CHAPTER XII.

FREEMASONRY IN THE GRAND LODGE ERA.

"And therefore what I throw of is ideal --
Lower'd, leaven'd, like a history of Freemasons,
Which bears the same relation to the real,
As Captain Parry's voyage may do to "Jason's."
The Grand Arcanum's not for men to see all;
My music has some mystic diapasons;
And there is much which could not be appreciated
In any manner by the uninitiated."

Byron's "Don Juan." "Canto" xiv., Stanza xxii.

The Guild Assembly is supposed to have been revived as the Grand Lodge of London in 1717, and according to the account of Dr. James Anderson, by four old Lodges, which met for that purpose at the Apple-tree tavern; but another account, of 1764, states that six old Lodges took part in the proceeding but gives no evidence. The first Grand Master may be considered a member of the old operative body, namely Brother Anthony Sayer, of whom a very excellently executed portrait has recently been published by Brother Henry Sadler; the election of this first Grand Master took place at the Goose and Gridiron on St. John's Day, 1717; he was followed by George Payne, a gentleman of antiquarian tastes, who was elected G.M. on the 24th June, 1718. In the year 1719 Bro. J. T. Desaguliers was elected Grand Master, he was a man of some scientific eminence, and visited Lodge Mary's Chapel, Edinburgh, where he was received, "after due examination;" it has been suggested that he may have exemplified the London working, but the facts are such that it is much more probable that he went to learn and not to teach. moreover, the Grand Lodge terms, "Cowan" and "Fellow-Craft" are Scottisms. {495}

Of late years the more critical historians have expressed themselves as very dissatisfied with the account which Anderson has given of himself and of the establishment of his Grand Lodge in 1717, and if the statements which appear in
our pages are unassailable, -- as we believe them to be, -- he had every reason for prevarication and reticence. He says that the Grand Lodge was established because Wren neglected the Lodges, that is the Lodges which were established by the dissidents who left the operative Guilds in 1715. Under the circumstances whatever legitimacy the Grand Lodge of London had it derived it from the old operative Lodges, chiefly in the North of England, which united with it. The Guilds assert that it was Anderson who abrogated the seven years' Apprenticeship and changed the seat of the Master from West to East.

In 1720 Brother George Payne was elected for a second time, and compiled a code of regulations for the Grand Lodge which was passed on the 24th June 1721, and forms the first Constitution. Several old MSS. were burnt in London by scrupulous brethren in 1720, one of them being by Nicholas Stone, who is said to have been a Grand Warden of Inigo Jones. The office of Deputy Grand Master was instituted.

In 1721 the antiquary Dr. William Stukely was made a Mason and records the circumstance thus in his "Diary:" -- "6th January 1721, I was made a Free-mason at the Salutation Tav., Tavistock Street, with Mr. Collins and Captain Rowe who made the famous diving engine." In his "Common-place" Book he records; that: -- "I was the first person made a Free-mason in London for many years. We had great difficulty to find members enough to perform the ceremony. Immediately after that it took a run, and ran itself out of breath through the folly of the members." In his "Autobiography" he again refers to the matter: "his curiosity led him to be initiated into the mysteries of Masonry, suspecting them to be the remains of the Mysteries of the antients." These references are very valuable in the inferences to be drawn from them. As there were few members in 1721, it is clear that under Anderson and his friends much progress had not been made, but from some old members, he must have received the impression of the great antiquity of Masonic Rites. On the 10th March, 1721, he says -- "I waited on Sir C. Wren." At a meeting of the 24th June 1721, at which were present the Duke of Montague, Lords Herbert and Stanhope, and Sir Andrew Fountain, Stukely saw the "Cooke M.S.," which he says Grand Master Payne had obtained in the West of England, and Brother Speth points out that Stukely made a copy of the first and last page. There exist two other copies of it made at this period; Stukely considered the MS. 500 years old. Grand Master Payne read over a new set of Articles and Dr. Desaguliers pronounced an Oration.<<Vide Gould's "Hist. Frem.">> From this we gather that Speculative Masonry was rising into importance.

On the 24th June, 1721, at the Grand Lodge held by G. M. Payne at the Queen's Arms, St. Paul's Churchyard, at the request of the Duke of Montague, Philip Lord Stanhope (afterwards Earl of Chesterfield), and several gentlemen attended; after usual proceedings the Brethren adjourned to Stationers' Hall, and in the presence of 150 brethren the Duke of Montague was proclaimed Grand Master and Brother Beale, Deputy. Dr. J. T. Desaguliers delivered "an eloquent oration about Masons and Masonry," which is said to have been printed.

Stukely records that on the 25th May, 1722, he met the Duke of Queensboro,
Lords Dunbarton and Hinchinbroke at the Fountain's Tavern Lodge to consider the Festival of St. John's. Philip Duke of Wharton was elected G.M. 25th June, 1722, and Brother J. T. Desaguliers Deputy. Brother Gould has given good reasons for believing that Anderson's statements of 1738 on this point, as well as upon others, are unreliable.<<"Ars Quat. Cor." viii.>> Brother William Cowper was appointed Grand Secretary, {497} and G.M. Wharton approved a Ceremony for Installing the Master of a Lodge. Wharton at this time was much embarrassed having inherited an impoverished estate, and was himself a man reckless in his expenses. Stukely records that on the 3rd November the Duke of Wharton and Lord Dalkeith visited the Lodge of which Stukely was Master. In this year J. Roberts printed the version of a MS., in which are the "New Regulations," as to one Master and Assembly which his copy says was passed 8th December, 1663; it contains the Clause that a Freemason must be fully 21 years of age. At this time the Grand Lodge claimed the sole right to confer the grade, or grades, of Fellow and Master; it is thought that one grade is implied, if it is two it indicates the sense in which they regarded the rights of Assembly given in the "Cooke MS."

In 1723 Francis Earl of Dalkeith was Grand Master, and in this year Brother James Anderson, a presbyterian divine, and a genealogist, published the first "Book of Constitutions," which he had compiled from the old MSS., and other sources, by order of the Grand Lodge. It was dedicated to the Duke of Montague by J. T. Desaguliers the Deputy Grand Master, and Brother Gould is of opinion that Anderson, as an Aberdeen Man introduced Scottish terminology into the English Craft. As a Scottish Antiquary the author would be well acquainted with the Customs of the Lodges and the Masters' Incorporations, and whilst the early years of Grand Lodge resembles the Scottish Lodges, the grant of "Fellowcraft and Master," to the private Lodges, and the sending of Masters and Wardens to Grand Lodge brings it into line with the Incorporations, but Desaguliers had also visited the Edinburgh Lodge. This year an engraved list of Lodges was begun by Brother John Payne, in a small volume; the "Freemason an Hudibrastic Poem," appeared, and attacks on the Society began in the Press.

In 1724, 1725, 1726, the Grand Masters were Charles Lennox Duke of Richmond; James Hamilton Lord {498} Paisley; and William O'Brian Earl of Inchiquin. In 1724 the office of Grand Treasurer was instituted. We gave particulars, in our last Chapter of a considerable Lodge at Chester of which Randle Holme was a member, and it is probable that admissions were continued, for in the year 1724 three Lodges were accepted at Chester and Brother F. Columbine was appointed the Provincial Grand Master. On the 27th November, 1725, Grand Lodge passed a Resolution granting the privilege of Masters to Private Lodges, -- "the majority of the members being Masters may make Masters at their discretion." No doubt Grand Lodge found its time fully occupied with affairs of the government; and this led, a little later, to the sanction of "Masters Lodges," or meetings for the sole purpose of making Masters.<<"Ars Quat. Cor." -- Lane.>> The lampoon on the Freemasons and Gormogons appeared, and in 1726 the "Freemasons' Accusation and Defence." Anderson seems to have withdrawn from the Grand Lodge until 1730. A copy of the old Constitutional Charges appeared in 1726
which contains many additions and the name of Hermes is substituted for Euclid." Spencer's "Reprints," 1870.>> In June 1726 Dr. Stukely removed to Grantham and established a Lodge there.

In Ireland Masonry, as we have seen, was known at the University in 1688, and there was a Grand Lodge of Dublin in 1725, having six subordinate Lodges of "gentlemen Freemasons." The first Grand Master was the Earl of Rosse who was Installed in the Great Hall's Inn 26th June, 1725. There was also a Grand Lodge at Munster in 1726, of which Brother James O'Brian was Grand Master, and also member of the Horn Lodge in London. At Cork a Lodge is known to have existed in 1728. The custom of issuing Charters to Lodges began with the Grand Lodge of Ireland in 1729, and they were the first to Charter military Lodges, the earliest of which is 7th November, 1732, to the "First Battalion Royal." <<"Cem. Hiber." -- Crawley.>> {499} A copy of the English Constitutions edited by J. Pennell, with some slight additions, was printed by J. Watts of Dublin in 1730; and in 1734 Bro. Wm. Smith issued a "Pocket Companion," of which later versions appeared in England.

In the constant reception of noble brethren, changes in the Constitutions, and in the qualifications, coupled with the elimination of Christian references which had obtained admission in the course of ages we probably see, it is supposed in the first named case especially, the cause of the attacks made by the press between the years 1723-26, by a class socially inferior, but equally zealous for Masonry, of whom the old Speculative and Operative body had been previously composed. There are allusions in the "Praise of Drunkenness" by Robert Sambur to catechisms then known in 1723; another appeared in that year; the "Grand Mystery" and praise of the Gormogons 1724, and a second edition in 1725; to this a short reply was printed by Dublin Masons, 1725, in which the Society is held to be of great antiquity and supported by superior persons. Some years ago the late Brother Matthew Cooke brought to light a very curious and important MS. book of this period which is now lying in the British Museum, being Add. MSS. 23002.<<"Frem. Mag." v, 1861. -- Old Lodges. Now facsimiled by Quat. Cor. Lodge.>> It is a minute book of the "Philo Musicae et Architecturae Societas" established at the Queen's Head, near Temple Bar, by seven members of whom two were made Masons by Mr. Thomas Bradbury and three by the Duke of Richmond. Other Initiates were afterwards made by the Society and we read under date 1724, -- "Mr. William Goulston, Court Nevit, Esq., Mr. William Jones, and Mr. Edmund Squire were regularly pass'd Masters, in the beforementioned Lodge of Hollis Street, and before we founded this Society a Lodge was held consisting of Masters sufficient for that purpose, in order to pass Charles Cotton, Esq., Mr. Papillon Ball, and Mr. Thomas Marshall, Fellow Crafts; in the performance of which Mr. {500} William Goulson acted as Senior Warden. Immediately after which, viz. the 18th day of February A.D. 1724, the said Mr. William Goulson was chosen President of the said Society." These brethren, were visited amongst others by Past Gd. Master Payne, and the S. Gd. Warden Wm. Sorrel. As there are no minutes in Grand Lodge of any one being made Masters after 1723, and as it never had an actual body of "Passed" Masters the ancient Guild ceremony is in evidence. It is probable that the regulation of
passing existed only on paper, for we see that officers of Grand Lodge were visiting and acting in private Lodges.

In the North of England, following a meeting evidently operative at Scarborough in 1705, and therefore unminuted; at Bradford in 1713; there are records of meetings in 1721, 1723, 1725, 1726, of Private Lodges at York, that mode being used to distinguish the Lodge from the General Assemblies on St. John's day. At a meeting in 1725 Francis Drake, the historian was made a Mason by Brother William Scourfield. A Code of regulations for their meetings was agreed upon and the Society now took the title of "Grand Lodge of All England." In 1726 Charles Bathurst was appointed President, and Francis Drake, Warden, and the latter at the Annual Assembly on St. John's day, 27th December, 1726, gave an address, which has often been printed, and always held to be of great interest; he speaks of the efforts to revive the Society in London; addresses the operative Masons, other trades, and gentlemen, and claims for York the undeniable Mastership of "All England." Brother Wm. Scourfield in 1726 was suspended for calling an unauthorised meeting, and making masons, and was probably acting with the operatives. The old body met till 1744, and then fell into abeyance until the year 1761, when Drake revived it. Besides York other bodies of an operative and independent nature existed in the North as at Swalwell, Alnwick, Hexham, Ford, Newcastle, etc. {501}

At London in 1727, 1728, 1729-30, the Grand Masters were Henry Clare Lord Coleraine; James King Lord Kingston; Thomas Howard Duke of Norfolk who held the position for two years. On the 27th May, 1727, Hugh Warburton was appointed Prov. Gd. Master for North Wales; and on 27th December, 1728, George Pomfret opened a Lodge in Bengal. A copper plate of the "Mystery of Free Masons," was printed by Andrew White -- "Taken from the papers of a deceased Brother"; and we find Bro. Oakley quoting largely from Samber's Preface to Long Livers, 1721. Benjamin Cole published in 1728, from copper-plate, the Constitution of 1726. It is noteworthy as illustrating the state of things now existing that Past Gd. Master Sayer was censured for "behaving irregularly," and what he did was probably to attend his old Guild as he was an operative. Brother Gould thinks he may have been visiting the Gormogons. In August and September 1730 the "Daily Journal" printed certain spurious rituals, and the "Grand Whimsey" of Masonry, by F. G., and these were followed in the same year by a broadsheet reprint entitled,"The Mystery and Motions of Free-masonry discovered." In this year also Samuel Prichard published his "Masonry Dissected" (12mo. pp. 31, London, 1730) which led to an able "Defence," which Brother Gould has proved, from the Minutes of the Lodge at Lincoln, was written by Brother Martin Clare. Also the censure of Grand Lodge fell upon a Society of Honorary Freemasons. Also appeared in 1730 "The Perjured Freemason Detected." In all this there was probably a Jacobite undercurrent coupled with High grade dissatisfaction, for the sympathies of Grand Lodge was Hanoverian while York was essentially Jacobite. On the 29th January, 1731, the Duke of Norfolk presented Grand Lodge with the old sword of Gustavus Adolphus, to be used as the Sword of State. It is worthy of note that in the few preserved minutes of Lodge meetings, at this period as in those of Lincoln, there is but little mention,
and sometimes none, of the degree of Fellow, now termed Fellow-craft, the
minutes confining themselves to record the making of Apprentices and Masters.
Faulkner of Dublin printed in 1731, Swift's "Letter from the Grand Mistress of
Female Freemasons."
There appears in the "Daily Advertiser" of 16th August, 1731, an advertisement
to the public, that there was on view a fine model of King Solomon's Temple, with
2,000 chambers and windows, 7,000 pillars, and models of the Ark and all the
holy utensils; further stating that a printed description, with 12 fine cuts, might be
had. This would be a model prepared by Councillor Schott of Hamburg between
1718-25 and on exhibition 1725-31. There is mention 22nd September, 1732, of
the admission of Jews in the Rose Tavern in Cheapside, and the "Grub Street
Journal" printed letters attacking Freemasonry.
There are several interesting notices of meetings at Newcastle-on-Tyne, which
we should suppose from "Border Table Talk," to have had a succession from
1581, a tolerable antiquity for an English Lodge, if the links were shewn. The
Northumberland Calendar states that 1st July, 1674, the Society met in the White
Friar's tower; and no doubt the "Watson MS." written in 1687 by Edward
Thompson was their Lodge document. On the 29th May, 1730, a Lodge of the
"Honourable Society of Free and Accepted Masons" was held at Mr. Barth.
Pratt's "at which abundance of gentlemen assisted, wearing white leathern
aprons and gloves." On 28th December, 1734, the "anniversary of the Most
Honourable and Ancient Fraternity of Free and Accepted Masons," was held at
widow Grey's, "the Society consisting of the principal inhabitants of the town and
country;" after this they attended church to hear a sermon by the Rev. Mr.
Robinson, Vicar of Byewell, "their chaplain." On 27th December, 1737, Walter
Blackett, Esq., was W.M.; Mr. Thoresby, Deputy W.M., Messrs. Newton and
Graham, Wardens, for the ensuing year.<# Gould's "Hist. Freem." ii, p. 261; also
"Trans. Newcastle Coll. Ros." pt. I.> Richardson says that {503} in, "1742, the
Company obtained from the Corporation a grant of the Cutler's tower in Carloli
Croft (now Croft Street), which they repaired, and fit up in a handsome manner."
We have seen an old Craft certificate form used in the old Newcastle Lodge,
under the Grand Lodge, which represented two pillars on one of which was
engraved "Isk Chotzeb, Isb Sabhal, Giblim;" and on the other (facing right),
"Bonai, Menatzckhim, Harods."
The Lodge of Alnwick preserved its minutes from 1700-55, and these have been
handsomely printed by the Newcastle College of Rosicrucians. We find mention
of the Entering of Apprentices; making of Free-brothers; of Brothers and Fellows;
the annual elections of the Masters and Wardens; yet no word as to Rites and
secrets. But the only inference we can draw from this is that the brethren were
real Masons, not pretenders, inoculated with the new doctrines of 1717, and
knew that such things could not be written about. Hence in the case of similar
omissions in the minutes of York, Durham, Scotland, etc., no reliance can be
placed, or arguments drawn from obscure allusions to matters of this nature.
There was also, at this period a Lodge at Hexham, which would seem to have
died out without at any time coming under the Grand Lodge of England. There
was another at Swalwell, which will be referred to when it comes under the Grand Lodge in 1735.

We may add a few lines here in regard to Masonry in Scotland, which had many ancient Lodges at work; and which were societies sanctioned by law for mutual assistance and the regulation of business, and over which the Clare family had an hereditary jurisdiction, and had to be in possession of the "Masons' Word." From early times they had admitted traders unconnected with building, and gentlemen of position; the one termed "Domatic" or operative Masons, the other "Geomatic," or Speculative Masons. These bodies met together in 1736, and established a Grand Lodge upon the London {504} system, and consolidated it by the election as Grand Master of Brother William St. Clair, who then resigned the rights if such still existed which he had from his ancestors who had been appointed in the 16th century Lord Wardens General, and patrons of the Masonic Craft; with the consent of Lodges, and sanction of the Kings, Judges of all matters in dispute.<<Vide the "Schaw Constitution," or rules, also previous chapter.>> From this period, Scotland gradually conformed to the ritualistic system of England, but as proved by the "Dumfries MS.," quoted in our last chapter, for a long period retained its Christian character.

In this condensed account it is unnecessary to repeat the mere names of the Grand Masters of England; these are found in any modern Cyclopaedia, or in the Grand Lodge calendars. Various old Lodges must have united themselves with the Grand Lodge, but as the entries are made from the date of admission, it is impossible in all cases to trace their origin by the Grand Lodge Register; one notable exception is Lodge 65, of St. Rook's hill, Chichester, which is registered as dating from the time of Julius Caesar. An old Lodge of Swalwell, nr. Gateshead, with minutes from 1725, accepted a Deputation, or joined the Grand Lodge, 21st March, 1735, and the Earl of Crawford appointed one of its members, namely Brother Joseph Laycock of Winlaton, as Prov. Grand Master at the same date with a second Lodge at Gateshead, 3rd March, 1736, No. 256. The Lodge was frequented by "brethren from all the surrounding country as the Grand Master conferred the Harodim at his residence."<<"Freem. Mag." 1794, also "Kneph.">> That these Lodges had the Harodim is proved by an Address which he gave the Lodge in 1735, and which is printed in "The Book M, or Masonry Triumphant," Newcastle, 1736, and which contains subscribers from this Lodge at Swalwell, from Hexham, and Gateshead; but the minutes do not confirm the statement that Laycock continued the Harodim. It is the "Pocket Companion" of Brother Smith {505} of Dublin adapted to English use; its full title being: "The Book M: or Masonry Triumphant. In two parts. Part I. containing the History, Charges, and Regulations of FREE MASONS, with an account of Stately Fabrics erected by the Illustrious Society. Part II. containing the Songs usually sung in LODGES, Prologues and Epilogues spoken at the Theatres in LONDON in honour of the Craft, with an account of all the places where Regular Lodges are held. "Be wise as Serpents, yet innocent as Doves." Newcastle upon Tyne. Printed by Leonard Umfreville and Company. MDDCCXXXVI." It is dedicated to the Brethren and Fellows, "assembling in Lodges in the Northern Counties of England." In 1735 Anderson complained to Grand Lodge in evident allusion to it.
The Grand Lodge of London had now achieved high prestige, for in 1733 eighteen new Lodges were constituted in the London district alone, and the powers of the Committee of Charity were extended. In 1734 Prov. Gd. Masters were appointed for Lancashire and Durham, Northumberland we have already named. This would not be likely to give much satisfaction to the Grand Lodge of All England at York, and may have contributed to its later relapse, and even in the South, 1735-8, dissatisfaction was spreading; Freemasons were being admitted in unchartered "St. John's Lodges," members dropped off, and Lodges began to be erased.

On the 15th April, 1736, the Earl of Loudan had Garter and Lyon, the Kings of Arms of England and Scotland, besides many titled persons, to attend his Installation as Grand Master, but his appointment of officers seems to have given dissatisfaction. In 1737 the Prince of Wales was made a Mason, at a private Lodge held at the palace of Kew. Under the Marquis of Carnarvon the Gd. Master in 1737 a Prov. Gd. Master was appointed for the West Riding of Yorkshire. A Papal Bull excommunicating the members of the Society made its appearance in 1738. In the same year Anderson issued a second edition of the "Book of Constitutions" in which the history of architecture is much extended, but some changes were made in the wording of the Charges which were not altogether received with favour. In the same year the "Gentlemens' Magazine" printed a pretended description of the ceremonies, and J. Wilford, the printer of Prichard's 7th edition, issued a 6d. pamphlet entitled, "Masonry further Dissected; or more SECRETS Of that Mysterious "Society" Reveal'd. Faithfully Englished from the French Original, just publish'd at Paris, by the Permission and Privilege of M. de Harrant, Lieutenant General of Police" (pp. xvi. and 32, London, 1738). This work of Heraut is given in "Masonry Trahi." 1745. In 1739, the Holy Roman Inquisition ordered to be burnt a work, written in French, entitled, -- "The History of, and Apology for the Society of Freemasons, by J.G.D.M.F.M. Printed at Dublin by Patrick Odonoko, 1730." Oliver gives a professed translation in Volume III. of the "Remains;" and it has been erroneously attributed to the Chevalier Ramsay.

On the 30th June, 1739, Lord Raymond, G.M., there are complaints of irregular makings, and the laws are ordered to be enforced; and on the 23rd July, 1740, Earl of Kintore, G.M., there are complaints of brethren "being present and assisting at irregular meetings." In the year 1741 the Grand Lodge prohibited the publishing of anything concerning Freemasonry; and in the following year a mock procession was got up by people calling themselves Scald Miserable Masons, in imitation of that of the Grand Lodge which led to the abolition of the annual procession of Freemasons. A plate of this ridiculous procession was published 27th April, 1742, but this must not be confounded with Hogarth's embodiment of the Gormigon's slanders which had a third edition about the same year, and mentioned in our last chapter. On the 24th June, 1742, three Lodges were erased for not answering summonses to appear; and between 1743-7 there were 34 more Lodges erased, but No. 9 restored; {506} next there were five Lodges erased, but two restored. Thus the basis was laid for the prosperous advent of a rival. A new "Book of Constitutions," the third edition, appeared in 1746, but
Brother Hughan points out that it is but that of 1738, with a new title.

In 1736 "Le Franc Macon," appeared at Frankfort and Leipzic, and was dedicated to Count Bruhl. (Scott gives it in his Pocket Companion of 1757).

In 1737 "The Mysterious Receptions of the Celebrated Society of Freemasons." Also, in the same year, "The Society of Masonry made known to all men," by S.P.

In 1738, "Masonry further Dissected."

In 1745, The Testament of a Freemason or "Le Testament de Chevalier Graf."

In 1747, "L'Adept Macon, or the True Secret of Freemasonry."

In a work entitled "Magistracy settled upon its only True Basis," by Thomas Nairn, Minister of the Gospel at Abbotshall, printed in the year MDCCXLVII., for which I am indebted to my Publisher, there is a peculiar "Protestation" in the Appendix. At Kirknewton, on December 27th, 1739, James Chrystie, James Aikman, Andrew Purdie, and John Chrystie renounce the Mason-Word, to which John Miller, at Dalkeith, July 27th, 1747, adds his adhesion. All repudiate their oaths as members of "The Society of Operative Masons in the Lodge at Torphicen to meet at Livingston Kirk." They declare "When I was young at my admission amongst you, both as an Apprentice and Fellow Craft, wherein (upon very solemn penalties) I was bound to Secrecy and also to admit none but operative Masons into the Society." . . . "Kneeling upon their bare knee with the Bible upon the same, and the naked arm upon the Bible." . . . "Most of the secrets being idle stuff and lies." . . . "And as a further aggravation the idle and excessive mispending of precious time and money in superstitious observation of St. John's Day in idleness, drunkenness and profane jests and songs." Several particulars {508} of the old Operative Charges are quoted and they withdraw from the Society in favour of the "Oaths of our National and Solemn League and Covenant."

In 1750, December 27th, A Sermon was preached at Gloucester, by F.M.: printed and dedicated to "Henry Toy Bridgeman, of Prinknach, Esq.," High Sheriff of the County of Gloucester, Master Mason, and Master of the Lodge of the Ancient and Honourable Society of Free and Accepted Masons, regularly constituted in the City of Gloucester.

In 1751, "An Answer to the Pope's Bull, with a Vindication of the Real Principles of Freemasonry." Published by the assent and approbation of the Grand Lodge of Ireland. "Magna est veritas et proevalebit." Dublin, printed by John Butler on Cork Hill, for the author, 1751. Small 8vo., 64 pp. Dedicated -- "To the Right Worshipful and Right Honourable Lord George Sackville, Grand Master of the Ancient and Honourable Fraternity of Free and Accepted Masons in Ireland." (Arms plate -- R. Close, Sculp.)

In the same year, "La Macon Demasque." By T.W. initiated at the Swan, in the Strand, thro' his friend Mons. Cowen, a Mr. Fielding being the Venerable or Master. London 1751. (In Berlin 1757).

It is not difficult to see where the shoe pinched the "Modern Mason." An old
broadsheet of 1755 says that, "the Moderns leave out at least one half of the Lectures" -- and this is confirmed, later, by a pamphlet of 1765 entitled, -- "A Defence of Freemasonry," the writer of which states that he visited a Lodge of the "Ancients," and he condemns their prolixity, and defends the abridged form of Modern ceremonies. In our days the Guild Free Masons have spoken, to some extent, and we know their process. What the founders of the G. L. of 1717 did was to do away with all technic, and revise what was left to make a new system; the Dermott body had Guild Masons to help them.

The general dissatisfaction thus shewn to exist, was {509} taken advantage of in the establishment at London of a rival Grand Lodge of which Brother Lawrence Dermott, an old Irish Mason, became the Grand Secretary. Their ceremonies were undoubtedly, as he states, remodelled by Ancient Guild Masons. Their affairs from 1751 were managed by a Committee of the Lodges until 1753 when Robert Turner, Esq., became Grand Master, and was succeeded by Robert Vaughan in 1754. In 1755 a Manifesto entitled "the Masons' Creed" was issued. In 1756 Dermott issued their first Book of Constitutions under the title of "Ahiman Rezon," and certain rules are entitled, "Regulations for Charity in Ireland and by York Masons in England." The Earl of Blessington became Grand Master in 1757. Brother Henry Sadler in his work entitled "Facts and Fictions" has done much to disentangle the confused history of the period and he has shewn that this body was established by Irish Masons, reinforced by dissidents who had been Initiated in the unchartered "St. John's Lodges," and by members of the Lodges which had been struck from the Roll of the Grand Lodge of 1717. They claimed to have retained the full ancient work of York which had been curtailed by the Grand Lodge which they dubbed Modern.

The "Ancient," or the "York Masonry," by which the new Grand Lodge distinguished itself, was an old Arch-Templar body, and the same system was worked by the London Grand Lodge of 1751. By their Charters the Arch was worked under Lodge authority, and though no prominence was given to the Templar, it was usually conferred with the Arch degree. At York itself, when a revival took place under Grand Master Drake, in 1761, the Arch was recognised by the Grand Lodge and the Templar also, continuing in active operation until 1792, when they silently expired.

In 1764 Dermott published a second edition of the "Ahiman Rezon," in which comments are made upon three pamphlets of the period, namely: "Hiram, or the Master Key to Masonry; The three Distinct Knocks;" and "Boaz" {510} "and Jachin;" these works seem to have given Dermott much annoyance, and he brings the author of the two last to untimely ends on the 23rd August, 1762, and 8th September, 1763. The Charity regulations of this new edition give in parallel columns the Dublin and London rules in force since 1738, and those of 1751 for his own Grand Lodge. In 1772 the Duke of Athol became Grand Master, after which they were usually designated "Athol Masons," and had formal recognition from the Grand Lodges of Scotland and Ireland. A third and enlarged edition of the "Ahiman Rezon" appeared in 1778.

We will now return to the Grand Lodge of 1717; and may mention that in 1746 a
brother of the name of John Coustos published an account of the sufferings he had undergone by the Roman Inquisition for the crime of Freemasonry, and expressing his grateful thanks to the British Government for claiming his release from his abominable torturers. Complaints of irregular meetings reappear in 1749, and again in 1752. In 1754-5 there are proceedings against the members of a Lodge held at the Ben Johnson's Head in Spitalfields as "Ancient" Masons and the Lodge was ordered to be erased; Dermott says that some of its members had been abroad, where they received much favour from the fact of their following the traditional rites of the "Ancients," and therefore they resolved to practise "Ancient" Masonry every third Lodge night, to which meetings the ordinary Craft Mason was not admitted. The matter was not mended by Brother Spenser, who replied to a letter from an Irish petitioner for his relief that their Grand Lodge was "neither Royal Arch nor Ancient," and Dermott prints his letter in 1764. The progress of the "Ancients" has been attributed to the general mismanagement of the affairs of Grand Lodge and to the absence from England of Lord Byron the Grand Master, 1747-52, and a proposal was on foot to supersede him in 1751, but Brother Thomas Manningham interposed so judiciously that the proposal fell through, and he himself was promoted to the office of Deputy {511} Grand Master in 1752; various Lectures and Sermons, given between 1735-52, are printed by Oliver in his "Remains," and Brother Thomas Dunckerley delivered a Lecture "On Masonic Truth and Charity" at Plymouth in 1757.

A new edition of the "Book of Constitutions," edited by Brother John Entick, was published in 1756. In 1757 a list of 14 irregular Masons meeting at the Marlboro's Head in Pelham Street, Spitalfields, was ordered to be sent to each Lodge; and Brother Henry Sadler points out that they were working independently of any Grand Lodge. In 1760 J. Burd published a translation of "Les Ordre des Franc Macons Trahi" under the title of "A Master Key to Freemasonry;" by which all the Secrets of the Society are laid open, and their pretended Mysteries exposed to the Publick."<<"Ars Quat. Cor." 1896, p. 85; J. Bird, opposite St. Dunstan's Church, Fleet St., MDCCLX. 6d. viii and 48pp. 8vo.>> This led in the same year to the publication of "The Freemasons' Advocate, or Falsehood Detected." In spite of this untoward state of affairs Freemasonry made progress. In 1764 appeared a work entitled "Multa Paucis for Lovers of Secrets," which is the basis on which is grounded the charge of negligence by Lord Byron. In Scotland Joseph Galbraith, of Glasgow, in 1765, issued the "Free Masons' Pocket Companion." It contains an account of the "Acts of the Associate Synod concerning the Masons' Oath," at Stirling in 1745, September 26th, and at Edinburgh in 1755, March 6th, and appended is an "Impartial Examination of the Associate Synod against Free-masons," reprinted from the "Edinburgh Magazine" of October, 1759. In 1763 a Lodge at Durham which had met since 1738 went under the Grand Lodge.

The office of Grand Chaplain was instituted in 1765, and in this year a Lodge at Ford in Northumberland, consisting of 40 members, petitioned Grand Lodge for a Charter, "it being of old standing"; and between 1764-7 seventy-one new Lodges
were established. Prince Edward Duke of York having been made a Mason at Berlin in {512} 1765 was constituted a Past Grand Master in 1766. The Steward's Lodge this year printed an "Address" of 16th November, 1763. Entick issued a new edition of the "Constitutions" in 1767. On the 16th May, 1766, William Henry Duke of Gloucester received the three degrees in a Lodge held at the Horn Tavern; on the 9th February, 1767, Henry Frederick Duke of Cumberland at the Thatched House Tavern. Thus the three princes, as Masons, attended a meeting of Grand Lodge 15th April, 1767, and were presented with their clothing, and the Duke of Cumberland was elected a Past Grand Master. Brother Thomas Dunckerley, who claimed to be an illegitimate connection of these princes, was present at the meeting, and from this period was a most active promoter of Freemasonry. The registration of Initiates commenced in 1768. In the year 1769 Brother Wellins Calcott, P.M., published "A Candid Disquisition of the Principles and Practises of the Most Ancient and Honourable Society of Free and Accepted Masons;" he dedicated the work to the Duke of Beaufort, and had the large number of 1,200 subscribers for the edition.

In these years, 1759-70, the opposition to the Grand Lodge, which had never ceased from the time that they broke away from the Operative Guild in 1715, was in constant evidence, as witness the following publications:

In 1759 appeared in jocular evidence, "The Secrets of Freemasonry Revealed, by a Disgusted Brother."


In 1762, "Jachin and Boaz," followed by "A Freemason's Answer to the Suspected Author of Jachin and Boaz."

In 1764, "Hiram, or the Grand Master Key, by a member of the Royal Arch." And in the same year, "An Institute of Red Masonry."

In 1765, "Shibboleth, or every man a Freemason." {513} Also, in the same year, "Mahabone, or the Grand Lodge Door Opened."

Also, "The Way to Things by Words." McClelland.

"Solomon in All his Glory" professes to be "Translated from the French original published at Berlin, and burnt by order of the King of Prussia, at the intercession of the Freemasons." London: Printed for G. Robinson and J. Roberts, at Addison's Head in Paternoster Row, 22nd April, 1766. 2s. 0d. viii. and 61 p. A second edition appeared in 1768.

In 1766, "Solomon in All his Glory, by T. W., an Officer in the Army, and late Member of the Swan Tavern Lodge in the Strand."

In 1767, a second edition of "The Three Distinct Knocks" appeared at London, Sargeant; the previous edition being "Printed by and for A. Cleugh, Radcliffe Highway; T. Hughes, 35 Ludgate St.; B. Crosby, Stationers' Court. Price one shilling." N.D.
In 1769, "The Freemason Stripped Naked." Isaac Fell.

We may also mention here six valuable plates by Lanbert de Lintot: 1, Grand Lodge of England. 2, Chapter and Grand Lodge. 3, Foundation of the Royal Order. 4, Fourth and Last Stone. 5, Old and New Jerusalem. 6, Night; and also in 1770 appeared in London a Ritual in French, of the Rose Croix as the 7th degree, the 6th degree being Knight of the East.

An effort was made at this time to Incorporate the Society by Act of Parliament and to build a Hall; and, in reply to a circular letter, 168 Lodges expressed themselves in favour of the proposal and 48 opposed it. A bill was accordingly promoted in 1771, but the scheme was finally abandoned. In 1772 under Lord Petrie, G.M., a Committee was appointed for the purpose of erecting a Hall, and Preston's "Illustrations of Masonry" received the sanction of Grand Lodge. In 1775, "The Spirit of Masonry" was published by Brother William Hutchinson, F.A.S., of Barnard Castle; it bears the sanction of the {514} Grand Officers of England, and is dedicated to the Grand Lodges of England, Ireland, and Scotland, and the Craft in general. He is said to have revised the Old York Lectures and his system was used in Manchester. The foundation of Masonic Hall was laid 1st May, 1775, and was dedicated on the 23rd May, 1776. On 10th April, 1777, the first "Freemasons' Calendar" appeared.

In 1778 a dispute occurred between the time immemorial Lodge of Antiquity and the Grand Lodge. This resulted in an application from Brother William Preston addressed to the Grand Lodge of All England at York, which had met regularly since 1761, for the grant of a Charter to establish a third Grand Lodge in London. This was accomplished on the 19th April, 1780, and a Grand Lodge on the Ancient system was constituted, with jurisdiction south of the Trent, and Preston mentions it briefly in the 1781 edition of his "Illustrations." Now we have three Grand Lodges in London and one in York.

During the ten years' existence of this new Grand Lodge it established only two subordinate Lodges in addition to the "Antiquity," and the authority came to an end with the readmission of Brother Preston in 1790 by the premier Grand Lodge. In 1783 Brother Captain George Smith published a work entitled, "The Use and Abuse of Freemasonry." The death of the Grand Lodge at York following shortly upon that of Brother Wm. Preston left only the two London rivals of "Ancients" and "Moderns," and efforts began to be set on foot to unite them. It is asserted by the Rev. Brother A. F. A. Woodford, on the authority of Mr. Walbran, the editor of the Chartulary of Fountain's Abbey, that the York Brothers were in possession of a Charter, now missing, which was supposed to be that of Athelstan; other brethren say the same, but assert that it was almost illegible.

On the 1st May, 1782, Henry Frederick Duke of Cumberland was nominated Grand Master, with the Earl of Effingham as his Deputy. In 1784 a new edition of the "Constitutions" was issued by Brother John Northouck; the {515} chief change is that the word "Order" is often used for the customary titles of "Society," or "Brotherhood." On the 9th March, 1786, Prince William Henry, afterwards Duke of Clarence, was initiated in Lodge No. 86 at Plymouth; and on the 6th February, 1787, the Prince of Wales, afterwards King George IV., was initiated
by the Duke of Cumberland in a Lodge held at the Star and Garter, Pall Mall, London; and on the 21st November, 1788, Frederick Duke, of York was initiated by the same Grand Master, at the same place, the Prince of Wales, his brother, assisting at the ceremony. Sir Peter Parker, Admiral of the Fleet, had been appointed Deputy G.M. in November, 1786. The "Freemasons' School for Girls" was founded 25th March, 1788, mainly by the exertions of the Chevalier Ruspini; it now bears the title of the "Royal Masonic Institution for Girls."

In 1790 the Grand Lodge met under the auspices of the Duke of Cumberland, when Edward Duke of Kent and Augustus Frederick Duke of Sussex, both of whom had been made Masons abroad, were constituted Past Grand Masters. It was on this occasion that the old Lodge of "Antiquity" was reinstated. On the death of the Duke of Cumberland, G.M., the Prince of Wales was elected to the vacant throne, and was Installed Grand Master 2nd May, 1792, when he appointed Lord Rawdon as Acting Grand Master, and Sir Peter Parker as Deputy. The great extension of Freemasonry under the patronage of all these Princes is shewn by the fact that the number of Prov. Gd. Masters had increased, from eleven in 1770, to twenty-four in 1795, when Prince William of Gloucester was initiated, and Earl Moira appears as Acting Grand Master in 1795. A Masonic publication entitled, "The Freemasons' Magazine" was begun in 1793, and continued for some years with a change of title in 1798. In this year Bro. Stephen Jones published his "Masonic Miscellanies."

In 1798 the Boys' School was founded, and continues to the present day. On the 12th July, 1799, an Act was {516} passed for the better suppression of treasonable Societies, special exemption being made of the Freemasons' Lodges then existing. Under the favourable influence of the Prince of Wales and Earl Moira, Freemasonry made progress, and the possibility of uniting the two rival Grand Lodges began to be seriously contemplated. On the 10th April, 1799, an Address was received from the Duke of Sundermania, Chief of the Order in Sweden, and a brotherly reply was reported by the Earl of Moira to Grand Lodge 9th May, 1799.

The first step towards uniting the "Ancient" and "Modern" Masons was made at a meeting of the latter body 20th November, 1801, when a complaint was made against Brother Thomas Harper and others for frequenting Lodges of the "Athol Masons." Harper then requested a delay of three months, promising to use the time in exerting himself to promote a union of the two Grand Lodges, and this delay was conceded. On the 4th May, 1802, the complaint against Harper was rescinded, and a Committee appointed, of which Lord Moira was a member, to pave the way for a union. From some cause or other Harper turned his back on this arrangement; the Duke of Athol's name was used in opposition to the scheme, and no progress resulted. On the 9th February, 1803, Grand Lodge passed a resolution condemnatory of the "meetings of persons calling themselves Ancient Masons," and threatening to enforce the laws against their own members attending such meetings. In 1805 the Duke of Sussex was elected a Past Grand Master. A pamphlet dated 9th February, 1804, by an anonymous author was issued entitled, "Masonic Union: An Address to His Grace the Duke
of Athol, on the subject of an Union, etc." Although the writer was a member of the Grand Lodge of 1717, he closes his title with a quotation from the ritual of Templar Priest. He overruns Masonry from the time of Carausius to the period when Harper was expelled by his Grand Lodge.

Other steps were being taken in the meantime, and {517} on the 12th February, 1806, the Earl Of Moira reported that he had exerted his influence with the Grand Lodge of Scotland in favour of the union of the two bodies; the same course was followed with the Grand Lodge of Ireland, and a similar report was made on the 23rd November, 1808. On the 12th April, 1809, a resolution was passed that it was "necessary no longer to continue in force those measures which were resorted to, in or about the year 1739, respecting irregular Masons; and do therefore enjoin the several lodges to revert to the ancient landmarks of the Society." This refers to a change which the Grand Lodge of 1717 had made, during the period, of what they were pleased to term the advent of "irregular Lodges," and which is referred to in the pamphlet of 1804, by reversing the words of the 1st degree and 2nd degree, and which the pamphleteer alludes to as a dispute whether "Gog" and "Magog" were on the right hand or left, according to the position of the beholder. The reversal yet continues with many bodies of foreign Masons. This step was followed by the appointment of a "Lodge of Promulgation" as preparatory to the desired union. Generally it is considered that this change had given the Athol Masons the first handle for terming the Grand Lodge "Modern," but the distinction between the two sects had much wider grounds, as shewn in our last chapter.

On the death of Admiral Sir Peter Parker, H.R.H. the Prince of Wales appointed his brother, the Duke of Sussex, 11th December, 1811, as Acting Grand-Master, and when the former became Regent of the Kingdom, the Duke of Sussex was elected Grand Master, and the Regent Grand Patron.

At a meeting of the Grand Lodge on the 27th January, 1813, there were present six Royal Dukes -- Sussex, York, Clarence, Kent, Cumberland, Gloucester; on this occasion Earl Moira, now Marquis of Hastings, was presented with a magnificent chain and jewel of office, as he was about to depart for India. The Duke of Sussex was installed {518} Grand Master on 12th May, 1813; and as Edward Duke of Kent had already become a member of the Athol Grand Lodge, their Grand Master the Duke of Athol, with the union in view, resigned his office and recommended as his successor H.R.H. the Duke of Kent, who was accordingly Installed as Grand Master on the 1st December, 1813, at Willis' Rooms, St. James' Square.

There now remained no obstacle to the union of the whole Craft, and the formal "Articles of Union" were drawn up at Kensington Palace on the 25th November, 1813, and ratified at meetings of the two Grand Lodges held on 1st December, 1813; these Articles were signed on behalf of the Grand Lodge of 1717, by Augustus Frederick, G.M.; Waller Rodwell Wright, P.G.M. of the Ionian Islands; Arthur Tegart, P.G.W.; James Deans, P.G.W.; William H. White, Gd. Secretary; and on behalf of the Grand Lodge of 1751, by Edward, G.M.; Thomas Harper, D.G.M.; James Perry, P.D.G.M.; James Agar, P.D.G.M.; Robert Leslie, Gd.
Secretary.

In accordance with this the two parties met at the Crown and Anchor tavern in Strand, when the Articles were accepted with Masonic acclamation and unanimously confirmed. A "Lodge of Reconciliation," composed of nine members of the Constitution of England, with Brother White as Secretary, and nine members of the old Institution, with Brother Edward Harper as Secretary, was then constituted with the object of mutually obligating each other, and affording the necessary instruction for amalgamating the two usages into one uniform ritual.

Although the 1717, or "Modern" Masons, had become zealous members of the Royal Arch and Chivalric degrees, yet such degrees were held to be outside their Grand Lodge. On the other hand the 1751, "Ancient" Masons, had from the first treated the Arch degree as an essential part of Masonry to be conferred on Past Masters under Craft Charters, and to meet this the following was made part of the "Articles:" -- "11. It is declared and pronounced {519} 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 Orders of Chivalry, according to the Constitutions of the said Orders."

By this Article, which is obligatory upon the Grand Lodge in all time, the Royal Arch is the completion of the third degree, yet worked as a High-grade, and though all other grades are excluded from the new Rite, they are not prohibited but they are allowed to be practised.

At the period of this Chapter the official Catechisms had become elaborate, the Harodim of Brother Preston being of some note. They still continued to retain a considerable amount of Christian symbolism, confined chiefly to the spiritualisation of Solomon's temple, and the furniture and utensils.

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CHAPTER XIII.

FREEMASONRY UNDER THE UNITED GRAND LODGE.

A MEETING of the "United Grand Lodge of Ancient Freemasons of England" was held at Freemasons' Hall on the 27th December, 1813, to formally consummate the Union. The Masters, Wardens, and Past Masters of the two bodies composing this united Assembly had been obligated by the "Lodge of Reconciliation" on a uniform plan, and were admitted by tickets, signed and countersigned by the two Secretaries whose names appear to the Articles of Union mentioned in our last chapter, Brothers White and Leslie. The two Grand Masters, namely, the Dukes of Sussex and Kent, occupied equal thrones. The Rev. Brother Coglin, D.D., Grand Chaplain of the Grand Lodge of 1717, proclaimed the confirmation of the Articles to which the brethren signified their assent; then the Rev. Brother Barry, D.D., Grand Chaplain of the Grand Lodge of
1751, proclaimed the Union; after which Brother Wesley performed a symphony on the organ. Other symbolic ceremonies were gone through and the tests were pronounced pure and correct.

The Grand Officers of both bodies now divested themselves of their Insignia. The Duke of Kent proposed his brother the Duke of Sussex as Grand Master of the United Fraternity. The latter was then obligated, placed upon the throne and proclaimed; after which the Grand Master proceeded to appoint his officers, the Rev. Bro. Samuel Hemming, D.D., and Bro. Isaac Lindo, Grand Wardens, and the two Grand Secretaries being those of the former Grand Lodges. {521}

The Register of the united List of Lodges was settled by drawing lots for precedence, and as that resulted in favour of the 1751 body its Charters obtained a rank in numerical order over those of the other, which still perpetuates a muddle in the chronological position of the Lodges. A reference to Brother John Lane's valuable "Masonic Records" indicates that the revised list of the United Grand Lodge included 388 Lodges of the 1717 Constitution, and 260 Lodges of the 1751 Constitution, or a total on the new Register of 648 Lodges. A new edition of the "Constitutions" was edited by Brother William Williams and issued in 1815, and which inserts the declaration as to degrees with which we closed our last chapter.

The Arms adopted by the United Grand Lodge were a quartering of those of the Grand Lodge of 1717, and those of the Grand Lodge of 1751; the first being a differenced coat of those granted to the London Company of Masons in 1472, and the latter being derived from the standards of the four principal tribes of Israel, adapted by Christians to the four Evangelists, and forming the seal of the Grand Chapter of York, the Grand Lodge Seal being the three crowns attributed to Prince Edwin of Deira. Motto: Aude vide tace (Hear, see, and be silent.)

A revision of the Lectures of the three degrees of the Craft was committed to the Rev. Bro. Samuel Hemming, D.D., Chaplain to the Duke of Sussex, who made some progress therein, but is said to have been completed by the Rev. Bro. Williams. The system, though exhibiting no great amount of genius, has continued in use to the present day, and though preserving the main features of the older systems all Christian references were expunged, in order to adapt them, in an antiquarian sense, to the supposed constitution of the Society by King Solomon, whose throne every Worshipful Master is fabled to occupy.

For some years the United Grand Lodge continued the even tenor of its way, without much worthy of notice for the historian. On the death of Brother William Preston {522} in 1810 he left 300 Pounds in Consols the interest of which was to be devoted to an annual rehearsal of his own system of Lectures. On the 8th March, 1820, the Grand Master called the attention of Grand Lodge to the death of George III., who had occupied the throne since 1760, and an address of Condolence was voted to the Grand Patron of United Freemasonry, now King George IV.; this address was presented by the Duke of Sussex on the 10th May, 1820, and the Royal Arms were hereafter engraved on the head of the certificates. A similar address was presented to His Majesty, the Grand Patron upon the death of H.R.H. the Duke of Kent, Past G.M.
Between the years 1819-23 a regrettable misunderstanding occurred between the Prov. Gd. Master of Lancashire and some of the Lodges under his sway; the misunderstanding arising in Lodge No. 31, meeting at Liverpool. Blame seems to be attributable to all sides alike, and the Lodge was erased in 1822; it was followed in 1823 by the erasure of the Sea Captain’s Lodge, No. 140 which had resolved to stand or fall by No. 31.<<Preston’s "Illus.," Oliver’s ed.; also "Hist. Harmonic Lo.," 163, Jos. Hawkins.>>

The death of the celebrated traveller Brother Belzoni in 1825, left his widow in straightened circumstances, and the Grand Lodge voted her the sum of 50 Pounds, and has placed it on record that this Brother was made a Mason in the "Lodge of the Pyramids" at Cairo, and whilst resident at Cambridge had joined the "School of Plato Lodge," No. 549. Belzoni left behind him some little memento of his Masonic theories, in which he refers to the triangular and the serpent aprons of the Egyptian Kings, and their Initiations; he also expresses an opinion that the invention of the Level and Plumb, are due to Nimrod and Ashur.

In the year 1829 past Grand Stewards had permission to wear a Jewel. The death of the Grand Patron George IV. in 1830 was reported to Grand Lodge 17th July, 1830 by his brother the Grand Master, who then read the draft of an Address to be presented to King William IV. {523} condoling with him upon the loss of his brother, and soliciting that he would extend his Patronage to the Craft. To this a reply was received from Sir Robert Peel, dated the 28th July, 1830, signifying the King’s consent to become Grand Patron.

At the beginning of the year 1832 Sir John Soane, the Grand Superintendent of Works, reported the completion of alterations which had been in progress to adapt the new Masonic Hall as a Temple exclusively devoted to Masonry, and as the expense of the alterations had been great he enclosed a draft for 500 Pounds towards the cost. In this year 1832 a renumbering of the Lodges took place to fill up the vacancies occasioned by Lodges which had become extinct. In March 1833 Lord Dundas, the Deputy G.M. presented to Grand Lodge on behalf of the Duke of Sussex, G.M., a bust of King William IV. the Grand Patron; also three gilt trowels which had been used on the occasions of laying the foundation stones of the London University; the Licensed Victuallers’ Asylum; and the Charing Cross Hospital.

In the year 1834 the "Freemasons' Quarterly Review" was commenced and continued its labours down to 1850 when a "New Series" was begun, since which time the Craft has never been without one or more periodicals. The learned Brother George Oliver, D.D., whose father, the Rev. Samuel Oliver, had been a Mason of the "Ancient" school, since 1823 had published a number of Masonic works; he may be considered the father of Masonic literature, though his works, for want of critical attention, have fallen into much undeserved neglect.

Several new Lodges were constituted in the Provinces in 1834, when the Earl of Durham was Deputy G.M., and new Masonic Halls were opened at Dorchester and Tiverton. In the month of June 1835 a resolution was passed at a meeting of brothers favourable to the scheme in view, -- "that it is expedient to provide for the wants of the meritorious, but aged and decayed Freemasons, by {524} the
erection of an Asylum to receive them within its Sanctuary."

In December 1835 the Grand Stewards' Lodge celebrated the Centenary of its foundation in June 1735, at Freemasons' Hall. Also the Grand Lodge of Scotland celebrated the Centenary of its foundation by a Festival on St. Andrew's day 1836. In this year 1836 several foundation stones were laid in England with Masonic ritual and solemnities. The Duke of Sussex, G.M., had been for some time in bad health, and the loss of his eyesight was feared, but on the 27th Jan., 1837, he was so far recovered as to make his appearance in Grand Lodge, when he received a most cordial and hearty welcome. The Grand Lodge at this period conceived the idea of forming a Library.

In the year 1838 a magnificent Candelabrum, the funds to purchase which had been raised by subscription, was presented to the Grand Master. The "Asylum for Aged and Decayed Freemasons," celebrated a festival in June of this year, but later on, in the same year, an opposition to the scheme was raised by the Grand Master, who had formed the impression that it would injure the other charities, but the opposition was withdrawn, after some very unpleasant scenes, which for a time affected the Masonic standing of Brother R. T. Crucifex, one of its supporters and the Editor of the "Freemasons Quarterly Review." This Asylum was brought into actual operation in 1839; and the Earl of Durham was appointed Pro-Grand Master in the same year. In 1842 the Male Annuity Fund of the Royal Benevolent Institution was established, the Grand Lodge voting it an annual sum of 400 Pounds.

The Duke of Sussex, G.M., died on the 21st April, 1843, and it then became necessary for the Grand Lodge to elect a Grand Master. Bro. Thomas Dundas Earl of Zetland was selected for that office, and his Installation took place in March 1844. In the same year a handsome testimonial was presented to Dr. George Oliver. Also the Duchess of Inverness presented to Grand Lodge the Candelabrum which had been given to her husband in 1838. Between the years 1944-7, a certain amount of friction occurred between the Grand Lodges of England and the Royal York of Berlin, owing to the refusal of the latter to acknowledge any other than Christian Freemasons; the difficulty was finally arranged by the Royal York, acceding, in a limited measure, to the liberal views of this country. Previous to 1847 it was, from olden time, a necessity that a Candidate should be "free-born," but in this year it was resolved to substitute the qualification of "free-man." In 1849 the Masonic Widow's Annuity fund was established; and the Queen became Grand Patroness of the Boy's School in 1852.

On the 7th December, 1853, the Grand Master reported to Grand Lodge that he had been under the necessity of suspending Bro. William Tucker, the Prov. Gd. Master of Dorsetshire; the offence being that he had made his appearance in his Prov. Gd. Lodge wearing, in addition to his Craft clothing, the insignia of the Christian orders of Masonry. It is also on record<"Freem Quart. Review."> that Brother. Tucker had made a point in his Address of recommending those higher degrees of Masonry found in the Ancient and Accepted Rite of 33 degrees, which after having met with disfavour from the late Grand Master had been introduced
into England from America within two years of the death of the Duke of Sussex.

On the 4th June, 1856, an attempt was made to foist the ceremonial of the Mark degree into the Craft series, but was rejected as an impossibility, as the "Articles of Union" state that pure Freemasonry consists of three degrees and no more; on this occasion Brother John Henderson, the Grand Registrar, said that, -- "no man, nor body of men, could make such innovation as that proposed, without endangering the whole fabric of the Institution." The Earl of Dalhousie was appointed Deputy G.M. in 1857. {526}

Between October 1855 and September 1857, many of the Canadian Craftsmen withdrew themselves from under our banner alleging neglect by the officials of Grand Lodge, and thereupon erected a Grand Lodge of their own. This led to the formation of a "Colonial Board" in 1856 by the Grand Lodge of England, and the establishment of a second Grand Lodge in Canada. On this occasion England lost the Canadian Lodges, save a few Masons who remained faithful to their old allegiance. The two Grand Lodges, thus formed in Canada united 14th July, 1858 under the designation of "The Grand Lodge of Canada." These troubles led to the resignation of Bro. Wm. Hy. White, who had been Gd. Secretary since the union of 1813, and to the appointment in 1857 of Brother William Gray Clarke.

The nucleus of a Masonic Hall was begun in Manchester 27th June, 1857, by taking the upper floor of rooms over the shops with an opening at 78 Cross Street, and dividing the same into Refreshment room supplied by a back staircase, a Lodge Room and a Tyler's Room; a club also was established. The Liverpool Masonic Temple was commenced in 1858 by the purchase of a building for 1,600 Pounds.

In April 1861 the Earl de Grey and Ripon was appointed Deputy G.M. On the 8th January, 1862, the Grand Lodge voted an Address of Condolence to the Queen on the death of her Consort on 14th December, 1861. In July, 1862, the Prov. Gd. Master of East Lancashire Brother Stephen Blair, laid the foundation of a Masonic Hall at Manchester, the necessary funds being raised by a Company of Shareholders. On the 3rd December, 1862, it was resolved to revise the numbering of the Lodges, thus eliminating the vacancies occurring since 1832. The Masonic Hall at Manchester was opened by the Prov. Gd. Master 3rd November, 1864. It had been in contemplation to improve the Masonic Hall, London, by separating the Tavern entirely from that portion used for Grand Lodge purposes, and on the 27th April, 1864, the Earl of Zetland, G.M., laid the foundation stone of the new building which was completed for Masonic purposes in 1866.

In 1865 a revision of the "Book of Constitutions" was made and it was directed that the term Prov. Grand Master in England, should be District Grand Master in the Colonies and foreign parts. On the 7th June, 1865, the subject of the Mark degree was again brought under discussion and it was resolved to refuse recognition to the Mark Grand Lodge which had been established in 1856, the ceremonial being treated as comparatively modern. The learned brother Dr. George Oliver was interred with Masonic honours in 1867; and on the death of Brother William Gray Clarke in 1868, Brother John Hervey became Grand
On the 2nd June 1869 the Earl of Zetland, G.M., informed the Grand Lodge that H.R.H. the Prince of Wales had been received into Freemasonry by the King of Sweden; and in September of the same year he was elected a Past Gd. Master of England, and the Prince attended Grand Lodge in December 1869. The number of Lodges on the Roll had increased from 723 in 1844, to 1299 in the year 1869. Freemasons' Hall had now been separated from the tavern, and was formally inaugurated on the 14th April 1869.

On the voluntary resignation of the Earl of Zetland as Grand Master in 1870, a handsome testimonial was arranged and subscriptions obtained; the Earl accepted a silver inkstand, and directed that the remainder of the contribution, which amounted to 2,730 Pounds should form a fund for the relief of distinguished brethren who might be in distress and to be named the "Zetland Fund."

Earl de Grey and Ripon was now nominated to the office of Grand Master, and was installed as such on the 14th May 1870. The Masonic career of this Grand Master, who was made a Marquis for diplomatic services in the United States, was not closed in a manner equally distinguished, as upon his embracing the Roman Catholic faith he resigned his office of Grand Master 2nd September, {528} 1874. Arthur Duke of Connaught and Leopold Duke of Albany were initiated in 1874, the former in the "Prince of Wales Lodge," and the latter in the "Apollo University Lodge."

The Prince of Wales having already the rank of a Past Grand Master of England, a deputation was appointed to interview him upon the acceptance of the office vacated by the Marquis of Ripon. At the meeting of Grand Lodge in December, 1874, it was reported that the Prince would accept the Grand Mastership, and would appoint the Earl of Carnarvon as pro-Grand Master, and Lord Skelmersdale as Deputy G.M. Accordingly the Prince of Wales was Installed Grand Master, with great pomp, at the Royal Albert Hall, South Kensington, on the 28th April, 1875, which was duly commemorated by a painting in oil, and an engraved copy of the same. In May of the same year the Prince was Installed G.Z. of the Supreme Grand Chapter. His brother Leopold Duke of Albany was Installed Provincial Gd. Master of Oxfordshire in February 1876.

At the meeting of Grand Lodge, April, 1877, the Prince of Wales, G.M., appointed his brothers the Dukes of Connaught and of Albany as his two Grand Wardens; and 4,000 Pounds was voted by Grand Lodge to the Royal National Life Boat Institution. On the 5th December in this year a Committee was appointed to consider the action of the Grand Orient of France in reference to the abolition of the requirement of any special religious belief from candidates for Initiation, or as the Grand Lodge preferred to put it, the removal of the name of God from their Constitution, and in March 1878 the Committee gave in a report denying recognition as "true and genuine" brethren to those so Initiated.

In 1879 Brother John Hervey, whose death took place the following year, resigned the office of Grand Secretary, and Colonel Shadwell H. Clerke was
appointed. On the 1st June, 1881, the list of Grand Officers was increased by adding a Deputy Master of Ceremonies and two Grand (529) Sword Bearers. In 1882 the Prince of Wales, G.M., was present at Grand Lodge, with his two brothers, when a congratulatory Address was voted to the Queen on her escape from the danger of assassination. In 1883 a new edition of the "Book of Constitutions" was issued; the great Hall at Freemasons' Hall in London was destroyed by fire; and the Society lost the Duke of Albany by death, 28th March, 1884.

On the 28th November, 1884, a Charter was granted for the "Quatuor Coronati Lodge," 2076, Brother Sir Charles Warren being the first W.M.; the object of the Lodge, besides the ordinary routine of such bodies, being the increase of Masonic knowledge by competent Lectures at each meeting, the publication of the same in a journal entitled "Ars Quatuor Coronatorum," and the reprint of our ancient MSS., and other works in volumes designated "Quatuor Coronatorum Antigraphia." One of their first developments was the establishment, by the late Brother G. W. Speth, the Secretary of the Lodge, of a "Correspondence Circle" which now numbers over three thousand members.

In the year 1884 Grand Lodge passed a resolution of Remonstrance against the Pope's Encyclical denouncing Freemasonry; and a new edition of the Arch Regulations was prepared. At a meeting of "Royal Alpha Lodge," London, on the 17th March, 1885, the Prince of Wales, G.M., himself Initiated his eldest son Prince Albert Victor, and in 1887 conferred upon him the office of Senior Grand Warden. The new Great Hall was completed in 1885; and on the 22nd June, 1886, the Prince of Wales, G.M., Installed his brother the Duke of Connaught as Prov. Gd. Master of Sussex.

On the 1st June, 1887, Brother Henry Sadler was appointed Sub-librarian of Grand Lodge, which was a poor affair for so wealthy a body, but which Brother Sadler has done much to improve and is himself the author of some valuable works, as "Masonic Facts and Fictions; Life of Thomas Dunckerley; Notes on the Ceremony of Installation;" (530) Portrait of G. M. Sayer; Catalogue of Gd. Lodge Library, etc. In this year, 1887, Brother R. F. Gould completed the last volume of his well-known "History of Freemasonry."

On the 13th June, 1887, a grand Masonic Celebration of Her Majesty's Jubilee was held at the Royal Albert Hall, under the presidency of H.R.H. the Prince of Wales as Grand Master, when an Address, handsomely illuminated on vellum, for presentation to her Majesty the Queen, was read to the Assembly and a special Jewel was presented to the Grand Master, such as might be worn by all Masons who were subscribing members of any Lodge at the time. At a meeting of Grand Lodge, 6th June, 1888, the rank of Past Grand Master was conferred upon Oscar II. King of Sweden and Norway, Grand Master or Vicarius Salamonis in those countries. Between the 4th and 7th of June in this year the Royal Masonic Benevolent Institution for Girls celebrated its centenary at the Royal Albert Hall; the 4th was the prize distribution day, at which were present the Prince and Princess of Wales, and the Princesses Louise, Victoria, and Maud. On the 7th the Prince of Wales presided, and was supported by the King of
Sweden, and various notables of the English Craft.

In December 1890 the Prince of Wales, G.M., Installed his eldest son Prince Albert Victor Duke of Clarence and Avondale as Prov. Grand Master of Berkshire; unfortunately his tenure of that office was very short as he died on the 14th January, 1892. The death of Brother Shadwell H. Clerke, the Grand Secretary, on the 25th December, 1891, led to the appointment to that office of Brother Edward Letchworth.

On the 27th January, 1892, the Grand Lodge voted an Address of Condolence to the Queen, and to the Prince of Wales, G.M., on the lamented death of the Duke of Clarence and Avondale, and the whole Craft followed this example. The Jubilee of the Royal Masonic Benevolent Institution was celebrated the 24th February of this year at the Covent Garden Theatre, with the Earl of {531} Mount Edgecombe as President, when the unprecedented sum of 59,593 Pounds 15s. 0d. was contributed. In December, 1892, Grand Lodge again agreed to enlarge the number of Grand Officers by the addition of a Deputy Grand Registrar, a Deputy Grand Sword Bearer, additional Grand Deacons, and Grand Directors of Ceremonies; the like appointments to extend to Provincial Grand Lodges, according to their numerical strength. During this year the question of admitting Jews as Freemasons was agitated in Prussia, and a new Lodge was established for the special purpose of such Initiations. It is, however, outside a work of this nature to print the ordinary and recent outline of the routine of Freemasonry, which must give the world the idea that all is pomp, parade, man millinery, and banqueting. Matters of this sort can be gathered from the ordinary Freemasons' Journals, which make it their business to report every detail for the edification of the members of Lodges. With the great increase that is constantly taking place in the numbers of Lodges, innovations are constantly being introduced of a doubtful character, not calculated for the good of the Society. We will, however, mention a few more items of general interest.

At a meeting of Grand Lodge, 19th April, 1896, the rank of Past Grand Officer was conferred upon 21 distinguished Masons, in commemoration of the 21 years during which the Prince of Wales had filled the Grand Mastership. A commemoration festival was held on the 14th June 1897 at the Royal Albert Hall, in honour of her Majesty the Queen having attained the 60th year of her reign, and which was one of the finest spectacles on record. Another, worthy of record, was the Festival of the Royal Masonic Institution for Boys, on the 10th July, 1898, under the Presidency of the Grand Master at the Royal Albert Hall, London, when the unprecedented sum of 141,000 Pounds was reported as subscribed for the purpose of erecting new school buildings, and removing the School to Bushey, near Watford. At the meeting of Grand Lodge on the {532} 7th September, 1898, terms were proposed and passed for the recognition of the sometime established Grand Lodge of New Zealand.

On the 12th May, 1900, the foundation-stone was laid at Bushey of the New Royal Masonic Institution for Boys; the inscription upon the plate deposited was as follows: -- "This stone was laid on the 12th May, A.D. 1900, with Masonic ceremonial, by H.R.H. the Duke of Connaught and Strathearn, K.G., &c., &c.,
Grand Master, President of the Institution."

The death of H.M. Queen Victoria occurring on the 22nd January, 1901, With the accession of the Prince of Wales as Edward VII., caused his resignation as Grand Master, on the 15th February, upon which the Duke of Connaught was nominated as Grand Master and was Installed 17th July, 1901, in the Royal Albert Hall.

The prosperity of the Craft, for many years, has been progressive and uninterrupted in its numerical accessions, and since 1869, when the Lodges were renumbered, to the day we write, some 1,500 Lodges are added to the Roll. The advance in its literary efforts has kept pace with the numerical increase in its Lodges, though Freemasons as a body are very indifferent to its literature. The "Quatuor Coronati Lodge" has distinguished itself by the issue of numerous facsimiles of ancient MSS. reproduced with great care, and in the most beautiful style; it has completed twenty volumes of its "Transactions," Lectures and papers distinguished by the accuracy and soundness of their information, and the excellence of the workmanship, and it has thus been the means of spreading sound and reliable Masonic literature over all the world; and we have been much indebted to its papers in compiling this book. In equally good style the Newcastle College of Rosicrucians has produced facsimiles of ancient MSS. besides their ordinary "Transactions." The Rosicrucian College of London has also published valuable papers. The West Yorkshire Provincial Library, established by the exertions of Brother Wm. Watson, the Prov. Gd. Secretary {533} and Librarian, has reproduced nine copies of the Constitutional Charges at the cost of the Prov. Gd. Master, the late Brother Thos. Wm. Tew. The York brothers have published a similar volume of the old Charges by subscription. Other valuable works have proceeded from the pens of Broth- ers Wm. James Hughan, Kenneth R. H. Mackenzie, Robert Freke Gould, W. Wynn Westcott, M.B., G. W. Speth, John Strachan, Q.C., Henry Sadler, John Lane, W. J. C. Crawley, LL.D., G. W. Bain, and many others too numerous to mention; also some reprints of old plates, books, and documents. The Quatuor Coronati Lodge, 2076, however, has had the great misfortune to lose one of its most valued pillars, Bro. G. W. Speth, 19th April, 1901, in his 54th year, and the Lodge erected, by subscription, a monument. The death of the Treasurer followed on the 4th June 1901, viz., Sir Walter Besant in his 65th year. In 1905 Bro. R. F. Gould published his "Concise History of Freemasonry."

Another notable event of the time was the establishment, by Mrs. Besant, of a S.G.C. 33rd Degree, in London, under authority from India, which received it from a dissension which occurred in the S.G.C. 33rd Degree of France. It confers all its degrees indiscriminately upon males and females, and works the Craft degrees under the Ritual of the Grand Lodge of England, and at the present time has numerous adherents and Lodges. It has added only to the Ritual a "Dharma" Lecture which compares Masonry with secret societies of India, and takes the name of Co-Masonry.

Even this may aid in rousing amongst Freemasons a more intellectual standard of labour. Possibly, if Masonry was less of a political machine, officered from the
Court, and its high officials elected by the Craft for "Merit" alone, we should see a better state of things than now exists. A section of the Press is now agitating against Freemasonry, assigning as grounds that the worst men are employed by our Municipal Councils to the detriment of non-Masons. On the other hand, a very worthy brother, {534} who was initiated in the same Lodge as myself, was complaining against the carelessness in inquiry into the character of candidates. I replied that this was so, but although I had been fifty-five years a Mason, and had been deluged from every part of the world with unsolicited Honours, I was pleased to say that, in all these years, I never, in a single instance, met with any one Mason with an eye to my worldly interests, hence I utterly disbelieved those assertions that good men were ousted in the interests of Masons.

In all these years the old Operative Guilds of Free Masons have continued their work without changing the secrecy of their proceedings. They have their Lodges in London, Leicester, Norfolk, Derbyshire, Holyhead, York, Durham, Berwick, and elsewhere. Some of these are in a languishing condition, but they exist, and are in course of galvanisation. Of late years they seem to have become disgusted with the vain pretensions of Modern Speculative Freemasonry, and under authority of the three coequal G.M.M.'s of the South and North have to some little extent relaxed the secrecy of their proceedings; and though the greater part of their members are utterly averse to anything whatever being made public, possibly in time these restrictions will be further modified, to the advantage of the Speculative system of 1813, for many parts are quite incomprehensible, even to learned Freemasons, without the technical part which only the Guilds of the Free Masons can supply.

FINIS.

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APPENDIX.

PREFACE.

IT has been thought advisable to add here copies of the ancient MSS. referred to in the foregoing pages, reduced into somewhat more modern English for the comfort of the reader. No injury can arise from this procedure, as those who are interested in the exact verbiage will consult the facsimiles issued by Lodge 2076, and other printed copies. We have made use of certain emendations which have been shewn to be necessary by the best critics.

Attention was first directed to these MSS. by Brother William James Hughan, who printed, in 1872, a volume of the "Old Charges." For some years his efforts to direct attention to these MSS. met with slight success, as the bearing of them upon the present state of Freemasonry was not fully recognised; but to Brother Hughan belongs the credit of bringing these documents into prominent notice.

A few zealous brethren, amongst whom may be mentioned the Rev. A. F. A.
Woodford, R. F. Gould, G. W. Speth, Dr. William Begemann of Rostock, C. C. Howard of Picton, N.Z., Wm. Watson, Henry Sadler, F. F. Schnitger, and others, have laboured to develop the work thus begun by Brother Hughan, and we must express indebtedness to their unselfish labours.

It is noteworthy that, with the exception of those MSS. which refer to Henry VI., all these documents close their Masonic history with the reign of Athelstan. Practically the "Regius MS." and the "Book of Charges" of the "Cooke MS." are identical, except that the versifier has lengthened the former MS. by his own comments, and we have therefore taken the prose copy, as probably nearer the Athelstan original; for most of the emendations (in brackets) we are indebted to Brother C. C. Howard. Brother G. W. Speth considered it likely that the nine ARTICLES were the legal enactments of the King, whilst the nine POINTS were those of the employers.

JOHN YARKER.

West Didsbury,
near Manchester, 1909.

INTRODUCTION.

I.

ANGLO-SAXON CHARGES.

This MS. as we have before stated is the "Book of Charges" attached to the "Cooke MS.", and agrees with the "Regius MS.", being complete in itself; and (our oldest MS.) is actually, with some additions, a rhythmical version of No. 1. When we come to the mention of "New Men," it is possible that the 9 Points may have been substituted for them by "Divers Congregations"; in later times they were read as the Charge of an Apprentice. It is even so to-day by Masons.

II.

ANGLO-NORMAN CHARGES.

There seems no reason to doubt that No. 1 is the original Saxon Charge, but as there was a constant influx of French Masons from the time of the conquest, a pure French Charge must at one time have existed, and which has clearly been added to the older English documents.

The 1316 document is extracted from Brother R. F. Gould's History of Freemasonry (Vol. ii. p. 341). It is of equal value with any that we have, and illustrates the old MSS. in an interesting way. In the first place the Laws are decreed by the very authorities which the Charges themselves appeal to, and "six or four ancient men of the trade" are required to testify on a Master taking on work. It settles the dispute between the Mason-hewers and the Light masons or setters, and places them both under sworn Elders or Ancients of the trade. It admits that there was no Court, and orders one to be sworn, which thus became the London Company of Masons, uniting Masons and Freemasons, of which the former had 4 representatives and the latter 2, but became now a United
III.
The text of the "Cooke" preface, as far as the same is complete, has been used for this document, the remainder being taken from the "Watson MS.," which is a document complete in itself, but with many errors of the copyist. The author speaks of "old books of Charges," existing before his time, and he has possibly mistaken "Martellus" for "Secundus," inasmuch as Charles Martel was not King but Regent, and only "came to his {538} kingdom" in his children, Charlemagne being his grandson, who had a grandson Charles II.

IV.
MODERN CHARGES.
These modern Charges, of which there are about 70 copies, of which no two are exactly alike, are an abridgement of the "Watson MS." series, which had become too lengthy for use in Lodge work. The version given is a fair representative of all the others and is a York MS. circa 1600. The portion in brackets [ ], and Charges 19-25 are found in the "Tew MS.," West Riding of Yorkshire.

V.
The Southern Variation of No. 5 is peculiar and found in a few MSS. The evidence of causing Edwin to be made a Mason at Windsor shews that it was compiled in the South, though Winchester is probably meant, as King Athelstan had his royal residence in that city. The version is a late 16th century view found in the "Lansdowne MS.," the "Probity MS.," and the "Antiquity MS."

VI.
The "Apprentice Charge" attached to a MS. which contains the "New Regulations," are found in many MSS., and are those used in the written Indentures of an Apprentice. The "New Regulations" are found in the "Harleian MS.," which is the one we give; (2{1?}) the "Grand Lodge MS. 2," numbered 29 c. 33; (2) the "Roberts MS.," numbered 1 to 7; (3) the "McNab MS.,"; (4) a MS. seen by Dr. James Anderson, number 1 to 7; but there must have been an older original. The Harleian, Grand Lodge, and McNab MSS. give no date of the Assembly; Roberts and Anderson give 1663; probably there was no date in the oldest original. The British Museum officials consider the "Harleian MS." to be early 17th century; it forms a species of Grand Lodge, and inaugurates a Charge for Apprentices.

VII.
The Addition of 1663 to the "New Articles," and numbered 6, is given by Anderson in the copy he saw, and also in the copy printed by Roberts in 1722. But as it appears in "Grand Lodge MS. 2," as Article 32, it may have been omitted by accident from VI. version.

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THE ANGLO-SAXON CONSTITUTION.

GOOD MEN for this cause and in this manner Masonry took its first beginning. It befell sometimes that great Lords had no such large possessions that they could well advance their free-begotten children for they had so many; therefore they took counsel how they might advance their children and ordain for them an honest livelihood. And they sent after wise Masters of the worthy science of Geometry, that through their wisdom they might ordain them some honest living. Then one of them that had the name of Euclid was the subtle and wise founder, and ordained an Art and called it Masonry, and so with this honest art he taught the children of the great Lords, by the prayer of the fathers and the free-will of their children; the which, when they were taught with high care, by a certain time they were not all alike able to take of the aforesaid Art, wherefore Euclid ordained that they who were passing of cunning should be passing honoured, and ordained to call the more cunning Master, to inform the less cunning, Masters of the which were called Masters of Nobility of wit and cunning of that Art. Nevertheless they commanded that they who were less of wit should not be called servant, nor subject, but fellow for nobility of their gentle blood. In this manner was the aforesaid Art begun in the land of Egypt, by the aforesaid Master Euclid, and so it went from land to land, and from kingdom to kingdom.

After that many years, in the time of Athelstan King of England, by his Councillors and other great Lords of the land, by common assent, for great defects found amongst Masons, they ordained a certain Rule amongst them, once in the year, or in three years, as the need were, the King and great Lords of the land, and all the commonality, from province to province, and from country to country, Congregations should be made by Masters, of all Master Masons and Fellows in the aforesaid Art, and so at such Congregations they that be made Masters should be examined of the "Articles" after written, and be ransacked whether they be able and cunning to the profit of the Lords (having) them to serve, and to the honour of the aforesaid Art.

And moreover (that) they should receive their "Charge" that they should well and truly dispense the goods of their Lords, as well the lowest as the highest, for they be their Lords for the time of whom they take pay for their service, and for their travail.

The first "Article" is this, -- That every Master of this Art should be wise and true to the lord that he serveth, dispensing his goods truly as he would have his own were dispensed, and not give more pay to a Mason than he wot he may deserve, after the dearth of corn and victual in the country, no favour withstanding for every man to be rewarded after his travail.

The second "Article" is this, -- That every Master of this Art should be warned beforehand to come to his congregation, but they be excused by some cause. But nevertheless if they be found rebellious at such Congregations, or faulty in any manner (540) of harm to their lords, and reproof of this Art, they should not be excused unless in peril of death, and though they be in peril of death, they shall warn the Master who is Principal of the Gathering of his decease (disease).
The third "Article" is this, -- That no Master take no Prentice for a less term than 7 years at the least, because such as be within a less term may not profitably come to (knowledge of) this Art, nor able to serve truly his lord and to take as a Mason should take.

The fourth "Article" is this, -- That no Master for no profit take no Prentice to be learned that is born of bond blood, because his lord to whom he is bond, will take him, as he well may, from his Art, and lead him out of his Lodge, or out of his place that he worketh in; for his Fellows peradventure would help him and debate for him, and therefore manslaughter might arise; it is forbidden. And also for another cause; this Art took beginning of great lord's children freely begotten, as it is said before.

The fifth "Article" is this, -- That no Master give more to his Prentice in time of his Prenticehood, for no profit he might take, than he notes well he may deserve of the lord that he serveth; nor not so much (but) that the lord of the place that he is taught in, may have some profit for his teaching.

The sixth "Article" is this, -- That no Master for no covetousness nor profit take no Prentice to teach that is imperfect, that is to say having any maim, for the which he may not truly work as he ought to do.

The seventh "Article" is this, -- That no Master be found wittingly, or help to procure to be (a) maintainer and sustainer (of) any common nightwalker to rob, by the which manner of nightwalking they may not fulfil their day's work and travail, (and) through the condition their Fellows might be wroth.

The eighth "Article" is this, -- That if it befall that any Mason that be perfect, and cunning come for to seek work, and find an imperfect and uncunning (Mason) working, the Master of the place shall receive the perfect and do way with the imperfect to the profit of his lord.

The ninth "Article" is this, -- That no Master shall supplant another: for it is said in the Art of Masonry, that no man can make an end so well of work, begun by another, to the profit of his lord, as he (that) began it, to end it by his matters, or to whom he sheweth his matters.

THIS COUNCIL is made by divers Lords and Masters of divers Provinces, and divers Congregations of Masonry, and it is, to wit, that whosoe coveteth to come to the state of the foresaid Art it behoveth them: --

First, principally to (love) God and Holy Church and al-halows, and his Master and his Fellows as his own brethren.

The second "Point," -- He must fulfil his day's work truly that he taketh for his pay.

The third "Point," -- That he can hele the Counsel of his Fellows, in "Lodge" and in "Chamber," and in every place where Masons be.

The fourth "Point," -- That he be no deceiver in the foresaid Art, nor do no prejudice, nor sustain any Articles against the Art, nor against any of the Art, but he shall sustain it in all honour, inasmuch as he may.

The fifth "Point," -- When he shall take his pay that he take it meekly, as the time
is ordained by the Master to be done, and that he fulfil the acceptations of travail and of rest ordained and set by the Master. {541}

The sixth "Point," -- If any discord shall be between him and his Fellows, he shall obey meekly, and be still at the bidding of his Master, or of the Warden of his Master, in the Master’s absence, to the holy day following, and that he accord them at the disposition of his Fellows, and not upon the workday, for hindering of the work and profit of the lord.

The seventh "Point," -- That he covet not the wife, nor the daughter of his Master's, neither of his Fellows, but it be in marriage, nor hold concubines for discord that might fall among them.

The eighth "Point," -- If it befall him to be Warden under his Master, that he be true mean between his Master and his Fellows, and that he be busy in the absence of his Master, to the honour of his Master, and profit of the lord that he serveth.

The ninth "Point," -- If he be wiser and subtler than his Fellow working with him in his Lodge, or any other place, and he perceiveth that he should leave the stone that he is working upon for defect of cunning, and can teach him and amend the stone, he shall inform him, and help him, that the more love may increase among them, and that the work of the lord be not lost.

WHEN THE MASTERS and the Fellows be forewarned (and) are come to the Congregation if need be the Sheriff of the country, or the Mayor of the City, or Alderman of the Town, in which the Congregations are holden, shall be Fellow and Sociate to the Master of the Congregation to help him against rebels, and (for) upbearing of the right of the realm.

At the first beginning "New Men" that never were "Charged" before (were) "Charged" in this manner, -- (1) That (they) should never be thieves, nor thieves' maintainers. (2) And that they should truly fulfil their day's work and travail, for their pay that they shall take of their lord. (3) A true account give to their Fellows (as Stewards) in things to be accounted of them. (4) And to hear and love them as themselves. (5) And they shall be true to the King of England and to the realm. (6) And that they keep with all their might all the Articles aforesaid. (7) After that it shall be enquired if any Master or Fellow that is warned, have broken any Articles foresaid, the which if they have done it shall be determined there. (8) Therefore it is, to wit, that if any Master or Fellow that is warned before to come to such Congregations, and be rebellious and will not come, or else shall have trespassed against any Article foresaid, if it be proved he shall forswear his Masonry and shall no more use his Craft; (9) the which if he presume to do, the Sheriff of the Country in which he may be found working shall prison him and take all his goods into the King's hand, til his grace be granted him and shewed.

For this cause principally were these Congregations ordained that, as well the lowest as the highest should be well and truly served in his Art foresaid, throughout all the Kingdom of England. Amen, -- so mote it be.

SUPPOSED ASSENT OF ATHELSTAN. (REGIUS M.S.).
"These Statutes that I have here found, Beseeching him, of his high grace, 
I will they be held throughout my land,To stand with you in every place, 
For the worship of my Royalty, To confirm the Statutes of King 
That I have by my dignity. Athelstan. 
Also at every 'sembly that you hold, That he ordained to this Craft, 
That ye come to your liege King bold, for good reason."
(1-9) Possibly the ancient points, the Nos. 1 to 9, do not appear in the original MS.

THE ANGLO-NORMAN CONSTITUTIONS

II.

STATUTES OF A.D. 1356.

At a Congregation of Mayor and Aldermen holden on the Monday next before the 
purification of the Blessed Virgin Mary (2 Feby.) in the thirtieth year of the reign of 
King Edward III, etc., there being present Simon Fraunceys the Mayor, John 
Lovekyn, and other Aldermen, the Sheriffs, and John Little, Symon de 
Benyngtone, and William de Holbeche, commoners, certain Articles were 
ordained touching the trade of Masons, in these words: --

1. Whereas Simon Fraunceys, Mayor of the City of London, has been given to 
understand that divers dissensions and disputes have been moved in the said 
City, between the Masons who are "hewers" on the one hand, and the light-
Masons and "setters" on the other; because that their trade has not been 
regulated in due manner by the government of Folks of their trade in such form 
as other trades are. Therefore the said Mayor, for maintaining the peace of our 
Lord the King, and for allaying such manner of dissensions and disputes, and for 
nurturing love among all manner of folks, in honour of the said City, and for the 
profit of the common people, by assent and counsel of the Aldermen and 
Sheriffs, caused all the good folks of the said trade to be summoned before him, 
to have from them good and due information how their trade might be best 
ordered and ruled, for the profit of the common people.

2. Whereupon the good folks of the said trade chose from among themselves 
twelve of the most skilful men of their trade, to inform the Mayor, Aldermen, and 
Sheriffs, as to the acts and articles touching their said trade; -- that is to say 
Walter de Sallynge, Richard de Sallynge, Thomas de Bredone, John de 
Tyriingtonte, Thomas de Gloucestre, and Henry de Yevelee, on behalf of the 
"Mason Hewers;" Richard Joye, Simon de Bartone, John de Estoune, John 
Wylot, Thomas Hardegray, and Richard de Cornewaylle on behalf of the "light-
Masons and Setters;" which folks were sworn before the aforesaid Mayor, 
Aldermen, and Sheriffs, in manner as follows: --

3. In the first place that every man of the trade may work at any work touching 
the trade, if he be perfectly skilled and knowing in the same.
4. Also, that good folks of the said trade shall be chosen and sworn every time that need shall be, to Oversee that no one of the trade takes work to complete, if he does not well and perfectly know how to perform such work, on pain of losing, to the use of the commonality, the first time that he shall by the persons so sworn be convicted thereof, one mark; and the second time two marks; and the third time he shall forswear his trade for ever.

5. Also, that no one shall take work in gross, if he be not in ability in a proper manner to complete such work; and he who wishes to undertake such work in gross, shall come to the good men, of whom he has taken such work to do and complete, and {543} shall bring with him "Six" or "Four" Ancient men of his trade, sworn thereunto, if they are prepared to testify unto the good men of whom he has taken such work to do, that he is skilful and of ability to do such work, and that if he shall fail to complete such work in due manner, or not to be of ability to do the same, they themselves who so testify that he is skilful and of ability to finish the work are bound to complete the same work, well and properly, at their own charges, in such manner as he undertook; in case the employer who owns the work shall have fully paid the workman. And if the employer shall then owe him anything let him pay it to the persons who have so undertaken for him to complete such work.

6. Also, that no one shall set an apprentice or journeyman to work, except in the presence of his Master, before he has been perfectly instructed in his calling; and he who shall do the contrary, and by the person so sworn be convicted thereof, let him pay the first time to the commonality half a mark, and the second time one mark, and the third time 20 shillings; and so let him pay 20 shillings every time that he shall be convicted thereof.

7. Also, that no man of the said trade shall take an Apprentice for a less time than seven years, according to the usage of the City; and he who shall do the contrary thereof, shall be punished in the same manner.

8. Also; that the said Masters so chosen, shall see that all those who work by the day shall take for their hire according as they are skilled and may deserve for their work, and not outrageously.

9. Also, that if any one of the said trade will not be ruled or directed in due manner by the persons of his trade sworn thereto, such sworn persons are to make known his name unto the Mayor, and the Mayor by assent of the aldermen and sheriffs shall cause him to be chastised by imprisonment, and other punishment, so that rebels may take example by him, to be ruled by the good folks of their trade.

10. Also, that no one of the said trade shall take the Apprentice of another to the prejudice or damage of his Master, until his term shall have fully expired, on pain of paying, to the use of the commonality, half a mark each time that he shall be convicted thereof.

THE ANCIENT CHARGES

III.
THANKED BE GOD our glorious Father and founder and former of heaven and earth, and of all things that in them is, that he would vouchsafe of his glorious Godhead to make so many things of divers virtues for mankind; for he made all worldly things to be obedient and subject to man; for all things that be comestible or of wholesome nature he ordained it for man's sustenance. And also he hath given to man wit and cunning of divers sciences and crafts, by the which he may labour in this world to get our living with (them); and to make divers things for God's pleasure and our (own) ease and profit; the which things if I were to rehearse them, it were too long to tell and to write. Wherefore I will leave (them), but I will shew you some part of them, and tell you how and in what wise the science of Geometry first began, and who were the founders thereof, and of other Crafts more, as it is noted in the Bible and other stories. (544)

How and in what manner this worthy science of Geometry first began I will tell you, as I said before. Ye shall understand that there be seven Liberal Sciences by which seven sciences all the Sciences and Crafts in the world were first found, and especially the science of Geometry, for it is the cause of all other that be, the which seven sciences are called thus: -- As for the first, that is called the foundation of science, its name is "Grammar," it teacheth a man rightly to speak, and write truly. The second is "Rhetorick," and it teacheth a man to write formably and fair. The third is "Dialecticus"<<"Logic" (Watson M.S.)>>, and that science teacheth a man to discern the true from the false, and most commonly it is called the art of sophistry. The fourth is called Arithmetic, the which teacheth a man the craft of numbers, for to reckon and make accounts of all manner of things. The fifth is Geometry," the which teacheth a man mete and measures and ponderation and weightiness, in all manner of crafts. The sixth is "Music," that teacheth a man the craft of song in notes of voice and organ and trumpet and harp and all others pertaining to them. The seventh is "Astronomy," that teacheth a man the course of the sun and of the moon, and all other planets and stars of heaven.

OUR INTENT is principally to treat of the first foundation of the worthy science of Geometry, and who were the founders thereof. As I said before, there are seven Liberal Sciences, that is to say seven sciences or crafts that are free in themselves, the which seven live only by one, and that is the science of Geometry. And Geometry is, as much as to say, the measure of the earth, "et sic dicetur a Gea graece quod est pro terra Latine, e metrona quod est mensura una Geometria ie mensura terae vel terrarum," that is to say in English that Geometry is, as I said, of "geo" in Greek earth, and "metron" that is to say measure, and thus is this name Geometry compounded, and is said (to be) the measure of the earth.

MARVEL ye not that I said that all sciences live only by the science of Geometry, for there is no artificial or handicraft that is wrought by man's hand but is wrought by Geometry, and a notable cause, for if a man works with his hands he worketh with some manner of tool, and there is no instrument of material things in this world, but it comes of some kind of earth, and to earth it will turn again. And there
is no instrument, that is to say a tool to work with, but it hath some proportion more or less, and proportion is measure, and the tool or instrument is earth, and Geometry is said to be the measure of the earth. Wherefore I may say that men live all by Geometry, for all men here in this world live by the labour of their hands.

MANY more probations I could tell you, why that Geometry is the science that all reasonable men live by, but I will leave it at this time for the long process of writing. And now I will proceed further on my matter. Ye shall understand that among all the crafts of the world of man's craft Masonry hath the most notability, and most part of this science of Geometry, as it is noted and said in history, and in the Bible, and in the Master of Stories, and in the "Polychronicon," a chronicle proved, and in the histories that is named Beda "'de Imagine Mundi,'" and Isodorus "'Ethemolegiarum.'" "Mathodius Episcopus et Martyrus," and others, many more, said that Masonry is principal of Geometry, as me thinketh it may well be said, for it is the first that was founded, as it is noted in the Bible, in the first book of Genesis in the 4th chapter, and also all the doctors aforesaid accordeth thereto, and some of {545} them saith it more openly and plainly right as it saith in the Bible -- Genesis.

ADAM'S line lineal of sons descending down the 7th age after Adam, before Noah's flood there was a man called Lamech, the which had two wives, the one called Adah and the other Zillah; by the first named Adah he begat two sons, the one named Jabal and the other named Jubal. The elder son Jabal, he was the first man that ever found Geometry and Masonry, and he made houses and is named in the Bible, "Pater habitanicum in tentoriis atque Pastorum," that is to say father of men dwelling in tents, that is dwelling-houses.<<And the father of Shepherds and Headsman (other MSS.)>> And he was Cain's Master Mason and governor of all his works when he made the city of Enoch; that was the first city that ever was made, and that made Cain Adam's son, and gave it to his son Enoch, and gave the city the name of his son and called it Enoch, and now it is called Ephraim, and there was the science of Geometry and Masonry first occupied and contrived for a science and for a craft; and so we may say that was the cause and foundation of all crafts and sciences, and also this man Jabal was called "Pater pastorum."<<And the father of Shepherds and Headsman (other MSS.)>> The Master of Stories saith, and Beda "'de Imagine Mundi Polichronicon,'" and others more say, that he was the first that made partition of land, that every man might know his own ground and labour thereupon, as for his own. And also he parted flocks of sheep that every man might know his own sheep, and so we may say that he was the first founder of that science. And his brother Jubal was the first founder of Music and of song as ("Pythagoras") saith, the "Polichronicon," and the same saith Isadore in his "Ethemolegies" in the sixth book, there he saith that he was the first founder of music in song and of organ and trumpet, and he found that science by the sound of ponderation of his brother's hammers, that was Tubal Cain.

SOOTHLY as the Bible saith in the same chapter, that is to say the 4th of Genesis, this Lamech begat upon his other wife, that named Zillah, a son and a
daughter, the names of them were called Tubal Cain, that was the son; and his
daughter was called Naamah, and as the "Polichronicon" saith, that some men
say that she was Noah's wife; whether it be so or no we affirm it not.

YE shall understand that this son Tubal Cain was the founder of Smiths' Craft
and of other Crafts of Metal, that is to say of iron, of brass, of gold, and of silver,
as sundry doctors sayeth; and his sister Naamah was founder of weavers' craft,
for before that time there was no cloth woven, but they did spin yarn and knit it,
and made such clothing as they could, but as the woman Naamah found the craft
of weaving, therefore it is called women's craft; and these three, her brethren,
had knowledge before that God would take vengeance for sin either by fire or by
water, and they had great care how they might do to save the sciences that they
had found, and they took their counsel together and by all their wits they said that
there were two manner of stones of such virtue that the one would never burn,
and that stone is called marble, and that other stone would not sink in water, and
that stone is named lacerus (laterus). And so they devised to write all the
sciences that they had found in these two stones, so that if God should take
vengeance by fire, that the marble should not burn; and if God sent vengeance
by water that the other should not drown; and so they prayed their elder brother
Jabal that he would make two pillars of these stones, that is to say of marble and
lacerus, and that he would write in the two pillars all the sciences and crafts
that they all had found, and so he did, and therefore we may say that he was the
most cunning in science, for he first began and performed the end before Noah's
flood.

KINDLY (intuitively) knowing of that vengeance that God would send, whether it
should be by fire or by water the brethren had it not by manner of prophecy; they
wist that God would send one thereof, and therefore they wrote their sciences in
the ii. pillars of stone, and some men say that they wrote in the stones all the
seven sciences; but they had in their minds that a vengeance would come; and
so it was that God sent vengeance by water, so that their came such a flood that
all the world was drowned; and all men were dead therein; save viii. persons, and
that was Noah and his wife and his iii. sons and their wives of which three sons
all the world come of and their names were in this manner -- Shem, Ham, and
Japheth. And this flood was called Noah's flood, for he and his children were
saved therein. And after this flood, many years, as the chronicle telleth, these ii.
pillars were found, and as the "Polichronicon" saith that a great clerk that men
called Pythagoras found the one and Hermes the philosopher found the other,
and they taught forth the sciences that they found therein written.

EVERY chronicle and storiell, and many other clerks, and the Bible principally,
witnesseth of the making of the tower of Babylon, and it is written in the Bible,
Genesis, Capo. x., how that Ham, Noah's son, begot Nimrod, and he waxed a
mighty man upon the earth, and he was a strong man like a giant, and he was a
great king. And the beginning of his kingdom was the true kingdom of Babylon,
and Erech, and Accad, and Calnah, and the land of Shinar. And this same
Nimrod began the tower of Babylon, and he taught to his workmen the craft of
measures, and he had with him many Masons, more than forty thousands, and
he loved them and cherished them well: and it is written in the "Polychronicon," and in the Master of Stories, and other stories more, and this, in part, witnesseth the Bible, in the said x. chapter, where it saith that Ashur, that was nigh of kin to Nimrod, "yede" out of the land of Shinar, and he built the city of Nineveth, and Plateas, and other more, thus it saith -- "De terra illa in de Sennare egressus est Assur et edificavit Nineven et Plateas civitatis et Calen, et Resen, quoque est inter Nineven et Calen haec est civitatis magna."

