle of Solomon; and in one or other of its different forms constituted the famous seal of our ancient G. M., which was said to bind the evil genii so fast, that they were unable to release themselves. Thus the genius in the Arabian Nights says, "Solomon, the son of David, commanded me to swear fealty, and submit myself to him, which I refused. To punish me, he shut me up in this copper vessel, and to make sure of me, that I should not break prison, he himself stamped upon this leaden cover *his seal, with the great name of God engraven upon it.* Then he gave the vessel to one of the genii who submitted to him, with orders to throw me into the sea." Christians used it to represent the five wounds of Christ, as in the figure engraven in the Theocratic Philosophy, p. 169. And there is a legend in Reuben Butler's "Lives of the Saints," of St. Francis receiving the stigmata of Christ after the same fashion. The double triangle was adopted by our ecclesiastical architects at a very early period, to embody the idea of the union of the divine and human natures of Christ, as may be seen in the high altar of the Temple church, the cathedrals of Lincoln, Lichfield, and many other places; and it is found combined with the circle and rose, as the ornament of a keystone, in a crypt in St. Sibald's, at Nuremburgh, as in the subjoined engraving. It is singular that this diagram should be a transcript of the Name inscribed on the Foundation Stone of Masonry, and constituted the actual seal of Solomon, which is represented as "a double triangle inclosed within a circle, having in the centre a flower." 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.



[2] While speaking of blue and red Masonry, it may not be amiss to observe that there is some diversity in the colours enjoined by the different Grand Chapters. In Ireland, the Grand officers wear light blue; in England, garter-blue; and in France, orange.

[3] Our Hebrew Brethren, and all who favour their views, exclude Christianity altogether from the system of Freemasonry; and a Mason of my acquaintance prescribes the line which, in his opinion, ought to be drawn. He says—"The three first degrees form a bond of brotherly love, relief, and truth, between all who acknowledge a Supreme Being;

and I am much averse to introducing anything into blue Lodges which may tend to injure the universal bond; and this must be the case if we make allusion to Christianity, or prove, or try to prove, that the three first degrees have a Christian reference. Were I to draw up a series of lectures, I would refrain from christianizing one single topic in blue Masonry, and draw every explanation, either from the Bible previous to Solomon's temple, or from the Egyptian or Eleusinian mysteries, or astronomy, or all these combined." Hutchinson, Stephen Jones, Watson, Inwood, and a host of modern writers, are express in favouring the contrary opinion. I am in possession of a voluminous correspondence on the subject. One Brother says—"My greatest desire with regard to Masonry is, that it should continue to be what it originally was, a beautiful but figurative system, under the veil of which is concealed some of the most sublime truths of Christianity, and the doctrine of human redemption." Another observes—"I fully agree with you as to the direct allusion in all the degrees of Freemasonry to the religion of Christ. The light on this subject becomes clearer in each succeeding degree, and is, I think, brought to a full effulgence in the exquisite mysteries of the Rose Croix." While a third, though entertaining the same opinions, confines the interpretation within certain limits. He asks—"Did it ever occur to you that Freemasonry is entirely a Christian institution, and that the story of Hiram was got up about the fifth or sixth century? I am very unwilling to allow this, but there are several circumstances which favour the hypothesis; at all events, it has undergone so many alterations to adapt it to the Christian religion, that the original secret history has probably been long since lost. There cannot be a doubt but the events of the third degree are an allegory to represent the resurrection of Christ."

[4] This was a Jewish tradition, but it was eagerly embraced by the Christians for the first twelve centuries of Christianity; and the belief is yet scarcely eradicated. The judgment-seat of Christ was assigned to the mount of Olives. (See Gerhard de Extremo Judicio, p. 60.) Mr. Sandys (Trav. p. 146,) describing this valley, says—"It is where the general judgment shall be, if the Jews or Latins may be believed, who ground their opinions upon the prophecy of Joel, which I will not gainsay, since some of our divines have of late so laboured to approve it." To this Lamartin adds—"The valley of Jehoshaphat is celebrated in the traditions of three religions, where the Jews, Christians and Mahomedans agree in placing the terrible scene of the supreme judgment; which has already seen upon its borders the greatest scene of the evangelic drama—the tears, the groans, and the death of Christ. Here all the prophets have passed in their turn, in uttering a cry of sadness and horror, which seems to resound there still; and must one day hear the noise of the torrent of souls rolling before God, and appearing of themselves for the award of their fatal judgment." See Joel iii. 12.

[5] I find this prayer printed in the Freemasons' Pocket Companion, A. D. 1764, in the following form—"*A Prayer to be used of Christian Masons at the empointing of a Brother, used in the reign of Edward IV.*—The mighty God and Father of heaven, with the wisdom of his glorious Son, through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may come to his bliss which shall never have an end."