REASON would that we should tell openly how, and in what manner the Charges of Masoncraft was first founded, and who gave first the name to it of Masonry. And ye shall know well that it is plainly told and written in "Polychronicon," and in Methodius episcopus et Martyrus, that Ashur that was a worthy lord of Shinar, sent to Nimrod the king to send him Masons and workmen of craft that might help him to make his city that he was in will to make. And Nimrod sent thirty hundred of Masons; and when he should go and send them forth he called them before him, and said to them -- "You must go to my cousin Ashur, to help him to build a city; but look that ye be well governed, and I shall give you a charge profitable to you and me.

"WHEN ye come to that Lord, look that ye be true to him, like as ye would be to me, and truly do your labour and craft, and take reasonable for your meed therefore, as you may deserve; and also that ye love together as ye were brethren, and hold together truly, and he that hath most cunning teach it to his Fellow, and look ye govern yourselves well towards your lord, and among yourselves, that I may have worship and thanks for my sending, and teaching you the craft." {547}

AND they received the charge of the King that was their Master and their Lord, and went forth to Ashur and builded the city of Nineveth in the country of Plateas and other cities more that men call Calah and Resen that is a great city between Calah and Nineveth. And in this manner the craft of Masonry was first preferred and charged for a science and a craft.

REASON would that we should shew you how that the Elders that were before time had these Charges written (to them as we have now in our Charges of the Story of Euclid, as we have seen them written) in Latin and in French; and how that Euclid came to Geometry, we should tell you as it is noted in the Bible and in other stories. In xii. capitolo Genesis he telleth how that Abraham came to the land of Canaan, and the Lord appeared to him and said, "I shall give this land to thee and to thy seed," but there fell a great hunger in that land and Abraham took Sarah his wife with him and went into (the land of) Egypt in pilgrimage, while the hunger endured he would bide there. And Abraham was a wise man and a great cleric, and he knew all the seven sciences, and taught the Egyptians the science of Geometry. And this worthy clerk Euclid was his scholar and learned of him; and he gave it first the name of Geometry, all be that it was occupied before it had the name of Geometry. But it is said in Isidorus, "Ethemolegiarum," in the 5th book, Capitolo primo, that Euclid was one of the first founders of Geometry and he gave it name; for in his time there was a water in the land of Egypt that was called Nile, and it flowed so far into the land that men might not dwell therein.
Then this worthy clerk Euclid taught them to make great walls and ditches to hold out the water; and he by Geometry measured the land and apportioned it in divers parts, and made every man to close his own part with walls and ditches, and then it became a plenteous country of all manner of fruit and of young people, of men and women, that there was so much fruit of young people that they could not well live. And the lords of the country drew them together and made a council how they might help their children that had no livelihood competent and able to find for themselves and their children, for they had so many. And among them all in Council was this worthy clerk Euclid, and when he saw that they all could not bring about this matter he said to them -- "Will ye (give) to me your sons in governance and I shall teach them such a science that they shall live thereby gentlemanly, under condition that ye will be sworn to me, to perform the governance that I will set you to, and them both." And the King of the land and all the lords, by one consent, granted thereto.

REASON would that every man would grant to that thing that were profitable to himself, and they took their sons to Euclid to govern them at his own will, and he taught them the Craft of Masonry and gave it the name of Geometry, because of the parting of the ground that he had taught the people in the time of the making of the walls and ditches aforesaid, to close out the water, and Isadore saith in his "Ethemologies" that Euclid calleth the craft Geometry; and there this worthy clerk gave it name, and taught it the lords' sons of the land that he had in his teaching. And he gave them a Charge, that they should call each other Fellow and no otherwise, because they were all of one craft, and gentle birth born and lords' sons. And also he that were most cunning should be governor of the work and should be called Master, and other Charges more that are written in the "Book of Charges." And so they wrought with the lords of that land, and made cities and towns, castles, and temples, and lords' palaces, and did live honestly and truly by the said craft.

WHAT time the children of Israel dwelt in Egypt they learned the craft of Masonry. And afterwards, (when) they were driven out of Egypt, they came into the land of Behest which is now called Jerusalem, and it was occupied and Charges there held and kept. And (also) at the making of King Solomon's temple that King David began. And King David loved well Masons and he gave them Charges right nigh as they be now. And at the making of the temple in Solomon's time, as it is said in the Bible, in the third book "Regum in tercio Regum capitolo quinto" that Solomon had iv. score thousand Masons at his work; and the King's son of Tyre was his Master Mason. And in other Chronicles it is said, and in old "Books of Masonry," that Solomon confirmed the Charges that David his father had given to Masons. And Solomon himself taught them their manners, but little differing from the manners that now are used.

AND from thence this worthy science was brought into France, and into many other regions. Sometime there was a worthy king that was called Carolus Secundus, that is to say Charles the Second, and this Charles was elected King of France by the grace of God and by lineage also. And some men say that he was elected by fortune only, the which is false as by the chronicle he was of the
king's blood royal. And this same King Charles was a Mason before that he was a King, and after that he was a King he loved well Masons and cherished them, and gave them Charges and manners at his device, whereof some be yet used in France, and he ordained that they should have reasonable pay and should assemble once a year and commune together of such things as were amiss, and to be ruled by Masons and Fellows.

EVERY honest Mason or any other worthy workman that hath any love to the Craft of Masonry and would know how the Craft came first into England, and how it was grounded and confirmed, as it is noted and written in Storials of England and in old Charges of St. Alban's time and of King Athelstan ('s reign that Amphabell came out of France into England and brought St. Alban into Christendom, and made him a Christian man. And he brought with him the Charges of Masons as they were in France, and in other lands. And at that time the king of the land, who was a pagan, dwelt where St. Albans is now, and he had many masons working on the town walls, and at that time St. Alban was the King's steward, paymaster, and governor of the King's works, and he loved Masons and cherished them well and made them good pay, for (before that time throughout all England) a Mason took but a penny a day and meat and drink, and St. Alban got of the King that every Mason should have xxjd. and iiid. for their noon finding, and he got them Charges and manners as St. Amphabell had taught him, and they do but little differ from the Charges that be used at this time, and so these Charges and manners were used many years.}

AFTERWARDS they were almost near hand lost through barbarous wars, until the time of King Athelstan (who brought the land to rest and peace, and he loved well Masons and had a son called Edwin), and the same (Edwin) loved well Geometry and applied himself busily in learning that science, and also he desired to have the practice thereof, wherefore he called to himself the best Masons that were in the realm, for he knew well that they had the practise of Geometry best of any craft in the realm, and he learned of them Masonry and loved and cherished them well, and he took unto him the Charges, and learned the manners, and afterwards for the love that he had unto the craft, and for the good grounding on which it was founded, he purchased a free charter of the King his father that they should have such freedom, to have correction within themselves, and that they might commune together, to correct such things as were amiss within themselves; and they made a great Congregation of Masons to assemble together at York, where he was himself, and let call the old Masons of the realm to that Congregation, and commanded them to bring to him all the writings of the old books of the craft that they had, out of which book they contrived the Charges by the device of the wisest Masons that were there, and commanded that these charges might be kept and holden, and he ordained that such Congregations should be called Assembly, and he ordained for them good
pay that they might live honestly; the which Charges I will declare hereafter, and thus was the Craft of Masonry grounded and confirmed in England.

IN ENGLAND Right Worshipful Masters and Fellows that (have) been of divers Assemblies and Congregations, with the consent of the lords of this realm, hath ordained and made Charges, by their best advise, that all manner of men that shall be made and Allowed Masons, must be sworn upon a book to keep the same, in all that they may, to the uttermost of their Power. And also that they have ordained that when any Fellow shall be Received and Allowed that these Charges shall be read to him, and he to take his Charges. And these Charges have been seen and perused by our late Sovereign Lord King Henry the Sixth, and the Lords of the honourable Council, and they have allowed them well, and said they were right good and reasonable to be holden. And these Charges have been drawn and gathered out of divers ancient Books, both of the old Law and new Law, as they were confirmed and made in Egypt by the King and by the great clerk Euclid; and at the making of Solomon's temple by King David, and Salom his son; and in France by Charles King of France; and in England by St. Alban that was steward to the King; and afterwards by King Athelstan; and by King Edward the elder, and his sons Athelstan and Edwin (see IV. and V.); as it is rehearsed in many and divers histories, and storialls, and chapters, and ensueth as the Charges following, Particularly and severally.

The first and principal Charge is: --

1. THAT ye shall be true man, or true men, to God and the Holy Church, and that ye shall use neither error nor heresy, by your own understanding nor discredit wise-men's teaching.

2. That ye be true liegemen to the King without treason or falsehood, and if you know any treason or treachery, look ye amend it if you can, or else privately warn the King, or his rulers, or his deputies, and officers.

3. That ye shall be true one to another; that is to say every Master and Fellow of the science and craft of Masonry, that be Allowed Masons; and to do unto them as ye would they should do unto you.

4. That every Mason keep true Council both of "Lodge" and "Chamber," and all other councils that ought to be kept by way of Masonry.

5. That no Mason be thief, or thieves (maintainers), so far as he knoweth. {550}

6. That he shall be true to his lord and (to his) Master, that he doth serve, and truly look to his Master's profit and advantage.

7. You shall call Masons your Fellows, or your Brethren, and by no foul name, nor shall you take your Fellow's wife in villany, nor further desire his daughter or servant.
8. And also that you pay truly for your meat or your drink, wheresoever you go to board, also ye shall do no villany in the house, whereby the Craft may be slandered.

**THESE be the Charges in general that every Mason should hold, both Masters and Fellows.**

**NOW other singular Charges for Masters and Fellows:**

1st -- **THAT no Master, nor Fellow, take upon him Lord's work, nor other man's, but he know himself able and cunning to perform it; so that the Craft have no slander nor disworship; so that the lord may be well and truly served.**

2ly -- That no Master take work but he take it reasonably so that the lords may be well and truly served with his own goods, and the Master may live honestly, and pay his Fellows truly their pay, as the manner of Craft asketh.

3ly -- That no Master, nor Fellow, shall supplant other of his work, that is to say, if he have taken a work, or stand Master of any lord's work, or other. Ye shall not put him out, unless he is unable of cunning to end that work.

4ly -- That no Master, nor Fellow, take no Apprentice, to be allowed his apprentice but for seven years, and that the apprentice be able, (and) of birth and living, as he ought to be.

5ly -- That no Master, nor Fellow, take no allowance (nor allow any) to be Mason without the consent of V. or VI. of his Fellows at least; and that he that shall be made Mason to be (amenable in all points), that is to say, that he be free born and of good kindred, and no bondsman, and that he have his right limbs, as a man ought to have.

6ly -- "That no Master, nor Fellow, take any lord's work to task that hath been accounted to be journey-work."

7ly -- That every Master) give pay to his Fellow but as he may deserve, so that the worthy lord of the work may not be deceived through false workmen.

8ly -- That no Fellow do slander another behind his back to make him lose his good name, or his worldly goods.

9ly -- That no Fellow within Lodge, or without it, do minister evil answers to another ungodly, without reasonable cause.

10ly -- That every Mason shall do reverence to his elders, and shall put him to worship.

11ly -- That no Mason shall play at hazard, nor at the dice, nor at any other unlawful games, whereby the Craft might be slandered.

12ly -- That no Mason be ribald in lechery, to make the Craft slandered.

13th -- That no Fellow go into town in the night time without a Fellow to bear witness that he hath been in honest company; for if he do so there is to be a Lodge of Fellows to punish the sin.

14th -- That every Mason and Fellow shall come to the Assembly if it be within five (fifty) miles of him, and if he have any warning to stand at the award of
Masters and Fellows.

15th -- That every Mason and Fellow if they have trespassed to stand at the award of Masters and Fellows to make them accord, if they may, and if they may not accord then to go to the common law.

16th -- That no Master make no mould, nor square, nor rule, to layers (i.e., setters).

17th -- That no Master, nor Fellow, shall set a layer within Lodge, nor without it, to shew any moulded stones, with any mould of his making.

18th -- That every Master shall receive and cherish strange Masons when they come out of the country, and set them to work, as the manner is; that is to say, if they have moulded stones in the place, ye shall set him a fortnight at the least in work, and give him his pay, and if ye have no stones for him to work, then ye shall refresh him to the next Lodge.

19th -- That you shall truly serve your lord for your pay, and justly and truly make an end of your work, be it task or journey-work, so that you may have your pay truly, as you ought to have.

20th -- That every Mason work truly upon the working day, so that he may receive his pay and deserve it; that he may live honestly upon the holiday; and that ye, and every Mason, receive your pay godly of your paymaster, and that you shall keep due time of labour in your work, and of rest as it is ordained of the Master's counsel.

21st -- That if any Fellow shall be at discord or dissention, ye shall truly treat with them to make accord and agreement, and shew no favour to either party, but act justly and truly for both, and that it be done at such times as the lord's work be not hindered.

22nd -- ALSO if ye stand Warden or have any power under the Master, where you serve, ye shall be true to your said Master while ye be with him, and be a true mediator between Master and Fellows, to the uttermost of your power.

23rd -- ALSO if ye stand steward, either of Lodge, Chamber, or Common House needs, ye shall give a true account of your Fellows' goods, how they are dispensed, at such times as they may take account; and also if ye have more cunning than your Fellow that stands by you at his work, and see him in danger to spoil his stone, and wants counsel of you, ye shall inform and teach him honestly, so that the lord's work be not spoiled.

THESE Charges that we have declared and recorded unto you, ye shall well and truly keep to your power. So help you God, and your Hali-dame; and by ye holy contents of this book.

IV.

MODERN CHARGES.

(ABBREVIATED, "circa" 1535).

The might of the Father of heaven, with the wisdom of the blessed
Son, through the grace of God, and the goodness of the Holy
Ghost, that be three persons in one Godhead, be with us at our
beginning, and give us grace so to govern us here in this life, that
we may come to His blessing, that never shall have ending.

GOOD BRETHREN and Fellows, our purpose is to tell you how and in what
manner this worthy science of Masonry was first founded and afterwards how it
was maintained and upheld by worthy kings and princes, and many other
worshipful men. And also, to them that be here, we will declare the Charges that
it belongs to every Free-Mason to keep sure in good faith; and therefore take
good heed hereunto, for it is a science that is worthy of being kept, for it is a
worthy Craft; and is one of the seven liberal sciences. {552}

The names of the seven liberal sciences are these: The first is "Grammar" that
teacheth a man to speak and write truly; the second is "Rhetoric" that teacheth a
man to speak well, in subtle terms; the third is "Dialectic," or Logic, that teacheth
a man to discern truth from falsehood. The fourth is "Arithmetic," that teacheth a
man to reckon and count all kinds of numbers; the fifth is "Geometry" that
teacheth a man to mete and measure the earth and all other things, on which
science Masonry is grounded. The sixth is "Music" that teacheth the craft of song
and voice, of tongue, organ, and harp. The seventh is "Astronomy" that teacheth
a man to know the course of the sun, moon, and stars.

THESE be the seven liberal Sciences, the which are all grounded upon one, that
is to say Geometry. And this may a man prove that the science of all work is
grounded upon Geometry, for it teacheth mete, measure, ponderation, and
weight of all manner of things on earth; for there are none that work any science,
but he worketh by some measure or weight, and all this is Geometry. Merchants
and all Craftsmen, and others who use the Sciences, and especially the plowmen
and tillers of all manner of grains and seeds, planters of vineyards and setters of
fruit, none can till without Geometry; for neither in Grammar, Rhetoric, or
Astronomy can any man find mete or measure without geometry. Wherefore this
science may well be called the most worthy science, for it foundeth all others.

HOW this science was first begun I will now tell you. Before Noah's flood there
was a man called Lamech, as it is written in the Bible in the 4th chapter of
Genesis. And this Lamech had two wives, the one called Adah by whom he had
two sons, one called Jabal and the other Jubal. And his other wife was called
Zillah, by whom he had one son Tubal-Cain, and one daughter named Naamah;
and these four children founded the beginning of all the sciences in the world.
Jabal, the eldest son, found out the science of Geometry; he kept flocks of sheep
and lambs in the fields, as it is noted in the chapter aforesaid. His brother Jubal
founded the science of Music, in song of tongue, harp, and organ, and trumpet.
And the third brother Tubal Cain found the science of smith's craft, in gold, silver,
copper, and iron. And their sister Naamah found the craft of weaving. And these
persons knowing right well that God would take vengeance for sin, either by fire
or water, therefore they writ their several sciences that they had found in ii. pillars
of stone, that they might be found after Noah's flood. The one stone was marble
that would not burn with fire, and the other called "latres" (latens, laterns, lacerus,
&c.) because it would not drown with water. Our intent is now to tell you, how and in what manner these stones were found in which were written these sciences. After the destruction of the world by Noah's flood, as histories affirm, a great clerk called Pythagoras found the one, and Hermes the philosopher (who was Cush's son, who was Shem's son, who was Noah's son) found the other, and was called the Father of wise men. These two found the two pillars in which the sciences were written, and taught them to other men.

AND at the making of the Tower of Babylon masonry was much esteemed. And the king of Babylon that was named Nimrod was a Mason himself, and he loved well Masons and their science, as it is said by Masters of histories. And when the cities of Nineveh, and other cities of eastern Asia, were to be built this Nimrod sent thither three score masons<<Other MSS. have it, sixty, forty, thirty hundred, see also No. 3 MS.>> at the request of the {553} King of Nineveh, his cousin, and when he sent them forth he gave them a Charge in this manner. That they should each one be true to the other; that they should love well one another; that they should serve their lord truly for their pay, that the Master may have worship and all that belong to him. And other more Charges he gave them, and this was the first time that a Mason had any Charges of his Craft.

MOREOVER Abraham and Sarah his wife went into Egypt, and there he taught the seven sciences to the Egyptians; and ("he had") a worthy scholar named Euclid ("and he") learned right well and was Master of all the vii. sciences; and in his days it befell that the lords and states of the land had so many sons, some by their wives and some by their concubines, for that land is hot and plenteous of generation; and they had not a competent proportion of estates wherewith to maintain their said children, which caused them much care; and the King of that land summoned a great Council to consult how they might provide for their children to live honestly as gentlemen; and they could find no good way. And then they made proclamation throughout all the realm, that if there were any that could inform them therein he should come to them and would be well rewarded for his labours. After this proclamation was made the worthy Clerk Euclid came and said unto the King and the nobles -- "If you will accept of me to teach, instruct, and govern your children, I will teach them the vii. liberal sciences whereby they may live honestly as gentlemen. I will do it upon condition that you will grant me and them a commission, that I may have power to rule them, after the manner the science ought to be ruled." The King and all the Council granted him this and sealed the Commission; and then this worthy doctor took to himself these lords' sons and taught them the science of Geometry, and to practise work in stones, of all manner of work that belongeth to building churches, temples, castles, towers, manors, and all other sorts of buildings, and gave them a Charge in this manner: First, that they should be true to the lord that they serve; that they should love well one another; that they should call each other Fellow or Brother, and not servant, knave, or other foul name; that they should truly deserve their pay of their lord, or the master that they served; and that they should ordain the wisest of them to be masters of the work, and neither to chose for love, nor affection, nor greatness, nor richness, to set any in the work that hath not sufficient knowledge or cunning to be master of the work, whereby the Master
should be evilly served and they dishonoured; and also that they should call the governor of the work Master, during the time that they work with him, and other more Charges which is too long to tell here. And to all these Charges he made them swear a great Oath, that men used at that time; and he ordained for them reasonable pay that they might live honestly thereby; also that they should assemble themselves together once every year, and consult how they might best work for their lord's profit and their own credit; and correct within themselves him that had trespassed against the science. And thus was the science grounded in Egypt, and that worthy Master Euclid was the first that gave it the name of Geometry the which is now called Masonry.

AND, AFTER that, when the children of Israel were come into the land of Behest which is now called with us the country of Jerusalem (Jewry), King David began the temple that is now called Templum Dei, as is called with us the Temple of Jerusalem, and the said King David loved well Masons and (554) cherished them much, and he gave them good wages, and also Charges and manners, as they had learned in Egypt ("from Euclid"), and other more Charges that you shall hear afterwards. After the decease of King David, Solomon his son finished the said temple that his father had begun, and he sent for Masons out of divers countries and divers lands, and gathered them together so that he had four score thousand workers of stone who were Masons, and he chose out of them three thousand that were ordained to be Masters and governors of the work. And furthermore, there was a king of another region that men called Hiram, and he loved King Solomon well, and he gave him timber for his work. And he had a son named Aman (Aymon, Hymon, Anon, Adon, &c.) and he was a Master of Geometry, and chief Master of all his gravings, carvings, and all his masons and masonry, as appears in Scripture, in libro primo Regum and chapter 5th. And this Solomon confirmed both the Charges and manners that his father had given to Masons, and thus was the worthy science of Masonry confirmed in the country of Jewry, and city of Jerusalem, and in many other kingdoms.

CURIous Craftsmen walked about full wide into other countries, some to learn more craft, and some to teach others that had little skill and cunning. And it befell that there was one curious Mason named Namas Graecas (Namus Graecus, Manus Graecus, Memon Grecus, Mammungretus, Mamus Graecus, Minus Goventis, Marcus Graecus, Namus Grenaeus, etc.) that had been at the building of Solomon's temple and he came into France and there he taught the science of Masonry to men of that land. And there was one of the royal line of France called Charles Martel, and he was a man that loved well such a craft, and he drew to this . . . . . abovesaid, and learned of him the craft, and took upon him Charges and manners, and afterwards by the providence of God, he was elected King of France, and when he was in his estate he took and helped to make men Masons which before were not; and he gave them both their Charge and manners, and good pay as he had learned of other Masons, and also confirmed a Charter from year to year to hold their Assembly where they would, and cherished them right well, and thus came this famous Craft into France.
ENGLAND in all this time stood void of any Charge of Masonry until St. Alban's
time, and in his days the King of England<<Carausius.>> then a pagan did wall
the town (that is now called) St. Albans about. And St. Alban was a worthy Knight
and Steward of the King's household, and had the government of the realm, and
had also the ordering of the walls of the said town, and he loved and cherished
Masons right well, and made their pay right good, for he gave them (3s. a week --
2s. 6d. and 3d. for noon, 3s. 6d. and 3d., etc.), and before that time, throughout
all the land, a Mason took but a penny a day, until St. Alban amended it; and he
procured them a Charter from the King and his Council, for to hold counsel
together, and gave it the name of Assembly, and thereat he was himself, and
helped to make men Masons, and gave them a Charge, as ye shall after hear.

BUT it happened soon after the death of St. Alban that there arose great wars in
England, which came out of divers nations, so that the goodly rule of Masonry
was well nigh destroyed until the days of King Athelstan<<Query, Edwd., and
Aethelstan (suggested by Bro. W. H. Upton, P.G.M., of Washington). May admit of
interpretation as Edwd. the elder, and his sons Athelstan and Edwin (see IV. and
V.)>> who was a worthy King of England, and he brought the land into good rest
and peace, and {555} built many great works, as abbeys, castles, towns, and
other buildings, and loved well Masons; and he had a son named Edwin,<<Query, Edwd., and Athelstan (suggested by Bro. W. H. Upton, P.G.M.,
of Washington). May admit of interpretation as Edwd. the elder, and his sons
Aethelstan and Edwin (see IV. and V.)>> that loved Masons, much more than his
father, and he was a great practitioner in geometry, and delighted much to talk
and commune with Masons and to learn of them skill and cunning, and
afterwards for the love he bore to Masons and to their science, he was made a
Mason, and he procured for them of the King his father a Charter and
Commission to hold every year an Assembly, wheresoever they would within the
realm of England, and to correct within themselves all defaults and trespasses
that were done within the Craft, and he himself held an Assembly at York, and
there he made Masons and gave them the Charges and taught them the
manners and commanded that rule to be kept ever after, and also gave them the
Charter to keep, and also gave orders that it should be renewed from king to
king. And when the Assembly was gathered together he made proclamation, that
all Masons who had any writings or understanding of the Charges and manners
concerning the said science, that was made before in this land or any other, that
they should bring them forth, and when they were viewed and examined, there
were found some in French, some in Greek, some in English, and other
languages, and the intent and meaning was found all one. [<<Added from "Tew
MS." W. R. Co. York; also clauses 19 to 25.>> And these Charges have been
gathered and drawn out of divers antient books and writings, as they were made
and confirmed in Egypt by the King and the great Clerk Euclid; and by David and
Solomon his son; and in France by Charles Martel who was King of France; and
in England by St. Alban; and afterwards by Athelstan and Edward his
son,<<Query, Edwd., and Athelstan (suggested by Bro. W. H. Upton, P.G.M., of
Washington). May admit of interpretation as Edwd. the elder, and his sons
Aethelstan and Edwin (see IV. and V.)>> that was king after him.] And he had
made a Book thereof, how the Craft was founded, and he himself counselled that it should be read when any Masons should be made, and the Charge given to them. And from that day to this the manners of Masons have been kept and observed in that form, as well as men might observe and govern it.

ADD furthermore at divers Assemblies there hath been added certain Charges more by the best advice of Masters and Fellows. Tunc unus ex senioribus teneat librum ut ille vel illi potiat vel potiant manus sup librum et tunc precepta deberent Legi.

EVERY man that is a Mason, take right good heed to the se Charges, and if any man find himself guilty of any of them, let him amend himself before God. And in particular, ye that are to be charged, take good heed to keep them right well, for it is perilous and great danger for a man to forswear himself upon "a book" (the Holy Scriptures).

1st -- The first Charge is that you be true man to God, and the Holy Church, and that you use neither error nor heresy, according to your own understanding, and to discreet and wise-men's teaching.

2nd -- You shall be true liegemen to the King of England without any treason or falsehood, and if you know of any that you amend it privily, if you may, or else warn the King and his Council of it by declaring it to his officers.

3rd -- Ye shall be true to one another, that is to say to every Mason of the Craft of Masonry that be allowed Masons, and do unto them as you would they should do unto you.

4th -- You shall keep truly all the counsel of Lodge and Chamber, and all other counsel, that ought to be kept by way of Masonry.

5th -- Also that you use no thievery, but keep yourselves true.

6th -- Also you shall be true to the lord, or Master, that you serve, and truly see that his profit and advantage be promoted and furthered.

7th -- And also you shall call Masons your Brethren, or Fellows, and no foul name.

8th -- And you shall not take in villainy your Fellow's wife, nor desire his daughter, nor servant, nor put him to any discredit.

9th -- And also that you pay truly for your meat and drink where you go to table, and that you do not anything whereby the Craft may be scandalised, or receive disgrace.

THESE be the Charges in general that belongeth to every Mason to keep both Masters and Fellows. NOW come I to rehearse certain other Charges singularly, for Masters and Fellows: --

1. That no Master take upon him any lord's work, or any other man's work, except he know himself to be of sufficient skill and cunning to perform and finish the same, that so the Craft receive no slander, but that the lord be well served, and have his work truly done.
2. Also that no Master take any work at unreasonable rates, but so that the lord, or owner, may be truly served with his own goods, and the Master live honestly thereby, and pay his Fellows truly their wages, as the manner is.

3. And also that no Master, nor Fellow, shall supplant another of his work; that is to say, if any Master or Fellow have taken any work to do, and so stands as Master of the said work, you shall not put him out of it, unless he be unable of skill and cunning to perform the same to the end.

4. Also that no Master nor Fellow, take any Apprentice under the term of seven years, and that such apprentice is sufficiently able of body and sound of limbs, also of good birth, free-born, no alien, but descended of a true and honest kindred, and no bondsman.

5. Also that no Mason take any apprentice unless he have sufficient occupation wherein to employ two or three Fellows at the least.

6. Also that no Master or Fellow take any lords' work (in task) that was wont to be journey work.

7. Also that every Master shall give wages to his Fellows according as his work doth deserve, that he be not deceived by false work.

8. Also that none shall slander another behind his back, whereby he may lose his good name, or worldly riches.

9. Also that no Fellow, within the lodge or without it, shall misanswer or reprove another, without cause.

10. Also that every Mason shall reverence his elder brother, and put him to honour.

11. Also that no Mason shall be a common player at cards or dice, or any other unlawful game, or games, whereby the science may be slandered and disgraced.

12. Also that no Fellow at any time go from the Lodge to any town adjoining, except he have a Fellow with him to witness that he was in an honest place, and civil company.

13. Also that every Master and Fellow shall come to the Assembly of Masons, if it he within fifty (1, 5, 7, 10) miles about him, if he have any warning of the same.

14. And if he or they have trespassed or offended against the Craft, all such trespass shall stand there, at the award and arbitration of the Masters and Fellows there (present); they to make them accord if they can, or may, and if they cannot agree then to go to the common law. {557}

15. Also that no Master, nor Fellow, make any mould, rule, or square for any layer, nor set any layer (with) or without to hew any mould stones.

16. And that every Mason shall cherish strange Fellows, when they come out of other countries and set them on work if he can, as the manner is, viz. -- if he have no stones, nor moulds, in that place, he shall refresh him with money to supply his necessities until he come to the next Lodge.

17. Also that every Mason shall perform his work truly and not sleightly, for his
pay, and serve his lord truly for his wages.

18. Also that every Master shall truly make an end of his work, whether it be by task or journey, viz., by measure or by days, and if he have his pay and all other covenants performed to him by the lord of the work according to the bargain.

19. Also that no Mason shall be a common ribald in lechery to make the Craft slandered.

20. Also that every Mason shall work truly upon the work day, that he may truly deserve his pay, and receive it so he may live honestly on the holiday.

21. And also that you and every Mason shall receive weekly (meekly) and godly (the) pay of your paymaster, and that you shall have due time of labour in the work, and of rest as is ordained by the Master's counsel.

22. And also if any Fellows be at discord you shall truly treat with them to be agreed, shewing favour to neither party, but wisely and truly for both, and that it be in such time that the lord's work be not hindered.

23. And also if you stand Warden, or have any power under the Master whom you serve, you shall be true to him, and a true mediator between the Master and your Fellows, to the uttermost of your power whilst you be in care.

24. Also if you stand Steward either of Lodge, Chambers, or common house, you shall give true accounts to your Fellows, at such time as they have accounts.

25. And also if you have more cunning than your Fellow that stands by you, and see him in danger to spoil his stone, and he asketh counsel of you, you shall inform and teach him honestly, so that the lord's work be not damaged.

THESE Charges that we have now rehearsed to you, and to all others here present, which belongeth to Masons, ye shall well and truly keep to your power. So help you God, and by ye contents of that book. Amen. (by your Haly-dome, Hali-dame, etc.).

V.

"A SOUTH COUNTY VARIATION."

. . . . . . . . . .

Afterwards, soon after the decease of St. Alban there came divers wars into England, out of divers nations, so that the good rule of Masonry was destroyed and put down, until the time of King (Knight) Althelstan.<<Query, Edwd., and Athelstan (suggested by Bro. W. H. Upton, P.G.M., of Washington). May admit of interpretation as Edwd. the elder, and his sons Athelstan and Edwin (see IV. and V.).>> In his time there was a worthy King of England that brought this land into good rest, and he builded many great works and buildings, therefore he loved well Masons, for he had a son called Edwin,<<Query, Edwd., and Athelstan (suggested by Bro. W. H. Upton, P.G.M., of Washington). May admit of interpretation as Edwd. the elder, and his sons Athelstan and Edwin (see IV. and V.).>>
interpretation as Edwd. the elder, and his sons Athelstan and Edwin (see IV. and V.)>> the which loved Masons much more than his father did, and he was so practised (558) in geometry that he delighted much to come and talk with Masons, and learn of them the Craft; and after for the love he had to Masons and to the Craft, he was made Mason at Windsor,<<Query -- Winchester.>> and got of the King his father a charter and commission, once every year to have Assembly where they would within England, and to correct within themselves, faults and trespasses that were done touching the Craft, and he held them at Assembly at York, and there he made Masons.

VI.

"THE NEW ARTICLES AND APPRENTICE CHARGE."
(Harleian MS., etc., early 17th Century).

(1) 26. No person (of what degree soever) bee accepted a Free-Mason unless he shall have a lodge of five Free Masons; at least where of one to be a Master or Warden, of that limit or division, wherein such lodge shall be kept, and another of the trade of Free Masonry.

(2) 27. That noe p'son shall be accepted a Free Mason but such as are of able body, honest parentage, good reputation, and observers of the laws of the land.

(3) 28. That noe p'son hereafter be accepted a Free Mason, nor shall be admitted into any Lodge or Assembly until hee hath brought a certificate of the time of accept'con from the Lodge yt accepted him, unto the master of that limit and division where such Lodge was kept which say'd Master shall enrolle the same in parchment in a role to he kept for that purpose, to give an account of all such Accep'cions at every general Assembly.<<See the acct. of such Roll at York, Ch. X.>>

(4) 29. That every person whoe now is Free Mason shall bring to the Master a note of the time of his accept'ion, to the end the same may be enrolled in such priority of place of the p'son shall deserve and to ye end the whole Company and Fellows may the better know each other.

(5) 30. That for the future the say'd Society, Company, and Fraternity, of Free Masons shall be regulated and govern'd by one Master, and Assembly, and Wardens, as ye said Company shall think fitt to chose at every yearly general Assembly.

(7) 31. That no p'son shall be accepted a Free Mason, or know the secrets of the said Society, until he hath first taken the Oath of secrecy hereafter following: -- I,
A.B., doe in the presence of Almighty God and my Fellows and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveale, or make knowne, any of the secrets, priviledges, or counsells, of the Fraternity or Fellowship of Free Masons, which at this time, or at any time hereafter, shall be made knowne unto mee. So helpe mee God, and the holy contents of this booke.

(THE CHARGE BELONGING TO AN APPRENTICE).

1. You shall truly honour God and his Holy Church, the King, your Master, and Dame, you shall not absent yourself but with the license of both, or one of them, from their service by day or night.

2. You shall not purloin or steal, or be privy, or accessary to the purloining or stealing, to the value of sixpence, from them, or any of them.

3. You shall not commit adultery, or fornication, in the house of your Master, with his wife, daughter, or maid.

4. You shall not disclose your Master’s or Dame’s counsels, or secrets, which they have imparted to you, nor what is to be concealed, spoken, or done within the precincts of their house, by them or either of them, or by Free Masons.

6. You shall reverently behave yourself to all Free Masons, not using cards, or dice, or any other unlawful games, Christmas excepted.

7. You shall not haunt, or frequent any taverns, alehouses, or such as go into any of them, except when your Master’s business, or Dame’s, their, or any of their affairs, or without their or any of their consent.

8. You shall not commit adultery or fornication in any man’s house, where you shall be at table or at work.

9. You shall not marry or contract yourself to any woman during your Apprenticeship.

10. You shall not steal any man’s goods, but especially your said Master’s, or any of his Fellow Masons’, or suffer any one to steal their goods, but shall hinder it if you can, and if you cannot, then you shall acquaint your said Master, and his Fellows presently.

VII.

"ADDITION TO "NEW ARTICLES," IN" 1663.

6th. That noe p’son be accepted a Ffree Mason, except he be one and twenty yeares old or more.

GRAND LODGE MS. No. 2, "circa" 1650.

32. The 6th. p. 559. (Hence the omission from Harleian MS., and some others may be an error by accident. No date.)

THE END.
Notes from...

THE BOOK OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY:
CONTAINING INSTRUCTIONS IN ALL THE DEGREES, FROM THE THIRD TO THE
THIRTY-THIRD, AND LAST DEGREE OF THE RITE
by Charles T. McClenachan, 33’ (Revised and Enlarged Edition, Macoy
[ University of Delaware Library, HS 770 .M3 1914 ]

FIRST SERIES: SYMBOLIC OR BLUE LODGE -- SYMBOLIC DEGREES (Ancient Craft)
01. Entered Apprentice
02. Fellow Craft, or Companion
03. Master Mason

In the Reception of the 32nd Degree (see below), the following description
of the three Craft Degrees is given:
"The 1st degree shows you man, such as nature has made him, with no other
resources than his physical strength. The 2nd degree teaches the necessity
and holiness of labor, and consequently of knowledge. The 3rd degree
teaches us that our unavoidable destiny is death; but at the same time,
in the ceremony and in the very name of Hiram, it shadows forth the great
doctrine of another life, and the immortality of the soul."

SECOND SERIES: LODGE OF PERFECTION -- INEFFABLE DEGREES (4th - 14th)
Officers: (1) Thrice Potent Grand Master, (2) Deputy Grand Master,
(3) Senior Grand Warden, (4) Junior Grand Warden, (5) Orator,
(6) Treasurer, (7) Secretary, (8) Master of Ceremonies,

Festivals: Besides the two Sts. John days (June 24, December 27), Lodges
of Perfection commemorate the building of the first temple by
the Grand Architect of the Universe (Tishri 15), and remember
the destruction of the temple (Ab 9).

04. SECRET MASTER
Immediately after the death of Hiram the Builder, King Solomon selected
seven of the most worthy and expert Master Masons to guard the Sanctum
Sanctorum, and its "sacred furniture." Although only one guard was on
duty at a time, their number was always seven -- alluding to the seven
cardinal virtues, the seven stages of life, the sabbath (7th day), etc.
The Lodge is hung in black, strewn with white tears. The seven-branched
candlestick is burning in the East, and over the East is a large circle
composed of a serpent with its tail in its mouth. In the circle, three
triangles are interlaced to form a white nine-pointed star. In the
center of the star is a Hebrew YOD, and in the nine outer triangles are
the letters E, A, J, Y, A, O, A, H, which are the initials of the nine
sacred words. The Thrice Potent represents King Solomon, and the Senior
Battery: [7]. In the Opening, "The morning star has driven away the
shades of night, and the great light begins to gladden our Lodge."
Secret Masters are taught the duty of SECRECY and SILENCE, and pray:
"Set a watch, O Jehovah! before my mouth, and keep thou the door of
my lips." Our own heart is truly the "innermost sanctuary," in which
we may "prepare to receive the impress of thy Holy Name, which shall
be a seal of eternal life." The apron is white and black, with a letter
"Z" and an all-seeing eye. The jewel is an ivory key with the letter "Z"
on the wards.

05. PERFECT MASTER
This degree, in which Lodges of Sorrow are usually held, recalls the
requiem for the departed worthy brother, Hiram Abiff. King Solomon
commanded Adoniram to supervise the building of Hiram's tomb or obelisk
(in the west-southwest of the Temple), made of white marble, to denote
his purity, and black marble, to denote his untimely death.
The Lodge is hung with green cloth from eight white columns, and a
black altar is in the East, with the coffin of Hiram. The nine-pointed
star is now blood-red, and the blood which was spilled in the Temple
still is in the northeast.
Battery: [4], denoting life, death, virtue, and immortality. The moral
of this degree is to pay due respect to the memories of deceased worthy
bretheren. The apron is white and green, with a cubic stone and a
Hebrew YOD. The jewel is a compass open on a segment of a circle, to
an angle of sixty degrees.

06. INTIMATE SECRETARY
This degree is not chronologically related to those preceding or following,
but relates to an incident which illustrates the mercy and wisdom of
King Solomon. The candidate is Joabert, Lieutenant of Solomon's guards,
whose execution is demanded by King Hiram of Tyre (Deputy Grand Master),
because of a misunderstanding. The King of Tyre had visited the Temple
unannounced and full of anger concerning a treaty, and Joabert zealously
defended his Master from this supposed threat. King Solomon interceded
and forgave Joabert's indiscretion, and made him the Witness (Confidential
Secretary) to the final treaty agreement with the King of Tyre, in the
stead of the slain Hiram Abiff.

The Lodge is hung in black, strewed with silver tears. Twenty-seven
lights (divided equally between East, West, and South) are distributed.
Battery: [8-1-8-1-8-1]. The apron is white and red, with Hebrew letters
YOD HEH in the center, and a small triangle containing the Hebrew letters
(clockwise from top) BETH, NUN, and SHIN. The jewel is a gold triangle
with the same three letters inscribed. A "sword of defence" is presented
to the candidate, with which he can defend his integrity and honor as a
Mason.

07. PROVOST AND JUDGE

Upon the death of Grand Master Hiram, King Solomon appointed seven Judges
to mete justice among the workmen of the Temple. Tito, Prince of Herodim,
was their Chief Provost and Judge, and their tribunal was held in the
Middle Chamber of the Temple. This degree implores the Mason to "render
justice to all, to hear patiently, remember accurately, and weigh care-
fully the facts and the arguments offered."

The Lodge is draped in red, and in the East is a blue, star-studded canopy.
The ebony record-box of the Judges sits under the canopy, and a triangle
with the Hebrew letters YOD HEH hangs with a balance in the center of the
chamber. The seven Judges should be in white robes.

Battery: [4-1]. The three great requisites of a Judge: Justice, Equity,
and Impartiality, are symbolized by the triangle and balance. Divine
justice is stressed, and the "earth, air, and ocean are the eternal wit-
nesses of the acts that we have done." The Almighty reads from the "vast
library" of the air, and metes out the right and just consequences of
our actions. The apron is white, edged with red, with a key and five
rosettes. The jewel is a golden key.

08. INTENDANT OF THE BUILDINGS, or MASTER IN ISRAEL

After the period of mourning following Hiram's death, the building of
the Temple had to continue. In this degree, King Solomon appoints and
installs five Superintendants to oversee the continuation of the work.
Upon the recommendation of the High Priest, Sadoc, and the Governor of
the House, Ahishar, the five were chosen to be: (1) Adoniram, President
of the Board of Architects [Master], (2) Joabert the Phoenician, Chief
Artificer in Brass [S. Warden], (3) Stolkin, Chief Carpenter [J. Warden],
(4) Selec the Giblemite, Chief Stonemason [Master of Ceremonies], and
(5) Gareb, Chief Worker in Silver and Gold, and Engraver [Captain of the Guard].

The Lodge is hung in red and blue as in the previous degree, with twenty-seven lights -- in three groups of nine forming a triple triangle. Over the Master is a five-pointed star, with three Hebrew YODs inside.

Battery: [5]. The number five (in addition to a five-fold circumambulation), represents the five points of fellowship which are primary tenets of Freemasonry. The charity of love -- the love of life and of God -- is emphasized as "participation of the divine nature." The apron is white, with red and green, with a balance, a five-pointed star as above, and a triangle with the Hebrew letters BETH (for Ben-khurim), YOD (for Jakinah), and ALEPH (for Achar). The jewel is a gold triangle with the same three letters.

09. MASTER ELECT OF NINE

The three degrees called "Elect" or "Elu" are 09, 10, and 11, and they are concerned with the apprehension of the assassins of Hiram Abiff. Informed by a herdsman that the traitors were hiding in a cave near the coast of Joppa, King Solomon appointed nine Masters to go and find them. One of the elected Masters, Solomon's favorite, went ahead of the rest and discovered one of the assassins asleep. Inflamed at the sight, he stabbed him in the head and heart, and severed the assassin's head, who only had time to say "Necum" ("vengeance is taken") before he died. Although Solomon ordered the execution of his favorite for taking justice into his own hands, the other eight interceded, and he was pardoned.

The Lodge is hung in black, strewed with flames (representing a cavern) suspended from eight columns. Eight lights in an octagonal pattern surround the triangular altar in the center, and one other light is halfway between the altar and the East. The lodge is styled a Chapter, and the Master of Ceremonies represents Pharos, the herdsman.

Battery: [8-1]. Master Elects of Nine are taught to be careful in their zeal, lest they exercise vengeance "for the violation of divine and human laws." This degree also teaches the "overthrow of ignorance by freedom." The apron is white, lined in black, and sprinkled with blood, with an arm holding a dagger, and a severed head held by the hair. The jewel is a dagger, hilt of gold and blade of silver.

10. MASTER ELECT OF FIFTEEN

About six months after the incidents in the previous degree, on the 15th day of Tammuz, it was learned that the remaining two assassins had fled to Gath, and had begun to work in the quarry of Ben-Dekar. King Solomon, upon hearing this, selected fifteen Masters (the original nine included) to apprehend them. After five days searching, they found and seized the traitors, who were brought back to Jerusalem, imprisoned in the tower of Achizar, and executed the following morning.
The Lodge is hung in black, sprinkled with red and white tears. Fifteen yellow candles are present: five in the East and five before each Warden, with four forming a square and one in the center.

Battery: [5-5-5]. The Illustrious Elu of the Fifteen are devoted to the cause of the oppressed, and to toleration against intolerance. The fifteen lights are lit in the Opening of this degree, after a prayer to which the Elu devote themselves "To the cause of Free Thought, Free Speech, Free Conscience!" The apron is white, with a black flap, and with three arch-shaped gates -- over each a head on a spike. The jewel is a dagger as in the previous degree.

11. SUBLIME MASTER ELECTED

This degree, also called "Sublime Elu of the Twelve," illustrates the reward conferred by King Solomon upon twelve of the fifteen Masters who brought Hiram's assassins to justice. These twelve, chosen by random ballot, are constituted the Governors over the twelve tribes of Israel, and are given the symbolic name "Emeth," meaning "a true man -- just, fair, sincere, faithful, fearing God."

The Lodge, also called a Chapter, is decorated as in the previous degree, except that there are twelve lights -- making four equilateral triangles of three lights, in the East, West, North, and South.

Battery: [12]. This degree symbolizes the transformation from mourning for the dead into a new zeal for life, as the ideals of the name "Emeth" signify. The apron is white, lined with black, with a flaming heart in the center. The jewel is a dagger suspended from a black cordon inscribed with the words "Vincere aut Mori," the pledge "that you will rather die than betray the cause of the people, or be overcome through your own fear or fault."

12. GRAND MASTER ARCHITECT

In this degree, Adoniram, son of Abda, is appointed by King Solomon to be the chief Architect of the Temple, and sole successor and representative of the deceased master Hiram Abiff (Khuram Abai). This position was created to "assure uniformity in work, vigor in its prosecution, and to reward those more eminent in science and skill." The virtues of Wisdom are also exalted: "By means of her we shall have immortality."

The Lodge, which represents Hiram's Chamber of Designs, is hung in white, strewed with crimson flames. In the North is the North Star and the seven stars of the Great Bear. In the East, Jupiter rises as the morning star over a triangle containing the Hebrew word ADNI, and over five columns of the five architectural orders: Tuscan, Doric, Ionic, Corinthian, and Composite. The Lodge is styled a Chapter.

Battery: [5-2]. In the Opening, the six instruments of a Grand Master Architect are described, and their "lessons" are:

* The 'different compasses' teach us "that life and time constitute but
a point in the centre of eternity; while the circle of God's attributes is infinity."
* The 'parallel ruler' teaches us "that we should be consistent, firm, unwavering, and of that equanimity of mind and temper which befits a Mason."
* The 'protractor' teaches us "that we should be upright and secure, frank in all our dealings, moderate in our professions, and exact and punctual in performance."
* The 'plain scale' teaches us "that we live not only for ourselves, but for others, so as in just and proper measure to serve ourselves, our families, our friends, our neighbors, and our country."
* The 'sector' teaches us "that we should multiply our good deeds, divide that which we can spare of our substance among those who need it more than we, and extract the good that is to benefit and bless us from the reverses and calamities of life."
* The 'slide-rule' teaches us "that we should strive to grasp and solve the great problem presented by the Universe and involved in our existence; to know and understand the lofty truths of Philosophy, and to communicate freely of our knowledge unto others."

The apron is white, lined with blue and gold (symbolizing the Craft degrees), with a protractor, plain scale, sector, and compasses. The jewel is a gold triangle, with a Hebrew ALEPH on the obverse and the five types of columns on the reverse.

13. ROYAL ARCH OF ENOCH, or MASTER OF THE NINTH ARCH

"This degree, in fact, forms the climax of Ineffable Masonry; it is the keystone of the arch, and discovers that which is revealed in the succeeding degree of Perfection." The history begins with Enoch, sixth in descent from Adam, who was given the True Name of God in a vision. With the help of his son Methuselah, he excavated and built nine "apartments" in Canaan, "one above the other, and each roofed with an arch." Over the upper one he built a Temple, in which he hid a cube of agate, with a triangular plate of gold with the Ineffable Name engraved on it and sunk into one face of the cube.

Enoch also knew of the upcoming Deluge, and he covered his Temple with stone, closing it with a great ring of iron. He also placed two columns on a high hill: a granite one engraved with a description of the subterranean vaults, and a brass one engraved with the "rudiments of the arts and sciences." The brass column was found by Noah, but the granite column was washed away by the Flood, thus concealing the Name until God told it to Moses (who again engraved it in gold and placed it in the Ark of the Covenant).

Later, the Ark was lost in a battle with the Syrians, but the men of Israel were led to it by the roar of a lion, which had guarded it with the golden key in its mouth. The Treasurer's Key thus has the words "in arc leonis verbum inveni" ("in the lion's mouth I found the word").
Still later, Solomon planned to build his Temple on Mount Moriah. Under it's Holy of Holies, a secret vault was built which could only be accessed via eight other underground vaults. The Ark was placed in this vault, under the "ninth arch," and upon a twisted "Pillar of Beauty" made from white marble. Solomon also began to build a "Temple of Justice," and he selected the site of Enoch's original Temple. Gibulum, Joabert, and Stolkin were chosen to survey and clear the ground, but they made an interesting discovery.... [continued in next degree]

The Lodge (styled a Chapter) is hung in red and white. There are nine lights: three in the East, West, and South. All officers are in black, except Solomon (in yellow) and the King of Tyre (in purple). A separate apartment should be prepared, covered with a trap-door with an iron ring.

Battery: [3-3-3]. The Opening contains lengthy prayers to the Lord, the "Sovereign Inspector and Mighty Architect of the wonders of Creation." The apron is purple, bordered with white, and with the "Enochian delta" (hexagram with inscribed Tetragrammaton) in the center. The jewel is a gold triangle with the Enochian delta on the reverse, and a scene showing two men lowering a third into the newly-discovered subterranean vault, on the obverse.

14. GRAND, ELECT, PERFECT, AND SUBLIME MASON

The ninth arch, or Sacred Vault, was used by Solomon, King Hiram, and Hiram Abiff, in which they held private conferences. After the death of Hiram Abiff, the two kings resolved not to visit the Vault, nor communicate the ineffable Name, until they found a successor. But Adoniram, Joabert, and Stolkin had discovered Enoch's cube of agate, so these three Masters were initiated into this sublime degree in the Sacred Vault, and taught the true pronunciation of the Word. Soon after the Temple was completed (in the year Anno Mundi 3000), the Babylonian captivity began, and the Temple was destroyed, but the secret Vault was not found. During the Crusades, however, a select few of the Princes of Jerusalem were initiated by some "good and virtuous Masons," allowing the secrets to be handed down until the present day.

The Lodge, cubical in shape, is hung in crimson. Three lights, in a triangle, are in the North; five lights, in a pentagon, are in the South; seven lights, in a heptagon, are in the West; and nine lights, in three triangles, are in the East. The Pillar of Beauty is in the Northeast, with the Table of Shewbread and Seven-Branched Candlestick. A "Pillar of Enoch" (rough-hewn marble pieces put together, with Enochian characters on it) is in the Southeast, with the Altar of Incense and Tablets of the Law. To the West of the main chamber is the Sacred Vault, approached by a long passage of nine arches.

Battery: [3-5-7-9]. The Ten Commandments are recited in the Reception, and are followed by lengthy prayers to the "Almighty and Sovereign Grand Architect of the Universe, thou who ridest in the heavens by
the name Jah." Unity and Charity are stressed, as in the Entered Apprentice degree, and the Word is presented, the "Shem Hamphorosh" (read right-to-left):

I 10
H I 15
V H I 21
H V H I 26

which sums to 72, the number of the holy angels called "Elect," and the number of steps in Jacob's ladder. Also, the following Hebrew letters are presented:

IHV - BAL - A
IHV - BAL - V
IHV - BAL - VM

AVM

The apron is white silk,bordered in gold, with the Ineffable Delta in the center. The jewel is a quadrant (compass open to ninety degrees) topped by a crown, and with a nine-pointed star on the obverse, and a five-pointed blazing star (with the Tetragrammaton) on the reverse. The compass is opened on a segment of a circle, inscribed with the numbers 3, 5, 7, 9. The ring contains the inscription "Virtue unites, death cannot separate." The girdle has nine colors: blue (friendship), red (zeal), and yellow (wisdom); green (hope) and purple (dignity); white (purity) and black (seriousness and modesty); stone (firmness and fidelity) and flame (ardent affection and charity). These are all interwoven with olive green (peace and brotherhood).

THIRD SERIES: COUNCIL OF PRINCES OF JERUSALEM -- HISTORICAL DEGREES
(15th - 16th)

Festivals: Annual meetings of Councils are held on the 20th day of Tebet (commemorating the return to Jerusalem from Babylon), followed by the Grand Feast day on the 23rd day of Adar (commemorating the reconstruction of the Temple). Also, the Spring and Autumn Equinoxes are celebrated, "in memory of the Temple having been built twice." Princes of Jerusalem, when visiting inferior Councils or Lodges, are received under the "arch of steel."

15. KNIGHT OF THE EAST OR SWORD

After the seventy years of the Babylonian captivity, King Cyrus of Persia (after a prophetic dream) allowed the release of the 42,360 captives, and their return to Jerusalem. He also permitted the Second Temple to be built, under the direction of Zerubbabel, the Governor of Judea. Upon their journey back, however, the release of the captives
was contested at the bridge over the Euphrates. Just barely making it to Jerusalem, Zerubbabel ordered that the Masons laying the Temple foundations should work "with the sword in one hand and a trowel in the other," for safety. This degree, and that succeeding it, are thus Chivalric, with the initiate serving both as a Craftsman and a Warrior, constantly on the alert in both capacities.

There are three "apartments." The first represents a Grand Lodge of Perfection, but it is demolished and desecrated, representing the sorry state found upon the return to Jerusalem. The officers here are the standard Lodge of Perfection officers, all in black robes. The second apartment represents King Cyrus’ palace, and is hung in green and decorated in the "Oriental" style. The officers represent Cyrus and his knights, and wear water-green sashes, or "orders." In the third apartment, a "bridge is represented extended over a river, and a rude altar at the end" has been erected. The letters "L D P" are displayed, in the cipher called "Passing the River."

Battery: [5-2]. The virtues of Chivalry are stressed, and the initiate, now a "Knight Mason," is given a water-green sash with a green rosette at the bottom (in memory of the liberator Cyrus). The apron is of crimson velvet, edged with green, with a bleeding head above two crossed swords, and a triangle (top point to the left) with three interlaced triangles inside it. The jewel is three concentric gold triangles, with two crossed swords inside them.

16. PRINCE OF JERUSALEM

While the foundation of the Second Temple was still incomplete, King Cyrus died, and the Israelites were subjected to the hatred of many tribes of Samaritans and Syrians. Eventually, Darius seized the throne of Persia, via cunning and conspiracy, but he took the side of the Jews. He commanded that the Masons should not be harassed, and he made Zerubbabel "Sovereign Prince of Jerusalem." The Temple was 46 years in construction, and Darius allowed the return of the same "precious vessels" that were taken from the First Temple.

There are four apartments. The first represents the Council of the previous degree, and symbolized the labors endeavoring to rebuild the Temple. There are nine officers here: (1) Most Equitable Sovereign Prince Grand Master (a Just Ruler), (2) Grand High Priest Deputy Grand Master (the Eternity of Duty), (3) Most Enlightened Senior Grand Warden (the Lion of Judah), (4) Most Enlightened Junior Grand Warden (the Measure of Peace), (5) Valiant Keeper of Seals (the Law), (6) Valiant Grand Treasurer (Unbounded Treasure for the Temple), (7) Grand Master of Ceremonies (Conductor of the Works), (8) Grand Master of Entrances (Guardian of Secrecy), and (9) Grand Tyler (Vengeance).

The second apartment represents the road from Jerusalem to Babylon, which Zerubbabel traveled in the second year of Darius' reign, to petition
for protection. The third apartment is Darius' throne room, and is
decorated similarly to that of Cyrus. The fourth apartment is Darius'
banquet hall.

Battery: [1-4]. Darius poses the question "What is that which holds the
most powerful sway over mortals?" The Satrap of Assyria answers "King
Darius," the Satrap of Media answers "Beauty," but Zerubbabel answers
"Truth." The apron is crimson, edged in gold and aurora-color, and
with a square, shield, Delta (with three YOD's), balance, and a hand of
justice. The jewel is a mother-of-pearl lozenge, with a hand holding a
balance in equipoise; under it a sword with five stars surrounding the
point. On the left is a Hebrew D, on the right is a Hebrew Z.

FOURTH SERIES: SOVEREIGN CHAPTER OF ROSE-CROIX -- PHILOSOPHICAL
DEGREES
(17th - 18th)

Officers: The standard officers, but prefixed by "Faithful Brother" in
the 17th, and by "Most Perfect Knight" in the 18th. The
Wardens are prefixed by "Zealous Brother" in the 17th, and by
"Most Excellent and Perfect Knight" in the 18th. The Master
is "Venerable" in the 17th (representing John the Baptist), and
"Most Wise and Perfect" in the 18th (representing Tirshatha).

Festivals: Chapters must meet five times a year: Ash Wednesday, the
Thursday before Easter, Good Friday, Easter Sunday, Ascension
Day, and Christmas. The principal festival is Holy (or Maundy)
Thursday, when the officers are elected. A Knight Rose-Croix
writes his name in consonants only, and affixes a triangle
topped by a cross [the G.D. 0=0 altar symbol] in red ink.

17. KNIGHTS OF THE EAST AND WEST

This degree is the first of the Modern or "Accepted" degrees, as opposed
to the "Ancient" degrees preceding. "The Word is again lost, and, fig-
uratively, the Third Temple -- in the heart of man -- is to be built and
dedicated to the God of Truth." The Christian era brought the growing
syncretism among the Jews and Egyptians to a head, and it was said that
the writings of the Apostles were only an incomplete fraction of the full
philosophical and religious teachings and mysteries to be handed down.
In the year 1127, Pope Honorius II joined with Stephen, Patriarch of
Jerusalem, to ordain Knights to be clothed in the white of purity, and
to work to pass down these mysteries under the aegis of Masonry. There
were eleven "Knights of the East and West" (commemorating both their
home countries and the place of their original initiation), ordained by
Armefo Guavi Mundos, Prince and Patriarch of Jerusalem, in 1118.

The Lodge is heptagonal in shape, hung with crimson and sprinkled with
stars of gold. Seven "square columns" are in each angle, with the init-
ials of the words: Beauty, Divinity, Wisdom, Power, Honor, Glory, Force; on their capitals, and the initials of the words: Friendship, Union, Resignation, Discretion, Fidelity, Prudence, Temperance; on their bases. In the East is an altar atop seven steps, with a vacant throne, the sun and moon, and an hour-glass (clepsydra). On the altar is a silver basin with perfumed water, a chafingdish with live coals, and a large book sealed with sevel seals of green wax. All twenty-four members (called a Preceptory) are clothed in white robes, with a red cross on the breast.

Battery: [6-1]. This degree is opened with prayers and hymns, and the candidate is subjected to a strict examination of his knowledge of the previous degrees of Ancient Craft Masonry. The candidate is purified and sanctified, and is received under Luther's hymn "From East to West," and Ecclesiastes XII. The seven divine virtues and seven human virtues (on the columns) are stressed, and the seven vices (Hatred, Discord, Pride, Indiscretion, Perfidy, Rashness, and Calumny) are to be avoided. The Seven Seals (from the Revelation of St. John) are broken and explained, and the candidate is symbolically represented as coming from Patmos, as a "very ancient" man. The apron is of yellow satin, with crimson and gold, and with a sword and Tetractys (of the Tetragrammaton) on it. The jewel is a heptagon of silver and gold, with crossed swords on a balance on the obverse, and a lamb on the Book of Seven Seals on the reverse. The jewel is hung from a double order -- one black (left-to-right) and one white (right-to-left), representing good versus evil. A gold coronet is also presented.

18. KNIGHT OF ROSE-CROIX, PERFECT PRINCE DE H-R-D-M, KNIGHT OF THE EAGLE AND PELICAN

"The stars have disappeared, the light of the sun and moon is obscured, and darkness has fallen upon the face of the earth."

With these words the candidate is received into the final philosophical degree. The three virtues - faith, hope, and charity - guide him through the "place of horror and gloom" to the Truth, and to the Lost Word. This Truth is not that of any one religion, because the spirit of Masonry is universal and inclusive. The "Ceremony of the Table" commemorates this in a Feast of Bread and Wine, and the Chapter usually remains at refreshment indefinitely, never closing.

The Lodge is divided into four apartments. The first is hung in black, with white tears, and is lighted by the taper of the Most Wise and the two lights on the throne. This apartment is in ruins, and the throne is surmounted by three crosses, the center one with a white rose at its center. The second apartment is labyrinthian (to the Noreast of the first) and contains descending and ascending stairs curving around. The third apartment (to the Southeast of the first) is the "Chamber of Reflection," and contains images of death: skeletons and a skull with wings. The fourth apartment is the first, rearranged, with 33 lights (on three candelabra of 11 branches, and yellow wax candles), red hang-
ings, and a six-pointed blazing star in the East. A gold crux ansata is also in the East.

Battery: [6-1]. The Most Wise and Perfect Master represents Wisdom, the Senior Warden represents Strength, and the Junior Warden represents Beauty. The apron is of white leather or satin, bordered in red, with a skull and cross-bones, a red passion cross, and three red rosettes. The grand jewel is a gold compass open on a quarter circle. A rose-cross is between the legs of the compass, and under it is a pelican, tearing its breast to feed its seven young, on the obverse, and an eagle with wings extended, on the reverse. On the circle are the letters I.N.R.I. The Banner of the Rose-Croix is hung in the East, and it is a square of white, edged with gold, with the obverse of the jewel on it, and the words "Lux E Tenebris" above it, and "Faith, Hope, Charity" below it.

The Holy Thursday ceremony involves the "Mystic Banquet" of a white lamb, and also commemorates Passover. After the feast, the "Ceremony of Extinguishing the Lights" commences, and the seven officers in reverse order put out yellow candles on a seven-branched candlestick. The East of the Lodge contains images of darkness and decay, with a crimson rose surmounting a mountain at the center.

The Easter Sunday ceremony involves a general feast, and the seven lights are re-lit, finishing with: "The doors of the Infinite are opened to you." The East of the Lodge is now clear and bright, with a cross and white rose surrounded by a glory, and a Hebrew YOD at its center. A seven-pointed blazing star, also with a YOD, is now atop the mountain.

To be continued...

-- Steve Cranmer

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Hello,
Here's part two:
"The Eleven degrees of the Areopagus ... most beautifully unfold the errors and frailties of humanity, and most thoroughly instruct us how to overcome them and advance toward that most perfect state hoped for by mortality."

19. GRAND PONTIFF, or SUBLIME SCOTCH MASON

Mysteries of time are taught in this degree, under the symbolism of the Apocalypse and the New Jerusalem. The Temple was built not by one man, but by successive generations, and destroyed swiftly. Patience is stressed, along with the three virtues of the previous degrees, and that the greatest accomplishment is the creation of something which will "outlast their own day and generation." Those that exhibit this patience, equity, and purity will surely be one of the chosen 144,000 whose name is inscribed in the apocalyptic Book of Life.

The Lodge is divided into two apartments. The first, the Chapter Room, is lit from the East by the triple interlaced triangle, with a sun in the center. Behind a curtain in the East is an image of the New Jerusalem, and an empty salver is in the center of the room. The second apartment is a plain dark room, with only a single chair. The officers wear long white robes, and fillets of sky-blue satin, with twelve gold stars, around their foreheads. There is only one Warden.

Battery: [3-3-3-3]. The Chapter Room is first hung in black, and the sun is turned to blood. After the Reception and Prayer, the Room is hung in blue, with stars of gold, and the sun is made bright. There is no apron, but the jewel is a gold "parallelogram" (rectangle) with a Greek Alpha on one side and an Omega on the other.

20. GRAND MASTER OF ALL SYMBOLIC LODGES, or MASTER AD VITAM ("GEORGE WASHINGTON DEGREE")

"The duties, powers and privileges of a Master in opening and closing a Lodge and conducting the work are herein defined." The Master Ad Vitam (for life) must keep in mind the three requisites of a Master, Toleration, Justice, and Truth, and as Master of a Lodge, he must "dispense light and knowledge to the brethren." The proliferation of degrees and religious sectarianism is to be avoided, and Masonry must be restored to its "primitive purity." The existing degrees are, in actuality, constant lessons, and titles such as "Knight," "Prince," and "Pontiff" represent the lofty goals of morality and justice, of which the holders of such titles should be reminded.

The Lodge is hung in blue and gold, and a throne is in the East, ascended by nine steps. Over the East are the words "Fiat Lux" in a glory surrounding a triangle. A triangular altar is in the center, and the Lodge is lit by nine yellow candles (in three concentric triangles), positioned between the altar and the South.
Battery: [2-1]. The apron is yellow, bordered in blue, with three concentric point-down triangles, with the Tetragrammaton (horizontal) and "Fiat Lux" (vertical) at the center, forming a cross. Its triangular shape relates to the "fourth great light, which reminds us of the Deity and his attributes." The jewel is gold, with the same three concentric triangles.

21. [Patriarch] Noachite, or Prussian Knight

This degree is based on the Order of Knights, known in Germany as the Holy Vehme, who exacted justice fiercely and morally. They inculcated humility, and constantly remembered the price of pride, exacted upon the descendants of Noah who erected the Tower of Babel. Today, this Order only claims jurisdiction among its own members, and their rule and duty is to judge others by the same rules by which they live. They meet on nights of the full moon, from the ancient custom of the worship of Isis and Ceres, and also from the original knights, who desired secrecy.

The Lodge, styled a Grand Chapter, meets in a "retired place," on the night of the full moon, which is the only light allowed. The presiding officer, the "Lieutenant Commander," faces the moonlight. The brethren are styled "Prussian Knight-Masons," and all are dressed in black. No Table Lodges are to be held in this degree.

Battery: [3]. "In the heavenly host [light of the moon] they admire the work of the Supreme Creator, and the universal laws of harmony and motion -- the first two laws that emanated from God." The apron is yellow, and contains an arm holding a sword, and a winged figure holding a key in the left hand, and the right forefinger on the lips (the "Egyptian figure of Silence"). The jewel is an point-up triangle, with an arrow, point downward, an arm holding a sword, and the motto "Fiat Justitia, Ruat Coelum."

22. Knight of the Royal Axe, or Prince of Libanus

This degree teaches that all labor is honorable, and the "toiling millions" should be respected and assisted. The Phoenicians, especially those of the city of Tsidun, are remembered as those who cut cedars on Mount Libanus (Lebanon) for Noah's ark, as well as the Ark of the Covenant and the Temples of Jerusalem. The peoples of Phoenicia, Hiram of Tyre and Hiram Abiff included, were tied to the Israelites by the fact that they shared the mysteries, and it is even said that the Etrurian and Roman Colleges of Artificers descended from them via the Hyksos.

The Lodge, styled a College, has two apartments. The first is a plain room which represents a workshop on Mount Libanus. Here, the Senior Warden, or "Master Carpenter," presides. The second apartment is hung in red, lighted by 36 lights, and is called the Council-room of the Round Table. The brethren sit at a round wooden table, and the altar in the East holds the three great lights and an axe.
Battery: [2-2-2]. The apron is white, bordered in purple, and contains a three-headed serpent and a table with instruments and plans on it. The jewel is an axe and handle of gold. On the top of the handle are the initials of Noah and Solomon. In the middle of the handle are the initials of Libanus and Tsidun. On the blade are the initials of Adoniram, Cyrus, Darius, Zerubbabel, Nehemiah, Ezra (on one side), and Shem, Kham, Yapheth, Moses, Ahaliab, Betselal (on the other).

23. CHIEF OF THE TABERNACLE (THE FOUR CHAPLAINS)

This degree, connected with the one succeeding it, is based on the perfection and purity of the Hebrew Tabernacle, or Sanctuary. "Unholy sacrilege and presumptuous interference with sacred ceremonies are forbidden and punished; and only those with hearts divested of all impurity, are commended in the performance of holy rites."

The Lodge, styled a Court, has two apartments. The first, for the Reception, is a small dark room with an altar at the center, upon which is a dim light and three skulls. In front of the altar is a skeleton. The second apartment represents an encampment of the Twelve Tribes of Israel, near Sinai. The Tribes are arranged, with standards (of specified color and device) clockwise from the East, as the following:

1 Judah crimson stripes Lion, couchant
2 Zebulon light green Ship
3 Simeon yellow Sword
4 Reuben brilliant crimson Man
5 Gad bluish green Starry field
6 Manasseh agate Vine
7 Ephraim opal Bull
8 Benjamin violet Wolf
9 Asher blue Tree
10 Dan gold-stone Eagle holding serpent
11 Naphtali bluish green Running doe
12 Issachar greenish yellow Ass, couchant

In the center of the Court is a representation of the Tabernacle of Moses, described in Exodus 26 and 36. The Master, the "Most Excellent High Priest," represents Aaron, and the two Wardens, in the West, represent Eleazar and Ithamar. The three wear white turbans, with a blue ribbon with the Hebrew inscription, QDSH L-IHVH, "Holy to the Lord!" All others are styled "Worthy Levites."

Battery: [2-2-2-1]. The apron is white, bordered with red, blue, and purple ribbons. These colors, from the curtains of the Tabernacle, represent earth, fire, air, and sea, respectively, as well as the Lord's benificence, glory, wisdom, and power. On the apron is the golden seven-branched candlestick, representing the seven planets.
and virtues: Sun, faith ("aspiration toward the infinite"); Moon, hope; Venus, charity; Mars, fortitude ("victory over rage and anger"); Mercury, prudence; Saturn, temperance; Jupiter (conquerer of the Titans), justice. The jewel is a small silver censer, or ornamented cup, held by a handle in the shape of an open hand.

24. PRINCE OF THE TABERNACLE

This degree illustrates the sacerdotal duties of the High Priest, of which there are two: incessant labor for the glory of God, honor of country, and happiness of brethren; and offering up thanks and prayers to God, in lieu of actual sacrifices. The initiate must possess the lamp (reason), the cloak (liberty), and the staff (forces of nature), and each of these is threefold, making the holy number nine -- the number Hermes allotted to initiation. These correspond also with the three great lights. The four powers of the Sphynx are also inculcated, and the cube (as the symbol of nature's immutable law) is presented with the Tetragrammaton. The law of equilibrium is applied to ritual, and the initiate is urged to interpret the symbols he receives for himself. The "inner" (solar) mysteries of Osiris (Thammuz, Bel, Atys, Dionusos, Cama, Mithras) are then rehearsed.

The Lodge, styled a Court, has two apartments. The first, the Vestibule, is furnished as a Master Mason's Lodge, except that the Volume of Sacred Law is a rolled parchment of Law, and the "G" in the East is replaced by a Hebrew YOD. The second apartment is the Tabernacle of the previous degree, but with a vermilion "Blazing Star" (pentagram) in the East, with an Alpha and Omega on it.

Battery: [2-2-2-1]. The apron is of white lambskin, with scarlet, green, and blue. On it is a violet myrtle tree, and a gold representation of an Arabian tent. The jewel is the Hebrew letter ALEPH, suspended from a violet ribbon.

25. KNIGHT OF THE BRAZEN SERPENT

After the death of Aaron, when the new moon occurred at the vernal equinox of the 40th year of the Wandering of Israel, the people became discouraged, and began to pray to Amun and Astarte, Osiris and Isis. But Adonai sent fiery serpents among them, and Moses was asked to pray for the people. Moses was told to build a brazen serpent, and put it on a pole, and all who looked upon it were cured of the serpents' venom.

This story is seen as an allegory for the transformation from winter to spring (and Passover), when the celestial serpent and scorpion flee "before the glittering stars of Orion." The seeming contradiction between winter and spring, death and life, evil and good, should be seen as two parts of the "universal equilibrium." The symbol of the cross, "that *one* composed of *two*", represents this principle.

The Lodge, styled a Council, is the Tabernacle of the preceding degrees, but with a cross (with a serpent coiled round it) in the East. Columns
Battery: [5-3-1]. The Knight's duties are: "To purify the soul of its alloy of earthliness, that through the gate of Capricorn and the seven spheres it may at length ascend to its eternal home beyond the stars; and also to perpetuate the great truths enveloped in the symbols and allegories of ancient mysteries." The apron is white, lined in black, and with gold stars on the white side (Pleiades, Hyades, Orion, Capella) and with silver stars on the black side (Perseus, Scorpio, Bootes). Also on it is a serpent, ouroboros, surrounding a scarab, a triangle in a glory with the Tetragrammaton in its center, and the four initials of the stars Regulus, Aldebaran, Antares, and Fomalhaut. The jewel is a gold tau cross (crux ansata) with a serpent entwined around it, and the Hebrew words HLThI ("he has suffered or been wounded") and NChShThN ("the Brazen Serpent") on it. The order has two ribbons: one crimson, with the words "Osiris, Ormuzd, Osar siph, Moses," a bull and crescent, and the Hebrew word GBVRH ("Valor"); and one white, with the words "Isis, Ceres," a dog's head and crescent, and the word AVN ("Virtue") -- contrasting active/generative energy and passive/capacity-to-produce energy.

26. PRINCE OF MERCY, or SCOTTISH TRINITARIAN ("ABRAHAM LINCOLN DEGREE")

To avoid persecution, early Christian Masons (under the rule of Domitian) met in the Catacombs under Rome, and performed the mysteries under cover of darkness. The "Triple Covenant" is represented by those of Noah and Abraham, as well as "that made with all the earth, that the day should come when light, truth, and happiness should be victorious over darkness, error, and misery." The candidate is named "Constans" (firm, intrepid, and persevering) and is symbolically receiving the third and last degree of the Essenian Mysteries -- that of "theogenesis" (divine generation).

The Lodge, styled a Chapter, is hung in green (representing infinite wisdom) with nine columns of red (representing supreme energy or power) and white (representing harmony). The throne in the East is covered by a canopy of reen, red, and white, and above it is the triple-interlaced triangle, with two white and one black triangles, and a YOD at its center. By the triangular altar, in the center, is a white marble statue of a virgin, covered by thin white gauze.

Battery: [3-3-2-3-3-1]. The candidate is presented with the "ancient dogmas and teachings" of the Hindus, Buddhists, Mithraists, "Druids" (Norse?), Egyptians, Hebrews, and Christians, and that "in all ages the golden threads of truth have gleamed in the woof of error. Fortunate is the Mason who, by the light of wisdom, the true Masonic light, second emanation from the Deity, can discern the golden threads, God's hieroglyphs, written when time began; and read them aright, as they were read
by our ancient brethren in the early ages!" The mystery of life, death, and rebirth is presented using the metaphor of seeds and plants. The apron is scarlet, bordered in white, with a green triangle (point-down) in the center. In the triangle are the initials of Force, Wisdom, and Harmony, and a flaming heart of gold with the initials I.H.S. (Jesus Hominum Salvator; or Imperium, Harmonia, Sapientia). The jewel is gold, and is the same triangle, suspended by a purple ribbon. A "tessera," or mark, is given to the candidate, and is a small fish of ivory or mother-of-pearl, with the Tetragrammaton on one side, and mystic symbols (right angles, parallel lines, etc.) on the other.

27. KNIGHT COMMANDER OF THE TEMPLE, or TEUTONIC KNIGHT OF THE HOUSE OF ST. MARY OF JERUSALEM

This degree, the first strictly chivalric degree, commemorates the siege of St. Jean d'Acre, the ancient Ptolemais, by Christian forces. The Crusaders, afflicted with harsh famine and intense heat, had to fight the infidel Saladin by day, and nurse their wounded and sick at night, under a makeshift tent made from the sails of their ships. In 1192, Pope Celestin III approved a new Hospitaller and Military Order comprised of the primarily German "Teutonic Knights," combining the statutes of the Augustinians, the Hospitallers of St. John, and the Templars. They distinguished themselves by the wearing of black crosses and white mantles, but gave up the latter to avoid conflict with the Templars. They relocated to Prussia in 1226.

The Lodge, styled a Chapter, is hung in scarlet, sprinkled with black tears. Black columns surround the Chapter in a circle, and three circles of lights above each other (comprised of six, nine, and twelve, from top to bottom) are in the East. In the center is a round table, with five olive-oil lamps in a cross, and the Commanders of the Order sit at this table. In the West are the sentences: "In many words thou shalt not avoid sin," and "Life and death are dispensed by the tongue."

Battery: [4-3-2]. A dirge is sung in the Reception, and five trophies are presented to the initiate: (1) a garland of laurel, (2) the apron, gloves, collar, sash, and jewel of the Order - the colors of which are white, red, and black, (3) the sword of a Knight, (4) the spurs of a Knight, and (5) the pallium or mantle of the Order, with the black cross. These five trophies, and the five lamps, correspond to the five excellent qualities: Humility, Temperance, Chastity, Generosity, and Honor. The apron is of scarlet lambskin, lined in black, with a Teutonic Cross (cross potent sable, charged with a smaller cross double potent or, surcharged with the escutcheon of the Empire - the two-headed black eagle) and a black key surrounded by a laurel wreath. The jewel is a gold triangle, on which the word I.R.N.I. is enamelled.

28. KNIGHT OF THE SUN, or PRINCE ADEPT (MAGUS)
This degree, which is the last philosophical degree of the A.A.S.R., derives its doctrine from Hermeticism, the Kabala, and Magism. The Absolute, i.e. that which exists through itself, is taught to be Reason, and that evil and misery are necessary discords "that unite with the concords of the universe to make one great harmony forever." The symbolism of the Temples of Thebes and Memphis, the Temple of the Sun at Nineveh, and the white dove (Zoroaster, good, Chesed) and black raven (Manes, evil, Gevurah) are all presented, and interpreted in the light of "uncreated reason," of which the primary symbol is the Sun.

The Lodge, styled a Council, is hung in natural colors, representative of the open countryside, and is illuminated by a great globe suspended in the South. In the East is the seal of the Macrocosm (the hexagram of Solomon), with the up-pointing triangle in black and the down-pointing triangle in white, and under the words "Lux e Tenebris." In the West is the seal of the Microcosm (Pentagram) in white and vermillion. In the South is a representation of the Temple of Solomon, with a man holding a lamb between the columns of Jachin and Boaz. In the North is a symbol from the Zohar, with two men's heads and arms forming a hexagram. In each corner is a triangle, white, black, and red, with the Hebrew letters YOD, HEH, and VAV on it. The altar, in the center, is "Soli Sanctissimo Sacrum," sacred to the most holy sun, and contains a pentagram along with the book of constitutions, and a censer.

The Master is styled "Father Adam," and wears a saffron robe. One Warden, styled "Brother Truth," is in the West, and wears a rose robe. Seven other officers, styled MLAKVTTh (kings, envos, angels), are stationed about the Temple, and wear flame-colored robes:

<table>
<thead>
<tr>
<th>Name</th>
<th>Planet</th>
<th>Banner</th>
<th>Bracelets</th>
<th>Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gabriel</td>
<td>Jupiter</td>
<td>Crimson &amp; silver</td>
<td>Eagle tin</td>
<td>N.E.</td>
</tr>
<tr>
<td>Michael</td>
<td>Saturn</td>
<td>Black &amp; silver</td>
<td>Lion lead</td>
<td>S.E.</td>
</tr>
<tr>
<td>Auriel</td>
<td>Mars</td>
<td>Flame &amp; silver</td>
<td>Bull steel</td>
<td>S.W.</td>
</tr>
<tr>
<td>Raphael</td>
<td>Mercury</td>
<td>Green &amp; gold</td>
<td>Man glass</td>
<td>N.W.</td>
</tr>
<tr>
<td>Zarakhiel</td>
<td>Sun</td>
<td>Purple &amp; gold</td>
<td>Gold gold</td>
<td>E.</td>
</tr>
<tr>
<td>Tsaphiel</td>
<td>Moon</td>
<td>White &amp; gold</td>
<td>Silver</td>
<td>W.</td>
</tr>
<tr>
<td>Hamaliel</td>
<td>Venus</td>
<td>Blue &amp; silver</td>
<td>Copper</td>
<td>S.</td>
</tr>
</tbody>
</table>

The other members of the Council, of which there must be ten in all, are styled Aralim (Lion of God, or hero), and wear no robe. Of these, there must be a Herald, Expert, and Tiler.

Battery: [3-4]. The apron is white lambskin, with a vermillion pentagram. The jewel is a golden sun on the obverse, and a hemisphere, showing the northern half of the ecliptic (Taurus to Libra) and zodiac. Of the large amount of instruction in this degree, seven main points are outlined:

(1) "Science is preserved by silence, and perpetuated by initiation."

(2) "Make gold potable, and you will have the universal medicine," which evidences that one should appropriate truth to ones own use, and that the
changes known as death are a part of life. (3) "The permanent revelation, one and universal, is written in visible nature, is explained by reason, and completed by the wise analogies of faith." (4) "There is no invisible world. There are only different degrees of perfection in the organs," and "There is no void in nature; all is peopled." (5) "Thoughts, once uttered, are immortal .... How could the thoughts exist, if the soul from which they emanated were to cease to be?" (6) "Nature is the primary, consistent, and certain revelation or unveiling of God. It is his utterance, word, and speech." (7) "Analogy is the last word of science, and the first of faith. Harmony is an equilibrium; and equilibrium subsists by the analogy of contraries. The absolute unity is the supreme and last reason of things."

29. KNIGHT OF ST. ANDREW, or PATRIARCH OF THE CRUSADES

This degree, also known as the Order of Knights Ecossais, teaches equality and toleration in matters of class and religion. Hugh of Tiberias, Lord of Galilee, visits the court of Saladin, the Sultan of Egypt and Syria, and they instruct each other in their concepts of chivalry and religion. The cross of St. Andrew (cross saltire) is an emblem of suffering and humility, and the crucifixion of St. Andrew on November 30th is to be commemorated.

The Lodge, styled a Chapter, has two apartments. The first, the Chapter-room, represents Saladin's court, and is hung in green and gold. In each corner is a St. Andrew's cross. The second apartment contains a basin for washing, a table, and a sword, and the candidate must be baptised by the washing of the hands and face before entering into the Order of Knighthood. The Master of Ceremonies represents Saladin, while the Venerable Grand Master represents Hugh. The Senior Warden is Malek Adhel (just king), the Junior Warden is Malek Modaffer (victorious king), the Senior Deacon is Malek Daher (triumphant king), and the Junior Deacon is Malek Afdel (excellent king). Behind the throne is a white banner, in the shape of a shroud, with the words "Salah-eddin, king of kings -- Salah-eddin, victor of victors -- Salah-eddin must die."

Battery: [2-3-4]. Religious tolerance is the main lesson, and "Masonry is the handmaid of religion." There is no apron. The jewel has two parts: on top is a gold hexagram, made of concave-outward triangles, with a compass open to 25 degrees inside it. On the bottom is suspended a gold St. Andrew's cross ("X"), with a knight's helmet, winged serpent ouroboros, key, and a point-down triangle. In the center of the cross is a Hebrew YOD, and on its points, clockwise from bottom, the Hebrew letters N M I N.

SIXTH SERIES: CONSISTORY OF SUBLIME PRINCES OF THE ROYAL SECRET -
CHIVALRIC DEGREES (30th - 32nd)
The Chivalric degrees bring to an end the instruction of Masonry, and rehearse the virtues, vows, and tenets of the Order. These form the Templar degrees of the A.A.S.R..

"The accomplishment of these degrees brings us to the completion of the Third Temple; and the Royal Secret is solved, as to whether we have made this world a Temple fit for the abiding-place of the Grand Architect of the universe."

30. KNIGHT KADOSH, or GRAND ELECT KNIGHT

This "practical trial degree of the Knight Templar," also denoted as a Knight and Soldier of the Cross, contains some of the historical drama of the Templars. Incidents on the road to the Holy Land, as well as the execution of Jacques de Molay, are presented. Knights Kadosh ("holy," "consecrated," or "separated") are true defenders of the Temple: outwardly armed with steel, but inwardly armed with Faith in God and Love of his fellow-man.

The Lodge, styled a Chapter, is decorated with black and red columns. There are five chambers. The first, the Judges' Hall, is sombre and lit by a singular suspended triangular lamp. Five masked judges, robed in black and girded with swords, receive the candidate. Second, the Cave, or Chamber of Reflection, is "strewed with emblems of mortality," and is connected to the first by a descending flight of stairs. This chamber represents the tomb of Jacques de Molay, and contains a simple altar, cup of wine, and a gong. The remaining chambers are the Forum, the Senate Chamber, and the Road to the Holy Land. Overall, in the East is a Throne surmounted by a double-headed eagle, crowned, with a Teutonic cross and a point-down triangle containing a blazing Hebrew ADNI, and the words "Nec proditor, Nec proditor, Innocens feret." Behind the throne are two banners: one white with a green Teutonic cross, and the words "Deus Vult;" and the other with a red cross and a double-headed eagle, and the words "Aut vincere, Aut mori." The Master is styled the Grand Commander, and is flanked by the Grand Chancellor and the Grand Architect.

Battery: [6-1]. Aside of the Templar legend, much of the instruction of this degree is codified in the symbol of the "Mysterious Ladder," which has two supports and seven steps, and is kept veiled until the candidate is obligated. The supports are called O.E. ("Oheb Eloah," love of God) and O.K. ("Oheb Karobo," love of our Neighbor), and the seven steps contain the names of the sciences: astronomy, music, geometry, arithmetic, logic, rhetoric, and grammar (from the bottom up), as well as seven sets of [illegible] Hebrew words. There is no apron, but the jewel is a gold Teutonic cross, enamelled in red, with the letters J.'B.'M.', on the obverse, and a skull transpierced by a poinard on the reverse.

31. GRAND INSPECTOR INQUISITOR COMMANDER

"The practical test of the neophyte in the degree of Knight Kadosh, is
in this degree of Inquisitor Commander changed to a thorough examination under charges against Masonic law and duty before the Order of the Five Brethren." The candidate is on trial, primarily by the "one infallible, unerring Judge" of Deity, but also by the accumulated history of human lawgivers -- handed down from King Alfred the Saxon, Socrates, Confucius, Minos, Zoroaster, and Moses. If found worthy, the virtues of repentance and forgiveness are proclaimed, and the candidate is advanced.

The Lodge, styled a Supreme Tribunal, is hung in white. There are ten gilded columns, and the words "Justitia" and "Equitas" in the East, as well as the Tetractys of Pythagoras. In the West, over the Counsellors (i.e. Wardens), are the words "Lenitas" and "Misericordia," as well as the sacred word of the 18th degree in gold. The Master is styled the Most Perfect President, and is flanked by a Defender on his right and an Advocate on his left.

Battery: [?]. No apron is worn in the Supreme Tribunal, but in inferior bodies, a white sheep-skin apron with a silver Teutonic cross may be worn. The jewel is a silver Teutonic cross. The jewel may be suspended from a white collar, with a gold triangle with a "31" inside it. But in inferior bodies it may be suspended from a golden chain, the links of which form the eight fundamental degrees of Masonry: The 1st, 2nd, 3rd, 4th, 14th, 16th, 18th, and 30th.

32. SUBLIME PRINCE OF THE ROYAL SECRET

This degree, originally a Christian degree of Knighthood, "consummates the Templarism of Masonry." Only "a lover of wisdom and an apostle of Liberty, Equality, and Fraternity" is eligible to partake of this exalted degree, which is military in character (as the previous degree was judicial). The Chivalric nature of Masonry is explained by the Knightly Armor of the Templar, which is buckled upon the novitiate piece by piece.

The Lodge, styled a Consistory, is hung in black, strewed with silver tears, skulls and cross-bones, and skeletons. In the East is a throne, ascended by seven steps, and draped in black satin with flame tears. An altar before the throne is also draped in black satin, with a skull and cross-bones, and the letter J above it, and the letter M below it. In front of each Warden in the West is a table, covered in crimson, with crossed swords and the letters "N-K .'. M-K .'.".

Also in the West is the "Camp of the Princes:" a nonagon, which encloses a heptagon, which encloses a pentagon, which encloses a triangle, which encloses a circle with a cross inside it. On the sides of the nonagon are nine Tents, each denoted by a letter, a flag and pennon, a Commanding Officer, and assigned to certain degrees of the A.A.S.R.:

Flag and Pennon Camp of... Commanding Officer

1. S White & crimson 18th, 17th Malachi
2. A Green 16th, 15th Zerubbabel
3. L Red 14th Nehemiah
4. I Black & red 13th, 12th Joabert
5. X Black 11th, 10th, 9th Paleg
6. N Red & black 8th Jehoiada
7. O Red & green 7th, 6th Aholiab
8. N Green 5th, 4th Joshua
9. I Blue 3rd, 2nd, 1st Ezra

On each of the external sides of the pentagon are five Standards, each with
colored fields, devices, mottos, bearers, and assigned to certain degrees
of the A.A.S.R.:

Color & Device Degrees Borne by
1. T Purple, Ark of Covenant 30th, 29th Bezaleel
2. E Blue, Gold lion with key 28th, 27th, 26th Aholiab
3. N White, Flaming heart with Black wings 25th, 24th, 23rd Mah-Shim
4. G Green, Black two-headed eagle 22nd, 21st Garimont
5. U Gold, Black ox 20th, 19th Amariah

Mottos: 1. "Laus Deo"
2. "Custos Arcani," "Ad Majorem Dei Gloriam"
3. "Ardens Gloria Surgit"
4. "Corde Gladio Potens"
5. "Omnia Tempus Alit"

Inside the triangle are encamped the Princes of the Royal Secret and
Grand Inspector Inquisitor Commanders, "with such Knights of Malta as,
having proved themselves true and faithful, may have been received among
us." Inside the circle are the five Grand Inspectors General who serve
as Lieutenant Commanders under the Most Puissant Sovereign Grand Commander.

Battery: [1-4]. The apron is white, lined in black, with a double-headed
eagle and a plan of the Camp of the Princes. The jewel is a golden Teu-
tonic cross, with a double-headed white and black eagle in the center.

33. SOVEREIGN GRAND INSPECTOR-GENERAL

This degree, mainly executive in character, "is conferred as an honorarium
on those for great merit and long and arduous services have deserved
well of the Order." The mottos of this degree are "Deus Meumque Jus,"
"Unio. Toleratio. Robur.," "Ordo ab Chao," "S.A.P.I.E.N.T.I.A.," and
"Ad Universi Terrarum Orbis Summi Architecti Gloriam."

The Lodge, styled a Supreme Council, is hung in purple, with skeletons
and skulls and cross-bones. A magnificent throne with a purple and gold
canopy is in the East, and a delta with the "ineffable characters" is
beneath it. In the North is a skeleton holding the white banner of the
Order (with a black double-headed eagle, and gilded in gold), and in the
South is the flag of the country. The Lodge is lit by eleven lights (five
in the East, three in the West, one in the North, and two in the South).
Note: The Commanding Colors of Various Series of AASR Degrees:

1st Series: Symbolic ............ Blue
2nd Series: Ineffable ............ Crimson
3rd Series: Historic ............ Light Green on Orange
4th Series: Philosophic ........ White sprinked with Crimson
5th Series: Historic and Philosophic... Purple
6th Series: Chivalric ............ White and Black
Inspector General ........ White

THE END

THE BUILDERS
A STORY AND STUDY
OF MASONRY

BY
JOSEPH FORT NEWTON, LITT. D.
GRAND LODGE OF IOWA

_When I was a King and a Mason--
A master proved and skilled,
I cleared me ground for a palace
Such as a King should build.
I decreed and cut down to my levels,
Presently, under the silt,
I came on the wreck of a palace
Such as a King had built!_
--KIPLING

CEDAR RAPIDS IOWA
THE TORCH PRESS
NINETEEN FIFTEEN
$/
THE ANTEROOM

Fourteen years ago the writer of this volume entered the temple of Freemasonry, and that date stands out in memory as one of the most significant days in his life. There was a little spread on the night of his raising, and, as is the custom, the candidate was asked to give his impressions of the Order. Among other things, he made request to know if there was any little book which would tell a young man the things he would most like to know about Masonry—what it was, whence it came, what it teaches, and what it is trying to do in the world? No one knew of such a book at that time, nor has any been found to meet a need which many must have felt before and since. By an odd coincidence, it has fallen to the lot of the author to write the little book for which he made request fourteen years ago.

This bit of reminiscence explains the purpose of the present volume, and every book must be judged by its spirit and purpose, not less than by its style and contents. Written as a commission from the Grand Lodge of Iowa, and approved by that Grand body, a copy of this book is to be presented to every man upon whom the degree of Master Mason is conferred within this Grand Jurisdiction. Naturally this intention has determined the method and arrangement of the book, as well as the matter it contains; its aim being to tell a young man entering the
order the antecedents of Masonry, its development, its philosophy, its mission, and its ideal. Keeping this purpose always in mind, the effort has been to prepare a brief, simple, and vivid account of the origin, growth, and teaching of the Order, so written as to provoke a deeper interest in and a more earnest study of its story and its service to mankind.

No work of this kind has been undertaken, so far as is known, by any Grand Lodge in this country or abroad—at least, not since the old _Pocket Companion_, and other such works in the earlier times; and this is the more strange from the fact that the need of it is so obvious, and its possibilities so fruitful and important. Every one who has looked into the vast literature of Masonry must often have felt the need of a concise, compact, yet comprehensive survey to clear the path and light the way. Especially must those feel such a need who are not accustomed to traverse long and involved periods of history, and more especially those who have neither the time nor the opportunity to sift ponderous volumes to find out the facts. Much of our literature—indeed, by far the larger part of it—was written before the methods of scientific study had arrived, and while it fascinates, it does not convince those who are used to the more critical habits of research. Consequently, without knowing it, some of our most earnest Masonic writers have made the Order a target for ridicule by their extravagant claims as to its antiquity. They did not make it clear in what sense it is ancient, and not a little satire has been aimed at Masons for their gullibility in accepting as true the wildest and most absurd legends. Besides, no history of Masonry has been written in recent years, and some important material has come to light in the world of historical and archaeological scholarship, making not a little that has hitherto been obscure more clear; and there is need that this new knowledge be related to what was already known. While modern research aims at accuracy, too often its results are dry pages of fact, devoid of literary beauty and spiritual appeal—a skeleton without the warm robe of flesh and blood. Striving for accuracy, the writer has sought to avoid making a dusty chronicle of facts and figures, which few would have the heart to follow, with what success the reader must decide.

Such a book is not easy to write, and for two reasons: it is the history of a secret Order, much of whose lore is not to be written, and it covers a bewildering stretch of time, asking that the contents of innumerable volumes—many of them huge, disjointed, and difficult to digest—be compact within a small space. Nevertheless, if it has required a prodigious labor, it is assuredly worth while in behalf of the young men who throng our temple gates, as well as for those who are to come after us. Every line of this book has been written in the conviction that the real history of Masonry is great enough, and its simple teaching grand enough, without the embellishment of legend, much less of occultism. It proceeds from first to last upon the assurance that all that we need to do is to remove the scaffolding from the historic temple of Masonry and let it stand out in the sunlight, where all men can see its beauty and symmetry, and that it will command the respect of the most critical and searching intellects, as well as the homage of all who love mankind. By this faith the long study has been guided; in this confidence it has been completed.
To this end the sources of Masonic scholarship, stored in the library of the Grand Lodge of Iowa, have been explored, and the highest authorities have been cited wherever there is uncertainty—copious references serving not only to substantiate the statements made, but also, it is hoped, to guide the reader into further and more detailed research. Also, in respect of issues still open to debate and about which differences of opinion obtain, both sides have been given a hearing, so far as space would allow, that the student may weigh and decide the question for himself. Like all Masonic students of recent times, the writer is richly indebted to the great Research Lodges of England—especially to the Quatuor Coronati Lodge, No. 2076—without whose proceedings this study would have been much harder to write, if indeed it could have been written at all. Such men as Gould, Hughan, Speth, Crawley, Thorp, to name but a few—not forgetting Pike, Parvin, Mackey, Fort, and others in this country—deserve the perpetual gratitude of the fraternity. If, at times, in seeking to escape from mere legend, some of them seemed to go too far toward another extreme—forgetting that there is much in Masonry that cannot be traced by name and date—it was but natural in their effort in behalf of authentic history and accurate scholarship. Alas, most of those named belong now to a time that is gone and to the people who are no longer with us here, but they are recalled by an humble student who would pay them the honor belonging to great men and great Masons.

This book is divided into three parts, as everything Masonic should be: Prophecy, History, and Interpretation. The first part has to do with the hints and foregleams of Masonry in the early history, tradition, mythology, and symbolism of the race—finding its foundations in the nature and need of man, and showing how the stones wrought out by time and struggle were brought from afar to the making of Masonry as we know it. The second part is a story of the order of builders through the centuries, from the building of the Temple of Solomon to the organization of the mother Grand Lodge of England, and the spread of the Order all over the civilized world. The third part is a statement and exposition of the faith of Masonry, its philosophy, its religious meaning, its genius, and its ministry to the individual, and through the individual to society and the state. Such is a bare outline of the purpose, method, plan, and spirit of the work, and if these be kept in mind it is believed that it will tell its story and confide its message.

When a man thinks of our mortal lot—its greatness and its pathos, how much has been wrought out in the past, and how binding is our obligation to preserve and enrich the inheritance of humanity—there comes over him a strange warming of the heart toward all his fellow workers; and especially toward the young, to whom we must soon entrust all that we hold sacred. All through these pages the wish has been to make the young Mason feel in what a great and benign tradition he stands, that he may the more earnestly strive to be a Mason not merely in form, but in faith, in spirit, and still more, in character; and so help to realize somewhat of the beauty we all have dreamed—lifting into the light the latent powers and unguessed possibilities of this the greatest order of men upon the earth. Everyone can do a little, and if each does his part faithfully the sum of our labors will be very great, and we shall leave the world fairer than we found it, richer in faith, gentler in justice, wiser in pity—for we pass this way but once, pilgrims seeking a country, even a City that hath
foundations.

J.F.N.

_Cedar Rapids, Iowa_, September 7, 1914.

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Part I--Prophecy

THE FOUNDATIONS

_/By Symbols is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with Symbols, recognized as such or not recognized: the Universe is but one vast Symbol of God; nay, if thou wilt have it, what is man himself but a Symbol of God; is not all that he does symbolical; a revelation to Sense of the mystic God-given force that is in him; a Gospel of Freedom, which he, the Messiah of Nature, preaches, as he can, by word and act? Not a Hut he builds but is the visible embodiment of a Thought; but bears visible record of invisible things; but is, in the transcendental sense, symbolical as well as real._

--THOMAS CARLYLE, _Sartor Resartus_

CHAPTER I

_The Foundations_

Two arts have altered the face of the earth and given shape to the life and thought of man, Agriculture and Architecture. Of the two, it would be hard to know which has been the more intimately interwoven with the inner life of humanity; for man is not only a planter and a builder, but a mystic and a thinker. For such a being, especially in primitive times, any work was something more than itself; it was a truth found out. In becoming useful it attained some form, enshrining at once a thought and a mystery. Our present study has to do with the second of these arts, which has been called the matrix of civilization.

When we inquire into origins and seek the initial force which carried art forward, we find two fundamental factors--physical necessity and spiritual aspiration. Of course, the first great impulse of all architecture was need, honest response to the demand for shelter; but this demand included a Home for the Soul, not less than a roof over the head. Even in this response to primary need there was something spiritual which carried it beyond provision for the body; as the men of Egypt, for instance, wanted an indestructible resting-place, and so built the pyramids. As Capart says, prehistoric art shows that this utilitarian purpose was in almost every case blended with a religious, or at least a magical, purpose.[1] The spiritual instinct, in seeking
to recreate types and to set up more sympathetic relations with the universe, led to imitation, to ideas of proportion, to the passion for beauty, and to the effort after perfection.

Man has been always a builder, and nowhere has he shown himself more significantly than in the buildings he has erected. When we stand before them—whether it be a mud hut, the house of a cliff-dweller stuck like the nest of a swallow on the side of a canon, a Pyramid, a Parthenon, or a Pantheon—we seem to read into his soul. The builder may have gone, perhaps ages before, but here he has left something of himself, his hopes, his fears, his ideas, his dreams. Even in the remote recesses of the Andes, amidst the riot of nature, and where man is now a mere savage, we come upon the remains of vast, vanished civilizations, where art and science and religion reached unknown heights. Wherever humanity has lived and wrought, we find the crumbling ruins of towers, temples, and tombs, monuments of its industry and its aspiration. Also, whatever else man may have been—cruel, tyrannous, vindictive—his buildings always have reference to religion. They bespeak a vivid sense of the Unseen and his awareness of his relation to it. Of a truth, the story of the Tower of Babel is more than a myth. Man has ever been trying to build to heaven, embodying his prayer and his dream in brick and stone.

For there are two sets of realities—material and spiritual—but they are so interwoven that all practical laws are exponents of moral laws. Such is the thesis which Ruskin expounds with so much insight and eloquence in his _Seven Lamps of Architecture_, in which he argues that the laws of architecture are moral laws, as applicable to the building of character as to the construction of cathedrals. He finds those laws to be Sacrifice, Truth, Power, Beauty, Life, Memory, and, as the crowning grace of all, that principle to which Polity owes its stability, Life its happiness, Faith its acceptance, and Creation its continuance—_Obedience_. He holds that there is no such thing as liberty, and never can be. The stars have it not; the earth has it not; the sea has it not. Man fancies that he has freedom, but if he would use the word Loyalty instead of Liberty, he would be nearer the truth, since it is by obedience to the laws of life and truth and beauty that he attains to what he calls liberty.

Throughout that brilliant essay, Ruskin shows how the violation of moral laws spoils the beauty of architecture, mars its usefulness, and makes it unstable. He points out, with all the variations of emphasis, illustration, and appeal, that beauty is what is imitated from natural forms, consciously or unconsciously, and that what is not so derived, but depends for its dignity upon arrangement received from the human mind, expresses, while it reveals, the quality of the mind, whether it be noble or ignoble. Thus:

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# [4,66]
All building, therefore, shows man either as gathering or governing; and the secrets of his success are his knowing what to gather, and how to rule. These are the two great intellectual Lamps of Architecture; the one consisting in a just and humble veneration of the works of God upon earth, and the other in an understanding of the dominion over those works which has been vested in man.[2]
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#/
What our great prophet of art thus elaborated so eloquently, the early men forefelt by instinct, dimly it may be, but not less truly. If architecture was born of need it soon showed its magic quality, and all true building touched depths of feeling and opened gates of wonder. No doubt the men who first balanced one stone over two others must have looked with astonishment at the work of their hands, and have worshiped the stones they had set up. This element of mystical wonder and awe lasted long through the ages, and is still felt when work is done in the old way by keeping close to nature, necessity, and faith. From the first, ideas of sacredness, of sacrifice, of ritual rightness, of magic stability, of likeness to the universe, of perfection of form and proportion glowed in the heart of the builder, and guided his arm. Wren, philosopher as he was, decided that the delight of man in setting up columns was acquired through worshiping in the groves of the forest; and modern research has come to much the same view, for Sir Arthur Evans shows that in the first European age columns were gods. All over Europe the early morning of architecture was spent in the worship of great stones.

If we go to old Egypt, where the art of building seems first to have gathered power, and where its remains are best preserved, we may read the ideas of the earliest artists. Long before the dynastic period a strong people inhabited the land who developed many arts which they handed on to the pyramid-builders. Although only semi-naked savages using flint instruments in a style much like the bushmen, they were the root, so to speak, of a wonderful artistic stock. Of the Egyptians Herodotus said, "They gather the fruits of the earth with less labor than any other people." With agriculture and settled life came trade and stored-up energy which might essay to improve on caves and pits and other rude dwellings. By the Nile, perhaps, man first aimed to overpass the routine of the barest need, and obey his soul. There he wrought out beautiful vases of fine marble, and invented square building.

At any rate, the earliest known structure actually discovered, a prehistoric tomb found in the sands at Hieraconpolis, is already right-angled. As Lethaby reminds us, modern people take squareness very much for granted as being a self-evident form, but the discovery of the square was a great step in geometry. It opened a new era in the story of the builders. Early inventions must have seemed like revelations, as indeed they were; and it is not strange that skilled craftsmen were looked upon as magicians. If man knows as much as he does, the discovery of the Square was a great event to the primitive mystics of the Nile. Very early it became an emblem of truth, justice, and righteousness, and so it remains to this day though uncountable ages have passed. Simple, familiar, eloquent, it brings from afar a sense of the wonder of the dawn, and it still teaches a lesson which we find it hard to learn. So also the cube, the compasses, and the keystone, each a great advance for those to whom architecture was indeed "building touched with emotion," as showing that its laws are the laws of the Eternal.

Maspero tells us that the temples of Egypt, even from earliest times, were built in the image of the earth as the builders had imagined it. For them the earth was a sort of flat slab more long than wide, and the sky was a ceiling or vault supported by four great pillars.
The pavement, represented the earth; the four angles stood for the pillars; the ceiling, more often flat, though sometimes curved, corresponded to the sky. From the pavement grew vegetation, and water plants emerged from the water; while the ceiling, painted dark blue, was strewed with stars of five points. Sometimes, the sun and moon were seen floating on the heavenly ocean escorted by the constellations, and the months and days. There was a far withdrawn holy place, small and obscure, approached through a succession of courts and columned halls, all so arranged on a central axis as to point to the sunrise. Before the outer gates were obelisks and avenues of statues. Such were the shrines of the old solar religion, so oriented that on one day in the year the beams of the rising sun, or of some bright star that hailed his coming, should stream down the nave and illumine the altar.[6]

Clearly, one ideal of the early builders was that of sacrifice, as seen in their use of the finest materials; and another was accuracy of workmanship. Indeed, not a little of the earliest work displayed an astonishing technical ability, and such work must point to some underlying idea which the workers sought to realize. Above all things they sought permanence. In later inscriptions relating to buildings, phrases like these occur frequently: "it is such as the heavens in all its quarters;" "firm as the heavens." Evidently the basic idea was that, as the heavens were stable, not to be moved, so a building put into proper relation with the universe would acquire magical stability. It is recorded that when Ikhnaton founded his new city, four boundary stones were accurately placed, that so it might be exactly square, and thus endure forever. Eternity was the ideal aimed at, everything else being sacrificed for that aspiration.

How well they realized their dream is shown us in the Pyramids, of all monuments of mankind the oldest, the most technically perfect, the largest, and the most mysterious. Ages come and go, empires rise and fall, philosophies flourish and fail, and man seeks him out many inventions, but they stand silent under the bright Egyptian night, as fascinating as they are baffling. An obelisk is simply a pyramid, albeit the base has become a shaft, holding aloft the oldest emblems of solar faith--a Triangle mounted on a Square. When and why this figure became holy no one knows, save as we may conjecture that it was one of those sacred stones which gained its sanctity in times far back of all recollection and tradition, like the _Ka'aba_ at Mecca. Whether it be an imitation of the triangle of zodiacal light, seen at certain times in the eastern sky at sunrise and sunset, or a feat of masonry used as a symbol of Heaven, as the Square was an emblem of Earth, no one may affirm.[7] In the Pyramid Texts the Sun-god, when he created all the other gods, is shown sitting on the apex of the sky in the form of a Phoenix--that Supreme God to whom two architects, Suti and Hor, wrote so noble a hymn of praise.[8]

White with the worship of ages, ineffably beautiful and pathetic, is the old light-religion of humanity--a sublime nature-mysticism in which Light was love and life, and Darkness evil and death. For the early man light was the mother of beauty, the unveiler of color, the elusive and radiant mystery of the world, and his speech about it was reverent and grateful. At the gates of the morning he stood with uplifted hands, and the sun sinking in the desert at eventide made him wistful in prayer, half fear and half hope, lest the beauty return no
more. His religion, when he emerged from the night of animalism, was a worship of the Light--his temple hung with stars, his altar a glowing flame, his ritual a woven hymn of night and day. No poet of our day, not even Shelley, has written lovelier lyrics in praise of the Light than those hymns of Ikhnaton in the morning of the world.[9] Memories of this religion of the dawn linger with us today in the faith that follows the Day-Star from on high, and the Sun of Righteousness--One who is the Light of the World in life, and the Lamp of Poor Souls in the night of death.

Here, then, are the real foundations of Masonry, both material and moral: in the deep need and aspiration of man, and his creative impulse; in his instinctive Faith, his quest of the Ideal, and his love of the Light. Underneath all his building lay the feeling, prophetic of his last and highest thought, that the earthly house of his life should be in right relation with its heavenly prototype, the world-temple--imitating on earth the house not made with hands, eternal in the heavens. If he erected a square temple, it was an image of the earth; if he built a pyramid, it was a picture of a beauty shown him in the sky; as, later, his cathedral was modelled after the mountain, and its dim and lofty arch a memory of the forest vista--its altar a fireside of the soul, its spire a prayer in stone. And as he wrought his faith and dream into reality, it was but natural that the tools of the builder should become emblems of the thoughts of the thinker. Not only his tools, but, as we shall see, the very stones with which he worked became sacred symbols--the temple itself a vision of that House of Doctrine, that Home of the Soul, which, though unseen, he is building in the midst of the years.

FOOTNOTES:

[1] _Primitive Art in Egypt._


[7] Churchward, in his _Signs and Symbols of Primordial Man_ (chap. xv), holds that the pyramid was typical of heaven, Shu, standing on seven steps, having lifted the sky from the earth in the form of a triangle; and that at each point stood one of the gods, Sut and Shu at the base, the apex being the Pole Star where Horus of the Horizon had his throne. This is, in so far, true; but the pyramid emblem was older than Osiris, Isis, and Horus, and runs back into an obscurity beyond knowledge.


[9] Ikhnaton, indeed, was a grand, solitary, shining figure, "the first idealist in history," and a poetic thinker in whom the religion of Egypt attained its highest reach. Dr. Breasted puts his lyrics
alongside the poems of Wordsworth and the great passage of Ruskin in _Modern Painters_, as celebrating the divinity of Light (_Religion and Thought in Egypt_, lecture ix). Despite the revenge of his enemies, he stands out as a lonely, heroic, prophetic soul--"the first _individual_ in time."

THE WORKING TOOLS

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_It began to shape itself to my intellectual vision into something more imposing and majestic, solemnly mysterious and grand. It seemed to me like the Pyramids in their loneliness, in whose yet undiscovered chambers may be hidden, for the enlightenment of coming generations, the sacred books of the Egyptians, so long lost to the world; like the Sphinx half buried in the desert._

_In its symbolism, which and its spirit of brotherhood are its essence, Freemasonry is more ancient than any of the world's living religions. It has the symbols and doctrines which, older than himself, Zarathrustra inculcated; and it seemed to me a spectacle sublime, yet pitiful--the ancient Faith of our ancestors holding out to the world its symbols once so eloquent, and mutely and in vain asking for an interpreter._

_And so I came at last to see that the true greatness and majesty of Freemasonry consist in its proprietorship of these and its other symbols; and that its symbolism is its soul._

--ALBERT PIKE, _Letter to Gould_

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CHAPTER II

_The Working Tools_

Never were truer words than those of Goethe in the last lines of _Faust_, and they echo one of the oldest instincts of humanity: "All things transitory but as symbols are sent." From the beginning man has divined that the things open to his senses are more than mere facts, having other and hidden meanings. The whole world was close to him as an infinite parable, a mystical and prophetic scroll the lexicon of which he set himself to find. Both he and his world were so made as to convey a sense of doubleness, of high truth hinted in humble, nearby things. No smallest thing but had its skyey aspect which, by his winged and quick-sighted fancy, he sought to surprise and grasp.

Let us acknowledge that man was born a poet, his mind a chamber of
imagery, his world a gallery of art. Despite his utmost efforts, he can in nowise strip his thought of the flowers and fruits that cling to it, withered though they often are. As a fact, he has ever been a citizen of two worlds, using the scenery of the visible to make vivid the realities of the world Unseen. What wonder, then, that trees grew in his fancy, flowers bloomed in his faith, and the victory of spring over winter gave him hope of life after death, while the march of the sun and the great stars invited him to "thoughts that wander through eternity." Symbol was his native tongue, his first form of speech—as, indeed, it is his last—whereby he was able to say what else he could not have uttered. Such is the fact, and even the language in which we state it is "a dictionary of faded metaphors," the fossil poetry of ages ago.

I

That picturesque and variegated maze of the early symbolism of the race we cannot study in detail, tempting as it is. Indeed, so luxuriant was that old picture-language that we may easily miss our way and get lost in the labyrinth, unless we keep to the right path.[10] First of all, throughout this study of prophecy let us keep ever in mind a very simple and obvious fact, albeit not less wonderful because obvious. Socrates made the discovery—perhaps the greatest ever made—that human nature is universal. By his searching questions he found out that when men think round a problem, and think deeply, they disclose a common nature and a common system of truth. So there dawned upon him, from this fact, the truth of the kinship of mankind and the unity of mind. His insight is confirmed many times over, whether we study the earliest gropings of the human mind or set the teachings of the sages side by side. Always we find, after comparison, that the final conclusions of the wisest minds as to the meaning of life and the world are harmonious, if not identical.

Here is the clue to the striking resemblances between the faiths and philosophies of widely separated peoples, and it makes them intelligible while adding to their picturesqueness and philosophic interest. By the same token, we begin to understand why the same signs, symbols, and emblems were used by all peoples to express their earliest aspiration and thought. We need not infer that one people learned them from another, or that there existed a mystic, universal order which had them in keeping. They simply betray the unity of the human mind, and show how and why, at the same stage of culture, races far removed from each other came to the same conclusions and used much the same symbols to body forth their thought. Illustrations are innumerable, of which a few may be named as examples of this unity both of idea and of emblem, and also as confirming the insight of the great Greek that, however shallow minds may differ, in the end all seekers after truth follow a common path, comrades in one great quest.

An example in point, as ancient as it is eloquent, is the idea of the trinity and its emblem, the triangle. What the human thought of God is depends on what power of the mind or aspect of life man uses as a lens through which to look into the mystery of things. Conceived of as the will of the world, God is one, and we have the monotheism of Moses. Seen through instinct and the kaleidoscope of the senses, God is multiple, and the result is polytheism and its gods without number.
For the reason, God is a dualism made up of matter and mind, as in the faith of Zoroaster and many other cults. But when the social life of man becomes the prism of faith, God is a trinity of Father, Mother, Child. Almost as old as human thought, we find the idea of the trinity and its triangle emblem everywhere--Siva, Vishnu, and Brahma in India corresponding to Osiris, Isis, and Horus in Egypt. No doubt this idea underlay the old pyramid emblem, at each corner of which stood one of the gods. No missionary carried this profound truth over the earth. It grew out of a natural and universal human experience, and is explained by the fact of the unity of the human mind and its vision of God through the family.

Other emblems take us back into an antiquity so remote that we seem to be walking in the shadow of prehistoric time. Of these, the mysterious Swastika is perhaps the oldest, as it is certainly the most widely distributed over the earth. As much a talisman as a symbol, it has been found on Chaldean bricks, among the ruins of the city of Troy, in Egypt, on vases of ancient Cyprus, on Hittite remains and the pottery of the Etruscans, in the cave temples of India, on Roman altars and Runic monuments in Britain, in Thibet, China, and Korea, in Mexico, Peru, and among the prehistoric burial-grounds of North America. There have been many interpretations of it. Perhaps the meaning most usually assigned to it is that of the Sanskrit word having in its roots an intimation of the beneficence of life, _to be_ and _well_. As such, it is a sign indicating "that the maze of life may bewilder, but a path of light runs through it: _It is well_ is the name of the path, and the key to life eternal is in the strange labyrinth for those whom God leadeth."[11] Others hold it to have been an emblem of the Pole Star whose stability in the sky, and the procession of the Ursa Major around it, so impressed the ancient world. Men saw the sun journeying across the heavens every day in a slightly different track, then standing still, as it were, at the solstice, and then returning on its way back. They saw the moon changing not only its orbit, but its size and shape and time of appearing. Only the Pole Star remained fixed and stable, and it became, not unnaturally, a light of assurance and the footstool of the Most High.[12] Whatever its meaning, the Swastika shows us the efforts of the early man to read the riddle of things, and his intuition of a love at the heart of life.

Akin to the Swastika, if not an evolution from it, was the Cross, made forever holy by the highest heroism of Love. When man climbed up out of the primeval night, with his face to heaven upturned, he had a cross in his hand. Where he got it, why he held it, and what he meant by it, no one can conjecture much less affirm.[13] Itself a paradox, its arms pointing to the four quarters of the earth, it is found in almost every part of the world carved on coins, altars, and tombs, and furnishing a design for temple architecture in Mexico and Peru, in the pagodas of India, not less than in the churches of Christ. Ages before our era, even from the remote time of the cliff-dweller, the Cross seems to have been a symbol of life, though for what reason no one knows. More often it was an emblem of eternal life, especially when inclosed within a Circle which ends not, nor begins--the type of Eternity. Hence the Ank Cross or Crux Ansata of Egypt, scepter of the Lord of the Dead that never die. There is less mystery about the Circle, which was an image of the disk of the Sun and a natural symbol of completeness, of eternity. With a point within the center it became, as naturally, the emblem of the Eye of the World--that
All-seeing eye of the eternal Watcher of the human scene.

Square, triangle, cross, circle—oldest symbols of humanity, all of them eloquent, each of them pointing beyond itself, as symbols always do, while giving form to the invisible truth which they invoke and seek to embody. They are beautiful if we have eyes to see, serving not merely as chance figures of fancy, but as forms of reality as it revealed itself to the mind of man. Sometimes we find them united, the Square within the Circle, and within that the Triangle, and at the center the Cross. Earliest of emblems, they show us hints and foregleams of the highest faith and philosophy, betraying not only the unity of the human mind but its kinship with the Eternal—the fact which lies at the root of every religion, and is the basis of each. Upon this Faith man builded, finding a rock beneath, refusing to think of Death as the gigantic coffin-lid of a dull and mindless universe descending upon him at last.

II

From this brief outlook upon a wide field, we may pass to a more specific and detailed study of the early prophecies of Masonry in the art of the builder. Always the symbolic must follow the actual, if it is to have reference and meaning, and the real is ever the basis of the ideal. By nature an Idealist, and living in a world of radiant mystery, it was inevitable that man should attach moral and spiritual meanings to the tools, laws, and materials of building. Even so, in almost every land and in the remotest ages we find great and beautiful truth hovering about the builder and clinging to his tools.[14] Whether there were organized orders of builders in the early times no one can tell, though there may have been. No matter; man mixed thought and worship with his work, and as he cut his altar stones and fitted them together he thought out a faith by which to live.

Not unnaturally, in times when the earth was thought to be a Square the Cube had emblematical meanings it could hardly have for us. From earliest ages it was a venerated symbol, and the oblong cube signified immensity of space from the base of earth to the zenith of the heavens. It was a sacred emblem of the Lydian Kubele, known to the Romans in after ages as Ceres or Cybele—hence, as some aver, the derivation of the word "cube." At first rough stones were most sacred, and an altar of hewn stones was forbidden.[15] With the advent of the cut cube, the temple became known as the House of the Hammer—its altar, always in the center, being in the form of a cube and regarded as "an index or emblem of Truth, ever true to itself."[16] Indeed, the cube, as Plutarch points out in his essay _On the Cessation of Oracles_, "is palpably the proper emblem of rest, on account of the security and firmness of the superficies." He further tells us that the pyramid is an image of the triangular flame ascending from a square altar; and since no one knows, his guess is as good as any. At any rate, Mercury, Apollo, Neptune, and Hercules were worshiped under the form of a square stone, while a large black stone was the emblem of Buddha among the Indoos, of Manah Theus—Ceres in Arabia, and of Odin in Scandinavia. Everyone knows of the Stone of Memnon in Egypt, which was said to speak at sunrise—as, in truth, all stones spoke to man in the sunrise of time.[17]
More eloquent, if possible, was the Pillar uplifted, like the pillars
of the gods upholding the heavens. Whatever may have been the origin
of pillars, and there is more than one theory, Evans has shown that
they were everywhere worshiped as gods.[18] Indeed, the gods
themselves were pillars of Light and Power, as in Egypt Horus and Sut
were the twin-builders and supporters of heaven; and Bacchus among the
Thebans. At the entrance of the temple of Amenta, at the door of the
house of Ptah—as, later, in the porch of the temple of Solomon—stood
two pillars. Still further back, in the old solar myths, at the
gateway of eternity stood two pillars—Strength and Wisdom. In India,
and among the Mayas and Incas, there were three pillars at the portals
of the earthly and skyey temple—Wisdom, Strength, and Beauty. When
man set up a pillar, he became a fellow-worker with Him whom the old
sages of China used to call "the first Builder." Also, pillars were
set up to mark the holy places of vision and Divine deliverance, as
when Jacob erected a pillar at Bethel, Joshua at Gilgal, and Samuel at
Mizpah and Shen. Always they were symbols of stability, of what the
Egyptians described as "the place of establishing forever,"—emblems
of the faith "that the pillars of the earth are the Lord's, and He
hath set the world upon them."[19]

Long before our era we find the working tools of the Mason used as
emblems of the very truths which they teach today. In the oldest
classic of China, _The Book of History_, dating back to the twentieth
century before Christ, we read the instruction: "Ye officers of the
Government, apply the compasses." Even if we begin where _The Book of
History_ ends, we find many such allusions more than seven hundred
years before the Christian era. For example, in the famous canonical
work, called _The Great Learning_, which has been referred to the
fifth century B.C., we read, that a man should abstain from doing unto
others what he would not they should do to him; "and this," the writer
adds, "is called the principle of acting on the square." So also
Confucius and his great follower, Mencius. In the writings of Mencius
it is taught that men should apply the square and compasses morally to
their lives, and the level and the marking line besides, if they would
walk in the straight and even paths of wisdom, and keep themselves
within the bounds of honor and virtue.[20] In the sixth book of his
philosophy we find these words:

/#[4,66]
A Master Mason, in teaching apprentices, makes use of the
compasses and the square. Ye who are engaged in the pursuit
of wisdom must also make use of the compass and square.[21]
#/  

There are even evidences, in the earliest historic records of China,
of the existence of a system of faith expressed in allegoric form, and
illustrated by the symbols of building. The secrets of this faith seem
to have been orally transmitted, the leaders alone pretending to have
full knowledge of them. Oddly enough, it seems to have gathered about
a symbolical temple put up in the desert, that the various officers of
the faith were distinguished by symbolic jewels, and that at its rites
they wore leather aprons.[22] From such records as we have it is not
possible to say whether the builders themselves used their tools as
emblems, or whether it was the thinkers who first used them to teach
moral truths. In any case, they were understood; and the point here is
that, thus early, the tools of the builder were teachers of wise and
good and beautiful truth. Indeed, we need not go outside the Bible to find both the materials and working tools of the Mason so employed:[23]

/#[4,66]#/  
For every house is builded by some man; but the builder of all things is God ... whose house we are.[24]  

Behold, I lay in Zion for a foundation a tried stone, a precious corner-stone, a sure foundation.[25]  
The stone which the builders rejected is become the head of the corner.[26]  
Ye also, as living stones, are built up into a spiritual house.[27]  

When he established the heavens I was there, when he set the compass upon the face of the deep, when he marked out the foundations of the earth: then was I by him as a master workman.[28]  
The Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more.[29]  
Ye shall offer the holy oblation foursquare, with the possession of the city.[30]  
And the city lieth foursquare, and the length is as large as the breadth.[31]  

Him that overcometh I will make a pillar in the temple of my God; and I will write upon him my new name.[32]  
For we know that when our earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens.[33]#/

If further proof were needed, it has been preserved for us in the imperishable stones of Egypt.[34] The famous obelisk, known as Cleopatra's Needle, now in Central Park, New York, the gift to our nation from Ismail, Khedive of Egypt in 1878, is a mute but eloquent witness of the antiquity of the simple symbols of the Mason. Originally it stood as one of the forest of obelisks surrounding the great temple of the Sun-god at Heliopolis, so long a seat of Egyptian learning and religion, dating back, it is thought, to the fifteenth century before Christ. It was removed to Alexandria and re-erected by a Roman architect and engineer named Pontius, B.C. 22. When it was taken down in 1879 to be brought to America, all the emblems of the builders were found in the foundation. The rough Cube and the polished Cube in pure white limestone, the Square cut in syenite, an iron Trowel, a lead Plummets, the arc of a Circle, the serpent-symbols of Wisdom, a stone Trestle-board, a stone bearing the Master's Mark, and
a hieroglyphic word meaning _Temple_—all so placed and preserved as
to show, beyond doubt, that they had high symbolic meaning. Whether
they were in the original foundation, or were placed there when the
obelisk was removed, no one can tell. Nevertheless, they were there,
concrete witnesses of the fact that the builders worked in the light
of a mystical faith, of which they were emblems.

Much has been written of buildings, their origin, age, and
architecture, but of the builders hardly a word—so quickly is the
worker forgotten, save as he lives in his work. Though we have no
records other than these emblems, it is an obvious inference that
there were orders of builders even in those early ages, to whom these
symbols were sacred; and this inference is the more plausible when we
remember the importance of the builder both to religion and the state.
What though the builders have fallen into dust, to which all things
mortal decline, they still hold out their symbols for us to read,
speaking their thoughts in a language easy to understand. Across the
piled-up debris of ages they whisper the old familiar truths, and it
will be a part of this study to trace those symbols through the
centuries, showing that they have always had the same high meanings.
They bear witness not only to the unity of the human mind, but to the
existence of a common system of truth veiled in allegory and taught in
symbols. As such, they are prophecies of Masonry as we know it, whose
genius it is to take what is old, simple, and universal, and use it to
bring men together and make them friends.

/Shore calls to shore
That the line is unbroken!
/P

FOOTNOTES:

[10] There are many books in this field, but two may be named: _The
Lost Language of Symbolism_, by Bayley, and the _Signs and Symbols of
Primordial Man_, by Churchward, each in its own way remarkable. The
first aspires to be for this field what Frazer's _Golden Bough_ is for
religious anthropology, and its dictum is: "Beauty is Truth; Truth
Beauty." The thesis of the second is that Masonry is founded upon
Egyptian eschatology, which may be true; but unfortunately the book is
too polemical. Both books partake of the poetry, if not the confusion,
of the subject; but not for a world of dust would one clip their wings
of fancy and suggestion. Indeed, their union of scholarship and poetry
is unique. When the pains of erudition fail to track a fact to its
lair, they do not scruple to use the divining rod; and the result often
passes out of the realm of pedestrian chronicle into the world of
winged literature.


[12] _The Swastika_, Thomas Carr. See essay by the same writer in which
he shows that the Swastika is the symbol of the Supreme Architect of
the Universe among Operative Masons today (_The Lodge of Research_, No.
2429, Transactions, 1911-12).

Here again the literature is voluminous, but not entirely satisfactory. A most interesting book is _Signs and Symbols of Primordial Man_, by Churchward, in that it surveys the symbolism of the race always with reference to its Masonic suggestion. Vivid and popular is _Symbols and Legends of Freemasonry_, by Finlayson, but he often strains facts in order to stretch them over wide gaps of time. Dr. Mackey's _Symbolism of Freemasonry_, though written more than sixty years ago, remains a classic of the order. Unfortunately the lectures of Albert Pike on _Symbolism_ are not accessible to the general reader, for they are rich mines of insight and scholarship, albeit betraying his partisanship of the Indo-Aryan race. Many minor books might be named, but we need a work brought up to date and written in the light of recent research.

Exod. 20:25.

_Antiquities of Cornwall_, Borlase.

_Lost Language of Symbolism_, Bayley, chap, xviii; also in the Bible, Deut. 32:18, II Sam. 22:3, 32, Psa. 28:1, Matt. 16:18, I Cor. 10:4.

_Tree and Pillar Cult_, Sir Arthur Evans.

I Sam. 2:8, Psa. 75:8, Job 26:7, Rev. 3:12.

_Freemasonry in China_, Giles. Also Gould, _His. Masonry_, vol. i, chap. i.

_Chinese Classics_, by Legge, i, 219-45.

_Essay by Chaloner Alabaster, _Ars Quatuor Coronatorum_, vol. ii, 121-24. It is not too much to say that the Transactions of this Lodge of Research are the richest storehouse of Masonic lore in the world._

Matt. 16:18, Eph. 2:20-22, I Cor. 2:9-17. Woman is the house and wall of man, without whose bounding and redeeming influence he would be dissipated and lost (Song of Solomon 8:10). So also by the mystics (_The Perfect Way_).

_Heb. 3:4._

_Isa. 28:16._

_Psa. 118:22, Matt. 21:42._

_I Pet. 2:5._

_Prov. 8:27-30, Revised Version._

_Amos 7:7, 8._

_Ezk. 48:20._

_Rev. 21:16._

_Rev. 3:12._
II Cor. 5:1.

_Egyptian Obelisks_, H.H. Gorringe. The obelisk in Central Park, the expenses for removing which were paid by W.H. Vanderbilt, was examined by the Grand Lodge of New York, and its emblems pronounced to be unmistakably Masonic. This book gives full account of all obelisks brought to Europe from Egypt, their measurements, inscriptions, and transportation.

THE DRAMA OF FAITH

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And so the Quest goes on. And the Quest, as it may be, ends in attainment—we know not where and when: so long as we can conceive of our separate existence, the quest goes on—an attainment continued henceforward. And ever shall the study of the ways which have been followed by those who have passed in front be a help on our own path.

It is well, it is of all things beautiful and perfect, holy and high of all, to be conscious of the path which does in fine lead thither where we seek to go, namely, the goal which is in God. Taking nothing with us which does not belong to ourselves, leaving nothing behind us that is of our real selves, we shall find in the great attainment that the companions of our toil are with us. And the place is the Valley of Peace.

---ARTHUR EDWARD WAITE, _The Secret Tradition_

CHAPTER III

_The Drama of Faith_

Man does not live by bread alone; he lives by Faith, Hope, and Love, and the first of these was Faith. Nothing in the human story is more striking than the persistent, passionate, profound protest of man against death. Even in the earliest time we see him daring to stand erect at the gates of the grave, disputing its verdict, refusing to let it have the last word, and making argument in behalf of his soul. For Emerson, as for Addison, that fact alone was proof enough of immortality, as revealing a universal intuition of eternal life. Others may not be so easily convinced, but no man who has the heart of a man can fail to be impressed by the ancient, heroic faith of his race.
Nowhere has this faith ever been more vivid or victorious than among the old Egyptians.[35] In the ancient _Book of the Dead_—which is, indeed, a Book of Resurrection—occur the words: "The soul to heaven; the body to earth;" and that first faith is our faith today. Of King Unas, who lived in the third millennium, it is written: "Behold, thou hast not gone as one dead, but as one living." Nor has any one in our day set forth this faith with more simple eloquence than the Hymn to Osiris, in the Papyrus of Hunefer. So in the Pyramid Texts the dead are spoken of as Those Who Ascend, the Imperishable Ones who shine as stars, and the gods are invoked to witness the death of the King "Dawning as a Soul." There is deep prophecy, albeit touched with poignant pathos, in these broken exclamations written on the pyramid walls:

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# [4,66]
Thou diest not! Have ye said that he would die? He diest not; this King Pepi lives forever! Live! Thou shalt not die! He has escaped his day of death! Thou livest, thou livest, raise thee up! Thou diest not, stand up, raise thee up! Thou perishest not eternally! Thou diest not! [36]
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Nevertheless, nor poetry nor chant nor solemn ritual could make death other than death; and the Pyramid Texts, while refusing to utter the fatal word, give wistful reminiscences of that blessed age "before death came forth." However high the faith of man, the masterful negation and collapse of the body was a fact, and it was to keep that daring faith alive and aglow that The Mysteries were instituted. Beginning, it may be, in incantation, they rose to heights of influence and beauty, giving dramatic portrayal of the unconquerable faith of man. Watching the sun rise from the tomb of night, and the spring return in glory after the death of winter, man reasoned from analogy—justifying a faith that held him as truly as he held it—that the race, sinking into the grave, would rise triumphant over death.

There were many variations on this theme as the drama of faith evolved, and as it passed from land to land; but the Motif was ever the same, and they all were derived, directly or indirectly, from the old Osirian passion-play in Egypt. Against the background of the ancient Solar religion, Osiris made his advent as Lord of the Nile and fecund Spirit of vegetable life—son of Nut the sky-goddess and Geb the earth-god; and nothing in the story of the Nile-dwellers is more appealing than his conquest of the hearts of the people against all odds.[37] Howbeit, that history need not detain us here, except to say that by the time his passion had become the drama of national faith, it had been bathed in all the tender hues of human life; though somewhat of its solar radiance still lingered in it. Enough to say that of all the gods, called into being by the hopes and fears of men who dwelt in times of yore on the banks of the Nile, Osiris was the most beloved. Osiris the benign father, Isis his sorrowful and faithful wife, and Horus whose filial piety and heroism shine like diamonds in a heap of stones—about this trinity were woven the ideals of Egyptian faith and family life. Hear now the story of the oldest drama of the race, which for more than three thousand years held
captive the hearts of men.[38]

Osiris was Ruler of Eternity, but by reason of his visible shape seemed nearly akin to man--revealing a divine humanity. His success was chiefly due, however, to the gracious speech of Isis, his sister-wife, whose charm men could neither reckon nor resist. Together they labored for the good of man, teaching him to discern the plants fit for food, themselves pressing the grapes and drinking the first cup of wine. They made known the veins of metal running through the earth, of which man was ignorant, and taught him to make weapons. They initiated man into the intellectual and moral life, taught him ethics and religion, how to read the starry sky, song and dance and the rhythm of music. Above all, they evoked in men a sense of immortality, of a destiny beyond the tomb. Nevertheless, they had enemies at once stupid and cunning, keen-witted but short-sighted--the dark force of evil which still weaves the fringe of crime on the borders of human life.

Side by side with Osiris, lived the impious Set-Typhon, as Evil ever haunts the Good. While Osiris was absent, Typhon--whose name means serpent--filled with envy and malice, sought to usurp his throne; but his plot was frustrated by Isis. Whereupon he resolved to kill Osiris. This he did, having invited him to a feast, by persuading him to enter a chest, offering, as if in jest, to present the richly carved chest to any one of his guests who, lying down inside it, found he was of the same size. When Osiris got in and stretched himself out, the conspirators closed the chest, and flung it into the Nile.[39] Thus far, the gods had not known death. They had grown old, with white hair and trembling limbs, but old age had not led to death. As soon as Isis heard of this infernal treachery, she cut her hair, clad herself in a garb of mourning, ran thither and yon, a prey to the most cruel anguish, seeking the body. Weeping and distracted, she never tarried, never tired in her sorrowful quest.

Meanwhile, the waters carried the chest out to sea, as far as Byblos in Syria, the town of Adonis, where it lodged against a shrub of arica, or tamarisk--like an acacia tree.[40] Owing to the virtue of the body, the shrub, at its touch, shot up into a tree, growing around it, and protecting it, until the king of that country cut the tree which hid the chest in its bosom, and made from it a column for his palace. At last Isis, led by a vision, came to Byblos, made herself known, and asked for the column. Hence the picture of her weeping over a broken column torn from the palace, while Horus, god of Time, stands behind her pouring ambrosia on her hair. She took the body back to Egypt, to the city of Bouto; but Typhon, hunting by moonlight, found the chest, and having recognized the body of Osiris, mangled it and scattered it beyond recognition. Isis, embodiment of the old world-sorrow for the dead, continued her pathetic quest, gathering piece by piece the body of her dismembered husband, and giving him decent interment. Such was the life and death of Osiris, but as his career pictured the cycle of nature, it could not of course end here.

Horus fought with Typhon, losing an eye in the battle, but finally overthrew him and took him prisoner. There are several versions of his fate, but he seems to have been tried, sentenced, and executed--"cut in three pieces," as the Pyramid Texts relate. Thereupon the faithful son went in solemn procession to the grave of his father, opened it,
and called upon Osiris to rise: "Stand up! Thou shalt not end, thou shalt not perish!" But death was deaf. Here the Pyramid Texts recite the mortuary ritual, with its hymns and chants; but in vain. At length Osiris awakes, weary and feeble, and by the aid of the strong grip of the lion-god he gains control of his body, and is lifted from death to life.[41] Thereafter, by virtue of his victory over death, Osiris becomes Lord of the Land of Death, his scepter an Ank Cross, his throne a Square.

II

Such, in brief, was the ancient allegory of eternal life, upon which there were many elaborations as the drama unfolded; but always, under whatever variation of local color, of national accent or emphasis, its central theme remained the same. Often perverted and abused, it was everywhere a dramatic expression of the great human aspiration for triumph over death and union with God, and the belief in the ultimate victory of Good over Evil. Not otherwise would this drama have held the hearts of men through long ages, and won the eulogiums of the most enlightened men of antiquity--of Pythagoras, Socrates, Plato, Euripides, Plutarch, Pindar, Isocrates, Epictetus, and Marcus Aurelius. Writing to his wife after the loss of their little girl, Plutarch commends to her the hope set forth in the mystic rites and symbols of this drama, as, elsewhere, he testifies that it kept him "as far from superstition as from atheism," and helped him to approach the truth. For deeper minds this drama had a double meaning, teaching not only immortality after death, but the awakening of man upon earth from animalism to a life of purity, justice, and honor. How nobly this practical aspect was taught, and with what fineness of spiritual insight, may be seen in _Secret Sermon on the Mountain_ in the Hermetic lore of Greece:[42]

What may I say, my son? I can but tell thee this. Whenever I see within myself the Simple Vision brought to birth out of God's mercy, I have passed through myself into a Body that can never die. Then I am not what I was before.... They who are thus born are children of a Divine race. This race, my son, is never taught; but when He willeth it, its memory is restored by God. It is the "Way of Birth in God." ... Withdraw into thyself and it will come. _Will_, and it comes to pass.

Isis herself is said to have established the first temple of the Mysteries, the oldest being those practiced at Memphis. Of these there were two orders, the Lesser to which the many were eligible, and which consisted of dialogue and ritual, with certain signs, tokens, grips, passwords; and the Greater, reserved for the few who approved themselves worthy of being entrusted with the highest secrets of science, philosophy, and religion. For these the candidate had to undergo trial, purification, danger, austere asceticism, and, at last, regeneration through dramatic death amid rejoicing. Such as endured the ordeal with valor were then taught, orally and by symbol, the highest wisdom to which man had attained, including geometry, astronomy, the fine arts, the laws of nature, as well as the truths of
faith. Awful oaths of secrecy were exacted, and Plutarch describes a man kneeling, his hands bound, a cord round his body, and a knife at his throat—death being the penalty of violating the obligation. Even then, Pythagoras had to wait almost twenty years to learn the hidden wisdom of Egypt, so cautious were they of candidates, especially of foreigners. But he made noble use of it when, later, he founded a secret order of his own at Crotona, in Greece, in which, among other things, he taught geometry, using numbers as symbols of spiritual truth.[43]

From Egypt the Mysteries passed with little change to Asia Minor, Greece, and Rome, the names of local gods being substituted for those of Osiris and Isis. The Grecian or Eleusinian Mysteries, established 1800 B.C., represented Demeter and Persephone, and depicted the death of Dionysius with stately ritual which led the neophyte from death into life and immortality. They taught the unity of God, the immutable necessity of morality, and a life after death, investing initiates with signs and passwords by which they could know each other in the dark as well as in the light. The Mithraic or Persian Mysteries celebrated the eclipse of the Sun-god, using the signs of the zodiac, the processions of the seasons, the death of nature, and the birth of spring. The Adoniac or Syrian cults were similar, Adonis being killed, but revived to point to life through death. In the Cabirie Mysteries on the island of Samothrace, Atys the Sun was killed by his brothers the Seasons, and at the vernal equinox was restored to life. So, also, the Druids, as far north as England, taught of one God the tragedy of winter and summer, and conducted the initiate through the valley of death to life everlasting.[44]

Shortly before the Christian era, when faith was failing and the world seemed reeling to its ruin, there was a great revival of the Mystery-religions. Imperial edict was powerless to stay it, much less stop it. From Egypt, from the far East, they came rushing in like a tide, Isis "of the myriad names" vying with Mithra, the patron saint of the soldier, for the homage of the multitude. If we ask the secret reason for this influx of mysticism, no single answer can be given to the question. What influence the reigning mystery-cults had upon the new, uprising Christianity is also hard to know, and the issue is still in debate. That they did influence the early Church is evident from the writings of the Fathers, and some go so far as to say that the Mysteries died at last only to live again in the ritual of the Church. St. Paul in his missionary journeys came in contact with the Mysteries, and even makes use of some of their technical terms in his epistles;[45] but he condemned them on the ground that what they sought to teach in drama can be known only by spiritual experience—a sound insight, though surely drama may assist to that experience, else public worship might also come under ban.

III

Toward the end of their power, the Mysteries fell into the mire and became corrupt, as all things human are apt to do: even the Church itself being no exception. But that at their highest and best they were not only lofty and noble, but elevating and refining, there can be no doubt, and that they served a high purpose is equally clear. No one, who has read in the _Metamorphoses_ of Apuleius the initiation of
Lucius into the Mysteries of Isis, can doubt that the effect on the votary was profound and purifying. He tells us that the ceremony of initiation "is, as it were, to suffer death," and that he stood in the presence of the gods, "ay, stood near and worshiped." _Far hence ye profane, and all who are polluted by sin_, was the motto of the Mysteries, and Cicero testifies that what a man learned in the house of the hidden place made him want to live nobly, and gave him happy hopes for the hour of death.

Indeed, the Mysteries, as Plato said,[46] were established by men of great genius who, in the early ages, strove to teach purity, to ameliorate the cruelty of the race, to refine its manners and morals, and to restrain society by stronger bonds than those which human laws impose. No mystery any longer attaches to what they taught, but only as to the particular rites, dramas, and symbols used in their teaching. They taught faith in the unity and spirituality of God, the sovereign authority of the moral law, heroic purity of soul, austere discipline of character, and the hope of a life beyond the tomb. Thus in ages of darkness, of complexity, of conflicting peoples, tongues, and faiths, these great orders toiled in behalf of friendship, bringing men together under a banner of faith, and training them for a nobler moral life. Tender and tolerant of all faiths, they formed an all-embracing moral and spiritual fellowship which rose above barriers of nation, race, and creed, satisfying the craving of men for unity, while evoking in them a sense of that eternal mysticism out of which all religions were born. Their ceremonies, so far as we know them, were stately dramas of the moral life and the fate of the soul. Mystery and secrecy added impressiveness, and fable and enigma disguised in imposing spectacle the laws of justice, piety, and the hope of immortality.

Masonry stands in this tradition; and if we may not say that it is historically related to the great ancient orders, it is their spiritual descendant, and renders much the same ministry to our age which the Mysteries rendered to the olden world. It is, indeed, the same stream of sweetness and light flowing in our day--like the fabled river Alpheus which, gathering the waters of a hundred rills along the hillsides of Arcadia, sank, lost to sight, in a chasm in the earth, only to reappear in the fountain of Arethusa. This at least is true: the Greater Ancient Mysteries were prophetic of Masonry whose drama is an epitome of universal initiation, and whose simple symbols are the depositaries of the noblest wisdom of mankind. As such, it brings men together at the altar of prayer, keeps alive the truths that make us men, seeking, by every resource of art, to make tangible the power of love, the worth of beauty, and the reality of the ideal.

FOOTNOTES:

[35] Of course, faith in immortality was in nowise peculiar to Egypt, but was universal; as vivid in _The Upanishads_ of India as in the Pyramid records. It rests upon the consensus of the insight, experience, and aspiration of the race. But the records of Egypt, like its monuments, are richer than those of other nations, if not older. Moreover, the drama of faith with which we have to do here had its origin in Egypt, whence it spread to Tyre, Athens, and Rome--and, as we shall see, even to England. For brief expositions of Egyptian faith see _Egyptian Conceptions of Immortality_, by G.A. Reisner, and _Religion
and Thought in Egypt_, by J.H. Breasted.

[36] Pyramid Texts, 775, 1262, 1453, 1477.

[37] For a full account of the evolution of the Osirian theology from the time it emerged from the mists of myth until its conquest, see _Religion and Thought in Egypt_, by Breasted, the latest, if not the most brilliant, book written in the light of the completest translation of the Pyramid Texts (especially lecture v).

[38] Much has been written about the Egyptian Mysteries from the days of Plutarch's _De Iside et Osiride_ and the _Metamorphoses_ of Apuleius to the huge volumes of Baron Sainte Croix. For popular reading the _Kings and Gods of Egypt_, by Moret (chaps. iii-iv), and the delightfully vivid _Hermes and Plato_, by Schure, could hardly be surpassed. But Plutarch and Apuleius, both initiates, are our best authorities, even if their oath of silence prevents them from telling us what we most want to know.

[39] Among the Hindoos, whose Chrisna is the same as the Osiris of Egypt, the gods of summer were beneficent, making the days fruitful. But "the three wretches" who presided over winter, were cut off from the zodiac; and as they were "found missing," they were accused of the death of Chrisna.

[40] A literary parallel in the story of AEneas, by Vergil, is most suggestive. Priam, king of Troy, in the beginning of the Trojan war committed his son Polydorus to the care of Polymester, king of Thrace, and sent him a great sum of money. After Troy was taken the Thracian, for the sake of the money, killed the young prince and privately buried him. AEneas, coming into that country, and accidentally plucking up a shrub that was near him on the side of the hill, discovered the murdered body of Polydorus. Other legends of such accidental discoveries of unknown graves haunted the olden time, and may have been suggested by the story of Isis.

[41] _The Gods of the Egyptians_, by E.A.W. Budge; _La Place des Victores_, by Austin Fryar, especially the colored plates.

[42] _Quests New and Old_, by G.R.S. Mead.

[43] _Pythagoras_, by Edouard Schure—a fascinating story of that great thinker and teacher. The use of numbers by Pythagoras must not, however, be confounded with the mystical, or rather fantastic, mathematics of the Kabbalists of a later time.

[44] For a vivid account of the spread of the Mysteries of Isis and Mithra over the Roman Empire, see _Roman Life from Nero to Aurelius_, by Dill (bk. iv, chaps. v-vi). Franz Cumont is the great authority on Mithra, and his _Mysteries of Mithra_ and _Oriental Religions_ trace the origin and influence of that cult with accuracy, insight, and charm. W.W. Reade, brother of Charles Reade the novelist, left a study of _The Veil of Isis_, or Mysteries of the Druids_, finding in the vestiges of Druidism "the Emblems of Masonry."

[45] Col. 2:8-19. See _Mysteries Pagan and Christian_, by C. Cheethan; also _Monumental Christianity_, by Lundy, especially chapter on "The
Discipline of the Secret." For a full discussion of the attitude of St. Paul, see _St. Paul and the Mystery-Religions_, by Kennedy, a work of fine scholarship. That Christianity had its esoteric is plain—as it was natural—from the writings of the Fathers, including Origen, Cyril, Basil, Gregory, Ambrose, Augustine, and others. Chrysostom often uses the word _initiation_ in respect of Christian teaching, while Tertullian denounces the pagan mysteries as counterfeit imitations by Satan of the Christian secret rites and teachings: "He also baptises those who believe in him, and promises that they shall come forth, cleansed of their sins." Other Christian writers were more tolerant, finding in Christ the answer to the aspiration uttered in the Mysteries; and therein, it may be, they were right.

[46] _Phaedo._

THE SECRET DOCTRINE

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_The value of man does not consist in the truth which he possesses, or means to possess, but in the sincere pain which he hath taken to find it out. For his powers do not augment by possessing truth, but by investigating it, wherein consists his only perfectibility. Possession lulls the energy of man, and makes him idle and proud. If God held inclosed in his right hand absolute truth, and in his left only the inward lively impulse toward truth, and if He said to me: Choose! even at the risk of exposing mankind to continual erring, I most humbly would seize His left hand, and say: Father, give! absolute truth belongs to Thee alone._

G.E. LESSING, _Nathan the Wise_
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CHAPTER IV
_The Secret Doctrine_

I

God ever shields us from premature ideas, said the gracious and wise Emerson; and so does nature. She holds back her secrets until man is fit to be entrusted with them, lest by rashness he destroy himself. Those who seek find, not because the truth is far off, but because the discipline of the quest makes them ready for the truth, and worthy to receive it. By a certain sure instinct the great teachers of our race have regarded the highest truth less as a gift bestowed than as a trophy to be won. Everything must not be told to everybody. Truth is
power, and when held by untrue hands it may become a plague. Even Jesus had His "little flock" to whom He confided much which He kept from the world, or else taught it in parables cryptic and veiled.[47] One of His sayings in explanation of His method is quoted by Clement of Alexandria in his _Homilies_:

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It was not from grudgingness that our Lord gave the charge in a certain Gospel: "My mystery is for Me and the sons of My house._."[48]

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This more withdrawn teaching, hinted in the saying of the Master, with the arts of spiritual culture employed, has come to be known as the Secret Doctrine, or the Hidden Wisdom. A persistent tradition affirms that throughout the ages, and in every land, behind the system of faith accepted by the masses an inner and deeper doctrine has been held and taught by those able to grasp it. This hidden faith has undergone many changes of outward expression, using now one set of symbols and now another, but its central tenets have remained the same; and necessarily so, since the ultimates of thought are ever immutable. By the same token, those who have eyes to see have no difficulty in penetrating the varying veils of expression and identifying the underlying truths; thus confirming in the arcana of faith what we found to be true in its earliest forms--the oneness of the human mind and the unity of truth.

There are those who resent the suggestion that there is, or can be, secrecy in regard to spiritual truths which, if momentous at all, are of common moment to all. For this reason Demonax, in the Lucian play, would not be initiated, because, if the Mysteries were bad, he would not keep silent as a warning; and if they were good, he would proclaim them as a duty. The objection is, however, unsound, as a little thought will reveal. Secrecy in such matters inheres in the nature of the truths themselves, not in any affected superiority of a few elect minds. Qualification for the knowledge of higher things is, and must always be, a matter of personal fitness. Other qualification there is none. For those who have that fitness the Secret Doctrine is as clear as sunlight, and for those who have it not the truth would still be secret though shouted from the house-top. The Grecian Mysteries were certainly secret, yet the fact of their existence was a matter of common knowledge, and there was no more secrecy about their sanctuaries than there is about a cathedral. Their presence testified to the public that a deeper than the popular faith did exist, but the right to admission into them depended upon the whole-hearted wish of the aspirant, and his willingness to fit himself to know the truth. The old maxim applies here, that when the pupil is ready the teacher is found waiting, and he passes on to know a truth hitherto hidden because he lacked either the aptitude or the desire.

All is mystery as of course, but mystification is another thing, and the tendency to befog a theme which needs to be clarified, is to be regretted. Here lies, perhaps, the real reason for the feeling of resentment against the idea of a Secret Doctrine, and one must admit that it is not without justification. For example, we are told that behind the age-long struggle of man to know the truth there exists a hidden fraternity of initiates, adepts in esoteric lore, known to
themselves but not to the world, who have had in their keeping, through the centuries, the high truths which they permit to be dimly adumbrated in the popular faiths, but which the rest of the race are too obtuse, even yet, to grasp save in an imperfect and limited degree. These hidden sages, it would seem, look upon our eager aspiring humanity much like the patient masters of an idiot school, watching it go on forever seeking without finding, while they sit in seclusion keeping the keys of the occult.[49] All of which would be very wonderful, if true. It is, however, only one more of those fascinating fictions with which mystery-mongers entertain themselves, and deceive others. Small wonder that thinking men turn from such fanciful folly with mingled feelings of pity and disgust. Sages there have been in every land and time, and their lofty wisdom has the unity which inheres in all high human thought, but that there is now, or has ever been, a conscious, much less a continuous, fellowship of superior souls holding as secrets truths denied to their fellow-men, verges upon the absurd.

Indeed, what is called the Secret Doctrine differs not one whit from what has been taught openly and earnestly, so far as such truth can be taught in words or pictured in symbols, by the highest minds of almost every land and language. The difference lies less in what is taught than in the way in which it is taught; not so much in matter as in method. Also, we must not forget that, with few exceptions, the men who have led our race farthest along the way toward the Mount of Vision, have not been men who learned their lore from any coterie of esoteric experts, but, rather, men who told in song what they had been taught in sorrow--initiates into eternal truth, to be sure, but by the grace of God and the divine right of genius![50] Seers, sages, mystics, saints--these are they who, having sought in sincerity, found in reality, and the memory of them is a kind of religion. Some of them, like Pythagoras, were trained for their quest in the schools of the Secret Doctrine, but others went their way alone, though never unattended, and, led by "the vision splendid," they came at last to the gate and passed into the City.

Why, then, it may be asked, speak of such a thing as the Secret Doctrine at all, since it were better named the Open Secret of the world? For two reasons, both of which have been intimated: first, in the olden times unwonted knowledge of any kind was a very dangerous possession, and the truths of science and philosophy, equally with religious ideas other than those in vogue among the multitude, had to seek the protection of obscurity. If this necessity gave designing priesthood its opportunity, it nevertheless offered the security and silence needed by the thinker and seeker after truth in dark times. Hence there arose in the ancient world, wherever the human mind was alive and spiritual, systems of exoteric and esoteric instruction; that is, of truth taught openly and truth concealed. Disciples were advanced from the outside to the inside of this divine philosophy, as we have seen, by degrees of initiation. Whereas, by symbols, dark sayings, and dramatic ritual the novice received only hints of what was later made plain.

Second, this hidden teaching may indeed be described as the open secret of the world, because it is open, yet understood only by those fit to receive it. What kept it hidden was no arbitrary restriction, but only a lack of insight and fineness of mind to appreciate and
assimilate it. Nor could it be otherwise; and this is as true today as ever it was in the days of the Mysteries, and so it will be until whatever is to be the end of mortal things. Fitness for the finer truths cannot be conferred; it must be developed. Without it the teachings of the sages are enigmas that seem unintelligible, if not contradictory. In so far, then, as the discipline of initiation, and its use of art in drama and symbol, help toward purity of soul and spiritual awakening, by so much do they prepare men for the truth; by so much and no further. So that, the Secret Doctrine, whether as taught by the ancient Mysteries or by modern Masonry, is less a doctrine than a discipline; a method of organized spiritual culture, and as such has a place and a ministry among men.

II

Perhaps the greatest student in this field of esoteric teaching and method, certainly the greatest now living, is Arthur Edward Waite, to whom it is a pleasure to pay tribute. By nature a symbolist, if not a sacramentalist, he found in such studies a task for which he was almost ideally fitted by temperament, training, and genius. Engaged in business, but not absorbed by it, years of quiet, leisurely toil have made him master of the vast literature and lore of his subject, to the study of which he brought a religious nature, the accuracy and skill of a scholar, a sureness and delicacy of insight at once sympathetic and critical, the soul of a poet, and a patience as untiring as it is rewarding; qualities rare indeed, and still more rarely blended. Prolific but seldom prolix, he writes with grace, ease, and lucidity, albeit in a style often opulent, and touched at times with lights and jewels from old alchemists, antique liturgies, remote and haunting romance, secret orders of initiation, and other recondite sources not easily traced. Much learning and many kinds of wisdom are in his pages, and withal an air of serenity, of tolerance; and if he is of those who turn down another street when miracles are performed in the neighborhood, it is because, having found the inner truth, he asks for no sign.

Always he writes in the conviction that all great subjects bring us back to the one subject which is alone great, and that scholarly criticisms, folk-lore, and deep philosophy are little less than useless if they fall short of directing us to our true end—the attainment of that living Truth which is about us everywhere. He conceives of our mortal life as one eternal Quest of that living Truth, taking many phases and forms, yet ever at heart the same aspiration, to trace which he has made it his labor and joy to essay. Through all his pages he is following out the tradition of this Quest, in its myriad aspects, especially since the Christian era, disfigured though it has been at times by superstition, and distorted at others by bigotry, but still, in what guise soever, containing as its secret the meaning of the life of man from his birth to his reunion with God who is his Goal. And the result is a series of volumes noble in form, united in aim, unique in wealth of revealing beauty, and of unequalled worth.[51]

Beginning as far back as 1886, Waite issued his study of the _Mysteries of Magic_, a digest of the writings of Eliphas Levi, to whom Albert Pike was more indebted than he let us know. Then followed
the _Real History of the Rosicrucians_, which traces, as far as any mortal may trace, the thread of fact whereon is strung the romance of a fraternity the very existence of which has been doubted and denied by turns. Like all his work, it bears the impress of knowledge from the actual sources, betraying his extraordinary learning and his exceptional experience in this kind of inquiry. Of the Quest in its distinctively Christian aspect, he has written in _The Hidden Church of the Holy Graal_; a work of rare beauty, of bewildering richness, written in a style which, partaking of the quality of the story told, is not at all after the manner of these days. But the Graal Legend is only one aspect of the old-world sacred Quest, uniting the symbols of chivalry with Christian faith. Masonry is another; and no one may ever hope to write of _The Secret Tradition in Masonry_ with more insight and charm, or a touch more sure and revealing, than this gracious student for whom Masonry perpetuates the instituted Mysteries of antiquity, with much else derived from innumerable store-houses of treasure. His last work is a survey of _The Secret Doctrine in Israel_, being a study of the _Zohar_,[52] or Hebrew "Book of Splendor," a feat for which no Hebrew scholar has had the heart. This Bible of Kabbalism is indeed so confused and confusing that only a "golden dustman" would have had the patience to sift out its gems from the mountain of dross, and attempt to reduce its wide-weltering chaos to order. Even Waite, with all his gift of research and narration, finds little more than gleams of dawn in a dim forest, brilliant vapors, and glints that tell by their very perversity and strangeness. Whether this age-old legend of the Quest be woven about the Cup of Christ, a Lost Word, or a design left unfinished by the death of a Master Builder, it has always these things in common: first, the memorials of a great _loss_ which has befallen humanity by sin, making our race a pilgrim host ever in search; second, the intimation that what was lost still exists somewhere in time and the world, although deeply buried; third, the faith that it will ultimately be found and the vanished glory restored; fourth, the substitution of something temporary and less than the best, albeit never in a way to adjourn the quest; fifth, and more rarely, the felt presence of that which was lost under veils close to the hands of all. What though it take many forms, from the pathetic pilgrimage of the _Wandering Jew_ to the journey to fairyland in quest of _The Blue Bird_, it is ever and always the same. These are but so many symbols of the fact that men are made of one blood and born to one need; that they should seek the Lord, if haply they might feel after Him, and find Him, though He is not far from every one of us; for in Him we live and move and have our being.[53] What, then, is the Secret Doctrine, of which this seer-like scholar has written with so many improvisations of eloquence and emphasis, and of which each of us is in quest? What, indeed, but that which all the world is seeking--knowledge of Him whom to know aright is the fulfillment of every human need: the kinship of the soul with God; the life of purity, honor, and piety demanded by that high heredity; the unity and fellowship of the race in duty and destiny; and the faith that the soul is deathless as God its Father is deathless! Now to accept this faith as a mere philosophy is one thing, but to realize it as an experience of the innermost heart is another and a deeper thing. _No man knows the Secret Doctrine until it has become the secret of his soul, the reigning reality of his thought, the inspiration of his
acts, the form and color and glory of his life. Happily, owing to the
growth of the race in spiritual intelligence and power, the highest
truth is no longer held as a sacred secret. Still, if art has efficacy
to surprise and reveal the elusive Spirit of Truth, when truth is
dramatically presented it is made vivid and impressive, strengthening
the faith of the strongest and bringing a ray of heavenly light to
many a baffled seeker.

Ever the Quest goes on, though it is permitted some of us to believe
that the Lost Word has been found, in the only way in which it can
ever be found—even in the life of Him who was "the Word made flesh,"
who dwelt among us and whose grace and beauty we know. Of this Quest
Masonry is an aspect, continuing the high tradition of humanity,
asking men to unite in the search for the thing most worth finding,
that each may share the faith of all. Apart from its rites, there is
no mystery in Masonry, save the mystery of all great and simple
things. So far from being hidden or occult, its glory lies in its
openness, and its emphasis upon the realities which are to the human
world what light and air are to nature. Its mystery is of so great a
kind that it is easily overlooked; its secret almost too simple to be
found out.

FOOTNOTES:


[49] By occultism is meant the belief in, and the claim to be able to
use, a certain range of forces neither natural, nor, technically,
supernatural, but more properly to be called preternatural—often,
though by no means always, for evil or selfish ends. Some extend the
term occultism to cover mysticism and the spiritual life generally, but
that is not a legitimate use of either word. Occultism seeks to get;
mysticism to give. The one is audacious and seclusive, the other humble
and open; and if we are not to end in blunderland we must not confound
the two (Mysticism, by E. Underhill, part i, chap. vii).

[50] Much time would have been saved, and not a little confusion
avoided, had this obvious fact been kept in mind. Even so charming a
book as Jesus, the Last Great Initiate, by Schure—not to speak of
The Great Work and Mystic Masonry—is clearly, though not
intentionally, misleading. Of a piece with this is the effort,
apparently deliberate and concerted, to rob the Hebrew race of all
spiritual originality, as witness so able a work as Our Own Religion
in Persia, by Mills, to name no other. Our own religion? Assuredly, if
by that is meant the one great, universal religion of humanity. But the
sundering difference between the Bible and any other book that speaks
to mankind about God and Life and Death, sets the Hebrew race apart as
supreme in its religious genius, as the Greeks were in philosophical
acumen and artistic power, and the Romans in executive skill. Leaving
all theories of inspiration out of account, facts are facts, and the
Bible has no peer in the literature of mankind.

[51] Some there are who think that much of the best work of Mr. Waite
is in his poetry, of which there are two volumes, A Book of Mystery
and Vision, and Strange Houses of Sleep. There one meets a fine
spirit, alive to the glory of the world and all that charms the soul and sense of man, yet seeing past these; rich and significant thought so closely wedded to emotion that each seems either. Other books not to be omitted are his slender volume of aphorisms, _Steps to the Crown_, his _Life of Saint-Martin_, and his _Studies in Mysticism_; for what he touches he adorns.

[52] Even the _Jewish Encyclopedia_, and such scholars as Zunz, Graetz, Luzzatto, Jost, and Munk avoid this jungle, as well they might, remembering the legend of the four sages in "the enclosed garden:" one of whom looked around and died; another lost his reason; a third tried to destroy the garden; and only one came out with his wits. See _The Cabala_, by Pick, and _The Kabbalah Unveiled_, by MacGregor.


THE COLLEGIA

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_This society was called the Dionysian Artificers, as Bacchus was supposed to be the inventor of building theaters; and they performed the Dionysian festivities. From this period, the Science of Astronomy which had given rise to the Dionysian rites, became connected with types taken from the art of building. The Ionian societies ... extended their moral views, in conjunction with the art of building, to many useful purposes, and to the practice of acts of benevolence. They had significant words to distinguish their members; and for the same purpose they used emblems taken from the art of building._

--JOSEPH DA COSTA, _Dionysian Artificers_

_We need not then consider it improbable, if in the dark centuries when the Roman empire was dying out, and its glorious temples falling into ruin; when the arts and sciences were falling into disuse or being enslaved; and when no place was safe from persecution and warfare, the guild of the Architects should fly for safety to almost the only free spot in Italy; and here, though they could no longer practice their craft, they preserved the legendary knowledge and precepts which, as history implies, came down to them through Vitruvius from older sources, some say from Solomon's builders themselves._

--LEADER SCOTT, _The Cathedral Builders_

#/ CHAPTER V
So far in our study we have found that from earliest time architecture was related to religion; that the working tools of the builder were emblems of moral truth; that there were great secret orders using the Drama of Faith as a rite of initiation; and that a hidden doctrine was kept for those accounted worthy, after trial, to be entrusted with it. Secret societies, born of the nature and need of man, there have been almost since recorded history began;[54] but as yet we have come upon no separate and distinct order of builders. For aught we know there may have been such in plenty, but we have no intimation, much less a record, of the fact. That is to say, history has a vague story to tell us of the earliest orders of the builders.

However, it is more than a mere plausible inference that from the beginning architects were members of secret orders; for, as we have seen, not only the truths of religion and philosophy, but also the facts of science and the laws of art, were held as secrets to be known only to the few. This was so, apparently without exception, among all ancient peoples; so much so, indeed, that we may take it as certain that the builders of old time were initiates. Of necessity, then, the arts of the craft were secrets jealously guarded, and the architects themselves, while they may have employed and trained ordinary workmen, were men of learning and influence. Such glimpses of early architects as we have confirm this inference, as, for example, the noble hymn to the Sun-god written by Suti and Hor, two architects employed by Amenhotep III, of Egypt.[55] Just when the builders began to form orders of their own no one knows, but it was perhaps when the Mystery-cults began to journey abroad into other lands. What we have to keep in mind is that all the arts had their home in the temple, from which, as time passed, they spread out fan-wise along all the paths of culture.

Keeping in mind the secrecy of the laws of building, and the sanctity with which all science and art were regarded, we have a key whereby to interpret the legends woven about the building of the temple of Solomon. Few realize how high that temple on Mount Moriah towered in the history of the olden world, and how the story of its building haunted the legends and traditions of the times following. Of these legends there were many, some of them wildly improbable, but the persistence of the tradition, and its consistency withal, despite many variations, is a _fact of no small moment_. Nor is this tradition to be wondered at, since time has shown that the building of the temple at Jerusalem was an event of world-importance, not only to the Hebrews, but to other nations, more especially the Phoenicians. The histories of both peoples make much of the building of the Hebrew temple, of the friendship of Solomon and Hiram I, of Tyre, and of the harmony between the two peoples; and Phoenician tradition has it that Solomon presented Hiram with a duplicate of the temple, which was erected in Tyre.[56]

Clearly, the two nations were drawn closely together, and this fact carried with it a mingling of religious influences and ideas, as was true between the Hebrews and other nations, especially Egypt and Phoenicia, during the reign of Solomon. Now the religion of the
Phoenicians at this time, as all agree, was the Egyptian religion in a modified form, Dionysius having taken the role of Osiris in the drama of faith in Greece, Syria, and Asia Minor. Thus we have the Mysteries of Egypt, in which Moses was learned, brought to the very door of the temple of Solomon, and that, too, at a time favorable to their impress. The Hebrews were not architects, and it is plain from the records that the temple—and, indeed, the palaces of Solomon—were designed and erected by Phoenician builders, and for the most part by Phoenician workmen and materials. Josephus adds that the architecture of the temple was of the style called Grecian. So much would seem to be fact, whatever may be said of the legends flowing from it.

If, then, the laws of building were secrets known only to initiates, there must have been a secret order of architects who built the temple of Solomon. Who were they? They were almost certainly the _Dionysian Artificers—not to be confused with the play-actors called by the same name later—an order of builders who erected temples, stadia, and theaters in Asia Minor, and who were at the same time an order of the Mysteries under the tutelage of Bacchus before that worship declined, as it did later in Athens and Rome, into mere revelry.[57] As such, they united the art of architecture with the old Egyptian drama of faith, representing in their ceremonies the murder of Dionysius by the Titans and his return to life. So that, blending the symbols of Astronomy with those of Architecture, by a slight change made by a natural process, how easy for the master-artist of the temple-builders to become the hero of the ancient drama of immortality.[58] Whether or not this fact can be verified from history, such is the form in which the tradition has come down to us, surviving through long ages and triumphing over all vicissitude.[59] Secret orders have few records and their story is hard to tell, but this account is perfectly in accord with the spirit and setting of the situation, and there is neither fact nor reason against it. While this does not establish it as true historically, it surely gives it validity as a prophecy, if nothing more.[60]

After all, then, the tradition that Masonry, not unlike the Masonry we now know, had its origin while the temple of King Solomon was building, and was given shape by the two royal friends, may not be so fantastic as certain superior folk seem to think it. How else can we explain the fact that when the Knights of the Crusades went to the Holy Land they came back a secret, oath-bound fraternity? Also, why is it that, through the ages, we see bands of builders coming from the East calling themselves "sons of Solomon," and using his interlaced triangle-seal as their emblem? Strabo, as we have seen, traced the Dionysiac builders eastward into Syria, Persia, and even India. They may also be traced westward. Traversing Asia Minor, they entered Europe by way of Constantinople, and we follow them through Greece to Rome, where already several centuries before Christ we find them bound together in corporations called _Collegia_. These lodges flourished in all parts of the Roman Empire, traces of their existence having been discovered in England as early as the middle of the first century of our era.

II

Krause was the first to point out a prophecy of Masonry in the old
orders of builders, following their footsteps—not connectedly, of course, for there are many gaps—through the Dionysiac fraternity of Tyre, through the Roman Collegia, to the architects and Masons of the Middle Ages. Since he wrote, however, much new material has come to light, but the date of the advent of the builders in Rome is still uncertain. Some trace it to the very founding of the city, while others go no further back than King Numa, the friend of Pythagoras.[61] By any account, they were of great antiquity, and their influence in Roman history was far-reaching. They followed the Roman legions to remote places, building cities, bridges, and temples, and it was but natural that Mithra, the patron god of soldiers, should have influenced their orders. Of this an example may be seen in the remains of the ancient Roman villa at Morton, on the Isle of Wight.[62]

As Rome grew in power and became a vast, all-embracing empire, the individual man felt, more and more, his littleness and loneliness. This feeling, together with the increasing specialization of industry, begat a passion for association, and Collegia of many sorts were organized. Even a casual glance at the inscriptions, under the heading _Artes et Opificia_, will show the enormous development of skilled handicrafts, and how minute was their specialization. Every trade soon had its secret order, or union, and so powerful did they become that the emperors found it necessary to abolish the right of free association. Yet even such edicts, though effective for a little time, were helpless as against the universal craving for combination. Ways were easily found whereby to evade the law, which had exempted from its restrictions orders consecrated by their antiquity or their religious character. Most of the Collegia became funerary and charitable in their labors, humble folk seeking to escape the dim, hopeless obscurity of plebeian life, and the still more hopeless obscurity of death. Pathetic beyond words are some of the inscriptions telling of the horror and loneliness of the grave, of the day when no kindly eye would read the forgotten name, and no hand bring offerings of flowers. Each collegium held memorial services, and marked the tomb of its dead with the emblems of its trade: if a baker, with a loaf of bread; if a builder, with a square, compasses, and the level.

From the first the Colleges of Architects seem to have enjoyed special privileges and exemptions, owing to the value of their service to the state, and while we do not find them called Free-masons they were such in law and fact long before they wore the name. They were permitted to have their own constitutions and regulations, both secular and religious. In form, in officers, in emblems a Roman Collegium resembled very much a modern Masonic Lodge. For one thing, no College could consist of less than three persons, and so rigid was this rule that the saying, "three make a college," became a maxim of law. Each College was presided over by a Magister, or Master, with two _decuriones_, or wardens, each of whom extended the commands of the Master to "the brethren of his column." There were a secretary, a treasurer, and a keeper of archives, and, as the colleges were in part religious and usually met near some temple, there was a _sacerdos_, or, as we would say, a priest, or chaplain. The members were of three orders, not unlike apprentices, fellows, and masters, or colleagues. What ceremonies of initiation were used we do not know, but that they were of a religious nature seems certain, as each College adopted a patron deity from among the many then worshiped. Also, as the
Mysteries of Isis and Mithra ruled the Roman world by turns, the ancient drama of eternal life was never far away.

Of the emblems of the Collegia, it is enough to say that here again we find the simple tools of the builder used as teachers of truth for life and hope in death. Upon a number of sarcophagi, still extant, we find carved the square, the compasses, the cube, the plummet, the circle, and always the level. There is, besides, the famous Collegium uncovered at the excavation of Pompeii in 1878, having been buried under the ashes and lava of Mount Vesuvius since the year 79 A.D. It stood near the Tragic Theater, not far from the Temple of Isis, and by its arrangement, with two columns in front and interlaced triangles on the walls, was identified as an ancient lodge room. Upon a pedestal in the room was found a rare bit of art, unique in design and exquisite in execution, now in the National Museum at Naples. It is described by S.R. Forbes, in his _Rambles in Naples_, as follows:

It is a mosaic table of square shape, fixed in a strong wooden frame. The ground is of grey green stone, in the middle of which is a human skull, made of white, grey, and black colors. In appearance the skull is quite natural. The eyes, nostrils, teeth, ears, and coronal are all well executed. Above the skull is a level of colored wood, the points being of brass; and from the top to the point, by a white thread, is suspended a plumb-line. Below the skull is a wheel of six spokes, and on the upper rim of the wheel there is a butterfly with wings of red, edged with yellow; its eyes blue.... On the left is an upright spear, resting on the ground; from this there hangs, attached to a golden cord, a garment of scarlet, also a purple robe; whilst the upper part of the spear is surrounded by a white braid of diamond pattern. To the right is a gnarled thorn stick, from which hangs a coarse, shaggy piece of cloth in yellow, grey, and brown colors, tied with a ribbon; and above it is a leather knapsack.... Evidently this work of art, by its composition, is mystical and symbolical.

No doubt; and for those who know the meaning of these emblems there is a feeling of kinship with those men, long since fallen into dust, who gathered about such an altar. They wrought out in this work of art their vision of the old-worn pilgrim way of life, with its vicissitude and care, the level of mortality to which all are brought at last by death, and the winged, fluttering hope of man. Always a journey with its horny staff and wallet, life is sometimes a battle needing a spear, but for him who walks uprightly by the plumb-line of rectitude, there is a true and victorious hope at the end.

Of wounds and sore defeat
I made my battle stay,
Winged sandals for my feet
I wove of my delay.
Of weariness and fear
I made a shouting spear,
Of loss and doubt and dread
And swift on-coming doom
I made a helmet for my head,
And a waving plume.

III

Christianity, whose Founder was a Carpenter, made a mighty appeal to
the working classes of Rome. As Deissmann and Harnack have shown, the
secret of its expansion in the early years was that it came down to
the man in the street with its message of hope and joy. Its appeal was
hardly heard in high places, but it was welcomed by the men who were
weary and heavy laden. Among the Collegia it made rapid progress,
its Saints taking the place of pagan deities as patrons, and its
spirit of love welding men into closer, truer union. When Diocletian
determined to destroy Christianity, he was strangely lenient and
patient with the Collegia, so many of whose members were of that
faith. Not until they refused to make a statue of AESculapius did he
vow vengeance and turn on them, venting his fury. In the persecution
that followed four Master Masons and one humble apprentice suffered
cruel torture and death, but they became the Four Crowned Martyrs,
the story of whose heroic fidelity unto death haunted the legends of
later times.[63] They were the patron saints alike of Lombard and
Tuscan builders, and, later, of the working Masons of the Middle Ages,
as witness the poem in their praise in the oldest record of the Craft,
the _Regius MS._

With the breaking up of the College of Architects and their expulsion
from Rome, we come upon a period in which it is hard to follow their
path. Happily the task has been made less baffling by recent research,
and if we are unable to trace them all the way much light has been let
into the darkness. Hitherto there has been a hiatus also in the
history of architecture between the classic art of Rome, which is said
to have died when the Empire fell to pieces, and the rise of Gothic
art. Just so, in the story of the builders one finds a gap of like
length, between the Collegia of Rome and the cathedral artists. While
the gap cannot, as yet, be perfectly bridged, much has been done to
that end by Leader Scott in _The Cathedral Builders: The Story of a
Great Masonic Guild_--a book itself a work of art as well as of fine
scholarship. Her thesis is that the missing link is to be found in the
Magistri Comacini, a guild of architects who, on the break-up of the
Roman Empire, fled to Comacina, a fortified island in Lake Como, and
there kept alive the traditions of classic art during the Dark Ages;
that from them were developed in direct descent the various styles of
Italian architecture; and that, finally, they carried the knowledge
and practice of architecture and sculpture into France, Spain,
Germany, and England. Such a thesis is difficult, and, from its
nature, not susceptible of absolute proof, but the writer makes it as
certain as anything can well be.

While she does not positively affirm that the Comacine Masters were the
veritable stock from which the Freemasonry of the present day sprang,
"we may admit," she says, "that they were the link between the classic
Collegia and all other art and trade Guilds of the Middle Ages. _They
were Free-masons because they were builders of a privileged class,
absolved from taxes and servitude, and free to travel about in times of
feudal bondage." The name Free-mason--Libera muratori--may not actually have been used thus early, but the Comacines were free builders long before the name was employed--free to travel from place to place, as we see from their migrations; free to fix their own prices, while other workmen were bound to feudal lords, or by the Statutes of Wages. The author quotes in the original Latin an Edict of the Lombard King Rotharis, dated November 22, 643, in which certain privileges are confirmed to the Magistri Comacini and their colligantes. From this Edict it is clear that it is no new order that is alluded to, but an old and powerful body of Masters capable of acting as architects, with men who executed work under them. For the Comacines were not ordinary workmen, but artists, including architects, sculptors, painters, and decorators, and if affinities of style left in stone be adequate evidence, to them were due the changing forms of architecture in Europe during the cathedral-building period. Everywhere they left their distinctive impress in a way so unmistakable as to leave no doubt.

Under Charlemagne the Comacines began their many migrations, and we find them following the missionaries of the church into remote places, from Sicily to Britain, building churches. When Augustine went to convert the British, the Comacines followed to provide shrines, and Bede, as early as 674, in mentioning that builders were sent from Gaul to build the church at Wearmouth, uses phrases and words found in the Edict of King Rotharis. For a long time the changes in style of architecture, appearing simultaneously everywhere over Europe, from Italy to England, puzzled students. Further knowledge of this powerful and widespread order explains it. It also accounts for the fact that no individual architect can be named as the designer of any of the great cathedrals. Those cathedrals were the work, not of individual artists, but of an order who planned, built, and adorned them. In 1355 the painters of Siena seceded, as the German Masons did later, and the names of individual artists who worked for fame and glory begin to appear; but up to that time the Order was supreme. Artists from Greece and Asia Minor, driven from their homes, took refuge with the Comacines, and Leader Scott finds in this order a possible link, by tradition at least, with the temple of Solomon. At any rate, all through the Dark Ages the name and fame of the Hebrew king lived in the minds of the builders.

An inscribed stone, dating from 712, shows that the Comacine Guild was organized as Magistri and Discipuli, under a Gastaldo, or Grand Master, the very same terms as were kept in the lodges later. Moreover, they called their meeting places loggia, a long list of which the author recites from the records of various cities, giving names of officers, and, often, of members. They, too, had their masters and wardens, their oaths, tokens, grips, and passwords which formed a bond of union stronger than legal ties. They wore white aprons and gloves, and revered the Four Crowned Martyrs of the Order. Square, compasses, level, plumb-line, and arch appear among their emblems. "King Solomon's Knot" was one of their symbols, and the endless, interwoven cord, symbol of Eternity which has neither beginning nor end, was another. Later, however, the Lion's Paw seems to have become their chief emblem. From illustrations given by the author they are shown in their regalia, with apron and emblems, clad as the keepers of a great art and teaching of which they were masters.
Here, of a truth, is something more than prophecy, and those who have any regard for facts will not again speak lightly of an order having such ancestors as the great Comacine Masters. Had Fergusson known their story, he would not have paused in his History of Architecture to belittle the Free-masons as incapable of designing a cathedral, while puzzling the while as to who did draw the plans for those dreams of beauty and prayer. Hereafter, if any one asks to know who uplifted those massive piles in which was portrayed the great drama of mediaeval worship, he need not remain uncertain. With the decline of Gothic architecture the order of Free-masons also suffered decline, as we shall see, but did not cease to exist—continuing its symbolic tradition amidst varying, and often sad, vicissitude until 1717, when it became a fraternity teaching spiritual faith by allegory and moral science by symbols.

FOOTNOTES:

[54] Primitive Secret Societies, by H. Webster; Secret Societies of all Ages and Lands, by W.C. Heckethorn.

[55] We may add the case of Weshptah, one of the viziers of the Fifth Dynasty in Egypt, about 2700 B.C., and also the royal architect, for whom the great tomb was built, endowed, and furnished by the king (_Religion in Egypt_, by Breasted, lecture ii); also the statue of Semut, chief of Masons under Queen Hatasu, now in Berlin.


[57] Symbolism of Masonry, Mackey, chap. vi; also in Mackey's Encyclopedia of Masonry, both of which were drawn from History of Masonry, by Laurie, chap. i; and Laurie in turn derived his facts from a Sketch for the History of the Dionysian Artificers, A Fragment, by H.J. Da Costa (1820). Why Waite and others brush the Dionysian architects aside as a dream is past finding out in view of the evidence and authorities put forth by Da Costa, nor do they give any reason for so doing. "Lebedos was the seat and assembly of the Dionysian Artificers, who inhabit Ionia to the Hellespont; there they had annually their solemn meetings and festivities in honor of Bacchus," wrote Strabo (lib. xiv, 921). They were a secret society having signs and words to distinguish their members (Robertson's Greece), and used emblems taken from the art of building (Eusebius, _de Prep. Evang._ iii, c. 12). They entered Asia Minor and Phoenicia fifty years before the temple of Solomon was built, and Strabo traces them on into Syria, Persia, and India. Surely here are facts not to be swept aside as romance because, forsooth, they do not fit certain theories. Moreover, they explain many things, as we shall see.

[58] Rabbinic legend has it that all the workmen on the temple were killed, so that they should not build another temple devoted to idolatry (_Jewish Encyclopedia_, article "Freemasonry"). Other legends equally absurd cluster about the temple and its building, none of which is to be taken literally. As a fact, Hiram the architect, or rather artificer in metals, did not lose his life, but, as Josephus tells us, lived to good age and died at Tyre. What the legend is trying to tell us, however, is that at the building of the temple the Mysteries
mingled with Hebrew faith, each mutually influencing the other.

[59] Strangely enough, there is a sect or tribe called the Druses, now inhabiting the Lebanon district, who claim to be not only the descendants of the Phoenicians, but _the builders of King Solomon's temple_. So persistent and important among them is this tradition that their religion is built about it—if indeed it be not something more than a legend. They have Khalwehs, or temples, built after the fashion of lodges, with three degrees of initiation, and, though an agricultural folk, they use signs and tools of building as emblems of moral truth. They have signs, grips, and passwords for recognition. In the words of their lawgiver, Hamze, their creed reads: "The belief in the Truth of One God shall take the place of Prayer; the exercise of brotherly love shall take the place of Fasting; and the daily practice of acts of Charity shall take the place of Alms-giving." Why such a people, having such a tradition? Where did they get it? What may this fact set in the fixed and changeless East mean? (See the essay of Hackett Smith on "The Druses and Their Relation to Freemasonry," and the discussion following, _Ars Quatuor Coronatorum_, iv. 7-19.)

[60] Rawlinson, in his _History of Phoenicia_, says the people "had for ages possessed the mason's art, it having been brought in very early days from Egypt." Sir C. Warren found on the foundation stones at Jerusalem Mason's marks in Phoenician letters (_A. Q. C._, ii, 125; iii, 68).

[61] See essay on "A Masonic Built City," by S.R. Forbes, a study of the plan and building of Rome, _Ars Quatuor Coronatorum_, iv, 86. As there will be many references to the proceedings of the Coronatorum Lodge of Research, it will be convenient hereafter to use only its initials, _A. Q. C._, in behalf of brevity. For an account of the Collegia in early Christian times, see _Roman Life from Nero to Aurelius_, by Dill (bk. ii, chap. iii); also _De Collegia_, by Mommsen. There is an excellent article in Mackey's _Encyclopedia of Freemasonry_, and Gould, _His. Masonry_, vol. i, chap. i.


[63] Their names were Claudius, Nicostratus, Simphorianus, Castorius, and Simplicius. Later their bodies were brought from Rome to Toulouse where they were placed in a chapel erected in their honor in the church of St. Sernin (_Martyrology_, by Du Saussay). They became patron saints of Masons in Germany, France, and England (_A. Q. C._, xii, 196). In a fresco on the walls of the church of St. Lawrence at Rotterdam, partially preserved, they are painted with compasses and trowel in hand. With them, however, is another figure, clad in oriental robe, also holding compasses, but with a royal, not a martyr's, crown. Is he Solomon? Who else can he be? The fresco dates from 1641, and was painted by F. Wounters (_A. Q. C._, xii, 202). Even so, those humble workmen, faithful to their faith, became saints of the church, and reign with Solomon! Once the fresco was whitewashed, but the coating fell off and they stood forth with compasses and trowel as before.

Part II--History

FREE-MASONS

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_The curious history of Freemasonry has unfortunately been treated only by its panegyrists or calumniators, both equally mendacious. I do not wish to pry into the mysteries of the craft; but it would be interesting to know more of their history during the period when they were literally architects. They are charged by an act of Parliament with fixing the price of their labor in their annual chapters, contrary to the statute of laborers, and such chapters were consequently prohibited. This is their first persecution; they have since undergone others, and are perhaps reserved for still more. It is remarkable, that Masons were never legally incorporated, like other traders; their bond of union being stronger than any charter._

--HENRY HALLAM, _The Middle Ages_  
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CHAPTER I

_Free-Masons_

I

From the foregoing pages it must be evident that Masonry, as we find it in the Middle Ages, was not a novelty. Already, if we accept its own records, it was hoary with age, having come down from a far past, bringing with it a remarkable deposit of legendary lore. Also, it had in its keeping the same simple, eloquent emblems which, as we have seen, are older than the oldest living religion, which it received as an inheritance and has transmitted as a treasure. Whatever we may think of the legends of Masonry, as recited in its oldest documents, its symbols, older than the order itself, link it with the earliest thought and faith of the race. No doubt those emblems lost some of their luster in the troublous time of transition we are about to traverse, but their beauty never wholly faded, and they had only to be touched to shine.

If not the actual successors of the Roman College of Architects, the great order of Comacine Masters was founded upon its ruins, and continued its tradition both of symbolism and of art. Returning to Rome after the death of Diocletian, we find them busy there under
Constantine and Theodosius; and from remains recently brought to
knowledge it is plain that their style of building at that time was
very like that of the churches built at Hexham and York in England,
and those of the Ravenna, also nearly contemporary. They may not have
been actually called Free-masons as early as Leader Scott insists they
were,[65] but they were free in fact,, traveling far and near where
there was work to do, following the missionaries of the Church as far
as England. When there was need for the name Free-masons, the one being a universal order
whereas the other was local and restricted. Older than Guild-masonry,
the order of the cathedral-builders was more powerful, more artistic,
and, it may be added, more religious; and it is from this order that
the Masonry of today is descended.

Since the story of the Comacine Masters has come to light, no doubt
any longer remains that during the building period the order of Masons
was at the height of its influence and power. At that time the
building art stood above all other arts, and made the other arts bow
to it, commanding the services of the most brilliant intellects and
of the greatest artists of the age. Moreover, its symbols were wrought
into stone long before they were written on parchment, if indeed they
were ever recorded at all. Efforts have been made to rob those old
masters of their honor as the designers of the cathedrals, but it is
in vain.[66] Their monuments are enduring and still tell the story of
their genius and art. High upon the cathedrals they left cartoons in
stone, of which Findel gives a list,[67] portraying with searching
satire abuses current in the Church. Such figures and devices would
not have been tolerated but for the strength of the order, and not
even then had the Church known what they meant to the adepts.

History, like a mirage, lifts only a part of the past into view,
leaving much that we should like to know in oblivion. At this distance
the Middle Ages wear an aspect of smooth uniformity of faith and
opinion, but that is only one of the many illusions of time by which
we are deceived. What looks like uniformity was only conformity, and
underneath its surface there was almost as much variety of thought as
there is today, albeit not so freely expressed. Science itself, as
well as religious ideas deemed heretical, sought seclusion; but the
human mind was alive and active none the less, and a great secret
order like Masonry, enjoying the protection of the Church, yet
independent of it, invited freedom of thought and faith.[68] The
Masons, by the very nature of their art, came into contact with all
classes of men, and they had opportunities to know the defects of the
Church. Far ahead of the masses and most of the clergy in education,
in their travels to and fro, not only in Europe, but often extending
to the far East, they became familiar with widely-differing religious
views. They had learned to practice toleration, and their Lodges
became a sure refuge for those who were persecuted for the sake of
opinion by bigoted fanaticism.

While, as an order, the Comacine Masters served the Church as
builders, the creed required for admission to their fraternity was
never narrow, and, as we shall see, it became every year broader.
Unless this fact be kept in mind, the influence of the Church upon
Masonry, which no one seeks to minify, may easily be exaggerated. Not
until cathedral building began to decline by reason of the
impoverishment of the nations by long wars, the dissolution of the monasteries, and the advent of Puritanism, did the Church greatly influence the order; and not even then to the extent of diverting it from its original and unique mission. Other influences were at work betimes, such as the persecution of the Knights Templars and the tragic martyrdom of De Molai, making themselves felt,[69] and Masonry began to be suspected of harboring heresy. So tangled were the tendencies of that period that they are not easily followed, but the fact emerges that Masonry rapidly broadened until its final break with the Church. Hardly more than a veneer, by the time of the German Reformation almost every vestige of the impress of the Church had vanished never to return. Critics of the order have been at pains to trace this tendency, not knowing, apparently, that by so doing they only make more emphatic the chief glory of Masonry.

II

Unfortunately, as so often happens, no records of old Craft-masonry, save those wrought into stone, were made until the movement had begun to decline; and for that reason such documents as have come down to us do not show it at its best. Nevertheless, they range over a period of more than four centuries, and are justly held to be the title deeds of the Order. Turning to these _Old Charges_ and _Constitutions_,[70] as they are called, we find a body of quaint and curious writing, both in poetry and prose, describing the Masonry of the late cathedral-building period, with glimpses at least of greater days of old. Of these, there are more than half a hundred--seventy-eight, to be exact--most of which have come to light since 1860, and all of them, it would seem, copies of documents still older. Naturally they have suffered at the hands of unskilled or unlearned copyists, as is evident from errors, embellishments, and interpolations. They were called _Old Charges_ because they contained certain rules as to conduct and duties which, in a bygone time, were read or recited to a newly admitted member of the craft. While they differ somewhat in details, they relate substantially the same legend as to the origin of the order, its early history, its laws and regulations, usually beginning with an invocation and ending with an Amen.

Only a brief account need here be given of the dates and characteristics of these documents, of the two oldest especially, with a digest of what they have to tell us, first, of the Legend of the order; second, its early History; and third, its Moral teaching, its workings, and the duties of its members. The first and oldest of the records is known as the _Regius MS_ which, owing to an error of David Casley who in his catalogue of the MSS in the King's Library marked it _A Poem of Moral Duties_, which, owing to an error of David Casley who in his catalogue of the MSS in the King's Library marked it _A Poem of Moral Duties_, was overlooked until James Halliwell discovered its real nature in 1839. Although not a Mason, Halliwell was attracted by the MS and read an essay on its contents before the Society of Antiquarians, after which he issued two editions bearing date of 1840 and 1844. Experts give it date back to 1390, that is to say, fifteen years after the first recorded use of the name _Free-mason_ in the history of the Company of Masons of the City of London, in 1375.[71]

More poetical in spirit than in form, the old manuscript begins by telling of the number of unemployed in early days and the necessity of
finding work, "that they myght gete there lyvyngs therby." Euclid was consulted, and recommended the "onest craft of good masonry," and the origin of the order is found "yn Egypte lande." Then, by a quick shift, we are landed in England "yn tyme of good Kinge Adelstonus day," who is said to have called an assembly of Masons, when fifteen articles and as many points were agreed upon as rules of the craft, each point being duly described. The rules resemble the Ten Commandments in an extended form, closing with the legend of the Four Crowned Martyrs, as an incentive to fidelity. Then the writer takes up again the question of origins, going back this time to the days of Noah and the Flood, mentioning the tower of Babylon and the great skill of Euclid, who is said to have commenced "the syens seven." The seven sciences are then named, to-wit, Grammar, Logic, Rhetoric, Music, Astronomy, Arithmetic, Geometry, and each explained. Rich reward is held out to those who use the seven sciences aright, and the MS proper closes with the benediction:

/P
Amen! Amen! so mote it be!
So say we all for Charity.
/P

There follows a kind of appendix, evidently added by a priest, consisting of one hundred lines in which pious exhortation is mixed with instruction in etiquette, such as lads and even men unaccustomed to polite society and correct deportment would need. These lines were in great part extracted from Instructions for Parish Priests, by Mirk, a manual in use at the time. The whole poem, if so it may be called, is imbued with the spirit of freedom, of gladness, of social good will; so much so, that both Gould and Albert Pike think it points to the existence of symbolic Masonry at the date from which it speaks, and may have been recited or sung by some club commemorating the science, but not practicing the art, of Masonry. They would find intimation of the independent existence of speculative Masonry thus early, in a society from whom all but the memory or tradition of its ancient craft had departed. One hesitates to differ with writers so able and distinguished, yet this inference seems far-fetched, if not forced. Of the existence of symbolic Masonry at that time there is no doubt, but of its independent existence it is not easy to find even a hint in this old poem. Nor would the poem be suitable for a mere social, or even a symbolic guild, whereas the spirit of genial, joyous comradeship which breathes through it is of the very essence of Masonry, and has ever been present when Masons meet.