[6] A collection of these testimonies may be found in the "Star in the East, ch. 2." The Ahiman Rezon, or Book of Constitutions used by

the ancient division of Freemasons, which separated from the Grand Lodge of England about the year 1736, introduces this Christian maxim in an enumeration of the true principles of the Craft—"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 good men; ever making that golden precept the standing rule of his actions, which engages *to do unto all men as he would they should do unto him.*" (Ed. 1813, p. 18.) This is an undeniable proof that the ancient Brethren esteemed English Masonry to be essentially Christian.

[7] The two parallels of ancient Masonry have been ejected from the English lectures, although the articles of union make it imperative to hold the United Grand Lodge and annual festival on St. John's day. (Art. i.)

[8] Dr. Slade, P. G. Chaplain for Staffordshire, is very energetic in his proof of this important fact. In a Masonic Sermon preached at Wolverhampton, in 1841, he says: "Charity, or brotherly kindness, is fundamentally as much a Masonic as it is a Christian virtue. It is professedly the ruling principle of the Masonic as it is of the Christian faith. The advent of the Messiah's kingdom was announced by angels with this celestial chorus—Glory to God on high, peace on earth, goodwill towards men. And the standard of Freemasonry bears upon its banner, in golden characters, the same token of its divine mission. The Gospel of Christ, the Epistles of his Apostles, teach one faith on this article of a Christian's creed. The records and lectures of Masonry take no other basis for instruction and initiation into its mysteries." And in the same sermon, he justly speaks of Christianity and Freemasonry as fraternities united in one and the same bond.

[9] An intelligent correspondent, whose knowledge of Masonry *is* very extensive, thus writes to me on this point: "I do not know if you, who consider Masonry of little use unless connected with Christianity, are aware of the singular interpretation that may be given to the words and pass-words of the three degrees, when written as a sentence in Hebrew, and read from right to left. Being transposed according to our mode of reading, the meaning of the words will stand as follows, the italics being supplementary; and it will be observed, that 'the Smitten Son,' means 'the Builder,' or G. A. O. T. U.

M. M. PASS.
The Smitten Son *shall* bring back the possession:
F. C. PASS. E. A. P.
He *shall* establish *it* in the Lord, *in* plenty, *and in* strength.

I do not mean to say that this was really the meaning of those who got up the words, but it is a remarkable coincidence. In some antiquities in the Isle of Man which I have seen, there is a similar illustration of the names of the Patriarchs, from Adam to Noah, showing that when placed together, they formed one of the most remarkable prophecies of the Messiah. The author argues that these names were given intentionally, to keep it in remembrance."

[10] In truth, Christianity is actually that *universal* religion which is destined to supersede all others; and, in God's good time, it will spread over the whole earth "as the waters cover the sea." Consult the Prophecy in Isai. xi. The Rev. Salem Town, Grand Chaplain, in his System of Speculative Freemasonry, p. 24, published under the sanction of the Grand Chapter of New York, thus expresses himself on this point:

"In speculative Masonry, we discover the wisdom of God in the symmetry of nature, and the finger of Providence in the government of the world. The great outlines in the history of creation are also unfolded. The primitive innocence of man; the fall, and consequent scenes of natural and moral evil. In a word, *the history of nature and grace is most beautifully prefigured in a lively display of Masonic symbols.* Here we view the coincidence of principle and design between the Christian scheme and speculative Freemasonry, with that pleasing admiration which satisfies enquiry, and clearly proves our system based on the rock of eternal ages."

[11] I am glad to be able to strengthen my argument by a reference to the writings of many eminent Masons of the present day. I need only mention the deeply reflecting Brethren whose communications grace and dignify the F. Q. R., under the sobriquets of Sit Lux, Cato, &c.; and the many P. G. Chaplains whose printed sermons have conferred equal honour on themselves and the Order; to quote from which would be too voluminous a process for my present limits. From the sermon of one upright and learned Mason, however, the venerable Archdeacon Mant, P. G. M. for Carey and Dunluce, I shall subjoin a single passage, to show that I am not singular in my construction of the true design of English Freemasonry. In this discourse, the preacher eloquently pointed out "the near connection between Freemasonry and Christianity; enlarging upon Faith, Hope, and Charity, as the three principal steps of the Masonic ladder; and he urged upon the Brethren an adhesion to the dictates of the last virtue, by treating those who conscientiously differed from them, either in religious or political opinions, with the utmost forbearance; and by acts of kindness and benevolence to the distressed, illustrate its genial operation upon them, both as Freemasons and as Christians."