Next in order of age is the Cooke MS, dating from the early part of the fifteenth century, and first published in 1861. If we apply the laws of higher-criticism to this old document a number of things appear, as obvious as they are interesting. Not only is it a copy of an older record, like all the MSS we have, but it is either an effort to join two documents together, or else the first part must be regarded as a long preamble to the manuscript which forms the second part. For the two are quite unlike in method and style, the first being diffuse, with copious quotations and references to authorities, [72] while the second is simple, direct, unadorned, and does not even allude to the Bible. Also, it is evident that the compiler, himself a Mason, is trying to harmonize two traditions as to the origin of the order, one tracing it through Egypt and the other
through the Hebrews; and it is hard to tell which tradition he favors most. Hence a duplication of the traditional history, and an odd mixture of names and dates, often, indeed, absurd, as when he makes Euclid a pupil of Abraham. What is clear is that, having found an old Constitution of the Craft, he thought to write a kind of commentary upon it, adding proofs and illustrations of his own, though he did not manage his materials very successfully.

After his invocation, the writer begins with a list of the Seven Sciences, giving quaint definitions of each, but in a different order from that recited in the _Regius Poem_; and he exalts Geometry above all the rest as "the first cause and foundation of all crafts and sciences." Then follows a brief sketch of the sons of Lamech, much as we find it in the book of Genesis which, like the old MS we are here studying, was compiled from two older records: the one tracing the descent from Cain, and the other from Seth. Jabal and Jubal, we are told, inscribed their knowledge of science and handicraft on two pillars, one of marble, the other of lateres; and after the flood one of the pillars was found by Hermes, and the other by Pythagoras, who taught the sciences they found written thereon. Other MSS give Euclid the part here assigned to Hermes. Surely this is all fantastic enough, but the blending of the names of Hermes, the "father of Wisdom," who is so supreme a figure in the Egyptian Mysteries, and Pythagoras who used numbers as spiritual emblems, with old Hebrew history, is significant. At any rate, by this route the record reaches Egypt where, like the _Regius Poem_, it locates the origin of Masonry. In thus ascribing the origin of Geometry to the Egyptians the writer was but following a tradition that the Egyptians were compelled to invent it in order to restore the landmarks effaced by the inundations of the Nile; a tradition confirmed by modern research.

Proceeding, the compiler tells us that during their sojourn in Egypt the Hebrews learned the art and secrets of Masonry, which they took with them to the promised land. Long years are rapidly sketched, and we come to the days of David, who is said to have loved Masons well, and to have given them "wages nearly as they are now." There is but a meager reference to the building of the Temple of Solomon, to which is added: "In other chronicles and old books of Masonry, it is said that Solomon confirmed the charges that David had given to Masons; and that Solomon taught them their usages differing but slightly from the customs now in use." While allusion is made to the master-artist of the temple, his name is not mentioned, _except in disguise_. Not one of the _Old Charges_ of the order ever makes use of his name, but always employs some device whereby to conceal it.[74] Why so, when the name was well known, written in the Bible which lay upon the altar for all to read? Why such reluctance, if it be not that the name and the legend linked with it had an esoteric meaning, as it most certainly did have long before it was wrought into a drama? At this point the writer drops the old legend and traces the Masons into France and England, after the manner of the _Regius MS_, but with more detail. Having noted these items, he returns to Euclid and brings that phase of the tradition up to the advent of the order into England, adding, in conclusion, the articles of Masonic law agreed upon at an early assembly, of which he names nine, instead of the fifteen recited in the _Regius Poem_.

What shall we say of this Legend, with its recurring and insistent
emphasis upon the antiquity of the order, and its linking of Egypt with Israel? For one thing, it explodes the fancy that the idea of the symbolical significance of the building of the Temple of Solomon originated with, or was suggested by, Bacon's _New Atlantis_. Here is a body of tradition uniting the Egyptian Mysteries with the Hebrew history of the Temple in a manner unmistakable. Wherefore such names as Hermes, Pythagoras, and Euclid, and how did they come into the old craft records if not through the Comacine artists and scholars? With the story of that great order before us, much that has hitherto been obscure becomes plain, and we recognize in these _Old Charges_ the inaccurate and perhaps faded tradition of a lofty symbolism, an authentic scholarship, and an actual history. As Leader Scott observes, after reciting the old legend in its crudest form:

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_The significant point is that all these names and Masonic emblems point to something real which existed in some long-past time, and, as regards the organisation and nomenclature, we find the whole thing in its vital and actual working form in the Comacine Guild._[75]

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Of interest here, as a kind of bridge between old legend and the early history of the order in England, and also as a different version of the legend itself, is another document dating far back. There was a MS discovered in the Bodleian Library at Oxford about 1696, supposed to have been written in the year 1436, which purports to be an examination of a Mason by King Henry VI, and is allowed by all to be genuine. Its title runs as follows: "_Certain questions with answers to the same concerning the mystery of masonry written by King Henry the Sixth and faithfully copied by me, John Laylande, antiquarian, by command of his highness._" Written in quaint old English, it would doubtless be unintelligible to all but antiquarians, but it reads after this fashion:

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_What mote it be?--It is the knowledge of nature, and the power of its various operations; particularly the skill of reckoning, of weights and measures, of constructing buildings and dwellings of all kinds, and the true manner of forming all things for the use of man._

_Where did it begin?--It began with the first men of the East, who were before the first men of the West, and coming with it, it hath brought all comforts to the wild and comfortless._

_Who brought it to the West?--The Phoenicians who, being great merchants, came first from the East into Phoenicia, for the convenience of commerce, both East and West by the Red and Mediterranean Seas._

_How came it into England?--Pythagoras, a Grecian, traveled to acquire knowledge in Egypt and Syria, and in every other land where the Phoenicians had planted Masonry; and gaining admittance into all lodges of Masons, he learned much, and returned and dwelt in Grecia Magna, growing and becoming mighty wise and greatly renowned. Here he formed a great lodge_.}
at Crotona, and made many Masons, some of whom traveled into France, and there made many more, from whence, in process of time, the art passed into England.

III

With the conquest of Britain by the Romans, the _Collegia_, without which no Roman society was complete, made their advent into the island, traces of their work remaining even to this day. Under the direction of the mother College at Rome, the Britons are said to have attained to high degree of excellence as builders, so that when the cities of Gaul and the fortresses along the Rhine were destroyed, Chlorus, A.D. 298, sent to Britain for architects to repair or rebuild them. Whether the _Collegia_ existed in Britain after the Romans left, as some affirm, or were suppressed, as we know they were on the Continent when the barbarians overran it, is not clear. Probably they were destroyed, or nearly so, for with the revival of Christianity in 598 A.D., we find Bishop Wilfred of York joining with the Abbott of Wearmouth in sending to France and Italy to induce Masons to return and build in stone, as he put it, "after the Roman manner." This confirms the Italian chroniclists who relate that Pope Gregory sent several of the fraternity of _Liberi muratori_ with St. Augustine, as, later, they followed St. Boniface into Germany.

Again, in 604, Augustine sent the monk Pietro back to Rome with a letter to the same Pontiff, begging him to send more architects and workmen, which he did. As the _Liberi muratori_ were none other than the Comacine Masters, it seems certain that they were at work in England _long before_ the period with which the _OLD CHARGES_ begin their story of English Masonry.[76] Among those sent by Gregory was Paulinus, and it is a curious fact that he is spoken of under the title of _Magister_, by which is meant, no doubt, that he was a member of the Comacine order, for they so described their members; and we know that many monks were enrolled in their lodges, having studied the art of building under their instruction. St. Hugh of Lincoln was not the only Bishop who could plan a church, instruct the workman, or handle a hod. Only, it must be kept in mind that these ecclesiastics who became skilled in architecture _were taught by the Masons_, and that it was not the monks, as some seem to imagine, who taught the Masons their art. Speaking of this early and troublous time, Giuseppe Merzaria says that only one lamp remained alight, making a bright spark in the darkness that extended over Europe:

"It was from the _Magistri Comacini_. Their respective names are unknown, their individual works unspecialized, but the breadth of their spirit might be felt all through those centuries, and their name collectively is legion. We may safely say that of all the works of art between A.D. 800 and 1000, the greater and better part are due to that brotherhood--always faithful and often secret--of the _Magistri Comacini_. The authority and judgment of learned men justify the assertion.[77]"
Among the learned men who agree with this judgment are Kugler of Germany, Ramee of France, and Selvatico of Italy, as well as Quatremal de Quincy, in his _Dictionary of Architecture_, who, in the article on the Comacine, remarks that "to these men, who were both designers and executors, architects, sculptors, and mosaicsists, may be attributed the renaissance of art, and its propagation in the southern countries, where it marched with Christianity. Certain it is that we owe it to them, that the heritage of antique ages was not entirely lost, and it is only by their tradition and imitation that the art of building was kept alive, producing works which we still admire, and which become surprising when we think of the utter ignorance of all science in those dark ages." The English writer, Hope, goes further and credits the Comacine order with being the cradle of the associations of Free-masons, who were, he adds, "the first after Roman times to enrich architecture with a complete and well-ordained system, which dominated wherever the Latin Church extended its influence."[78] So then, even if the early records of old Craft-masonry in England are confused, and often confusing, we are not left to grope our way from one dim tradition to another, having the history and monuments of this great order which _spans the whole period_, and links the fraternity of Free-masons with one of the noblest chapters in the annals of art.

Almost without exception the _Old Charges_ begin their account of Masonry in England at the time of Athelstan, the grandson of Alfred the Great; that is, between 925 and 940. Of this prince, or knight, they record that he was a wise and pacific ruler; that "he brought the land to rest and peace, and built many great buildings of castles and abbeys, for he loved Masons well." He is also said to have called an assembly of Masons at which laws, rules, and charges were adopted for the regulation of the craft. Despite these specific details, the story of Athelstan and St. Alban is hardly more than a legend, albeit dating at no very remote epoch, and well within the reasonable limits of tradition. Still, so many difficulties beset it that it has baffled the acutest critics, most of whom throw it aside.[79] That is, however, too summary a way of disposing of it, since the record, though badly blurred, is obviously trying to preserve a fact of importance to the order.

Usually the assembly in question is located at York, in the year 926, of which, however, no slightest record remains. Whether at York or elsewhere, some such assembly must have been convoked, either as a civil function, or as a regular meeting of Masons authorized by legal power for upholding the honor of the craft; and its articles became the laws of the order. It was probably a civil assembly, a part of whose legislation was a revised and approved code for the regulation of Masons, and not unnaturally, by reason of its importance to the order, it became known as a Masonic assembly. Moreover, the Charge agreed upon was evidently no ordinary charge, for it is spoken of as ",the_ Charge," called by one MS "a deep charge for the observation of such articles as belong to Masonry," and by another MS "a rule to be kept forever." Other assemblies were held afterwards, either annually or semi-annually, until the time of Inigo Jones who, in 1607, became superintendent general of royal buildings and at the same time head of the Masonic order in England; and he it was who instituted quarterly gatherings instead of the old annual assemblies.

Writers not familiar with the facts often speak of Freemasonry as an
evolution from Guild-masonry, but that is to err. They were never at any time united or the same, though working almost side by side through several centuries. Free-masons existed in large numbers long before any city guild of Masons was formed, and even after the Guilds became powerful the two were entirely distinct. The Guilds, as Hallam says, [80] "were Fraternities by voluntary compact, to relieve each other in poverty, and to protect each other from injury. Two essential characteristics belonged to them: the common banquet, and the common purse. They had also, in many instances, a religious and sometimes a secret ceremonial to knit more firmly the bond of fidelity. They readily became connected with the exercises of trades, with training of apprentices, and the traditional rules of art."

Guild-masons, it may be added, had many privileges, one of which was that they were allowed to frame their own laws, and to enforce obedience thereto. Each Guild had a monopoly of the building in its city or town, except ecclesiastical buildings, but with this went serious restrictions and limitations. No member of a local Guild could undertake work outside his town, but had to hold himself in readiness to repair the castle or town walls, whereas Free-masons journeyed the length and breadth of the land wherever their labor called them. Often the Free-masons, when at work in a town, employed Guild-masons, but only for rough work, and as such called them "rough-masons." No Guild-mason was admitted to the order of Free-masons unless he displayed unusual aptitude both as a workman and as a man of intellect. Such as adhered only to the manual craft and cared nothing for intellectual aims, were permitted to go back to the Guilds. For the Free-masons, be it once more noted, were not only artists doing a more difficult and finished kind of work, but an intellectual order, having a great tradition of science and symbolism which they guarded.

Following the Norman Conquest, which began in 1066, England was invaded by an army of ecclesiastics, and churches, monasteries, cathedrals, and abbeys were commenced in every part of the country. Naturally the Free-masons were much in demand, and some of them received rich reward for their skill as architects--Robertus Cementarius, a Master Mason employed at St. Albans in 1077, receiving a grant of land and a house in the town.[81] In the reign of Henry II no less than one hundred and fifty-seven religious buildings were founded in England, and it is at this period that we begin to see evidence of a new style of architecture--the Gothic. Most of the great cathedrals of Europe date from the eleventh century--the piety of the world having been wrought to a pitch of intense excitement by the expected end of all things, unaccountably fixed by popular belief to take place in the year one thousand. When the fatal year--and the following one, which some held to be the real date for the sounding of the last trumpet--passed without the arrival of the dreaded catastrophe, the sense of general relief found expression in raising magnificent temples to the glory of God who had mercifully abstained from delivering all things to destruction. And it was the order of Free-masons who made it possible for men to "sing their souls in stone," leaving for the admiration of after times what Goethe called the "frozen music" of the Middle Ages--monuments of the faith and gratitude of the race which adorn and consecrate the earth.

Little need be added to the story of Freemasonry during the cathedral-building period; its monuments are its best history, alike of its genius, its faith, and its symbols--as witness the triangle and
the circle which form the keystone of the ornamental tracery of every
Gothic temple. Masonry was then at the zenith of its power, in its
full splendor, the Lion of the tribe of Judah its symbol, strength,
wisdom, and beauty its ideals; its motto to be faithful to God and the
Government; its mission to lend itself to the public good and
fraternal charity. Keeper of an ancient and high tradition, it was a
refuge for the oppressed, and a teacher of art and morality to
mankind. In 1270, we find Pope Nicholas III confirming all the rights
previously granted to the Free-masons, and bestowing on them further
privileges. Indeed, all the Popes up to Benedict XII appear to have
conceded marked favors to the order, even to the length of exempting
its members from the necessity of observance of the statutes, from
municipal regulations, and from obedience to royal edicts.

What wonder, then, that the Free-masons, ere long, took _Liberty_ for
their motto, and by so doing aroused the animosity of those in
authority, as well as the Church which they had so nobly served.
Already forces were astir which ultimately issued in the Reformation,
and it is not surprising that a great secret order was suspected of
haboring men and fostering influences sympathetic with the impending
change felt to be near at hand. As men of the most diverse views,
political and religious, were in the lodges, the order began first to
be accused of refusing to obey the law, and then to be persecuted. In
England a statute was enacted against the Free-masons in 1356,
prohibiting their assemblies under severe penalties, but the law seems
never to have been rigidly enforced; though the order suffered greatly
in the civil commotions of the period. However, with the return of
peace after the long War of the Roses, Freemasonry revived for a
time, and regained much of its prestige, adding to its fame in the
rebuilding of London after the fire, and in particular of St. Paul's
Cathedral.[82]

When cathedral-building ceased, and the demand for highly skilled
architects decreased, the order fell into decline, but never at any
time lost its identity, its organization, and its ancient emblems. The
Masons' Company of London, though its extant records date only from
1620, is considered by its historian, Conder, to have been established
in 1220, if not earlier, at which time there was great activity in
building, owing to the building of London Bridge, begun in 1176, and
of Westminster Abbey in 1221; thus reaching back into the cathedral
period. At one time the Free-masons seem to have been stronger in
Scotland than in England, or at all events to have left behind more
records--for the minutes of the Lodge of Edinburgh go back to 1599,
and the _Schaw Statutes_ to an earlier date. Nevertheless, as the art
of architecture declined Masonry declined with it, not a few of its
members identifying themselves with the Guilds of ordinary
"rough-masons," whom they formerly held in contempt; while others,
losing sight of high aims, turned its lodges into social clubs.
Always, however, despite defection and decline, there were those, as
we shall see, who were faithful to the ideals of the order, devoting
themselves more and more to its moral and spiritual teaching until
what has come to be known as "the revival of 1717."

FOOTNOTES:

[65] _The Cathedral Builders_, chap. i.
[66] "The honor due to the original founders of these edifices is almost invariably transferred to the ecclesiastics under whose patronage they rose, rather than to the skill and design of the Master Mason, or professional architect, because the only historians were monks.... They were probably not so well versed in geometrical science as the Master Masons, for mathematics formed a part of monastic learning in a very limited degree."--James Dallaway, _Architecture in England_; and his words are the more weighty for that he is not a Mason.

[67] _History of Masonry._ In the St. Sebaldus Church, Nuremburg, is a carving in stone showing a nun in the embrace of a monk. In Strassburg a hog and a goat may be seen carrying a sleeping fox as a sacred relic, in advance a bear with a cross and a wolf with a taper. An ass is reading mass at an altar. In Wurzburg Cathedral are the pillars of Boaz and Jachin, and in the altar of the Church of Doberan, in Mecklenburg, placed as Masons use them, and a most significant scene in which priests are turning a mill grinding out dogmatic doctrines; and at the bottom the Lord's Supper in which the Apostles are shown in well-known Masonic attitudes. In the Cathedral of Brandenburg a fox in priestly robes is preaching to a flock of geese; and in the Minster at Berne the Pope is placed among those who are lost in perdition. These were bold strokes which even heretics hardly dared to indulge in.

[68] _History of Masonry_, by Steinbrenner, chap. iv. There were, indeed, many secret societies in the Middle Ages, such as the Catharists, Albigenses, Waldenses, and others, whose initiates and adherents traveled through all Europe, forming new communities and making proselytes not only among the masses, but also among nobles, and even among the monks, abbots, and bishops. Occultists, Alchemists, Kabbalists, all wrought in secrecy, keeping their flame aglow under the crust of conformity.

[69] _Realities of Masonry_, by Blake (chap. ii). While the theory of the descent of Masonry from the Order of the Temple is untenable, a connection between the two societies, in the sense in which an artist may be said to be connected with his employer, is more than probable; and a similarity may be traced between the ritual of reception in the Order of the Temple and that used by Masons, but that of the Temple was probably derived from, or suggested by, that of the Masons; or both may have come from an original source further back. That the Order of the Temple, as such, did not actually coalesce with the Masons seems clear, but many of its members sought refuge under the Masonic apron (_History of Freemasonry and Concordant Orders_, by Hughan and Stillson).

[70] Every elaborate History of Masonry--as, for example, that of Gould--reproduces these old documents in full or in digest, with exhaustive analyses of and commentaries upon them. Such a task obviously does not come within the scope of the present study. One of the best brief comparative studies of the _Old Charges_ is an essay by W.H. Upton, "The True Text of the Book of Constitutions," in that it applies approved methods of historical criticism to all of them (_A. Q. C._, vii, 119). See also _Masonic Sketches and Reprints_, by Hughan. No doubt these _Old Charges_ are familiar, or should be familiar, to every intelligent member of the order, as a man knows the deeds of his estate.
Too much, it seems to me, has been made of both the name and the date, since the fact was older than either. Findel finds the name Free-mason as early as 1212, and Leader Scott goes still further back; but the fact may be traced back to the Roman Collegia.

He refers to Herodotus as the Master of History; quotes from the Polychronicon, written by a Benedictine monk who died in 1360; from De Imagine Mundi, Isodorus, and frequently from the Bible. Of more than ordinary learning for his day and station, he did not escape a certain air of pedantry in his use of authorities.

These invocations vary in their phraseology, some bearing more visibly than others the mark of the Church. Toulmin Smith, in his English Guilds, notes the fact that the form of the invocations of the Masons "differs strikingly from that of most other Guilds. In almost every other case, God the Father Almighty would seem to have been forgotten." But Masons never forgot the corner-stone upon which their order and its teachings rest; not for a day.

Such names as Aynone, Aymon, Ajuon, Dynon, Amon, Anon, Annon, and Benaim are used, deliberately, it would seem, and of set design. The Inigo Jones MS uses the Bible name, but, though dated 1607, it has been shown to be apocryphal. See Gould's History, appendix. Also Bulletin of Supreme Council S. J., U. S. (vii, 200), that the Strassburg builders pictured the legend in stone.

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The Cathedral Builders, bk. i, chap. i.

See the account of "The Origin of Saxon Architecture," in the Cathedral Builders (bk. ii, chap. iii), written by Dr. W.M. Barnes in England independently of the author who was living in Italy; and it is significant that the facts led both of them to the same conclusions. They show quite unmistakably that the Comacine builders were in England as early as 600 A.D., both by documents and by a comparative study of styles of architecture.

Maestri Comacini, vol. i, chap. ii.

Story of Architecture, chap. xxii.

Gould, in his History of Masonry (i, 31, 65), rejects the legend as having not the least foundation in fact, as indeed, he rejects almost everything that cannot prove itself in a court of law. For the other side see a "Critical Examination of the Alban and Athelstan Legends," by C.C. Howard (A. Q. C., vii, 73). Meanwhile, Upton points out that St. Alban was the name of a town, not of a man, and shows how the error may have crept into the record (A. Q. C., vii, 119-131). The nature of the tradition, its details, its motive, and the absence of any reason for fiction, should deter us from rejecting it. See two able articles, pro and con, by Begemann and Speth, entitled "The Assembly" (A. Q. C., vii). Older Masonic writers, like Oliver and Mackey, accepted the York assembly as a fact established (American Quarterly Review of Freemasonry, vol. i, 546; ii, 245).

History of the English Constitution. Of course the Guild was
indigenous to almost every age and land, from China to ancient Rome (_The Guilds of China_, by H.B. Morse), and they survive in the trade and labor unions of our day. The story of _English Guilds_ has been told by Toulmin Smith, and in the histories of particular companies by Herbert and Hazlitt, leaving little for any one to add. No doubt the Guilds were influenced by the Free-masons in respect of officers and emblems, and we know that some of them, like the German Steinmetzen, attached moral meanings to their working tools, and that others, like the French Companionage, even held the legend of Hiram; but these did not make them Free-masons. English writers like Speth go too far when they deny to the Steinmetzen any esoteric lore, and German scholars like Krause and Findel are equally at fault in insisting that they were Free-masons. (See essay by Speth, _A. Q. C._, i, 17, and _History of Masonry_, by Steinbrenner, chap. iv.)

[81] _Notes on the Superintendents of English Buildings in the Middle Ages_, by Wyatt Papworth. Cementerius is also mentioned in connection with the Salisbury Cathedral, again in his capacity as a Master Mason.

[82] Hearing that the Masons had certain secrets that could not be revealed to her (for that she could not be Grand Master) Queen Elizabeth sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, December 27, 1561. But Sir Thomas Sackville took care to see that some of the men sent were Free-masons, who, joining in the communication, made "a very honorable report to the Queen, who never more attempted to dislodge or disturb them; but esteemed them a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of Church or State" (_Book of Constitutions_, by Anderson).

FELLOWCRAFTS

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 _Noe person (of what degree soever) shalbee accepted a Free Mason, unless hee shall have a lodge of five Free Masons at least; whereof one to be a master, or warden, of that limitt, or division, wherein such Lodge shalbee kept, and another of the trade of Free Masonry.

That noe person shalbee accepted a Free Mason, but such as are of able body, honest parentage, good reputation, and observers of the laws of the land.

That noe person shalbee accepted a Free Mason, or know the secrets of said Society, until hee hath first taken the oath of secrecy hereafter following: "I, A. B., doe in the presence of Almighty God, and my fellows, and brethren here present, promise and declare, that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make known any of the secrets, privileges, or counsels, of the fraternity or fellowship of Free Masonry, which
at this time, or any time hereafter, shalbee made known unto mee
soe helpe mee God, and the holy contents of this booke."

--HARLEIAN MS, 1600-1650
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CHAPTER II

_Fellowcrafts_

I

Having followed the Free-masons over a long period of history, it is
now in order to give some account of the ethics, organization, laws,
emblems, and workings of their lodges. Such a study is at once easy
and difficult by turns, owing to the mass of material, and to the
further fact that in the nature of things much of the work of a secret
order is not, and has never been, matter for record. By this
necessity, not a little must remain obscure, but it is hoped that even
those not of the order may derive a definite notion of the principles
and practices of the old Craft-masonry, from which the Masonry of
today is descended. At least, such a sketch will show that, from times
of old, the order of Masons has been a teacher of morality, charity,
and truth, unique in its genius, noble in its spirit, and benign in
its influence.

Taking its ethical teaching first, we have only to turn to the _Old
Charges_ or _Constitutions_ of the order, with their quaint blending
of high truth and homely craft-law, to find the moral basis of
universal Masonry. These old documents were a part of the earliest
ritual of the order, and were recited or read to every young man at
the time of his initiation as an Entered Apprentice. As such, they
rehearsed the legends, laws, and ethics of the craft for his
information, and, as we have seen, they insisted upon the antiquity of
the order, as well as its service to mankind—a fact peculiar to
Masonry, _for no other order has ever claimed such a legendary or
traditional history_. Having studied that legendary record and its
value as history, it remains to examine the moral code laid before the
candidate who, having taken a solemn oath of loyalty and secrecy, was
instructed in his duties as an Apprentice and his conduct as a man.
What that old code lacked in subtlety is more than made up in
simplicity, and it might all be stated in the words of the Prophet:
"To do justly, to love mercy, and to walk humbly before God,"—the old
eternal moral law, founded in faith, tried by time, and approved as
valid for men of every clime, creed, and condition.

Turning to the _Regius MS_, we find fifteen "points" or rules set
forth for the guidance of Fellowcrafts, and as many for the rule of
Master Masons.[83] Later the number was reduced to nine, but so far
from being an abridgment, it was in fact an elaboration of the
original code; and by the time we reach the _Roberts_ and _Watson_ MSS
a similar set of requirements for Apprentices had been adopted—or
rather recorded, for they had been in use long before. It will make
for clearness if we reverse the order and take the Apprentice charge first, as it shows what manner of men were admitted to the order. No man was made a Mason save by his own free choice, and he had to prove himself a freeman of lawful age, of legitimate birth, of sound body, of clean habits, and of good repute, else he was not eligible. Also, he had to bind himself by solemn oath to serve under rigid rules for a period of seven years, vowing absolute obedience—for the old-time Lodge was a school in which young men studied, not only the art of building and its symbolism, but the seven sciences as well. At first the Apprentice was little more than a servant, doing the most menial work, his period of endenture being at once a test of his character and a training for his work. If he proved himself trustworthy and proficient, his wages were increased, albeit his rules of conduct were never relaxed. How austere the discipline was may be seen from a summary of its rules:

Confessing faith in God, an Apprentice vowed to honor the Church, the State, and the Master under whom he served, agreeing not to absent himself from the service of the order, by day or night, save with the license of the Master. He must be honest, truthful, upright, faithful in keeping the secrets of the craft, or the confidence of the Master, or of any Free-mason, when communicated to him as such. Above all he must be chaste, never committing adultery or fornication, and he must not marry, or contract himself to any woman, during his apprenticeship. He must be obedient to the Master without argument or murmuring, respectful to all Free-masons, courteous, avoiding obscene or uncivil speech, free from slander, dissension, or dispute. He must not haunt or frequent any tavern or ale-house, or so much as go into them except it be upon an errand of the Master or with his consent, using neither cards, dice, nor any unlawful game, "Christmas time excepted." He must not steal anything even to the value of a penny, or suffer it to be done, or shield anyone guilty of theft, but report the fact to the Master with all speed.

After seven long years the Apprentice brought his masterpiece to the Lodge—or, in earlier times, to the annual Assembly—and on strict trial and due examination was declared a Master. Thereupon he ceased to be a pupil and servant, passed into the ranks of Fellowcrafts, and became a free man capable, for the first time in his life, of earning his living and choosing his own employer. Having selected a Mark by which his work could be identified, he could then take his kit of tools and travel as a Master of his art, receiving the wages of a Master—not, however, without first reaffirming his vows of honesty, truthfulness, fidelity, temperance, and chastity, and assuming added obligations to uphold the honor of the order. Again he was sworn not to lay bare, nor to tell to any man what he heard or saw done in the Lodge, and to keep the secrets of a fellow Mason as inviolably as his own—unless such a secret imperiled the good name of the craft. He furthermore promised to act as mediator between his Master and his Fellows, and to deal justly with both parties. If he saw a Fellow hewing a stone which he was in a fair way to spoil, he must help him without loss of time, if able to do so, that the whole work be not ruined. Or if he met a fellow Mason in distress, or sorrow, he must aid him so far as lay within his power. In short, he must live in justice and honor with all men, especially with the members of the order, "that the bond of mutual charity and love may augment and continue."
Still more binding, if possible, were the vows of a Fellowcraft when he was elevated to the dignity of Master of the Lodge or of the Work. Once more he took solemn oath to keep the secrets of the order unprofaned, and more than one old MS quotes the Golden Rule as the law of the Master's office. He must be steadfast, trusty, and true; pay his Fellows truly; take no bribe; and as a judge stand upright. He must attend the annual Assembly, unless disabled by illness, if within fifty miles—the distance varying, however, in different MSS. He must be careful in admitting Apprentices, taking only such as are fit both physically and morally, and keeping none without assurance that he would stay seven years in order to learn his craft. He must be patient with his pupils, instruct them diligently, encourage them with increased pay, and not permit them to work at night, "unless in the pursuit of knowledge, which shall be a sufficient excuse." He must be wise and discreet, and undertake no work he cannot both perform and complete equally to the profit of his employer and the craft. Should a Fellow be overtaken by error, he must be gentle, skilful, and forgiving, seeking rather to help than to hurt, abjuring scandal and bitter words. He must not attempt to supplant a Master of the Lodge or of the Work, or belittle his work, but recommend it and assist him in improving it. He must be liberal in charity to those in need, helping a Fellow who has fallen upon evil lot, giving him work and wages for at least a fortnight, or if he has no work, "relieve him with money to defray his reasonable charges to the next Lodge." For the rest, he must in all ways act in a manner befitting the nobility of his office and his order.

Such were some of the laws of the moral life by which the old Craft-masonry sought to train its members, not only to be good workmen, but to be good and true men, serving their Fellows; to which, as the Rawlinson MS tells us, "divers new articles have been added by the free choice and good consent and best advice of the Perfect and True Masons, Masters, and Brethren." If, as an ethic of life, these laws seem simple and rudimentary, they are none the less fundamental, and they remain to this day the only gate and way by which those must enter who would go up to the House of the Lord. As such they are great and saving things to lay to heart and act upon, and if Masonry taught nothing else its title to the respect of mankind would be clear. They have a double aspect: first, the building of a spiritual man upon immutable moral foundations; and second, the great and simple religious faith in the Fatherhood of God, the Brotherhood of man, and the Life Eternal, taught by Masonry from its earliest history to this good day. Morality and theistic religion—upon these two rocks Masonry has always stood, and they are the only basis upon which man may ever hope to rear the spiritual edifice of his life, even to the capstone thereof.

II

Imagine, now, a band of these builders, bound together by solemn vows and mutual interests, journeying over the most abominable roads toward the site selected for an abbey or cathedral. Traveling was attended with many dangers, and the company was therefore always well armed, the disturbed state of the country rendering such a precaution necessary. Tools and provisions belonging to the party were carried on
pack-horses or mules, placed in the center of the convoy, in charge of keepers. The company consisted of a Master Mason directing the work, Fellows of the craft, and Apprentices serving their time. Besides these we find subordinate laborers, not of the Lodge though in it, termed layers, setters, tilers, and so forth. Masters and Fellows wore a distinctive costume, which remained almost unchanged in its fashion for no less than three centuries.[86] Withal, it was a serious company, but in nowise solemn, and the tedium of the journey was no doubt beguiled by song, story, and the humor incident to travel.

"Wherever they came," writes Mr. Hope in his _Essay on Architecture_, "in the suite of missionaries, or were called by the natives, or arrived of their own accord, to seek employment, they appeared headed by a chief surveyor, who governed the whole troop, and named one man out of every ten, under the name of warden, to overlook the other nine, set themselves to building temporary huts for their habitation around the spot where the work was to be carried on, regularly organized their different departments, fell to work, sent for fresh supplies of their brethren as the object demanded, and, when all was finished, again they raised their encampment, and went elsewhere to undertake other work."

Here we have a glimpse of the methods of the Free-masons, of their organization, almost military in its order and dispatch, and of their migratory life; although they had a more settled life than this ungainly sentence allows, for long time was required for the building of a great cathedral. Sometimes, it would seem, they made special contracts with the inhabitants of a town where they were to erect a church, containing such stipulations as, that a Lodge covered with tiles should be built for their accommodation, and that every laborer should be provided with a white apron of a peculiar kind of leather and gloves to shield the hands from stone and slime.[87] At all events, the picture we have is that of a little community or village of workmen, living in rude dwellings, with a Lodge room at the center adjoining a slowly rising cathedral—the Master busy with his plans and the care of his craft; Fellows shaping stones for walls, arches, or spires; Apprentices fetching tools or mortar, and when necessary, tending the sick, and performing all offices of a similar nature. Always the Lodge was the center of interest and activity, a place of labor, of study, of devotion, as well as the common room for the social life of the order. Every morning, as we learn from the Fabric Rolls of York Minster, began with devotion, followed by the directions of the Master for the work of the day, which no doubt included study of the laws of the art, plans of construction, and the mystical meaning of ornaments and emblems. Only Masons were in attendance at such times, the Lodge being closed to all others, and guarded by a Tiler[88] against "the approach of cowans[89] and eavesdroppers." Thus the work of each day was begun, moving forward amidst the din and litter of the hours, until the craft was called from labor to rest and refreshment; and thus a cathedral was uplifted as a monument to the Order, albeit the names of the builders are faded and lost. Employed for years on the same building, and living together in the Lodge, it is not strange that Free-masons came to know and love one another, and to have a feeling of loyalty to their craft, unique, peculiar, and enduring. Traditions of fun and frolic, of song and feast and gala-day, have floated down to us, telling of a comradeship as joyous as it was genuine. If their life had hardship and vicissitude, it had
also its grace and charm of friendship, of sympathy, service, and community of interest, and the joy that comes of devotion to a high and noble art.

When a Mason wished to leave one Lodge and go elsewhere to work, as he was free to do when he desired, he had no difficulty in making himself known to the men of his craft by certain signs, grips, and words.[90] Such tokens of recognition were necessary to men who traveled afar in those uncertain days, especially when references or other means of identification were oftentimes impossible. All that many people knew about the order was that its members had a code of secret signs, and that no Mason need be friendless or alone when other Masons were within sight or hearing; so that the very name of the craft came to stand for any mode of hidden recognition. Steele, in the _Tatler_, speaks of a class of people who have "their signs and tokens like Free-masons." There were more than one of these signs and tokens, as we are more than once told--in the _Harleian MS_, for example, which speaks of "words and signs." What they were may not be here discussed, but it is safe to say that a Master Mason of the Middle Ages, were he to return from the land of shadows, could perhaps make himself known as in a Fellowcraft Lodge of today. No doubt some things would puzzle him at first, but he would recognize the officers of the Lodge, its form, its emblems, its great altar Light, and its moral truth taught in symbols. Besides, he could tell us, if so minded, much that we should like to learn about the craft in the olden times, its hidden mysteries, the details of its rites, and the meaning of its symbols when the poetry of building was yet alive.

III

This brings us to one of the most hotly debated questions in Masonic history--the question as to the number and nature of the degrees made use of in the old craft lodges. Hardly any other subject has so deeply engaged the veteran archaeologists of the order, and while it ill becomes any one glibly to decide such an issue, it is at least permitted us, after studying all of value that has been written on both sides, to sum up what seems to be the truth arrived at.[91] While such a thing as a written record of an ancient degree--aside from the _Old Charges_, which formed a part of the earliest rituals--is unthinkable, we are not left altogether to the mercy of conjecture in a matter so important. Cesare Cantu tells us that the Comacine Masters "were called together in the Loggie by a grand-master to treat of affairs common to the order, to receive novices, and _confer superior degrees on others_."[92] Evidence of a sort similar is abundant, but not a little confusion will be avoided if the following considerations be kept in mind:

First, that during its purely operative period the ritual of Masonry was naturally less formal and ornate than it afterwards became, from the fact that its very life was a kind of ritual and its symbols were always visibly present in its labor. By the same token, as it ceased to be purely operative, and others not actually architects were admitted to its fellowship, of necessity its rites became more formal--"_very formal_," as Dugdale said in 1686,[93]--portraying in ceremony what had long been present in its symbolism and practice.
Second, that with the decline of the old religious art of building—for such it was in very truth—some of its symbolism lost its luster, its form surviving but its meaning obscured, if not entirely faded. Who knows, for example—even with the Klein essay on _The Great Symbol_[94] in hand—what Pythagoras meant by his lesser and greater Tetractys? That they were more than mathematical theorems is plain, yet even Plutarch missed their meaning. In the same way, some of the emblems in our Lodges are veiled, or else wear meanings invented after the fact, in lieu of deeper meanings hidden, or but dimly discerned. Albeit, the great emblems still speak in truths simple and eloquent, and remain to refine, instruct, and exalt.

Third, that when Masonry finally became a purely speculative or symbolical fraternity, no longer an order of practical builders, its ceremonial inevitably became more elaborate and imposing—its old habit and custom, as well as its symbols and teachings, being enshrined in its ritual. More than this, knowing how "Time the white god makes all things holy, and what is old becomes religion," it is no wonder that its tradition became every year more authoritative; so that the tendency was not, as many have imagined, to add to its teaching, but to preserve and develop its rich deposit of symbolism, and to avoid any break with what had come down from the past.

Keeping in mind this order of evolution in the history of Masonry, we may now state the facts, so far as they are known, as to its early degrees; dividing it into two periods, the Operative and the Speculative.[95] An Apprentice in the olden days was "entered" as a novice of the craft, first, as a purely business proceeding, not unlike our modern indentures, or articles. Then, or shortly afterwards—probably at the annual Assembly—there was a ceremony of initiation making him a Mason—including an oath, the recital of the craft legend as recorded in the _Old Charges_, instruction in moral conduct and deportment as a Mason, and the imparting of certain secrets. At first this degree, although comprising secrets, does not seem to have been mystic at all, but a simple ceremony intended to impress upon the mind of the youth the high moral life required of him. Even Guild-masonry had such a rite of initiation, as Hallam remarks, and if we may trust the Findel version of the ceremony used among the German Stone-masons, it was very like the first degree as we now have it—though one has always the feeling that it was embellished in the light of later time.[96]

So far there is no dispute, but the question is whether any other degree was known in the early lodges. Both the probabilities of the case, together with such facts as we have, indicate that there was another and higher degree. For, if all the secrets of the order were divulged to an Apprentice, he could, after working four years, and just when he was becoming valuable, run away, give himself out as a Fellow, and receive work and wages as such. If there was only one set of secrets, this deception might be practiced to his own profit and the injury of the craft—unless, indeed, we revise all our ideas held hitherto, and say that his initiation did not take place until he was out of his articles. This, however, would land us in worse difficulties later on. Knowing the fondness of the men of the Middle Ages for ceremony, it is hardly conceivable that the day of all days when an Apprentice, having worked for seven long years, acquired the status of a Fellow, was allowed to go unmarked, least of all in an
order of men to whom building was at once an art and an allegory. So that, not only the exigences of his occupation, but the importance of the day to a young man, and the spirit of the order, justify such a conclusion.

Have we any evidence tending to confirm this inference? Most certainly; so much so that it is not easy to interpret the hints given in the _Old Charges_ upon any other theory. For one thing, in nearly all the MSS, from the _Regius Poem_ down, we are told of two rooms or resorts, the Chamber and the Lodge--sometimes called the Bower and the Hall--and the Mason was charged to keep the "counsells" proper to each place. This would seem to imply that an Apprentice had access to the Chamber or Bower, but not to the Lodge itself--at least not at all times. It may be argued that the "other counsells" referred to were merely technical secrets, but that is to give the case away, since they were secrets held and communicated as such. By natural process, as the order declined and actual building ceased, _its technical secrets became ritual secrets_, though they must always have had symbolical meanings. Further, while we have record of only one oath--which does not mean that there _was_ only one--signs, tokens, and words are nearly always spoken of in the plural; and if the secrets of a Fellowcraft were purely technical--which some of us do not believe--they were at least accompanied and protected by certain signs, tokens, and passwords. From this it is clear that the advent of an Apprentice into the ranks of a Fellow was in fact a degree, or contained the essentials of a degree, including a separate set of signs and secrets.

When we pass to the second period, and men of wealth and learning who were not actual architects began to enter the order--whether as patrons of the art or as students and mystics attracted by its symbolism--other evidences of change appear. They, of course, were not required to serve a seven year apprenticeship, and they would naturally be Fellows, not Masters, because they were in no sense masters of the craft. Were these Fellows made acquainted with the secrets of an Apprentice? If so, then the two degrees were either conferred in one evening, or else--what seems to have been the fact--they were welded into one; since we hear of men being made Masons in a single evening.[97] Customs differed, no doubt, in different Lodges, some of which were chiefly operative, or made up of men who had been working Masons, with only a sprinkling of men not workmen who had been admitted; while others were purely symbolical Lodges as far back as 1645. Naturally in Lodges of the first kind the two degrees were kept separate, and in the second they were merged--the one degree becoming all the while more elaborate. Gradually the men who had been Operative Masons became fewer in the Lodges--chiefly those of higher position, such as master builders, architects, and so on--until the order became a purely speculative fraternity, having no longer any trade object in view.

Not only so, but throughout this period of transition, and even earlier, we hear intimations of "the Master's Part," and those hints increase in number as the office of Master of the Work lost its practical aspect after the cathedral-building period. What was the Master's Part? Unfortunately, while the number of degrees may be indicated, their nature and details cannot be discussed without grave indiscretion; but nothing is plainer than that _we need not go outside
Masonry itself to find the materials out of which all three degrees, as they now exist, were developed_.[98] Even the French Companioniage, or Sons of Solomon, had the legend of the Third Degree long before 1717, when some imagine it to have been invented. If little or no mention of it is found among English Masons before that date, that is no reason for thinking that it was unknown. _Not until 1841 was it known to have been a secret of the Companioniage in France, so deeply and carefully was it hidden._[99] Where so much is dim one may not be dogmatic, but what seems to have taken place in 1717 was, not the _addition_ of a third degree made out of whole cloth, but the _conversion_ of two degrees into three.

That is to say, Masonry is too great an institution to have been made in a day, much less by a few men, but was a slow evolution through long time, unfolding its beauty as it grew. Indeed, it was like one of its own cathedrals upon which one generation of builders wrought and vanished, and another followed, until, amidst vicissitudes of time and change, of decline and revival, the order itself became a temple of Freedom and Fraternity--its history a disclosure of its innermost soul in the natural process of its transition from actual architecture to its "more noble and glorious purpose." For, since what was evolved from Masonry must always have been involved in it--not something alien added to it from extraneous sources, as some never tire of trying to show--we need not go outside the order itself to learn what Masonry is, certainly not to discover its motif and its genius; its later and more elaborate form being only an expansion and exposition of its inherent nature and teaching. Upon this fact the present study insists with all emphasis, as over against those who go hunting in every odd nook and corner to find whence Masonry came, and where it got its symbols and degrees.

FOOTNOTES:

[83] Our present craft nomenclature is all wrong; the old order was first Apprentice, then Master, then Fellowcraft--mastership being, not a degree conferred, but a reward of skill as a workman and of merit as a man. The confusion today is due, no doubt, to the custom of the German Guilds, where a Fellowcraft had to serve an additional two years as a journeyman before becoming a Master. No such restriction was known in England. Indeed, the reverse was true, and it was not the Fellowcraft but the Apprentice who prepared his masterpiece, and if it was accepted, he became a Master. Having won his mastership, he was entitled to become a Fellowcraft--that is, a peer and fellow of the fraternity which hitherto he had only served. Also, we must distinguish between a Master and the Master of the Work, now represented by the Master of the Lodge. Between a Master and the Master of the Work there was no difference, of course, except an accidental one; they were both Masters and Fellows. Any Master (or Fellow) could become a Master of the Work at any time, provided he was of sufficient skill and had the luck to be chosen as such either by the employer, or the Lodge, or both.

[84] The older MSS indicate that initiations took place, for the most part, at the annual Assemblies, which were bodies not unlike the Grand Lodges of today, presided over by a President--a Grand Master in fact, though not in name. Democratic in government, as Masonry has always been, they received Apprentices, examined candidates for mastership,
tried cases, adjusted disputes, and regulated the craft; but they were also occasions of festival and social good will. At a later time they declined, and the functions of initiation more and more reverted to the Lodges.

[85] The subject of Mason's Marks is most interesting, particularly with reference to the origin and growth of Gothic architecture, but too intricate to be entered upon here. As for example, an essay entitled "Scottish Mason's Marks Compared with Those of Other Countries," by Prof. T.H. Lewis, _British Archaeological Association_, 1888, and the theory there advanced that some great unknown architect introduced Gothic architecture from the East, as shown by the difference in Mason's Marks as compared with those of the Norman period. (Also proceedings of _A. Q. C._, iii, 65-81.)

[86] _History of Masonry_, Steinbrenner. It consisted of a short black tunic—in summer made of linen, in winter of wool—open at the sides, with a gorget to which a hood was attached; round the waist was a leathern girdle, from which depended a sword and a satchel. Over the tunic was a black scapulary, similar to the habit of a priest, tucked under the girdle when they were working, but on holydays allowed to hang down. No doubt this garment also served as a coverlet at night, as was the custom of the Middle Ages, sheets and blankets being luxuries enjoyed only by the rich and titled (_History of Agriculture and Prices in England_, T. Rogers). On their heads they wore large felt or straw hats, and tight leather breeches and long boots completed the garb.

[87] Gloves were more widely used in the olden times than now, and the practice of giving them as presents was common in mediaeval times. Often, when the harvest was over, gloves were distributed to the laborers who gathered it (_History of Prices in England_, Rogers), and richly embroidered gloves formed an offering gladly accepted by princes. Indeed, the bare hand was regarded as a symbol of hostility, and the gloved hand a token of peace and goodwill. For Masons, however, the white gloves and apron had meanings hardly guessed by others, and their symbolism remains to this day with its simple and eloquent appeal. (See chapter on "Masonic Clothing and Regalia," in _Things a Freemason Should Know_, by J.W. Crowe, an interesting article by Rylands, _A. Q. C._, vol. v, and the delightful essay on "Gloves," by Dr. Mackey, in his _Symbolism of Freemasonry_.) Not only the tools of the builder, but his clothing, had moral meaning.

[88] _Tiler__—like the word _cable-tow__—is a word peculiar to the language of Masonry, and means one who guards the Lodge to see that only Masons are within ear-shot. It probably derives from the Middle Ages when the makers of tiles for roofing were also of migratory habits (_History of Prices in England_, Rogers), and accompanied the Free-masons to perform their share of the work of covering buildings. Some tiler was appointed to act as sentinel to keep off intruders, and hence, in course of time, the name of Tiler came to be applied to any Mason who guarded the Lodge.

[89] Much has been written of the derivation and meaning of the word _cowan_, some finding its origin in a Greek term meaning "dog." (See "An Inquiry Concerning Cowans," by D. Ramsay, _Review of Freemasonry_, vol. i.) But its origin is still to seek, unless we accept it as an old Scotch word of contempt (_Dictionary of Scottish Language_, Jamieson).
Sir Walter Scott uses it as such in Rob Roy, "she doesna' value a Cawmil mair as a cowan" (chap. xxix). Masons used the word to describe a "dry-diker, one who built without cement," or a Mason without the word. Unfortunately, we still have cowans in this sense—men who try to be Masons without using the cement of brotherly love. If only they _could_ be kept out! Blackstone describes an eavesdropper as "a common nuisance punishable by fine." Legend says that the old-time Masons punished such prying persons, who sought to learn their signs and secrets, by holding them under the eaves until the water ran in at the neck and out at the heels. What penalty was inflicted in dry weather, we are not informed. At any rate, they had contempt for a man who tried to make use of the signs of the craft without knowing its art and ethics.

[90] This subject is most fascinating. Even in primitive ages there seems to have been a kind of universal sign-language employed, at times, by all peoples. Among widely separated tribes the signs were very similar, owing, perhaps, to the fact that they were natural gestures of greeting, of warning, or of distress. There is intimation of this in the Bible, when the life of Ben-Hadad was saved by a sign given (I Kings, 20:30–35). Even among the North American Indians a sign-code of like sort was known (_Indian Masonry_, R.C. Wright, chap. iii). "Mr. Ellis, by means of his knowledge as a Master Mason, actually passed himself into the sacred part or adytum of one of the temples of India" (_Anacalypsis_, G. Higgins, vol. i, 767). See also the experience of Haskett Smith among the Druses, already referred to (_A. Q. C._, iv, 11). Kipling has a rollicking story with the Masonic sign-code for a theme, entitled _The Man Who Would be King_, and his imagination is positively uncanny. If not a little of the old sign-language of the race lives to this day in Masonic Lodges, it is due not only to the exigencies of the craft, but also to the instinct of the order for the old, the universal, the _human_; its genius for making use of all the ways and means whereby men may be brought to know and love and help one another.

[91] Once more it is a pleasure to refer to the transactions of the Quatuor Coronati Lodge of Research, whose essays and discussions of this issue, as of so many others, are the best survey of the whole question from all sides. The paper by J.W. Hughan arguing in behalf of only one degree in the old time lodges, and a like paper by G.W. Speth in behalf of two degrees, with the materials for the third, cover the field quite thoroughly and in full light of all the facts (_A. Q. C._, vol. x, 127; vol. xi, 47). As for the Third Degree, that will be considered further along.

[92] _Storia di Como_, vol. i, 440.

[93] _Natural History of Wiltshire_, by John Aubrey, written, but not published, in 1686.

[94] _A. Q. C._, vol. x, 82.

[95] Roughly speaking, the year 1600 may be taken as a date dividing the two periods. Addison, writing in the _Spectator_, March 1, 1711, draws the following distinction between a speculative and an operative member of a trade or profession: "I live in the world rather as a spectator of mankind, than as one of the species, by which means I have
made myself a speculative statesman, soldier, merchant, and _artisan_, without ever meddling with any practical part of life." By a Speculative Mason, then, is meant a man who, though not an actual architect, sought and obtained membership among Free-masons. Such men, scholars and students, began to enter the order as early as 1600, if not earlier. If by Operative Mason is meant one who attached no moral meaning to his tools, there were none such in the olden time—all Masons, even those in the Guilds, using their tools as moral emblems in a way quite unknown to builders of our day. 'Tis a pity that this light of poetry has faded from our toil, and with it the joy of work.

[96] _History of Masonry_, p. 66.

[97] For a single example, the _Diary_ of Elias Ashmole, under date of 1646.

[98] Time out of mind it has been the habit of writers, both within the order and without, to treat Masonry as though it were a kind of agglomeration of archaic remains and platitudinous moralizings, made up of the heel-taps of Operative legend and the fag-ends of Occult lore. Far from it! If this were the fact the present writer would be the first to admit it, but it is not the fact. Instead, the idea that an order so noble, so heroic in its history, so rich in symbolism, so skillfully adjusted, and with so many traces of remote antiquity, was the creation of pious fraud, or else of an ingenious conviviality, passes the bounds of credulity and enters the domain of the absurd. This fact will be further emphasized in the chapter following, to which those are respectfully referred who go everywhere else, _except to Masonry itself_, to learn what Masonry is and how it came to be.

[99] _Livre du Compagnonnage_, by Agricol Perdiguier, 1841. George Sand's novel, _Le Compagnon du Tour de France_, was published the same year. See full account of this order in Gould, _History of Masonry_, vol. i, chap. v.

ACCEPTED MASONs

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 _The_ SYSTEM, _as taught in the regular_ LODGES, _may have some Redundancies or Defects, occasion'd by the Ignorance or Indolence of the old members. And indeed, considering through what Obscurity and Darkness the_ MYSTERY _has been deliver'd down; the many Centuries it has survived; the many Countries and Languages, and_ SECTS _and_ PARTIES _it has run through; we are rather to wonder that it ever arrived to the present Age, without more Imperfection. It has run long in muddy Streams, and as it were, under Ground. But notwithstanding the great Rust it may have contracted, there is much of the_ OLD FABRICK _remaining: the essential Pillars of the Building may be discov'd through the Rubbish, tho' the Superstructure be overrun with Moss and Ivy, and the Stones, by Length of Time, be disj...
the Bust of an OLD HERO is of great Value among the Curious, tho' it has lost an Eye, the Nose or the Right Hand; so Masonry with all its Blemishes and Misfortunes, instead of appearing ridiculous, ought to be receiv'd with some Candor and Esteem, from a Veneration of its ANTIQUITY.

--Defence of Masonry, 1730

CHAPTER III

_Accepted Masons_

I

Whatever may be dim in the history of Freemasonry, and in the nature of things much must remain hidden, its symbolism may be traced in unbroken succession through the centuries; and its symbolism is its soul. So much is this true, that it may almost be said that had the order ceased to exist in the period when it was at its height, its symbolism would have survived and developed, so deeply was it wrought into the mind of mankind. When, at last, the craft finished its labors and laid down its tools, its symbols, having served the faith of the worker, became a language for the thoughts of the thinker.

Few realize the service of the science of numbers to the faith of man in the morning of the world, when he sought to find some kind of key to the mighty maze of things. Living amidst change and seeming chance, he found in the laws of numbers a path by which to escape the awful sense of life as a series of accidents in the hands of a capricious Power; and, when we think of it, his insight was not invalid. "All things are in numbers," said the wise Pythagoras; "the world is a living arithmetic in its development--a realized geometry in its repose." Nature is a realm of numbers; crystals are solid geometry. Music, of all arts the most divine and exalting, moves with measured step, using geometrical figures, and cannot free itself from numbers without dying away into discord. Surely it is not strange that a science whereby men obtained such glimpses of the unity and order of the world should be hallowed among them, imparting its form to their faith.[100] Having revealed so much, mathematics came to wear mystical meanings in a way quite alien to our prosaic habit of thinking--faith in our day having betaken itself to other symbols.

Equally so was it with the art of building--a living allegory in which man imitated in miniature the world-temple, and sought by every device to discover the secret of its stability. Already we have shown how, from earliest times, the simple symbols of the builder became a part of the very life of humanity, giving shape to its thought, its faith, its dream. Hardly a language but bears their impress, as when we speak of a Rude or Polished mind, of an Upright man who is a Pillar of society, of the Level of equality, or the Golden Rule by which we would Square our actions. They are so natural, so inevitable, and so eloquent withal, that we use them without knowing it. Sages have
always been called Builders, and it was no idle fancy when Plato and
Pythagoras used imagery drawn from the art of building to utter their
highest thought. Everywhere in literature, philosophy, and life it is
so, and naturally so. Shakespeare speaks of "square-men," and when
Spenser would build in stately lines the Castle of Temperance, he
makes use of the Square, Circle, and Triangle:[101]

/P
The frame thereof seem'd partly circulaire
   And part triangular: O work divine!
Those two the first and last proportions are;
   The one imperfect, mortal, feminine.

The other immortal, perfect, masculine,
   And twixt them both a quadrate was the base,
Proportion'd equally by seven and nine;
   Nine was the circle set in heaven's place
All which compacted made a goodly diapase.
P/

During the Middle Ages, as we know, men revelled in symbolism, often
of the most recondite kind, and the emblems of Masonry are to be found
all through the literature, art, and thought of that time. Not only on
cathedrals, tombs, and monuments, where we should expect to come upon
them, but in the designs and decorations of dwellings, on vases,
pottery, and trinkets, in the water-marks used by paper-makers and
printers, and even as initial letters in books--everywhere one finds
the old, familiar emblems.[102] Square, Rule, Plumb-line, the perfect
Ashlar, the two Pillars, the Circle within the parallel lines, the
Point within the Circle, the Compasses, the Winding Staircase, the
numbers Three, Five, Seven, Nine, the double Triangle--these and other
such symbols were used alike by Hebrew Kabbalists and Rosicrucian
Mystics. Indeed, so abundant is the evidence--if the matter were in
dispute and needed proof--especially after the revival of symbolism
under Albertus Magnus in 1249, that a whole book might be filled with
it. Typical are the lines left by a poet who, writing in 1623, sings
of God as the great Logician whom the conclusion never fails, and
whose counsel rules without command:[103]

/P
Therefore can none foresee his end
   Unless on God is built his hope.
   And if we here below would learn
By Compass, Needle, Square, and Plumb,
   We never must o'erlook the mete
   Wherewith our God hath measur'd us.
P/

For all that, there are those who never weary of trying to find where,
in the misty mid-region of conjecture, the Masons got their immemorial
emblems. One would think, after reading their endless essays, that the
symbols of Masonry were loved and preserved by all the world--except
by the Masons themselves_. Often these writers imply, if they do not
actually assert, that our order begged, borrowed, or cribbed its
emblems from Kabbalists or Rosicrucians, whereas the truth is exactly
the other way round--those impalpable fraternities, whose vague,
fantastic thought was always seeking a local habitation and a body,
making use of the symbols of Masonry the better to reach the minds of
men. Why all this unnecessary mystery--not to say mystification--when
the facts are so plain, written in records and carved in stone? While
Kabbalists were contriving their curious cosmogonies, the Masons went
about their work, leaving record of their symbols in deeds, not in
creeds, albeit holding always to their simple faith, and hope, and
duty--as in the lines left on an old brass Square, found in an ancient
bridge near Limerick, bearing date of 1517:

/P
  Strive to live with love and care
       Upon the Level, by the Square.
P/

Some of our Masonic writers[104]--more than one likes to admit--have
erred by confusing Freemasonry with Guild-masonry, to the discredit of
the former. Even Oliver once concluded that the secrets of the
working Masons of the Middle Ages were none other than the laws of
Geometry--hence the letter _G_; forgetting, it would seem, that
Geometry had mystical meanings for them long since lost to us. As well
say that the philosophy of Pythagoras was repeating the Multiplication
Table! Albert Pike held that we are "not warranted in assuming that,
among Masons generally--in the _body_ of Masonry--the symbolism of
Freemasonry is of earlier date then 1717."[105] Surely that is to err.
If we had only the Mason's Marks that have come down to us, nothing
else would be needed to prove it an error. Of course, for deeper minds
all emblems have deeper meanings, and there may have been many Masons
who did not fathom the symbolism of the order. No more do we; but the
symbolism itself, of hoar antiquity, was certainly the common
inheritance and treasure of the working Masons of the Lodges in
England and Scotland before, indeed centuries before, the year 1717.

II

Therefore it is not strange that men of note and learning, attracted
by the wealth of symbolism in Masonry, as well as by its spirit of
fraternity--perhaps, also, by its secrecy--began at an early date to
ask to be accepted as members of the order: hence _Accepted
Masons_.[106] How far back the custom of admitting such men to the
Lodges goes is not clear, but hints of it are discernible in the
oldest documents of the order; and this whether or no we accept as
historical the membership of Prince Edwin in the tenth century, of
whom the _Regius Poem_ says,

/$
  Of speculatyfe he was a master.
$/

This may only mean that he was amply skilled in the knowledge, as well
as the practice, of the art, although, as Gould points out, the
_Regus MS_ contains intimations of thoughts above the heads of many
to whom it was read.[107] Similar traces of Accepted Masons are found
in the _Cooke MS_, compiled in 1400 or earlier. Hope suggests[108]
that the earliest members of this class were ecclesiastics who wished
to study to be architects and designers, so as to direct the erection
of their own churches; the more so, since the order had "so high and
sacred a destination, was so entirely exempt from all local, civil jurisdiction," and enjoyed the sanction and protection of the Church. Later, when the order was in disfavor with the Church, men of another sort—scholars, mystics, and lovers of liberty—sought its degrees.

At any rate, the custom began early and continued through the years, until Accepted Masons were in the majority. Noblemen, gentlemen, and scholars entered the order as Speculative Masons, and held office as such in the old Lodges, the first name recorded in actual minutes being John Boswell, who was present as a member of the Lodge of Edinburgh in 1600. Of the forty-nine names on the roll of the Lodge of Aberdeen in 1670, thirty-nine were Accepted Masons not in any way connected with the building trade. In England the earliest reference to the initiation of a Speculative Mason, in Lodge minutes, is of the year 1641. On the 20th of May that year, Robert Moray, "General Quarter-master of the Armie off Scotland," as the record runs, was initiated at Newcastle by members of the "Lodge of Edinburgh," who were with the Scottish Army. A still more famous example was that of Ashmole, whereof we read in the _Memoirs of the Life of that Learned Antiquary, Elias Ashmole, Drawn up by Himself by Way of Diary_, published in 1717, which contains two entries as follows, the first dated in 1646:

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Octob 16.4 Hor._ 30 Minutes _post merid._ I was made a Freemason at _Warrington_ in Lancashire, with Colonel _Henry Wainwaring_ of _Kartichain_ in _Cheshire_; the names of those that were there at the Lodge, Mr. _Richard Panket Warden_, Mr. _James Collier_, Mr. _Richard Sankey_, _Henry Littler_, _John Ellam_, _Richard Ellam_ and _Hugh Brewer_.
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Such is the record, italics and all; and it has been shown, by hunting up the wills of the men present, that the members of the Warrington Lodge in 1646 were, nearly all of them—every one in fact, so far as is known—Accepted Masons. Thirty-five years pass before we discover the only other Masonic entries in the _Diary_, dated March, 1682, which read as follows:

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About 5 p.m. I received a Summons to appear at a Lodge to be held the next day, at Masons Hall, London. Accordingly I went, and about Noone were admitted into the Fellowship of Free Masons, Sir. William Wilson, Knight, Capt. Richard Borthwick, Mr. Will. Woodman, Mr. Wm. Grey, M. Samuell Taylor and Mr. William Wise.

I was the Senior Fellow among them (it being 35 years since I was admitted). There were present beside myselfe the Fellowes afternamed: [Then follows a list of names which conveys no information.] Wee all dyned at the halfe moone Taverne in Cheapside at a Noble Dinner prepared at the charge of the new-accepted Masons.
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Space is given to those entries, not because they are very important, but because Ragon and others have actually held that Ashmole made
Masonry--as if any one man made Masonry! 'Tis surely strange, if this be true, that only two entries in his _Diary_ refer to the order; but that does not discount the theorists who are so wedded to their idols as to have scant regard for facts. No, the circumstance that Ashmole was a Rosicrucian, an Alchemist, a deliver into occult lore, is enough, the absence of any allusion to him thereafter only serving to confirm the fancy--the theory being that a few adepts, seeing Masonry about to crumble and decay, seized it, introduced their symbols into it, making it the mouthpiece of their high, albeit hidden, teaching. How fascinating! and yet how baseless in fact! There is no evidence that a Rosicrucian fraternity existed--save on paper, having been woven of a series of romances written as early as 1616, and ascribed to Andreae--until a later time; and even when it did take form, it was quite distinct from Masonry. Occultism, to be sure, is elusive, coming we know not whence, and hovering like a mist trailing over the hills. Still, we ought to be able to find in Masonry some trace of Rosicrucian influence, some hint of the lofty wisdom it is said to have added to the order; but no one has yet done so. Did all that high, Hermetic mysticism evaporate entirely, leaving not a wraith behind, going as mysteriously as it came to that far place which no mortal may explore?[109]

Howbeit, the _fact_ to be noted is that, thus early--and earlier, for the Lodge had been in existence some time when Ashmole was initiated--the Warrington Lodge was made up of Accepted Masons. Of the ten men present in the London Lodge, mentioned in the second entry in the _Diary_, Ashmole was the senior, but he was not a member of the Masons' Company, though the other nine were, and also two of the neophytes. No doubt this is the Lodge which Conder, the historian of the Company, has traced back to 1620, "and were the books of the Company prior to that date in existence, we should no doubt be able to trace the custom of receiving accepted members back to pre-reformation times."[110] From an entry in the books of the Company, dated 1665, it appears that

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There was hanging up in the Hall a list of the _Accepted Masons_ enclosed in a "faire frame, with a lock and key." Why was this? No doubt the Accepted Masons, or those who were initiated into the esoteric aspect of the Company, did not include the _whole_ Company, and this was a list of the "enlightened ones," whose names were thus honored and kept on record, probably long after their decease.... This we cannot say for certain, but we can say that as early as 1620, and inferentially very much earlier, there were certain members of the Masons' Company and others who met from time to time to form a Lodge for the purpose of Speculative Masonry.[111]
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Conder also mentions a copy of the _Old Charges_, or Gothic Constitutions, in the chest of the London Masons' Company, known as _The Book of the Constitutions of the Accepted Masons_; and this he identifies with the _Regius MS_. Another witness during this period is Randle Holme, of Chester, whose references to the Craft in his _Acadamie Armory_, 1688, are of great value, for that he writes "as a member of that society called Free-masons." The _Harleian MS_ is in his handwriting, and on the next leaf there is a remarkable list of
twenty-six names, including his own. It is the only list of the kind known in England, and a careful examination of all the sources of information relative to the Chester men shows that nearly all of them were Accepted Masons. Later on we come to the _Natural History of Staffordshire_, by Dr. Plott, 1686, in which, though in an unfriendly manner, we are told many things about Craft usages and regulations of that day. Lodges had to be formed of at least five members to make a quorum, gloves were presented to candidates, and a banquet following initiations was a custom. He states that there were several signs and passwords by which the members were able "to be known to one another all over the nation," his faith in their effectiveness surpassing that of the most credulous in our day.

Still another striking record is found in _The Natural History of Wiltshire_, by John Aubrey, the MS of which in the Bodleian Library, Oxford, is dated 1686; and on the reverse side of folio 72 of this MS is the following note by Aubrey: "This day [May 18, 1681] is a great convention at St. Paul's Church of the fraternity, of the free [then he crossed out the word Free and inserted Accepted] Masons; where Sir Christopher Wren is to be adopted a Brother: and Sir Henry Goodric of ye Tower and divers others."[112] From which we may infer that there were Assemblies before 1717, and that they were of sufficient importance to be known to a non-Mason. Other evidence might be adduced, but this is enough to show that Speculative Masonry, so far from being a novelty, was very old at the time when many suppose it was invented. With the great fire of London, in 1666, there came a renewed interest in Masonry, many who had abandoned it flocking to the capital to rebuild the city and especially the Cathedral of St. Paul. Old Lodges were revived, new ones were formed, and an effort was made to renew the old annual, or quarterly, Assemblies, while at the same time Accepted Masons increased both in numbers and in zeal.

Now the crux of the whole matter as regards Accepted Masons lies in the answer to such questions as these: Why did soldiers, scholars, antiquarians, clergymen, lawyers, and even members of the nobility ask to be accepted as members of the order of Free-masons? Wherefore their interest in the order at all? What attracted them to it as far back as 1600, and earlier? What held them with increasing power and an ever-deepening interest? Why did they continue to enter the Lodges until they had the rule of them? There must have been something more in their motive than a simple desire for association, for they had their clubs, societies, and learned fellowships. Still less could a mere curiosity to learn certain signs and passwords have held such men for long, even in an age of quaint conceits in the matter of association and when architecture was affected as a fad. No, there is only one explanation: that these men saw in Masonry a deposit of the high and simple wisdom of old, preserved in tradition and taught in symbols--little understood, it may be, by many members of the order--and this it was that they sought to bring to light, turning history into allegory and legend into drama, and making it a teacher of wise and beautiful truth.

FOOTNOTES:

[100] There is a beautiful lecture on the moral meaning of Geometry by Dr. Hutchinson, in _The Spirit of Masonry_--one of the oldest, as it is one of the noblest, books in our Masonic literature. Plutarch reports
Plato as saying, "God is always geometrizing" (_Diog. Laert._, iv, 2). Elsewhere Plato remarks that "Geometry rightly treated is the knowledge of the Eternal" (_Republic_, 527b), and over the porch of his Academy at Athens he wrote the words, "Let no one who is ignorant of Geometry enter my doors." So Aristotle and all the ancient thinkers, whether in Egypt or India. Pythagoras, Proclus tells us, was concerned only with number and magnitude: number absolute, in arithmetic; number applied, in music; and so forth--whereof we read in the _Old Charges_ (see "The Great Symbol," by Klein, _A. Q. C._, x, 82).

[101] Faerie Queene, bk. ii, canto ix, 22.

[102] _Lost Language of Symbolism_, by Bayley, also _A New Light on the Renaissance_, by the same author; _Architecture of the Renaissance in England_, by J.A. Gotch; and "Notes on Some Masonic Symbols," by W.H. Rylands, _A. Q. C._, viii, 84. Indeed, the literature is as prolific as the facts.

[103] J.V. Andreae, _Ehrenreich Hohenfelder von Aister Haimb_. A verbatim translation of the second line quoted would read, "Unless in God he has his building."

[104] When, for example, Albert Pike, in his letter, "Touching Masonic Symbolism," speaks of the "poor, rude, unlettered, uncultivated working Stone-masons," who attended the Assemblies, he is obviously confounding Free-masons with the rough Stone-masons of the Guilds. Over against these words, read a brilliant article in the _Contemporary Review_, October, 1913, by L.M. Phillips, entitled, "The Two Ways of Building," showing how the Free-masons, instead of working under architects outside the order, chose the finer minds among them as leaders and created the different styles of architecture in Europe. "Such," he adds, "was the high limit of talent and intelligence which the creative spirit fostered among workmen.... The entire body being trained and educated in the same principles and ideas, the most backward and inefficient, as they worked at the vaults which their own skillful brethren had planned, might feel the glow of satisfaction arising from the conscious realization of their own aspirations. Thus the whole body of constructive knowledge maintained its unity.... Thus it was by free associations of workmen training their own leaders that the great Gothic edifices of the medieval ages were constructed.... A style so imaginative and so spiritual might almost be the dream of a poet or the vision of a saint. Really it is the creation of the sweat and labor of workingmen, and every iota of the boldness, dexterity and knowledge which it embodies was drawn out of the practical experience and experiments of manual labor." This describes the Comacine Masters, but not the poor, rude, unlettered Stone-masons whom Pike had in mind.

[105] Letter "Touching Masonic Symbolism."

[106] Some Lodges, however, would never admit such members. As late as April 24, 1786, two brothers were proposed as members of Domatic Lodge, No. 177, London, and were rejected because they were not Operative Masons (_History Lion and Lamb Lodge, 192, London_, by Abbott).


Those who wish to pursue this Quixotic quest will find the literature abundant and very interesting. For example, such essays as that by F.W. Brockbank in _Manchester Association for Research_, vol. i, 1909-10; and another by A.F.A. Woodford, _A. Q. C._, i, 28. Better still is the _Real History of the Rosicrucians_, by Waite (chap. xv), and for a complete and final explosion of all such fancies we have the great chapter in Gould's _History of Masonry_ (vol. ii, chap. xiii). It seems a pity that so much time and labor and learning had to be expended on theories so fragile, but it was necessary; and no man was better fitted for the study than Gould. Perhaps the present writer is unkind, or at least impatient; if so he humbly begs forgiveness; but after reading tomes of conjecture about the alleged Rosicrucian origin of Masonry, he is weary of the wide-eyed wonder of mystery-mongers about things that never were, and which would be of no value if they had been. (Read _The Rosicrucian Cosmo-Conception_, or _Christian Occult Science_, by Max Heindel, and be instructed in matters whereof no mortal knoweth.)

_Ibid._, Introduction.

Whether Sir Christopher Wren was ever Grand Master, as tradition affirms, is open to debate, and some even doubt his membership in the order (Gould, _History of Masonry_). Unfortunately, he has left no record, and the _Parentalia_, written by his son, helps us very little, containing nothing more than his theory that the order began with Gothic architecture. Ashmole, if we may trust his friend, Dr. Knipe, had planned to write a _History of Masonry_ refuting the theory of Wren that Freemasonry took its rise from a Bull granted by the Pope, in the reign of Henry III, to some Italian architects, holding, and rightly so, that the Bull "was confirmatory only, and did not by any means create our fraternity, or even establish it in this kingdom" (_Life of Ashmole_, by Campbell). This item makes still more absurd the idea that Ashmole himself created Masonry, whereas he was only a student of its antiquities. Wren was probably never an Operative Mason--though an architect--but he seems to have become an Accepted member of the fraternity in his last years, since his neglect of the order, due to his age, is given as a reason for the organization of the first Grand Lodge.

GRAND LODGE OF ENGLAND

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_The doctrines of Masonry are the most beautiful that it is possible to imagine. They breathe the simplicity of the earliest ages animated by the love of a martyred God. That word which the Puritans translated_ CHARITY, _but which is really_ LOVE, _is the key-stone which supports the entire edifice of this mystic science. Love one another, teach one another, help one another._
That is all our doctrine, all our science, all our law. We have no narrow-minded prejudices; we do not debar from our society this sect or that sect; it is sufficient for us that a man worships God, no matter under what name or in what manner. Ah! rail against us bigoted and ignorant men, if you will. Those who listen to the truths which Masonry inculcates can readily forgive you. It is impossible to be a good Mason without being a good man._ 

--WINWOOD READE, _The Veil of Isis_ 

CHAPTER IV

_Grand Lodge of England_

While praying in a little chapel one day, Francis of Assisi was exhorted by an old Byzantine crucifix: "Go now, and rebuild my Church, which is falling into ruins." In sheer loyalty he had a lamp placed; then he saw his task in a larger way, and an artist has painted him carrying stones and mortar. Finally there burst upon him the full import of the allocution—that he himself was to be the corner-stone of a renewed and purified Church. Purse and prestige he flung to the winds, and went along the highways of Umbria calling men back from the rot of luxury to the ways of purity, pity, and gladness, his life at once a poem and a power, his faith a vision of the world as love and comradeship.

That is a perfect parable of the history of Masonry. Of old the working Masons built the great cathedrals, and we have seen them not only carrying stones, but drawing triangles, squares, and circles in such a manner as to show that they assigned to those figures high mystical meanings. But the real Home of the Soul cannot be built of brick and stone; it is a house not made with hands. Slowly it rises, fashioned of the thoughts, hopes, prayers, dreams, and righteous acts of devout and free men; built of their hunger for truth, their love of God, and their loyalty to one another. There came a day when the Masons, laying aside their stones, became workmen of another kind, not less builders than before, but using truths for tools and dramas for designs, uplifting such a temple as Watts dreamed of decorating with his visions of the august allegory of the evolution of man.

I

From every point of view, the organization of the Grand Lodge of England, in 1717, was a significant and far-reaching event. Not only did it divide the story of Masonry into before and after, giving a new date from which to reckon, but it was a way-mark in the intellectual and spiritual history of mankind. One has only to study that first Grand Lodge, the influences surrounding it, the men who composed it, the Constitutions adopted, and its spirit and purpose, to see that it was the beginning of a movement of profound meaning. When we see it in the setting of its age—as revealed, for example, in the Journals of
Fox and Wesley, which from being religious time-tables broadened into detailed panoramic pictures of the period before, and that following, the Grand Lodge—the Assembly on 1717 becomes the more remarkable. Against such a background, when religion and morals seemed to reach the nadir of degredation, the men of that Assembly stand out as prophets of liberty of faith and righteousness of life.[113]

Some imagination is needed to realize the moral declension of that time, as it is portrayed—to use a single example—in the sermon by the Bishop of Litchfield before the Society for the Reformation of Manners, in 1724. Lewdness, drunkenness, and degeneracy, he said, were well nigh universal, no class being free from the infection. Murders were common and foul, wanton and obscene books found so good a market as to encourage the publishing of them. Immorality of every kind was so hardened as to be defended, yes, justified on principle. The rich were debauched and indifferent; the poor were as miserable in their labor as they were coarse and cruel in their sport. Writing in 1713, Bishop Burnet said that those who came to be ordained as clergymen were "ignorant to a degree not to be comprehended by those who are not obliged to know it." Religion seemed dying or dead, and to mention the word provoked a laugh. Wesley, then only a lad, had not yet come with his magnificent and cleansing evangel. Empty formalism on one side, a dead polemical dogmatism on the other, bigotry, bitterness, intolerance, and interminable feud everywhere, no wonder Bishop Butler sat oppressed in his castle with hardly a hope surviving.

As for Masonry, it had fallen far and fallen low betimes, but with the revival following the great fire of London, in 1666, it had taken on new life and a bolder spirit, and was passing through a transition—or, rather, a transfiguration! For, when we compare the Masonry of, say, 1688 with that of 1723, we discover that much more than a revival had come to pass. Set the instructions of the _Old Charges_—not all of them, however, for even in earliest times some of them escaped the stamp of the Church[114]—in respect of religion alongside the same article in the _Constitutions_ of 1723, and the contrast is amazing. The old charge read: "The first charge is this, that you be true to God and Holy Church and use no error or heresy." Hear now the charge in 1723:

/A Mason is obliged by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular Opinions to themselves: that is, to be Good men and True, or Men of Honor and Honesty, by whatever Denomination or Persuasion they may be distinguished; whereby Masonry becomes the Centre of Union and the Means of conciliating true Friendship among persons that must have remained at a perpetual distance._

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If that statement had been written yesterday, it would be remarkable enough. But when we consider that it was set forth in 1723, amidst bitter sectarian rancor and intolerance unimaginable, it rises up as
forever memorable in the history of men! The man who wrote that
document, did we know his name, is entitled to be held till the end
of time in the grateful and venerative memory of his race. The temper
of the times was all for relentless partisanship, both in religion and
in politics. The alternative offered in religion was an ecclesiastical
tyrranny, allowing a certain liberty of belief, or a doctrinal tyranny,
allowing a slight liberty of worship; a sad choice in truth. It is,
then, to the everlasting honor of the century, that, in the midst of
its clashing extremes, the Masons appeared with heads unbowed,
abjuring both tyrannies and championing both liberties.[115]
Ecclesiastically and doctrinally they stood in the open, while
Romanist and Protestant, Anglican and Puritan, Calvinist and Arminian
waged bitter war, filling the air with angry maledictions. These men
of latitude in a cramped age felt pent up alike by narrowness of
ritual and by narrowness of creed, and they cried out for room and
air, for liberty and charity!

Though differences of creed played no part in Masonry, nevertheless it
held religion in high esteem, and was then, as now, the steadfast
upholder of the only two articles of faith that never were invented by
man--the existence of God and the immortality of the soul!
Accordingly, every Lodge was opened and closed with prayer to the
"Almighty Architect of the universe;" and when a Lodge of mourning met
in memory of a brother fallen asleep, the formula was: "He has passed
over into the eternal East,"--to that region whence cometh light and
hope. Unsectarian in religion, the Masons were also non-partisan in
politics: one principle being common to them all--love of country,
respect for law and order, and the desire for human welfare.[116] Upon
that basis the first Grand Lodge was founded, and upon that basis
Masonry rests today--holding that a unity of spirit is better than a
uniformity of opinion, and that beyond the great and simple "religion
in which all men agree" no dogma is worth a breach of charity.

II

With honorable pride in this tradition of spiritual faith and
intellectual freedom, we are all the more eager to recite such facts
as are known about the organization of the first Grand Lodge. How many
Lodges of Masons existed in London at that time is a matter of
conjecture, but there must have been a number. What bond, if any,
united them, other than their esoteric secrets and customs, is equally
unknown. Nor is there any record to tell us whether all the Lodges in
and about London were invited to join in the movement. Unfortunately
the minutes of the Grand Lodge only commence on June 24, 1723, and our
only history of the events is that found in _The New Book of
Constitutions_, by Dr. James Anderson, in 1738. However, if not an
actor in the scene, he was in a position to know the facts from
eye-witnesses, and his book was approved by the Grand Lodge itself.
His account is so brief that it may be given as it stands:

/#[4,66]  
  King George I enter'd _London_ most magnificently on _20
  Sept. 1714_. And after the Rebellion was over A.D. 1716, the
  few _Lodges_ at _London_ finding themselves neglected by Sir
  _Christopher Wren_, thought fit to cement under a _Grand
  Master_ as the Centre of Union and Harmony, _viz._, the
Lodges that met,

1. At the Goose and Gridiron Ale house in St. Paul's Church-Yard.

2. At the Crown Ale-house in Parker's Lane near Drury Lane.

3. At the Apple-Tree Tavern in Charles-street, Covent-Garden.

4. At the Rummer and Grape Tavern in Channel-Road, Westminster.

They and some other old Brothers met at the said Apple-Tree, and having put into the chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a Grand Lodge pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the GRAND LODGE) resolv'd to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have the Honor of a Noble Brother at their Head.

Accordingly, on St. John's Baptist's Day, in the 3d year of King George I, A.D. 1717, the ASSEMBLY and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Ale-house.

Before Dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a List of proper Candidates; and the Brethren by a majority of Hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons (Mr. Jacob Lamball, Carpenter, Capt. Joseph Elliot, Grand Wardens) who being forthwith invested with the Badges of Office and Power by the said oldest Master, and install'd, was duly congratulated by the Assembly who paid him the Homage.

Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication, at the Place that he should appoint in the Summons sent by the Tyler.

So reads the only record that has come down to us of the founding of the Grand Lodge of England. Preston and others have had no other authority than this passage for their descriptions of the scene, albeit when Preston wrote, such facts as he added may have been learned from men still living. Who were present, beyond the three officers named, has so far eluded all research, and the only variation in the accounts is found in a rare old book called Multa Paucis, which asserts that six Lodges, not four, were represented. Looking at this record in the light of what we know of the Masonry of that period, a number of things are suggested:

First, so far from being a revolution, the organization of the Grand Lodge was a revival of the old quarterly and annual Assembly, born,
doubtless, of a felt need of community of action for the welfare of the Craft. There was no idea of innovation, but, as Anderson states in a note, "it should meet Quarterly _according to ancient Usage_," tradition having by this time become authoritative in such matters. Hints of what the old usages were are given in the observance of St. John's Day[117] as a feast, in the democracy of the order and its manner of voting by a show of hands, in its deference to the oldest Master Mason, its use of badges of office,[118] its ceremony of installation, all in a lodge duly tyled.

Second, it is clear that, instead of being a deliberately planned effort to organize Masonry in general, the Grand Lodge was intended at first to affect only London and Westminster;[119] the desire being to weld a link of closer fellowship and cooeperation between the Lodges. While we do not know the names of the moving spirits--unless we may infer that the men elected to office were such--nothing is clearer than that the initiative came from the heart of the order itself, and was in no sense imposed upon it from without; and so great was the necessity for it that, when once started, link after link was added until it "put a girdle around the earth."

Third, of the four Lodges[120] known to have taken part, only one--that meeting at the Rummer and Grape Tavern--had a majority of Accepted Masons in its membership; the other three being Operative Lodges, or largely so. Obviously, then, the movement was predominantly a movement of Operative Masons--or of men who had been Operative Masons--and not, as has been so often implied, the design of men who simply made use of the remnants of operative Masonry the better to exploit some hidden philosophy. Yet it is worthy of note that the leading men of the craft in those early years were, nearly all of them, Accepted Masons and members of the Rummer and Grape Lodge. Besides Dr. Anderson, the historian, both George Payne and Dr. Desaguliers, the second and third Grand Masters, were of that Lodge. In 1721 the Duke of Montagu was elected to the chair, and thereafter members of the nobility sat in the East until it became the custom for the Prince of Wales to be Grand Master of Masons in England.[121]

Fourth, why did Masonry alone of all trades and professions live after its work was done, preserving not only its identity of organization, but its old emblems and usages, and transforming them into instruments of religion and righteousness? The cathedrals had long been finished or left incomplete; the spirit of Gothic architecture was dead and the style treated almost with contempt. The occupation of the Master Mason was gone, his place having been taken by the architect who, like Wren and Inigo Jones, was no longer a child of the Lodges as in the old days, but a man trained in books and by foreign travel. Why did not Freemasonry die, along with the Guilds, or else revert to some kind of trades-union? Surely here is the best possible proof that it had never been simply an order of architects building churches, but a moral and spiritual fellowship--the keeper of great symbols and a teacher of truths that never die. So and only so may anyone ever hope to explain the story of Masonry, and those who do not see this fact have no clue to its history, much less an understanding of its genius.

Of course these pages cannot recite in detail the history and growth of the Grand Lodge, but a few of the more salient events may be noted. As early as 1719 the _Old Charges_, or Gothic Constitutions, began to
be collected and collated, a number having already been burned by scrupulous Masons to prevent their falling into strange hands. In 1721, Grand Master Montagu found fault with the _Old Charges_ as being inadequate, and ordered Dr. Anderson to make a digest of them with a view to formulating a better set of regulations for the rule of the Lodges. Anderson obeyed—he seems to have been engaged in such a work already, and may have suggested the idea to the Grand Master—and a committee of fourteen "learned brethren" was appointed to examine the MS and make report. They suggested a few amendments, and the book was ordered published by the Grand Master, appearing in the latter part of 1723. This first issue, however, did not contain the account of the organization of the Grand Lodge, which does not seem to have been added until the edition of 1738. How much Past Grand Master Payne had to do with this work is not certain, but the chief credit is due to Dr. Anderson, who deserves the perpetual gratitude of the order—the more so if he it was who wrote the article, already quoted, setting forth the religious attitude of the order. That article, by whomsoever written, is one of the great documents of mankind, and it would be an added joy to know that it was penned by a minister.[122] The _Book of Constitutions_, which is still the groundwork of Masonry, has been printed in many editions, and is accessible to every one.

Another event in the story of the Grand Lodge, never to be forgotten, was a plan started in 1724 of raising funds of General Charity for distressed Masons. Proposed by the Earl of Dalkeith, it at once met with enthusiastic support, and it is a curious coincidence that one of the first to petition for relief was Anthony Sayer, first Grand Master. The minutes do not state whether he was relieved at that time, but we know that sums of money were voted to him in 1730, and again in 1741. This Board of Benevolence, as it came to be called, became very important, it being unanimously agreed in 1733 that all such business as could not be conveniently despatched by the Quarterly Communication should be referred to it. Also, that all Masters of Regular Lodges, together with all present, former, and future Grand Officers should be members of the Board. Later this Board was still further empowered to hear complaints and to report thereon to the Grand Lodge. Let it also be noted that in actual practice the Board of Charity gave free play to one of the most admirable principles of Masonry—helping the needy and unfortunate, whether within the order or without.

III

Once more we come to a much debated question, about which not a little has been written, and most of it wide of the mark—the question of the origin of the Third Degree. Here again students have gone hither and yon hunting in every cranny for the motif of this degree, and it would seem that their failure to find it would by this time have turned them back to the only place where they may ever hope to discover it—in Masonry itself. But no; they are bound to bring mystics, occultists, alchemists, Culdees or Cabalists—even the _Vehmgerichte_ of Germany—into the making of Masonry somewhere, if only for the sake of glamor, and this is the last opportunity to do it.[123] Willing to give due credit to Cabalists and Rosicrucians, the present writer rejects all such theories on the ground that there is no reason for thinking that they helped to make Masonry, _much less any fact to prove it_.

Hear now a review of the facts in the case. No one denies that the Temple of Solomon was much in the minds of men at the time of the organization of the Grand Lodge, and long before—as in the Bacon romance of the _New Atlantis_ in 1597.[124] Broughton, Selden, Lightfoot, Walton, Lee, Prideaux, and other English writers were deeply interested in the Hebrew Temple, not, however, so much in its symbolical suggestion as in its form and construction—a model of which was brought to London by Judah Templo in the reign of Charles II.[125] It was much the same on the Continent, but so far from being a new topic of study and discussion, we may trace this interest in the Temple all through the Middle Ages. Nor was it peculiar to the Cabalists, at least not to such a degree that they must needs be brought in to account for the Biblical imagery and symbolism in Masonry. Indeed, it might with more reason be argued that Masonry explains the interest in the Temple than otherwise. For, as James Fergusson remarks—and there is no higher authority than the historian of architecture: "There is perhaps no building of the ancient world which has excited so much attention since the time of its destruction, as the Temple of Solomon built in Jerusalem, and its successor as built by Herod. _Throughout the Middle Ages it influenced to a considerable degree the forms of Christian churches, and its peculiarities were the watchwords and rallying points of associations of builders._"[126] Clearly, the notion that interest in the Temple was new, and that its symbolical meaning was imposed upon Masonry as something novel, falls flat.

But we are told that there is no hint of the Hiramic legend, still less any intimation of a tragedy associated with the building of the Temple. No Hiramic legend! No hint of tragedy! Why, both were almost as old as the Temple itself, rabbinic legend affirming that "_all the workmen were killed that they should not build another Temple devoted to idolatry, Hiram himself being translated to heaven like Enoch._"[127] The Talmud has many variations of this legend. Where would one expect the legends of the Temple to be kept alive and be made use of in ceremonial, if not in a religious order of builders like the Masons? Is it surprising that we find so few references in later literature to what was thus held as a sacred secret? As we have seen, the legend of Hiram was kept as a profound secret until 1841 by the French Companionage, who almost certainly learned it from the Free-masons. Naturally it was never made a matter of record,[128] but was transmitted by oral tradition within the order; and it was also natural, if not inevitable, that the legend, of the master-artist of the Temple should be "the Master's Part" among Masons who were temple-builders. How else explain the veiled allusions to the name in the _Old Charges_ as read to Entered Apprentices, if it was not a secret reserved for a higher rank of Mason? Why any disguise at all if it had no hidden meaning? Manifestly the motif of the Third Degree was purely Masonic, and we need not go outside the traditions of the order to account for it.

Not content to trace the evolution of Masonry, even so able a man as Albert Pike will have it that to a few men of intelligence who belonged to one of the four old lodges in 1717 "is to be ascribed the authorship of the Third Degree, and the introduction of Hermetic and other symbols into Masonry; that they framed the three degrees for the purpose of communicating their doctrines, veiled by their symbols, to
those fitted to receive them, and gave to others trite moral explanations they could comprehend."[129] How gracious of them to vouchsafe even trite explanations, but why frame a set of degrees to conceal what they wished to hide? This is the same idea of something alien imposed upon Masonry from without, with the added suggestion, novel indeed, that Masonry was organized to hide the truth, rather than to teach it. But did Masonry have to go outside its own history and tradition to learn Hermetic truths and symbols? Who was Hermes? Whether man or myth no one knows, but he was a great figure in the Egyptian Mysteries, and was called the Father of Wisdom.[130] What was his wisdom? From such fragments of his lore as have floated down to us, impaired, it may be, but always vivid, we discover that his wisdom was only a high spiritual faith and morality taught in visions and rhapsodies, and using numbers as symbols. Was such wisdom new to Masonry? Had not Hermes himself been a hero of the order from the first, of whom we read in the _Old Charges_, in which he has a place of honor alongside Euclid and Pythagoras? Wherefore go elsewhere than to Masonry itself to trace the _pure_ stream of Hermetic faith through the ages? Certainly the men of the Grand Lodge were adepts, but they were _Masonic adepts seeking to bring the buried temple of Masonry to light and reveal it in a setting befitting its beauty_, not cultists making use of it to exploit a private scheme of the universe.

Who were those "men of intelligence" to whom Pike ascribed the making of the Third Degree of Masonry? Tradition has fixed upon Desaguliers as the ritualist of the Grand Lodge, and Lyon speaks of him as "the pioneer and co-fabricator of symbolical Masonry."[131] This, however, is an exaggeration, albeit Desaguliers was worthy of high eulogy, as were Anderson and Payne, who are said to have been his collaborators.[132] But the fact is that the Third Degree was not made; it grew--like the great cathedrals, no one of which can be ascribed to a single artist, but to an order of men working in unity of enterprise and aspiration. The process by which the old ritual, described in the _Sloane MS_, was divided and developed into three degrees between 1717 and 1730 was so gradual, so imperceptible, that no exact date can be set; still less can it be attributed to any one or two men. From the minutes of the Musical Society we learn that the Lodge at the Queen's Head in Hollis Street was using three distinct degrees in 1724. As early as 1727 we come upon the custom of setting apart a separate night for the Master's Degree, the drama having evidently become more elaborate.

Further than this the Degree may not be discussed, except to say that the Masons, tiring of the endless quarrels of sects, turned for relief to the Ancient Mysteries as handed down in their traditions--the old, high, heroic faith in God, and in the soul of man as the one unconquerable thing upon this earth. If, as Aristotle said, it be the mission of tragedy to cleanse and exalt us, leaving us subdued with a sense of pity and hope and fortified against ill fortune, it is permitted us to add that in simplicity, depth, and power, in its grasp of the realities of the life of man, its portrayal of the stupidity of evil and the splendor of virtue, its revelation of that in our humanity which leads it to defy death, giving up everything, even to life itself, rather than defame, defile, or betray its moral integrity, and in its prophecy of the victory of light over shadow, there is not another drama known among men like the Third Degree of Masonry. Edwin Booth, a loyal Mason, and no mean judge of the essence
of tragedy, left these words:

In all my research and study, in all my close analysis of the masterpieces of Shakespeare, in my earnest determination to make those plays appear real on the mimic stage, I have never, and nowhere, met tragedy so real, so sublime, so magnificent as the legend of Hiram. It is substance without shadow—the manifest destiny of life which requires no picture and scarcely a word to make a lasting impression upon all who can understand. To be a Worshipful Master, and to throw my whole soul into that work, with the candidate for my audience and the Lodge for my stage, would be a greater personal distinction than to receive the plaudits of people in the theaters of the world.

FOOTNOTES:

[113] We should not forget that noble dynasty of large and liberal souls in the seventeenth century—John Hales, Chillingsworth, Whichcote, John Smith, Henry More, Jeremy Taylor—whose _Liberty of Prophesying_ set the principle of toleration to stately strains of eloquence—Sir Thomas Browne, and Richard Baxter; saints, every one of them, finely-poised, sweet-tempered, repelled from all extremes alike, and walking the middle path of wisdom and charity. Milton, too, taught tolerance in a bigoted and bitter age (see _Seventeenth Century Men of Latitude_, E.A. George).

[114] For instance the _Cooke MS_, next to the oldest of all, as well as the _W. Watson_ and _York No. 4_ MSS. It is rather surprising, in view of the supremacy of the Church in those times, to find such evidence of what Dr. Mackey called the chief mission of primitive Masonry—the preservation of belief in the unity of God. These MSS did not succumb to the theology of the Church, and their invocations remind us more of the God of Isaiah than of the decrees of the Council of Nicaea.

[115] It was, perhaps, a picture of the Masonic Lodges of that era that Toland drew in his _Socratic Society_, published in 1720, which, however, he clothed in a vesture quite un-Grecian. At least, the symposia or brotherly feasts of his society, their give-and-take of questions and answers, their aversion to the rule of mere physical force, to compulsory religious belief, and to creed hatred, as well as their mild and tolerant disposition and their brotherly regard for one another, remind one of the spirit and habits of the Masons of that day.

[116] Now is as good a time as another to name certain curious theories which have been put forth to account for the origin of Masonry in general, and of the organization of the Grand Lodge in particular. They are as follows: First, that it was all due to an imaginary Temple of Solomon described by Lord Bacon in a Utopian romance called the _New Atlantis_; and this despite the fact that the temple in the Bacon story was not a house at all, but the name of an ideal state. Second, that the object of Freemasonry and the origin of the Third Degree was the restoration of Charles II to the throne of England; the idea being that the Masons, who called themselves "Sons of the Widow," meant thereby to
express their allegiance to the Queen. Third, that Freemasonry was
founded by Oliver Cromwell—he of all men!—to defeat the royalists.
Fourth, that Free-masons were derived from the order of the Knights
Templars. Even Lessing once held this theory, but seems later to have
given it up. Which one of these theories surpasses the others in
absurdity, it would be hard to say. De Quincey explodes them one by one
with some detail in his "Inquiry into the Origin of the Free-masons,"
to which he might also have added his own pet notion of the Rosicrucian
origin of the order—it being only a little less fantastic than the rest (_De Quincey's Works_, vol. xvi).

[117] Of the Masonic feasts of St. John the Baptist and St. John the
Evangelist much has been written, and to little account. In
pre-Christian times, as we have seen, the Roman Collegia were wont to
adopt pagan deities as patrons. When Christianity came, the names of
its saints—some of them martyrs of the order of builders—were
substituted for the old pagan gods. Why the two Saints John were chosen
by Masons—rather than St. Thomas, who was the patron saint of
architecture—has never been made clear. At any rate, these two feasts,
coming at the time of the summer and winter solstices, are in reality
older than Christianity, being reminiscences of the old Light Religion
in which Masonry had its origin.

[118] The badge of office was a huge white apron, such as we see in
Hogarth's picture of the _Night_. The collar was of much the same shape
as that at present in use, only shorter. When the color was changed to
blue, and why, is uncertain, but probably not until 1813, when we begin
to see both apron and collar edged with blue. (See chapter on "Clothing
and Regalia," in _Things a Freemason Ought to Know_, by J.W. Crowe.) In
1727 the officers of all private—or as we would say,
subordinate—Lodges were ordered to wear "the jewels of Masonry hanging
to a white apron." In 1731 we find the Grand Master wearing gold or
gilt jewels pendant to blue ribbons about the neck, and a white leather
apron _lined_ with blue silk.

[119] This is clear from the book of _Constitutions_ of 1723, which is
said to be "for the use of Lodges in London." Then follow the names of
the Masters and Wardens of twenty Lodges, all in London. There was no
thought at the time of imposing the authority of the Grand Lodge upon
the country in general, much less upon the world. Its growth we shall
sketch later. For an excellent article on "The Foundation of Modern
Masonry," by G.W. Speth, giving details of the organization of the
Grand Lodge and its changes, see _A. Q. C._, ii, 86. If an elaborate
account is wanted, it may be found in Gould's _History of Masonry_,
vol. iii.

[120] _History of the Four Lodges_, by R.F. Gould. Apparently the Goose
and Gridiron Lodge—No. 1—is the only one of the four now in
existence. After various changes of name it is now the Lodge of
Antiquity, No. 2.

[121] _Royal Masons_, by G.W. Speth.

[122] From a meager sketch of Dr. Anderson in the _Gentlemen's
Magazine_, 1783, we learn that he was a native of Scotland—the place
of his birth is not given—and that for many years he was minister of
the Scots Presbyterian Church in Swallow Street, Piccadilly, and well
known to the folk of that faith in London--called "Bishop" Anderson by his friends. He married the widow of an army officer, who bore him a son and a daughter. Although a learned man--compiler of a book of _Royal Genealogies_, which seems to have been his hobby—he was somewhat imprudent in business, having lost most of his property in 1720. Whether he was a Mason before coming to London is unknown, but he took a great part in the work of the Grand Lodge, entering it, apparently, in 1721. Toward the close of his life he suffered many misfortunes, but of what description we are not told. He died in 1739. Perhaps his learning was exaggerated by his Masonic eulogists, but he was a noble man and manifestly a useful one (Gould’s _History of Masonry_, vol. iii).

[123] Having emphasized this point so repeatedly, the writer feels it just to himself to state his own position, lest he be thought a kind of materialist, or at least an enemy of mysticism. Not so. Instead, he has long been an humble student of the great mystics; they are his best friends—as witness his two little books, _The Eternal Christ_, and _What Have the Saints to Teach Us?_ But mysticism is one thing, and mystification is another, and the former may be stated in this way:

First, by mysticism—only another word for spirituality—is meant our sense of an Unseen World, of our citizenship in it, of God and the soul, and of all the forms of life and beauty as symbols of things higher than themselves. That is to say, if a man has any religion at all that is not mere theory or form, he is a mystic; the difference between him and Plato or St. Francis being only a matter of genius and spiritual culture—between a boy whistling a tune and Beethoven writing music.

Second, since mysticism is native to the soul of man and the common experience of all who rise above the animal, it is not an exclusive possession of any set of adepts to be held as a secret. Any man who bows in prayer, or lifts his thought heavenward, is an initiate into the eternal mysticism which is the strength and solace of human life.

Third, the old time Masons were religious men, and as such sharers in this great human experience of divine things, and did not need to go to Hidden Teachers to learn mysticism. They lived and worked in the light of it. It shone in their symbols, as it does in all symbols that have any meaning or beauty. It is, indeed, the soul of symbolism, every emblem being an effort to express a reality too great for words.

So, then, Masonry is mystical as music is mystical—like poetry, and love, and faith, and prayer, and all else that makes it worth our time to live; but its mysticism is sweet, sane, and natural, far from fantastic, and in no wise eerie, unreal, or unbalanced. Of course these words fail to describe it, as all words must, and it is therefore that Masonry uses parables, pictures, and symbols.


[126] Smith's _Dictionary of the Bible_, article "Temple."

[128] In the _Book of Constitutions_, 1723, Dr. Anderson dilates at length on the building of the Temple—including a note on the meaning of the name Abif, which, it will be remembered, was not found in the Authorized Version of the Bible; and then he suddenly breaks off with the words: "_But leaving what must not, indeed cannot, be communicated in Writing._" It is incredible that he thus introduced among Masons a name and legend unknown to them. Had he done so, would it have met with such instant and universal acceptance by old Masons who stood for the ancient usages of the order?

[129] Letter to Gould "Touching Masonic Symbolism."


[131] _History of the Lodge of Edinburgh._

[132] Steinbrenner, following Findel, speaks of the Third Degree as if it were a pure invention, quoting a passage from _Ahiman Rezon_, by Lawrence Dermott, to prove it. He further states that Anderson and Desaguliers were "publicly accused of manufacturing the degree, _which they never denied_" (_History of Masonry_, chap. vii). But inasmuch as they were not accused of it until they had been many years in their graves, their silence is hardly to be wondered at. Dr. Mackey styles Desaguliers "the Father of Modern Speculative Masonry," and attributes to him, more than to any other one man, the present existence of the order as a living institution (_Encyclopedia of Freemasonry_). Surely that is going too far, much as Desaguliers deserves to be honored by the order. Dr. J.T. Desaguliers was a French Protestant clergyman, whose family came to England following the revocation of the Edict of Nantes. He was graduated from Christ Church College, Oxford, in 1710, succeeding Keill as lecturer in Experimental Philosophy. He was especially learned in natural philosophy, mathematics, geometry, and optics, having lectured before the King on various occasions. He was very popular in the Grand Lodge, and his power as an orator made his manner of conferring a degree impressive—which may explain his having been accused of inventing the degrees. He was a loyal and able Mason, a student of the history and ritual of the order, and was elected as the third Grand Master of Masons in England. Like Anderson, his later life is said to have been beclouded by poverty and sorrow, though some of the facts are in dispute (Gould's _History of Masonry_, vol. iii).

UNIVERSAL MASONRY

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_These signs and tokens are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of_
them be expatriated, ship-wrecked, or imprisoned; let him be stripped of everything he has got in the world; still these credentials remain and are available for use as circumstances require._

_The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancor of malevolence; and broken down the barriers of political animosity and sectarian alienation._

_On the field of battle, in the solitude of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, and most distant religions, and the most diversified conditions, rush to the aid of each other, and feel a social joy and satisfaction that they have been able to afford relief to a brother Mason._

--BENJAMIN FRANKLIN

CHAPTER V

_Universal Masonry_

I

Henceforth the Masons of England were no longer a society of handicraftsmen, but an association of men of all orders and every vocation, as also of almost every creed, who met together on the broad basis of humanity, and recognized no standard of human worth other than morality, kindliness, and love of truth. They retained the symbolism of the old Operative Masonry, its language, its legends, its ritual, and its oral tradition. No longer did they build churches, but the spiritual temple of humanity; using the Square not to measure right angles of blocks of stone, but for evening the inequalities of human character, nor the Compass any more to describe circles on a tracing-board, but to draw a Circle of goodwill around all mankind.

Howbeit, one generation of men, as Hume remarks, does not go off the stage at once, and another succeed, like silkworms and butterflies. No more did this metamorphosis of Masonry, so to name it, take place suddenly or radically, as it has become the fashion to think. It was a slow process, and like every such period the Epoch of Transition was attended by many problems, uncertainties, and difficulties. Some of the Lodges, as we have noted, would never agree to admit Accepted Masons, so jealous were they of the ancient landmarks of the Craft. Even the Grand Lodge, albeit a revival of the old Assembly, was looked upon with suspicion by not a few, as tending toward undue centralization; and not without cause. From the first the Grand Master was given more power than was ever granted to the President of an
ancient Assembly; of necessity so, perhaps, but it led to misunderstanding. Other influences added to the confusion, and at the same time emphasized the need of welding the order into a more coherent unity for its wider service to humanity.

There are hints to the effect that the new Masonry, if so it may be called, made very slow progress in the public favor at first, owing to the conditions just stated; and this despite the remark of Anderson in June, 1719: "Now several old Brothers that had neglected the Craft, visited the Lodges; some Noblemen were also made Brothers, and more new Lodges were constituted." Stuckely, the antiquarian, tells us in his _Diary_ under date of January, 1721--at which time he was initiated--that he was the first person made a Mason in London for years, and that it was not easy to find men enough to perform the ceremony. Incidentally, he confides to us that he entered the order in search of the long hidden secrets of "the Ancient Mysteries." No doubt he exaggerated in the matter of numbers, though it is possible that initiations were comparatively few at the time, the Lodges being recruited, for the most part, by the adhesion of old Masons, both Operative and Speculative; and among his friends he may have had some difficulty in finding men with an adequate knowledge of the ritual. But that there was any real difficulty in gathering together seven Masons in London is, on the face of it, absurd. Immediately thereafter, Stuckely records, Masonry "took a run, and ran itself out of breath through the folly of its members," but he does not tell us what the folly was. The "run" referred to was almost certainly due to the acceptance by the Duke of Montagu of the Grand Mastership, which gave the order a prestige it had never had before; and it was also in the same year, 1721, that the old Constitutions of the Craft were revised.

Twelve Lodges attended the June quarterly communication of the Grand Lodge in 1721, sixteen in September, twenty in December, and by April, 1723, the number had grown to thirty. All these Lodges, be it noted, were in London, a fact amply justifying the optimism of Anderson in the last paragraph of the _Book of Constitutions_, issued in that year. So far the Grand Lodge had not extended its jurisdiction beyond London and Westminster, but the very next year, 1724, there were already nine Lodges in the provinces acknowledging its obedience, the first being the Lodge at the Queen's Head, City of Bath. Within a few years Masonry extended its labors abroad, both on British and on foreign soil. The first Lodge on foreign soil was founded by the Duke of Wharton at Madrid, in 1728, and regularized the following year, by which time a Lodge had been established at the East India Arms, Bengal, and also at Gibraltar. It was not long before Lodges arose in many lands, founded by English Masons or by men who had received initiation in England; these Lodges, when sufficiently numerous, uniting under Grand Lodges--the old Lodge at York, that ancient Mecca of Masonry, had called itself a Grand Lodge as early as 1725. The Grand Lodge of Ireland was created in 1729, those of Scotland[134] and France in 1736; a Lodge at Hamburg in 1737, [135] though it was not patented until 1740; the Unity Lodge at Frankfort-on-the-Main in 1742, another at Vienna the same year; the Grand Lodge of the Three World-spheres at Berlin in 1744; and so on, until the order made its advent in Sweden, Switzerland, Russia, Italy, Spain, and Portugal.

Following the footsteps of Masonry from land to land is almost as
difficult as tracing its early history, owing to the secrecy in which it enwrapped its movements. For example, in 1680 there came to South Carolina one John Moore, a native of England, who before the close of the century removed to Philadelphia, where, in 1703, he was Collector of the Port. In a letter written by him in 1715, he mentions having "spent a few evenings in festivity with my Masonic brethren."[136] This is the first vestige of Masonry in America, unless we accept as authentic a curious document in the early history of Rhode Island, as follows: "This ye [day and month obliterated] 1656, Wee mett att y House off Mordicai Campanell and after synagog gave Abram Moses the degrees of Maconrie."[137] On June 5, 1730, the first authority for the assembling of Free-masons in America was issued by the Duke of Norfolk, to Daniel Coxe, of New Jersey, appointing him Provincial Grand Master of New York, New Jersey, and Pennsylvania; and three years later Henry Price, of Boston, was appointed to the same office for New England. But Masons had evidently been coming to the New World for years, for the two cases just cited date back of the Grand Lodge of 1717.

How soon Coxe acted on the authority given him is not certain, but the _Pennsylvania Gazette_, published by Benjamin Franklin, contains many references to Masonic affairs as early as July, 1730. Just when Franklin himself became interested in Masonry is not of record—he was initiated in 1730-31[138]—but he was a leader, at that day, of everything that would advance his adopted city; and the "Junto," formed in 1725, often inaccurately called the Leathern-Apron Club, owed its origin to him. In a Masonic item in the _Gazette_ of December 3, 1730, he refers to "several Lodges of Free-masons" in the Province, and on June 9, 1732, notes the organization of the Grand Lodge of Pennsylvania, of which he was appointed a Warden, at the Sun Tavern, in Water Street. Two years later Franklin was elected Grand Master, and the same year published an edition of the _Book of Constitutions_—the first Masonic book issued in America. Thus Masonry made an early advent into the new world, in which it has labored so nobly, helping to lay the foundations and building its own basic principles into the organic law of the greatest of all republics.

II

Returning to the Grand Lodge of England, we have now to make record of ridicule and opposition from without, and, alas, of disloyalty and discord within the order itself. With the publication of the _Book of Constitutions_, by Anderson, in 1723, the platform and principles of Masonry became matters of common knowledge, and its enemies were alert and vigilant. None are so blind as those who will not see, and not a few, unacquainted with the spirit of Masonry, or unable to grasp its principle of liberality and tolerance, affected to detect in its secrecy some dark political design; and this despite the noble charge in the _Book of Constitutions_ enjoining politics from entering the lodge—a charge hardly less memorable than the article defining its attitude toward differing religious creeds, and which it behooves Masons to keep always in mind as both true and wise, especially in our day when effort is being made to inject the religious issue into politics:
In order to preserve peace and harmony no private piques or quarrels must be brought within the door of the Lodge, far less any quarrel about Religions or Nations or State-Policy, we being only, as Masons, of the Catholic Religion above mentioned (the religion in which all men agree); we are also of all Nations, Tongues, Kindreds and Languages, and are resolved against all Politics as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has always been actively enjoined and observed; but especially ever since the Reformation in Britain or the dissent and secession of these Nations from the communion of Rome.

No sooner had these noble words been printed, than there came to light a secret society calling itself the "truly Ancient Noble Order of the Gormogons," alleged to have been instituted by Chin-Quaw Ky-Po, the first Emperor of China, many thousand years before Adam. Notice of a meeting of the order appeared in the _Daily Post_, September 3, 1723, in which it was stated, among other high-sounding declarations, that "no Mason will be received as a Member till he has renounced his noble order and been properly degraded." Obviously, from this notice and others of like kind--all hinting at the secrets of the Lodges--the order was aping Masonry by way of parody with intent to destroy it, if possible, by ridicule. For all that, if we may believe the _Saturday Post_ of October following, "many eminent Freemasons" had by that time "degraded themselves" and gone over to the Gormogons. Not "many" perhaps, but, alas, one eminent Mason at least, none other than a Past Grand Master, the Duke of Wharton, who, piqued at an act of the Grand Lodge, had turned against it. Erratic of mind, unstable of morals, having an inordinate lust for praise, and pilloried as a "fool" by Pope in his _Moral Essays_, he betrayed his fraternity--as, later, he turned traitor to his faith, his flag, and his native land!

Simultaneously with the announcement that many eminent Masons had "degraded themselves"--words most fitly chosen--and gone over to the Gormogons, there appeared a book called the _Grand Mystery of Freemasons Discovered_, and the cat was out of the bag. Everything was plain to the Masons, and if it had not been clear, the way in which the writer emphasized his hatred of the Jesuits would have told it all. It was a Jesuit[140] plot hatched in Rome to expose the secrets of Masonry, and making use of the dissolute and degenerate Mason for that purpose--tactics often enough used in the name of Jesus! Curiously enough, this was further made evident by the fact that the order ceased to exist in 1738, the year in which Clement XII published his Bull against the Masons. Thereupon the "ancient order of Gormogons" swallowed itself, and so disappeared--not, however, without one last, futile effort to achieve its ends.[141] Naturally this episode stirred the Masons deeply. It was denounced in burning words on the floor of the Grand Lodge, which took new caution to guard its rites from treachery and vandalism, in which respects it had not exercised due care, admitting men to the order who were unworthy of the honor.

There were those who thought that the power of Masonry lay in its secrecy; some think so still, not knowing that its _real_ power lies in the sanctity of its truth, the simplicity of its faith, the sweetness of its spirit, and its service to mankind, and that if all
its rites were made public today it would still hold the hearts of men.[142] Nevertheless, of alleged exposures there were many between 1724 and 1730, both anonymous and signed, and they made much ado, especially among men who were not Masons. It will be enough to name the most famous, as well as the most elaborate, of them all, _Masonry Dissected_, by Samuel Prichard, which ran through three editions in one month, October, 1730, and called out a noble _Defence of Masonry_, written, it is thought, by Anderson, but the present writer believes by Desaguliers. Others came later, such as _Jachin and Boaz_, the _Three Distinct Knocks_, and so forth. They had their day and ceased to be, having now only an antiquarian interest to those who would know the manners and customs of a far-off time. Instead of injuring the order, they really helped it, as such things usually do, by showing that there must be something to expose since so many were trying to do it. But Masonry went marching on, leaving them behind in the rubbish of things forgotten, as it does all its back-stair spies and heel-snaping critics.

More serious by far was the series of schisms within the order which began in 1725, and ran on even into the next century. For the student they make the period very complex, calculated to bewilder the beginner; for when we read of four Grand Lodges in England, and for some years all of them running at once, and each one claiming to be the Grand Lodge of England, the confusion seems not a little confounded. Also, one Grand Lodge of a very limited territory, and few adherents, adopted the title of Grand Lodge of _all_ England, while another which commenced in the middle of the century assumed the title of "The Ancients," and dubbed the older and parent Grand Lodge "The Moderns." Besides, there are traces of an unrecorded Grand body calling itself "The Supreme Grand Lodge,"[143] as if each were trying to make up in name what was lacking in numbers. Strict search and due inquiry into the causes of these divisions would seem to show the following results:

First, there was a fear, not unjustified by facts, that the ancient democracy of the order had been infringed upon by certain acts of the Grand Lodge of 1717—as, for example, giving to the Grand Master power to appoint the Wardens.[144] Second, there was a tendency, due to the influence of some clergymen active in the order, to give a distinctively Christian tinge to Masonry, first in their interpretations of its symbols, and later to the ritual itself. This fact has not been enough emphasized by our historians, for it explains much. Third, there was the further fact that Masonry in Scotland differed from Masonry in England, in details at least, and the two did not all at once harmonize, each being rather tenacious of its usage and tradition. Fourth, in one instance, if no more, pride of locality and historic memories led to independent organization. Fifth, there was the ever-present element of personal ambition with which all human societies, of whatever kind, must reckon at all times and places this side of heaven. Altogether, the situation was amply conducive to division, if not to explosion, and the wonder is that the schisms were so few.

III

Time out of mind the ancient city of York had been a seat of the
Masonic Craft, tradition tracing it back to the days of Athelstan, in 926 A.D. Be that as it may, the Lodge minutes of York are the oldest in the country, and the relics of the Craft now preserved in that city entitle it to be called the Mecca of Masonry. Whether the old society was a Private or a Grand Lodge is not plain; but in 1725 it assumed the title of the "Grand Lodge of All England,"—feeling, it would seem, that its inherent right by virtue of antiquity had in some way been usurped by the Grand Lodge of London. After ten or fifteen years the minutes cease, but the records of other grand bodies speak of it as still working. In 1761 six of its surviving members revived the Grand Lodge, which continued with varying success until its final extinction in 1791, having only a few subordinate Lodges, chiefly in Yorkshire. Never antagonistic, it chose to remain independent, and its history is a noble tradition. York Masonry was acknowledged by all parties to be both ancient and orthodox, and even to this day, in England and over the seas, a certain mellow, magic charm clings to the city which was for so long a meeting place of Masons.[145]

Far more formidable was the schism of 1753, which had its origin, as is now thought, in a group of Irish Masons in London who were not recognized by the premier Grand Lodge.[146] Whereupon they denounced the Grand Lodge, avowing that it had adopted "new plans" and departed from the old landmarks, reverted, as they alleged, to the old forms, and set themselves up as _Ancient_ Masons—bestowing upon their rivals the odious name of _Moderns_. Later the two were further distinguished from each other by the names of their respective Grand Masters, one called Prince of Wales' Masons, the other the Atholl Masons.[147] The great figure in the Atholl Grand body was Lawrence Dermott, to whose keen pen and indefatigable industry as its secretary for more than thirty years was due, in large measure, its success. In 1756 he published its first book of laws, entitled _Ahiman Rezon, Or Help to a Brother_, much of which was taken from the _Irish Constitutions_ of 1751, by Pratt, and the rest from the _Book of Constitutions_, by Anderson—whom he did not fail to criticize with stinging satire, of which he was a master. Among other things, the office of Deacon seems to have had its origin with this body. Atholl Masons were presided over by the Masters of affiliated Lodges until 1756, when Lord Blessington, their first titled Grand Master, was induced to accept the honor—their warrants having been left blank betimes, awaiting the coming of a Nobleman to that office. Later the fourth Duke of Atholl was Grand Master at the same time of Scotland and of the Atholl Grand Lodge, the Grand Lodges of Scotland and Ireland being represented at his installation in London.

Still another schism, not serious but significant, came in 1778, led by William Preston,[148] who afterwards became a shining light in the order. On St. John's Day, December 27, 1777, the Antiquity Lodge of London, of which Preston was Master—one of the four original Lodges forming the Grand Lodge—attended church in a body, to hear a sermon by its Chaplain. They robed in the vestry, and then marched into the church, but after the service they walked back to the Hall wearing their Masonic clothing. Difference of opinion arose as to the regularity of the act, Preston holding it to be valid, if for no other reason, by virtue of the inherent right of Antiquity Lodge itself. Three members objected to his ruling and appealed to the Grand Lodge, he foolishly striking their names off the Lodge roll for so doing. Eventually the Grand Lodge took the matter up, decided against
Preston, and ordered the reinstatement of the three protesting members. At its next meeting the Antiquity Lodge voted not to comply with the order of the Grand Lodge, and, instead, to withdraw from that body and form an alliance with the "Old Grand Lodge of All England at York City," as they called it. They were received by the York Grand Lodge, and soon thereafter obtained a constitution for a "Grand Lodge of England South of the Trent." Although much vitality was shown at the outset, this body only constituted two subordinate Lodges, and ceased to exist. Having failed, in 1789 Preston and his friends recanted their folly, apologized to the Grand Lodge, reunited with the men whom they had expelled, and were received back into the fold; and so the matter ended.

These divisions, while they were in some ways unhappy, really made for the good of the order in the sequel--the activity of contending Grand Lodges, often keen, and at times bitter, promoting the spread of its principles to which all were alike loyal, and to the enrichment of its Ritual[149] to which each contributed. Dermott, an able executive and audacious antagonist, had left no stone unturned to advance the interests of Atholl Masonry, inducing its Grand Lodge to grant warrants to army Lodges, which bore fruit in making Masons in every part of the world where the English army went.[150] Howbeit, when that resourceful secretary and uncompromising fighter had gone to his long rest, a better mood began to make itself felt, and a desire to heal the feud and unite all the Grand Lodges--the way having been cleared, meanwhile, by the demise of the old York Grand Lodge and the "Grand Lodge South of the Trent." Overtures to that end were made in 1802 without avail, but by 1809 committees were meeting and reporting on the "propriety and practicability of union." Fraternal letters were exchanged, and at last a joint committee met, canvassed all differences, and found a way to heal the schism.[151]

Union came at length, in a great Lodge of Reconciliation held in Freemason's Hall, London, on St. John's Day, December 27, 1813. It was a memorable and inspiring scene as the two Grand Lodges, so long estranged, filed into the Hall--delegates of 641 Modern and 359 Ancient or Atholl Lodges--so mixed as to be indistinguishable the one from the other. Both Grand Masters had seats of honor in the East. The hour was fraternal, each side willing to sacrifice prejudice in behalf of principles held by all in common, and all equally anxious to preserve the ancient landmarks of the Craft--a most significant fact being that the Atholl Masons had insisted that Masonry erase such distinctively Christian color as had crept into it, and return to its first platform.[152] Once united, free of feud, cleansed of rancor, and holding high its unsectarian, non-partisan flag, Masonry moved forward to her great ministry. If we would learn the lesson of those long dead schisms, we must be vigilant, correcting our judgments, improving our regulations, and cultivating that spirit of Love which is the fountain whence issue all our voluntary efforts for what is right and true: union in essential matters, liberty in everything unimportant and doubtful; Love always--one bond, one universal law, one fellowship in spirit and in truth!

IV

Remains now to give a glimpse--and, alas, only a glimpse--of the
growth and influence of Masonry in America; and a great story it is, needing many volumes to tell it aright. As we have seen, it came early to the shores of the New World, long before the name of our great republic had been uttered, and with its gospel of Liberty, Equality, and Fraternity it helped to shape the institutions of this Continent. Down the Atlantic Coast, along the Great Lakes, into the wilderness of the Middle West and the forests of the far South--westward it marched as "the star of empire" led, setting up its altar on remote frontiers, a symbol of civilization, of loyalty to law and order, of friendship with school-house and church. If history recorded the unseen influences which go to the making of a nation, those forces for good which never stop, never tarry, never tire, and of which our social order is the outward and visible sign, then might the real story of Masonry in America be told.

Instead of a dry chronicle,[153] let us make effort to capture and portray the spirit of Masonry in American history, if so that all may see how this great order actually presided over the birth of the republic, with whose growth it has had so much to do. For example, no one need be told what patriotic memories cluster about the old Green Dragon Tavern, in Boston, which Webster, speaking at Andover in 1823, called "the headquarters of the Revolution." Even so, but it was also a Masonic Hall, in the "Long Room" of which the Grand Lodge of Massachusetts--an off-shoot of St. Andrew's Lodge--was organized on St. John's Day, 1767, with Joseph Warren, who afterwards fell at Bunker Hill, as Grand Master. There Samuel Adams, Paul Revere, Warren, Hancock, Otis and others met and passed resolutions, and then laid schemes to make them come true. There the Boston Tea Party was planned, and executed by Masons disguised as Mohawk Indians--not by the Lodge as such, but by a club formed within the Lodge, calling itself the Caucus Pro Bono Publico, of which Warren was the leading spirit, and in which, says Elliott, "the plans of the Sons of Liberty were matured." As Henry Purkett used to say, he was present at the famous Tea Party as a spectator, and in disobedience to the order of the Master of the Lodge, who was actively present.[154]

As in Massachusetts, so throughout the Colonies--the Masons were everywhere active in behalf of a nation "conceived in liberty and dedicated to the proposition that all men are created equal." Of the men who signed the Declaration of Independence, the following are known to have been members of the order: William Hooper, Benjamin Franklin, Matthew Thornton, William Whipple, John Hancock, Philip Livingston, Thomas Nelson; and no doubt others, if we had the Masonic records destroyed during the war. Indeed, it has been said that, with four men out of the room, the assembly could have been opened in form as a Masonic Lodge, on the Third Degree. Not only Washington,[155] but nearly all of his generals, were Masons; such at least as Greene, Lee, Marion, Sullivan, Rufus and Israel Putnam, Edwards, Jackson, Gist, Baron Steuben, Baron De Kalb, and the Marquis de Lafayette who was made a Mason in one of the many military Lodges held in the Continental Army.[156] If the history of those old camp-lodges could be written, what a story it would tell. Not only did they initiate such men as Alexander Hamilton and John Marshall, the immortal Chief Justice, but they made the spirit of Masonry felt in "times that try men's souls"[157]--a spirit passing through picket-lines, eluding sentinels, and softening the horrors of war.
Laying aside their swords, these Masons helped to lay wide and deep the foundations of that liberty under the law which has made this nation, of a truth, "the last great hope of man." Nor was it an accident, but a scene in accord with the fitness of things, that George Washington was sworn into office as the first President of the Republic by the Grand Master of New York, taking his oath on a Masonic Bible. It was a parable of the whole period. If the Magna Charta demanded rights which government can grant, Masonry from the first asserted those inalienable rights which man derives from God the Father of men. Never did this truth find sweeter voice than in the tones of the old Scotch fiddle on which Robert Burns, a Master Mason, sang, in lyric glee, of the sacredness of the soul, and the native dignity of humanity as the only basis of society and the state. That music went marching on, striding over continents and seas, until it found embodiment in the Constitution and laws of this nation, where today more than a million Masons are citizens.

How strange, then, that Masonry should have been made the victim of the most bitter and baseless persecution, for it was nothing else, in the annals of the Republic. Yet so it came to pass between 1826 and 1845, in connection with the Morgan affair, of which so much has been written, and so little truth told. Alas, it was an evil hour when, as Galsworthy would say, "men just feel something big and religious, and go blind to justice, fact, and reason." Although Lodges everywhere repudiated and denounced the crime, if crime it was, and the Governor of New York, himself a Mason, made every effort to detect and punish those involved, the fanaticism would not be stayed: the mob-mood ruled. An Anti-Masonic political party was formed, fed on frenzy, and the land was stirred from end to end. Even such a man as John Quincy Adams, of great credulity and strong prejudice, was drawn into the fray, and in a series of letters flayed Masonry as an enemy of society and a free state--forgetting that Washington, Franklin, Marshall, and Warren were members of the order! Meanwhile--and, verily, it was a mean while--Weed, Seward, Thaddeus Stevens, and others of their ilk, rode into power on the strength of it, as they had planned to do, defeating Henry Clay for President, because he was a Mason--and, incidentally, electing Andrew Jackson, another Mason! Let it be said that, if the Masons found it hard to keep within the Compass, they at least acted on the Square. Finally the fury spent itself, leaving the order purged of feeble men who were Masons only in form, and a revival of Masonry followed, slowly at first, and then with great rapidity.

No sooner had Masonry recovered from this ordeal than the dark clouds of Civil War covered the land like a pall--the saddest of all wars, dividing a nation one in arts and arms and historic memories, and leaving an entail of blood and fire and tears. Let it be forever remembered that, while churches were severed and states were seceding, the Masonic order remained unbroken in that wild and fateful hour. An effort was made to involve Masonry in the strife, but the wise counsel of its leaders, North and South, prevented the mixing of Masonry with politics; and while it could not avert the tragedy, it did much to mitigate the woe of it--building rainbow bridges of mercy and goodwill from army to army. Though passion may have strained, it could not break the tie of Masonic love, which found a ministry on red fields, among the sick, the wounded, and those in prison; and many a man in gray planted a Sprig of Acacia on the grave of a man who wore
the blue. Some day the writer hopes to tell that story, or a part of it, and then men will understand what Masonry is, what it means, and what it can do to heal the hurts of humanity.[160]

Even so it has been, all through our national history, and today Masonry is worth more for the sanctity and safety of this republic than both its army and its navy. At every turn of events, when the rights of man have been threatened by enemies obvious or insidious, it has stood guard--its altar lights like signal fires along the heights of liberty, keeping watch. Not only in our own land, but everywhere over the broad earth, when men have thrown off the yoke of tyranny, whether political or spiritual, and demanded the rights that belong to manhood, they have found a friend in the Masonic order--as did Mazzini and Garibaldi in Italy. Nor must we be less alert and vigilant today when, free of danger of foes from without, our republic is imperiled by the negligence of indifference, the seduction of luxury, the machinations of politicians, and the shadow of a passion-clouded, impatient discontent, whose end is madness and folly; lest the most hallowed of all liberties be lost.

Love thou thy land, with love far-brought
From out the storied past, and used
Within the present, but transfused
Through future time by power of thought.

Truly, the very existence of such a great historic fellowship in the quest and service of the Ideal is a fact eloquent beyond all words, and to be counted among the precious assets of humanity. Forming one vast society of free men, held together by voluntary obligations, it covers the whole globe from Egypt to India, from Italy to England, from America to Australia, and the isles of the sea; from London to Sidney, from Chicago to Calcutta. In all civilized lands, and among folk of every creed worthy of the name, Masonry is found--and everywhere it upholds all the redeeming ideals of humanity, making all good things better by its presence, like a stream underflowing a meadow.[161] Also, wherever Masonry flourishes and is allowed to build freely after its divine design, liberty, justice, education, and true religion flourish; and where it is hindered, they suffer. Indeed, he who would reckon the spiritual possessions of the race, and estimate the forces that make for social beauty, national greatness, and human welfare, must take account of the genius of Masonry and its ministry to the higher life of the race.

Small wonder that such an order has won to its fellowship men of the first order of intellect, men of thought and action in many lands, and every walk and work of life: soldiers like Wellington, Bluecher, and Garibaldi; philosophers like Krause, Fichte, and John Locke; patriots like Washington and Mazzini; writers like Walter Scott, Voltaire, Steele, Lessing, Tolstoi; poets like Goethe, Burns, Byron, Kipling, Pike; musicians like Haydn and Mozart--whose opera, _The Magic Flute_, has a Masonic motif; masters of drama like Forrest and Edwin Booth; editors such as Bowles, Prentice, Childs, Grady; ministers of many
communions, from Bishop Potter to Robert Collyer; statesmen, philanthropists, educators, jurists, men of science—Masons many, whose names shine like stars in the great world's crown of intellectual and spiritual glory. What other order has ever brought together men of such diverse type, temper, training, interest, and achievement, uniting them at an altar of prayer in the worship of God and the service of man?

For the rest, if by some art one could trace those invisible influences which move to and fro like shuttles in a loom, weaving the network of laws, reverences, sanctities which make the warp and woof of society—giving to statutes their dignity and power, to the gospel its opportunity, to the home its canopy of peace and beauty, to the young an enshrinement of inspiration, and to the old a mantle of protection; if one had such art, then he might tell the true story of Masonry. Older than any living religion, the most widespread of all orders of men, it toils for liberty, friendship, and righteousness; binding men with solemn vows to the right, uniting them upon the only basis upon which they can meet without reproach—like those fibers running through the glaciers, along which sunbeams journey, melting the frozen mass and sending it to the valleys below in streams of blessing. Other fibers are there, but none is more far-ramifying, none more tender, none more responsive to the Light than the mystical tie of Masonic love.

Truth will triumph. Justice will yet reign from sun to sun, victorious over cruelty and evil. Finally Love will rule the race, casting out fear, hatred, and all unkindness, and pity will heal the old hurt and heart-ache of humanity. There is nothing in history, dark as much of it is, against the ultimate fulfilment of the prophetic vision of Robert Burns—the Poet Laureate of Masonry:

/P
   Then let us pray, that come it may—
   As come it will, for a' that—
   . . . . . . . . . . .
   That man to man, the world o'er
   Shall brothers be, for a' that.
P/

FOOTNOTES:

[133] Operative Masonry, it should be remembered, was not entirely dead, nor did it all at once disappear. Indeed, it still exists in some form, and an interesting account of its forms, degrees, symbols, usages, and traditions may be found in an article on "Operative Masonry," by C.E. Stretton (_Transactions Leicester Lodge of Research_, 1909-10, 1911-12). The second of these volumes also contains an essay on "Operative Free-masons," by Thomas Carr, with a list of lodges, and a study of their history, customs, and emblems—especially the Swastika. Speculative Masons are now said to be joining these Operative Lodges, seeking more light on what are called the Lost Symbols of Masonry.

[134] The Grand Lodges of Ireland and Scotland, it may be added, were self-constituted, without assistance or intervention from England in any form.
A deputation of the Hamburg Lodge initiated Frederick—afterwards Frederick the Great of Prussia—into the order of Masons at Brunswick, August 14, 1738 (Frederick and his Times, by Campbell, History of Frederick, by Carlyle, Findel’s History of Masonry). Other noblemen followed his example, and their zeal for the order gave a new date to the history of Masonry in Germany. When Frederick ascended the throne, in 1740, the Craft was honored, and it flourished in his kingdom. As to the interest of Frederick in the order in his later years, the facts are not clear, but that he remained its friend seems certain (Mackey, Encyclopedia). However, the Craft underwent many vicissitudes in Germany, a detailed account of which Findel recites (History of Masonry). Few realize through what frightful persecutions Masonry has passed in many lands, owing in part to its secrecy, but in larger part to its principle of civil and religious liberty. Whenever that story is told, as it surely will be, men everywhere will pay homage to the Ancient Free and Accepted Masons as friends of mankind.

This letter was the property of Horace W. Smith, Philadelphia. John Moore was the father of William Moore, whose daughter became the wife of Provost Smith, who was a Mason in 1775, and afterward Grand Secretary of the Grand Lodge of Pennsylvania, and whose son was Grand Master of Masons in Pennsylvania in 1796 and 1797 (History of Freemasonry, by Hughan and Stillson).

_Benjamin Franklin as a Free Mason_, by J.F. Sachse. Oddly enough, there is no mention of Masonry by Franklin in his Autobiography, or in any of his letters, with but two exceptions, so far as known; which is the more remarkable when we look at his Masonic career in France during the later years of his life, where he was actively and intimately associated with the order, even advancing to the higher degrees. Never for a day did he abate by one jot his interest in the order, or his love for it.

This injunction was made doubly strong in the edition of the Book of Constitutions, in 1738. For example: "no quarrels about nations, families, religion or politics must by any means or under any color or pretense whatever be brought within the door of the Lodge.... Masons being of all nations upon the square, level and plumb; and like our predecessors in all ages, we are resolved against political disputes," etc.

Masons have sometimes been absurdly called "Protestant Jesuits," but the two orders are exactly opposite in spirit, principle, purpose, and method. All that they have in common is that they are both secret societies, which makes it plain that the opposition of the Latin church to Masonry is not on the ground of its being a secret order, else why sanction the Jesuits, to name no other? The difference has been stated in this way: "Opposite poles these two societies are, for each possesses precisely those qualities which the other lacks. The Jesuits are strongly centralized, the Freemasons only federated. Jesuits are controlled by one man's will, Freemasons are under majority rule. Jesuits bottom morality in expediency, Freemasons in regard for the well-being of mankind. Jesuits recognize only one creed, Freemasons hold in respect all honest convictions. Jesuits seek to break down
individual independence, Freemasons to build it up" (_Mysteria_, by Otto Henne Am Rhyn).

[141] For a detailed account of the Duke of Wharton and the true history of the Gormogons, see an essay by R.F. Gould, in his "Masonic Celebrities" series (_A. Q. C._, viii, 144), and more recently, _The Life and Writings of Philip, Duke of Wharton_, by Lewis Melville.

[142] Findel has a nobly eloquent passage on this point, and it tells the everlasting truth (_History of Masonry_, p. 378). His whole history, indeed, is exceedingly worth reading, the more so because it was one of the first books of the right kind, and it stimulated research.


[144] Nor was that all. In 1735 it was resolved in the Grand Lodge "that in the future all Grand Officers (except Grand Master) shall be selected out of that body"--meaning the past Grand Stewards. This act was amazing. Already the Craft had let go its power to elect the Wardens, and now the choice of the Grand Master was narrowed to the ranks of an oligarchy in its worst form--a queer outcome of Masonic equality. Three months later the Grand Stewards presented a memorial asking that they "might form themselves into a special lodge," with special jewels, etc. Naturally this bred discontent and apprehension, and justly so.

[145] Often we speak of "the York Rite," as though it were the oldest and truest form of Masonry, but, while it serves to distinguish one branch of Masonry from another, it is not accurate; for, strictly speaking, there is no such thing as a York Rite. The name is more a tribute of reverence than a description of fact.

[146] _Masonic Facts and Fictions_, by Henry Sadler.


[148] William Preston was born in Edinburgh in 1742, and came as a journeyman printer to London in 1760, where he made himself conversant with the history, laws, and rites of the Craft, being much in demand as a lecturer. He was a good speaker, and frequently addressed the Lodges of the city. After his blunder of seceding had been forgiven, he was honored with many offices, especially the Grand Secretaryship, which gave him time to pursue his studies. Later he wrote the _Freemason's Callender_, an appendix to the _Book of Constitutions_, a _History of Masonry_, and, most famous of all, _Illustrations of Masonry_, which passed through a score of editions. Besides, he had much to do with the development of the Ritual.

[149] The history of the Ritual is most interesting, and should be written in more detail (_History of Masonry_, by Steinbrenner, chap. vii, "The Ritual"). An article giving a brief story of it appeared in the _Masonic Monthly_, of Boston, November, 1863 (reprinted in the _New England Craftsman_, vol. vii, and still later in the _Bulletin of Iowa Masonic Library_, vol. xv, April, 1914). This article is valuable as
showing the growth of the Ritual—as much by subtraction as by addition—and especially the introduction into it of Christian imagery and interpretation, first by Martin Clare in 1732, and by Duckerley and Hutchinson later. One need only turn to _The Spirit of Masonry_, by Hutchinson (1802), to see how far this tendency had gone when at last checked in 1813. At that time a committee made a careful comparative study of all rituals in use among Masons, and the ultimate result was the Preston-Webb lectures now generally in use in this country. (See a valuable article by Dr. Mackey on "The Lectures of Freemasonry," _American Quarterly Review of Freemasonry_, vol. ii, p. 297.) What a pity that this _Review_ died of too much excellence!

[150] _Military Lodges_, by Gould; also Kipling's poem, _The Mother Lodge_.

[151] Among the articles of union, it was agreed that Freemasonry should consist of the three symbolic degrees, "including the Holy Royal Arch." The present study does not contemplate a detailed study of Capitular Masonry, which has its own history and historians (_Origin of the English Rite_, Hughan), except to say that it seems to have begun about 1738-40, the concensus of opinion differing as to whether it began in England or on the Continent ("Royal Arch Masonry," by C.P. Noar, _Manchester Lodge of Research_, vol. iii, 1911-12). Lawrence Dermott, always alert, had it adopted by the Atholl Grand Lodge about thirty years before the Grand Lodge of England took it up in 1770-76, when Thomas Duckerley was appointed to arrange and introduce it. Dermott held it to be "the very essence of Masonry," and he was not slow in using it as a club with which to belabor the Moderns; but he did not originate it, as some imagine, having received the degrees before he came to London, perhaps in an unsystemized form. Duckerley was accused of shifting the original Grand Masonic word from the Third Degree to the Royal Arch, and of substituting another in its stead. Enough to say that Royal Arch Masonry is authentic Masonry, being a further elaboration in drama, following the Third Degree, of the spirit and motif of old Craft Masonry (_History of Freemasonry and Concordant Orders_, by Hughan and Stillson).

[152] It is interesting to note that the writer of the article on "Masonry" in the Catholic _Encyclopedia_—an article admirable in many ways, and for the most part fair—makes much of this point, and rightly so, albeit his interpretation of it is altogether wrong. He imagines that the objection to Christian imagery in the ritual was due to enmity to Christianity. Not so. Masonry was not then, and has never at any time been, opposed to Christianity, or to any other religion. Far from it. But Christianity in those days—as, alas, too often now—was another name for a petty and bigoted sectarianism; and Masonry by its very genius was, and is, _unsectarian_. Many Masons then were devout Christians, as they are now—not a few clergymen—but the order itself is open to men of all faiths, Catholic and Protestant, Hebrew and Hindu, who confess faith in God; and so it will always remain if it is true to its principles and history.

[153] As for the chronicle, the one indispensable book to the student of American Masonry is the _History of Freemasonry and Concordant Orders_, by W.J. Hughan and H.L. Stillson, aided by one of the ablest board of contributors ever assembled. It includes a history of Masonry in all its Rites in North, Central, and South America, with accurate
accounts of the origin and growth of every Grand Lodge in the United States and British America; also admirable chapters on Early American Masonic History, the Morgan Excitement, Masonic Jurisprudence, and statistics up to date of 1891—all carefully prepared and well written. Among other books too many to name, there are the _History of Symbolic Masonry in the United States_, by J.H. Drummond, and "The American Addenda" to Gould's massive and magnificent _History of Masonry_, vol. iv. What the present pages seek is the spirit behind this forest of facts.

[154] For the full story, see "Reminiscences of the Green Dragon Tavern," in _Centennial Memorial of St. Andrew's Lodge, 1870_.

[155] _Washington, the Man and the Mason_, by C.H. Callahan. Jackson, Polk, Fillmore, Buchanan, Johnson, Garfield, McKinley, Roosevelt, Taft, all were Masons. A long list may be found in _Cyclopedia of Fraternities_, by Stevens, article on "Freemasonry: Distinguished Americans."

[156] _Washington and his Masonic Compeers_, by Randolph Hayden.

[157] Thomas Paine, whose words these are, though not a Mason, has left us an essay on _The Origin of Freemasonry_. Few men have ever been more unjustly and cruelly maligned than this great patriot, who was the first to utter the name "United States," and who, instead of being a sceptic, believed in "the religion in which all men agree"—that is, in God, Duty, and the immortality of the soul.

[158] William Morgan was a dissolute, nondescript printer in Batavia, New York, who, having failed in everything else, thought to make money by betraying the secrets of an order which his presence polluted. Foolishly misled, a few Masons had him arrested on a petty charge, got him out of the country, and apparently paid him to stay out. Had no attention been paid to his alleged exposure it would have fallen still-born from the press, like many another before it. Rumors of abduction started, then Morgan was said to have been thrown into Niagara River, whereas there is no proof that he was ever killed, much less murdered by Masons. Thurlow Weed and a pack of unscrupulous politicians took it up, and the rest was easy. One year later a body was found on the shore of Lake Ontario which Weed and the wife of Morgan identified—a _year afterward!_—she, no doubt, having been paid to do so; albeit the wife of a fisherman named Munroe identified the same body as that of her husband drowned a week or so before. No matter; as Weed said, "It's good enough Morgan until after the election."—a characteristic remark, if we may judge by his own portrait as drawn in his _Autobiography_. Politically, he was capable of anything, if he could make it win, and here he saw a chance of stirring up every vile and slimy thing in human nature for sake of office. (See a splendid review of the whole matter in _History of Masonry_, by Hughan and Stillson, also by Gould in vol. iv of his _History_.)


[160] Following the first day of the battle of Gettysburg, there was a Lodge meeting in town, and "Yanks" and "Johnny Rebs" met and mingled as
friends, under the Square and Compass. Where else could they have done so? (_Tennessee Mason_). When the Union army attacked Little Rock, Ark., the commanding officer, Thomas H. Benton--Grand Master of the Grand Lodge of Iowa--threw a guard about the home of General Albert Pike, _to protect his Masonic library_. Marching through burning Richmond, a Union officer saw the familiar emblems over a hall. He put a guard about the Lodge room, and that night, together with a number of Confederate Masons, organized a society for the relief of widows and orphans left destitute by the war (_Washington, the Man and the Mason_, Callahan). But for the kindness of a brother Mason, who saved the life of a young soldier of the South, who was a prisoner of war at Rock Island, Ill., the present writer would never have been born, much less have written this book. That young soldier was my father! Volumes of such facts might be gathered in proof of the gracious ministry of Masonry in those awful years.

[161] _Cyclopedia of Fraternities_, by Stevens (last edition), article, "Free Masonry," pictures the extent of the order, with maps and diagrams showing its world-wide influence.

[162] Space does not permit a survey of the literature of Masonry, still less of Masonry in literature. (Findel has two fine chapters on the literature of the order, but he wrote, in 1865, _History of Masonry._) For traces of Masonry in literature, there is the famous chapter in _War and Peace_, by Tolstoi; _Mon Oncle Sosthenes_, by Maupassant; _Nathan the Wise_, and _Ernest and Falk_, by Lessing; the Masonic poems of Goethe, and many hints in _Wilhelm Meister_; the writings of Herder (_Classic Period of German Letters_, Findel), _The Lost Word_, by Henry Van Dyke; and, of course, the poetry of Burns.

Masonic phrases and allusions--often almost too revealing--are found all through the poems and stories of Kipling. Besides the poem _The Mother Lodge_, so much admired, there is _The Widow of Windsor_, such stories as _With the Main Guard_, _The Winged Hats_, _Hal o' the Draft_, _The City Walls_, _On the Great Wall_, many examples in _Kim_, also in _Traffics and Discoveries_, _Puck of Pook's Hill_, and, by no means least, _The Man Who Would be King_, one of the great short stories of the world.

Part III--Interpretation

WHAT IS MASONRY

#/  
_I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber. It is a_
When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears to hear. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder!

The pillars of it go up like the brawny trunks of heroes; the sweet flesh of men and women is molded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner stone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon.

Sometimes the work goes on in deep darkness; sometimes in blinding light; now under the burden of unutterable anguish; now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead.

--C.R. KENNEDY, _The Servant in the House_

CHAPTER I

What is Masonry

What, then, is Masonry, and what is it trying to do in the world? According to one of the _Old Charges_, Masonry is declared to be an "ancient and honorable institution: ancient no doubt it is, as having subsisted from time immemorial; and honorable it must be acknowledged to be, as by natural tendency it conduces to make those so who are obedient to its precepts. To so high an eminence has its credit been advanced that in every age Monarchs themselves have been promoters of the art, have not thought it derogatory from their dignity to exchange the scepter for the trowel, have patronized our mysteries and joined in our Assemblies."

While that eulogy is more than justified by sober facts, it does not tell us what Masonry is, much less its mission and ministry to mankind. If now we turn to the old, oft-quoted definition, we learn that Masonry is "a system of morality veiled in allegory and illustrated by symbols." That is, in so far, true enough, but it is obviously inadequate, the more so when it uses the word "peculiar" as describing the morality of Masonry; and it gives no hint of a world-encircling fellowship and its far-ramifying influence. Another
definition has it that Masonry is "a science which is engaged in the search after divine truth;"[163] but that is vague, indefinite, and unsatisfactory, lacking any sense of the uniqueness of the Order, and as applicable to one science as to another. For surely all science, of whatever kind, is a search after divine truth, and a physical fact, as Agassiz said, is as sacred as a moral truth--every fact being the presence of God.

Still another writer defines Masonry as "Friendship, Love, and Integrity--Friendship which rises superior to the fictitious distinctions of society, the prejudices of religion, and the pecuniary conditions of life; Love which knows no limit, nor inequality, nor decay; Integrity which binds man to the eternal law of duty."[164] Such is indeed the very essence and spirit of Masonry, but Masonry has no monopoly of that spirit, and its uniqueness consists, rather, in the form in which it seeks to embody and express the gracious and benign spirit which is the genius of all the higher life of humanity. Masonry is not everything; it is a thing as distinctly featured as a statue by Phidias or a painting by Angelo. Definitions, like delays, may be dangerous, but perhaps we can do no better than to adopt the words of the German _Handbuch_[165] as the best description of it so far given:

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  _Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennable themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale._
/#

Civilization could hardly begin until man had learned to fashion for himself a settled habitation, and thus the earliest of all human arts and crafts, and perhaps also the noblest, is that of the builder. Religion took outward shape when men first reared an altar for their offerings, and surrounded it with a sanctuary of faith and awe, of pity and consolation, and piled a cairn to mark the graves where their dead lay asleep. History is no older than architecture. How fitting, then, that the idea and art of building should be made the basis of a great order of men which has no other aim than the upbuilding of humanity in Faith, Freedom, and Friendship. Seeking to ennoble and beautify life, it finds in the common task and constant labor of man its sense of human unity, its vision of life as a temple "building and built upon," and its emblems of those truths which make for purity of character and the stability of society. Thus Masonry labors, linked with the constructive genius of mankind, and so long as it remains true to its ideal no weapon formed against it can prosper.

One of the most impressive and touching things in human history is that certain ideal interests have been set apart as especially venerated among all peoples. Guilds have arisen to cultivate the interests embodied in art, science, philosophy, fraternity, and religion; to conserve the precious, hard-won inheritances of humanity; to train men in their service; to bring their power to bear upon the common life of mortals, and send through that common life the light and glory of the Ideal--as the sun shoots its transfiguring rays
through a great dull cloud, evoking beauty from the brown earth. Such is Masonry, which unites all these high interests and brings to their service a vast, world-wide fraternity of free and devout men, built upon a foundation of spiritual faith and moral idealism, whose mission it is to make men friends, to refine and exalt their lives, to deepen their faith and purify their dream, to turn them from the semblance of life to homage for truth, beauty, righteousness, and character. More than an institution, more than a tradition, more than a society, Masonry is one of the forms of the Divine Life upon earth. No one may ever hope to define a spirit so gracious, an order so benign, an influence so prophetic of the present and future upbuilding of the race.

There is a common notion that Masonry is a secret society, and this idea is based on the secret rites used in its initiations, and the signs and grips by which its members recognize each other. Thus it has come to pass that the main aims of the Order are assumed to be a secret policy or teaching,[166] whereas _its one great secret is that it has no secret_. Its principles are published abroad in its writings; its purposes and laws are known, and the times and places of its meetings. Having come down from dark days of persecution, when all the finer things sought the protection of seclusion, if it still adheres to secret rites, it is not in order to hide the truth, but the better to teach it more impressively, to train men in its pure service, and to promote union and amity upon earth. Its signs and grips serve as a kind of universal language, and still more as a gracious cover for the practice of sweet charity--making it easier to help a fellow man in dire plight without hurting his self-respect. If a few are attracted to it by curiosity, all remain to pray, finding themselves members of a great historic fellowship of the seekers and finders of God.[167] It is old because it is true; had it been false it would have perished long ago. When all men practice its simple precepts, the innocent secrets of Masonry will be laid bare, its mission accomplished, and its labor done.

II

Recalling the emphasis of the foregoing pages, it need hardly be added that Masonry is in no sense a political party, still less a society organized for social agitation. Indeed, because Masonry stands apart from partisan feud and particular plans of social reform, she has been held up to ridicule equally by the unthinking, the ambitious, and the impatient. Her critics on this side are of two kinds. There are those who hold that the humanitarian ideal is an error, maintaining that human nature has no moral aptitude, and can be saved only by submission to a definite system of dogma. Then there are those who look for salvation solely in political action and social agitation, who live in the delusion that man can be made better by passing laws and counting votes, and to whom Masonry has nothing to offer because in its ranks it permits no politics, much less party rancor. Advocates of the first view have fought Masonry from the beginning with the sharpest weapons, while those who hold the second view regard it with contempt, as a thing useless and not worth fighting.[168]

Neither adversary understands Masonry and its cult of the creative love for humanity, and of each man for his fellow, without which no
dogma is of any worth; lacking which, the best laid plans of social
seers "gang aft aglee." Let us look at things as they are. That we
must press forward towards righteousness—that we must hunger and
thirst after a social life that is true and pure, just and
merciful—all will agree; but they are blind who do not see that the
way is long and the process slow. What is it that so tragically delays
the march of man toward the better and wiser social order whereof our
prophets dream? Our age, like the ages gone before, is full of schemes
of every kind for the reform and betterment of mankind. Why do they
not succeed? Some fail, perhaps, because they are imprudent and
ill-considered, in that they expect too much of human nature and do
not take into account the stubborn facts of life. But why does not the
wisest and noblest plan do more than half what its advocates hope and
pray and labor so heroically to bring about? Because there are not
enough men fine enough of soul, large enough of sympathy, sweet enough
of spirit, and noble enough of nature to make the dream come true!

There are no valid arguments against a great-spirited social justice
but this—that men will not. Indolence, impurity, greed, injustice,
meanness of spirit, the aggressiveness of authority, and above all
jealousy—these are the real obstacles that thwart the nobler social
aspiration of humanity. There are too many men like _The
Master-Builder_ who tried to build higher than any one else, without
regard to others, all for his own selfish glory. Ibsen has shown us
how _The Pillars of Society_, resting on rotten foundations, came
crashing down, wounding the innocent in their wreck. Long ago it was
said that "through wisdom is an house builded, and by understanding it
is established; and by knowledge shall the chambers be filled with
pleasant and precious riches."[169] Time has shown that the House of
Wisdom must be founded upon righteousness, justice, purity, character,
faith in God and love of man, else it will fall when the floods
descend and the winds beat upon it. What we need to make our social
dreams come true is not more laws, not more dogmas, not less liberty,
but better men, cleaner minded, more faithful, with loftier ideals and
more heroic integrity; men who love the right, honor the truth,
worship purity, and prize liberty—upright men who meet all
horizontals at a perfect angle, assuring the virtue and stability of
the social order.

Therefore, when Masonry, instead of identifying itself with particular
schemes of reform, and thus becoming involved in endless turmoil and
dispute, estranging men whom she seeks to bless, devotes all her
benign energy and influence to _ennobling the souls of men_, she is
doing fundamental work in behalf of all high enterprises. By as much
as she succeeds, every noble cause succeeds; by as much as she fails,
everything fails! By its ministry to the individual man—drawing him
into the circle of a great friendship, exalting his faith, refining
his ideals, enlarging his sympathies, and setting his feet in the long
white path—Masonry best serves society and the state.[170] While it
is not a reformatory, it is a center of moral and spiritual power, and
its power is used, not only to protect the widow and orphan, but also,
and still more important, to remove the cause of their woe and need by
making men just, gentle, and generous to all their fellow mortals. Who
can measure such a silent, persistent, unresting labor; who can
describe its worth in a world of feud, of bitterness, of sorrow!

No one needs to be told that we are on the eve, if not in the midst,
of a most stupendous and bewildering revolution of social and industrial life. It shakes England today. It makes France tremble tomorrow. It alarms America next week. Men want shorter hours, higher wages, and better homes—of course they do—but they need, more than these things, to know and love each other; for the questions in dispute can never be settled in an air of hostility. If they are ever settled at all, and settled right, it must be in an atmosphere of mutual recognition and respect, such as Masonry seeks to create and make prevail. Whether it be a conflict of nations, or a clash of class with class, appeal must be made to intelligence and the moral sense, as befits the dignity of man. Amidst bitterness and strife Masonry brings men of every rank and walk of life together as men, and nothing else, at an altar where they can talk and not fight, discuss and not dispute, and each may learn the point of view of his fellow. Other hope there is none save in this spirit of friendship and fairness, of democracy and the fellowship of man with man. Once this spirit has its way with mankind, it will bring those brave, large reconstructions, those profitable abnegations and brotherly feats of generosity that will yet turn human life into a glad, beautiful, and triumphant cooeperation all round this sunlit world.

Surely the way of Masonry is wise. Instead of becoming only one more factor in a world of factional feud, it seeks to remove all hostility which may arise from social, national, or religious differences. It helps to heal the haughtiness of the rich and the envy of the poor, and tends to establish peace on earth by allaying all fanaticism and hatred on account of varieties of language, race, creed, and even color, while striving to make the wisdom of the past available for the culture of men in faith and purity. Not a party, not a sect, not a cult, it is a great order of men selected, initiated, sworn, and trained to make sweet reason and the will of God prevail! Against the ancient enmities and inhumanities of the world it wages eternal war, without vengeance, without violence, but by softening the hearts of men and inducing a better spirit. Apparitions of a day, here for an hour and tomorrow gone, what is our puny warfare against evil and ignorance compared with the warfare which this venerable Order has been waging against them for ages, and will continue to wage after we have fallen into dust!

III

Masonry, as it is much more than a political party or a social cult, is also more than a church—unless we use the word church as Ruskin used it when he said: "There is a true church wherever one hand meets another helpfully, the only holy or mother church that ever was or ever shall be!" It is true that Masonry is not _a_ religion, but it is Religion, a worship in which all good men may unite, that each may share the faith of all. Often it has been objected that some men leave the Church and enter the Masonic Lodge, finding there a religious home. Even so, but that may be the fault, not of Masonry, but of the Church so long defamed by bigotry and distracted by sectarian feud, and which has too often made acceptance of abstract dogmas a test of its fellowship.[171] Naturally many fine minds have been estranged from the Church, not because they were irreligious, but because they were required to believe what it was impossible for them to believe; and, rather than sacrifice their integrity of soul, they have turned
away from the last place from which a man should ever turn away. No part of the ministry of Masonry is more beautiful and wise than its appeal, not for tolerance, but for fraternity; not for uniformity, but for unity of spirit amidst varieties of outlook and opinion. Instead of criticizing Masonry, let us thank God for one altar where no man is asked to surrender his liberty of thought and become an indistinguishable atom in a mass of sectarian agglomeration. What a witness to the worth of an Order that it brings together men of all creeds in behalf of those truths which are greater than all sects, deeper than all doctrines—the glory and the hope of man!

While Masonry is not a church, it has religiously preserved some things of highest importance to the Church—among them the right of each individual soul to its own religious faith. Holding aloof from separate sects and creeds, it has taught all of them how to respect and tolerate each other; asserting a principle broader than any of them—the sanctity of the soul and the duty of every man to revere, or at least to regard with charity, what is sacred to his fellows. It is like the crypts underneath the old cathedrals—a place where men of every creed who long for something deeper and truer, older and newer than they have hitherto known, meet and unite. Having put away childish things, they find themselves made one by a profound and childlike faith, each bringing down into that quiet crypt his own pearl of great price—

/#[4,66] The Hindu his innate disbelief in this world, and his unhesitating belief in another world; the Buddhist his perception of an eternal law, his submission to it, his gentleness, his pity; the Mohammedan, if nothing else, his sobriety; the Jew his clinging, through good and evil days, to the one God who loveth righteousness, and whose name is "I AM;" the Christian, that which is better than all, if those who doubt it would try it—our love of God, call Him what you will, manifested in our love of man, our love of the living, our love of the dead, our living and undying love. Who knows but that the crypt of the past may become the church of the future?[172]#/ 

Of no one age, Masonry belongs to all ages; of no one religion, it finds great truths in all religions. Indeed, it holds that truth which is common to all elevating and benign religions, and is the basis of each; that faith which underlies all sects and over-arches all creeds, like the sky above and the river bed below the flow of mortal years. It does not undertake to explain or dogmatically to settle those questions or solve those dark mysteries which out-top human knowledge. Beyond the facts of faith it does not go. With the subtleties of speculation concerning those truths, and the unworldly envies growing out of them, it has not to do. There divisions begin, and Masonry was not made to divide men, but to unite them, leaving each man free to think his own thought and fashion his own system of ultimate truth. All its emphasis rests upon two extremely simple and profound principles—love of God and love of man. Therefore, all through the ages it has been, and is today, a meeting place of differing minds, and a prophecy of the final union of all reverent and devout souls.
Time was when one man framed a dogma and declared it to be the eternal truth. Another man did the same thing, with a different dogma; then the two began to hate each other with an unholy hatred, each seeking to impose his dogma upon the other—and that is an epitome of some of the blackest pages of history. Against those old sectarian who substituted intolerance for charity, persecution for friendship, and did not love God because they hated their neighbors, Masonry made eloquent protest, putting their bigotry to shame by its simple insight, and the dignity of its golden voice. A vast change of heart is now taking place in the religious world, by reason of an exchange of thought and courtesy, and a closer personal touch, and the various sects, so long estranged, are learning to unite upon the things most worth while and the least open to debate. That is to say, they are moving toward the Masonic position, and when they arrive Masonry will witness a scene which she has prophesied for ages.

At last, in the not distant future, the old feuds of the sects will come to an end, forgotten in the discovery that the just, the brave, the true-hearted are everywhere of one religion, and that when the masks of misunderstanding are taken off they know and love one another. Our little dogmas will have their day and cease to be, lost in the vision of a truth so great that all men are one in their littleness; one also in their assurance of the divinity of the soul and "the kindness of the veiled Father of men." Then men of every name will ask, when they meet:

/P
    Not what is your creed?
    But what is your need?
P/

High above all dogmas that divide, all bigotries that blind, all bitterness that beclouds, will be written the simple words of the one eternal religion--the Fatherhood of God, the brotherhood of man, the moral law, the golden rule, and the hope of a life everlasting!

FOOTNOTES:

[163] _Symbolism of Freemasonry_, by Dr. Mackey.

[164] _History and Philosophy of Masonry_, by A.C.L. Arnold, chap. xvi. To say of any man--of Socrates, for example--who had the spirit of Friendship and Integrity, that he was a Mason, is in a sense true, but it is misleading. Nevertheless, if a man have not that spirit, he is not a Mason, though he may have received the thirty-third degree.


[166] Much has been written about the secrecy of Masonry. Hutchinson, in his lecture on "The Secrecy of Masons," lays all the stress upon its privacy as a shelter for the gentle ministry of Charity (_Spirit of Masonry_, lecture x). Arnold is more satisfactory in his essay on "The Philosophy of Mystery," quoting the words of Carlyle in _Sartor Resartus_: "Bees will not work except in darkness; thoughts will not work except in silence; neither will virtue work except in secrecy" (_History and Philosophy of Masonry_, chap. xxi). But neither writer
seems to realize the psychology and pedagogy of secrecy—the value of curiosity, of wonder and expectation, in the teaching of great truths deemed commonplace because old. Even in that atmosphere, the real secret of Masonry remains hidden to many—as sunlight hides the depths of heaven.

[167] Read the noble chapter on "Prayer as a Masonic Obligation," in _Practical Masonic Lectures_, by Samuel Lawrence (lecture x).

[168] Read a thoughtful "Exposition of Freemasonry," by Dr. Paul Carus, _Open Court_, May, 1913.


[170] While Masonry abjures political questions and disputes in its Lodges, it is all the while training good citizens, and through the quality of its men it influences public life—as Washington, Franklin, and Marshall carried the spirit of Masonry into the organic law of this republic. It is not politics that corrupts character; it is bad character that corrupts politics—and by building men up to spiritual faith and character, Masonry is helping to build up a state that will endure the shocks of time; a nobler structure than ever was wrought of mortar and marble (_The Principles of Freemasonry in the Life of Nations_, by Findel).

[171] Not a little confusion has existed, and still exists, in regard to the relation of Masonry to religion. Dr. Mackey said that old Craft-masonry was sectarian (_Symbolism of Masonry_); but it was not more so than Dr. Mackey himself, who held the curious theory that the religion of the Hebrews was genuine and that of the Egyptians spurious. Nor is there any evidence that Craft-masonry was sectarian, but much to the contrary, as has been shown in reference to the invocations in the _Old Charges_. At any rate, if it was ever sectarian, it ceased to be so with the organization of the Grand Lodge of England. Later, some of the chaplains of the order sought to identify Masonry with Christianity, as Hutchinson did—and even Arnold in his chapter on "Christianity and Freemasonry" (_History and Philosophy of Masonry_). All this confusion results from a misunderstanding of what religion is. Religions are many; religion is one—perhaps we may say one thing, but that one thing includes everything—the life of God in the soul of man, which finds expression in all the forms which life and love and duty take. This conception of religion shakes the poison out of all our wild flowers, and shows us that it is the inspiration of all scientific inquiry, all striving for liberty, all virtue and charity; the spirit of all thought, the motif of all great music, the soul of all sublime literature. The church has no monopoly of religion, nor did the Bible create it. Instead, it was religion—the natural and simple trust of the soul in a Power above and within it, and its quest of a right relation to that Power—that created the Bible and the Church, and, indeed, all our higher human life. The soul of man is greater than all books, deeper than all dogmas, and more enduring than all institutions. Masonry seeks to free men from a limiting conception of religion, and thus to remove one of the chief causes of sectarianism. It is itself one of the forms of beauty wrought by the human soul under the inspiration of the Eternal Beauty, and as such is religious.

[172] _Chips from a German Workshop_, by Max Mueller.
Masonry directs us to divest ourselves of confined and bigoted notions, and teaches us, that Humanity is the soul of Religion. We never suffer any religious disputes in our Lodges, and, as Masons, we only pursue the universal religion, the Religion of Nature. Worshipers of the God of Mercy, we believe that in every nation, he that feareth Him and worketh righteousness is accepted of Him. All Masons, therefore, whether Christians, Jews, or Mahomedans, who violate not the rule of right, written by the Almighty upon the tables of the heart, who DO _fear Him, and_ WORK _righteousness, we are to acknowledge as brethren; and, though we take different roads, we are not to be angry with, or persecute each other on that account. We mean to travel to the same place; we know that the end of our journey is the same; and we affectionately hope to meet in the Lodge of perfect happiness. How lovely is an institution fraught with sentiments like these! How agreeable must it be to Him who is seated on a throne of Everlasting Mercy, to the God who is no respecter of persons!_

---WM. HUTCHINSON, _The Spirit of Masonry_

CHAPTER II

_The Masonic Philosophy_

"Hast any philosophy in thee, Shepherd?"[173] was the question of Touchstone in the Shakespeare play; and that is the question we must always ask ourselves. Long ago Kant said that it is the mission of philosophy, not to discover truth, but to set it in order, to seek out the rhythm of things and their reason for being. Beginning in wonder, it sees the familiar as if it were strange, and its mind is full of the air that plays round every subject. Spacious, humane, eloquent, it is "a blend of science, poetry, religion and logic"[174]--a softening, enlarging, ennobling influence, giving us a wider and clearer outlook, more air, more room, more light, and more background.

When we look at Masonry in this large and mellow light, it is like a stately old cathedral, gray with age, rich in associations, its steps worn by innumerable feet of the living and the dead--not piteous, but strong and enduring. Entering its doors, we wonder at its lofty spaces, its windows with the dimness and glory of the Infinite behind them, the spring of its pillars, the leap of its arches, and its roof inlaid with stars. Inevitably we ask, whence came this temple of faith
and friendship, and what does it mean--rising lightly as a lyric, 
uplifted by the hunger for truth and the love for beauty, and exempt 
from the shock of years and the ravages of decay? What faith builded 
this home of the soul, what philosophy underlies and upholds it? Truly 
did Longfellow sing of _The Builders_: 

/P
  In the elder years of art, 
      Builders wrought with greatest care 
  Each minute and hidden part, 
      For the gods see everywhere. 
P/

I

If we examine the foundations of Masonry, we find that it rests upon 
the most fundamental of all truths, the first truth and the last, the 
sovereign and supreme Reality. Upon the threshold of its Lodges every 
man, whether prince or peasant, is asked to confess his faith in God 
the Father Almighty, the Architect and Master-Builder of the 
 Universe.[175] That is not a mere form of words, but the deepest and 
most solemn affirmation that human lips can make. To be indifferent 
to God is to be indifferent to the greatest of all realities, that 
upon which the aspiration of humanity rests for its uprising passion 
of desire. No institution that is dumb concerning the meaning of life 
and the character of the universe, can last. It is a house built upon 
the sand, doomed to fall when the winds blow and floods beat upon it, 
lacking a sure foundation. No human fraternity that has not its 
inspiration in the Fatherhood of God, confessed or unconfessed, can 
long endure; it is a rope of sand, weak as water, and its fine 
sentiment quickly evaporates. Life leads, if we follow its meanings 
and think in the drift of its deeper conclusions, to one God as the 
ground of the world, and upon that ground Masonry lays her 
corner-stone. Therefore, it endures and grows, and the gates of hell 
cannot prevail against it!

While Masonry is theocratic in its faith and philosophy,[176] it does 
not limit its conception of the Divine, much less insist upon any one 
name for "the Nameless One of a hundred names." Indeed, no feature of 
Masonry is more fascinating than its age-long quest of the Lost 
Word,[177] the Ineffable Name; a quest that never tires, never 
tarries, knowing the while that every name is inadequate, and all 
words are but symbols of a Truth too great for words--every letter of 
the alphabet, in fact, having been evolved from some primeval sign or 
signal of the faith and hope of humanity. Thus Masonry, so far from 
limiting the thought of God, is evermore in search of a more 
satisfying and revealing vision of the meaning of the universe, now 
luminous and lovely, now dark and terrible; and it invites all men to 
unite in the quest--

/P
  One in the freedom of the Truth, 
      One in the joy of paths untrod, 
  One in the soul's perennial Youth, 
      One in the larger thought of God. 
P/
Truly the human consciousness of fellowship with the Eternal, under whatever name, may well hush all words, still more hush argument and anathema. Possession, not recognition, is the only thing important; and if it is not recognized, the fault must surely be, in large part, our own. Given the one great experience, and before long kindred spirits will join in the _Universal Prayer_ of Alexander Pope, himself a Mason:

/P

Father of all! in every age,
   In every clime adored,
   By Saint, by Savage, and by Sage,
   Jehovah, Jove, or Lord!

P/

With eloquent unanimity our Masonic thinkers proclaim the unity and love of God--whence their vision of the ultimate unity and love of mankind--to be the great truth of the Masonic philosophy; the unity of God and the immortality of the soul.[178] Amidst polytheisms, dualisms, and endless confusions, they hold it to have been the great mission of Masonry to preserve these precious truths, beside which, in the long result of thought and faith, all else fades and grows dim. Of this there is no doubt; and science has come at last to vindicate this wise insight, by unveiling the unity of the universe with overwhelming emphasis. Unquestionably the universe is an inexhaustible wonder. Still, it is a wonder, not a contradiction, and we can never find its rhythm save in the truth of the unity of all things in God. Other clue there is none. Down to this deep foundation Masonry digs for a basis of its temple, and builds securely. If this be false or unstable, then is

/P

The pillar'd firmament rottenness,
   And earth's base built on stubble.

P/

Upon the altar of Masonry lies the open Bible which, despite the changes and advances of the ages, remains the greatest Modern Book--the moral manual of civilization.[179] All through its pages, through the smoke of Sinai, through "the forest of the Psalms," through proverbs and parables, along the dreamy ways of prophecy, in gospels and epistles is heard the everlasting truth of one God who is love, and who requires of men that they love one another, do justly, be merciful, keep themselves unspotted by evil, and walk humbly before Him in whose great hand they stand. There we read of the Man of Galilee who taught that, in the far distances of the divine Fatherhood, all men were conceived in love, and so are akin--united in origin, duty, and destiny. Therefore we are to relieve the distressed, put the wanderer into his way, and divide our bread with the hungry, which is but the way of doing good to ourselves; for we are all members of one great family, and the hurt of one means the injury of all.

This profound and reverent faith from which, as from a never-failing spring, flow heroic devotedness, moral self-respect, authentic sentiments of fraternity, inflexible fidelity in life and effectual
consolation in death, Masonry has at all times religiously taught. Perseveringly it has propagated it through the centuries, and never more zealously than in our age. Scarcely a Masonic discourse is pronounced, or a Masonic lesson read, by the highest officer or the humblest lecturer, that does not earnestly teach this one true religion which is the very soul of Masonry, its basis and apex, its light and power. Upon that faith it rests; in that faith it lives and labors; and by that faith it will conquer at last, when the noises and confusions of today have followed the tangled feet that made them.

II

Out of this simple faith grows, by inevitable logic, the philosophy which Masonry teaches in signs and symbols, in pictures and parables. Stated briefly, stated vividly, it is that behind the pageant of nature, in it and over it, there is a Supreme Mind which initiates, impels, and controls all. That behind the life of man and its pathetic story in history, in it and over it, there is a righteous Will, the intelligent Conscience of the Most High. In short, that the first and last thing in the universe is mind, that the highest and deepest thing is conscience, and that the final reality is the absoluteness of love. Higher than that faith cannot fly; deeper than that thought cannot dig.

No deep is deep enough to show
The springs whence being starts to flow.
No fastness of the soul reveals
Life's subtlest impulse and appeals.
We seem to come, we seem to go;
But whence or whither who can know?
Unemptiable, unfillable,
It's all in that one syllable--
God! Only God. God first, God last.
God, infinitesimally vast;
God who is love, love which is God,
The rootless, everflowering rod!

There is but one real alternative to this philosophy. It is not atheism—which is seldom more than a revulsion from superstition—because the adherents of absolute atheism are so few, if any, and its intellectual position is too precarious ever to be a menace. An atheist, if such there be, is an orphan, a waif wandering the midnight streets of time, homeless and alone. Nor is the alternative agnosticism, which in the nature of things can be only a passing mood of thought, when, indeed, it is not a confession of intellectual bankruptcy, or a labor-saving device to escape the toil and fatigue of high thinking. It trembles in perpetual hesitation, like a donkey equi-distant between two bundles of hay, starving to death but unable to make up its mind. No; the real alternative is materialism, which played so large a part in philosophy fifty years ago, and which, defeated there, has betaken itself to the field of practical affairs. This is the dread alternative of a denial of the great faith of humanity, a blight which would apply a sponge to all the high aspirations and ideals of the race. According to this dogma, the first
and last things in the universe are atoms, their number, dance, combinations, and growth. All mind, all will, all emotion, all character, all love is incidental, transitory, vain. The sovereign fact is mud, the final reality is dirt, and the decree of destiny is "dust unto dust!"

Against this ultimate horror, it need hardly be said that in every age Masonry has stood as a witness for the life of the spirit. In the war of the soul against dust, in the choice between dirt and Deity, it has allied itself on the side of the great idealisms and optimisms of humanity. It takes the spiritual view of life and the world as being most in accord with the facts of experience, the promptings of right reason, and the voice of conscience. In other words, it dares to read the meaning of the universe through what is highest in man, not through what is lower, asserting that the soul is akin to the Eternal Spirit, and that by a life of righteousness its eternal quality is revealed.[180] Upon this philosophy Masonry rests, and finds a rock beneath:

On Him, this corner-stone we build,
   On Him, this edifice erect;
And still, until this work's fulfilled,
   May He the workman's ways direct.

Now, consider! All our human thinking, whether it be in science, philosophy, or religion, rests for its validity upon faith in the kinship of man with God. If that faith be false, the temple of human thought falls to wreck, and behold! we know not anything and have no way of learning. But the fact that the universe is intelligible, that we can follow its forces, trace its laws, and make a map of it, finding the infinite even in the infinitesimal, shows that the mind of man is akin to the Mind that made it. Also, there are two aspects of the nature of man which lift him above the brute and bespeak his divine heredity. They are reason and conscience, both of which are of more than sense and time, having their source, satisfaction, and authority in an unseen, eternal world. That is to say, man is a being who, if not actually immortal, is called by the very law and necessity of his being to live as if he were immortal. Unless life be utterly abortive, having neither rhyme nor reason, the soul of man is itself the one sure proof and prophet of its own high faith.

Consider, too, what it means to say that this mighty soul of man is akin to the Eternal Soul of all things. It means that we are not shapes of mud placed here by chance, but sons of the Most High, citizens of eternity, deathless as God our Father is deathless; and that there is laid upon us an abiding obligation to live in a manner befitting the dignity of the soul. It means that what a man thinks, the parity of his feeling, the character of his activity and career are of vital and ceaseless concern to the Eternal. Here is a philosophy which lights up the universe like a sunrise, confirming the dim, dumb certainties of the soul, evolving meaning out of mystery, and hope out of what would else be despair. It brings out the colors of human life, investing our fleeting mortal years—brief at their longest, broken at its best—with enduring significance and beauty. It gives to each of us, however humble and obscure, a place and a part in
the stupendous historical enterprise; makes us fellow workers with the
Eternal in His redemptive making of humanity, and binds us to do His
will upon earth as it is done in heaven. It subdues the intellect; it
softens the heart; it begets in the will that sense of self-respect
without which high and heroic living cannot be. Such is the philosophy
upon which Masonry builds; and from it flow, as from the rock smitten
in the wilderness, those bright streams that wander through and water
this human world of ours.

III

Because this is so; because the human soul is akin to God, and is
endowed with powers to which no one may set a limit, it is and of
right ought to be free. Thus, by the logic of its philosophy, not less
than the inspiration of its faith, Masonry has been impelled to make
its historic demand for liberty of conscience, for the freedom of the
intellect, and for the right of all men to stand erect, unfettered,
and unafraid, equal before God and the law, each respecting the rights
of his fellows. What we have to remember is, that before this truth
was advocated by any order, or embodied in any political constitution,
it was embedded in the will of God and the constitution of the human
soul. Nor will Masonry ever swerve one jot or tittle from its ancient
and eloquent demand till all men, everywhere, are free in body, mind,
and soul. As it is, Lowell was right when he wrote:

/P

We are not free: Freedom doth not consist
In musing with our faces toward the Past
While petty cares and crawling interests twist
Their spider threads about us, which at last
Grow strong as iron chains and cramp and bind
In formal narrowness heart, soul, and mind.
Freedom is recreated year by year,
In hearts wide open on the Godward side,
In souls calm-cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her, and no codes;
She chooses men for her august abodes,
Building them fair and fronting to the dawn.
P/

Some day, when the cloud of prejudice has been dispelled by the
searchlight of truth, the world will honor Masonry for its service to
freedom of thought and the liberty of faith. No part of its history
has been more noble, no principle of its teaching has been more
precious than its age-long demand for the right and duty of every soul
to seek that light by which no man was ever injured, and that truth
which makes man free. Down through the centuries--often in times when
the highest crime was not murder, but thinking, and the human
conscience was a captive dragged at the wheel of the ecclesiastical
chariot--always and everywhere Masonry has stood for the right of the
soul to know the truth, and to look up unhindered from the lap of
earth into the face of God. Not freedom from faith, but freedom of
faith, has been its watchword, on the ground that as despotism is the
mother of anarchy, so bigoted dogmatism is the prolific source of
scepticism--knowing, also, that our race has made its most rapid
advance in those fields where it has been free the longest.

Against those who would fetter thought in order to perpetuate an effete authority, who would give the skinny hand of the past a scepter to rule the aspiring and prophetic present, and seal the lips of living scholars with the dicta of dead scholastics, Masonry will never ground arms! Her plea is for government without tyranny and religion without superstition, and as surely as suns rise and set her fight will be crowned with victory. Defeat is impossible, the more so because she fights not with force, still less with intrigue, but with the power of truth, the persuasions of reason, and the might of gentleness, seeking not to destroy her enemies, but to win them to the liberty of the truth and the fellowship of love.

Not only does Masonry plead for that liberty of faith which permits a man to hold what seems to him true, but also, and with equal emphasis, for the liberty which faith gives to the soul, emancipating it from the despotism of doubt and the fetters of fear. Therefore, by every art of spiritual culture, it seeks to keep alive in the hearts of men a great and simple trust in the goodness of God, in the worth of life, and the divinity of the soul—a trust so apt to be crushed by the tramp of heavy years. Help a man to a firm faith in an Infinite Pity at the heart of this dark world, and from how many fears is he free! Once a temple of terror, haunted by shadows, his heart becomes "a cathedral of serenity and gladness," and his life is enlarged and unfolded into richness of character and service. Nor is there any tyranny like the tyranny of time. Give a man a day to live, and he is like a bird in a cage beating against its bars. Give him a year in which to move to and fro with his thoughts and plans, his purposes and hopes, and you have liberated him from the despotism of a day. Enlarge the scope of his life to fifty years, and he has a moral dignity of attitude and a sweep of power impossible hitherto. But give him a sense of Eternity; let him know that he plans and works in an ageless time; that above his blunders and sins there hovers and waits the infinite—then he is free!

Nevertheless, if life on earth be worthless, so is immortality. The real question, after all, is not as to the quantity of life, but its quality—its depth, its purity, its fortitude, its fineness of spirit and gesture of soul. Hence the insistent emphasis of Masonry upon the building of character and the practice of righteousness; upon that moral culture without which man is rudimentary, and that spiritual vision without which intellect is the slave of greed or passion. What makes a man great and freed of soul, here or anywhither, is loyalty to the laws of right, of truth, of purity, of love, and the lofty will of God. How to live is the one matter; and the oldest man in his ripe age has yet to seek a wiser way than to build, year by year, upon a foundation of faith in God, using the Square of justice, the Plumb-line of rectitude, the Compass to restrain the passions, and the Rule by which to divide our time into labor, rest, and service to our fellows. Let us begin now and seek wisdom in the beauty of virtue and live in the light of it, rejoicing; so in this world shall we have a foregleam of the world to come—bringing down to the Gate in the Mist something that ought not to die, assured that, though hearts are dust, as God lives what is excellent is enduring!
IV

Bede the Venerable, in giving an account of the deliberations of the King of Northumberland and his counsellors, as to whether they should allow the Christian missionaries to teach a new faith to the people, recites this incident. After much debate, a gray-haired chief recalled the feeling which came over him on seeing a little bird pass through, on fluttering wing, the warm bright hall of feasting, while winter winds raged without. The moment of its flight was full of sweetness and light for the bird, but it was brief. Out of the darkness it flew, looked upon the bright scene, and vanished into the darkness again, none knowing whence it came nor whither it went.

"Like this," said the veteran chief, "is human life. We come, our wise men cannot tell whence. We go, and they cannot tell whither. Our flight is brief. Therefore, if there be anyone that can teach us more about it—in God's name let us hear him!"

Even so, let us hear what Masonry has to say in the great argument for the immortality of the soul. But, instead of making an argument linked and strong, it presents a picture—the oldest, if not the greatest drama in the world—the better to make men feel those truths which no mortal words can utter. It shows us the black tragedy of life in its darkest hour; the forces of evil, so cunning yet so stupid, which come up against the soul, tempting it to treachery, and even to the degradation of saving life by giving up all that makes life worth living; a tragedy which, in its simplicity and power, makes the heart ache and stand still. Then, out of the thick darkness there rises, like a beautiful white star, that in man which is most akin to God, his love of truth, his loyalty to the highest, and his willingness to go down into the night of death, if only virtue may live and shine like a pulse of fire in the evening sky. Here is the ultimate and final witness of our divinity and immortality—the sublime, death-defying moral heroism of the human soul! Surely the eternal paradox holds true at the gates of the grave: he who loses his life for the sake of truth, shall find it anew! And here Masonry rests the matter, assured that since there is that in man which makes him hold to the moral ideal, and the integrity of his own soul, against all the brute forces of the world, the God who made man in His own image will not let him die in the dust! Higher vision it is not given us to see in the dim country of this world; deeper truth we do not need to know.

Working with hands soon to be folded, we build up the structure of our lives from what our fingers can feel, our eyes can see, and our ears can hear. Till, in a moment—marvelous whether it come in storm and tears, or softly as twilight breath beneath unshadowed skies—we are called upon to yield our grasp of these solid things, and trust ourselves to the invisible Soul within us, which betakes itself along an invisible path into the Unknown. It is strange: a door opens into a new world; and man, child of the dust that he is, follows his adventurous Soul, as the Soul follows an inscrutable Power which is more elusive than the wind that bloweth where it listeth. Suddenly, with fixed eyes and blanched lips, we lie down and wait; and life, well-fought or wasted, bright or somber, lies behind us—a dream that is dreamt, a thing that is no more. O Death,
Thou hast destroyed it,
The beautiful world,
With powerful fist:
In ruin 'tis hurled,
By the blow of a demigod shattered!
The scattered
Fragments into the void we carry,
Deploring
The beauty perished beyond restoring.
Mightier
For the children of men,
Brightlier
Build it again,
In thine own bosom build it anew!

O Youth, for whom these lines are written, fear not; fear not to believe that the soul is as eternal as the moral order that obtains in it, wherefore you shall forever pursue that divine beauty which has here so touched and transfigured you; for that is the faith of humanity, your race, and those who are fairest in its records. Let us lay it to heart, love it, and act upon it, that we may learn its deep meaning as regards others--our dear dead whom we think of, perhaps, every day--and find it easier to be brave and hopeful, even when we are sad. It is not a faith to be taken lightly, but deeply and in the quiet of the soul, if so that we may grow into its high meanings for ourselves, as life grows or declines.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

FOOTNOTES:

[173] _As You Like It_ (act ii, scene ii). Shakespeare makes no reference to any secret society, but some of his allusions suggest that he knew more than he wrote. He describes "The singing Masons building roofs of gold" (_Henry V_, act i, scene ii), and compares them to a swarm of bees at work. Did he know what the bee hive means in the symbolism of Masonry? (Read an interesting article on "Shakespeare and Freemasonry," _American Freemason_, January, 1912.) It reminds one of the passage in the _Complete Angler_, by Isaak Walton, in which the gentle fisherman talks about the meaning of Pillars in language very like that used in the _Old Charges_. But Hawkins in his edition of the _Angler_ recalls that Walton was a friend of Elias Ashmole, and may have learned of Masonry from him. (_A Short Masonic History_, by F. Armitage, vol. ii, chap. 3.)

In 1877 the Grand Orient of France removed the Bible from its altar and erased from its ritual all reference to Deity; and for so doing it was disfellowshipped by nearly every Grand Lodge in the world. The writer of the article on "Masonry" in the _Catholic Encyclopedia_ recalls this fact with emphasis; but he is much fairer to the Grand Orient than many Masonic writers have been. He understands that this does not mean that the Masons of France are atheistic, as that word is ordinarily used, but that _they do not believe that there exist Atheists in the absolute sense of the word_; and he quotes the words of Albert Pike: "A man who has a higher conception of God than those about him, and who denies that their conception is God, is very likely to be called an Atheist by men who are really far less believers in God than he" (_Morals and Dogma_, p. 643). Thus, as Pike goes on to say, the early Christians, who said the heathen idols were no Gods, were accounted Atheists, and accordingly put to death. We need not hold a brief for the Grand Orient, but it behooves us to understand its position and point of view, lest we be found guilty of a petty bigotry in regard to a word when the _reality_ is a common treasure. First, it was felt that France needed the aid of every man who was an enemy of Latin ecclesiasticism, in order to bring about a separation of Church and State; hence the attitude of the Grand Orient. Second, the Masons of France agree with Plutarch that no conception of God at all is better than a dark, distorted superstition which wraps men in terror; and they erased a word which, for many, was associated with an unworthy faith—the better to seek a unity of effort in behalf of liberty of thought and a loftier faith. (_The Religion of Plutarch_, by Oakesmith; also the Bacon essay on _Superstition_.) We may deem this unwise, but we ought at least to understand its spirit and purpose.

_Theocratic Philosophy of Freemasonry_, by Oliver.

"History of the Lost Word," by J.F. Garrison, appendix to _Early History and Antiquities of Freemasonry_, by G.F. Fort—one of the most brilliant Masonic books, both in scholarship and literary style.

_Symbolism of Masonry_, by Dr. Mackey (chap. i) and other books too many to name. It need hardly be said that the truth of the trinity, whereof the triangle is an emblem—though with Pythagoras it was a symbol of holiness, of health—was never meant to contradict the unity of God, but to make it more vivid. As too often interpreted, it is little more than a crude tri-theism, but at its best it is not so. "God thrice, not three Gods," was the word of St. Augustine (_Essay on the Trinity_), meaning three aspects of God—not the mathematics of His nature, but its manifoldness, its variety in unity. The late W.N. Clarke—who put more common sense into theology than any other man of his day—pointed out that, in our time, the old debate about the trinity is as dead as Caesar; the truth of God as a Father having taken up into itself the warmth, color, and tenderness of the truth of the trinity—which, as said on an earlier page, was a vision of God through the family (_Christian Doctrine of God_).

_The Bible, the Great Source of Masonic Secrets and Observances_, by Dr. Oliver. No Mason need be told what a large place the Bible has in the symbolism, ritual, and teaching of the Order, and it has an equally large place in its literature.

Read the great argument of Plato in _The Republic_ (book vi).
present writer does not wish to impose upon Masonry any dogma of technical Idealism, subjective, objective, or otherwise. No more than others does he hold to a static universe which unrolls in time a plan made out before, but to a world of wonders where life has the risk and zest of adventure. He rejoices in the New Idealism of Rudolf Eucken, with its gospel of "an independent spiritual life"--independent, that is, of vicissitude--and its insistence upon the fact that the meaning of life depends upon our "building up within ourselves a life that is not of time" (_Life's Basis and Life's Ideal_). But the intent of these pages is, rather, to emphasize the spiritual view of life and the world as the philosophy underlying Masonry, and upon which it builds--the reality of the ideal, its sovereignty over our fragile human life, and the immutable necessity of loyalty to it, if we are to build for eternity. After all, as Plotinus said, philosophy "serves to point the way and guide the traveller; the vision is for him who will see it." But the direction means much to those who are seeking the truth to know it.

THE SPIRIT OF MASONRY

/P

_The crest and crowning of all good,
   Life's final star, is Brotherhood;
   For it will bring again to Earth
   Her long-lost Poesy and Mirth;
   Will send new light on every face,
   A kingly power upon the race.
   And till it comes we men are slaves,
   And travel downward to the dust of graves._

_Come, clear the way, then, clear the way:
   Blind creeds and kings have had their day.
   Break the dead branches from the path:
   Our hope is in the aftermath--
   Our hope is in heroic men,
   Star-led to build the world again.
   To this event the ages ran:
   Make way for Brotherhood--make way for Man._

   --EDWIN MARKHAM, _Poems_

P/

CHAPTER III

_The Spirit of Masonry_
Outside of the home and the house of God there is nothing in this world more beautiful than the Spirit of Masonry. Gentle, gracious, and wise, its mission is to form mankind into a great redemptive brotherhood, a league of noble and free men enlisted in the radiant enterprise of working out in time the love and will of the Eternal. Who is sufficient to describe a spirit so benign? With what words may one ever hope to capture and detain that which belongs of right to the genius of poetry and song, by whose magic those elusive and impalpable realities find embodiment and voice?

With picture, parable, and stately drama, Masonry appeals to lovers of beauty, bringing poetry and symbol to the aid of philosophy, and art to the service of character. Broad and tolerant in its teaching, it appeals to men of intellect, equally by the depth of its faith and its plea for liberty of thought--helping them to think things through to a more satisfying and hopeful vision of the meaning of life and the mystery of the world. But its profoundest appeal, more eloquent than all others, is to the deep heart of man, out of which are the issues of life and destiny. When all is said, it is as a man thinketh in his heart whether life be worth while or not, and whether he is a help or a curse to his race.

Here lies the tragedy of our race:
Not that men are poor;
All men know something of poverty.
Not that men are wicked;
Who can claim to be good?
Not that men are ignorant;
Who can boast that he is wise?
But that men are strangers!

Masonry is Friendship--friendship, first, with the great Companion, of whom our own hearts tell us, who is always nearer to us than we are to ourselves, and whose inspiration and help is the greatest fact of human experience. To be in harmony with His purposes, to be open to His suggestions, to be conscious of fellowship with Him--this is Masonry on its Godward side. Then, turning manward, friendship sums it all up. To be friends with all men, however they may differ from us in creed, color, or condition; to fill every human relation with the spirit of friendship; is there anything more or better than this that the wisest, and best of men can hope to do?[181] Such is the spirit of Masonry; such is its ideal, and if to realize it all at once is denied us, surely it means much to see it, love it, and labor to make it come true.

Nor is this Spirit of Friendship a mere sentiment held by a sympathetic, and therefore unstable, fraternity, which would dissolve the concrete features of humanity into a vague blur of misty emotion. No; it has its roots in a profound philosophy which sees that the universe is friendly, and that men must learn to be friends if they would live as befits the world in which they live, as well as their own origin and destiny. For, since God is the life of all that was, is, and is to be; and since we are all born into the world by one high wisdom and one vast love, we are brothers to the last man of us,
forever! For better for worse, for richer for poorer, in sickness and in health, and even after death us do part, all men are held together by ties of spiritual kinship, sons of one eternal Friend. Upon this fact human fraternity rests, and it is the basis of the plea of Masonry, not only for freedom, but for friendship among men.

Thus friendship, so far from being a mush of concessions, is in fact the constructive genius of the universe. Love is ever the Builder, and those who have done most to establish the City of God on earth have been the men who loved their fellow men. Once let this spirit prevail, and the wrangling sects will be lost in a great league of those who love in the service of those who suffer. No man will then revile the faith in which his neighbor finds help for today and hope for the morrow; pity will smite him mute, and love will teach him that God is found in many ways, by those who seek him with honest hearts. Once let this spirit rule in the realm of trade, and the law of the jungle will cease, and men will strive to build a social order in which all men may have opportunity "to live, and to live well," as Aristotle defined the purpose of society. Here is the basis of that magical stability aimed at by the earliest artists when they sought to build for eternity, by imitating on earth the House of God.