[12] If, however, Freemasonry in its present form requires the Royal Arch to be considered as a separate degree, inasmuch as it has acquired the designation of Red Masonry, in contradistinction to the three first degrees, which are esteemed Blue; and not only possesses detached funds, but is placed under the direction of a different governing body, with a separate code of laws, it will be more consistent with the general principles of the Order, to consider it as the seventh than the fourth; for four is not a Masonic number; and as it is now constituted, some intermediate ceremonies appear to be necessary to connect it with the previous degrees. There is more than one opinion in existence on this subject, but I have room only for a few words of discussion. The fabricators of this sublime and excellent degree were too deeply impressed with the true principles of Masonry, to be guilty of such a solecism as to place what was intended to be the final crown of the Order, in the unmasonic position of a fourth degree. It is well known that 3, 5, 7, and 11, are the distinguishing numbers of Freemasonry, where 4 holds no place; although, as connected with 10, it was the great and perfect number of the spurious Freemasonry. Nor does the existence of the Tetragrammaton in this degree weaken the force of the argument; because that holy quadrilateral word was, throughout all all antiquity, attached to the third, and not to the fourth degree.

[13] It is an established doctrine of the Order, that while three form a Lodge, and five may hold it, seven only can make it perfect. In such a case there requires an intermediate degree to complete the series; for the Mark and Past Masters have been already admitted into the Craft Lodges. This degree, as used by our transatlantic Brethren, who are

zealous and intelligent Masons, is called the Excellent Master, and the routine is thus stated.—1. E. A. P.; 2. F. C.; 3. M. M.; 4. Mark Master; 5. Past Master; 6. Excellent Master; 7. Royal Arch. In Ireland, the degree has three stages, the Excellent, Superexcellent, and Royal Arch. In England, the north of Ireland, and America, the *time* refers to Ezra iii. 8—10, about 534 B. C.; but in Dublin, the time is that related in 2 Chron. xxxiv., being 624 B. C. And the main fact is referred to in verse 14 of this chapter. This difference of time causes other differences, particularly with respect to the officers; for instead of Z. H. and J. the Chapter is governed by three Principals without names; and there is a H. P. independant of them, instead of being one of them. The time of our R. A. is also embodied in a degree called the Knight of the East and the Sword.

[14] Articles of Union, II. The Royal Arch is evidently, therefore, to be considered as a completion of the third degree; which, indeed, appears broken and imperfect without it; and originally was conferred complete at one time *in the Grand Lodge only*; for private Lodges, previously to the year 1725, were not authorised to raise a M. M. In the ancient Rules of the Grand Lodge, we find in Art. X. that "Apprentices must be admitted Fellow Crafts and Masters only here, (Grand Lodge,) unless by a dispensation from the Grand Master." It is uncertain when the division of this degree took place; but there is presumptive evidence to prove that the Royal Arch was instituted after the revival, in 1717, and that it was in existence in the year 1730. When the French imported Freemasonry from this country in 1725, the M. M. degree was evidently perfect, for I have before me a French Floor-cloth, or Tracing-board, which contains the true Master's Word, as it was used by the French Lodges of that period. A degree was introduced about that time by the Chevalier Ramsay, which he called the Royal Arch; but it was not the rite which is now practised, and is more properly termed the Arch of Enoch.

[15] I am in doubt whether I have succeeded in producing a clear and perspicuous view of this curious but most intricate subject; for the materials which a very extensive correspondence has placed at my disposal are so diffuse and important, that it was difficult to arrange a brief analysis of them, so as to produce an unambiguous record of all the principal facts within a reasonable compass. A general history of Freemasonry on the Continent during the eighteenth century, would of itself occupy a moderate sized volume.

[16] These degrees have never been legally recognised in England. Ramsay attempted to introduce them, but he was unsuccessful. I find, however, that in 1784, the twenty-five degrees of Heredom were practised at York by a body that called itself the "College of Heredom Templars; being No. 1 under the Constitutions of the Ancient Lodge of York, *south of the river Trent*, sitting at York." I am ignorant under what authority this governing body was established; for it is doubtful whether the ancient Grand Lodge at York ever issued charters for more than blue Masonry. And as this College of Heredom Templars were nearly all foreigners, it is probable their authority might be derived from the Continent. There was a Consistory at Hull about the beginning of the present century, which might be a branch from the above College at York. It was, however, very feeble, and seldom assembled. Another was occasionally held at Grimsby, which conferred a few of the degrees.

[17] The Order of Mizraim contains ninety degrees. It was established by Bedarride at Paris on the 21st of May, 1814, and was divided into

four series, viz., thirty-three Symbolic; thirty-three Philosophical; eleven Mystical; and nine Cabalistic degrees. To these are added, but not in any of the four series, four other degrees, each of which superintends one of the previous series. The three first are for the Grand Ministers, constituent of the Order; and the last for Masters absolute.