II

Our human history, saturated with blood and blistered with tears, is the story of man making friends with man. Society has evolved from a feud into a friendship by the slow growth of love and the welding of man, first to his kin, and then to his kind.[182] The first men who walked in the red dawn of time lived every man for himself, his heart a sanctuary of suspicions, every man feeling that every other man was his foe, and therefore his prey. So there were war, strife, and bloodshed. Slowly there came to the savage a gleam of the truth that it is better to help than to hurt, and he organized clans and tribes. But tribes were divided by rivers and mountains, and the men on one side of the river felt that the men on the other side were their enemies. Again there were war, pillage, and sorrow. Great empires arose and met in the shock of conflict, leaving trails of skeletons across the earth. Then came the great roads, reaching out with their stony clutch and bringing the ends of the earth together. Men met, mingled, passed and repassed, and learned that human nature is much the same everywhere, with hopes and fears in common. Still there were many things to divide and estrange men from each other, and the earth was full of bitterness. Not satisfied with natural barriers, men erected high walls of sect and caste, to exclude their fellows, and the men of one sect were sure that the men of all other sects were wrong--and doomed to be lost. Thus, when real mountains no longer separated man from man, mountains were made out of molehills--mountains of immemorial misunderstanding not yet moved into the sea!

Barriers of race, of creed, of caste, of habit, of training and interest separate men today, as if some malign genius were bent on keeping man from his fellows, begetting suspicion, uncharitableness, and hate. Still there are war, waste, and woe! Yet all the while men have been unfriendly, and, therefore, unjust and cruel, only because they are unacquainted. Amidst feud, faction, and folly, Masonry, the oldest and most widely spread order, toils in behalf of friendship,
uniting men upon the only basis upon which they can ever meet with dignity. Each lodge is an oasis of equality and goodwill in a desert of strife, working to weld mankind into a great league of sympathy and service, which, by the terms of our definition, it seeks to exhibit even now on a small scale. At its altar men meet as man to man, without vanity and without pretense, without fear and without reproach, as tourists crossing the Alps tie themselves together, so that if one slip all may hold him up. No tongue can tell the meaning of such a ministry, no pen can trace its influence in melting the hardness of the world into pity and gladness.

The Spirit of Masonry! He who would describe that spirit must be a poet, a musician, and a seer--a master of melodies, echoes, and long, far-sounding cadences. Now, as always, it toils to make man better, to refine his thought and purify his sympathy, to broaden his outlook, to lift his altitude, to establish in amplitude and resoluteness his life in all its relations. All its great history, its vast accumulations of tradition, its simple faith and its solemn rites, its freedom and its friendship are dedicated to a high moral ideal, seeking to tame the tiger in man, and bring his wild passions into obedience to the will of God. It has no other mission than to exalt and ennoble humanity, to bring light out of darkness, beauty out of angularity; to make every hard-won inheritance more secure, every sanctuary more sacred, every hope more radiant!

The Spirit of Masonry! Ay, when that spirit has its way upon earth, as at last it surely will, society will be a vast communion of kindness and justice, business a system of human service, law a rule of beneficence; the home will be more holy, the laughter of childhood more joyous, and the temple of prayer mortised and tenoned in simple faith. Evil, injustice, bigotry, greed, and every vile and slimy thing that defiles and defames humanity will skulk into the dark, unable to bear the light of a juster, wiser, more merciful order. Industry will be upright, education prophetic, and religion not a shadow, but a Real Presence, when man has become acquainted with man and has learned to worship God by serving his fellows. When Masonry is victorious every tyranny will fall, every bastile crumble, and man will be not only unfettered in mind and hand, but free of heart to walk erect in the light and liberty of the truth.

Toward a great friendship, long foreseen by Masonic faith, the world is slowly moving, amid difficulties and delays, reactions and reconstructions. Though long deferred, of that day, which will surely arrive, when nations will be reverent in the use of freedom, just in the exercise of power, humane in the practice of wisdom; when no man will ride over the rights of his fellows; when no woman will be made forlorn, no little child wretched by bigotry or greed, Masonry has ever been a prophet. Nor will she ever be content until all the threads of human fellowship are woven into one mystic cord of friendship, encircling the earth and holding the race in unity of spirit and the bonds of peace, as in the will of God it is one in the origin and end. Having outlived empires and philosophies, having seen generations appear and vanish, it will yet live to see the travail of its soul, and be satisfied--

/P

When the war-drum throbs no longer,
And the battle flags are furled;
In the parliament of man,
The federation of the world.
P/

III

Manifestly, since love is the law of life, if men are to be won from hate to love, if those who doubt and deny are to be wooed to faith, if the race is ever to be led and lifted into a life of service, it must be by the fine art of Friendship. Inasmuch as this is the purpose of Masonry, its mission determines the method not less than the spirit of its labor. Earnestly it endeavors to bring men--first the individual man, and then, so far as possible, those who are united with him--to love one another, while holding aloft, in picture and dream, that temple of character which is the noblest labor of life to build in the midst of the years, and which will outlast time and death. Thus it seeks to reach the lonely inner life of man where the real battles are fought, and where the issues of destiny are decided, now with shouts of victory, now with sobs of defeat. What a ministry to a young man who enters its temple in the morning of life, when the dew of heaven is upon his days and the birds are singing in his heart?[184]

From the wise lore of the East Max Mueller translated a parable which tells how the gods, having stolen from man his divinity, met in council to discuss where they should hide it. One suggested that it be carried to the other side of the earth and buried; but it was pointed out that man is a great wanderer, and that he might find the lost treasure on the other side of the earth. Another proposed that it be dropped into the depths of the sea; but the same fear was expressed--that man, in his insatiable curiosity, might dive deep enough to find it even there. Finally, after a space of silence, the oldest and wisest of the gods said: "Hide it in man himself, as that is the last place he will ever think to look for it!" And it was so agreed, all seeing at once the subtle and wise strategy. Man did wander over the earth, for ages, seeking in all places high and low, far and near, before he thought to look within himself for the divinity he sought. At last, slowly, dimly, he began to realize that what he thought was far off, hidden in "the pathos of distance," is nearer than the breath he breathes, even in his own heart.

Here lies the great secret of Masonry--that it makes a man aware of that divinity within him, wherefrom his whole life takes its beauty and meaning, and inspires him to follow and obey it. Once a man learns this deep secret, life is new, and the old world is a valley all dewy to the dawn with a lark-song over it. There never was a truer saying than that the religion of a man is the chief fact concerning him.[185] By religion is meant not the creed to which a man will subscribe, or otherwise give his assent; not that necessarily; often not that at all--since we see men of all degrees of worth and worthlessness signing all kinds of creeds. No; the religion of a man is that which he practically believes, lays to heart, acts upon, and thereby knows concerning this mysterious universe and his duty and destiny in it. That is in all cases the primary thing in him, and creatively determines all the rest; that is his religion. It is, then, of vital importance what faith, what vision, what conception of life a man lays
to heart, and acts upon.

At bottom, a man is what his thinking is, thoughts being the artists who give color to our days. Optimists and pessimists live in the same world, walk under the same sky, and observe the same facts. Sceptics and believers look up at the same great stars—the stars that shone in Eden and will flash again in Paradise. Clearly the difference between them is a difference not of fact, but of faith—of insight, outlook, and point of view—a difference of inner attitude and habit of thought with regard to the worth and use of life. By the same token, any influence which reaches and alters that inner habit and bias of mind, and changes it from doubt to faith, from fear to courage, from despair to sunburst hope, has wrought the most benign ministry which a mortal may enjoy. Every man has a train of thought on which he rides when he is alone; and the worth of his life to himself and others, as well as its happiness, depend upon the direction in which that train is going, the baggage it carries, and the country through which it travels. If, then, Masonry can put that inner train of thought on the right track, freight it with precious treasure, and start it on the way to the City of God, what other or higher ministry can it render to a man? And that is what it does for any man who will listen to it, love it, and lay its truth to heart.

High, fine, ineffably rich and beautiful are the faith and vision which Masonry gives to those who foregather at its altar, bringing to them in picture, parable, and symbol the lofty and pure truth wrought out through ages of experience, tested by time, and found to be valid for the conduct of life. By such teaching, if they have the heart to heed it, men become wise, learning how to be both brave and gentle, faithful and free; how to renounce superstition and yet retain faith; how to keep a fine poise of reason between the falsehood of extremes; how to accept the joys of life with glee, and endure its ills with patient valor; how to look upon the folly of man and not forget his nobility—in short, how to live cleanly, kindly, calmly, open-eyed and unafraid in a sane world, sweet of heart and full of hope. Whoso lays this lucid and profound wisdom to heart, and lives by it, will have little to regret, and nothing to fear, when the evening shadows fall. Happy the young man who in the morning of his years makes it his guide, philosopher, and friend.[186]

Such is the ideal of Masonry, and fidelity to all that is holy demands that we give ourselves to it, trusting the power of truth, the reality of love, and the sovereign worth of character. For only as we incarnate that ideal in actual life and activity does it become real, tangible, and effective. God works for man through man and seldom, if at all, in any other way. He asks for our voices to speak His truth, for our hands to do His work here below—sweet voices and clean hands to make liberty and love prevail over injustice and hate. Not all of us can be learned or famous, but each of us can be loyal and true of heart, undefiled by evil, undaunted by error, faithful and helpful to our fellow souls. Life is a capacity for the highest things. Let us make it a pursuit of the highest—an eager, incessant quest of truth; a noble utility, a lofty honor, a wise freedom, a genuine service—that through us the Spirit of Masonry may grow and be glorified.

When is a man a Mason? When he can look out over the rivers, the
hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage--which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins--knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meager drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song--glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world.

FOOTNOTES:

[181] Suggested by a noble passage in the _Recollections_ of Washington Gladden; and the great preacher goes on to say: "If the church could accept this truth—that Religion is Friendship—and build its own life upon it, and make it central and organic in all its teachings, should we not have a great revival of religion?" Indeed, yes; and of the right kind of religion, too! Walt Whitman found the basis of all philosophy, all religion, in "the dear love of man for his comrade, the attraction of friend to friend" (_The Base of all Metaphysics_). As for Masonic literature, it is one perpetual paean in praise of the practice of friendship, from earliest time to our own day. Take, for example, the _Illustrations of Masonry_, by Preston (first book, sect, i-x); and Arnold, as we have seen, defined Masonry as Friendship, as did Hutchinson (_The Spirit of Masonry_, lectures xi, xii). These are but two notes of a mighty anthem whose chorus is never hushed in the temple of Masonry! Of course, there are those who say that the finer forces of life are frail and foolish, but the influence of the cynic in the advance of the race is—nothing!

[182] _The Neighbor_, by N.S. Shaler.

[183] If Masons often fall far below their high ideal, it is because they share in their degree the infirmity of mankind. He is a poor craftsman who glibly recites the teachings of the Order and quickly forgets the lessons they convey; who wears its honorable dress to conceal a self-seeking spirit; or to whom its great and simple symbols bring only an outward thrill, and no inward urge toward the highest of all good. Apart from what they symbolize, all symbols are empty; they speak only to such as have ears to hear. At the same time, we have always to remember—what has been so often and so sadly forgotten—that-
the most sacred shrine on earth is the soul of man; and that the temple and its offices are not ends in themselves, but only beautiful means to the end that every human heart may be a temple of peace, of purity, of power, of pity, and of hope!

[184] Read the noble words of Arnold on the value of Masonry to the young as a restraint, a refinement, and a conservator of virtue, throwing about youth the mantle of a great friendship and the consecration of a great ideal (_History and Philosophy of Masonry_, chap. xix).

[185] _Heroes and Hero-worship_, by Thomas Carlyle, lecture i.

[186] If the influence of Masonry upon youth is here emphasized, it is not to forget that the most dangerous period of life is not youth, with its turmoil of storm and stress, but between forty and sixty. When the enthusiasms of youth have cooled, and its rosy glamour has faded into the light of common day, there is apt to be a letting down of ideals, a hardening of heart, when cynicism takes the place of idealism. If the judgments of the young are austere and need to be softened by charity, the middle years of life need still more the reinforcement of spiritual influence and the inspiration of a holy atmosphere. Also, Albert Pike used to urge upon old men the study of Masonry, the better to help them gather up the scattered thoughts about life and build them into a firm faith; and because Masonry offers to every man a great hope and consolation. Indeed, its ministry to every period of life is benign. Studying Masonry is like looking at a sunset; each man who looks is filled with the beauty and wonder of it, but the glory is not diminished.

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THE END
THE CHARACTER, CLAIMS AND PRACTICAL WORKINGS OF FREEMASONRY

1869

By Rev. C. G. FINNEY

PREFACE

IN few words I wish to state what are not and what are my reasons for writing this book.

1. It is not that I have any quarrel or controversy with any member of the Masonic Order. No one of them can justly accuse me of any personal ill-will or unkindness.

2. It is not because I am fond of controversy--I am not. Although I have been compelled to engage in much discussion, still I have always dreaded and endeavored to avoid the spirit and even the form of controversy.

3. It is not because I disregard the sensibility of Freemasons upon the question of their pet institution, and am quite willing to arouse their enmity by exposing it. I value the good opinion and good wishes of Freemasons as I do those of other men, and have no disposition to capriciously or wantonly assail what they regard with so much favor.

4. It is not because I am willing, if I can dutifully avoid it, to render any member of the Fraternity odious. But my reasons are:

1. I wish, if possible, to arrest the spread of this great evil, by giving the public, at least, so much information upon this subject as to induce them to examine and understand the true character and tendency of the institution.

2. I wish, if possible, to arouse the young men who are Freemasons, to consider the inevitable consequences of such a horrible trifling with the most solemn oaths, as is constantly practiced by Freemasons. Such a course must, and does, as a matter of fact, grieve the Holy Spirit, sear the conscience, and harden the heart.

3. I wish to induce the young men who are not Freemasons "to look before they leap," and not be deceived and committed, as thousands have been, before they were at all aware of the true nature of the institution of Freemasonry.

4. I, with the many, have been remiss in suffering a new generation to grow up in ignorance of the character of Freemasonry, as it was fully revealed to us who are
now old. We have greatly erred in not preserving and handing down to the rising generation the literature upon this subject, with which we were made familiar forty years ago. For one, I must not continue this remissness.

5. Because I know that nothing but correct information is wanting to banish this institution from wholesome society. This has been abundantly proven. As soon as Freemasons saw that their secrets were made public, they abandoned their lodges for very shame. With such oaths upon their souls, they could not face the frown of an indignant public, already aware of their true position.

6. Freemasons exhort each other to maintain a dignified silence and are exhorted not to enter into controversy with opposers of Freemasonry. The reasons are obvious to those who are informed. We know why they are silent if they are so, and why they will not enter the field of controversy and attempt to justify their institution. Let anyone examine the question and he will see why they make no attempt to justify Freemasonry as it is revealed in the books from which I have quoted. I greatly desire to have the public, and especially the church of Christ, understand what Freemasonry is. Then let them act as duty requires.

7. Should I be asked why I have not spoken out upon this subject before, I reply that until the question was sprung upon us in this place a year ago, I was not at all aware that Freemasonry had been disinterred and was alive, and stalking abroad over the face of the whole land.

8. This book contains the numbers published in the Independent last year. These are revised, enlarged and rearranged. To these are added eight numbers not heretofore published.

9. I have said in the body of the work, and say also in this preface, that I have no pecuniary intent in the sale of this work. I have not written for money, nor for fame. I shall get neither for my pains. I desire only to do good.

C.G. FINNEY.

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INTRODUCTION

[CHAPTER I]

IT is high time that the Church of Christ was awake to the character and tendency of Freemasonry.

Forty years ago, we supposed that it was dead, and had no idea that it could ever revive. But, strange to tell, while we were busy in getting rid of slavery, Freemasonry has revived, and extended its bounds most alarmingly.

I propose to write a series of articles, giving my views of the character and tendency of the institution.

I know something about it, for I have been a Freemason myself. Soon after I was twenty-one years of age, and while in Connecticut at school, an old uncle of mine persuaded me to join the Freemasons, representing that, as I was from home and much among strangers, it would be of service to me, because if a Freemason I should find friends everywhere. The lodge in that place was but a Master's lodge. I therefore took three degrees, or as far as what they call "the sublime degree of Master Mason." When I returned to the State of New York, to enter upon the study of law, I found at Adams, where I resided, a Masonic lodge, and united with them. I soon became secretary of the lodge, and met regularly with the lodge. When I took especially the Master's degree I was struck with one part of the obligation, or oath, as not being sound either in a political or moral point of view.

However, I had been brought up with very few religious privileges, and had but slight knowledge on moral subjects; and I was not, therefore, greatly shocked, at the time, with the immorality of anything through which I passed. The lodge where I took my degrees was composed, I believe, mostly of professed Christians. But when I came to join the lodge at Adams I found that the Master of the lodge was a deist. At this distance of time I can not be certain whether the deist to whom I refer, Eliphalet Edmunds, was Master of the lodge when I first joined. My best recollection is that Captain Goodell was Master when I first joined the lodge at Adams, and that Judge Edmunds was Master at the time of my conversion to Christ. I am certain that deism was no objection to any man becoming a member or a master of the lodge. There were in that lodge some as thoroughly irreverent men as I have ever associated with anywhere, and men with whom I never would have associated had they not been Freemasons. I do not recollect that any Christian men belonged to that lodge at the time I joined it. There were some very profane men who belonged to it, and some men of very intemperate habits.

As I paid the strictest attention to what they called their lectures and teachings, I became what they call "a bright Mason;" that is, as far as I went, I committed to memory their oral teachings— for they had no other.

The oaths, or obligations, were familiar to me, as was everything else that belonged to those three degrees that I had taken.

I had belonged to the lodge in Adams nearly four years when I was converted to Christ. During the struggle of conviction of sin through which I passed I do not
recollect that the question of Freemasonry ever occurred to my mind. The season that I called properly my conviction of sin was short. My exercises were pungent, and I very soon obtained hope in Christ.

Soon after my conversion the evening came for attendance upon the lodge. I went. They, of course, were aware that I had become a Christian, and the Master of the lodge called on me to open the lodge with prayer. I did so, and poured out my heart to the Lord for blessing upon the lodge. I observed that it created a considerable excitement. The evening passed away, and at the close of the lodge I was requested to pray again. I did so, and retired, but much depressed in spirit. I soon found that I was completely converted from Freemasonry to Christ, and that I could have no fellowship with any of the proceedings of the lodge. Its oaths appeared to me to be monstrously profane and barbarous.

At that time I did not know how much I had been imposed upon by many of the pretensions of Masonry. But upon reflection and examination, and after a severe struggle and earnest prayer, I found that I could not consistently remain with them. My new life instinctively and irresistibly recoiled from any fellowship with what I then regarded as "the unfruitful works of darkness."

Without consulting any person, I finally went to the lodge and requested my discharge. After manifesting considerable reluctance they granted my request. My mind was made up. Withdraw from them I must; with their consent if I might, without their consent if I must. Of this I said nothing; but some way it came to be known that I had withdrawn from them. This created some little feeling amongst them. They, therefore, planned a Masonic celebration or festival. I do not recollect exactly what it was. But they sent a committee to me, requesting me to deliver an oration on the occasion. I quietly declined to do so; informing the committee that I could not conscientiously in anywise do what would manifest my approval of the institution, or sympathy with it. However, at that time, and for years afterward, I remained silent and said nothing against the institution; for I had not then so well considered the matter as to regard my Masonic oaths as utterly null and void. But from that time I never allowed myself to be recognized as a Freemason anywhere. This was a few years before the revelations of Freemasonry, by William Morgan, were published. When that book was published, I was asked if it were a true revelation of Freemasonry. I replied that it was, as far as I knew anything about it; and that, as nearly as I could recollect, it was a verbatim revelation of the first three degrees as I had myself taken them. I replied in this way because I saw, of course, that as the thing was published, and no longer a secret, I could not be under any obligation to keep it a secret, unless I could be under an obligation to lie, and to lie, perpetually, by denying that that which had been published was truly Freemasonry.

I knew that I could be under no obligations to be guilty of a perpetual falsehood, and that I really made no revelation of any secret when I frankly acknowledged that that which had been published was a true account of the institution, and a true expose of their oaths, principles, and proceedings.

Afterward I considered it more thoroughly, and was most perfectly convinced that I had no right to adhere to the institution, or to appear to do so; and that I was
bound, whenever the occasion arose, to speak my mind freely in regard to it, and
to renounce the horrid oaths that I had taken.

On reflection and examination I found that I had been grossly deceived and
imposed upon. I had been led to suppose that there were some very important
secrets to be communicated to me. But in this respect I found myself entirely
disappointed.

Indeed, I came to the deliberate conclusion, and could not avoid doing so, that my
oaths had been procured by fraud and misrepresentation, and that the institution
was in no respect what I had been previously informed that it was.

And, as I have had the means of examining it more thoroughly, it has become
more and more irresistibly plain to my convictions that the institution is highly
dangerous to the State, and in every way injurious to the Church of Christ.

This I expect to show in detail should I be spared to finish the articles which I
contemplate writing. But in my next it will be in place to inquire, How are the
public to know what Freemasonry really is?

After this inquiry is settled, we shall be prepared to enter upon an examination of
its claims, its principles, and its tendency.

CHAPTER II

SCRAP OF HISTORY

IN this number I must remind readers of some facts that occurred about forty
years ago; which, as matters of history, though then well-known to thousands, are
probably now unknown to the great majority of our citizens. Elderly men and
women, especially in the Northern States, will almost universally remember the
murder of William Morgan by Freemasons, and many facts connected with that
terrible tragedy. But, as much pains have been taken by Freemasons to rid the
world of the books and pamphlets, and every vestige of writing relating to that
subject, by far the larger number of young people seem to be entirely ignorant that
such facts ever occurred. I will state them as briefly as possible.

About forty year ago, an estimable man by the name of William Morgan, then
residing in Batavia, N.Y., being a Freemason, after much reflection, made up his
mind that it was his duty to publish Freemasonry to the world. He regarded it as
highly injurious to the cause of Christ, and as eminently dangerous to the
government of our country, and I suppose was aware, as Masons generally were
at that time, that nearly all the civil offices in the country were in the hands of
Freemasons; and that the press was completely under their control, and almost
altogether in their hands. Masons at that time boasted that all the civil offices in
the country were in their hands. I believe that all the civil offices in the county
where I resided while I belonged to them, were in their hands. I do not recollect a
magistrate, or a constable, or sheriff in that county that was not at that time a
Freemason.
A publisher by the name of Miller, also residing in Batavia, agreed to publish what Mr. Morgan would write. This, coming to be known to Freemasons, led them to conspire for his destruction. This, as we shall see, was only in accordance with their oaths. By their oaths they were bound to seek his destruction, and to execute upon him the penalty of those oaths.

They kidnapped Morgan and for a time concealed him in the magazine of the United States Fort--Fort Niagara, at the mouth of Niagara River, where it empties into Lake Ontario. They kept him there until they could arrange to dispatch him. In the meantime, the greatest efforts were made to discover his whereabouts, and what the Masons had done with him. Strong suspicions came finally to be entertained that he was confined in that fort; and the Masons, finding that those suspicions were abroad, hastened his death. Two or three have since, upon their death-bed, confessed their part in the transaction. They drowned him in the Niagara River. The account of the manner in which this was done will be found in a book published by Elder Stearns, a Baptist elder. The book is entitled "Stearns on Masonry." It contains the deathbed confession of one of the murderers of William Morgan. On page 311, of that work, you will find that confession. But as many of my readers have not access to that work, I take the liberty to quote it entire, as follows:

"CONFESSION.

"THE MURDER OF WILLIAM MORGAN, CONFESSIONED BY THE MAN WHO, WITH HIS OWN HANDS, PUSHED HIM OUT OF THE BOAT INTO NIAGARA RIVER!

"The following account of that tragical scene is taken from a pamphlet entitled, 'Confession of the murder of William Morgan, as taken down by Dr. John L. Emery, of Racine County, Wisconsin, in the summer of 1848, and now (1849) first given to the public:'

"This 'Confession' was taken down as related by Henry L. Valance, who acknowledges himself to have been one of the three who were selected to make a final disposition of the ill-fated victim of masonic vengeance. This confession it seems was made to his physicians, and in view of his approaching dissolution, and published after his decease.

"After committing that horrid deed he was as might well be expected, an unhappy man, by day and by night. He was much like Cain--'a fugitive and a vagabond.' To use his own words, 'Go where I would, or do what I would, it was impossible for me to throw off the consciousness of crime. If the mark of Cain was not upon me, the curse of the first murderer was--the blood-stain was upon my hands and could not be washed out.'

"He therefore commences his confession thus:--'My last hour is approaching; and as the things of this world fade from my mental sight, I feel the necessity of making, as far as in my power lies, that atonement which every violator of the great law of right owes to his fellow men' In this violation of law, he says, 'I allude to the abduction and murder of the ill-fated William Morgan.'

"He proceeds with an interesting narrative of the proceedings of the fraternity in
reference to Morgan, while he was incarcerated in the magazine of Fort Niagara. I have room for a few extracts only, showing the final disposition of their alleged criminal. Many consultations were held, 'many plans proposed and discussed, and rejected.' At length being driven to the necessity of doing something immediately for fear of being exposed, it was resolved in a council of eight, that he must die: must be consigned to a 'confinement from which there is no possibility of escape--THE GRAVE.' Three of their number were to be selected by ballot to execute the deed. Eight pieces of paper were procured, five of which were to remain blank, while the letter D was written on the others. These pieces of paper were placed in a large box, from which each man was to draw one at the same moment. After drawing we were all to separate, without looking at the paper that each held in his hand. So soon as we had arrived at certain distances from the place of rendezvous, the tickets were to be examined, and those who held blanks were to return instantly to their homes; and those who should hold marked tickets were to proceed to the fort at midnight, and there put Morgan to death, in such a manner as should seem to themselves most fitting.' Mr. Valance was one of the three who drew the ballots on which was the signal letter. He returned to the fort, where he was joined by his two companions, who had drawn the death tickets. Arrangements were made immediately for executing the sentence passed upon their prisoner, which was to sink him in the river with weights; in hope, says Mr. Valance, 'that he and our crime alike would thus be buried beneath the waves.' His part was to proceed to the magazine where Morgan was confined, and announce to him his fate--theirs was to procure a boat and weights with which to sink him. Morgan, on being informed of their proceedings against him, demanded by what authority they had condemned him, and who were his judges. 'He commenced wringing his hands, and talking of his wife and children, the recollections of whom, in that awful hour, terribly affected him. His wife, he said, was young and inexperienced, and his children were but infants; what would become of them were he cut off; and they even ignorant of his fate?' What husband and father would not be 'terribly affected' under such circumstances--to be cut off from among the living in this inhuman manner?

"Mr. V.'s comrades returned, and informed him that they had procured the boat and weights, and that all things were in readiness on their part. Morgan was told that all his remonstrances were idle, that die he must, and that soon, even before the morning light. The feelings of the husband and father were still strong within him, and he continued to plead on behalf of his family. They gave him one half hour to prepare for his 'inevitable fate.' They retired from the magazine and left him. 'How Morgan passed that time,' says Mr. Valance, 'I cannot tell, but everything was quiet as the tomb within.' At the expiration of the allotted time, they entered the magazine, laid hold of their victim, 'bound his hands behind him, and placed a gag in his mouth.' They then led him forth to execution. 'A short time,' says this murderer, 'brought us to the boat, and we all entered it--Morgan being placed in the bow with myself, along side of him. My comrades took the oars, and the boat was rapidly forced out into the river. The night was pitch dark, we could scarcely see a yard before us, and therefore was the time admirably adapted to our hellish purpose.' Having reached a proper distance from the shore,
the oarsmen ceased their labors. The weights were all secured together by a strong cord, and another cord of equal strength, and of several yards in length, proceeded from that. 'This cord,' says Mr. V., 'I took in my hand [did not that hand tremble?] and fastened it around the body of Morgan, just above his hips, using all my skill to make it fast, so that it would hold. Then, in a whisper, I bade the unhappy man to stand up, and after a momentary hesitation he complied with my order. He stood close to the head of the boat, and there was just length enough of rope from his person to the weights to prevent any strain, while he was standing. I then requested one of my associates to assist me in lifting the weights from the bottom to the side of the boat, while the others steadied her from the stern. This was done, and, as Morgan was standing with his back toward me, I approached him, and gave him a strong push with both my hands, which were placed on the middle of his back. He fell forward, carrying the weights with him, and the waters closed over the mass. We remained quiet for two or three minutes, when my companions, without saying a word, resumed their places, and rowed the boat to the place from which they had taken it."

They also kidnapped Mr. Miller, the publisher; but the citizens of Batavia, finding it out, pursued the kidnappers, and finally rescued him.

The courts of justice found themselves entirely unable to make any headway against the wide-spread conspiracy that was formed among Masons in respect to this matter.

These are matters of record. It was found that they could do nothing with the courts, with the sheriffs, with the witnesses, or with the jurors; and all their efforts were for a time entirely impotent. Indeed, they never were able to prove the murder of Morgan, and bring it home to the individuals who perpetrated it.

But Mr. Morgan had published Freemasonry to the world. The greatest pains were taken by Masons to cover up the transaction, and as far as possible to deceive the public in regard to the fact that Mr. Morgan had published Masonry as it really is.

Masons themselves, as is affirmed by the very best authority, published two spurious editions of Morgan's book, and circulated them as the true edition which Morgan had published. These editions were designed to deceive Masons who had never seen Morgan's edition, and thus to enable them to say that it was not a true revelation of Masonry.

In consequence of the publication of Morgan's book, and the revelations that were made in regard to the kidnapping and murdering of Mr. Morgan, great numbers of Masons were led to consider the subject more fully than they had done; and the conscientious among them almost universally renounced Masonry altogether. I believe that about two thousand lodges, as a consequence of these revelations, were suspended.

The ex-president of a Western college, who is himself a Freemason, has recently published some very important information on the subject, though he justifies Masonry. He says that, out of a little more than fifty thousand Masons in the United States at that time, forty-five thousand turned their backs upon the lodge to enter the lodge no more. Conventions were called of Masons that were disposed
to renounce it. One was held at Leroy, another at Philadelphia, and others at other places, I do not now remember where. The men composing these conventions made public confession of their relation to the institution, and publicly renounced it. At one of these large conventions they appointed a committee to superintend the publication of Masonry in all its degrees. This committee was composed of men of first-rate character, and men quite generally known to the public. Elder Bernard, a Baptist elder in good standing, was one of this committee; and he, with the assistance of his brethren who had been appointed to this work, obtained an accurate version of some forty-eight degrees. He published also the proceedings of those conventions, and much concerning the efforts that were made by the courts to search the matter to the bottom, and also several speeches that were made by prominent men in the State of New York. This work was entitled "Light on Masonry." In this work any person who is disposed may get a very correct view of what Freemasonry really is. This and sundry other reliable works on Freemasonry may be had at Godrich's, and Fitch & Fairchild's bookstores, in Oberlin. In saying this, it is proper to add that I have no direct or indirect pecuniary interest in the sale of those or of any book on Freemasonry whatever, nor shall I have in the sale of this which I am now preparing for the press. Freemasons shall not with truth accuse me of self-interest in exposing their institution.

Before the publication of "Bernard's Light on Masonry," great pains were taken to secure the most accurate knowledge of the degrees published by the committee, as the reader of that work will see, if he reads the book through. An account of all these matters will be found in "Light on Masonry," to which I have referred. In the Northern or non-slaveholding States Masonry was almost universally renounced at that time. But it was found that it had taken so deep a root that in all New England there was scarcely a newspaper in which the death of William Morgan, and the circumstances connected therewith, could be published. This was so generally true throughout all the North that newspapers had to be everywhere established for the purpose of making the disclosures that were necessary in regard to its true character and tendency. The same game is being played over again at the present day. The "Cynosure," the new anti-masonic paper published at Chicago, is constantly intercepted on its way to subscribers. Four of its first six numbers failed to reach me, and now in December, 1868, I have received no number later than the sixth. The editor informs me that the numbers are constantly intercepted. The public will be forced to learn what a lawless and hideous institution Freemasonry is. But at present I refrain from saying more on this point.

It was found that Masonry so completely baffled the courts of law, and obstructed the course of justice, that it was forced into politics; and for a time the anti-masonic sentiment of the Northern States carried all before it. Almost all Masons became ashamed of it, felt themselves disgraced by having any connection with it, and publicly renounced it. If they did not publish any renunciation, they suspended their lodges, had no more to do with it, and did not pretend to deny that Masonry had been published.

Now these facts were so notorious, so universally known and confessed, that
those of us who were acquainted with them at the time had no idea that Masonry would have the impudence ever again to claim any public respect. I should just as soon expect slavery to be re-established in this country, and become more popular than ever before--to take possession of the Government and of all the civil offices, and to grow bold, impudent, and defiant--as I should have expected that Masonry would achieve what it has. When the subject of Freemasonry was first forced upon our churches in Oberlin, for discussion and action, I can not express the astonishment, grief and indignation that I felt on hearing professed Christian Freemasons deny either expressly or by irresistible implication that Morgan and others had truly revealed the secrets of Freemasonry. But a few years ago such denial would have ruined the character of any intelligent man, not to say of a professed Christian.

But I must say, also, that Masonry itself has its literature. Many bombastic and spread-eagle books have been published in its favor. They never attempt to justify it as it is revealed in "Light on Masonry," nor reply by argument to the attacks that have been so successfully made upon it; neither have they pretended to reveal its secret. But they have eulogized it in a manner that is utterly nauseating to those that understand what it really is. But these books have been circulated among the young, and have no doubt led thousands and scores of thousands of young men into the Masonic ranks, who, but for these miserable productions, would never have thought of taking such a step.

CHAPTER III.

HOW KNOWN.

WE are prepared in this number to take up the question, How are the public to know what Freemasonry really is? This we may answer.

1. Negatively. (1.) Masonry cannot be known from a perusal of the eulogistic books which adhering Masons have written. Of course they are under oath in no way whatever to reveal the secrets of Masonry. But it is their secrets that the public are concerned to know. Now their eulogistic books, as any one may know who will examine them, are silly, and for the most part little better than twaddle. If we read their orations and sermons that have been published in support of Masonry, and the books that they have written, we shall find much that is silly, much that is false, and a great deal more that is mere bombast and rho domontade. I do not say this rashly. Any person who will examine the subject for himself must admit that this language is strictly true. But I shall have occasion hereafter when we come to examine the character of the institution, to show more clearly the utter ignorance or dishonesty of the men who have eulogized it.

Let it be understood, then, that adhering Masons do not profess to publish their secrets. And that which the country and the church are particularly interested to understand they never publish--their oaths, for example; and, therefore, we cannot tell from what they write what they are under oath to do.
(2.) We cannot learn what Masonry is from the oral testimony of adhering Masons.

Let it be pondered well that every one of them is under oath to conceal and in no way whatever to reveal the secrets of the order. This Freemasons do not deny. Hence, if they are asked if the books in which Masonry has been published are true, they will either evade the question or else they will lie; and they are under oath to do so.

Observe, adhering Masons are the men who still acknowledge the binding obligation of their oaths. Now, if they are asked if those books truly reveal Masonry, they consider themselves under an obligation to deny it, if they say anything about it. And, as they are well aware that to refuse to say anything about it is a virtual acknowledgment that the books are true, and would therefore be an indirect revelation of Masonry; they will almost universally deny that the books are true. Some of them are ashamed to say anything more than that there is some truth and a great deal of falsehood in them.

(3.) As they are under oath to conceal the secrets of Masonry, and in no wise whatever to reveal any part of them, their testimony in regard to the truthfulness or untruthfulness of those books is of no value whatever. It is mere madness to receive the testimony of men who are under oath, and under the most horrid oaths that can be taken--oaths sustained by the most terrific penalties that can be named to conceal their secrets and to deny that they have been published, and that those books contain them--I say it is downright madness to receive the testimony of such men, it matters not who they are. Masons have no right to expect an intelligent person to believe their denials that these books have truly revealed Masonry. Nor have they a right to complain if we reject their testimony. What would they have us do? Shall we believe the testimony of men who admit that they are under oath to conceal and never in any way reveal the secrets of their order, when they deny that their secrets are revealed in certain books, and shall we ignore the testimony of thousands of most conscientious men who are ready to testify on oath that those books contain a substantially correct exposition of Freemasonry as it was and is. I say again that Freemasons have no right to expect us to believe their denials; for while they adhere to Masonry they are under oath to "conceal and never reveal" any part of its secrets and of course they must expressly or impliedly deny every revelation of its secrets that can be made. Would they have us stultify ourselves by receiving their testimony?

2. Positively. How, then, are we to know what Masonry is? I answer: (1.) From the published and oral testimony of those who have taken the degrees; and afterward, from conscientious motives, have confessed their error, and have publicly renounced Masonry. But it has been said that these are perjured men, and therefore not at all to be believed. But let it be remarked that this very accusation is an admission that they have published the truth; for, unless they have published
the secrets of Masonry truly, they have violated no Masonic oath. Therefore, when Masons accuse them of being perjured, the very objection which they make to the testimony of these witnesses is an acknowledgment on the part of Masons themselves that they have truly published their secrets.

But again. If to reveal the secrets of Masonry be perjury, it follows that to accuse the revealers of Masonry of perjury, is itself perjury; because by their accusation they tacitly admit that that which has been published is truly a revelation of Masonry, and therefore their accusation is a violation of their oath of secrecy. Let it then be understood that the very objection to these witnesses, that they have committed perjury, is itself an acknowledgment that the witnesses are entirely credible, and have revealed Masonry as it is. And not only so--but in bringing forward the objection, they commit perjury themselves, if it be perjury to reveal their secrets, because, as I have said, in accusing the witnesses of perjury, they add their testimony to the fact that these witnesses have published Masonry as it is. So that by their own testimony, in bringing this charge of perjury, they themselves swell the number of witnesses to the truthfulness of these revelations.

(2.) Renouncing Masons are the best possible witnesses by whom to prove what Masonry really is. (a.) They are competent witnesses. They testify from their own personal knowledge of what it is. (b.) They are in the highest degree credible witnesses. First, because they testify against themselves. They confess their own wrong in having taken those terrible oaths, and in having had any part in sustaining the institution. Secondly, their testimony is given with the certainty of incurring a most unrelenting persecution. Adhering Freemasons are under oath to persecute them, to destroy their characters, and to seek to bring them to condign punishment. This we shall see when we come to examine the books. Adhering Masons have persecuted, and still persecute, those that reveal their secrets, just as far as they dare. They are in the highest degree intolerant., and this every Mason knows. In a recent number of their great Masonic organ, published in New York, they advise the Masons in Oberlin in no way to patronize those who oppose them. Those who renounce Masonry are well aware of their danger. But, notwithstanding, they are constrained by their consciences, by the fear and love of God, and by regard to the interests of their country, to renounce and expose it. Now, surely, witnesses that testify under such circumstances are entitled to credit; especially as they could have had no conceivable motive for deceiving the public. Their testimony was wrung from them by conscience. And the authors of the books that I have named, together with several others--such as Richardson, Stearns, and Mr. Allyn, and I know not how many others--are sustained by the testimony of forty-five thousand who publicly renounced Masonry, out of a little more than fifty thousand that composed the whole number of Freemasons then in the United States. Now, it should be well remembered that the five thousand who still adhered belonged almost altogether to the slaveholding States, and had peculiar reasons for still adhering to the institution of Masonry. And, further, let it be distinctly observed that, as they adhered to Masonry, their testimony is null, because they still regarded themselves as under oath in no wise to reveal their secrets; consequently, they would, of course, deny that these books had truly revealed Masonry. I say again, it is mere madness to receive their testimony.
CHAPTER IV

CREDIBILITY OF THE BOOKS REVEALING FREEMASONRY

I FURTHER observe: (3.) The credibility of these books in which Masonry is revealed is evident from the following considerations:

(a.) The murder of Morgan by Freemasons was an emphatic acknowledgment that he had revealed their secrets. For, if he had not, he had not incurred the penalty of Masonic obligations. They murdered him because he had truly revealed their secrets; and they could have had no motive whatever for murdering him if he had not done so.

(b.) The credibility of these books is further sustained by the fact that adhering Masons did then, and have always, justified the murder of Morgan as that which their oaths obliged them to do. They have said that he deserved it; and that he had taken upon him the obligation consenting to suffer the penalty if he violated it. In the two small volumes published by Elder Stearns, letters will be found from the most respectable and reliable Christian men, that fully sustain this statement, that the adhering fraternity, with very few exceptions, at that time, justified the murder of Morgan. In thus justifying that murder they, of course, admit that he violated his oath, and had truly published Freemasonry. I would quote these testimonies; but, as they can be read from the books themselves. I will not cumber these pages by copying them.

(c.) The credibility of these books is sustained by the express testimony of the seceding Mason, who, after hearing them read, ordered them printed.

(d.) The testimony of these books is further sustained by the report of a committee appointed at that time by the legislature of Rhode Island. That body appointed a committee, and gave them authority to arrest and examine Freemasons to ascertain whether the oaths published in these books were truly the oaths of Freemasons. This committee succeeded in bringing before them men that had taken the first ten degrees of Freemasonry. They put them on oath under the pains and penalties of perjury. In these circumstances they did not dare to deny it; but owned to the committee that they were the oaths taken by Freemasons. I said that they did not dare to deny it, because they were well aware that of seceding Masons hundreds and thousands might be obtained who would confront them and prove them guilty of perjury if they denied it.

I should have said that these Masons that were arrested, and that testified before this committee, were not seceding, but adhering, Masons. So that here for the first ten degrees of Freemasonry we have the admission on oath of adhering Masons that these books truly published their oaths. These facts may be learned from the records of the legislature, or from John Quincy Adams' letters to Mr. Livingston, who was at the head of the Masonic institution in the State of New York at that
(e.) The credibility of these books is further sustained by the implied admission of the two thousand lodges that suspended because their secrets were revealed, and because they were ashamed any longer to be known as sustaining the institution. These lodges, as I have before said, contained some forty-five thousand members. Now it should be particularly noted that, of all the seceding Masons in the United States, not one of them has ever, to my knowledge, denied that these books had truly revealed Masonry; while it is true that the five thousand who did not secede would never acknowledge that these books were credible. A worthy minister, who used to reside in this place, who has himself taken a great many degrees in Masonry, wrote to one of our citizens, a few months since, denouncing the institution in strong terms. He is a man who has traveled much among Freemasons for many years in various parts of the United States; and in that letter he affirmed that he had never known but one adhering Mason who would not deny, to those who did not know better, that those books had truly revealed Masonry. This is what might be expected.

(f.) The credibility of these books is further sustained by the published individual testimony of a great many men of unquestionable veracity--men standing high in the Christian ministry, and in church and state.

The books to which I have alluded contain very much of this kind of testimony. But to all this testimony adhering Masons have objected. First, that the movement against Freemasonry was a political one. Answer: I have already said that by its having seized upon all the civil offices, and totally obstructing the course of justice, it was forced into politics by Masons themselves.

It was found that there was no other way than for the people to rise up and take the offices out of their hands by political action. At first there was no thought on the part of any one, so far as I could learn, that it would ever become a political question. But it was soon found that there was no other alternative.

But, again, it is said, Why should we receive the testimony of those men who have passed away, rather than the testimony of the living, thousands of whom now affirm that those books did not truly reveal Masonry?

To this I answer that these men are every one of them sworn to lie about it--expressly, or virtually. Observe, they must conceal as well as never reveal these secrets; therefore, as refusing to deny would be regarded as a virtual admission, they are sworn to make an impression amounting, morally, to a denial. At a recent conference of ministers and delegates from churches, a report was read by a committee previously appointed for that purpose, representing the true character of Freemasonry. I was not present, but am informed, by unquestionable authority, that after the report was read, a minister who was a Freemason represented the report as setting up a "man of straw" thereby intending to make the impression that the report was not true. But it was replied that the report may have exhibited "a man of straw," for such Freemasonry may be, but he was asked, is not the report true? To this question he refused to answer. Was this Christian honesty? At recess another minister, also a Freemason, in conversation spoke of the report as
trash, but on being pressed with the question, "Is it not true?" he refused to answer. These cases illustrate their manner of disposing of this question. Many of them dare not expressly deny the truthfulness of those revelations, but they will so express themselves as to amount to a denial. They have numerous methods of doing this. They intend to deceive, manifestly for selfish reasons, and are therefore guilty of lying, and so they will find it held at the solemn judgment. If they adhere to their oaths, they are sworn to deny that these books truly reveal Masonry; and, therefore, their testimony is not to be received at all. But thousands of the seceding masons still survive, and universally adhere to their testimony that those books did truly reveal Masonry.

But it is said that Masonry is reformed, and is not now what it was at that time.

Answer: First, this, then, is a virtual acknowledgment that at that time it was truly revealed. This is contradicting themselves. As long as they can, they deny that these books truly reveal it. But when forty-five thousand witnesses are summoned, among whom are a great many of the most valuable citizens of the United States, insomuch that they can have no face to deny that Masonry was revealed, as it then was, then we are told, "Oh! it is reformed; it is not what it was."

But, again, if they have reformed, the burden of proof is upon them. It is for them to show whether they have reformed out of it those things that rendered it so odious in a moral point of view, and so dangerous in a political point of view, as those books revealed it to be.

Again, their authorities do not pretend that it has been reformed. Their most recently published books take exactly the opposite ground, claiming that it is one and identical with what it was in the beginning; and that it neither has been nor can be changed in any of its essential principles or usages. They expressly require of their candidates to conform to all the ancient principles and usages of the institution. In another number I shall endeavor to set this question of reform at rest. It were premature to do so before we have examined the books in which it is revealed.

I might sustain these assertions by copious extracts from their works, if it would not too much encumber this article. Let those who wish to know, get their books, and read them for themselves. If anything can be established by human testimony, it is forever beyond a doubt that Mr. Morgan, Elder Bernard, Mr. Richardson, and others that published Masonry, have published it substantially as it was and is.

I have already said that their secrets are never written by themselves. All their secrets are communicated orally. They take a great deal of pains to secure entire uniformity in regard to every word and sentiment which they teach. Each State has its lecturers, who go from lodge to lodge to teach and secure a uniformity as nearly perfect as possible.

And then there is a United States lecturer, who goes from State to State, to see that the grand lodges are all consistent with each other.

In spite, however, of all this painstaking and expense, slight verbal differences will exist among them. But these differences are only in words. The ideas are
retained; but in some few instances they are expressed by different words, as we shall see when we come to examine the books themselves.

The fact is, that the great mass of young men who have joined them have been grossly deceived. Having been imposed upon, as I was imposed upon, they have been made to believe that the institution is a very different matter from what it really is.

We shall see hereafter how this imposition could be practiced upon them, and how it has been practiced upon them.

I would not be understood as denouncing the individuals composing the whole fraternity; for I am perfectly well persuaded that the great mass of young men who belong to the institution are laboring under a great delusion in regard to its real object, character, and tendency.

Lastly, it is inquired why we go to the enemies of Freemasonry for a knowledge of what it is, instead of getting our information from friends. "Why not," they say, "allow us to speak for ourselves! We know what it is, and we can inform the public what it is; and why should you go to our enemies?" But what do Freemasons mean by asking such questions? Do they consider us idiots? Do they want to insult our intelligence by asking us why we don't get their secrets from themselves? Of course, as they well know, we cannot learn what the secrets of Masonry are from its friends and adherents, because they are under oath to give us no information about them. We are, therefore, under the necessity, if we would know what it is, of taking the testimony of those who know what it is by having taken its degrees, and have, from conscientious motives, renounced the institution. If they are its enemies, it is only in the sense that they regard the institution as not only unworthy of patronage, but as so wicked in a moral point of view, and so dangerous in a political point of view, that they feel constrained to reveal its secrets, and publicly to renounce it. These are the only men from whom we can possibly get any information of what Freemasonry is. It is absurd for adhering Masons to ask us why we do not allow them to teach us what it is; for we know, and they know, that they can do no such thing without violating their oaths and these oaths they still acknowledge to be binding upon them. Under this head I take the liberty to subjoin--

1. The testimony of the Albany Evening Journal Extra, of October 27, 1831. This article, as its date demonstrates, was written at the time of the investigation of the Morgan murder, and refers to facts too notorious to be denied:

"Since the public attention in this quarter has been roused by recent events to the practical evils of Freemasonry, numerous inquiries are made for the means of information respecting the ridiculous ceremonies, the unlawful oaths, the dangerous obligations, and the blasphemous mockeries of this order. Although these have been from year to year, for the last five years, spread before the public, yet as our citizens here were indifferent to the subject, they avoided reading what was so profusely laid before them; and the consequence is, that now, when they begin to feel and think on this momentous matter, they find themselves in want of that information necessary to enable them to understand it. It shall be my purpose
to supply the deficiency to some extent, by pointing out the sources of full and extensive knowledge, and by presenting as briefly as possible, the prominent features in the character of Freemasonry. It has become a question of such engrossing interest, that every man should desire to be informed, and every citizen who is called upon to act in reference to it in his capacity as AN ELECTOR, is bound by the highest duties of patriotism to act understandingly.

"The first revelation of Masonry in this country was made by William Morgan. In 1826, he published a pamphlet, entitled 'Illustrations in Masonry,' in which the ceremonies of initiation and the obligations of the three first degrees were disclosed. For this publication he was kidnapped and forcibly carried away from a wife and two children, and was murdered by being drowned in the Niagara River. This was done by Freemasons. Thus he has sealed the truth of his revelations by sacrificing his own life, and the Freemasons established their accuracy incontrovertibly by the punishment they inflicted on him. For according to their own bloody code, he could not have incurred the penalty of death, if he had not revealed their secrets. In February, 1828, a convention of seceding Masons was held at Le Roy, in the County of Genesee, composed of some thirty or forty of the most respectable citizens. They published a declaration to the world under their signatures, in which they declared the revelations of William Morgan to be strictly true and perfectly accurate. Under the same responsibility they also published the oaths and obligations of the higher orders. In the course of the same year, Elder Bernard, a Baptist clergyman of good character, and who was a distinguished Mason, published a work, entitled 'Light on Masonry,' in which the ceremonies, oaths and mummeries of the order are given at full length. In 1829, on the trial of Elihu Mather, in Orleans County, the obligations of the three first degrees and of a Royal Arch Mason, were proved, at a Circuit Court held by Judge Gardiner, by the testimony of three seceding Masons and one adhering Mason. In obedience to a resolution of the Senate of New York, Judge Gardiner reported this evidence, and it was printed by order of the Senate. In 1830, on a trial in Rhode Island, the same obligations were proved in open court, and the trial was published at large in the newspapers. In 1831, on the trial of H.C. Witherell, at New Berlin, in Chenango County, the same obligations were proved by the oaths of three adhering Masons, among whom was General Welch, the sheriff of the county. In the year 1830, Avery Allyn, a regular Knight Templar, published a book, called the 'Ritual of Freemasonry,' in which the ceremonies of initiation, the lectures, oaths and mummeries of thirty-one degrees are fully exhibited. Thousands of Masons individually have, under their names in the public papers, declared these publications of Bernard and Allyn to be strictly accurate. These books may be found in our bookstores."

2. I next subjoin a tract, made up of "The Petition to the Legislature of Connecticut," against extra-judicial oaths, with an abstract of the evidence, and the report of the Committee to whom the subject was referred. Published in 1834:

To the Honorable General Assembly of the State of Connecticut, to be holden at Hartford, on the first Wednesday of May, A.D. 1833:

The Petitioners, inhabitants of said State, respectfully request the attention of your
Honorable body to the expediency of some legal provision to prevent the administration of oaths in all cases not authorized by law. It may justly be required of the Petitioners, before a compliance can be expected with this request, that a case should be made out requiring such Legislative provision; and your Petitioners confidently trust that satisfactory grounds for this application will be found to exist in the oaths which are administered in Masonic Lodges.

The disclosures which have been recently made by the seceding Masons of the secret proceedings of those Lodges fully prove that the Institution of Freemasonry consists of numerous degrees[ sic. ] which may be increased to an unlimited extent, and that an oath of an extraordinary character is administered at the entrance of every degree. Your Petitioners would not trespass upon the principles of decorum by an unnecessary recital of all these horrid imprecations, but justice to the cause they have espoused compels them to exhibit the following specimens, which are selected from the oaths administered in the different degrees: The Entered Apprentice Mason swears, "I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points of the secrets, arts, and mysteries of Ancient Freemasonry which I have received, am about to receive, or may hereafter be instructed in;" "without the least equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea." The Master Mason swears, "I will obey all regular signs, summonses, or tokens, given, handed, sent, or thrown to me from the hand of a brother Master Mason;" "a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my own election." The Royal Arch Mason swears, "I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong." "A Companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, without exception." The following obligations are contained in the oath of the Holy Thrice Illustrious order of the Cross, Knights, or Kadosh, etc.: "I swear to put confidence unlimited in every illustrious brother of the Cross as a true and worthy follower of the blessed Jesus;" "I swear to look on his enemies as my enemies, his friends as my friends, and to stand forth to mete out tender kindness or vengeance accordingly." "I solemnly swear, in the presence of Almighty God, that I will revenge the assassination of our worthy Master Hiram Abiff, not only on his murderers, but also on all who may betray the secrets of this degree." "I swear to take revenge on the traitors of Masonry."

It can not be necessary for your Petitioners to enter upon a formal argument in order to satisfy this enlightened Assembly that oaths like the foregoing ought not to be administered. The guarded and redundant language in which they are expressed, and the barbarous and abhorrent penalties annexed to them, were evidently designed to impose upon the mind of the candidate the necessity of entire and universal obedience to their requirements. They purport to be the
injunctions of supreme power, and claim supremacy over every obligation, human or divine. In this light they were regarded and acted upon by Masons of high standing and character who were concerned in the late Masonic murder committed in the State of New York, or connected with the trials which sprang from it, and in this construction these Masons were justified and upheld by the Grand Chapter and Grand Lodge of that State. Such obligations are obviously inconsistent with our allegiance to the State, and the obedience which is required by our Maker, and with those fundamental principles which constitute the basis and the cement of civil and of religious communities. The Masonic oaths lead directly to the sacrifice of duties and the commission of crimes; they cherish a feeling of selfishness and of savage revenge, instead of the spirit of the Gospel, and are the groundwork of an insidious attempt to effect the entire overthrow of our holy religion.

It is for these reasons that your Petitioners respectfully request your Honors, by a suitable legal provision, to prohibit the administration of oaths not authorized by law; and they, as in duty bound, will ever pray.

The foregoing was the petition of about fourteen hundred citizens of the State of Connecticut, and was presented to the Legislature at their session in May, 1833. By the House of Representatives it was referred to a select committee, who, having given notice of the time and place of their meeting, entered into an investigation of the subject. The sittings of the committee were open to the public, and every person who wished to hear the proceedings could attend, if he chose. Three witnesses were presented by the Petitioners, viz.: Mr. Hanks, of New York, and Messrs. Welch and Hatch, of this State, by whom they expected to substantiate the facts as set forth in the petition. In giving his testimony, Mr. Hanks read the several oaths, etc., as published in Allyn's Ritual, beginning with that of the Entered Apprentice, and pointing out, as he proceeded, any discrepancies or variations which he had practiced or known. He had taken, administered, or seen administered, the oaths, etc., in four different States of the Union viz.: New York, Pennsylvania, Virginia, and Ohio--had taken, himself, many degrees, and testified from personal knowledge. The testimony of Mr. Hanks was full, explicit, and particular of the first seven degrees of Masonry, and his statements were supported by those of Messrs. Welch and Hatch, as far as their experience extended.

Among the facts proved by the testimony were the following, viz.: that Freemasonry, with its oaths and penalties, is substantially the same everywhere—that the variations are slight, and, in most instances, merely verbal, and such as have resulted from unwritten or traditionary communication—that the oaths and penalties of the first seven degrees are revealed to the world and correctly published by Mr. Allyn in his Ritual, and by others—that they are so administered in the lodges, and are to be understood according to the plain, literal import of the terms in which they are expressed, and as they have been explained by seceding Masons generally—that the declaration of the Massachusetts and Connecticut adhering Masons can not be made, or signed understandingly, in consistence with truth—that in the Royal Arch oath the terms "murder and treason not excepted" are
sometimes used; sometimes the expression "in all cases whatsoever," or "in all cases without exception." Some other verbal alterations were noticed, which need not be detailed here. It appeared, also, from the statements of the witnesses, that the proportion of funds disposed of for charitable purposes is extremely small, while the lodges are scenes of extravagant mirth and bacchanalian revelry, and the admission, passing, and raising of candidates occasions of much indecent sport and ridiculous merriment, accompanied with mock murders, feigned discoveries, and profane and blasphemous ceremonies and representations.

From the evidence before them the committee came to the conclusions expressed in the following

REPORT.

To the Honorable General Assembly of the State of Connecticut now in Session:

The committee to whom was referred the petition of Gaius Lyman and others beg leave respectfully to report that we have had the same under consideration, and inquired, by legal evidence, into the truth of the matters therein set forth, and are of the opinion that the same have been substantially proved, and are true. The committee, at the commencement of the investigation, adopted the rule, and made known the same to the petitioners, that we should attend to no evidence except such as, in our opinion, would be admissible in a court of law. The petitioners accordingly summoned before us sundry witnesses who, for aught we knew or could discover to the contrary, were men of respectability and intelligence, and upon their testimony, and upon that alone, have we come to our present result. It was proved by these witnesses that oaths similar in character (and some of them identical in phraseology) to those set forth in the petition had been, in their presence and within their hearing, repeatedly administered in this State. The committee believe the administration of such oaths to be highly improper, and that the same should be prohibited by legal enactment. Our reasons for this opinion are:

1. Because they are unauthorized by law.

2. Because they bind the person to whom they are administered to disregard and violate the law.

3. Because they are, in their natural tendency, subversive of public morals and blasphemous.

4. Because the penalties attached to the breach of them are such as are entirely unknown to our law, and are forbidden both by the Constitution of the United States and by the Constitution of this State.

First, then, these oaths are not authorized by law. In our code of statute law we have an act which points out the cases in which oaths shall or may be administered, and prescribes their several forms. In this act we find no such oaths. Indeed, we find, upon examination of this code, that although extrajudicial oaths are nowhere expressly prohibited, their unlawfulness is throughout clearly implied. And the implication is no less clear, that no persons, except those expressly authorized by law, may rightfully administer oaths. The committee
would barely refer to a number of those acts in which particular persons are, on particular occasions and for particular purposes, authorized to administer oaths. In the act relative to insolvency, the commissioners are expressly authorized to administer an oath to the insolvent debtor. In the act relative to surveyors, the surveyors are authorized to administer an oath to the chainmen. In the act relating to oaths, passed in 1822, Clerks of the Senate and House of Representatives, and the Chairmen of Committees are, during the session of the Legislature, authorized to administer oaths. There are other acts of the same nature, to which it can not be necessary particularly to refer. The inference, as we think, plainly deducible from these acts, is, that all persons have not the right to administer oaths; and that those oaths only which the law prescribes may be lawfully administered. And we need only ask this Honorable Body whether the public sense of propriety would not be shocked at witnessing, in open daylight, the administration of an oath by a person not by law authorized, and in a case not by law provided for. For instance, suppose a clergy man, upon the admission of a member into his church, should require him to kneel down, place his hand upon the Bible, and then solemnly swear that he would observe all the rules and regulations of that church, upon no less penalty than to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea; would not an involuntary shudder pervade the whole community at such a horrid exhibition; and would not our first impression be that this clergymen had violated the law, and that he ought forthwith to be prosecuted? And yet we may search our statute book in vain for any penal enactment that would reach this case. Again, suppose that any one of the charitable and benevolent societies of the present day should, on the admission of a member, compel him to swear by the ever-living God that he would obey all the laws of the society "upon no less penalty than to have his left breast torn open, his heart and vitals taken therefrom, thrown over his left shoulder, and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field and the vultures of the air." And, moreover, suppose this oath to be administered by some one not by law authorized to administer any oath. We need scarcely ask whether an insulted community would not, under a sense that their laws had been wantonly trampled upon, call aloud, and with earnestness, upon the ministers of justice to punish such awful and disgusting profanity. And yet the ministers of justice could afford them no aid, inasmuch as the law has not, on this subject, clothed them with any authority.

Secondly. We object to the administration of oaths like those set forth in the petition, because they bind the person receiving them to disregard and violate the law. In one of the oaths, for instance, the person receiving it swears that he will assist a companion of a certain degree, so far as to extricate him from difficulty, whether he be right or wrong. He also swears that he will keep the secrets of a companion of a certain degree without exception, or as the witnesses testified they had heard it administered, "murder and treason not excepted." Now, the committee believe it to be morally wrong, as well as inconsistent with our allegiance to the government under which we live, and a direct violation of the law, to keep secret the commission of any great and flagrant offense against the government. He who conceals treason is himself guilty of misprision of treason.
He who conceals murder is himself (in some cases at least) a murderer.

Thirdly. We consider the administration of extra-judicial oaths, especially such as are set forth in said petition, improper, because in their tendency they are opposed to sound morals and are blasphemous. The obligation to assist another so far as to extricate him from difficulty, whether he be right or wrong, and to conceal another's secrets, even though those secrets should involve the highest and most enormous crimes, is most assuredly opposed to the spirit of the Gospel, and to the pure system of morality therein inculcated. And to call upon the great and awful name of Jehovah to give sanction to such obligations is, in our opinion, the height of blasphemy.

Fourthly. We believe such oaths to be improper, because the penalties attached to them are such as are unknown to our law, and are opposed both to the Constitution of the United States and to the Constitution of this State. If the breach of those oaths constitute the crime of perjury, then, in our opinion, such breach should be punished as perjury in other cases is punished. By our law every person who shall commit perjury, and shall be thereof duly convicted, shall suffer imprisonment in the Connecticut State Prison not less than two nor more than five years; and this is the extent of the pains and penalties which the humanity of our law will suffer to be inflicted upon him. But to the violation of the oaths above referred to is annexed a great variety of most cruel and inhuman punishments, such as are not known in the criminal codes of any civilized nation on the earth. Among them are the tearing out of the tongue, or splitting it from tip to roots--the cutting of the throat across from ear to ear--the tearing out of the heart and vitals, and exposing them to be destroyed by wild beasts and birds of prey, etc. These penalties we believe to be forbidden by the tenth article of the amendments of the Constitution of the United States, which prohibits the infliction of all cruel and unusual punishments; and by the tenth section of the first article of the Constitution of this State, which declares that "No person shall be arrested, detained, or punished, except in cases clearly warranted by law." For these and for various other reasons which must be obvious to the good sense of this Honorable Body, we are of the opinion that the prayer of the petition ought to be granted, and we would, therefore, recommend the passage of the accompanying Bill for a public Act. All of which is respectfully submitted. Signed per order,

THOMAS BACKUS, Chairman.

3. I introduce the published renunciation of Freemasonry by Jarvis F. Hanks, of New York, 1829, and of Calvin Hatch, published 1831. Also, the published renunciation of Henry Fish, Edwin Chapman, and Bliss Welch, 1830. These are found on the cover of the tract, and are only specimens of a multitude of similar renunciations published in various books and journals.

RENUCIATION.

"To the Editor of the Anti-Masonic Beacon:

"Sir: The time has come when I feel constrained, from a sense of duty to God, my neighbor, and myself, to make void my allegiance to the Masonic Institution. In thus taking leave of Freemasonry, I am not sensible of the least hostility to
Masons; but act under a solemn conviction that Masonry is a wicked imposture, a
refuge of lies, a substitute for the Gospel of Christ; that it is contrary to the laws
of God and our country, and superior to either, in the estimation of its disciples;
and lastly, that it is the most powerful and successful engine ever employed by the
devil to destroy the souls of men.

"I was initiated into Masonry in 1821, and have taken eighteen degrees. My
motives were curiosity and the expectation of personal advantage, while, at the
same time, I was dishonest enough to profess that disinterested benevolence to my
fellow-men was my object. I have been intrusted with the highest offices in the
gift of a Lodge and Chapter, viz.: Worshipful Master and Most Excellent High
Priest, which I acknowledge, at that time, I considered very flattering distinctions.
I approved of the abduction of William Morgan as a just act of Masonry, and had
I been called upon to assist, should, under the opinions I then held, have felt
bound to attend the summons and obey it. I remained in favor of the Institution
several months after the abduction of Morgan.

"I was convinced of the evil and folly of Masonry from an inquiry instituted in my
own mind, which I was determined should be conducted privately, candidly,
impartially, and, if possible, without prejudice. Under the scrutiny of the
investigation I brought the Law of God contained in the Old and New Testaments,
the laws of our country, the Masonic oaths (so many as I have taken) Masonic
professions, and Masonic practice. I then resolved not to be influenced by the fear
or favor of man, who can only 'kill the body, and after that has no more that he
can do, but by the fear of God, 'who, after he hath killed, hath power to cast into
hell.' (Luke xii.4,5.) I feel assured that any Mason, or any man, taking the same
course, must arrive at the same conclusion. Yours, JARVIS F. HANKS.

"NEW YORK, February 13, 1829."

CALVIN HATCH'S RENUNCIATION OF FREEMASONRY.

"To the Church of Christ in Farmington:

"BRETHREN: Impressed with a sense of duty, I would solicit your attention,
while I make the following statement of facts: Soon after I arrived at the age of
twenty-one years I was induced (principally from curiosity) to become a
Freemason; and before I was twenty-two, I advanced to the third, and soon after
to the fourth degree of the then hidden mysteries of that Institution, and remained
a tolerably regular attendant upon its stated meetings, until February, 1819; since
which I have never attended any of its meetings, though often requested.

"Hoodwinked to the principles of the Institution, I felt that, as a professed
follower of the Lord Jesus Christ, it was not profitable to spend my time in the
lodge-room.

"Another fact I wish to notice: that for three years I was accustomed to hear
prayers offered at the lodge by a man who was considered an infidel; which, to
my mind, was utterly revolting.

"Within about a year my attention has been particularly called to this subject. At
first, I felt that the Institution could not be bad, except by being in the hands of
bad men. I satisfied myself that my withdrawment from the lodge, while Masonry was in good repute, spoke a language which could not be misunderstood; and still, I confess I felt some veneration for the Institution, on account of its beneficence in relieving its afflicted members.

"Early last spring I became satisfied that one of our citizens had fallen a sacrifice to Masonic vengeance; yet, whether the institution could be charged with it, was with me a question. I found that it was thus charged by those opposed to the Institution, and I hastily and rashly resolved to read no more upon the subject, because I considered the charge unjust. In the course of the last summer I had many misgivings for this decision, which closed every avenue to information. Knowing that many of my Christian brethren were grieved that any professor of the religion of Christ should remain even a nominal member of a society, the principles of which they believed were anti-christian, and opposed to the best interests of our country.

"Feeling that some deference was due to their judgment, I, early in the fall, with prayerfulness, divesting myself of all prejudice, took up the subject for investigating the principles, and sought information through the press, and soon became satisfied that I had a duty to perform which I had long neglected; and in December last, without consulting anyone, came to the conclusion that nothing short of absolving myself from all connection with the Masonic Fraternity, and from all its obligations, would be answerable to my duty as a citizen and a member of the church of Christ. Since that time I have read the proceedings of the United States Anti-Masonic Convention, disclosing facts before unknown to me, and am of the opinion that it is the bounden duty of every professor of religion who feels bound in the least by Masonic obligations to read the doings of that convention, with prayerfulness and without prejudice, before he decides upon the path of duty.

"I feel that some acknowledgments are due from me to those brethren who have been grieved by my dilatoriness upon a subject so plain and a duty so clear. And if I have thus offended any of my brethren, I pray them to forgive; and however great my sin has been, I trust I have forgiveness of my God.

"I can not dismiss the subject without beseeching my Christian brethren who remain as I have done, to examine and decide, as in the presence of God, without delay; for what we do must be done quickly. CALVIN HATCH.

"FARMINGTON, February 3, 1831."

COPY OF MY RENUNCIATION SENT BY MAIL TO NEW MILFORD, FEBRUARY 3, 1831.

"To the Officers of St. Peter's Lodge, New Milford, State of Connecticut:

"GENTLEMEN: For more than twenty years I have been a member of your lodge; and now, from a conviction that it is my duty as a citizen and a professed follower of our blessed Savior no longer to remain, even as I have been for the last twelve years, a nominal member of a society whose principles are opposed to the best interests of our country, and whose rites are, many of them, not only immoral, but a profanation of Scripture, and, consequently, opposed to the
religion of the Gospel, I do, therefore, absolve myself from all its obligations whatever. CALVIN HATCH.

"FARMINGTON, December 25, 1830."

RENUNCIATION.

"Having been initiated some years since in the mysteries of Freemasonry, but without finding any of those advantages which were so bountifully promised by the Fraternity, and now being fully convinced that the Institution is corrupt to the very core, and used to promote ends tending to subvert our free institutions, we deem it our duty publicly to renounce all obligations to the 'Craft,' believing ourselves to be freed from its oaths, inasmuch as no man can bind himself to do anything contrary to the allegiance he owes to his country, or the duties he owes to his Maker.

"HENRY FISH, Salisbury, Master Mason.
"EDWIN CHAPMAN, Windsor, M. Mason.
"BLISS WELCH, Chatham, Royal Arch.
"Dated at HARTFORD, Feb. 4 1830."

CHAPTER V

EXAMINATION OF THE BOOKS REVEALING FREEMASONRY

HAVING established the fact that Bernard in his "Light on Masonry," William Morgan, Allyn, Richardson, and others, all of whom substantially agree, have truly revealed Freemasonry as it was at that time, I will now enter upon an examination of some of these books, assuming as I must, or abandon all idea that any thing can ever be proved by human testimony, that they contain a veritable revelation of Freemasonry.

After I have examined these books, and learned and shown what Freemasonry was at their date, I shall consider the question of its having undergone any material change since that date, and also whether it can be so changed as to be an innocent institution and still retain the distinguishing characteristics of Freemasonry.

That I may do no injustice to any one, I shall not hold Masons responsible for oaths and degrees which are above and beyond them and which they have not taken and of which they have no knowledge. The question of their moral and responsible relation to the institution, as a whole, will receive notice in another place. At present I shall hold Masons responsible for those oaths, principles, teachings and degrees of which they have knowledge.

In these numbers I need only to notice a few points in the oaths of Masons, and I
recommend all persons to obtain the books in which their oaths, ceremonies, and secrets are fully revealed. The first of their oaths is that of an Entered Apprentice. These oaths are administered in the following manner: The candidate stands on his knees, with his hands on the Holy Bible. The Worshipful Master pronounces the oath in short sentences, and the candidate repeats after him. The oath of the Entered Apprentice is as follows: "I, A.B., of my own free will and accord, in presence of Almighty God and this worshipful lodge of Free and Accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most sincerely promise and swear, that I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points of the secrets, arts, and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him or unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination, or lawful information.

"Furthermore, do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything movable or immovable under the whole canopy of Heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance may become legible or intelligible to myself or to any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in the due performance of the same."--Light on Masonry, 8th edition, page 27.

Upon this oath I remark:

1. That the administration and taking of it are in direct violation of both the law and gospel of God. Jesus prohibits the taking of oaths. Mat. V. 34. "But I say unto you swear not at all." It is generally conceded that He intended only to forbid the taking of extra judicial oaths. That He did formally and positively forbid the taking, and of course the administering, of all oaths not regularly administered for judicial and governmental purposes, is, I believe, universally admitted. Here then we find that in the first step in Freemasonry the express command of Christ is set at nought.

2. The administration and taking of this oath is a taking of the name of God in vain and is therefore an awful profanity. Exod. xx: 7: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." Professing Christian Freemasons, do you hear and remember this, and are you aware that in taking or administering this oath you take the name of God in vain and that He will not hold you guiltless? Do you also remember that whenever you are present aiding, abetting, and consenting to the
administering, and taking of this or any other Masonic oath you are guilty of violating the express command of Christ above quoted, and also the express prohibition of the lawgiver at Sinai? And yet you can see nothing unchristian in Freemasonry.

3. This oath pledges the candidate to keep whatever secrets they may communicate to him. But, for aught he knows, it may be unlawful to keep them. This oath is a snare to his soul. It must be wicked to thus commit himself on oath. The spirit of God's word forbids it.

4. The administrator of this oath had just assured the candidate that there was nothing in it inconsistent with his duty to God or to man. How is it, professed Christian, that you did not remember that you had no right to take an oath at all under such circumstances and for such reasons. Why did you not inquire of the Master by what authority he was about to administer an oath, and by what authority he expected and required you to take it? Why did you not ask him if God would hold him guiltless if he administered an oath in His name, and you guiltless if you took the oath. And when you have seen this or any other Masonic oath administered why have you not rebuked the violation of God's law and left the lodge?

5. Why did the Master assure the candidate that there was nothing in the oath contrary to his obligations to God or man, and then instantly proceed to violate the laws of both God and man and to require of the candidate the same violation of law, human and divine?

6. The penalty for violating this oath is monstrous, barbarous, savage, and is utterly repugnant to all laws of morality, religion or decency. Binding myself "under no less a penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the sands of the sea at low-water mark, etc." Now, has any man a right to incur such a penalty as this?

I say again: such a penalty is savage, barbarous, unchristian, inhuman, abominable. It should be here remarked that in this oath is really found the virus of all that follows in Freemasonry. The candidate is sworn to keep secret everything that is to be revealed to him in Freemasonry of which as yet he knows absolutely nothing. This is frequently repeated in the obligations that follow.

It will be observed that the candidate says, "to all of which I do solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me, whatever." Richardson, who published the Freemason's Monitor in 1860, on the 4th page of his preface, says of Masonry: :

"The "oaths and obligations were then undoubtedly binding (that is when Freemasonry was first established), not only for the protection of the members but for the preservation of the very imperfect arts and sciences of that period. To suppose these oaths mean anything now is simply absurd." What! How is this compatible with what is said in this first oath of Masonry, and hence binding through every degree of Masonry. "ALL THIS, I MOST SOLEMNLY AND SINCERELY PROMISE AND SWEAR, WITHOUT THE LEAST EQUIVOCAION, MENTAL RESERVATION, OR SELF-EVASION OF
MIND IN ME WHATEVER." And now we are told by one of the highest Masonic authorities, that, to suppose that Masonic oaths mean anything in these days, is simply absurd. THEN, SURELY THEY ARE BLASPHEMY.

CHAPTER VI

MASTER'S DEGREE

I PASS over the second degree of Masonry, the oath of which, in substance, is similar to that in the first, and in this number will consider the oath, or obligation of a Master Mason. I do not notice the ridiculous manner in which the candidate for the different degrees, is dressed and conducted into the lodge. The scenes through which they pass, are most humiliating and ridiculous, and cannot fail to be so regarded by all who will read the books in which they are described. I quote from the eighth edition of "Light on Masonry," by Elder David Bernard, published by W. J. Shuey, Dayton, Ohio. The obligation of the Master's degree will be found on the seventy-third and seventy-fourth pages of this work, and is as follows: "I, A.B., of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge of Master Masons, erected to God, and dedicated to the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of Master Mason to any one of an inferior degree, nor to any one in the known world, except it be to a true and lawful brother or brethren Master Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information received. Furthermore, do I promise and swear, that I will not give the Master's word which I shall hereafter receive neither in the lodge nor out of it, except it be on the five points of fellowship, and then not above my breath. Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress, except I am in real distress, or for the benefit of the craft when at work; or should I ever see that sign given, or hear the word accompanying it and the person who gave it, appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own. Furthermore, do I promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent. Furthermore, do I promise and swear, that I will not be at the initiating, passing, and raising a candidate at one communication, without a regular dispensation from the Grand Lodge for the same. Furthermore, do I promise and swear, that I will not be at the initiating of an old man in dotage, a young man in nonage, an atheist, irreligious libertine, idiot, madman, hermaphrodite, nor woman. Furthermore, do I promise and swear, that I will not speak evil of a brother Master Mason, neither behind his back, nor before his face, but will apprise him of all approaching danger if in my power. Furthermore, do I promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my
power to prevent it. Furthermore, do I promise and swear, that I will support the constitution of the Grand Lodge of the State of --------, under which this lodge is held, and conform to all the by-laws, rules and regulations of this, or any other lodge, of which I may at any time hereafter become a member. Furthermore, do I promise and swear, that I will obey all regular signs, summons, or tokens, given, handed, sent, or thrown to me, from the hand of another brother Master Mason, or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable tow. Furthermore, do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election. Furthermore, do I promise and swear, that I will go on a Master Mason's errand whenever required, even should I have to go barefoot and bareheaded, if within the length of my cable tow.

Furthermore, do I promise and swear, that I will always remember a brother Master Mason when on my knees, offering up my devotions to Almighty God. Furthermore, do I promise and swear, that I will be aiding and assisting all poor, indigent Master Masons, their wives and orphans, wheresoever disposed around the globe, as far as in my power without injuring myself or family materially. Furthermore, do I promise and swear, that if any part of this solemn oath or obligation be omitted at this time that I will hold myself amenable thereto, whenever informed. To all which I do most solemnly promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men and Masons of so vile and perjured a wretch as I should be, were I ever to prove willfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

Upon this oath I remark:

1. The first sentence is both profane and false. The Master instructs the kneeling candidate with his hand on God's Holy Word to affirm, and the candidate does affirm that the lodge in which he is kneeling is erected to God and dedicated to the holy order of St. John. Remember this is said in and of every Master Masons' lodge. But is this true? No, indeed, it is mere mockery. The words are a mere profane form. Does not every Freemason know this?

2. This, and all the following oaths of Masonry, are administered and taken as additions to all the previous oaths which the candidate has taken. (See the oath.) All that is wicked and profane in the former oaths is indorsed and reaffirmed in this and in every succeeding oath. Thus Freemasons proceed to pile oath upon oath in a manner most shocking and revolting. And is this a Christian institution? Is this obedience to Him who has said "swear not at all?"

3. The grand hailing sign of distress mentioned in this oath, consists in raising both hands to heaven in the attitude of supplication. The words accompanying this sign are, "0 Lord, my God, is there no help for the widow's son?" The candidate is told by the Master that this attitude was taken and these words were used by Solomon when he was informed of the murder of Hiram Abiff. Of this, "Light on Masonry" will give the reader full
information. This whole story of the murder of Hiram Abiff is a profane falsehood, as I shall more fully show in another place. Hiram Abiff was never murdered. Solomon never gave any such sign, or uttered any such words. The whole story is false; both the grand hailing sign of distress, and the accompanying words, are a profane mockery, and an insult to God. But what is the thing promised in this part of a Master Mason's oath?

Observe, the candidate swears, "should I ever see that sign given, or hear the word accompanying it, and the person who gave it, appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own." Observe, it matters not what is the cause of the distress in which a Master Mason may be—if he has committed a crime, and is likely to be arrested, or has been arrested; if he is imprisoned, or likely to be imprisoned; if he is on trial in a court of justice and likely to be convicted, and a Master Mason is on the bench as a judge, or on the jury, or called as a witness; or is a Master Mason a sheriff and has the prisoner in custody; or is he a constable, having charge of the jury to whom the case is to be submitted; or is he a prosecuting attorney, appointed by the government to prosecute him for his crime, and secure his conviction—in any of these cases, the prisoner giving the grand hailing sign of distress, binds, by a most solemn oath, the judge, jurymen, sheriff, constable, witness, attorney, if a Master Mason, to seek to release him, at the hazard of his life. All who are acquainted with the practical results of this section of the Master's oath, as they appeared in the investigations connected with the murder of William Morgan, are aware that Master Masons kept this oath inviolate, when efforts were made to convict the kidnappers and murderers, insomuch that it was found impossible to execute the laws. Cases are reported as having repeatedly occurred in the administration of justice, where this hailing sign of distress has prevailed to rescue the guilty from the hand of justice. In another part of this oath, you will observe, the candidate swears, that he will apprise a brother Master Mason of approaching danger, if within his power. This binds a Master Mason to give a criminal notice, if he understands that he is about to be arrested. If the sheriff has a writ for the arrest of a brother Master Mason, this oath lays him under an obligation not to arrest him, but to give him notice, that if he does not keep out of the way, he shall be obliged to arrest him. If the magistrate who issued the writ is a Master Mason, his oath obliges him to give the criminal Master Mason warning, so that he may evade the execution of the writ. Reader, get and read the pamphlet published by Judge Whitney, of Belvidere, Illinois. It can be had, I believe, at the bookstores in this town. This pamphlet will give you an account of the trial of Judge Whitney, who was Master of a lodge, before the Grand Lodge of Illinois. It will show you how completely this oath may prevail to obstruct the whole course of justice, and render the execution of the law impossible. If a Master Mason is suspected of a crime, and his case comes before a justice of the peace who is a Master Mason, or before a grand jury upon which there is a Master Mason, or before a court or petit jury in which are Master Masons, if they keep inviolate their oath, it is impossible to reach the execution of the law. Furthermore, if there be Master Masons in the community, who hear of the guilt and danger of a brother Master Mason, they are sworn to give him warning. It is no doubt for this reason, that Masons try to secure amongst themselves all the officers connected with the administration of justice. At the time of the murder of Morgan, it was found that to such an extent were these offices in the hands of Freemasons that the courts were entirely impotent. I quote the following from "Stearns' Letters on Freemasonry," page 127: "In
speaking of the murder of William Morgan, of the justice of it, and of the impossibility of punishing his murderers, a justice of the peace in Middlebury, a sober, respectable man, and a Mason, said, 'that a man had a right to pledge his life,' and then observed: 'What can you do? What can a rat do with a lion? Who are your judges? who are your sheriffs? and who will be your jurymen?'' It is perfectly plain that if Freemasons mean anything by this oath, as they have given frequent evidence that they do, this obligation must be an effectual bar to the administration of justice wherever Freemasons are numerous. No wonder, therefore, that dishonest men among them are very anxious greatly to multiply their numbers. In the days of William Morgan, they had so multiplied their numbers that it was found impossible, and in these days Freemasons have become so numerous, that in many places it will be found impossible to execute the criminal laws. Even in commercial transactions where Freemasons are parties to a suit, it will be found impossible to secure the ends of justice. Let not Freemasons complain of this assertion.

4. You will observe that in this oath the candidate also swears, that "a Master Mason's secrets, given to me in charge as such," * * "shall remain as secure and inviolate in my breast as in his own, murder and treason excepted, and they left to my own election." Now, this section of the oath is very broad, and may be understood to cover secrets of every description. But to put it beyond all doubt whether crimes are to be kept secret, murder and treason are excepted, showing that the oath has respect particularly to concealing the crimes of a Master Mason. He may commit Theft, Robbery, Arson, Adultery, Rape, or any crime whatever, Murder and Treason excepted, and however well the commission of these crimes may be known to a Master Mason, if a Master Mason has committed them, he is under oath to conceal them. Now, is this right? Is this consistent with duty, either to God or man? Must not this often prove a fatal bar to the detection of crime, and the administration of justice? Certainly it must, or Freemasons must very frequently violate their solemn oath. If Freemasons deny this, in the denial they maintain that Masons care nothing for their oaths. It is self-evident that this Master's oath is either a conspiracy against the execution of law, or Master Masons care nothing for the solemnity of an oath. Gentlemen, take which horn of the dilemma you please! If these oaths are kept inviolate the course of justice must be effectually obstructed. If they are not kept, Master Masons are guilty of false swearing, and that continually. Which shall we believe to be true? Do Master Masons continually treat this solemn oath with contempt, or, do they respect their oaths, conceal the crimes of Master Masons, and fly to their rescue if they are detected and likely to be punished? Let not Master Masons, or any body else, exclaim: "Oh! these oaths are very innocent things! Crimes will be detected, criminals will be punished, for Masons care nothing for their oaths." Indeed! And does this excuse them? It is only by being guilty of false swearing that they can fail to thoroughly obstruct the course of justice. They are certainly under the most solemn oath to do that, in case of crime committed by a Master Mason, which will effectually defeat the execution of law. Let it be then particularly observed, that in every community where there are Master Masons, they either compose a class of conspirators against the administration of criminal law, and the execution of justice; or, they are a class of false swearers who care nothing for the solemnity of an oath. Let this not be regarded as a light thing. It is a most serious and important matter, and that which I have stated is neither false nor extravagant. It is a literal and solemn truth. Let it be well pondered. There is the oath; read it for yourself, mark its different points and promises, and you will see there is
no escape from these conclusions.

5. The candidate in this oath swears, "I will not wrong this lodge, nor a brother of this degree to the value of one cent, knowingly myself, nor suffer it to be done by others, if in my power to prevent." Now observe, he makes this promise "under no less penalty, than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center, and scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile or perjured a wretch as I should be, were I ever to prove willfully guilty of violating any part of this my solemn oath or obligation as Master Mason. So help me God, and keep me steadfast in the due performance of the same." Now, observe, one part of this Master's obligation is that which I have just quoted, that he will not wrong the lodge, nor a brother of this degree to the value of one cent. For doing this, he solemnly agrees to incur the awful penalty just above written. Is this just, as between man and man? Has any man a right to take such an oath under such penalties? Christian Freemason, can you see nothing wrong in this? Is not this profane, abominable, monstrous?

6. Observe, upon the same penalty, the candidate proceeds: "Furthermore do I promise and swear, that I will not be at the initiating, passing, and raising a candidate at one communication without a regular dispensation from the Grand Lodge for the same." Observe, then, to do this is so great a crime among Masons as to incur this awful penalty. The candidate proceeds: "Furthermore do I promise and swear, that I will not be at the initiating of an old man in his dotage, a young man in his nonage, an atheist, irreligious libertine, idiot, madman, hermaphrodite, nor woman." To do this, observe, is so great a crime among Masons as to incur the awful penalty attached to this oath. And this is Masonic benevolence! It professes to be a saving institution, and excludes the greater part of mankind from its benefits! The candidate proceeds: "Furthermore do I promise and swear, that I will not speak evil of a brother Master Mason, neither behind his back, nor before his face." Now, observe again, to do this is to incur this awful penalty, for this is one part of the oath. But who does not know that Freemasons violate this part of the oath, as well as that which relates to wronging each other, almost continually? The candidate proceeds: "Furthermore do I promise and swear, that I will not violate the chastity of a Master Mason's wife, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent." But why not promise this in respect to all women? If this oath had included all women, it would have the appearance of justice and benevolence, but as it is, it is only an odious partiality, and does not imply even the semblance of virtue. The candidate proceeds: "Furthermore do I promise and swear, that I will support the constitution of the Grand Lodge of the State of--------, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may, at any time hereafter, become a member" Observe that to violate this part of the obligation is to incur the awful penalty attached to this oath. The candidate proceeds: "Furthermore do I promise and swear, that I will obey all regular signs, summonses, or tokens given, handed, sent, or thrown to me from the hand of a brother Master Mason, or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable tow." This, indeed, puts a rope around the neck of every offending brother. He is under oath to answer any sign or summons given him from a brother Master Mason, or from a lodge. If he refuses or neglects to respond to
the summons, he incurs the penalty, and is liable to have it executed upon him. The cable
tow is literally a rope of several yards in length, but in a Master's Lodge is understood to
represent three miles. In the degrees of Knighthood the distance is reckoned to be forty
miles. This is fearful, and the responding to such summonses has, doubtless, cost many a
man his life, by placing him in the hands of an exasperated lodge. The candidate
proceeds: "Furthermore do I promise and swear, that I will go on a Master Mason's
errand, whenever required, even should I have to go barefoot and bareheaded, if within
the length of my cable tow." Now, failure to do this incurs the awful penalty of this
obligation. A Master Mason's errand! What errand? From the words it would seem any
errand, however trivial it may be; every errand, however frequently, a Master Mason
might wish to send another on an errand. If it does not mean this, what does it mean? But
whatever it means a failure incurs the whole penalty. The candidate proceeds:
"Furthermore do I promise and swear, that I will always remember a brother Master
Mason when on my knees offering up my devotions to Almighty God." But do Masons
do this? In secret, family, public, social prayer, do they do this? Professed Christian
Mason, do you do it? If not, you are guilty of false swearing every time you omit it.
What! on your knees offering up your devotions to Almighty God, and guilty, at that very
moment, of violating a solemn oath, by neglecting to pray for Master Masons!
Remember, to fail in this respect incurs the awful penalty attached to this obligation. Now
comes that part of the obligation upon which they lay so much stress as proving Masonry
to be a benevolent institution: "Furthermore do I promise and swear, that I will be aiding
and assisting all poor, indigent Master Masons, their wives and orphans, wherever
disposed round the globe, as far as in my power, without injuring myself or family
materially." In another place I shall show that there is no benevolence whatever in doing
this, as every candidate pays into the public treasury money to compose a fund for the
supply of the wants of the families of indigent Freemasons, simply upon the principle of a
mutual insurance company. At present I simply remark that a failure to do this incurs the
whole terrible penalty of this obligation. The candidate concludes his promises by saying:
"Furthermore do I promise and swear, that if any part of this solemn oath and obligation
be omitted at this time, I will hold myself amenable thereto, whenever informed."

Some months since I received a letter from a Master Mason who was manifestly a
conscientious man. He informed me that he had been reading my letters in the
Independent, on Freemasonry--that his mind was so distressed, in view of his Masonic
obligations and relations, that he was wholly unable to attend to business, and that he
should become deranged, if he could not escape from these entanglements--that he must
and would renounce Freemasonry at all hazards. When he took the oath of the Master's
degree the clause pledging him to keep a Master Mason's secrets, murder and treason
excepted, was omitted, so that he was not aware of that clause until afterward. This
clause, however, that I last quoted, bound him fast. No wonder that this conscientious
man was frightened when he came to understand his true position. In administering this
long oath to any conscientious man, any part of it that would shock a tender conscience
may be omitted, and yet the candidate is pledged to hold himself amenable to that part, or
those parts, that have been omitted, whenever informed of the same. This is a trap and a
snare into which many a tender conscience has been betrayed. And is this an oath which a
Christian man may take, or any other man, without sin? Can any man administer this
oath, or take it, or be voluntarily present, aiding and abetting, and be guiltless of awful
profanity and blasphemy? I have dwelt the longer upon this oath, because probably two-thirds of the Masons in the United States have gone no further than this degree. Now, is it not perfectly plain that a man who has taken this oath ought not to be intrusted with the office of a magistrate, a sheriff, marshal or constable? That he is not to be credited as a witness where a Master Mason is a party? That he ought not to be allowed a place on a jury where a Master Mason is a party? And, in short, that he can not safely be intrusted with any office of honor or profit, either in Church or State? Is it not plain that a Master's Lodge, in any community, is a dangerous institution, and that the whole country is interested in the utter suppression of such an institution?

Let not this opinion be regarded as too severe. The fact is that Freemasons intend to fulfill their vows, or they do not. If Master Masons intend to do what they swear to do, is it right to intrust them with the execution of the laws? If they do not intend to fulfill their vows, of what avail will their oath of office be, since they have no regard for the solemnity of an oath? In every view of the subject it is plain that such men ought not to be trusted. Take either horn of the dilemma, it amounts to the same thing. I shall have more to say on this subject hereafter.

CHAPTER VII

ROYAL ARCH DEGREE

The fourth degree of Masonry is that of "Mark Master." The fifth is that of "Past Master." The sixth is that of "Most Excellent Master." In these the same points, in substance, are sworn to as in the Master's degree. In each succeeding oath the candidate recognizes and reaffirms all of his past obligations. In nearly every obligation the candidates swear implicit allegiance to the Grand Lodge of the United States and to the Grand Lodge of the State under which his lodge holds its charter. The candidate swears, also, that he will never be present at the raising of any person to a higher degree who has not regularly taken each and all of the previous or lower degrees. In the first degree secrecy[sic.] alone is enjoined. After this, additional clauses are introduced at every step, until the oaths of some of the higher degrees spread over several pages. They nearly all pledge pecuniary help to poor, indigent, worthy Masons, and their families, as far as they can without material injury to themselves and families. They never promise to deny themselves or families any comfort or luxury for the purpose of helping indigent worthy sons or their families. They never promise in their oaths to give pecuniary aid to any but Masons and their families. These families, by their head, have paid into the Masonic fund the amount that entitles them to aid, in case of pecuniary want, on the principle of mutual insurance against want.

All Masons above the third, or Master's degree, are sworn to keep inviolate the secrets of a brother, murder and treason excepted, up to the seventh, or Royal Arch degree. In the oath of this degree the candidate, as we shall see, swears to keep all the secrets of companion of this degree, murder and treason not excepted. All Masons of and above this degree are solemnly bound to do this. The same is
true of all the points sworn to in this obligation which we proceed to examine.

In reviewing this and the degrees above it, I shall not need to give them in full, as they are substantially and almost verbatim alike, except as new points are added as the candidate goes on from one degree to another. The Royal Arch degree is taken in a lodge called a chapter. A Mason of this degree is called a companion, while in the lower degrees Masons address each other as brothers. After swearing to the same points contained in previously taken oaths, the kneeling candidate, with hands on the Holy Bible, proceeds: "I furthermore promise and swear, that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, whether he be right or wrong.

Here, then, we have a class of men sworn, under most frightful penalties, to espouse the cause of a companion so far as to extricate him from any difficulty, to the extent of their power, whether he is right or wrong. How can such a man be safely intrusted with any office connected with the administration of the law? He means to abide by and perform this solemn oath, or he does not. If he does, will he not inevitably defeat the due execution of law, if intrusted with office connected with it? Suppose he is a magistrate, a sheriff, marshal, or constable, will he not be able to prevent the execution of justice, if he does all within his power, as he is solemnly sworn to do? If on a jury, if sworn as a witness, how can he be trusted, if he fulfills his Masonic vows?

But suppose he does not intend to abide by and fulfill his vows, but still adheres, and does not renounce them; suppose he still recognizes their obligation, but fails to fulfill them, is he a man to be trusted with an office? If he does not respect and fulfill his Masonic oaths, the validity of which he acknowledges by continued adherence, of what avail will be his oath of office? Of what use will it be for him to swear that he will faithfully execute the laws, if he has taken the oath of this degree, and either fulfills or fails to fulfill it? If he fulfills it, he surely will not execute the law upon a companion Royal Arch Mason. If he still adheres to, but fails to fulfill his oath, he does not respect the solemnity of an oath, and ought not to be intrusted with an office. If he publicly, sincerely, and penitently renounces his Masonic oath as unlawful, profane, and not binding, he may be trusted with office, but while he adheres he must violate either his oath of office, or his Masonic oath, whenever the accused is a Royal Arch Mason, and, indeed, whenever such an one is involved in any legal difficulty.

I beseech the public not to think this severe. There is, in fact, no third way. Take either horn of the dilemma and it amounts to the same thing. To treat this lightly, as some are disposed to do, or to get over it under cover of the plea of charity, is worse than nonsense; it is wicked to ignore the truth, and proceed as if there were no great wrong in this case. There is great wrong, great sin, and great danger in this case--danger to both Church and State, danger to the souls of men thus situated. I beseech this class of men to consider this matter, and renounce this position. If they will not, I see neither justice nor safety in allowing such men to hold an office in Church or State.

But what is the moral character of a man who espouses the cause, and does all he
can to rescue a criminal from the hands of justice?

I answer, he is a partaker of his guilt. He is truly an accessory after the fact. This oath does not contemplate the professional services of an advocate employed to defend an accused person in a court of justice. But even in this case an advocate has no right to defeat the due administration of justice, and turn the criminal loose to prey upon society. When he does this he sins both against God and society. It is his business to see that no injustice is done the accused; to secure for him a fair and impartial trial, but not to rescue him, if guilty. An advocate who would "espouse the cause" of a criminal "so far as to extricate him from his difficulty, whether right or wrong," would deserve the execration of both God and man.

The candidate in this degree proceeds, as follows: "Also, that I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications." Bernard, who has taken this and many other Masonic oaths, says, in his "Light on Masonry," in a foot-note, that this clause of the oath is, in some chapters, made a distinct point in the obligation, thus: "I furthermore promise and swear, that I will vote for a companion Royal Arch Mason before any other of equal qualifications," and in some chapters both are left out of the obligation. Upon this clause I remark:

1. Freemasons deny that Freemasonry has anything to do with any man's political opinions, or actions, provided he be not the enemy of his country. From this obligation, or oath, he can judge of the truth or falsehood of this profession. Again, who does not know that thousands of the Southern rebels were and are accepted Freemasons. How does this fact comport with the pretense that a Freemason must be loyal to the government under which he lives. In the higher degrees they swear to be loyal and true to their government, but are the Southern Masons so?

2. We see why such efforts are made to increase the number of Royal Arch Masons, and the reasons held out to induce political aspirants to become Royal Arch Masons. It is said, I suppose truly, that Royal Arch Masons are multiplying by scores of thousands in this country. It is, beyond doubt, the design of their leaders to control the elections and secure the offices throughout the country. From letters received from reliable parties I learn that in some localities Masons avow this design. But whether they avow or deny it, this oath unmistakably reveals their design. Why is this clause found in this oath? It is presumption and foolhardiness to ignore this plain revelation of their design to control the government, secure the offices, and have everything their own way. If the public can not be aroused to look this conspiracy in the face, and rise up and put it down in time, they will surely find, too late, that their hands are tied, and that virtual slavery or a bloody revolution awaits us. Our children and grandchildren will reap the bitter fruits of our own folly and credulity. What do Freemasons mean by this oath? They either intend to keep it, or not to keep it. If they mean to do as they have promised under the most solemn oath to do, then Freemasonry, at least Freemasonry of this and all the higher degrees, is a political conspiracy to secure the offices and the control of the government. I say Freemasonry of this and of all the higher degrees, for be it remembered that all Masons of and above this degree
have taken the oath of this degree. I quote the following from an able editorial in the Albany Evening Journal Extra, October 27, 1831: "An addition was made to the Master's oath, in the northern part of this State, a few years since, by Gov. Pitcher, who introduced it from Vermont. It was to the effect that, in voting for officers, preference should be given to a Mason over another candidate of equal qualifications. Very respectable testimony of the fact was published very generally in the newspapers, about two years since, and has never, to the knowledge of the writer, been contradicted or questioned. It is admitted that this obligation, in terms, has not generally been administered (that is, in a Master's Lodge), but it is insisted that if the principle be once admitted that men in our country may band together in secret conclave, for any purpose not known to the laws, and may bind themselves under obligations involving the penalty of death for their transgressions, they may as well pledge themselves to any new object, or purpose, as to those for which they have already associated. There is no limit to the extent of such associations, if they are allowed at all. The principle itself is radically wrong. But independent of any positive obligation, the very creation of such artificial ties of brotherhood, the strength which they acquire by frequent repetition and by the associations of the fraternity, necessarily produce a clannish attachment which will ordinarily exhibit itself in the most important concerns of life in bestowing business and patronage on a brother, and in elevating him to office and rank which will reflect back honor upon the order to which he belongs. The inevitable result, therefore, of such institutions is to give one class of citizens unequal and unjust advantages over those who are not of the favored order. And when we find this natural result hastened and strengthened by obligations, under the most awful penalties, to fly to the relief of a brother, to espouse his cause, whether right or wrong, and to conceal his crimes, have not the rest of the community a right to say to these exclusives, these privileged orders, "we will not submit to your usurpations, and until you restore your fellow-citizens to equal rights and privileges with you, we will not give you our votes or trust you with public office." To these remarks I fully subscribe. But I return to another clause of this oath. The candidate proceeds: "Furthermore do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted." Bernard says, in a foot-note, "In some chapters this is administered, 'All the secrets of a companion, without exception.'" Upon this clause I remark:

1. That Freemasonry waxes worse and worse as you ascend from the lower to the higher degrees. It will be remembered that in the Master's oath murder and treason were excepted in the oath of secrecy. In this degree murder and treason are not excepted. Now, as all Masons who take the degrees above this have also taken this oath, it follows that all that army of Freemasons, composed of Royal Arch Masons, and all who have taken the degrees above this, are under the most solemn oath to conceal each other's crimes, without exception. And what an institution is this, to be allowed existence under any government, especially under a republican form of government? Is it safe to have such a set of men scattered broadcast over all the United States? Let us look this thing squarely in the face. It
can not be honestly denied that Royal Arch Masons take this oath. But a short
time since a minister of the Gospel of my acquaintance was confronted with this
oath, and he did not deny having taken it. Now, if all that vast army of Masons
who have taken this oath intend to do as they swear to do, what must be the
result? Scores and hundreds of thousands of men, scattered broadcast over the
whole land, are pledged by the most solemn oath, and under the penalty of death,
to conceal each other's crimes, without exception. Are such men to be safely
intrusted with office, either in Church or State? And must not a government be on
the verge of ruin when such a conspiracy is allowed to multiply its numbers at
such a frightful rate as it is doing, at this time, in this country? Will the people of
the United States have the foolhardiness to ignore the crime and danger of this
conspiracy against their liberty? Or will they good-naturedly assume that
Freemasons mean no such thing? Why, then, is this oath? Will they, under the
cover of mock charity, assume that these men will not cover up each other's
cri ses? What kind of charity is this? Is it charity to believe that a set of men will
lie, under oath, as all Freemasons above the degree of Fellow Craft must do, if
they do not conceal each other's crimes? Again, what right have Freemasons,
themselves, to complain of a want of charity in those who regard them as
conspirators against good government? Why, what shall we do? If they do not
repent of, and renounce, these oaths, we must either regard them as conspirators
against government, or as men who will lie, under the solemnity of a most awful
oath. The gentlemen must choose which horn of the dilemma they will take. On
the one hand, they are sworn conspirators against the execution of the criminal
laws; on the other, they are a class of men that do not regard the solemnity of an
oath. This is the exact truth, and it is folly and madness to ignore it. Freemasons,
therefore, have no right to complain of us, if we take them at their word, and
believe that they mean to do what they have sworn they will do. They demand
charity of us. Is it not charitable to believe that they intend to fulfill such solemn
vows, made, and often repeated, under such terrible sanctions? The candidate of
this degree concludes by saying: "Binding myself under no less penalty than that
of having my skull smote off, and my brains exposed to the scorching rays of the
sun, should I ever, knowingly or willfully, violate or transgress any part of this,
my solemn oath or obligation as a Royal Arch Mason. So help me, God, and keep
me steadfast in the performance of the same." Now, upon this awful sanction, the
candidate swears that he will not wrong the chapter, or a companion of this
degree, out of anything, or suffer it to be done by others, if in his power to prevent
it. Men in certain business partnerships and relations, whose partners have been
Royal Arch Masons, have been influenced to take this degree to prevent their
being wronged by their Masonic partners. On the best authority, I have been
informed of one case of this kind, recently, and it turned out that while the one
who was thus induced to take this degree was in the army, fighting the battles of
his country, his Royal Arch partner deliberately cheated him out of several
thousand dollars. What shall we say to, what shall we do with, these men who
swarm in every part of this country, and who are thus banded together to espouse
each other's cause and to extricate each other from any difficulty, whether they are
right or wrong, to conceal each other's crimes, to vote each other into office, and
the like? Can wholesome society continue to exist under the influence of such an institution as this?

CHAPTER VIII

SWORN TO PERSECUTE

Masons are sworn to "persecute unto death anyone who violates Masonic obligation. In the oath of the THRICE ILLUSTRIOUS ORDER of the CROSS the candidate swears, as follows, "Light on Masonry," eighth edition, page 199: "You further swear, that should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity; and this, by pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during his whole natural life." The penalty of this obligation is as follows: "To all and every part thereof we then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear, or other sharp instrument, like our Divine Master, thrust into your left side, bearing testimony, even in death, to the power and justice of the mark of the Holy Cross."

Upon this obligation I remark:

1. Here we have an explanation of the notorious fact that Freemasons try, in every way, to ruin the reputation of all who renounce Masonry. The air has almost been darkened by the immense number of falsehoods that have been circulated, by Freemasons, to destroy the reputation of every man who has renounced Freemasonry, and published it to the world, or has written against it. No pains have been spared to destroy all confidence in the testimony of such men. Does not this oath render it impossible for us to believe what Freemasons say of the character of those who violate their obligations? Who of us that lived forty years ago does not remember how Freemasons endeavored to destroy the reputation of William Morgan, of Elder Bernard, of Elder Stearns, and also of Mr. Allyn, and who that is at all acquainted with facts does not know that the utmost pains are taken to destroy the reputation of every man that dares to take his pen and expose their institution. When I had occasion to quote Elder Bernard's book, in preaching on the subject of Freemasonry a few months ago, I was told in the streets, before I got home, that he was a man of bad character. I knew better, and knew well how to understand such representations, for this is the way in which the testimony of all such men is sought to be disposed of by Freemasons. Will this be denied? What, then, is the meaning of this oath? Are not Masons under oath to do this? Indeed they are. A few months since I received the following letter. For reasons which will be appreciated, I omit name and date. The writer says: "About a week since, a man calling himself Professor W. E. Moore, the great South American explorer, came to this place, lecturing on Freemasonry. He is a Mason, and has
given private lectures to the lodges here, and has lectured once before the public. He claims to have been at Oberlin, recently, and that while there he had an interview with you, and that he tested you sufficiently to satisfy himself that you had never been a Mason; and further, he says that the conversation he had with you resulted to his great satisfaction, and to your great discomfiture." At nearly the same date of this letter, I received, from the same place, a letter from a Freemason of my acquaintance, giving substantially the same account of this Professor Moore. In this letter, however, it is added that his conversation with me compelled me to confess that I never had been a Mason, and to say I would publish no more against Masonry. This last letter I have mislaid, so that I can not lay my hand upon it. From the first I quote verbatim et literatim. I replied to these letters, as I now assert, that every word of what this man says of me is false. That I never saw or heard of this man, to my knowledge, until I received those letters. But this is nothing new or strange. Such false representations are just what we are to expect, if Freemasons of this and the higher degrees fulfill their vows. Why should they be believed, and how can they complain of us for not believing what they say of men who have renounced Masonry and oppose it? It is mere folly and madness to believe them. It is not difficult, if Freemasons desire it, to produce almost any amount of testimony to prove that every manner and degree of falsehood is resorted to to destroy the testimony of men who witness against them. Any man who will renounce these horrid oaths, and expose their profanity to the public, should make up his mind beforehand to endure any amount of slander and persecution which the ingenuity of Freemasons can invent.

In the degree of Knights Adepts of the Eagle or Sun, "Light on Masonry," eighth edition, page 269, we have the following: "The man peeping. By the man you saw peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our sacred mysteries through a motive of curiosity; and if so indiscreet as to divulge their obligations, WE ARE BOUND TO CAUSE THEIR DEATH, AND TAKE VENGEANCE ON THE TREASON BY THE DESTRUCTION OF THE TRAITORS!!" Here we find that Freemasons of this and the higher degrees are solemnly pledged to destroy the lives of those who violate their obligations. Deacon William A. Bartlett, of Pella, Iowa, in his public renunciation of Freemasonry, says--"Letters on Masonry," by Elder John G. Stearns, page 169--"During the winter or spring following my initiation, a resolution was offered in the lodge for adoption, and to be published outside the lodge, condemning the abduction of Morgan. After much discussion, the Worshipful Master called another to the chair, and said, 'Brethren, what do you mean by offering such a resolution as this? Had we been at Batavia, we would have done just what those brethren have done, and taken the life of Morgan, because the oaths of Masonry demand it at our hands. And will you condemn brethren for doing what you would have done had you been there? I trust not.' When the vote to condemn them was taken, but three voted in favor of the resolution." There is abundant proof that Freemasons generally, at first, denied the murder of Morgan, and when they could no longer have courage to deny it, they justified it, until public indignation was so much aroused as to make them ashamed to justify it. Let those who wish for proof on the question of their
CHAPTER IX

AWFUL PROFANITY OF MASONIC OATHS

IN the degree of Templar and Knight of Malta, as found in the seventh edition of "Light on Masonry," page 182, in a lecture in which the candidate is giving an account of what he had passed through, he says: "I then took the cup (the upper part of the human skull) in my hand, and repeated, after the Grand Commander, the following obligation: 'This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul--and may this libation appear as a witness against me both here and hereafter--and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person whose skull this was be heaped upon my head, in addition to my own, should I ever, knowingly or willfully, violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of Masonry or order of Knighthood. So help me God?""

Now, observe what a horrid imprecation is here. These Knights Templar and Knights of Malta take their oaths sustained by such a horrid penalty as this. They say that they will incur this penalty, not merely if they violate the peculiar obligation of this degree, but "any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of Masonry or order of Knighthood." This is called "the sealed obligation." Here, in the most solemn manner, the candidate, drinking wine out of a human skull, takes upon himself this obligation, under the penalty of a double damnation. What can exceed the profanity and wickedness of this?

On the 185th page of the same book, we find a note quoted from the work of Brother Allyn, who renounced Masonry and published on the subject. I will quote the note entire. Mr. Allyn says of the fifth libation, or sealed obligation, it "is referred to by Templars in confidential communications, relative to matters of great importance, when other Masonic obligations seem insufficient to secure secrecy, silence, and safety. Such, for instance, was the murder of William Morgan, which was communicated from one Templar to another, under the pledge, and upon this sealed obligation." He also remarks, in another place: "When I received this degree I objected to drink from the human skull, and to take the profane oath required by the rules of the order. I observed to the Most Eminent that I supposed that that part of the ceremonies would be dispensed with. The Sir Knights charged upon me, and the Most Eminent said: 'Pilgrim, you here see the swords of your companions drawn to defend you in the discharge of every duty we require of you. They are also drawn to avenge any violation of the rules..."
of our order. We expect you to proceed.' A clergyman, an acquaintance of mine, came forward, and said: 'Companion Allyn, this part of the ceremonies is never dispensed with. I, and all the Sir Knights, have drank from the cup and taken the fifth libation. It is perfectly proper, and will be qualified to your satisfaction.' I then drank of the cup of double damnation."

Now, can any profanity be more horrible than this? And yet there is nothing in Masonry, we are told, that is at all inconsistent with the Christian religion! On the 187th page of the same volume, the "Knight of the Christian Mark," at the conclusion of his obligation, says: "All this I promise in the name of the Father, of the Son, and of the Holy Ghost; and if I perform it not, let me be ANATHEMA MARANATHA! ANATHEMA MARANATHA!!" Anathema Maranatha is understood to mean accursed at the Lord's coming. Again, the "Knights of the Red Cross" take their obligations upon the following penalty, page 164: "To all of which I do most solemnly promise and swear, binding myself under no less penalty than that of having my house torn down, the timbers thereof set up, and I hanged thereon; and when the last trump shall blow, that I be forever excluded from the society of all true and courteous Knights, should I ever, willfully or knowingly, violate any part of this solemn obligation of Knight of the Red Cross. So help me, God, and keep me steadfast to keep and perform the same."

The "Knights of the Eagle, and Sovereign Prince of Rose Croix de Heroden," in receiving this degree, pass through the following, page 253, of Bernard's eighth edition of "Light on Masonry:" "During this time the brethren in the second department take off their black decorations, and put on the red, and, also, uncover the jewels. The candidate knocks on the door, and the Warden, for answer, shuts the door in his face. The Master of Ceremonies says: 'These marks of indignity are not sufficiently humiliating; you must pass through more rigorous proofs, before you can find it.' He then takes off the candidate the chasuble and black apron, and puts over him a black cloth, covered with ashes and dust, and says to him: 'I am going to conduct you into the darkest and most dismal place, from whence the word shall triumphantly come to the glory and advantage of Masonry.' He then takes him into the third apartment, and takes from him his covering, and makes him go three times around (showing him the representation of the torments of the damned), when he is led to the door of the chapter, and the Master of Ceremonies says to him: 'The horrors which you have just now seen are but a faint representation of those you shall suffer, if you break through our laws, or infringe the obligation you have taken.' In a footnote, the editor says: "This certainly caps the climax, and renders the institution of Masonry complete. The torments of the damned, the awful punishment which the Almighty inflicts on the violators of his righteous law is but a faint emblem of the punishment which Masonry here declares shall be inflicted on the violators of Masonic law, or those who are guilty of an infraction of Masonic obligations!" But I get sick of pursuing these loathsome and blasphemous details; and I fear I shall so shock my readers that they will be as wearied as I am myself. In reading over these oaths, it would seem as if a Masonic lodge was a place where men had assembled to commit the
utmost blasphemy of which they were capable, to mock and scoff at all that is sacred, and to beget among themselves the utmost contempt for every form of moral obligation. These oaths sound as if the men who were taking and administering them were determined to annihilate their moral sense, and to render themselves incapable of making any moral discriminations, and certainly, if they can see no sin in taking and administering such oaths under such penalties, they have succeeded, whether intentionally or not, in rendering themselves utterly blind, as regards the moral character of their conduct. By repeating their blasphemy they have put out their own eyes. Now these oaths mean something, or they do not. Masons, when they take them, mean to abide by them, or they do not. If they do not, to take them is blasphemy. If they do mean to abide by them, they are sworn to perform deeds, not only the most injurious to society, to government, and the church of God of any that can well be named, but they swear, in case of the violation of any point of these obligations, to seek to have the penalties inflicted on the violator. In other words, in such a case, they swear to commit murder; and every man who adheres to such obligations is under oath to seek to accomplish the violent death, not only of every man who shall betray the secrets, but, also, of everyone who shall violate any point or part of these obligations. Now, the solemn question arises, are these oaths a mere farce, a mere taking of the name of God in vain, in the most trifling manner, and under the most solemn circumstances? or, are we to understand that the Masonic institution is a conspiracy, its members taking, in all seriousness and good faith, such horrid oaths to do such horrid deeds, upon such horrid penalties? Which are we to understand to be true? If either is true, I ask the church of God, I ask the world, what more abominable institution ever existed than this? And yet we are told that in all this trifling with oaths, or, if not trifling, this horrid conspiracy, there is nothing inconsistent with the Christian religion! And even ministers of the Gospel are found who can justify it and eulogize it in a manner most profane, and even blasphemous. Now, in charity, I suppose it to be true that the great mass of Masons, who are nominally so, and who have, in a hurry and under great excitement, taken more or less of the degrees, have only a very confused conception of what Masonry really is. Surely, if Masons really understood what Masonry is, as it is delineated in these books, no Christian Mason would think himself at liberty to remain another day a member of the fraternity. The fact is, a great many nominal Masons are not so in reality. It is as plain as possible that a man, knowing what it is, and embracing it in his heart, can not be a Christian man. To say he can is to belie the very nature of Christianity.

But here let me ask, in concluding this article, what is there in Masonry to justify the taking of such oaths, under such penalties? If there is any good in Masonry, why should it be concealed? and why should such oaths be taken to conceal it? If Masonry is an evil thing, and its secrets are evil, of course, to take any oath to conceal the wickedness is utterly unjustifiable. Does Masonry exact these oaths for the sake of concealing from outsiders the miserable falsehoods that they palm off upon their candidates, which everywhere abound in Masonry? But what is there in these stories, if true, that should be concealed? If Hiram Abiff was murdered, as Masons pretend; if the Ark of the Covenant, with its sacred contents,
was really found in the vault under ground, as Masons pretend, is there any
justifiable reason for concealing from the whole world these facts. I have sought
in vain for a reason to justify the taking of any oaths at all in Masonry. And it is
passing strange that such oaths, under such penalties, should ever have been so
much as dreamed of by Masons as being justified by their secrets. The fact is,
their stringent secrecy must be designed, in part, to excite the curiosity of men,
and draw candidates into the snare. The highest Masonic authority has affirmed
that their secrecy is essential to their existence; and that, if their secrets were
exposed, the institution could not live. Now, this is no doubt true, and is the great
reason, as I conceive, for guarding their secrets with such horrid oaths. But I said,
in an early number, that Masonry is swindle. Where are the important secrets
which they promise to their candidates? For what do the candidates pay their
money but really to be imposed upon? But it may be well asked, why do Masons,
onece embarked in Masonry, go on, from one degree to another multiplying their
oaths, obligations, and imprecations? When they are once within a lodge to take a
degree, they dare not do otherwise than to go forward. I could quote numerous
instances from the writings of seceding Masons showing how they have been
urged from step to step, and assured, if they would proceed, that everything would
be explained to their satisfaction. They have been told, as in the case of Mr. Allyn
just noticed, that everything would be qualified and explained to their satisfaction.
Upon Mr. Allyn, as we have seen, the Sir Knights drew their swords when he
hesitated to go forward; and the Most Eminent informed him that he must go
forward, or their swords would avenge his disobedience.

The fact is, when once within the lodge, they dare not stop short of taking the
obligation belonging to the degree; and they are persuaded by those who have
taken higher degrees, to go forward from one degree to another.

And the great Masonic argument to keep them steadfast in concealing the
imposition that has been practiced upon them, and to persuade them not to
renounce and expose what they have passed through, is, that of having their
throats cut, their tongues torn out by the roots, their heart and vitals torn out and
thrown to the vultures of the air, drowning and murder.

Masons profess not to invite or persuade any to join the lodges; and the
candidates, when they come forward for their degrees, are asked if they come
forward of their own free will and accord. To this, of course, they answer, yes.

But what has made them willing? They have been persuaded to it. They have been
invited to join; --they have been urged to join; motives of self-interest have been
set before them in such a light as to gain their consent. They are thus made
willing; and, therefore, truthfully say, that they do it of their own free will and
accord.

But it is almost, if not quite, the universal testimony of renouncing Masons, that
they were persuaded to it. They were made willing to join by such representations
as overpersuaded them. I do not believe that one in five hundred of those who join
the Masonic lodge, join without being persuaded to do so. But let me say also,
that the great mass of Freemasons have never taken more than the first three
degrees. They may know nothing about the higher degrees. Now in what sense are
they responsible for the wickedness of the institution as revealed in the higher
degrees? I answer, they would not be responsible at all, if they neither knew
anything of those degrees, nor had any opportunity to know anything of them.

But as these books have been widely circulated, and are secretly kept by Masons,
and are better known to Freemasons at present by far than they are to the outward
world;--those who have taken the lower degrees, if they continue to sustain the
institution, which is in reality a unit, become morally responsible for the
wickedness of the higher degrees. But the obligations in the first three degrees are
by no means innocent. They are such obligations as no man has any right to take
or to administer. To adhere to the institution is to indorse it. But again, why do not
Freemasons now, who have these books, and who know, or ought to know
thoroughly the nature, designs, and tendency of the institution, publicly renounce
the whole thing, confess their sin, and proclaim their independence of the order? I
answer, first--They have seared their consciences by what they have done, and
have, therefore, very little sense of the great sinfulness of remaining a member of
such an abominable institution. I must say that I am utterly amazed at the want of
conscientiousness among Masons on this subject. As I have said, they have put
out the eyes of their moral sense, and do not at all appreciate the awful guilt of
their position. And, secondly--They dare not. And if by their oaths they mean
anything, it is not to be wondered at that they are afraid to renounce Freemasonry.
Why the fraternity are under oath to persecute them, to represent them as perjured
vagabonds, to destroy their characters, their business, and their influence, and to
follow them from place to place, transferring their character after them during
their whole natural life. This surely is enough to deter common men from
renouncing their allegiance to the institution. To be sure, this danger does not
excuse them; but weak as human nature is, it is not wonderful that it has its
influence.

But again, Masons are under oath, if they renounce the order, to seek the
destruction of their lives. And they have given terrible proof that their oaths are
not a dead letter in this respect, not only in the murder of William Morgan, but of
many others who have renounced their allegiance to the brotherhood. In a sermon
which lies before me, delivered by Rev. Moses Thacher, a man well known in the
Christian world, and who has himself taken many degrees of Masonry, he says:
"The institution is dangerous to civil and religious rights. It is stained with blood.
I have reliable historical evidence of not less than seven individuals, including
Morgan, murdered under Masonic law." Since this sermon was preached other
cases have come to light, and are constantly coming to light, in which persons
have been murdered for disclosing Masonic secrets. And if the truth shall ever be
known in this world, I believe it will be found that scores of persons, in this and
other countries, have been murdered for unfaithfulness to Masonic obligations.
Freemasons understand quite well the malignity of the spirit of Freemasonry.
They understand that it will not argue, that it will not discuss the reasonableness
or unreasonableness, the virtue or the sin of the institution; but that its argument is
assassination. I am now daily in the receipt of letters from various parts of the
country, expressing the highest satisfaction that anybody can be found who dares
write against the institution at this day. The fact is, there are a great many men
belonging to the institution, who are heartily sick of it, and would fain be rid of it; but who dare not open their mouths or whisper to any individual in the world their secret abhorrence of the institution. But it is time to speak out. And I do beg my brethren in the ministry, and the whole Christian Church, to examine it for themselves, and not turn away from looking the evil in the face until it is too late.

CHAPTER X

PERVERSE AND PROFANE USE OF THE HOLY BIBLE

In this number I wish to call the attention of my readers to some of the cases in which Freemasons misapply and misrepresent, and most profanely, if not blasphemously, use the Holy Scriptures. I will not go far into the sickening details; but far enough, I trust, to lead serious persons to reflect upon the nature of a society that can trifle with such solemn things.

The "Knights of the East and West" take the following oath, and then pass through the following ceremonies:--See pp. 214--220 of the first edition, or eighth edition, 230--240, of Bernard's Light on Masonry-- "I ----, do promise and solemnly swear and declare, in the awful presence of the only One Most Holy, Puissant, Almighty, and Most Merciful Grand Architect of Heaven and Earth, who created the universe and myself through His infinite goodness, and conducts it with wisdom and justice; and in the presence of the Most Excellent and Upright Princes and Knights of the East and West, here present in convocation and grand council, on my sacred word of honor, and under every tie both moral and religious, that I never will reveal to any person whomsoever below me, or to whom the same may not belong by being legally and lawfully initiated, the secrets of this degree which are now about to be communicated to me, under the penalty of not only being dishonored, but to consider my life as the immediate forfeiture, and that to be taken from me with all the tortures and pains to be inflicted in manner as I have consented to in my preceding degrees. I further solemnly promise and swear that I will pay due obedience and submission to all the degrees beyond this, &c. All this I solemnly swear and sincerely promise upon my sacred word of honor, under the penalty of the severe wrath of the Almighty Creator of Heaven and Earth; and may He have mercy on my soul in the great and awful day of judgment agreeably to my conformity thereto. Amen. Amen. Amen. The All Puissant then takes the ewer filled with perfumed ointment, and anoints his head, eyes, mouth, heart, the tip of his right ear, hand, and foot, and says, "You are now, my dear brother, received a member of our society. You will recollect to live up to the precepts of it; and also, remember that those parts of your body which have the greatest power of assisting you in good or evil, have this day been made holy." The Master of Ceremonies then places the candidate between the two Wardens, with the draft before him. The Senior Warden says to him, "Examine with
deliberation and attention everything which the All Puissant is going to show you." After a short pause, he, the S.W., says, "Is there mortal here worthy to open the book with the seven seals?" All the brethren cast their eyes down and sigh. The Senior Warden hearing their sighs, says to them, "Venerable and respectable brethren, be not afflicted; here is a victim (pointing to the candidate) whose courage will give you content."

S.W. to the candidate, "Do you know the reason why the ancients have a long beard?"

CAN. "I do not, but I presume you do."

S.W. "They are those who came here after passing through great tribulation, and having washed their robes in their own blood: will you purchase your robes at so great a price?"

CAN. "Yes; I am willing."

The Wardens then conduct him to the basin, and bare both his arms; they place a ligature on each, the same as in performing the operation of blood-letting. Each Warden being armed with a lancet, makes an incision in each of his arms just deep enough to draw a drop of blood, which is wiped on a napkin, and then shown to the brethren. The Senior Warden then says, "See, my brethren, a man who has spilled his blood to acquire a knowledge of your mysteries, and shrunk not from the trial."

Then the All Puissant opens the FIRST SEAL of the great book, and takes from thence a bone quiver filled with arrows, and a crown, and gives them to one of the Ancients, and says to him, "Depart and continue the conquest." He opens the SECOND SEAL, and takes out a sword, and gives it to the next aged, and says, "Go and destroy peace among the profane and wicked brethren, that they may never appear in our Council." He opens the THIRD SEAL, and takes a balance, and gives it to the next aged, and says, "Dispense rigid justice to the profane and wicked brethren." He opens the FOURTH SEAL, and takes out a skull, and gives it to the next aged, and says, "Go and endeavor to convince the wicked that death is the reward of their guilt." He opens the FIFTH SEAL, and takes out a cloth stained with blood, and gives it to the next aged, and says, "When is the time (or the time will arrive) that we shall revenge and punish the profane and wicked, who have destroyed so many of their brethren by false accusations." He opens the SIXTH SEAL, and that moment the sun is darkened and the moon stained with blood! He opens the SEVENTH SEAL, and takes out incense, which he gives to a brother, and also a vase, with seven trumpets, and gives one to each of the seven aged brethren. After this the four old man in the four corners show their inflated bladders (beeves bladders filled with wind, under their arms), representing the four winds, when the All Puissant says: "Here is seen the fulfillment of a prophecy (Rev. vii. 3); strike not nor punish the profane and wicked of our order until I have selected the true and worthy Masons." Then the four winds raise their bladders, and one of the trumpets sounds, when the two Wardens cover the candidate's arms, and take from him his apron and jewels of the last degree. The second trumpet sounds, when the Junior Warden gives the candidate the apron
and jewel of this degree. The third trumpet sounds, when the Senior Warden gives him a long beard. The fourth trumpet sounds, and the Junior Warden gives him a crown of gold. The fifth trumpet sounds, and the Senior Warden gives him a girdle of gold. The sixth trumpet sounds, and the Junior Warden gives him the sign, token, and words. The seventh trumpet sounds, on which they all sound together, when the Senior Warden conducts the candidate to the vacant canopy.

[This canopy, it will be recollected, is at the right side of the All Puissant, who represents Jehovah. The sounding of the seventh trumpet, and the conducting of the candidate to the canopy, is a representation of the end of the world, and the glorification of true Masons at the right hand of God, having "passed through the trials of Freemasonry," and "washed their robes in their own blood!" If this is not Antichrist, what is?" --Compiler.]

The editor also adds the following foot-note in explanation of the foregoing:-- "Compare the foregoing with the fifth, sixth and seventh chapters of Revelation, and the reader will discover that the All Puissant represents Jehovah seated on the throne of heaven; also, the Lamb of God, opening the seven seals. The Senior Warden represents the strong angel proclaiming: "Who is worthy to open the book," &c. The aged brethren, and the four old men with bladders, the angels of God with power; and Masonry claiming its faithful servants as the servants of God, the 144,000 who were sealed in their foreheads, and of whom it is said, "These are they who were not defiled with women; for they are virgins. These are they which follow the Lamb," &c. See Rev.14th chapter.

The following ceremonies are performed in the "Knights of the Christian Mark," found in the same book as the preceding, pp. 168--170; or eighth edition, 188--190:

"The Knights come to order; the Senior Knight takes his seat; the candidate continues standing; the conductor brings a white robe, the Senior Knight says: 'Thus saith the Lord, he that believeth and endureth to the end shall overcome, and I will cause his iniquities to pass from him, and he shall dwell in my presence for ever and ever. Take away his filthy garments from him, and clothe him with a change of raiment. For he that overcometh, the same shall be clothed in white raiment, and his name shall be written in the book of life, and I will confess his name before my Father and His holy angels. He that hath an ear let him hear what the Spirit saith unto the true believer. Set ye a fair miter upon his head, place a palm in his hand, for he shall go in and out, and minister before me, saith the Lord of hosts; and he shall be a disciple of that rod taken from the branch of the stem of Jesse. For a branch has grown out of his root, and the Spirit of the Lord hath rested upon it, the Spirit of his wisdom and might, and righteousness is the girdle of his loins, and faithfulness the girdle of his reins; and he stands as an insignia to the people, and him shall the Gentiles seek, and his rest shall be glorious. Cause them that have charge over the city to draw near, everyone with the destroying weapon in his hand.' The six grand ministers come from the north with swords and shields. The first is clothed in white, and has an ink-horn by his side, and stands before the Invincible Knight, who says: 'Go through the city; run in the midst thereof, and smite; let not thine eye spare, neither have pity; for they have
not executed my judgments with clean hands, saith the Lord of hosts.' 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 Meshec.' Then he that has the ink-horn by his side, takes a live coal with the tongs from the altar, and touches the lips of the candidate, and says: 'If ye believe, thine iniquities shall be taken away, thy sins shall be purged. I will that these be clean with the branch that is given up before me. All thy sins are removed, and thine iniquities blotted out[.] For I have trodden the wine-press alone, and with me was none of my people[.] for behold I come with dyed garments from Bozrah, mighty to save. Refuse not, therefore, to hearken; draw not away thy shoulders; shut not thine ear that thou shouldst not hear.' The six ministers now proceed as though they were about to commence the slaughter, when the Senior Knight says to him with the ink-horn: 'Stay thine hand; proceed no further until thou hast set a mark on those that are faithful in the house of the Lord, and trust in the power of his might. Take ye the signet, and set a mark on the forehead of my people that have passed through great tribulation, and have washed their robes, and have made them white in the blood of the Lamb, which was slain from the foundation of the world.' The minister takes the signet and presses it on the candidate's forehead. He leaves the mark in red letters, 'King of kings, and Lord of lords.' [Foot-note: 'The reader is requested to turn to the following passages:--Isa. vi. 5-7. Ps. cxx. 5. Isa. xliii.15, and liii. 1-3. Rev. viii. 2-14, and xix.16; and xv. 3; Zech. iii; 7. Song of Solomon viii. 6,7. The impious perversion of these passages is incapable of defense or excuse.] The Minister opens the scroll, and says: 'Sir Invincible Knight, the number of the sealed is one hundred and forty-four thousand.' The Invincible Knight strikes four, and all the knights stand before him. He says: 'Salvation belongeth to our God which sitteth upon the throne, and to the Lamb.' All the members fall on their faces, and say: 'Amen. Blessing, honor, glory, wisdom, thanksgiving, and power, might, majesty, and dominion, be unto our God for ever and ever. Amen.' They all cast down crowns and palm branches, and rise up and say: 'Great and numberless are thy works, thou King of saints. Behold, the star which I laid before Joshua, on which is engraved seven eyes as the engraving of a signet, shall be set as a seal on thine arm, as a seal on thine heart; for love is stronger than death, many waters cannot quench it. If a man would give all the treasures of his house for love, he cannot obtain it; it is the gift of God through Jesus Christ our Lord.'"

The following is found in the Royal Arch degree, pp. 126, first edition, 137, eighth edition:

"Question.--'Are you a Royal Arch Mason?' Answer. --'I am that I am.'" [Note. "I AM THAT I AM, is one of the peculiar names of the Deity; and to use it as above, is, to say the least, taking the name of God in vain. How must the humble disciple of Jesus feel when constrained thus to answer the question, "Are you a Royal Arch Mason?"] L[ight] on Masonry, seventh edition. On pp. 154, 155, we have a description of a ceremony in the same degree, as follows: "The candidates next receive the obligation, travel the room, attend the prayer, travel again, and are shown a representation of the Lord appearing to Moses from the burning bush. This last is done in various ways. Sometimes an earthen pot is filled with earth,
and green bushes set around the edge of it, and a candle in the center; and sometimes a stool is provided with holes about the edge, in which bushes are placed, and a bundle of rags or tow, saturated with oil of turpentine, placed in the center, to which fire is communicated. Sometimes a large bush is suspended from the ceiling, around the stem of which tow is wound wet with the oil of turpentine. In whatever way the bush is prepared, when the words are read, 'He looked and behold the bush burned with fire,' etc., the bandage is removed from the eyes of the candidate, and they see the fire in the bush; and at the words, 'Draw not nigh hither, put off thy shoes,' etc., the shoes of the candidate are taken off, and they remain in the same situation while the rest of the passage to the words, 'And Moses hid his face; for he was afraid to look upon God,' is read. The bandage is then replaced and the candidates again travel about the room while the next passage of Scripture is read.

[Note. "This is frequently represented in this manner: When the person reading comes to that part where it says, 'God called to him out of the midst of the bush, and said.' etc., he stops reading, and a person behind the bush calls out, 'Moses, Moses.' The conductor answers, 'Here am I.' The person behind the bush then says: 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' His shoes are then slipped off. 'Moreover, I am the God of Abraham, and the God of Isaac, and the God of Jacob.' The person first reading then says: 'And Moses hid his face, for he was afraid to look upon God.' At these words the bandage is placed over the candidate's eyes.]"

Here you observe the candidate taking the Royal Arch degree, when asked if he is a Royal Arch Mason, replies: "I am that I am;" which is represented in the Bible as being said by Jehovah himself. This answer was given by God to Moses when he inquired after the Divine name. God answered, "I AM THAT I AM." Just think! a Christian, when inquired of if he is a Royal Arch Mason, affirms of himself "I am that I am," taking to himself the name of the God of Israel.

Again, in this representation of the burning bush, the candidate is told to take off his shoes from off his feet, for the place on which he stands is holy ground; and then the Master of the lodge claims to be the God of Abraham, of Isaac, and of Jacob. Now how awfully profane and blasphemous is this!

Again, observe that that most solemn scene, depicted in the ninth chapter of Ezekiel, is misapplied in the most profane manner. Reader, the chapter is short; will you not take your Bible and read it?

So again, in those chapters in Revelation, the opening of the seals by the Son of God is misrepresented. Just think! four aged men, with bladders filled with wind, are made to represent the four angels that hold the four winds from desolating the earth till the servants of God were sealed in their foreheads. What a shocked misapplication and misrepresentation do we find
here! And the cases are numerous in which, as I have said, the most solemn passages in the Word of God are used in their mummeries and childish ceremonies, in so shocking a manner that we can hardly endure to read them. I beg my Christian readers to examine these books for themselves, and then see what they think of the assertions of so many professors of religion, and even of professed Christian ministers, that "there is nothing in Freemasonry inconsistent with the religion of Jesus Christ!" I cannot imagine anything more directly calculated to bring the Word of God into contempt, than such a use of it in Masonic lodges. It is enough to make one's blood curdle in his veins to think that a Christian minister, or any Christian whatever, should allow himself to pass through such an abominable scene as is frequently represented in the degrees of Masonry:--multiplying their horrid oaths, heaping one imprecation upon another, gathering up from every part of the Divine oracles the most solemn and awful sayings of Jehovah, and applying them in a manner so revolting, that the scene must make a Christian's heart tremble, and his whole soul to loathe such proceedings.

In some of my numerous letters I am requested to quote the oaths entire. But this would be to rewrite a great part of the books in which Masonry is revealed. Some of these degrees have several different oaths to sustain them, filling several pages of the work. I can only give parts of these oaths, and must leave the readers to consult the books for themselves which I beseech them to do.

CHAPTER XI

FREEMASONRY IMPOSES ON THE IGNORANT

In what is called the "Sublime Degree of Master Masons" there are the following gross misrepresentations worthy of notice:

First, Hiram Abiff is represented as going daily into the Most Holy place for secret prayer; whereas the Bible representation is that no one was allowed to enter the Most Holy place, except the high priest. Neither Solomon nor Hiram were allowed to enter it. And the high priest was allowed to enter it only once a year, and that on the great day of atonement, "not without blood, which he offered first for himself and then for the errors of the people."

Again, this Hiram is represented in Masonry as having been murdered by three ruffians, who demanded of him the Master's word.

As he refused to give it, they murdered him, and buried him at a distance from Jerusalem, in a grave "six feet deep perpendicular," where he remained fourteen days.

Then, after a great deal of twaddle and misrepresentation in regard to the supposed circumstances of his murder and burial, Solomon is represented as
raising him from this depth in the earth by the Master's grip, and that "upon the five points of fellowship." which are, "foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear."

It is no wonder that infidel Masons should ridicule the credulity of professed Christian Masons in crediting such a ridiculous story as this.

Again, Masonry goes on to represent that, after Hiram was thus raised from this grave, six feet deep--"foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear"--he was brought up to Jerusalem, and buried under the Most Holy place in King Solomon's Temple. I will quote from the lecture of this degree, as found in the seventh edition of Bernard, p. 81; "Question [speaking of the body].--What did they do with the body? Answer.--Raised it in a Masonic form, and carried it up to the temple for more decent interment. Q.--Where was it buried? A.--Under the Sanctum Sanctorum, or Holy of Holies, over which they erected a marble monument, with this inscription delineated thereon, 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 infolded in the ringlets of her hair."

Now, observe, this burial was under the Most Holy place in King Solomon's Temple; and the marble monument was erected over it, and consequently must have been in the Most Holy place itself. Does not every careful reader of the Bible know that this is false? We have a minute description in the Bible of everything relating to the Most Holy place--its form, size, embellishments, and of every article of furniture there was in it. No such statue was ever there, and the whole story is a gross falsehood.

But let me quote a little further from this lecture, continuing on page 81: "Q.--What does a Master's lodge represent? A.--The Sanctum Sanctorum, or Holy of Holies of King Solomon's Temple. Q.--How long was the temple building? A.--Seven years; during which it rained not in the daytime, that the workmen might not be obstructed in their labor." This is a likely story! Is there anything of this kind in the Bible? And does anyone believe that a miracle of this kind could have been wrought without having been recorded in the Bible? But again: "Q.--What supported the temple? A.--Fourteen hundred and fifty-three columns, and two thousand one hundred and six pilasters, all hewn from the finest Parian marble." Where did they get this? Again: "Q.--What further supported it? A.--Three grand columns or pillars. Q.--What were they called? Wisdom, Strength, and Beauty. Q.--What did they represent? A.--The pillar of Wisdom represented Solomon, King of Israel, whose wisdom contrived the mighty fabric." But the Bible represents Solomon as having received the whole plan of the temple from David, who received it directly from God. Solomon never contrived the building at all.--1 Chon., xxviii. 11,12,20.

Again, on page 82, we have the following: "Q.--How many constitute a Master's lodge? A.--Three Master Masons. Q.--Where did they usually meet? A.--In the sanctum sanctorum, or Holy of holies of King Solomon's Temple." Now, this misrepresentation is kept up; and in the work of making a Master Mason they make the lodge represent the Most Holy place in King Solomon's Temple. A
Masonic lodge in the Most Holy place of King Solomon's Temple! What an absurd, unscriptural, and ridiculous representation is this! And yet this is seriously taught to the candidate whenever a Master Mason is made.

But, again, this whole representation in regard to Hiram Abiff is utterly false. If any one will examine the fourth chapter of 2 Chron. he will see that Hiram Abiff finished the work for which he was employed; and, so far as we can get any light from the Bible, he must have lived till after the temple was finished. Where and when he died we know not, as he, no doubt, returned to Hiram, King of Tyre, who sent him to assist Solomon. But that he died in the manner represented by Freemasons, that he was buried in a grave six feet deep, and raised upon the five points of fellowship, that he was then buried again under the Most Holy place of King Solomon's Temple, and a marble monument erected in the Most Holy place to his memory, is a glaring falsehood.

Again, Masonry teaches that the Master's word could only be given by three persons standing in a peculiar attitude, and each one repeating one of its syllables. That this word was known at the time by only three persons, Solomon, Hiram, King of Tyre, and Hiram Abiff; and that, consequently, when Hiram was killed, the word was lost, as they were under oath never to give it except in that particular manner.

Now, in the Royal Arch degree, Masonry professes to give an account of the manner in which that word was recovered.

Some men, it is said, were employed in digging about the temple, and discovered a stone, which proved to be the key-stone of an arch covering a vault deep under ground, constructed, as it is said, by Hiram Abiff, in which they found the Ark of the Covenant.

On pp. 78, 79, of Richardson's "Monitor of Freemasonry," we have their explanation of this pretended discovery as follows. On p. 78: "Principal Sojourner.-- Most Excellent, in pursuance of your orders, we repaired to the secret vault and let down one of our companions. The sun at this time was at its meridian height, the rays of which enabled him to discover a small box or chest standing on a pedestal, curiously wrought and overlaid with gold, * * * We have brought this chest up for the examination of the Grand Council. High Priest [looking with surprise at the Ark].--Companion King this is the Ark of the Covenant of God. King [looking at it].--It is undoubtedly the true Ark of the Covenant, Most Excellent. High Priest [taking the Ark].--Let us open it, and see what valuable treasure it may contain. [Opens the Ark, and takes out a book.] High Priest to the King.--Companion, here is a very ancient looking book. What can it be? Let us read it. [Reads the first three verses of the first chapter of Genesis.]

After reading several other passages, the High Priest says: "This is a book of the law--long lost, but now found. Holiness to the Lord! [He repeats this twice]. King.--A book of the law--long lost, but now found. Holiness to the Lord! Scribe repeats the same. High Priest to Candidates--You now see that the world is indebted to Masonry for the preservation of this sacred volume. Had it not been
for the wisdom and precaution of our ancient brethren, this, the only remaining copy of the law, would have been destroyed at the destruction of Jerusalem."

After several further misrepresentations, on p. 79, we have the following: "Looking again into the Ark, the High Priest takes out four pieces of paper, which he examines closely, consults with the king and scribe, and then puts them together so as to show a key to the ineffable characters of this degree. After examining the key, he proceeds to read by the aid of it the characters on the four sides of the Ark. High Priest reading first side: Deposited in the year three thousand. Second side: By Solomon, King of Israel. Third side: Hiram, King of Tyre, and Hiram Abiff. Fourth side: For the good of Masonry generally, but the Jewish nation in particular." If any one will consult the ceremonies just as they occur, and as they are recorded by Richardson, he will see to what an extent the candidate is misinformed and deceived in this degree. And the same in substance may be learned from "Light on Masonry." Now, observe, Masonry teaches in this most solemn manner that in Solomon's time the Ark of the Covenant, with its sacred contents, was buried in a vault by Solomon and the two Hiram.

Solomon was only the third king of Israel. And when did he have this Ark buried? Did it not stand in the Most Holy place during his own reign? Was not the Ark of the Covenant, with its sacred contents, in the Most Holy place in the temple after Solomon's day? What reader of the Bible does not know that this representation of Masonry is false? Again, the candidate is also falsely taught that the world is indebted to Masonry for preserving the book of the law; that, but for this discovery of the Ark with its contents in that vault, no book of the law would have been preserved, as this was the only copy in existence. But this, again, is utterly false. Masonry teaches that, but for the discovery of this volume, the Bible would have been lost at the destruction of Jerusalem. But there is no truth in this; for copies had been multiplied before the first, and still further multiplied before the last, destruction of Jerusalem.

The following examples I extract from Professor Morgan's report: "It is alleged that, in consequence of the murder of Hiram Abiff; a particular keystone failed of its designation; but that Solomon caused search to be made for it, when it was found by means of certain initial letters which Hiram had employed as a mark. These letters were the initials of the English words, Hiram, Tyrian, widow's son sent to King Solomon. These initial letters are now employed as the mark of the Mark Master's degree. Masons sometimes wear a seal or trinket with these letters on it. I have seen them exhibited in a picture of a seal or badge in a widely circulated Masonic manual. Here we have Hiram, who never could have known one word of English--the English language not existing till thousands of years after his time--employing the initials of eight English words as his mark. And, in honor of his employing them, Mark Masters display them as their mark, and thus display the ignorance or imposture of their craft."

Another alleged historic fact is given in Richardson's "Monitor of Freemasonry," p. 155--the Gold Plate story. "In the ceremonies connected with the degree of 'Grand Elect, Perfect, and Sublime Mason,' the Master says: 'I will now give you the true pronunciation of the name of the Deity as revealed to Enoch; and he
engraved the letters composing it on a triangular plate of gold, which was hidden for many ages in the bowels of the earth, and lost to mankind. The mysterious words which you received in the preceding degrees are all so many corruptions of the true name of God which was engraved on the triangle of Enoch. In this engraving the vowel points are so arranged as to give the pronunciation thus, YOWHO. This word, when thus pronounced, is called the Ineffable word, which cannot be altered as other words are; and the degrees are called, on this account, Ineffable degrees. This word, you will recollect, was not found until after the death of Hiram Abiff; consequently, the word engraved by him on the ark is not the true name of God.'

"Here we have a most ridiculous piece of imposture, more than parallel with the gold plate imposture of Mormonism. Every Hebrew scholar of the most moderate attainments knows that the vowel points, here alleged to have been used by Enoch before the flood, did not even exist till six or eight centuries after the birth of Christ. Besides, the merest smatterer in Hebrew, with very little thought, would know that the name of God could not, by any proper arrangement of vowels, be pronounced in this way.

"The story could impose only on the grossest ignorance, or most careless inconsiderateness."

To quote all that is scandalously false in its teachings and pretensions would be to quote these books almost entire. We hear professed Christians, and even ministers, claiming that Freemasonry enables them to better understand the Bible. Can it be that they are so ignorant as to believe this? But this is often urged as an inducement to join the lodge. Indeed Masonry claims that, to this day, none but Freemasons know even the true name of God. After Enoch's day, the Divine name was unknown until recovered by Freemasons in the days of Solomon, and that this true name of God is preserved by them as a Masonic secret. Of course, all others are worshiping they know not what. So this is Masonic benevolence and piety, to conceal from all but their craft the name of the true God. How wise and benevolent Freemasonry is! I wonder how many ministers of the Gospel are engaged in keeping this secret! They only of all ministers know the true name of God, and have joined a conspiracy to conceal it from all but Masons!

Before I close this number, I wish to ask Freemasons who have taken the degrees above the Fellow craft, or second degree, have you believed the teaching of these degrees, as you have taken them one after another? Have you believed that the lodges, chapters, commanderies, etc., were really erected to God, and consecrated to the holy order of Zerubbabel and St. John? Have you believed what you are taught in the Master's degree, respecting King Solomon, Hiram, king of Tyre, and Hiram Abiff? Have you believed the teachings of the Royal Arch degree, and of all those degrees in which King Solomon figures so largely? Have you believed that to Masonry the church owes the preservation of the only remaining copy of the law of God? Have you believed the Gold Plate story, that Enoch lived in the place where the Temple of Solomon was afterward built, that he built, deep in the earth, nine arches, one above the other, in which, on the place where the temple was afterward built, he deposited a golden plate on which was written the true
name of God, that this name was written with the Hebrew vowels attached, and that its true pronunciation is YOWHO, as Masonry teaches? Now you have believed these, and other outrageous falsehoods taught in Masonry, or you have not. If you have believed them, you have been greatly imposed upon, you have been grossly deceived. Will you allow yourselves to still give countenance to an institution that teaches such falsehoods as these? Had I space I could fill scores of pages with the palpable falsehoods which Masonry teaches its membership. How can you adhere to an institution so basely false and hypocritical as this? The secrets are all out. Both you and the world are now made aware of the base falsehoods that are palmed off upon its members by Freemasonry. Professed Christian Freemason, how can you hold up your head either in the church or before the world, if you still adhere to this most hypocritical institution? Just think of the Worshipful Masters, the Grand High Priests, in their mitres and priestly robes, the great and pompous dignitaries of Masonry arrayed in their sacerdotal robes, solemnly teaching their members such vile falsehoods as these, claiming that to Freemasons the church owes the preservation of the law of God, and that the true name of God is known only to Freemasons! Shame! But I said you have either been made to believe these things or you have not. If you have never believed them, pray, let me ask you how it is that you have ever given any countenance to this institution when you did not at all believe its teaching? How is it that you have not long since renounced and denounced an institution whose teaching is replete with falsehoods taught under the most solemn circumstances? These falsehoods are taught as Masonic secrets, under the sanction of the most awful and solemn oaths. What shall we say of an institution that binds its members by such oaths, to keep and preserve as truth and secrets, such a tissue of profane falsehood? You see nothing in it inconsistent with Christianity! Why, my dear brother, how amazing it is that you can be so blinded! Are you not afraid that you shall be given over to believe a lie, that you may be damned, because you believe not the truth, but have pleasure in unrighteousness

CHAPTER XII.

MASONRY SUSCEPTIBLE OF CHANGE ONLY BY ADDITIONS.

In proof of this, I first appeal to the testimony of Masons themselves. Hear the testimony, given under oath, of Benjamin Russell, once Grand Master of the Grand Lodge of Massachusetts. His and other depositions were given in Boston, before a justice of the peace, by request of Masons themselves. Observe, he was an ex-Grand Master of one of the most important lodges in the world. This surely is conclusive Masonic authority. He says: "The Masonic institution has been, and now is, the same in every place. No deviation has been made, or can be made at
any time, from its usages, rules and regulations." Observe, he does not say that no additions can be made, but no deviations. He proceeds: "Such is its nature, that no innovations on its customs can be introduced, or sanctioned, by any person or persons. DeWitt Clinton, the former Governor of New York and Grand Master of the Grand Lodge of New York and of the United States, also made an affidavit on the same occasion. He says: "The principles of Masonry are essentially the same and uniform in every place" (Powell, p. 40, as quoted by Stearns). In Hardy's Monitor, a standard Masonic work, we have the following, p. 96: "Masonry stands in no need of improvement; any attempt, therefore, to introduce the least innovation will be reprobated, not by one, but by the whole fraternity." The Grand Lodge of Connecticut asserts: "It is not in the power of man, nor in any body of men, to remove the ancient landmarks of Masonry" (Allyn's Rituals p. 14). These are the highest Masonic authorities, and to the same effect might be quoted from all their standard works.

Second.--From the nature of the institution it cannot be changed, except by addition. In proof of this I observe

I. That Masonry is extended over the civilized world, at least Masons themselves boast that it includes men of every language, and of every clime. They claim for Masonry that it is a universal language; that men of every country and language can reveal themselves to each other as Freemasons; that by their signs and grips and pass words, etc., they can not only know each other as Masons, but as having taken such and such degrees of the order, that as soon as they reveal themselves to each other as having taken certain degrees of Masonry, they know their obligations, each to the other--what they may demand or expect of each other, and what each is under oath to do for the other. Now this must be true, or of what avail would Masonry be to those who are traveling through different countries, where there are different languages. Unless their methods of knowing each other were uniform, universal, and unchangeable, it is plain that they could not know each other as Masons. It is true in some particular localities there may be an additional pass word or sign, to indicate that they belong to that locality, but in all that is essentially Masonic, it must be universal and unchangeable.

II. The same is true with respect to their oaths. They must all, in every place, be under the same obligations to each other, or it would introduce endless confusion and uncertainty. Every Mason, of every place, must know that every other Mason, having taken the same degrees, has taken the same oaths that he himself has taken; that he owes the same duties, and can claim the same privileges of any other Mason of the same degree. If this were not so, Masonry would be of no value among strangers. Furthermore, if their obligations were not exactly alike, they would necessarily be betrayed into violating them. If they found that they claimed duties of each other which were not necessarily imposed by the obligations of both, or claimed privileges of each other not conferred by the obligations of both, they would in this way make each other acquainted with their respective obligations which were not in fact alike. Thus each would reveal to the other, secrets which he was sworn to keep.

III. The oaths of every degree, from the lowest to the highest, must be uniform,
everywhere the same, and unchangeable. If they were not the same in every
country, in every language, and at every time, Masonry would be a perfect babel.
Now degrees may be added ad infinitum, but a Mason of any degree must know
that Masons of the same degree in every place, have taken the same oath that he
has taken, and have taken all the oaths of the previous degrees, just as he has
himself. If this were not true, Masons could not everywhere know with what they
might entrust each other. Suppose, for example, that the obligation to conceal
each other’s crimes, and to keep each other’s secrets, was not universal and
unchangeable, how would they know with what they might trust each other in
different places? Suppose the obligation to assist each other in getting out of any
difficulty, whether right or wrong, was not uniform and universal, how would
they know what they might demand of, or were under obligation to perform for,
each other? But can not its objectionable points, it may be asked, be dropped out,
and what is valuable preserved? Drop from the obligation, for instance, in any
place, the clause that binds them to keep each other’s secrets, murder and treason
excepted, or without exception,—to deliver each other from difficulty, whether
right or wrong, to give each other precedence in business or politics, to give each
other warning of any approaching danger and the like. Now if you drop out any
one of these, at any time or place, you introduce confusion, and Masons could not
understand each other. Furthermore, drop out the most objectionable features of
Masonry, and you have robbed it of its principal value to the membership, you
have annihilated the principal reasons for becoming and for remaining a Mason.
But the changes are manifestly impossible. There is nowhere any authority for
such change; and, as has been stated, the whole fraternity would rebuke any
attempt at such innovation. We may rest assured, therefore, that Freemasonry is
not, and can not be, essentially changed, except by addition. To this point all their
highest authorities bear the fullest testimony. Its very nature forbids essential
innovations at any time or in any place. But should Masons affirm that the
institution is changed, how are we to know what changes have been made? They
are under oath to keep this a profound secret. Suppose they were to affirm that,
since the revelations made by Morgan, Bernard, and others, the institution has
been greatly improved, this is a virtual admission that those books are true, which
they have so often denied. But since they have first denied that those books were
true, and now virtually admit their truth, by claiming that Masonry has been
improved since those books were written, what reason have we to believe them? I
have, in a previous number, shown that it is irrational to believe what Masons
themselves say in respect to their secrets. I do not know that any intelligent and
respectable Freemason pretends that Masonry has been improved. But suppose
they should, how shall we know in what respects it has been improved, that we
may judge for ourselves whether the changes are improvements. If any number of
them were now to affirm that Masonry, as it now exists, is divested of all the
objectionable features that formerly belonged to it, how shall we know whether
this is true? They have always denied that it had any objectionable features; they
have always claimed that it needed no improvement, and their highest authorities
have many times affirmed that all improvement and innovation were impossible.
In view of all the testimony in the case, we have no right to believe that Masonry
is at all improved from what it was forty years ago. As late as 1860, Richardson revealed sixty-two degrees of Masonry as it then existed. It was then the same in every essential feature as when Bernard made his revelation in 1829, and when Avery Allyn made his revelation in 1831. We are all, therefore, under the most solemn obligations to believe that Masonry is, in all important particulars, just what is has been since its various degrees have been adopted and promulged. We certainly do greatly err and sin, if, in view of all the facts, we assume, and act upon the assumption, that Freemasonry is divested of its immoral and obnoxious features. Such an assumption is utterly unwarranted, because, on the one hand, there is no evidence of the fact, and, on the other, there is positive and abundant proof that no such change has been made. We are all, therefore, responsible to God and to humanity for the course we shall take respecting the institution. We are bound to judge of it, and to treat it, according to the evidence in the case, which is, that, Freemasonry is necessarily a wicked institution, and incapable of thorough moral reformation.

I have spoken frequently of its having the character, in certain respects, of a mutual aid, or mutual insurance, company. It is inquired, are all these necessarily wicked? I answer, no. The benefits of these institutions may be real and great. For example, an insurance company that insures persons against loss by shipwreck, by fire, or by what we call accident of any kind, may be very beneficial to society. When they help each other in cases of calamity that involve no crime, they are not necessarily wicked, but may be very useful. The benefits of these companies are open to all upon reasonable conditions; and if any do not reap the fruits of them, it is not the fault of the society, but of those who neglect to avail themselves of its benefits. But Freemasonry is by no means a mere insurance or mutual aid society. The moral character of any institution must depend on the end at which it aims; -- that is, the moral character of any society is found in the end it is intended to secure. Mutual aid and insurance companies, as they exist for business purposes, do not necessarily deprive any one of his rights, and are often highly useful. The members of such societies or companies do not know each other, nor exert over each other any personal influence whatever. They are not bound by any oath to render each other any unlawful assistance, to conceal each other's crimes, nor "to espouse each other's cause, whether right or wrong." There is no clannish spirit engendered by their frequent meeting together, nor by mutual pledges under the most awful oaths and penalties, to treat each other with any favoritism[sic.] under any circumstances. But Freemasonry, on the contrary, does pledge its members by the most solemn oaths, to aid each other in a manner that sets aside the rights of others. For example, they are sworn first, in the Master's degree, to conceal each other's crimes, "murder and treason only excepted;" second, in the Royal Arch degree, "murder and treason not excepted;" in this same degree they swear to endeavor to extricate each other, if involved in any difficulty, whether they are right or wrong; third, they also swear to promote each other's political elevation in preference to any one of equal qualifications who is not a Freemason; fourth, to give each other the preference in business transactions. --See Richardson's Monitor of Freemasonry, p. 92. Degree of Secret Monitor: "I furthermore promise and swear, that I will caution a brother Secret Monitor by
signs, word, or token, whenever I see him doing, or about to do, any thing contrary to his interest in buying or selling. I furthermore promise and swear, that I will assist a brother Secret Monitor in preference to any other person by introducing him to business, by sending him custom, or in any other manner in which I can throw a penny in his way." They swear "to represent all who violate their Masonic oaths as worthless vagabonds, and to send this character after them to ruin their business and their reputation wherever they may go and be to the end of their lives." They also swear to seek the condign punishment of all such in the infliction of the penalties of their oaths upon them. They swear to seek their death. They swear to a stringent exclusiveness, excluding from their society all that would most naturally need aid and sympathy, and receiving none who are not "physically perfect." Old men in dotage, young men in nonage, all women, idiots and other needy classes, are all excluded. Freemasonry has a vast fund of money at its disposal. The fraternity are very numerous. They boast of numbering in this country at the present time six hundred thousand, and that they are multiplying faster than ever. They permeate every community, and their influence is almost omnipresent. Of course, such an aid society as this will everywhere and in every thing ignore and trample on the rights of others to secure advantages for each other. As an illustration of the workings of this society, I make an extract or two from "The American Freemason," published in Louisville, Kentucky, dated April 8, 5854, that is 1854, and edited by Robert Morris, an eminent Masonic author. From the eighty-fifth page I quote as follows: "Lynn, Indiana.-- In hauling a load of pork to the depot a year or two since, I found the rush of wagons so great that the delivery was fully three days behind. This was a serious matter to me, for I could not lose so much time from my business, and was seriously weighing the propriety of going on to Cincinnati with my load, when the freight agent, learning from a casual remark of mine, that I was a Freemason, was kind enough at once to order my errand attended to, and in three hours I was unloaded, and ready, with a light heart, to set my face homeward. Is it not an admirable thing, this Masonic spirit of brotherly love?" To this the editor adds: "Verily it is. We have seen it in many varieties of form, but our kindhearted brother's is but an every-day experience of Masonic practice, but to the world how inexplicable do such things appear." Here we have a specimen of Masonic brotherly love. But was this right, to give this preference to this man, and wrong all who were there before him, and had a right to have their business done before him! He gained three days' time, and saved the expense of waiting for his turn, whilst others were obliged to lose both the time and expense. And this we are coolly told, by high Masonic authority, is the "constant practice of Freemasons." What an exquisite brotherly love is this. It is delicious! But this is in entire accordance with the spirit of their oaths. But is it not a trampling on the rights of others! In this same paper we have, in an illustration of the nature of Freemasonry, a tale, the substance of which is, that a criminal, under sentence of death, was set free by Freemasons under the pretense that he was not guilty of the murder for which he was condemned. So they took the case into their own hands, and set aside the judgment of the court and jury. Observe, this is given as an illustration of the manner in which Freemasons aid each other. These cases are given as their own boast of specimens
of their brotherly love. But is this consistent with right and good government? The fact is, that it is impossible to engage in any business, to travel, to do any thing, to go anywhere, without feeling the influence of this and other secret societies. Wrongs are constantly inflicted upon individuals and upon society, of which the wronged are unaware. We can be wronged any day by a favoritism practiced by these societies, without being aware how or by whom we are wronged. I was informed of late, that in a large manufacturing establishment, poor men, dependent for their daily bread upon their labors in the factory, were turned out to give place to Freemasons who were no better workmen than themselves. Indeed it is inevitable that such a society should act upon such a principle. But it may be asked, can not Masonry be essentially reformed, so that it shall involve no wrong.? I answer, no, unless its very fundamental principle and aim be reversed, and then it would cease to be Freemasonry. In its workings it is a constant wrong inflicted upon society. It is an incessant and wide-spread conspiracy for the concealment of crime, to obstruct the course of justice, and, in many instances, to persecute the innocent and let the wicked go free. To reform it, its ends and its means must both be reformed. It must cease to be exclusive and selfish. It must cease to promise aid in many forms in which it does promise it. I have said that it was more than an innocent mutual aid society. Its members are pledged to aid each other in concealing iniquity, and in many ways that trample upon the rights of others.

And it is because this society promises aid in so many ways, and under so many circumstances, that men unite themselves to it. I have never heard any better reason assigned for belonging to it, than that, in many respects, one might reap a personal advantage from it. Now reform it, and make it a truly benevolent society; reform out of it all unrighteous favoritism, and all those forms of aid which are inconsistent with the universal good, and the highest well-being of society in general, and you have altered its essential nature; it is no longer Freemasonry, or any thing like Freemasonry. To reform it is to destroy it. In this view of Freemasonry, it is easy to see how difficult, if not impossible, it is for a man to be a consistent Freemason and yet a Christian. Just conceive of a Christian constantly receiving the preference over others as good as himself, in traveling, in railroad cars, on steamboats, at hotels, and everywhere, and in business transactions, and in almost all the relations of life, allowing himself to be preferred to others who have equal rights with himself. To be sure, in traveling, he may bless himself because he is so comfortable, and that so much pains are taken to give him the preference in every thing. If at a hotel, he may have the best seat at the table, and the best room in the house, and may find himself everywhere more favored than others.

But can he honestly accept this? Has he any right to accept it? No, indeed, he has not! He is constantly favored at the expense of others. He constantly has more than his right, while others are deprived of their rights. In other words, he is selfish, and that continually. He finds a personal benefit in it. Yes, and that is why he adheres to it. But again, if true to his oath, he is not only thus constantly receiving benefits unjustly, or to the injury of others, but also conferring them.
Whenever he sees a Masonic sign and recognizes a Masonic brother, he, of course, must do by him as a Freemason, as he himself is done by.

How can a man who is a Christian allow himself to be influenced by such motives as are presented in Freemasonry? Now let it be understood that all action is to be judged by its motive. No man has a right to receive or confer favors that interfere with the rights of others. And a man who can travel about the country and make himself known as a Freemason for the purpose of being indulged, and finding the best place in a hotel, or the best seat in a railroad car, or the best state-room in a steamboat, must be a selfish man, and can not be a Christian,—for a selfish man is not a Christian. Let it then be understood that Masonry in its fundamental principle, in which its moral character is found, is not reformed, and can not be reformed without destroying its very nature.

It can not be a part of general benevolence, but stands unalterably opposed to the highest well-being of society in general. The same, let me say, is true to a greater or less extent of all secret societies, whose members are bound by oath or pledge to treat each other with a favoritism that ignores the rights of others. Now, it has been said, and I think truly, that in the late war if a man wished preferment and high rank, he must be a high Mason. Such things were managed so much by high Masons that it was difficult for a man to rise in rank unless he could make himself known as a high Mason. And let the facts become known—and I hope that measures will be taken to make them know—and I believe it will be found that the great mass of the lucrative offices in the United States are in the hands of the Freemasons.

It is evident that they are aiming to seize upon the government, and to wield it in their own interest. They are fast doing this, and unless the nation awake soon it will be too late. And let the church of God also awake to the fact that many of her ministers and members are uniting with a society so selfish and wicked as this, and are defending it, and are ready to persecute all who will not unite with them in this thing. What Mr. Morris said of the nature of Freemasonry, that is, that it was the constant practice of Freemasons to give each other the preference, as in the case of the man delivering his load, is really what every observant man, especially if he has ever been himself a Mason, knows to be true.

When Freemasons say that it is "a good thing" they mean by this that men reap personal advantage from it. But I am bound to say, that I should feel utterly ashamed to have any one offer to give me a right that belonged to others because I was a Mason.

It has been frequently said, by persons: "If I was going to travel, I would become a Freemason." A physician in the United States Army in the late war, said to a relative of his: "If I were going into the army again, I would be sure to become a Freemason. There is such a constant favoritism shown by Freemasons to each other, on every occasion, that were I going to take the field again, I would be sure to avail myself of the benefits of that institution." Now, in opposition to this, I would say, that were I going to travel, or were I going to enlist in the army, I should be ashamed to avail myself of any such benefits at all. It is not right that any such favoritism should exist, and any man ought to reject with indignation th
proposal of such favoritism. Any man should blush, if he has entertained the thought of allowing himself to be placed in such a selfish position. But it is asserted, no doubt with truth, that oftentimes the lives of brother Masons have been spared, simply because of this relation. But shall a man save his life by wrongdoing? He had better remember, that if he attempts this, he ruins his own soul. He that would thus "save his life, shall lose it." A man can gain nothing in the end by wrong-doing; let him do right, and if, by so doing, he loses his life, he will be sure to save it. With my present knowledge of Freemasonry I would not become a Freemason to save my life a thousand times.

CHAPTER XIII.

THE CLAIM OF FREEMASONRY TO GREAT ANTIQUITY IS FALSE.

We have seen that Freemasonry has been truly revealed. We have examined its oaths, principles, claims, and teaching, so far as to prepare the way for an examination of its moral character and tendencies, and also its relations to both Church and State. This I now proceed to do. And

1. Its claims to great antiquity are false. Every one at all acquainted with the claims of Freemasonry knows that it professes to have existed in the days of Solomon; and it is claimed that Solomon himself was a Freemason, and that John the Baptist and John the Evangelist were Freemasons. Indeed, the writers frequently trace it back as coeval with the creation itself. Masons have claimed for their institution an antiquity antecedent to human government; and from this they have argued that they have a right to execute the penalties of their oaths, because Masonry is older than government. Now an examination will show that this claim is utterly false. Their own highest authorities now pronounce it to be false; and still these claims are kept up, and their oaths and ceremonies, and the whole structure of the institution profess the greatest antiquity.

Solomon, for instance, figures as a Freemason everywhere in their ceremonies. Their lodges are dedicated to St. John; and in the third degree there is a scene professed to have been enacted in the temple and at the building of the Temple of Solomon.

Now, all this is utterly fallacious, a false pretense, and a swindle; because it is the obtaining of money from those who join them under false pretenses.

Steinbrenner, a great Masonic historian, after much research, with manifest candor, says that Speculative Freemasonry—which is the only form of Freemasonry now existing—dates no further back than 1717. The article on Freemasonry in the new "American Encyclopedia" agrees with this statement of Steinbrenner. Indeed, all modern research on this subject has resulted in dating the commencement of Freemasonry, as it now exists, not far from the middle of the
eighteenth century.

Dr. Dalcho, the compiler of the book of constitutions for South Carolina, says: "Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, were Freemasons. Hypothesis in history is absurd. There is no record, sacred or profane, to induce us to believe that those holy men were Freemasons; and our traditions do not go back to those days. To assert that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise."

Now, observe, this is a high authority, and should be conclusive with Masons, because it is one of their own leaders who affirms this. But, if this is true, what shall we think of the claims of Freemasonry itself? For every one who reads these revelations of Freemasonry will see that Solomon, and Hiram, and those ancient worthies everywhere figure in these rites and ceremonies; so that, if these men were indeed not Masons, then Freemasonry is a sham, an imposture, and a swindle. What! has it come to this, that this boasted claim of antiquity, which everywhere lies at the foundation of Masonic rites, ceremonies, and pretensions, is now discovered to be false?

Through all the Masonic degrees the pretense is kept up that Masonry has always been one and the same; and that its degrees are ancient, and all its principles and usages of great antiquity. Let any one examine the books in which it is revealed, and he can not help being struck with this. Furthermore, in the orations, sermons, and puffs that are so common with Masons on all occasions on which they show themselves off, they flaunt their very ancient date, their very ancient principles and usages, and they pledge their candidates, from one degree to another, to conform to all the ancient rites, principles, and usages of the order.

But what shall we at the present day say of these pretensions? I have before me the Masonic Monthly for October, 1867, printed in Boston. It will not be denied, I suppose, that this is one of their standard authorities. At any rate, whatever may be said of the editor of this paper, it will not be denied that the authorities quoted in the discussions in this number are high, if not the very highest authorities in the Masonic fraternity. If I had space to quote nearly this entire number, I should be very happy to do so, for it is occupied almost entirely, from beginning to end, with exposing these pretensions to which I have alluded. It appeals to their own standard authorities; and insists that Speculative Freemasonry, in all its higher degrees, is an imposture and a swindle. It quotes their great historian--Steinbrenner, of New York--to show that Speculative Freemasonry was first established in London, in 1717; and that at that time Masonry consisted probably, of but one degree. That about 1725 a Mr. Anderson added two degrees; and, as the writer in this number states, began the Christianizing of Freemasonry. There is at this day a great division among Freemasons themselves, the point of disagreement being this: One party maintains that the Christian religion is of no more authority with Masons than any other form of religion; that Masonry proper does not recognize the Bible as of any higher authority than the sacred books of heathen nations, or than the Koran of Mohammed; that Freemasonry proper
recognizes all religions as equally valid, and that so far as Masonry is concerned it matters not at all what the religion of its adherents is, provided they be not Atheists. The other party maintains that Masonry is founded upon the Bible, and that it is substantially a Christian institution.

This controversy is assuming extensive proportions, and it is very interesting for outsiders to look into it. I say outsiders--and I might say it is important, and would be very creditable, for the members of the fraternity to understand this matter better than they do; for I doubt if one in twenty of them is posted in regard to the real state of this question among the fraternity themselves. Mr. Evans, who is the editor of this Masonic Monthly, takes the ground, and I think sustains it fully from their own authorities, that all the upper degrees of Masonry are an imposture.

He goes on to show where and by whom, in several important cases, these upper degrees were manufactured and palmed off on the brotherhood as ancient Freemasonry.

For example, he shows that Mr. Oliver, one of their most prolific authors, asserts that one of the grand lodges in London gave charters, about the middle of the eighteenth century, to the Masonic lodges in France; and that in France they immediately betook themselves to manufacturing degrees and palming them off on the public as of very ancient origin. They proceeded to manufacture a thousand of these degrees in France. Many of them they asserted they had received from Scotland; but the Grand Lodge of Scotland denied ever having known of those degrees.

It is also asserted in this number that the Royal Arch degree was at first but an appendage to a Master's lodge, and had no separate charter, and for a long time was not recognized at all as any part of Freemasonry. And it informs us when and by whom the Royal Arch degree was manufactured. This number also shows that many of the Masonic degrees have originated in Charleston, South Carolina; and that a man by the name of Webb, in Massachusetts, manufactured the Templars' degrees. In short, we find here their own standard authorities showing up all the higher degrees of Masonry as having been gotten up and palmed off on the fraternity in order to make money out of them; and is not this a swindle? I wish to call the attention especially of the fraternity to these statements in this number of the Masonic Monthly.

Indeed, it is now common for the highest and best informed Masons to ridicule the pretense that Speculative Freemasonry is an ancient institution, as a humbug and a lie, having no foundation in correct history at all. Now will Freemasons examine this subject for themselves?--for they have been imposed upon.

I am particularly anxious to have professed Christians who are Freemasons thoroughly understand this matter. They have regarded Freemasonry as entirely consistent with the Christian religion, and have professed to see in it nothing with which a Christian can not have fellowship. In the third, or Master's, degree we find the story of Hiram Abiff introduced into Masonry.

Now this number of the Monthly charges, that this class of Freemasons went on to construct all the subsequent degrees of Freemasonry from the Bible, by
ransacking the whole Old and New Testaments for striking passages from which they could construct new degrees, thus leaving the impression that Masonry was a divine institution, and founded upon the Bible.

If professed Christians who are Freemasons will really examine this subject, they will see that a Masonic lodge is no place for a Christian.

But suppose it should be asked, may we not innocently take those degrees that are founded upon the Bible, and that recognize the Christian religion as of divine authority? I answer, Christians cannot be hypocrites. Let it be distinctly understood, that all these higher degrees are shown to be an imposture; and that this Christianizing of Freemasonry has consisted in heaping up a vast mass of falsehood, and of palming it off upon the fraternity as truth and as ancient Freemasonry.

Can Masonic orators be honest in still claiming for Speculative Masonry great antiquity, divine authority, and that it is a saving institution? Masons are themselves now showing that the whole fabric of Speculative Freemasonry is an enormous falsehood. Stone Masonry, doubtless, had its simple degree, and its pass words and signs by which they knew each other. It also had its obligations. But upon that little stem have been engrafted a great number of spurious and hypocritical degrees.

This does seem to be undeniable. Now will Freemasons be frank enough to acknowledge this, and to say frankly that they have been imposed upon? Will they come out from all fellowship with such an imposture and such a swindle?

It has then come at last to this, that the highest authority among Freemasons has taken the ground that the Freemasonry which has been so eulogized throughout the length and breadth of the land, and which has drawn in so many professed Christians and ministers, is nothing less than an enormous cheat. That those behind the curtain, who have manufactured and sold these degrees--those Grand Chapters and Encampments and Commanderies, and all those pompous assemblies--have been engaged in enticing the brotherhood who had taken the lower degrees, to come up into their ranks and pay their money, that they may line their pockets. Now remember that these positions are fully sustained by Masons themselves, as their views are set forth in this number of the Masonic Monthly.

I do most earnestly entreat Freemasons to inform themselves on this subject; and not turn around and tell us that they, being Freemasons, know more about it than we do ourselves. The fact is, my friends, many of you do not. You do not read. I have myself recently conversed with a Freemason who admitted to me that he was entirely ignorant of what was being said in Masonic periodicals on this subject. I do not believe that one in twenty of the Masonic fraternity in this country is aware of the intense hypocrisy with which all the higher degrees of Masonry have been palmed off upon them, and upon the whole fraternity. Can men of honor and of principle allow their names and influence to be used to sustain such an enormous mass of false pretension?

But again, no one can read Bernard on Masonry through, or any of these authors, without perceiving the most unmistakable evidence that most of the degrees in
Masonry are of modern date. I do not know why so much stress should be laid upon the antiquity of Masonry by those who embrace and adhere to it. It surely does not prove that it is of any value, or that it is true. Sin is of very ancient date, heathenism is of very ancient date, and most of the abominations that are in the world are of very ancient date; but this is no reason for embracing them, or regarding them as of any great importance.

But to certain minds there is a charm in the appearance and profession of antiquity; and young Masons are universally deceived in this respect, and led to believe that it is one of the most ancient of existing institutions, if not the very most so. Now I would not object to Masonry because it is of modern origin; for this would not prove it to be false, if it did not profess to be of ancient origin. I notice this false pretense not because I think its being of recent date would prove it unworthy of notice, or of immoral character or tendency. But observe that its pretensions from first to last are that it is of very ancient date; and it is traced back to the days of inspiration, and is claimed to have been founded and patronized by inspired men.

What would Masonry be if all its claims to antiquity were stricken out, and if those degrees in Masonry, and those ceremonies and usages, were abolished that rest upon the claim that Solomon, that Hiram Abiff, and John the Evangelist, were Freemasons? What would remain of Freemasonry if all those claims found in the very body of the institution were stricken out? Why, their very lodges are dedicated to the holy order of St. John and Zerubbabel, etc. But what had St. John to do with Freemasonry? Manifestly nothing. He never heard or thought of it. Nor did Solomon or Zerubbabel.

And here let me say a word to young men who have been urged to unite with this fraternity, and who have been made to believe that the institution is so very ancient that it was established and patronized by those holy men. My dear young men, you have been deceived. You have been imposed upon as I was imposed upon. You have been made to believe a lie. They have drawn your money from you under false pretenses that some very ancient mysteries were to be revealed to you; and that the institution was one established as far back, at least, as the days of Solomon, and that St. John was the patron of the institution. Now this, rely upon it, is but a pretense, a sham, an imposture, and a swindle. I beg you to believe me; and if you will examine the subject for yourselves, you will find it to be true.

Your own best historian, Steinbrenner, will teach you that Freemasonry, as you know it, and as it is now universally known, dates no further back than the eighteenth century. And Dr. Dalcho, who is good authority with the brotherhood, as we have seen, repudiates the idea of its antiquity as that which "may make the vulgar stare, but will rather excite the contempt than the admiration of the wise." I know that Masons affirm that the institution in its present form is the descendant of a brotherhood of stone masons, whose history may be traced back for some seven hundred years. But remember that Freemasonry, as you know it, and as it now exists, is not at all what it was among those simple artisans. The name is preserved, and some of its symbols, for the purpose of claiming for it great
antiquity. But do not be deceived. If you will examine the subject for yourselves, you will find that modern Freemasonry is entirely another thing from that from which it claims to be descended. And when you hear ministers, or orators, on any occasion, claiming for Speculative Freemasonry—which is the only form in which it now exists—a great antiquity, let it be settled, I pray you, in your minds, that such claims are utterly false; and that those who make them are either grossly ignorant or intensely dishonest. King Solomon a stone mason! Hiram a Grand Master of a Grand Lodge of stone masons! Those men uniting in a lodge with a company of stone masons! Does any one really believe the silly tale?

How long shall the intelligent of this generation be insulted by having this pretended antiquity of Freemasonry paraded before the public? Do not intelligent Freemasons blush to hear their orators on public occasions, and even ministers of the Gospel in their Masonic sermons, flaunt the silly falsehoods of the great antiquity of Freemasonry before the public, and claim that Enoch, Zerubbabel, Solomon, the St. Johns, and all the ancient worthies, were Freemasons!

CHAPTER XIV.

THE BOASTED BENEVOLENCE OF MASONズ A SHAM.

The law of God requires universal benevolence, supreme love to God, and equal love to our neighbor—that is, to all mankind.

This the Gospel also requires, and this is undeniable. But does Masonry inculcate this morality? and is this Masonic benevolence?

By no means. Masonic oaths require partial benevolence; or strictly, they require no benevolence at all. For real benevolence is universal in its own nature. It is good-willing; that is, it consists in willing the well-being or good of universal being—and that for its own sake, and not because the good belongs to this or that particular individual.

In other words, true benevolence is necessarily impartial. But Masonic oaths not only do not require impartial and universal benevolence, but they require the exact opposite of this. The law and Gospel of God allow and require us to discriminate in our doing good between the holy and the wicked.

They require us to do good, as we have opportunity, to all men, but especially to the household of faith. But the Masonic oaths make no such discriminations as this, nor do they allow it. These oaths require Masons to discriminate between Masons and those that are not Masons; giving the preference to Masons, even if they are not Christians, rather than to Christians if they are not Masons.
Now this is directly opposite to both the law and the Gospel. But this is the benevolence and morality of Freemasonry, undeniably.

The law and the Gospel require our discriminations in our treatment of men to be conditional upon their holiness and likeness to God and their faith in Jesus Christ. But the oaths of Freemasons require their discriminations to be founded upon the mere relation of a brother Mason, whatever his Christian or moral character may be.

It is not pretended that a man may not be a good and worthy Mason who is not a Christian. It is admitted and claimed by Freemasonry that a man's religion, or religious character, has nothing to do with his being a Mason. If he admits the being of a God this is enough.

Now this, I say again, is not only not in accordance with Christian morality, and with the law and Gospel of God; but it is directly opposed to both law and Gospel.

But, again, the utter want of true benevolence in the Masonic institution will further appear if we consider the exclusiveness of the institution. A minister in Cleveland, recently defending the institution of Masonry, declared that the glory of Masonry consists in its exclusiveness. But is this in accordance with the benevolence required in the Gospel?

Masonry, observe, professes to be a benevolent institution. But, first, it excludes all women from a participation in its rights, ceremonies, privileges, and blessings, whatever they may be. Secondly, it excludes all old men in their dotage. Thirdly, it excludes all young men in their nonage; that is, under twenty-one years of age. Several other classes are excluded; but these that I have named comprise a vast majority, probably not less than two-thirds of all mankind. Again, they admit no deformed person, and none but those who are physically perfect. In short, they admit none who are likely to become chargeable to the institution.

Some time since the Grand Lodge of the State of New York adopted a series of articles defining certain landmarks and principles of Freemasonry. These articles have been accepted and eulogized by the Masonic press. The first is as follows. I quote it from the American Freemason, edited by "Robert Morris, Knight Templar, and author of various Masonic works," with his preface and strictures. These articles Mr. Morris regards as high Masonic authority. The number from which I quote is dated at Louisville, Kentucky, 8th of April, 5854, Masonic date, in other words, in 1854, fourteen years ago.

"Our New York brethren are eminent for the matchless ability with which their Grand Lodge documents are prepared. In this department they have set the example for others, and there are yet a few that would do well to look to the East for more light. We copy their 'Thirty-four Articles' with some condensation and a few comments of our own, and present them to our readers as a well-digested system of Masonic law and practice.

"'Article I. It is not proper to initiate into our lodges persons of the negro race; and their exclusion is in accordance with Masonic law, and the ancient charges and regulations. Because of their depressed social condition; their general want of
intelligence, which unfits them as a body to work in or adorn the craft; the
impropriety of making them our equals in one place, when from their social
condition and the circumstances which almost everywhere attach to them, we can
not do so in others; their not being, as a general thing, free-born; the impossibility,
or at least the difficulty, of ascertaining, if we once commence, their free birth,
and where the line of intelligence and social elevation commences and ends, or
divides portions of their race; and finally, their not being as a race "persons of
good report," or who can be "well recommended" as subjects for initiation, their
very seldom being persons who have any "trade, estate, office, occupation or
visible way of acquiring an honest livelihood and working in the craft, as becomes
members of this ancient and most honorable fraternity, who ought not only to earn
what is sufficient for themselves and families, but likewise something to spare for
works of charity and for supporting the ancient grandeur and dignity of the royal
craft, eating no man's bread for naught;" and their general positive deficiency of
natural endowments. All which would render it impossible, as a general thing, to
conciliate and continue between them and us good will and private affection or
brotherly love, which cements into one united body the members of this ancient
fraternity.'

"COMMENT. These arguments can not be successfully controverted. We, in the
Southern or slave-holding States, whose experience with the colored race is
greater than that of others, affirm the New York doctrine in every particular.
However occasional instances may be offered to the contrary, they are but the
exceptions to prove the general rule, that the race ought not to amalgamate
socially or physically.

"'ARTICLE II. No person of the negro race shall be examined or admitted as a
visitor of any lodge of Masons under this jurisdiction, if made in an African lodge
in North America. Because all such lodges are clandestine and without legal
authority.'"

Here we have their benevolence unmasked. A depressed social condition is a bar
to admission to this benevolent society. What if the Christian church should adopt
such an article? Is this Christian benevolence? Is it consistent with Christian
morality? Christian ministers, is this the morality you teach and practice? You
profess to teach and practice the precepts of Christ, and join and hold fast to a
society whose law is to exclude men for being in a depressed social position,
whatever their wants, their moral and religious character may be. You boast of
your benevolence and exclude the very class who have most need of sympathy
and benevolence, and are you a professed disciple, and perhaps a professed
minister of Jesus. Shame!

But is this real benevolence, or Gospel morality? No, indeed! It is the very
opposite of Gospel morality or true benevolence. In a recent number of the
National Freemason--I think its date is the 18th of January--it is admitted by the
editor of that great national organ that benevolent institutions have been so much
multiplied that there is now seldom any call upon Masons for charitable
donations. Yes, but who has multiplied these benevolent societies? Surely Masons
have not done this, Christians have done it. And Masonry now seems forced to
admit that Christian benevolence has covered the whole field, and left them nothing to do. So far as I have had experience in Freemasonry, I can say that I do not recollect a single instance in which the lodge to which I belonged ever gave any money to any charitable object whatever.

As a Freemason, I never was called upon, and to my recollection I never gave a cent as a Freemason, either to an individual as a matter of charity or to any object whatever. My dues and fees to the lodges, of course, I paid regularly; but that the money thus collected was given to any charitable object whatever I do not believe.

Again, Freemasonry, at the best, is but a mutual insurance company. Their oaths pledge them to assist each other, if in distress or in necessitous circumstances; and each other's families, if left in want. This they can well afford to do, on the principle of mutual insurance: for they have vast sums, almost incalculable in amount, taking the whole fraternity together; and they can lay out almost any amount of money in fitting up their sumptuous lodges of the higher degrees, in building Masonic temples, in seeking each other's promotion to office, and in defending each other in case any one of them commits a crime and is liable to suffer for it.

The following estimate, taken from a note in the revised edition of Bernard's "Light on Masonry," p. 96, will give some idea how large are the sums held by Masons. "Supposing that in the United States there are 500,000 Entered Apprentices, 400,000 Masters, and 200,000 Royal Arch Masons, also 10,000 Knights, and that they all paid the usual fees for the degrees, the amount would be the enormous sum of $11,250,000; the yearly interest of which, at seven per cent is $787,500, which sum (allowing $100 to each individual) would support 7,875 persons.

Now, I ask: Do Masons, by their charities, support this number of poor in the United States? Do they support one-tenth part of this number? Supposing they do, is it necessary to give $10, or $50 for the privilege of contributing $1, $5, or $50 masonically? Must the privilege of being a charitable man be bought with gold? How many there are who have rendered themselves incompetent to bestow charities, by their payment for and attendance on Masonic secrets and ceremonies! If all the money paid for the degrees of Masonry was applied to charitable purposes, the subject would appear differently; but it is principally devoted to the erection of Masonic temples, support of the Grand Lodges, and for refreshment for the craft, and I think I may add, their support in kidnapping and murder."

It is no doubt true that but a very small part of their funds is ever used for the support of even their own poor. If it is, it behooves them to show it, and let the public know. They boast much of their benevolence; and the charities of Freemasons are frequently compared with those of the church--and that, too, boastfully; they maintaining that they are more benevolent and charitable, and do more for the poor and destitute than even the church has done.

But let us look at this. Is there any truth in all this boasting? What has
Freemasonry done for general education in any part of the world? Let them tell us. Again, what has Freemasonry done for the general poor? Nothing. What have they done for their own poor, as a matter of charity and benevolence? Absolutely nothing. They have not even disbursed the funds which have been paid in for that purpose. Let them show, if they can, that on the principle of a mutual insurance society they have faithfully paid out to their own poor that fund which has been paid in by Masons for the purpose of securing to themselves and families, in case they should be reduced to poverty, what would meet their absolute necessities. We challenge them to show any such thing. We challenge them to show that, on the principle of benevolence and charity, they have really done anything for either the general poor or their own poor. They compare themselves with the Church of Christ in this respect! What have they done for the Southern poor during our great struggle, and during the long period of starvation and distress that has reigned in the South? What have Freemasons, as such, done for the freedmen? And what are they now doing? What have they done in any age of the world, as Freemasons, for Christian missions, for the conversion of the world, for the salvation of the souls of men? What! compare themselves boastfully with the Church of God, as being more benevolent than Christians?

The fact is, the Church of Christ has done ten thousand times as much for humanity as they have ever done. And she has not done it on the principle of a mutual insurance company, but as a matter of true benevolence; including in her charities the poor, the lowly, the halt and the blind, the old and the young, the black and the white.

The Church of Christ has done more for the bodies of men, ten thousand times more, than Freemasonry has ever done or ever will do.

Besides, the Church of Christ has poured out its treasure like a flood to enlighten mankind generally, to save their souls, and to do them good both for time and eternity. But what has Freemasonry done in this respect? Their boasted benevolence is a sham. I admit that they do sometimes afford relief to an indigent brother Mason, and to the families of such. I admit that they have often done this. But I maintain that this is not done as an act of Christian charity, but only as an act of Masonic charity; and that Masonic charity is only the part payment of a debt. Masons pay in their money to the Masonic fund; and this fund is that out of which their poor are helped, when they are helped at all.

What individuals do for individuals, on rare occasions, is but a trifle. Indeed, it is seldom that they are called on as individuals. The help granted to the poor is almost always taken from the funds of the lodges. And I seriously doubt whether there is a lodge in the United States that has ever paid as much for the support of their own poor as has been paid in to their funds by those who have joined the lodge. Let it be understood, then, that their boast of benevolence and of Christian morality is utterly false. Their oaths do not pledge them at all to the performance of any truly Christian morality; but to a Masonic benevolence, which is the opposite of true Christian morality.

Instead, therefore, of Masonry's inculcating really sound morality, instead of its being almost or quite true religion, the very perfection of that morality which their
oaths oblige them to practice is anti-Christian, and opposed to both the law and Gospel of God. It is partial. And here let me again appeal to the dear young men who have been persuaded to join the Masonic fraternity under the impression that it is a benevolent institution. Do not, my dear young men, suffer yourselves to be deceived in this respect. If you have well considered what the law and Gospel require, you will soon perceive that the benevolence and morality required by your Masonic oaths is not Gospel morality or true benevolence at all; but that it is altogether a spurious and selfish morality. Indeed, you yourselves are aware that you joined the lodge from selfish motives; and that the morality inculcated by Masons is an exclusive, one-sided, and selfish affair altogether. In some of the lectures, you are aware that occasionally the duty of universal good-will is, in few words, inculcated. But you also know that your oaths, which lay down the rule of your duty in this respect, require no such thing as universal and impartial benevolence; but that they require the opposite of this. That is, they require you to prefer a Mason because he is a Mason to a Christian because he is a Christian; and, instead of requiring you to do good especially to the household of faith, your oaths require you to do good especially to those who are Freemasons, whether they belong to the household of faith or not. But this you know to be anti-Christian, and not according the Gospel. But you know also that Christians devote themselves to doing good to Masons and to those who are not Masons, to all classes and descriptions of men. And this they do, not on the principle, as I have said, of a mutual insurance society, but as a mere matter of benevolence. They deny themselves for the sake of doing good to the most lowly and even to the most wicked men.

Do not allow yourselves, therefore, to suppose that there is any good in Masonry. We often hear it said, and sometimes by professed Christians and Christian ministers, that "Masonry is a good thing."

But be not deceived. If by good is intended morally good, the assertion is false. There is nothing morally good in Freemasonry. If there are any good men who are Freemasons, Freemasonry has not made them so; but Christianity has made them so. They are good not by virtue of their Freemasonry, but by virtue of their Christianity. They have not been made good by anything they have found in Freemasonry; but, if they are good, they have been made good by Christianity, in spite of Freemasonry. I must say that I have always been ashamed of Freemasons whenever I have read, in their orations, or in the sermons of ministers who have eulogized it, or in their eulogistic books, the pretense that Freemasonry is a benevolent institution. Many have claimed it to be religion, and true religion. This question I shall examine in another place. But the thing I wish to fix your especial attention upon in the conclusion of this article is, that Freemasonry has no just claims to Christian morality or benevolence; but that in its best estate it is only partiality, and the doing in a very slovenly manner the work of a mutual insurance company. I do not claim that as a mutual insurance company it is necessarily wicked[,] but I do insist that, being at best a mutual insurance company, it is wicked and shameful to flaunt their hypocritical professions of benevolence before the public as they constantly do. How long shall an intelligent people be nauseated with this pretense? How can they expect us to have the least respect for
such claims to benevolence? We must regard the putting forth of such claims as an insult to our common sense.

CHAPTER XV.

FREEMASONRY IS A FALSE RELIGION.

Some Freemasons claim that Freemasonry is a saving institution, and that it is true religion. Others hold a different opinion, claiming that it is the handmaid of religion, a system of refined morality. Others still are free to admit that it is only a mutual aid or mutual insurance society. This discrepancy of views among them is very striking, as every one knows who has been in the habit of reading sermons, lectures, and orations on Masonry published by themselves. in this article I propose to inquire, first, Do their standard authorities claim that Masonry is identical with true religion? secondly, Does Freemasonry itself claim to be true religion? and, thirdly, Are these claims valid?

1. Do their standard authorities claim that Masonry is true religion?

I quote Salem Town. I read his work some forty years ago. The book professes on its title-page to be "A System of Speculative Masonry, exhibited in a course of lectures before the Grand Chapter of the State of New York, at their annual meetings in the City of Albany." It was reduced to a regular system by their special request, and recommended to the public by them as a system of Freemasonry. It is also recommended by nine grand officers, in whose presence the lectures were delivered; by another who had examined them; and by "the Hon. DeWitt Clinton, General Grand High Priest of the General Grand Chapter of the United States of America, Grand Master of the Grand Lodge of the State of New York, etc., etc."