[18] I subjoin a chronological list of the references of these degrees, with their proper colours attached; although it must be observed that the colours vary under different Grand Lodges, as there is no uniform standard for the high degrees. Blue is marked (*b.*), black (*bl.*), red (*r.*), yellow (*y.*), green (*g.*), purple (*p.*), white (*w.*), rainbow or iris (*i.*)

A.A.C.
4008 Royal Arch (*r.*)
3769 Knight of the Black Mark (*w.*)
3019 Knight of the Ninth Arch (*b. y.*)
2469 Prince of Libanus (*i.*)
2352 R. A. Mariners (*b.*); Ark and Dove (*b.*)
2247 The Link (*r.*); Grand Patriarch. Noachite (*y.*)
1892 E. A. P. (*b.*)
1872 Prince of Mercy (*g.*); E. A. P. (*b.*)
1739 The Wrestle (*r.*)
1491 E. A. P. (*b.*); M. M. (*b.*); Royal Arch (*r.*); Chief and Prince of the Tabernacle (*w.*)
—— Prince of Libanus (*i.*); Prince of Mercy (*g.*)
1452 Knight of the Brazen Serpent (*r. b.*)
1250 Fellow Craft (*b.*)
1143 The same.
1014 Prince of Libanus (*i.*)
1011 Mark Man (*b.*); Knight of the Ninth Arch (*b. y.*)
1009 M. M. (*b.*); Mark Master (*b.*); G. M. of Sym. Lodges (*b. y.*)
1008 E. A. P. (*b.*); F. C. (*b.*); P. M. (*b.*); M. E. Master (*r.*); Secret Master (*bl.*)
—— Perfect Master (*g.*); Order of Three Kings (*r.*); Intimate Secretary (*bl.*)
—— Provost and Judge (lozengy *r. bl.*); Master in Israel (*r. g.*)
1007 Elected Knights of Nine (*w. r.*); Elected of Fifteen (*bl. w.*); Sublime Knights Elected (*r. bl.*)
—— G. M. Archit. (*w. r.*); Perfection (*r.*); Elect of Perignan (*bl.*)
—— Junior Architect (*bl.*); Grand Architect (*bl.*)
1005 Select Master (*r. y.*); Royal Master (*r.*)
1004 Knight of the Christian Mark (*bl.*)
586 Superexcellent Master (*r.*)
536 G. M. of Symb. Lodges (*b. y.*); Knight of the East (*g.*)
534 Royal Arch (*r.*); Knight of the East and Sword (*r.*)
520 Knight of the Red Cross (*b l.*)
518 Prince of Jerusalem (*y. r.*)
19 G. M. of Symbolic Lodges (*b. y.*)
A. D.
27 Knight of the Eagle and Sun (*y.*)
29 Knight of the Holy Grave (*bl.*); Knight Templar (*bl.*); Prince of Mercy (*g.*)
—— Knight of the Rose + (*r.*); Ill. Order of the Cross (*bl.*)
—— Mediterranean Pass (*bl.*); Knight of the White Eagle and Pelican (*bl*)
—— Knight of Malta (*bl.*); Rose + de Heredom (*bl.*)
70 G. M. of Symbolic Lodges (*b. y.*)
96 Scotch Master (*r. b.*)
296 Knight of the Holy Sepulchre (*bl.*)
314 Knight of Constantinople (*r.*); Red + of Rome and Constantine (*r.*)
409 Knight of the Christian Mark (*bl.*)
1099 Knight of the Black Cross (*bl.*)
1120 Knight of the White Cross (*bl.*)
1192 Knight of St. John of Jerusalem (*bl.*); Sovereign Commander of the Temple (*r.*)
1194 Ecossais of St. Andrew (*g.*)
1314 Knight of Kadosh (*bl.*); Prince of the Royal Secret (*bl.*)
1625 Sacred Vault of James VI. (*bl.*); Grand Inquisitor Commander (*p.*)
1762 Grand Inspector General (*p.*)
Resur. Knight of the East and Sword (*r.*); Grand Pontiff (*b.*)

[19] It is a curious coincidence that Cervantes describes a perfect knight

errant in much the same language that we use when speaking of a good and worthy Mason. "It is a science which includes in it all or most of the other sciences of the world. He who professes it must be a theologian, in order to be able to give a reason for the Christian faith which he professes, whenever it is required of him. He must be a physician, and especially a botanist, in order to know, in the midst of wildernesses and deserts, the herbs and simples which have the virtue of curing wounds; for the knight errant must not, at every turn, be running to look for somebody to heal him. He must be an astronomer, in order to know by the stars, not only what is the clock, but what part of the world he is in. He must understand mathematics, because at every step he will stand in need of them; and he must be adorned with all the cardinal and theological virtues."

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