The book was extensively patronized and subscribed for by Freemasons throughout the country, and has always been considered by the fraternity as a standard authority. From this author I quote as follows:

"The principles of Freemasonry have the same coeternal and unshaken foundations, contain and inculcate the same truths in substance, and propose the same ultimate end, as the doctrines of Christianity."--P. 53. Again he says: "The same system of faith and the same practical duties taught by revelation are contained in and required by the Masonic institution."--P. 174. "Speculative Masonry combines those great and fundamental principles which constitute the very essence of the Christian system."--P. 37. "It is no secret that there is not a duty enjoined nor a virtue required in the volume of inspiration but what is found in and taught by Speculative Freemasonry." "The characteristic principles are such as embrace the whole subject-matter of divine economy."--P. 31.

Again he says: "As the Word in the first verse of St. John constitutes both 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 spirit and essence of Speculative Freemasonry."--P. 155.

Again, referring to the promise of the Messiah, he says: "The same precious promise is the great corner-stone in the edifice of Speculative Freemasonry."--P. 171. Again he says: "The Jewish order of priesthood from Aaron to Zacharias, and even till the coming of Messias, was in confirmation of the great event, which issued in the redemption of man. All pointed to the eternal priesthood of the Son of God, who by his own blood made atonement for sin, and consecrated the way to the Holy of holies. This constitutes the great and ultimate point of Masonic research."--P. 121.

"That a knowledge of the divine Word, or Logos, should have been the object of so much religious research from time immemorial adds not a little to the honor of Speculative Freemasonry."--P. 151.

Again he says: "It is a great truth, and weighty as eternity, that the present and everlasting well-being of mankind is solely and ultimately intended." --P. 170.

This he says of Freemasonry. But again he says: "Speculative Masonry, according to present acceptation, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet temple of God in a world of immortality." --P. 63. Does not Freemasonry profess to be a saving religion?

Again he says: "In advancing to the fourth degree, the good man is greatly encouraged to persevere in the ways of well-doing even to the end. He has a name which no man knoweth save him that receiveth it. If, therefore, he be rejected and cast forth among the rubbish of the world, he knows full well that the great Master-builder of the universe, having chosen and prepared him a lively stone in that spiritual building in the heavens, will bring him forth in triumph, while shouting grace, grace to the Divine Redeemer. Then the Freemason is assured of his election and final salvation. Hence, opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father." Then again he is assured of his "election and glorified station in the kingdom of his Father." If this is not claiming for Freemasonry a saving power what is? Salem Town is the great light in Freemasonry, as the title and history of his work imports. Does he not claim that Freemasonry is a saving religion? To be sure he does, or no words can assert such a claim. "With these views, the sixth degree is conferred, where the riches of divine grace are opened in boundless prospect." "Then he beholds in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory forever and ever."--Pp. 79-81. By the "heavenly sojourners," he certainly means Freemasons. Observe what he asserts of them: "Then he (the Freemason) beholds in the eighth degree that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory forever and ever." This clinches the claim. "The maxims of wisdom are gradually unfolded, till the whole duty of man is clearly
and persuasively exhibited to the mind."--P. 184.

Again: "Principles and duties which lie at the foundation of the Masonic system, and are solemnly enjoined upon every brother; whoever, therefore, shall conscientiously discharge them in the fear of God fulfills the whole duty of man."--P. 48. Then he claims for Freemasonry all that is or can be claimed for the law or Gospel of God.

Again he says: "The Divine Being views no moral character in a man with greater complacency than his who in heart strictly conforms to Masonic requirements." "The more prominent features of a true Masonic character are literally marked with the highest beauties."--Pp. 33, 185. Then again he represents Masonry as forming as holy a character in man as the Gospel does or can.

Again he says that "every good Mason is of necessity truly and emphatically a Christian."--P. 37. Then he represents Freemasonry as identical with Christianity. A true Mason must necessarily be a true Christian. That Masonry professes to conduct its disciples to heaven we find affirmed by Town, in the following language. Of the inducements to practice the precepts of Masonry he says: "They are found in that eternal weight of glory, that crown of joy and rejoicing laid up for the faithful in a future world."--P. 188.

By the faithful here he means faithful Freemasons. This same writer claims that Solomon organized the institution by inspiration from God. On page 187, he says: "So Masonry was transmitted from Enoch, through Noah, Abraham, Moses, and their successors, till Solomon, being inspired of God, established a regular form of administration."

This will suffice for the purpose of showing what is claimed for Masonry by their standard authorities. The same in substance might be quoted from various other standard writers. I have made these quotations from Elder Stearns' book, not finding in my library a copy of Town. In another place I shall find it convenient to quote sundry others of their standard writers, who, while they claim it to be a religion, do not consider it the Christian religion.

This conducts us (2) to the second inquiry: What does Freemasonry claim for itself?

And here I might quote from almost any of the Masonic degrees to show that this claim is put forth in almost every part of the whole institution. As Town claims for it, so it claims for itself, a power to conduct its disciples to heaven. Any one who will take pains to read Bernard's "Light on Masonry" through, will be satisfied that Town claims for the institution no more than it claims for itself.

I beg of all who feel any interest in this subject to get and read Bernard on Masonry; to read it through, and see if Town has not rightly represented the claims of Freemasonry. I deny, observe, that he has rightly represented its principles, and that which it really requires of Masons. That he has misrepresented Masonic law I insist. But in respect to its promises of heaven as a reward for being good Freemasons he has not misrepresented it. It claims to be a saving institution. This certainly will appear to any person who will take the pains to examine its teachings and its claims as revealed in "Light on Masonry." Mr. Town
has grossly misrepresented Masonic law and morality as we have seen in
examining its claims to benevolence, and in scrutinizing their oaths and their
profane use of Scripture. But that Mr. Town has not misrepresented the claims of
Masonry to be a saving religion has been abundantly shown in these pages by
quotations from "Light on Masonry." I might quote many pages from the body of
Masonry where it teaches the candidates that the observance of Masonic law,
principles and usages will secure his salvation. The Gospel professes no more
than this, that those who obey it shall be saved. Surely Masonry claims to be a
saving religion just as much as the Gospel of Christ does.

Just take the following from the degree of "The Knights of the East and West."

In explaining the ceremony of sounding the seventh trumpet, and conducting the
candidate to the vacant canopy, we find the following: "This canopy it will be
recollected is at the right side of the All Puissant who represents JEHOVAH. The
sounding of the seventh trumpet, and the conducting of the candidate to the vacant
canopy, is a representation of the end of the world, and the glorification of all true
Masons at the right hand of God, having passed through the trials of Freemasonry
and washed their robes in their own blood." If Freemasonry does not claim to be a
saving religion how can such a claim be made? The compiler adds: "If this is not
Antichrist what is?" But I must beg of the reader to examine the books that reveal
Masonry for themselves, since to quote the claims of Masonry on this head further
than I have done, would not only be useless and tiresome, but would swell this
work too much.

This brings me (3) to the third inquiry: Are the claims that Masonry is a true and
saving religion valid?

To this question I reply that it is utterly false; and in this respect Freemasonry is a
fatal delusion. From the quotations that I have made from Town, it will be
perceived that he represents Freemasonry as identical with Christianity.

Mr. Preston is another of their standard writers. I quote the following note from
Stearns on Masonry, p. 28: "Mr. Preston's book, entitled 'Illustrations of
Masonry,' has been extensively patronized by the fraternity as a standard work.
The copy before me is the first American, from the tenth London edition." Mr.
Preston says in his book, p. 30: "The universal principles of the art unite in one
indissoluble bond of affection men of the most opposite tenets, of the most distant
countries, and of the most contradictory opinions." Again, p. 125, he says: "Our
celebrated annotator has taken no notice of Masons having the art of working
miracles, and foresaying things to come. But this was certainly not the least
important of their doctrines. Hence, astrology was admitted as one of the arts
which they taught, and the study of it warmly recommended."

"This study became, in the course of time, a regular science." So here we learn
that Masons formerly claimed the power of working miracles. I quote again from
Bradley, p. 8. He says: "We leave every member to choose and support those
principles of religion and those forms of government which appear consistent to
his views." In the work of Preston, p. 51, we have the following: "As a Mason,
you are to study the moral law as contained in the sacred code, the Bible; and in countries where that book is not known, whatever is understood to contain the will or law of God." O, then, in every country Masons are to embrace the prevalent religion, whatever it may be, and accept whatever is claimed in any country where they may reside, to be the law and will of God. But is this Christianity, or consistent with it? It is well known and admitted that Masonry claims to have descended from the earliest ages, and that the institution has existed in all countries and under all religions; and that the ancient philosophers of Greece and Rome, the astrologers and soothsayers, and the great men of all heathen nations have belonged to that fraternity.

It is also well known that at this time there are multitudes of Jews, Mohammedans, and skeptics of every grade belonging to the institution. I do not know that this is denied by any intelligent Mason. Now, if this is so, how can Freemasonry be the true religion, or at all consistent with it? Multitudes of Universalists and Unitarians, and of errorists of every grade, are Freemasons; and yet Freemasonry itself claims to save its disciples, to conduct them to heaven!

The third question proposed for discussion in my last number is: Are the claims of Masonry to be a true and saving institution valid? To this I answer, No. This will appear if we consider, first, that the morality which it inculcates is not the morality of the law and Gospel of God. The law and the Gospel, as I have shown in a former number, lay down the same rule of life. And Christ, in commenting upon the true meaning and spirit of the law, says: "If ye love them that love you, what thank have ye? Do not even the publicans the same?" He requires us to love our enemies, and to pray for them, as truly as for our friends. In short, he requires universal benevolence; whereas Freemasonry requires no such thing. Its oaths, which are its law, simply require its members to be just to each other. I say just, for their boasted benevolence is simply the payment of a debt.

They do, indeed, promise to assist each other in distress, and to help each other's families, provided they fall into poverty. But on what condition do they promise this? Why, that a certain amount is to be paid into their treasury as a fund for this purpose. But this, surely, is not benevolence, but the simple payment of a debt, on the principle of mutual insurance.

This I have abundantly shown in a former number. Again, the motives presented in Freemasonry to secure the course of action to which they are pledged are by no means consistent with the law or the Gospel of God. In religion, and in true morality, everything depends on the motive or reason for the performance of an action. God accepts nothing that does not proceed from supreme love to Him and equal love to our fellow-men. Not merely to our brother Masons; but to our neighbor—that is, to all mankind. Whatever does not proceed from love and faith is sin, according to the teachings of the Bible. And by love, I say again, is meant the supreme love of God and the equal love of our neighbor.

But Masonry teaches no such morality as this. The motive urged by Masons is, to honor Masonry, to honor the institution, to honor each other. While they are pledged to assist each other in distress; to keep each other's secrets, even if they be crimes; and to aid each other, whether right or wrong, so far as to extricate
them from any difficulty in which they are involved; yet they never present the 
true motives of the Gospel. They are pledged not to violate the chastity of a 
brother Mason's wife, sister, daughter, or mother; but they are not pledged by 
Masonry, as the law and Gospel of God require, to abstain from such conduct 
with any female whatever. But nothing short of universal benevolence, and 
universal morality, is acceptable to God.

But again: It has been shown that Masonry claims to be a saving institution; that 
this is claimed for it by the highest Masonic authorities; and that this claim is one 
set up by itself as well. But an examination of Freemasonry shows that it promises 
salvation upon entirely other conditions than those revealed in the Gospel of 
Christ. The Gospel nowhere inculcates the idea that any one can be saved by 
obedience to the law of God. "By the deeds of the law shall no flesh be justified" 
is the uniform teaching of the Bible. Much less can any one be saved by 
conformity to Masonic law, which requires only a partial, and therefore a 
spurious, morality. The Bible teaches that all unconverted persons are in a state of 
sin, of total moral depravity, and consequent condemnation by the law of God; 
and that the conditions of salvation are repentance and a total renunciation of all 
sin, faith in our Lord Jesus Christ, and sanctification by the Holy Spirit. Now 
these are by no means the conditions upon which Freemasonry proposes to save 
its members. The teachings of Freemasonry upon this subject are summarily this: 
Obey Masonic law, and live.

Now, surely, whatever promises heaven to men upon other conditions than those 
proposed in the Gospel of Christ is a fatal delusion. And this Freemasons can not 
deny, for they profess to accept the Bible as true. Freemasonry lays no stress at all 
upon conversion to Christ by the Holy Spirit. It presents no means or motives to 
secure that result. The idea of being turned from sin to holiness, from a self-
pleasing spirit to a supreme love of God, by the preaching of the Gospel, 
accompanied by the Holy Spirit, is not taught in Freemasonry.

It nowhere recognizes men as being justified by faith in Christ, as being sanctified 
by faith in Christ, and as being saved as the Gospel recognizes men as being 
saved.

Indeed, it is salvation by Masonry, and not salvation by the Gospel, that Masonry 
insists upon. It is another gospel, or presents entirely another method of salvation 
than that presented in the Gospel. How can it be pretended by those who admit 
that the Gospel is true that men can be saved by Freemasonry at all? If 
Freemasons are good men, it is not Freemasonry that has made them so; but the 
Gospel has made them so, in spite of Freemasonry. If they are anything more than 
self-righteous, it is because of the teachings of the Gospel; for certainly 
Freemasonry teaches a very different way of salvation from that which the Gospel 
reveals. But, again, the prayers recorded in Freemasonry, and used by them in 
their lodges, are not Christian prayers; that is, they are not prayers offered in the 
name of Christ.

But the Gospel teaches us that it is fundamental to acceptable prayer that it be 
offered in the name of Christ. Again, as we have seen in a former number, the 
teachings of Freemasonry are scandalously false; and their ceremonies are a
mockery, and truly shocking to Christian feelings.

Again, Freemasonry is a system of gross hypocrisy. It professes to be a saving institution, and promises salvation to those who keep its oaths and conform to its ancient usages. It also professes to be entirely consistent with the Christian religion. And this it does while it embraces as good and acceptable Masons hundreds of thousands who abhor Christianity, and scoff at the Bible and everything that the Bible regards as sacred. In a Christian nation it professes to receive Christianity as a true religion; in Mohammedan countries it receives the Koran as teaching the true religion; in heathen countries it receives their sacred books as of as much authority as that which is claimed in Christian countries for the Bible. In short, Freemasonry in a pagan country is pagan, in a Mohammedan country it is Mohammedan, and in a Christian country it professes to be Christian; but in this profession it is not only grossly inconsistent, but intensely hypocritical.

Notwithstanding all the boasts that are made in its lower degrees of its being a true religion, if you will examine the matter through to the end, you will find that, as you ascend in the scale of degrees, the mask is gradually thrown off, until we come to the "Philosophical Lodge," in the degree of the "Knights Adepts of the Eagle or Sun;" in which, as will be seen, no concealment is longer attempted. I will make a short quotation from this degree, as any one may find it in "Light on Masonry."--P. 18.

"Requisitions to make a good Mason.--If you ask me what are the requisite qualities that a Mason must be possessed of to come to the center of truth, I answer you that you must crush the head of the serpent, ignorance. You must shake off the yoke of infant prejudice, concerning the mysteries of the reigning religion, which worship has been imaginary and only founded on the spirit of pride, which envies to command and be distinguished, and to be at the head of the vulgar in affecting an exterior purity, which characterizes a false piety joined to a desire of acquiring that which is not its own, and is always the subject of this exterior pride and unalterable source of many disorders; which, being joined to gluttonness, is the daughter of hypocrisy, and employs every matter to satisfy carnal desires, and raises to these predominant passions altars upon which she maintains without ceasing the light of iniquity, and sacrifices continually offerings to luxury, voluptuousness, hatred, envy, and perjury.

"Behold, my dear brother, what you must fight against and destroy before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer--a serpent which we detest as an idol that is adored by the idiot and vulgar under the name of religion!" -- See "Light on Masonry," pp. 270, 271. 8th edition.

Here, then, Masonry stands revealed, after all its previous pretensions to being a true religion, as the unalterable opponent of the reigning or Christian religion. That it claims to be a religion is indisputable; but that it is not the Christian religion is equally evident. Nay, it finally comes out flat-footed, and represents the reigning or Christian religion as a serpent which Masons detest, as an idol which is adored by the idiot and vulgar under the name of religion.
Now let professed Christians who are Freemasons examine this for themselves. Do not turn away from examination of this subject.

And here, before I close this article, I beg to be understood that I have no quarrel with individual Masons. It is with the system that I have to deal. The great mass of the fraternity are utterly deceived, as I was myself. Very few, comparatively, of the fraternity are at all acquainted with what is really taught in the higher degrees as they ascend from one to another. None of them know anything of these degrees any further than they have taken them, unless they have studied them in the books as they are revealed. I can not believe that Christian men will remain connected with this institution, if they will only examine it for themselves and look it through to the end. I know that young Masons, and those who have only taken the lower degrees, will be shocked at what I have just quoted from a higher degree. I was so myself when first I examined the higher degrees. But you will inquire how, and in what sense, are we who have only taken the lower degrees responsible for the oaths and teachings of the higher degrees, which we have not taken. In a future number I shall briefly answer this question. Most Freemasons, and many who have been Masters of lodges of the lower degrees, are really so ignorant of what Masonry as a whole is, that when they are told the simple truth respecting it, they really believe that what you tell them is a lie. I am receiving letters from this class of Freemasons, accusing me of lying and misrepresentation, which accusations I charitably ascribe to ignorance. To such I say, Wait, gentlemen, until you are better informed upon the subject, and you will hold a different opinion.

I have quoted from Salem Town showing that he claims that Solomon established the institution by divine authority—that Town claims for it all that is claimed for Christianity as a saving religion. I might show that others of their standard writers set up the same claim. Now I am unwilling to believe that these writers are hypocrites. It must be that they have been imposed upon as I was. They were ignorant of the origin of Freemasonry. Perhaps this was not strange, especially as regards Mr. Town; for until within the last half century this matter has not been searched to the bottom. But certainly there is now no excuse for the ignorant or dishonest assertions that are so often made by Freemasons. Such pretenses palmed off, as they now often are, upon those whose occupation or other causes forbid their examination of the subject, ought to arouse the righteous indignation of every honest citizen. I say it ought to do so; yes, and it must do so, when we see our dear young men lured by false pretenses in crowds into this snare of Satan. They get drawn in and committed, and, as we see, are afraid to be convinced of their error and become uncandid and will not honestly examine the subject. They will shun the light when it is offered. Can men be saved in this state of mind?

CHAPTER XVI.

THE ARGUMENT THAT GREAT
AND GOOD MEN HAVE BEEN
AND ARE FREEMASONS,
EXAMINED.

IT is the universal practice of Freemasons to claim as belonging to their fraternity a great many wise and good men.

As I have shown in a former number, Masonry itself claims to have been founded by Solomon, and to have been patronized by St. John. Their lodges are dedicated to St. John and Zerubbabel, as I have shown; and Solomon figures more or less prominently in a great number of their degrees. Now it has already been shown by their highest authorities that this claim of having been founded by Solomon and patronized by St. John is utterly without foundation. Strange to tell, while it claims to have always been one and identical, and that it never has been changed, still on the very face of the different degrees it is shown that the great majority of them are of recent origin. If, as their best historians assert, Speculative Freemasonry dates no further back than the eighteenth century, of course, the claim of Freemasons that their institution was established and patronized by inspired men can command no respect or confidence.

But, if this claim is false, what reason have we to have confidence in their assertions that so many great and good men of modern times were Freemasons. Investigation will prove that this claim is to a very great extent without foundation. It has been asserted here with the utmost confidence, over and over again, that Bishop McIlvaine was a Freemason. But having recently been written to on the subject, he replied that he never was a Freemason.

Again, it is no doubt true that many men have joined them, and, when they have taken a sufficient number of degrees to have the impression entirely removed from their minds that there is any secret in Freemasonry worth knowing, they have become disgusted with its shams, its hypocrisies, its falsehoods, its oaths and its ceremonies, its puerilities and its blasphemies; and they have paid no further attention to it.

Freemasons have paraded the fact that Gen. Washington was a Mason before the public. The following conclusion of a letter from him will speak for him, and show how little he had to do with Masonry. Before his death he warned the whole country to beware of secret societies. The letter alluded to is dated "Mt. Vernon, September 25, 1798." Here we have its conclusion. It needs no comment:

"I have little more to add than thanks for your wishes, and favorable sentiments, except to correct an error you have run into of my presiding over the English lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice within the last thirty years. I believe, notwithstanding, that none of the lodges in this country are contaminated with the principles ascribed to the society of the Illuminati.

"Signed, GEORGE WASHINGTON."
I might quote numerous instances in which good men have at first hesitated, and
finally refused to go any further in Masonry, and have threatened to expose the
whole of it to the world. Whoever will read Elder Stearns' little books on Masonry
will find examples of this.

But why should Freemasons lay so much stress on the fact that many good men
have been Freemasons? It has always been the favorite method of supporting a
bad institution to claim as its patrons the wise and good. This argument might
have been used with great force, and doubtless was, in favor of idolatry in the
time of Solomon and the prophets. Several of the kings of Israel were idolaters, as
well as the queens and the royal family generally.

The great mass of the prophets, and religious teachers, and great men of the
nation, lapsed into idolatry. Nearly all the learning, and wealth and influence of
the whole nation could be appealed to as rejecting Christ. Those who received
him were but a few fishermen, with some of the lowest of the people. Now what a
powerful argument was this! If the argument of Masons be of any value, how
overwhelming an argument must this have been against the claims of our Lord
Jesus Christ!

Why the rejecters of Jesus could quote all the great men of the nation, and the
pious men, and the wise men, as decidedly opposed to his claims! The same was
ture after his death and resurrection for a great while. The question would often
arise: "Do any of the rulers believe on him?"

An institution is not to be judged by the conduct of a few of its members who
might have been either worse or better than its principles. Christianity, e.g., is not
to be judged by the conduct of particular professed Christians; but by its laws, its
principles, by what it justifies and by what it condemns. Christianity condemns all
iniquity. It abhors covering up iniquity. In the case of its greatest and most
prominent professors, it exposes and denounces their sin, and never justifies But
Masonry, on the other hand, is a secret work of darkness. It requires its members
to take an oath to cover up each other's sins. It requires them to swear, under the
most awful penalties, that they will seek the condign punishment of every one
who in any instance violates any point of their obligation. It, therefore, justifies
the murder of those who betray its secrets.

Masons consistently justified the murder of Morgan, as everybody in this country
knows who has paid any attention to the subject.

This is not inconsistent with their principles. Indeed, it is the very thing
 demanded, the very thing promised under oath.

But again: This same argument, by which Masons are attempting to sustain their
institution, was always resorted to to sustain the practice of slaveholding.

Why, how many wise and good men, it was said, were slaveholders. The churches
and ecclesiastical bodies at the North were full of charity in respect to them. They
could not denounce slaveholding as a sin.

They would say that it was an evil; but for a long time they could not be
persuaded to pronounce it a moral evil, a sin. And why? Why, because so many
doctors of divinity were slaveholders and were defending the institution. Because
a large portion of the church, of nearly every denomination, were involved in the
abomination. "They are good men," it was said; "they are great men--we must be
charitable."

And so, when this horrid civil war came on, these great and good men, that had
sustained the institution of slavery, sustained and stimulated the war.

Many of them took up arms, and fought with desperation to sustain the institution.
But what is thought now--at least throughout all the North, and throughout all the
Christian world--of the great and good men who have done this thing? Who does
not now admit that they were deluded? that they had anything but the Spirit of
Christ? that they were in the hands of the Devil all along?

The fact is, this has always been the device of those who have sustained any
system of wickedness. They have taken pains, in one way and another, to draw
into their ranks men of reputation for wisdom and piety, men of high standing in
Church and State. A great many of those who are claimed by Freemasons to be of
their number never were Freemasons at all. Others were entrapped into it, and
turned a "cold shoulder" upon it, and paid no more attention to it; but were ever
after claimed as Freemasons.

But there are great multitudes of Freemasons who have taken some of the degrees,
and have become heartily disgusted with it. But, knowing that Freemasons are
under oath to persecute and even murder them if they publicly renounce it and
expose its secrets; they remain quiet, say nothing about it, and go no further with
it; but are still claimed as Freemasons. As soon as public sentiment is enough
aroused to make them feel safe in doing what they regard as their solemn duty,
great numbers of them will no doubt publicly renounce it. At present they are
afraid to do so. They are afraid that their business will be ruined, their characters
assailed, and their lives at least put in jeopardy.

But it should be understood that, while it may be true that there are many pious
and wise men belonging to the Masonic fraternity, yet there are thousands of
learned and pious men who have renounced it, and thousands more who have
examined its claims, and who reject it as an imposture and as inconsistent either
with Christianity or good government.

It is sometimes said: "Those men that renounced Masonry in the days of Morgan
are dead. There are now thousands of living witnesses. Why should we take the
testimony of the dead instead of that of the living? The living we know; the dead
we do not know."

To this I answer, first: There are thousands of renouncing Masons still living who
reiterate their testimony on all proper occasions against the institution. Many of
them we know, or may know; and they are not dead witnesses, but living. Now, if
it was wickedness that led those men to renounce Freemasonry and publish its
secrets, how is it that no instance has ever occurred in which a seceding
Freemason has renounced and denounced his renunciation, and gone back into the
ranks of Freemasons? I have never heard of such a case. It is well for the cause of
truth that this question has come up again before the Masons that renounced the
institution in the days of Morgan were all dead. It is well that hundreds and thousands of them are still alive, and are still living witnesses, bearing their steady and unflinching testimony against the institution.

But, again: The present living witnesses who testify in its behalf, let it be remembered, are interested witnesses. They still adhere to the institution. They are under oath not to speak against it, but in every way to support it. Of what value, then, is their testimony in its favor?

The fact is, we have their secrets published; and these books speak for themselves. Let the living or the dead say what they may, the truth is established that these books truly reveal Masonry; and by this revelation let the institution stand or fall.

If any thing can be established by human testimony, it is established that Bernard's "Light on Masonry" has revealed Masonry substantially as it is. Bernard is still living. He is an old man; but he has recently said: "What I have written I have written on this subject. I have nothing to add, and I have nothing to retract." And there are still hundreds and thousands of men who know that he has published the truth. How vain and frivolous, then, is the inquiry, "Why should we not take the testimony of living rather than of dead witnesses?" The prophets and apostles are dead. Why not take the testimony of living skeptics that we know? Some of them are learned and respectable men. Alas! if dead men are not to be believed!

CHAPTER XVII

MASONIC OATHS ARE UNLAWFUL AND VOID

Because, 1st, they are forbidden by Christ. Matt. v. 34-37. Whatever may be said of oaths administered by magistrates for governmental purposes, it can not be reasonably doubted that this teaching prohibits the taking of extrajudicial oaths. But Masonic oaths are extrajudicial.

2. Because they are awfully profane. "Thou shalt not take the name of the Lord thy God in vain." Exod. xx. 7. Certainly both the administering and taking of these oaths are taking the name of God in vain.

3. Because they swear to do unlawful things.

1. We have seen that all Masons swear to conceal all the secrets of Masonry that may be communicated to them. This is rash, and contrary to Lev. v. 4, 5: "Or if a soul swear pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in
that thing." THE SIN MUST BE CONFESSED.

2. They swear to conceal each other’s crimes. This we have seen. This is a conspiracy against all good government in Church and State. Is not this wicked?

3. They swear to deliver a brother Royal Arch Mason out of any difficulty and to espouse his cause so far as to extricate him from the same, if in their power, whether he be right or wrong. Is not this wicked? How this oath must lead to the defeat of the execution of law. It has defeated the ends of justice often, as every intelligent Mason may and ought to know.

4. They swear to give political preferment to a Mason, because he is a Mason, over one of equal qualifications, who is not a Mason. This is swearing to be partial. But is it not wicked to be partial? Can an oath to be partial make partiality a virtue? By swearing to do wrong can a man make it his duty, and, therefore, right to do wrong? No indeed.

5. They swear to persecute all who violate Masonic oaths as long as they live—to ruin their reputation, derange their business, and, if they go from place to place, to follow them with representations of being worthless vagabonds. Is not this a promise under oath to do wickedly? Suppose those who violate Masonic oaths are enemies of Masonry, as well they may be, and as they ought to be, is it right to seek, in any way, to ruin them? Is this loving an enemy? Is not such persecution forbidden by every precept of both law and Gospel? This course is, in accordance with the tradition of the elders, strongly denounced by Christ. Matt. v. 33: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." But it is in direct opposition to his requirement. Matt. v. 44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

6. They swear to seek the death or condign punishment of all who violate Masonic oaths. This we have seen! But is not this abominable wickedness? Is it not murder in intention, and, therefore, really murder, whether they succeed or not? To be sure it is.

7. They swear to seek revenge and to take vengeance on those who violate Masonic oaths, and to avenge the treason, as they call it, by the death of the traitor. This, also, we have seen. Now, is not this the perfection of wickedness? Ought not Masons to be put under bonds to keep the peace?

8. They swear to support Freemasonry, an institution, as we have seen, that ought not to exist in any community. These are only some of the reasons for pronouncing the oaths of Freemasonry utterly unlawful.

MASONIC OATHS ARE NULL AND VOID.

1. Because they are obtained by fraud. The candidate for the first degree is assured by the master, in the most solemn manner, when the candidate is on his knees and about to take the oath, there is nothing in it inconsistent with his duty either to God or to man. But he finds, after taking and reflecting upon it, that he has made promises inconsistent with his duty both to God and man. This, of itself,
makes the oath null.

2. They are void because they pledge the candidate to sin against God and man.
   1st. By swearing to commit a sin, a man can not make it his duty, and, therefore, right to do wrong. He can not make sin holiness, or crime a virtue, by taking an oath to do it. Forty men took an oath that they would neither eat nor drink until they had killed Paul. Were they under moral obligation, therefore, to kill him? If they were, it was their duty. If it was their duty, their killing him would have been a holy act. Who does not see the absurdity of this? To keep a wicked promise or oath is only adding sin to sin. But it maybe said that we are required to perform our vows. Yes, when we vow to do what is right, but not when we vow to do what is wrong. This is not only the doctrine of the Bible, but, also, of all the able writers on moral philosophy. It is, indeed, a self-evident truth. An oath to do wrong is sin. To perform it is adding sin to sin. All oaths to do wrong, or to refrain from doing right, are null.

ALL FREEMASONS OUGHT TO RENOUNCE THEIR MASONIC OATHS
1. Because they are profane and wicked.
2. Because they ought to repent the taking of them.
3. But repentance consists in heart-renunciation of them. A man can not repent of, without forsaking them.
4. If not repented of and forsaken, i.e., renounced, the sin can not be forgiven.
5. Heart-renunciation must produce life-renunciation of them.
6. A sin is not repented of while it is concealed and not confessed to those who have been injured by it.
7. A sin against society or against individuals can not be forgiven, when just confession and restitution are withheld.
8. Masonic oaths are a conspiracy against God and man, and are not repented of while adhered to.
9. They are adhered to, while heart-renunciation is withheld.
10. Refusing to renounce is adherence.
11. Adherence makes them partakers of the crimes of Freemasons--"partakers of other men's sins." Because, to adhere is to justify their oaths and the keeping and fulfillment of them. But to justify their crimes, the murder of Morgan for example, is to partake of the guilt of his murderers.
12. While a Mason adheres his word can not be credited on questions relating to the secrets of Masonry.
13. Nor can his testimony be believed against one who has violated Masonic oaths, because he is sworn to ruin his reputation, and to represent him as a worthless vagabond.
14. An adhering Mason is a dangerous man in society. If he does as he is sworn to do, is he not a dangerous man? If he does not do what he is sworn to do, and yet does not renounce his oath, he is a dangerous man, because he violates an oath,
the obligation of which he acknowledges. Is not he a dangerous man who disregards the solemnity of an oath? But, perhaps, he is convinced that he ought not to do what he has sworn to do, and, therefore, does not do it, but still he adheres in the sense that he will not confess and renounce the sinfulness of the obligation. Is not that a dangerous man who sees the wrong of an oath and will not renounce it.

15. While he adheres to his Masonic oaths, he ought not to be trusted with the office of a magistrate. How should he, if he means to perform his Masonic vows?

16. Nor, while he adheres, should he be trusted with the office of sheriff, marshal, or constable. If he intends to perform his Masonic vows, it is madness to trust him with an office in Church or State.

17. If and while he adheres, he ought not to be received as a witness or juror when a Freemason is a party. This has been ruled as law.

18. Nor should he have power to appoint officers, as he will surely unduly favor Masons.

19. Nor should he have the control of funds and the bestowment of governmental patronage. This he will certainly abuse, if he keeps and performs his vows.

20. Nor should he be intrusted with the pardoning power. I wish it could be known in how many instances Freemasons have been pardoned and turned loose upon the public by governors and presidents who were Freemasons, and who were sworn to deliver them from any difficulty, whether right or wrong.

21. Nor should he be a post-master, as he will surely abuse his office to favor Masonry, and to persecute anti-Masons, if he keeps his vows. Of this we are having abundant proof.

22. While he adheres, his testimony against renouncing Masons ought not to be credited, because he has sworn to ruin their reputation and their business, and, until their death, to represent them to others as worthless vagabonds. Is a man's testimony against another worthy of credit, when he is thus sworn to hold him up to the world? We have no right to receive such testimony. It is the greatest injustice to credit the testimony of one who has taken and adheres to this oath, if he testifies against a renouncing Mason.

23. Those Masons who have taken and adhere to the vow to thus persecute, and the vow to avenge the treason of violating Masonic oaths by the death of the traitor, should be held to bail to keep the peace. If they intend to perform their vows, they are eminently dangerous persons, and should be imprisoned or held to bail. Let no one say that this is harsh. Indeed, it is not. It is only common sense and common justice. Only remember what they are sworn to do, and that they intend to perform their vows, and then tell me it is safe and just that such men should be at large, and not even be put under bonds not to fulfill their vows. We must take the ground, either that they will not fulfill their vows, or we must hold that they ought not to be at large without adequate bail. I am aware that some will say that this is a harsh and extreme conclusion. But pray let me ask do you not feel and say this because you do not believe that there is real danger of
Freemasons doing what they have sworn to do? If they have sworn as Bernard and others represent, and if they really intend to fulfill their vows, and if you admit this, is my conclusion harsh and extreme? When no occasion arises, calling for the fulfillment of their horrid oaths, they appear to be harmless and even good citizens. But let any man read the history of the abduction and murder of Morgan, as found in "Light on Masonry," and see how many men were engaged in it. Let him understand how this horrid murder was justified by the Grand Lodge, and by many respectable citizens. Let him ponder the fact that the men engaged in that affair were accounted respectable and good citizens; that a number of them were men high in office and in public confidence, and that the conspiracy extended over a wide territory, and then let him say whether, if an occasion arise demanding their action, they will prove to be law-abiding citizens, or, if they will not, as they have often done before, set at naught any law of God and man, and, if need be, reach their end through the blood of their victim.

But some will say that this is representing Freemasonry as infamous, and holding it up to the disgust, contempt, and indignation of mankind. I reply, I have not misrepresented it, as it is revealed in the books which I have been examining. Remember, it is with Masonry as there revealed that I have to deal. If a truthful representation of it excites the contempt, disgust and indignation of the public toward it—if to rightly represent Freemasonry is to render it infamous, I can not help it. The fault, if any, is not mine. I have revealed nothing. I have only called attention to facts of common concern to all honest citizens. Let the infamy rest where it belongs.

CHAPTER XVIII

WHY FREEMASONS RESORT TO THREATS AND REFUSE TO DISCUSS THEIR PRINCIPLES

There are many aspects of this subject that need to be thoroughly considered by all men. For example, the bearing of this institution upon domestic happiness is of great importance.

The stringent secrecy enjoined and maintained at the hazard of one's life, is really inconsistent with the spirit of the marriage contract. It is really an insult to a wife for a husband to go and pledge himself to conceal from his wife that which he freely communicates to strangers. Suppose that wives should get up lodges, spend their money and their time in secret conclave, absent themselves from home, and swear to keep their proceedings entirely from their husbands; and suppose that such organizations should be made permanent, and extend throughout the length and breadth of the land, would husbands endure this? Would they think it right?
In short, if wives should do what husbands do, would not husbands rebel, think
themselves abused, and insist upon such a course being entirely and forever
abandoned? Indeed they would! How can a man look his wife in the face after
joining a Masonic lodge? I have recently received several letters from the wives
of Masons complaining of this:--that their husbands had joined the lodge and paid
their money, and were spending their time, and concealing their doings and their
principles from their wives. This is utterly unjust. It is shameful; and no honorable
man can reflect upon it without feeling that he wrongs his wife.

Of late, partly to appease women, and partly to give the female relatives of
Masons certain signs and tokens by which they may make themselves known as
the wives or daughters, sisters or mothers, of Freemasons, they are conferring
certain side degrees upon women. Of this Freemasons themselves--that is the
more honorable among them--are complaining as an innovation, and as a thing
justly to be complained of by outsiders. And observe that they ask, what if these
daughters or sisters of Masons, who are taking these side degrees, should marry
men who are not Masons, and who are opposed to the institution,--what would be
the consequence of this? You administer, they say, the degrees for the sake of
preserving domestic peace; and here, on the other hand, it would produce
domestic discord.

But again, it should be considered that Masonry is an institution of vast
proportions, and of such a nature that it will not allow its principles to be
discussed.

It works in the dark. And instead of standing or falling according to its character
and tendencies, when brought to the light, when thoroughly discussed and
understood by the public, it closes the door against all discussion, shrouds itself in
midnight, and its argument is assassination. Now, what have we here in a
republican government? A set of men under oath to assist each other, and even to
conceal each other's crimes, embracing and acting upon principles that are not to
be discussed!

Immediately after the publication of the first number of my articles in the
Independent, on the subject of Masonry, I received a threatening letter from the
city of New York, virtually threatening me with assassination. I have since
received several letters of the most abusive character from Freemasons, simply
because I discuss and expose their principles. Now, if their principles can not bear
the light, they never should be tolerated. It is an insult to any community for a set
of men to band themselves together to keep each other's secrets, and to aid each
other in a great variety of ways, and refuse to have their principles known and
discussed, whilst their only argument is a dagger, a bullet, and a bowie knife,
instead of truth and reason. Indeed, it is well-known throughout the length and
breadth of the land that Masonry is so determined not to have its principles
discussed, that men are afraid to discuss them. They expect from the very nature
of Masonry, and from the revelations that it has made of itself, to be persecuted,
and perhaps murdered, if they attempt to discuss the principles and usages of that
institution. Now, is such a thing as this to be tolerated in a free government? Why
how infinitely dangerous and shocking is this!
Everything else may be discussed. All governmental proceedings, the characters
of public men, all institutions of learning, all benevolent societies, and indeed
everything else in the world may be discussed, and criticized, and held up for
public examination; but Masonry, forsooth, must not be touched. It must work in
the dark. All the moneys received by charitable institutions must be reported; and
the manner in which they dispose of every dollar that they receive must be held
up before the public for examination. Every one sees the importance of this, and
knows that it is right. But Freemasonry will make no report of its funds. They will
not tell us what they do with them. They will not allow themselves to be called in
question. No, that institution must not be ventilated upon pain of persecution unto
death.

Now, it is enough to make a man's blood boil with indignation that such an
institution as this should exist in the land. And what is most astonishing is, that
members of the Christian Church, and Christian ministers, should sympathize
with, and even unite themselves to, such an institution as this.

Suppose the church should conduct in this manner, and the Christian Church
should receive its members in secret, and such oaths should be administered to
them. Suppose Christianity would not allow its principles to be discussed, would
not allow itself to come to the light, should use threats of assassination, and
should actually resort to assassination to establish itself, and should thus create a
feeling of terror throughout the whole world so that no man would dare to speak
against it, to ventilate it, and show up its principles.--what would be said of
Christianity, should it, like Freemasonry, take such a course as this?

The fact is, that Freemasonry is the most anomalous, absurd, and abominable
institution that can exist in a Christian country; and is, on the face of it, from the
fact that it will not allow its principles to be discussed and divulged, a most
dangerous thing in human society. In nearly all the letters that I am receiving on
this subject--and they are numerous--astonishment is expressed, and frequently
gratitude and praise to God, that a man is found who dares publicly to discuss and
expose the principles of the institution. Now, what is this? Have we an institution,
the ramifications of which are entwining themselves with every fiber of our
government and our institutions, our civil and religious liberties, of which the
whole country is so much afraid that they dare not speak the truth concerning it?

What is this, thrust in upon human society and upon Christian communities, that
can not be so much as discussed and its principles brought to light without threats
of persecution and assassination? What honest man can witness such a state of
things as this in our government without feeling his indignation enkindled?

Everything else may be discussed, may be brought to the light, may be held up to
the public for their verdict; but Freemasonry must not be touched. Other
institutions must stand or fall in the light of reason and of sound morality. If they
are sustained at all they must be sustained by argument, by logic, by standing the
test of thorough criticism. But Masonry must stand, not by argument, not by logic,
not by sound reason, but must be sustained by persecution and murder. And so
universally, as I have already said, is this known and assumed, as to strike men in
every part of the land with such terror, that they dare not speak their minds about
And now, are we in this country to hold our peace? to hold out our hands and have the shackles put upon them? Is the press to be muzzled, and the whole country to be awed and kept under the feet of this institution, so that no man shall dare to speak his mind? God forbid! "Every plant," says Christ, "which my heavenly Father hath not planted shall be rooted up." The works of darkness shall be dragged to the light; and the power of this institution must be broken by a thorough expose of its oaths, its principles, its spirit and tendency. Afraid to speak out against such an abomination as this! Remember that he that would save his life by concealing the truth, and refusing to embrace and defend it, shall lose it.

Again, Freemasonry is a most intolerant and intolerable despotism.

Let any one examine their oaths, and see what implicit obedience they pledge to the great dignitaries, and Masters, and High Priests of their lodges, and they will see what an institution this is in a republican government. There is no appeal from the decision of the Master of a lodge. In respect to everything in the lodge, his word is law. In a recent number of the "National and Freemason," which fell into my hands, the editor asserts that there is no appeal to the lodge from the decision of the Master of the lodge, and that he should allow none. In the ascending scale of their degrees, they swear to render implicit obedience to the grand lodges, and the higher orders above them, and this beforehand. They are not allowed to question the propriety of those decisions at all. They are not allowed to discuss, or to have any voice or vote in regard to those decrees. There is not in the world a more perfect and frightful despotism than Freemasonry is from beginning to end. Now, think of the great number of Freemasons in this country that are becoming accustomed to yield this implicit obedience to arbitrary power, a one man power, running through every lodge and chapter throughout the whole entangled system. And this institution is penetrating every community, selecting its men, and enforcing their obedience to arbitrary power throughout this whole republican country. And will not the country awake to this great wrong and this great danger? A friend of mine, a minister of the Gospel, writes me that he had been himself a Mason. He was urged to join the institution, as I was myself; but he renounced it many years ago, and supposed that it was dead. But some fifteen years since he found it reviving in the neighborhood where he was living, and he preached a sermon exposing it. That very week they burned him in effigy at his own gate; and that even now he could not preach against it and expose it without being set upon and persecuted he knows not to what extent.

And this, then, is the way for Masons to meet this question! If allowed to go on they will soon resort to mobs, as the slaveholders and their sympathizers did; and it will be found that Masonry can not be spoken against without mobs arising to disperse any assembly that may meet for the examination of the subject. If fifteen years ago a minister of the Gospel could be burned in effigy before his own gate, for bringing this institution to the light, and if now threats of assassination come from the four winds of heaven if a man speaks or writes the truth concerning it, if let alone how long will it be before it will have its foot upon the neck of the whole nation, so that it will be sure to cost any man his life who dares to rebuke it?
But why do Freemasons take this course? Why do they decline to discuss, and resort to threats of violence? I answer first, for the same reason that slaveholders did the same.

Many years ago John Randolph, with a shake of his long finger, informed the Congress of the United States, that slavery should not be discussed there. At the South they would not allow tracts to be circulated, nor a word to be spoken against the institution. They resorted to every form of violence to prevent it. And who does not know the reason why? Their abominable institution would not bear the light, and they knew it right well. Freemasons know very well that they can not justify their institution before an enlightened public. I mean, those of them who are well-informed know this.

Multitudes of them are so ignorant as to feel quite sure that they are right, and that their institution is what it professes to be. The well-informed among them know better; and those who would naturally be expected to discuss the question, if it were discussed, know that they can not stand their ground. They can not justify their horrid oaths, with their barbarous penalties. They know that they can not establish their false claims to great antiquity.

The ignorant or dishonest among them will vapor, and set forth their ridiculous pretensions to antiquity; and will try to persuade us that God was a Freemason when He created the Universe, and that all the ancient worthies were Freemasons. But the well-informed among them know perfectly well that there is not the shadow of truth in all this pretension, and that their claim to great antiquity is a lie, and nothing but a lie, from beginning to end. They know also that the claims of the institution to benevolence are false, and can not be sustained, and that there is not a particle of benevolence in their institution;

Again, they know very well that the claim of Masonry to be a saving religion is a false claim; and that its claim to be substantially the Christian religion is without the least foundation. They know also that its professions are false in regard to the truth of history; and that its claim to be a depository of the sciences and arts is without foundation.

They know very well that Masonry has no just claims to be the light of the world in regard to any of its pretensions. They know that the secrecy which it enjoins can not be defended, and that it has no right to exist as a secret, oath-bound institution. They know that this oath-bound secrecy can not be justified before an enlightened public; that there is nothing in Freemasonry to justify their oaths or penalties, and that there is nothing in it that deserves the respect of the public.

They are well aware that they can not justify their pompous titles, their odious ceremonies, their false teachings, their shameful abuses of the Word of God; and they are ashamed to attempt to justify the puerilities on the one hand, or the blasphemies that abound on the other.

Any one who will examine Richardson's "Masonic Monitor," will find in it diagrams of the lodges and of many of the ceremonies; and if anybody wishes to see how ridiculous, absurd, and profane many of their ceremonies are, let him examine that work.
The reason of their declining all discussion, and resorting to threats of violence, is manifest enough. It is sagacious in them to keep in the dark, and to awe people, if they can, by threats; because they have no argument, no history, no anything that can justify them in the course they take.

Shame on an institution that resorts to such a defense as this? But it can not live where the press and speech are free; and this its defenders know right well. If freedom of speech is allowed on the subject, and the press is allowed to discuss and thoroughly to ventilate it, they know full well that the institution can not exist. The fact is, that Freemasonry must die, or liberty must die. These two things can not exist together. Freemasons have already sold their liberty, and put themselves under an iron despotism; and there is not one in a thousand of them that dares to speak against the institution, or really to speak his mind.

I have just received a letter from one of them, which reads as follows: "Dear Sir,--I merely write you as a man and professed Christian to say that you are doing God service in your attacks upon the institution of Masonry. I am a Mason, but have long since been convinced that it is a wicked, blasphemous institution, and that the Church of Christ suffers from this source more than from any other. You know that the oaths and scenes of the lodge are most shamefully wicked; and a Christian man's character, if he leaves them, is not safe in the community where he lives. You can make what use you please of this; but, perhaps, my name and place of residence had better not be made public, for I fear for my property and my person." This is the way that multitudes of Freemasons feel. They have sold their liberty, and they dare not speak out. Shall we all sell our liberties, and allow Masonry to stifle all discussion by a resort to violence and assassination? Threats are abundant; and they go as far as they dare do in executing their threats.

In some places, where Freemasons are numerous and less on their guard, I am informed that they do not hesitate to say that they Intend to have a Masonic government, peaceably if they can. That this is the design of many of the leaders in this institution, there can be no rational doubt in the minds of those who are well informed. The press, to a great extent, is already either bribed or afraid to speak the truth on this subject; and, so far as I can learn, there are but few secular or religious papers open to its discussion. Now, what a state of things is this! A few years ago it was as much as a man's life was worth to write anything against slavery, or to speak against it, in the Southern States. And has it come to this, that the North are to be made slaves, and that an institution is to be sustained in our midst that will not allow itself to be ventilated? For one I do not feel willing at present to part with my liberty in this respect--although I am informed that a Mason, not far from here, intimated that I might be waylaid and murdered. It matters not. I will not compromise the liberty of free speech on a question of such importance to save my life. Why should I? I must confess that I have felt amazed and mortified when so many have expressed astonishment that I dared to speak plainly on this subject, and write my thoughts and views.

Among all the letters that I have received on this subject, I do not recollect one in which the writer does not admonish me not to publish his name. And this in republican America! A man's life, property and character not safe if he speaks the
truth in regard to an institution which is aiming to overshadow the whole land, and to have everything its own way! as the writer of the letter from which I have just made an extract says, that a man's character is not safe if he speaks the truth concerning Freemasonry. Is not this abominable?

So well do I understand that Masons are sworn to persecute, and to represent every one who abandons their institution as a vile vagabond, and to say all manner of evil against him, that I do not pretend to believe what they say of that class of men.

When the question of Freemasonry was first forced upon us in our church, and I was obliged to preach upon the subject and read from Bernard's "Light on Masonry," I found before I got home that Elder Bernard had been so misrepresented and slandered that people were saying, "He is not a man to be trusted." Who does not know that whoever has dared to renounce that institution, and publish its secrets to the world, has either been murdered, or slandered and followed with persecution in a most unrelenting manner?

CHAPTER XIX.

RELATIONS OF MASONRY TO THE CHURCH OF CHRIST.

We are now prepared to consider the question of the relation of Freemasonry to the Church of Christ. On this question I remark:

1st. God holds the church and every branch of it, responsible for its opinion and action in accordance with the best light, which, in his providence, is afforded them. This, indeed, is law universal, equally applicable to all moral agents, at all times and in all places. But at present I consider its application to the Church of God. If any particular branch of the church has better means of information, and therefore more light on moral questions, than another branch, its responsibility is greater, in proportion to its greater means of information. Such a branch of the church is bound to take a higher and more advanced position in Christian life and duty, to bear a fuller and higher testimony against every form of iniquity, than that required by less favored and less informed branches of the church. They are not to wait till other branches of the church have received their light, before they bear a testimony and pursue a course in accordance with their own degree of information.

2d. While Masonry was a secret, the church had no light, and no responsibility respecting it. Although individual members of the church, were Freemasons, as a body, she knew nothing of Masonry; therefore she could say nothing of it, except as its results appeared to be revealed in the lives of individuals; and, in judging from this source of evidence, the church could not decide, if the lives of the members were good or bad, whether it was Freemasonry that made them so;
because, of its nature, designs, principles, oaths, doctrines, secret practices, she knew nothing. Hence God did not require the church to bear any testimony on the subject as long as Masonry was a secret. The world did not expect the church to take any action, or to bear any testimony on the subject, as long as Masonry was a thing unknown, except to the initiated. In those circumstances the unconverted world did not expect any testimony from the church, and they had no right to expect it. The well-known fact, that many professed Christians were Freemasons, was then no disgrace to the Church of God, because the character of Freemasonry was not known.

3d. But the state of the case is now greatly changed. Freemasonry is now revealed. It is no longer a secret to any who wish to be informed. Its nature, character, aims, oaths, principles, doctrines, usages, are in print, and the books in which they are revealed are scattered broadcast over the land. As long ago as 1826, Wm. Morgan published verbatim the first three degrees of Masonry. That these degrees were faithfully published as they were known, and taken in the lodges, no man can truthfully deny. Two, or more spurious editions of this work have been published, for the sake of deceiving the public. To obtain a correct edition of this work is at present difficult. Just previous to the publication of this work, Elder Stearns, a Baptist minister, and a high Mason, one who had taken many Masonic degrees, a man of good character who is still living, had published a volume entitled "An inquiry into the nature and tendency of Speculative Freemasonry." In 1860 the same author published a volume entitled "Letters on Freemasonry, addressed chiefly to the Fraternity," with an appendix. He has recently published another volume, entitled "A new chapter on Freemasonry." Soon after the publication of Morgan's book, already referred to, a body of seceding Masons, appointed a committee of sixteen, if I do not mistake the number, upon which committee were several ministers of Christ, to prepare and publish a correct version of forty-eight degrees of Freemasonry. Elder Bernard had taken a large number of degrees, I know not exactly how many. The degrees ordered to be published by this committee were carefully collected and arranged and published under the following title, "Light on Masonry; A collection of all the most important documents on the subject of Speculative Masonry, embracing the reports of the western committees in relation to the abduction of Wm. Morgan, proceedings of conventions, orations, essays, etc., etc., with all the degrees of the order conferred in a Master's lodge as written by Capt. Wm. Morgan, all the degrees conferred in the Royal Arch Chapter, and Grand Encampment of Knights Templar, with the appendant orders as published by the convention of seceding Masons, held at Leroy, July 4th and 5th, 1828. Also, a revelation of all the degrees conferred in the Lodge of Perfection and fifteen degrees of a still higher order, with seven French degrees, making forty-eight degrees of Freemasonry, with notes and critical remarks by Elder David Bernard, of Warsaw, Genesee County, New York, once an intimate Secretary of the Lodge of Perfection. This book soon passed through seven editions. An eighth, but an abridged edition, has been recently published in Dayton, Ohio." Since the publication of Bernard's book, a volume has been published, entitled "Richardson's Monitor of Freemasonry;" being a practical guide to the ceremonies
in all the degrees conferred in Masonic Lodges, Chapters, Encampments, etc., explaining the signs, tokens and grips, and giving all the words, passwords, sacred words, oaths, and hieroglyphics used by Masons. The ineffable and historical degrees are also given in full. By Jabez Richardson, A.M. In this book are published sixty-two Masonic degrees, with diagrams of lodges, and drawings representing their signs and ceremonies. Brother Avery Allyn has also published a large number of Masonic degrees. The question of the reliability of these works, I have discussed in a previous number. I am a little more particular in naming them in this place, for the information of those who have not seen the books. The substantial accord of all these authors, and their reliability, seems to be established beyond all reasonable question. Now, since these revelations are made, and both the church and the world are aware of what Masonry really is, God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She can not now innocently hold her peace. The light has come. Fidelity to God, and to the souls of men, require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion. As God's witnesses, as the pillar and ground of the truth, the church is bound to give the trumpet no uncertain sound, upon this question, that all men may know, whether, in her judgment, an intelligent embracing and determinate adhering to Freemasonry are compatible with a truthful profession of religion.

4th. The Church of Christ knows Masonry through these books. This is the best and most reliable source of information that we can have, or can reasonably ask. We have seen in a former number, that Freemasons do not pretend that Freemasonry has been substantially altered since the publication of these books, that we have the most satisfactory evidence that it has not been, and can not be substantially changed. Let it therefore be distinctly understood, that the action and testimony of the church respects Freemasonry as it is revealed in these books, and not as individuals may affirm of it, pro or con. By these books we know it. By these books we judge it, and let it be understood that whatever action we take upon it, or whatever we say of it, we both act and speak of Masonry as it is here revealed, and of no other Masonry or thing, whatever. To this course, neither Masons nor any one else can justly take exceptions. From all the testimony in the case, we are shut up to this course. Let not Freemasons complain of this. These books certainly reveal Masonry as it was forty years ago. If it has been changed, the burden of proof is on them, and inasmuch as they make no pretense that Masonry has been reformed, and in view of the fact, that they still maintain that they embrace all the principles and usages of ancient Freemasonry, we are bound to speak our minds of Freemasonry as these books reveal

5th. Judging then, from these revelations, how can we fail to pronounce Freemasonry an anti-Christian institution? For example, 1st. We have seen that its morality is unchristian. 2d. Its oath-bound secrecy is unchristian. 3d. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. 4th. Masonic oaths pledge its members to commit most unlawful and unchristian deeds. a. To conceal each others crimes. b. To deliver
each other from difficulty whether right or wrong. c. To unduly favor Masonry in political actions and in business transactions. d. Its members are sworn to retaliate, and persecute unto death, the violators of Masonic obligation. e. Freemasonry knows no mercy, but swears its candidates to avenge violations of Masonic obligation even unto death. f. Its oaths are profane, the taking of the name of God in vain. g. The penalties of these oaths are barbarous and even savage. h. Its teachings are false and profane. i. Its design is partial and selfish. j. Its ceremonies are a mixture of puerility and profanity. k. Its religion is Deistic. l. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. m. It is an enormous falsehood. n. It is a swindle, and obtains money from its membership under false pretenses. o. It refuses all examination, and veils itself under a mantle of oath-bound secrecy. p. It is a virtual conspiracy against both Church and State. No one, therefore, has ever undertaken, and for the plainest reasons none will undertake, to defend Freemasonry as it is revealed in these books. Their arguments are threats, calumny, persecution, assassination. Freemasons do not pretend that Freemasonry, as revealed in these books, is compatible with Christianity. I have not yet known the first Freemason who would affirm that an intelligent adherence to Freemasonry, as revealed in these books, is consistent with a profession of the Christian religion. But we know, if we can know anything from testimony, that these books do truly reveal Freemasonry. We have, then, the implied testimony of Freemasons themselves, that the Christian Church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinately to such an institution have no right to be in the Christian Church. In our judgment we are forced to the same conclusion, we can not escape from it, we wish it were otherwise, we therefore sorrowfully, but solemnly, pronounce this judgment.

6th. Every local branch of the Church of Christ is bound to examine this subject, and pronounce upon this institution, according to the best light they can get. God does not allow individuals, or churches, to withhold action, and the expression of their opinion, until other churches are as enlightened as themselves. We are bound to act up to our own light, and to go as far in advance of others as we have better means of information than they. We have no right to say to God that we will act according to our own convictions, when others become so enlightened that our action will be popular and meet their approval.

Again: Those individuals and churches, who have had the best means of information, owe it to other branches of the church, and to the whole world, to take action and to pronounce upon the unchristian character of Freemasonry, as the most influential means within their reach of arousing the whole church and the world to an examination of the character and claims of Freemasonry. If churches who are known to have examined the subject withhold their testimony; if they continue to receive persistent and intelligent Freemasons; if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will be justly inferred by other branches of the church, and by the world, that there is nothing in it so bad, so dangerous and unchristian as to call for their examination, action, or testimony. Before the
publishing of Morgan's book, the Baptist denomination, especially, in that part of
the country, had been greatly carried away by Freemasonry. A large proportion of
its eldership and membership were Freemasons. A considerable number of
ministers and members of other branches of the Christian Church had also fallen
into the snare. The murder of Wm. Morgan, and the publication of Masonry
consequent thereupon in the books I have named, broke upon the churches--fast
asleep on this subject--like a clap of thunder from a clear sky. The facts were
such, the revelations were so clear, that the Baptist denomination backed down,
and took the lead in renouncing and denouncing the institution. Their elders and
associated churches, almost universally, passed resolutions disfellowshiping
adhering Masons. The denomination, to a considerable extent, took the same
course. Throughout the Northern States, at that time, I believe it was almost
universally conceded, that persistent Freemasons, who continued to adhere and
co-operate with them, ought not to be admitted to Christian churches. Now, it is
worthy of all consideration and remembrance, that God set the seal of His
approbation upon the action taken by those churches at that time, by pouring out
His Spirit upon them.

Great revivals immediately followed over that whole region. The discussion of the
subject, and the action of the churches took place in 1827-'8 and '9, and in 1830
the greatest revival spread over this region that had ever been known in this or
any other country. They knew Masonry, as we know it, by an examination of
those books in which it had been revealed. We have the same means of knowing
Freemasonry, if we will use them, that those churches and ecclesiastical bodies
had. We have the highest evidence that the nature of the case will admit, that God
approved of their decision and action. In the brief outline that I have given in the
preceding pages, I have endeavored to show truthfully, so far as my space would
allow, what Freemasonry really is, and if it is what these books represent it to be,
it seems to me clear as noonday, that it is an anti-Christian institution. And should
the question be asked, "What shall be done with the great number of professed
Christians who are Freemasons?" I answer, Let them have no more to do with it.
Again, let Christian men labor with them, plead with them, and endeavor to make
them see it to be their duty to abandon it. These oaths should be distinctly read to
them, and they should be asked whether they acknowledge the obligation of these
oaths, and whether they intend to do the things that they have sworn to do. Let it
be distinctly pressed upon their consciences, that all Masons above the first two
degrees have solemnly sworn to conceal each other's crimes, murder and treason
alone excepted, and all above the sixth degree have sworn to conceal each other's
crimes, without an exception. All above the sixth degree have sworn to espouse
each other's cause and to deliver them from any difficulty, whether they are right
or wrong. If they have taken those degrees where they swear to persecute unto
death those who violate their obligations, let them be asked whether they intend to
do any such thing. Let them be distinctly asked whether they intend still to aid and
abet the administration and taking of these oaths, if they still intend to
countenance the false and hypocritical teachings of Masonry, if they mean to
countenance the profanity of their ceremonies, and practice the partiality they
have sworn to practiced. If so, surely they should not be allowed their places in
CHAPTER XX

CONCLUSION

In concluding these pages I appeal to Freemasons themselves. Gentlemen, I beg you to believe that I have no personal ill-will toward any member of your fraternity. Many of them are amongst my personal acquaintances, and some of them nearly related to me.

I have written of Masonry, I pray you to remember, as revealed by Wm. Morgan, also Avery Allyn, Elders Bernard and Stearns, and Mr. Richardson. That these authors truly reveal Masonry I am certain, so far as I have personal knowledge of it. That they truly reveal the higher degrees I have as good reasons for believing, as of any fact to be established by human testimony. You can not justly expect me to doubt the truthfulness of these revelations. You must be aware that God will hold me responsible, and demand that I should, in view of the testimony, yield my full assent to the credibility of these authors. You must know that God requires me to treat this subject in accordance with this revelation. Now, gentlemen, no one of your number has attempted to show that these books are not substantially reliable and true. No one of you has appeared to publicly justify Masonry as revealed by these authors. You must be aware that no man can justify it. No respectable author amongst you has attempted to show that Freemasonry has undergone any essential improvement, or modification, since these revelations were made; but on the contrary the most recently published Masonic authorities assert or assume that Masonry has not been changed, and that it is still what it ever has been, and that it is insusceptible of change, as I have proved it to be.

Now, my dear sirs, what ought you to expect of me? To hold my peace and let the evil overrun the country until it is too late to speak? Believing, as I most assuredly do, that these works truly reveal Masonry, could I be an honest man, a faithful minister of Christ, and hold my peace in view of the alarming progress that this institution is making in these days. In your hearts you would condemn and despise me if, with my convictions, I suffered any earthly considerations to prevent my sounding the trumpet of alarm to both Church and State. Would you have me stultify my intelligence by refusing to believe these authors; or, believing them, would you have me cower before this enormously extended conspiracy? Or would you have me sear my conscience by shunning the cross, and keeping silence in the midst of the perils of both Church and State? And, gentlemen, can you escape from the conclusions at which I have arrived. Granting these works to be true, and remember I am bound to assume their truthfulness, can any of you face the public and assert that men who have intelligently taken and who adhere to the horrid oaths, with their horrid penalties, as revealed in these books, can safely be trusted with any office in Church or State? Can a man who has taken, and still adheres to the Master's oath to conceal any secret crime of a brother of...
that degree, murder and treason excepted, be a safe man with whom to entrust an office? Can he be trusted as a witness, a juror, or with any office connected with the administration of justice? Can a man who has taken and still adheres to the oath of the Royal Arch degree be trusted in office? He swears to espouse the cause of a companion of this degree when involved in any difficulty, so far as to extricate him from the same, whether he be right or wrong. He swears to conceal his crimes, murder and treason not excepted. He swears to give a companion of this degree timely notice of any approaching danger that may be known to him. Now is a man bound fast by such an oath to be entrusted with office? Ought he to be accepted as a witness, a juror—when a Freemason is a party, in any case—a sheriff, constable, or marshal; ought he to be trusted with the office of judge or justice of the peace? Gentlemen, you know he ought not, and you would despise me should I not be faithful in warning the public against entrusting such men with office. But further: Take the large class of men who have sworn, under the most awful penalties, to take vengeance on all who violate Masonic obligations; to seek their condign punishment; to kill them; to persecute them, and to ruin them by representing them wherever they go as worthless vagabonds. Now, gentlemen, I appeal to you, is a man who is under a most solemn oath to kill or seek the death of any man who shall violate any part of the Masonic oaths a fit person to be at large amongst men? Why, who does not know that Freemasons are in the habit of violating various points and parts of their Masonic oaths, and are not Freemason bound by oaths to kill them, or seek their death? There are many seceding Masons throughout the land. Adhering Masons are under oath to seek to procure their death. Now if they adhere to their oaths and thereby affirm that they design to fulfill their vows, if an opportunity occurs, ought they not to be imprisoned or put under the heaviest bonds to keep the peace? No one can face the public and deny this, admitting as he must that their oaths are truly recorded in these books. No one can think this conclusion harsh unless he assumes contrary to all evidence, either that no such oaths have been taken, or if they have, and are still adhered to, there is no danger that these vows will be fulfilled. Take these books and say wherein have I dealt harshly or uncharitably with Freemasonry as herein revealed? Ought a Freemason of this stamp to be fellowshiped by a Christian Church? Ought not such an one to be regarded as an unscrupulous and dangerous man? I appeal to your conscience in the sight of God, and I know that your moral sense must respond amen to the conclusions at which I have arrived. Be not offended with my telling you the truth in love. We must all soon meet at the solemn judgment. Let us not be angry, but honest.

THE END
The Mason's confession
(Dundee Manuscript)

To the Anonymous of the Scots Magazine.

SIR.

Some time ago a Mason living at a considerable distance from me, whom I knew to have the character of a sensible and religious man, sent me a long paper, all of his own handwriting, and subscribed by him; in which he makes a confession of the oath word, and other secrets of his craft. When he wrote that paper, and for a good time before, he was confined by bodily distress; and he represents his having been brought under a conviction of whole affair as a mystery of iniquity. His narrative is intermixed with reasonings from many texts of scripture, and otherwise, about the iniquity of the matter. He considers the oath as profane and abominable, what was sinful for him to take and sinful to keep; he treats of all the secrets which are therein sworn to, as a compund of superstitious ceremonies, lyes, and idle nonsense; and he renounces the whole as a horrid wickedness. At the same time, he urges me to publish the paper for the conviction of persons engaged in that oath, and for warning others to beware of the snare; allowing me to discover his name, his place of abode and the Lodge he belonged to.

However, I have only drawn out his narrative, which I here offer you, in his own words, for a place in your Magazine; leaving the world to judge of the matter as they please.

He informs me that the account he gives is only of what he himself was taught, according to the usage of the Lodge in which he entered; without regard to some circumstantial variations which may take place in some other lodges, while they agree in substance. And indeed an absolute uniformity among them cannot be supposed, if, according to what follows, the whole affair must be committed only to their memories, and share in the common fate of oral traditions.

A mason's confession of the oath, word and other secrets of his craft.

These are to testify, concerning that oath, word and other secrets held among the corporation of masons; wherein I was taken under the same, by sundry of them gathered together and met at D about the year 1727.

Concerning the oath

After one comes in at the door, he that keeps the door, looses the garter of his right-leg stocking, folds up the knee of his breeches, and requires him to deliver any metal thing he has upon him. He is made to kneel on the right knee, bare; then the square is put three times round his body and applied to his breast, the open compasses pointed to his breast, and his bare elbow on the Bible with his hand lifted up; and he swears, "As I shall answer before God at the great day, and this Company, I shall heal and conceal, or not divulge and make known the secrets of the Mason-word, (Here one is taken bound, not to write them on paper, parchment, timber, stone, sand, snow, &c.) under the pain of having my tongue taken out from beneath my chowks, and my heart out from beneath my left oxter, and my body buried within the sea-mark, where it ebbs and flows twice in the twenty four hours."

Immediately after that oath, the administrator of it says, "You sat down a cowan, I take you up a mason." -- when I was taken under that oath, I knew not what these secrets were which I was not to divulge, having had no information before. One
person in the Lodge instructed me a little about their secrets the same day that I
entered, and was called my Anonymous; and another person in the Lodge, whom I
then chused to be my instructor till that time twelve-month, many called my
intender; ---- There is a yearly imposing of that oath in admissions among the said
craft through the land on John's day, as it is termed, being the 27th of December.

Concerning the word.
After the oath, a word in the scriptures was shown me, which, said one, is the
mason-word. The word is in I Kings vii,21. They say Boas is the mason-word, and
Jachin a fellow-craft-word. The former is shewn to an entered apprentice after he
has sworn the oath; and the latter is shewn to one that has been a prentice at least
for a year, when he is admitted to a higher degree in their lodge, after he has sworn
the oath again, or declared his approbation of it.

Concerning the other secrets
I shall next shew a cluster of different sorts of their secrets.
First, then, three chalk lines being drawn on the floor, about an equal distance, as at
A.B and C: the master of the Lodge stands at P., and the fellow-crafts, with the
wardens and entered apprentices, on the master-mason's left hand at ff and the last
entered apprentice at p.

P.
A.
a
B.
b
C.

Says the master, "Come forward". says the prentice "I wot not gin I may." says the
master, "Come forward, warrant you." no coming over the line with one foot, while
he sets the other square off at a. he lays the right hand near the left shoulder, and
says, "Good day, gentlemen."

Coming over the second line with one foot, while he sets the other square off at b.,
he lays the right hand on the left side and says, "God be here". Coming over the
third line with one foot, while he sets the other square off at c. he lays the right hand
on the right knee and says, "God bless all the honourable brethren". N.B. as the
square was put thrice about his body when on the bare knee, so he comes over
these lines setting his feet thrice in the form of a square.

question. What say you? answer. Here stand I. (with his feet in the form of a square)
younger and last entered apprentice. ready to serve my master from the Monday
morning to the Saturday night, in all lawful employments.

Q. Who made you a mason? A. God Almighty, a holy will made me a mason;
nineteen fellow-crafts and thirteen entered prentices made me a mason. N.B. To the
best of my remembrance the whole lodge present did not exceed twenty persons;
but so I was taught to answer which I can give no reason for.

Q. Where's your master? A. He's not so far off but he may be found. Then if the
square be at hand, it is offered on the stone at which they are working; and if not,
the feet are set in the form of a square as before shewed, being the posture he
stands in while he repeats his secrets and so the square is acknowledged to be
master, both by tongue and feet.

Q. How set you the square? A. on two irons in the wall; if two will not three will; and
that makes both square and level.

N.B. If they ca, in two irons above and one below, it makes a kind of both square
and level; though ordinarily they ca, in but one. And the reason it is said set square and not to hang it is They're not to hang their master.

Q. What's a mason? A. He's a mason that's a mason born, a mason sworn and a mason by trade.

Q. Where keep you the key of your lodge? A. Between my tongue and my teeth, and under a lap of my liver, where all the secrets of my heart lies; for if I tell anything in the lodge, my tongue is to be taken out from beneath my chowks and my heart out from beneath my left oxtor, and my body to be buried within the sea-mark, where it ebbs and flows twice within the twenty-four hours.

Q. What's the key of your lodge? A. A well hung tongue. Q. Are you a mason? A. Yes. Q. How shall I know that? A. By signs, tokens and the points of my entry. Master Shew me one of these.

Prentice. Shew me the first and I'll shew you the second.
So the master gives him the sign., with the left hand up the side. P. Heal and conceal.
N.B. The token or grip is by laying the ball of the thumb of the right hand upon the first or uppermost knuckle of the second finger from the thumb of the other's right hand.

Q. How many points are there in the word? A. Five.

Q. What are these five? A. The word is one, the sign is two, the grip is three, the penalty is four and heal and conceal is five.

Q. Where was you entered? A. In a just and perfect lodge.

Q. What makes a just and perfect lodge? A. Five fellowcrafts, and seven entered apprentices.

N.B. They do not restrict themselves to this number, though they mention it in form of questions but will do the thing with fewer.

Q. Where should the mason-word be given? A. On the top of a mountain, from the crow of a cock, the bark of dog, or the turtle of a dove.

Q. How many points are there in the square? A. Five.

Q. What are these five? A. The square, our master, under God, is one; The level, a two, the plumb rule, a three, the hand-ruler four and the gage is five.

The day that a prentice comes under oath, he gets his choice of a mark to be put upon his tools by which to discern them, so did I chuse this, (The figure is in the MS.) which cost one mark Scots. Hereby one is taught to say to such as ask the question, where got you this mark? A. I laid down one and took up another.

If one should come to a mason working at a stone, and say, "That stone lies Boss", the prentice is taught to answer, "It is not so Bass but it may be filled up again." or "It is not so boss as your head would be if your harms were out."

Q. When doth mason wear his flower? A. Between Martinmas and Yule.

Q. What is mason's livery? A. A yellow cap and Blue breeches meaning the compasses.

Q. How many Jewels are there in your lodge? A. Three.

Q. What are these three? A. A square pavement, a dinted ashlar, and a broached dornal.

Q. What's the square pavement for? A. For a master-mason to draw his ground draughts on.
Q. What's the dinted ashlar for? A. To adjust the square.

Q. What's the broached dornal for? A. For me, the younger and last-entered prentice to learn to broach upon.

Q. How high should a mason's seige be? A. Two steeples, a back, and a cover, knee-high all together.

N.B. One is taught, that the cowans stage is build up of whin stones, that it may soon tumble down again; and it stands half out in the lodge, that his neck may be under the drop in rainy weather to come in at his shoulders and run out at his shoes.

Q. Where lies the cappel-tow? A. Eighteen or nineteen foot and a half from the lodge door; and at the end of it lies the cavell-mell, to dress the stones with.

N.B. There is no such thing among them as a cappel-tow.

Q. Where place ye in the lodge? A. On the sunny side of a hill, that the sun may ascend on't when it rises.

N.B. A lodge is a place where masons assemble and work, Hence that assembly or society of masons is called a lodge.

Q. How stands your lodge? A. East and West, as kirks and chapels did of old.

Q. Why so? A. Because they are holy; and so we ought to be.

Q. How many lights are there in your lodge? A. Three.

Q. How many levels are there in your lodge? A. Three.

Q. What are these three? A. The south-east, south and south-west.

Q. How many levels are there in your lodge? A. Three.

Q. What are these three? A. The sun, the sea and the level.

N.B. I can give no reason why the sun and the sea are called two of their levels, but so they will have it.

To be particular in shewing how the master-mason stands at the south-east corner of the lodge, and the fellow-crafts next to him, and next to them the wardens, and next the entered prentices, and how their seiges stand distant from another, and the tools they work with, is not worth while.

Q. Where lay you the key of your lodge? A. Two feet from the lodge door, beneath a green divot.

N.B. This is meant of their oath under which the secrets of the lodge are hid from the drop; that is from the un-entered prentice, or any others not of their society, whom they call drops.

Q. How long should a prentice wear his shirt? A. Till there be nine knots in it; three up the back, and three down each arm.

There are likewise various other signs, which they distinguish or discern themselves by. As, if one were in a company, and to send for another mason, he does it by sending a piece of paper, with a square folded in at the corner, and suppose he squeeze it in his hand, when it is opened out, the mark where the square point was folded in, is the thing that's noticed. Or, if he send his glove, then the square put on the first knuckle of the second finger, with the thumb nail, or some other thing.

To find another by drinking, one says, "Drink". The other answers "No". He saith the second time, "Drink". The other answers, "After you is good manners" Again he saith "Drink I warrant you". And then he takes it.

Coming to a house where masons may be, he is to knowck three knocks on the door,
a lesser, a more, a more. One gives the sign of the right hand up the left side; or if riding, he is to strike the horse over the left shoulder. If in a land where their language is not known, he is to kneel with one knee, holding up his hand before the masons.

If one coming into a company, wants to know whether there be a mason in the same; as he comes in, he makes himself to stumble, and says, "The days for seeing, the night's for hearing; God be thanked we all have our formal mercies. "There is no difference between a dun cow and a dun humble cow." Then, if a mason be in the company, he says, "What says the fellow? He answers, "I say nothing but what I may say again. There is no difference between a dun cow and a dun humble cow."

A mason's horse is found out among others by the left foot stirrup being laid up.

To know if one or more masons be in a company which one meets on the way, he says, "Who walks". Then, if one be there, he says, "A man walks." If more be there the answer is "Men walk" Then says he "Good men and masters met you be: God bless all your company." Or he gives the sign, by the right hand above the breast, which is call the fellow-crafts due guard. and the grip, by clasping his fingers at the wrist, next at the elbow; or placing himself hand to hand, foot to foot, knee to knee, ear to ear and says "Great you, great you, God greateth you, and make you a good master-mason: I'm a young man going to push my fortune; If you can furnish me you will do well."

I shall now give an account of what they call the Monday's lesson. ---- When the prentice comes to his master's kitchen-door, he is to knock three knocks; a lesser, a more and a more. If none answers, he is to lift the sneck, and go in and wash the dishes and sweep the house.

Q. How far is the prentice to carry off the ashes? A. As far off until he see the smoke come out of the chimney head.

After that he goes to his master's chamber door, and knocks three knocks; a lesser, a more, and a more and says, "Master are you waking? If he answer, "Not so sound but what I may be wakened." then he goes in. His master asks him "What's a morn is it? He answers, "It is a fair morning; the wind's in the west, and the sun's in the east' past five, going six." His master says, "Who told you that?" The prentice answers, "he met with a hather man" "Ay (says his master), sorrow is ay soon up at the morn.

Q. How doth the prentice give his master his shirt? A. He gives it with the left sleeve foremost, and the neck of it next to him, with the breast of it upermost, in readiness to put on. In like manner he gives him the rest of his cloaths. After that , he gives him water to wash himself; then he offers him a cloth to dry himself; he will not have that; he offers him his shirt-tail; he will not have that; then he bids him do his next best. After that he follows his master up street, down street, with his right foot at his master, a left, sword point, within stroke of a nine inch gage till he come within sixteen feet and an half of the lodge-door, there he prentice leaves him. And he goes to sort up the lodge, and put the things in order; after which, he calls in the men to work.

And this is the amount of that inventer matter; or all I can remember that is material in it.

P.S. There was printed, in the year 1747 (ix.404) A protestation and declinature from the society of Operative masons in the lodge at Torphichen, to meet at Livingston kirk. Dec 27, 1739: subscribed, of that dat, at Kirknewton, by James Chrystie: with a subscribed adherence, at the same place of the same date, by James Aikman,
Andrew Purdie and John Chrystie: and with another subscribed adherence, at Dalkeith, July 27, 1747, by John Miller.

In that paper, they renounce the mason-oath, as finding the same "sinful and unlawful", both as to its matter and form, and therefore not binding upon their conscience." They declare, that it is imposed and administered, "With such rites:, ceremonies and circumstances as are in themselves sinful and unwarrantable and a symbolising with idolaters; such as; kneeling upon their bare knees, and the naked arm upon the Bible;" --- That "it is and must be to intrant be sworn rashly; without allowing a copy of the said oath and time duly and deliberately to consider the lawfulness of it; the matter thereof, or things, sworn to therein, never being under their serious consideration previous to the swearing of that oath; seeing the person swearing knows what he is swearing to;" --- That they "do look upon the dreadful wickedness, superstition, idolatory, blasphemy and profanation of the name and ordinance of God, which is contained in and annexed to that oath, altogether unbecoming the name and professions of Christians; by the which unlawful means of secrecy, many are rashly and inconsiderately precipitated and slyly drawn into that sinful confederacy and wickedness above said, ere ever they can be aware of it." --- What "it is appending the seal of a solemn oath, containing horrid, dreadful and uncommon imprecations, to a blank, yea to worse, to ridiculous nonsense and superstition: nonsense, (and that with this aggravation, of profaning the sacred scriptures, by intermixing them therewith), only fit for the amusement of children in a winter-evening; most of the secrets being idle stuff or lyes, and other parts of it superstitions, only becoming heathens and idolaters;" -- Moreover, they declare, that the secrecy is broke and disclosed, by "what is already published to the world in print; concerning which, (they say) there have been many lyes and equivocations, in denying the same, though they contain in the substance of the mystery.

I am etc.

D.B.

THE END

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THE PHILOSOPHY OF MASONRY
Five Lectures Delivered under the Auspices of the Grand Master of Massachusetts, Masonic Temple, Boston

by Brother Roscoe Pound
Professor of Jurisprudence in Harvard University
PHILOSOPHERS are by no means agreed with respect to the scope and subject matter of philosophy. Nor are Masonic scholars at one with respect to the scope and purpose of Freemasonry. Hence one may not expect to define and delimit Masonic philosophy according to the easy method of Dickens' editor who wrote upon Chinese metaphysics by reading in the Encyclopedia upon China and upon metaphysics and combining his information. It is enough to say at the outset that in the sense in which philosophers of Masonry have used the term, philosophy is the science of fundamentals. Possibly it would be more correct to think of the philosophy of Masonry as organized Masonic knowledge—as a system of Masonic knowledge. But there has come to be a well-defined branch of Masonic learning which has to do with certain fundamental questions; and these fundamental questions may be called the problems of Masonic philosophy, since that branch of Masonic learning which treats of them has been called commonly the philosophy of Masonry. These fundamental questions are three:

1. What is the nature and purpose of Masonry as an institution? For what does it exist? What does it seek to do? Of course for the philosopher this involves also and chiefly the questions, what ought Masonry to be? For what ought it to exist? What ought it to seek as its end?
2. What is—and this involves what should be—the relation of Masonry to other human institutions, especially to those directed toward similar ends? What is its place in a rational scheme of human activities?
3. What are the fundamental principles by which Masonry is governed in attaining the end it seeks? This again, to the philosopher, involves the question what those principles ought to be.

Four eminent Masonic scholars have essayed to answer these questions and in so doing have given us four systems of Masonic philosophy, namely, William Preston, Karl Christian Friedrich Krause, George Oliver and Albert Pike. Of these four systems of Masonic philosophy, two, if I may put it so, are intellectual systems. They appeal to and are based upon reason only. These two are the system of Preston and that of Krause. The other two are, if I may put it that way, spiritual systems. They do not flow from the rationalism of the eighteenth century but spring instead from a reaction toward the mystic ideas of the hermetic philosophers in the seventeenth century. As I shall try to show here-after, this is characteristic of each, though much more marked in one.
Summarily, then, we have four systems of Masonic philosophy. Two are intellectual systems: First that of Preston, whose key word is Knowledge; second, that of Krause, whose key word is Morals. Two are spiritual systems: First that of Oliver, whose key word is Tradition; and second, that of Pike, whose key word is Symbolism.

Comparing the two intellectual systems of Masonic philosophy, the intrinsic importance of Preston's is much less than that of Krause's. Krause's philosophy of Masonry has a very high value in and of itself. On the other hand the chief interest in Preston's philosophy of Masonry, apart from his historical position among Masonic philosophers, is to be found in the circumstance that his philosophy is the philosophy of our American lectures and hence is the only one with which the average American Mason acquires any familiarity.

Preston was not, like Krause, a man in advance of his time who taught his own time and the future. He was thoroughly a child of his time. Hence to understand his writings we must know the man and the time. Accordingly I shall divide this discourse into three parts: (1) The man, (2) the time, (3) Preston's philosophy of Masonry as a product of the two.

1. First, then, the man. William Preston was born at Edinburgh on August 7, 1742. His father was a writer to the signet or solicitor -- the lower branch of the legal profession--and seems to have been a man of some education and ability. At any rate he sent William to the high school at Edinburgh, the caliber of which in those days may be judged from the circumstance that the boy entered it at six - -though he was thought very precocious. At school he made some progress in Latin and even began Greek. But all this was at an early age. His father died while William was a mere boy and he was taken out of school, apparently before he was twelve years old. His father had left him to the care of Thomas Ruddiman, a well-known linguist and he became the latter's clerk. Later Ruddiman apprenticed William to his brother who was a printer, so that Preston learned the printer's trade as a boy of fourteen or fifteen. On the death of his patron (apparently having nothing by inheritance from his father) Preston went into the printing shop as an apprentice and worked there as a journeyman until 1762. In that year, with the consent of the master to whom he had been apprenticed, he went to London. He was only eighteen years old, but carried a letter to the king's printer, and so found employment at once. He remained in the employ of the latter during substantially the whole remaining period of his life.
Preston's abilities showed themselves in the printing shop from the beginning. He not merely set up the matter at which he worked but he contrived in some way to read it and to think about it. From setting up the great variety of matter which came to the king's printer he acquired a notable literary style and became known to the authors whose books and writings he helped to set up as a judge of style and as a critic. Accordingly he was made proof reader and corrector for the press and worked as such during the greater part of his career. He did work of this sort on the writings of Gibbon, Hume, Robertson and authors of that rank, and presentation copies of the works of these authors, which were found among Preston's effects at his death, attest the value which they put upon the labors of the printer.

Preston had no more than come of age when he was made a Mason in a lodge of Scotchmen in London. This lodge had attempted to get a warrant from the Grand Lodge of Scotland, but that body very properly refused to invade London, and the Scotch petitioners turned to the Grand Lodge of Ancients, by whom they were chartered. Thus Preston was made in the system of his great rival, Dermott, just as the latter was at first affiliated with a regular or modern lodge. According to the English usage, which permits simultaneous membership in several lodges, Preston presently became a member of a lodge subordinate to the older Grand Lodge. Something here converted him, and he persuaded the lodge in which he had been raised to secede from the Ancients and to be reconstituted by the so-called Moderns. Thus he cast his lot definitely with the latter and soon became their most redoubtal champion. Be it remembered that the Preston who did all this was a young man of twenty-three and a journeyman printer.

At the age of twenty-five he became master of the newly constituted lodge, and as such conceived it his duty to make a thorough study of the Masonic institution. His own words are worth quoting:

"When I first had the honor to be elected master of a lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfill my own duty and officially enforce obedience in others. The methods which I adopted with this view excited in some of superficial knowledge an absolute dislike of what they considered as innovations, and in others, who were better informed, a jealousy of pre-eminence which the principles of Masonry ought have checked. Notwithstanding these discouragements, however, I persevered in my intention."
Indeed one cannot wonder that the pretenses of this journeyman printer of twenty-five were scouted by older Masons. But for the present Preston had to contend with nothing more than shakings of the head. Unlike the scholarly, philosophical, imperturbable, academic Krause, Preston was a fighter. Probably his confident dogmatism, which shows itself throughout his lectures, his aggressiveness and his ambition made more enemies than the supposed innovations involved in his Masonic research. Moreover we must not forget that he had to overcome three very serious obstacles namely, dependence for his daily bread upon a trade at which he worked twelve hours a day, youth, and recent connection with the fraternity. That Preston was not persecuted at this stage of his career and that he succeeded in taking the lead as he did is a complete testimony to his abilities.

Preston had three great qualifications for the work he undertook: (1) Indefatigable diligence, whereby he found time and means to read everything that bore on Masonry after twelve hours of work at his trade daily, six days in the week; (2) a marvelous memory, which no detail of his reading ever escaped; and (3) a great power of making friends and of enlisting their enthusiastic co-operation. He utilized this last resource abundantly, corresponding diligently all with well-informed Masons abroad and taking advantage of every opportunity to interview Masons at home. The results of this communication with all the prominent Masons of his time are to be seen in his lectures.

It was a bold but most timely step when this youthful master of a new lodge determined to rewrite or rather to write the lectures of Craft Masonry. The old charges had been read to the initiate originally, and from this there had grown up a practice of orally expounding their contents and commenting upon the important points. To turn this into a system of fixed lectures and give them a definite place in the ritual was a much-needed step in the development of the work. But it was so distinctly a step that the ease with which it was achieved is quite as striking as the result itself.

When Preston began the composition of his lectures, he organized a sort of club, composed of his friends, for the purpose of listening to him and criticising him. This club was wont to meet twice a week in order to pass on, criticise and learn the lecture as Preston conceived it. Finally in 1772, after seven years, he interested the grand lodge officers in his work and delivered an oration, which appears in the first edition of his Illustrations of Masonry, before a meeting of eminent Masons including the principal grand officers. After delivery of the oration, he expounded his system to the meeting. His hearers
approved the lectures, and, though official sanction was not given immediately, the result was to give them a standing which insured their ultimate success. His disciples began now to go about from lodge to lodge delivering his lectures and to come back to the weekly meetings with criticisms and suggestions. Thus by 1774 his system was complete. He then instituted a regular school of instruction, which obtained the sanction of the Grand Lodge and thus diffused his lectures throughout England. This made him the most prominent Mason of the time, so that he was elected to the famous Lodge of Antiquity, one of the four old lodges of 1717, and the one which claimed Sir Christopher Wren for a past master. He was soon elected master of this lodge and continued such for many years, giving the lodge a pre-eminent place in English Masonry which it has kept ever since.

Preston's Masonic career, however, was not one of unbroken triumph. In 1779 his views as to Masonic history and Masonic jurisprudence brought him into conflict with the Grand Lodge. It is hard to get at the exact facts in the mass of controversial writing which this dispute brought forth. Fairly stated, they seem to have been about as follows:

The Grand Lodge had a rule against lodges going in public processions. The Lodge of Antiquity determined on St. John's Day, 1777, to go in a body to St. Dunstan's church, a few steps only from the lodge room. Some of the members protested against this as being in conflict with the rule of the Grand Lodge, and in consequence only ten attended. These ten clothed themselves in the vestry of the church, sat in the same pew during the service and sermon, and then walked across the street to the lodge room in their gloves and aprons. This action gave rise to a debate in the lodge at its next meeting, and in the debate Preston expressed the opinion that the Lodge of Antiquity, which was older than the Grand Lodge and had participated in its formation, had certain inherent privileges, and that it had never lost its right to go in procession as it had done in 1694 before there was any Grand Lodge. Thus far the controversy may remind us of the recent differences between Bro. Pitts and the Grand Lodge authorities in Michigan. But the authority of Grand Lodges was too recent at that time to make it expedient to overlook such doctrine when announced by the first Masonic scholar of the day. Hence, for maintaining this opinion, Preston was expelled by the Grand Lodge, and in consequence the Lodge of Antiquity severed its connection with the Grand Lodge of Moderns and entered into relations with the revived Grand Lodge at York. The breach was not healed till 1787.
Upon settlement of the controversy with the Grand Lodge of Moderns, Preston, restored to all his honors and dignities, at once resumed his Masonic activities. Among other things, he organized a society of Masonic scholars, the first of its kind. It was known as the Order of the Harodim and included the most distinguished Masons of the time. Preston taught his lectures in this society, and through it they came to America, where they are the foundation of our Craft lectures. Unhappily at the Union in England in 1813 his lectures were displaced by those of Hemming, which critics concur in pronouncing much inferior. But Preston was ill at the time and seems to have taken no part whatever in the negotiations that led to the Union nor in the Union itself. He died in 1818, at the age of 76, after a lingering illness. A diligent and frugal life had enabled him to lay by some money and he was able to leave 800 pounds for Masonic uses, 500 pounds to the Freemason's charity for orphans--for which, left an orphan himself before the age of twelve, he had a natural sympathy-- and 300 pounds to endow the so-called Prestonian lecture--an annual lecture in Preston's words verbatim by a lecturer appointed by the Grand Lodge. This lecture is still kept up and serves to remind us that Preston was the first to insist on the minute verbal accuracy which is now a feature of our lectures. It should be noted also that in addition to his lectures, Preston's book, Illustrations of Masonry, has had great influence. It went through some twenty editions in England, four or five in America, and two in Germany.

So much for the man.

Now as to the time.

Three striking characteristics of the first three quarters of the eighteenth century in England are of importance for an understanding of Preston's philosophy of Masonry: (1) It was a period of mental quiescence; (2) both in England and elsewhere it was a period of formal over-refinement; (3) it was the so-called age of reason, when the intellect was taken to be self-sufficient and men were sure that knowledge was a panacea.

1. In contrast with the seventeenth century, the eighteenth century was a period of quiescence. Society had ceased to be in a state of furious ebullition, nor was there a conflict of manifestly irreconcilable ideas as in the time just gone by. On the surface there was harmony. True, as the events of the end of the century showed, it was a harmony of compromise rather than of reconciliation--a truce, not a peace. But men ceased for a time to quarrel over fundamentals and
turned their attention to details and to form. A common theological philosophy was accepted by men who denounced each other heartily for comparatively trivial differences of opinion. In politics, Whig and Tory had become little more than names, and both parties agreed to accept, with little modification, the body of doctrine afterwards known as the principles of the English Revolution. Political ideas were fixed. Men conceived of a social compact from which every detail of social and political rights and duties might be deduced by abstract reasoning and believed that it was possible in this way to work out a model code for the legislator, a touchstone of sound law for the judge and an infallible guide to private conduct for the individual. In literature and in art there was a like acquiescence in accepted canons. A certain supposed classical style was assumed to be the final and the only permissible mode of expression. In other words acquiescence was the dominant tendency and finality was the dominant idea. For example, Blackstone, a true representative of the century, thought complacently of the legal system of his time, with its heavy load of archaisms, almost ripe for the legislative reform movement of the next generation, as substantially perfect. Nothing, so he thought, was left for the completion of five hundred years of legal development but to patch up a few trivial details. In the same spirit of finality the framers of our bills of rights undertook to lay out legal and political charts for all time. Indeed the absolute legal philosophy of our text books which has made so much trouble for the social reformers of yesterday and of today, speaks from the eighteenth century. In this spirit of finality, with this same confidence that his time had the key to reason and could pronounce once for all for every time, for every place and for every people, Preston framed the dogmatic discourses which we are content to take as the lectures of Freemasonry.

2. For the modern world, the eighteenth century was par excellence the period of formalism. It was the period of formal over-refinement in every department of human activity. It was the age of formal verse and heroic diction, of a classical school in art which lost sight of the spirit in reproducing the forms of antiquity, of elaborate and involved court etiquette, of formal diplomacy, of the Red Tape and Circumlocution Office in every portion of administration, of formal military tactics in which efficiency in the field yielded to the exigencies of parade and soldiers went into the field dressed for the ball room. Our insistence upon letter perfect, phonographic reproduction of the ritual comes from this period, and Preston fastened that idea upon our lectures, perhaps for all time.
3. The third circumstance, that the eighteenth century was the era of purely intellectualist philosophy naturally determined Preston's philosophy of Masonry. At that time reason was the central idea of all philosophical thought. Knowledge was regarded as the universal solvent. Hence when Preston found in his old lectures that among other things Masonry was a body of knowledge and discovered in the old charges a history of knowledge and of its transmission from antiquity, it was inevitable that he make knowledge the central point of his system. How thoroughly he did this is apparent today in our American Fellowcraft lecture, which, with all the abridgments to which it has been subjected, is still essentially Prestonian. Time does not suffice to read Preston in his original rhetorical prolixity. But a few examples from Webb's version, which at these points is only an abridgment, will serve to make the point. The quotations are from a Webb monitor, but have been compared in each case with an authentic version of Preston.

"The Globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

"The sphere, with the parts of the earth delineated on its surface, is called the Terrestrial Globe; and that with the constellations, and other heavenly bodies, the Celestial Globe.

"The principal use of the Globes, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same."

It has often been pointed out that these globe on the pillars are pure anachronisms. They are due to Preston's desire to make the Masonic lectures teach astronomy, which just then was the dominant science.

Note particularly the purpose, as the lecture sets it forth expressly: "for improving the mind and for giving it the most distinct idea of any problem or proposition as well as enabling it to solve the same."

In other words, these globes are not symbolic, they are not designed for moral improvement. They rest upon the pillars, grotesquely out of
place, simply and solely to teach the lodge the elements of geography and astronomy.

We must remember that Preston, who worked twelve hours a day setting type or reading proof, would look on this very differently from the Mason of today. What are commonplaces of science now were by no means general property then. To him the teaching of the globes was a perfectly serious matter.

Turn to the solemn disquisition on architecture in our Fellowcraft lecture. As we give it, it is unadulterated Preston, but happily it is often much abridged. You know how it runs, how it describes each order in detail, gives the proportions, tells what was the model, appends an artistic critique, and sets forth the legend of the invention of the Corinthian order by Callimachus. The foundation for all this is in the old charges. But in Preston's hands it has become simply a treatise on architecture. The Mason who listened to it repeatedly would become a learned man. He would know what an educated man ought to know about the orders of architecture.

In the same way he gives us an abridgment of Euclid:

"Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid. A point is a dimensionless figure, or an indivisible part of space. A line is a point continued, and a figure of one capacity, namely, length. A superficies is a figure of two dimensions, namely, length and breadth. A solid is a figure of three dimensions, namely, length, breadth and thickness."

But enough of this. You see the design. By making the lectures epitomes of all the great branches of learning, the Masonic Lodge may be made a school in which all men, before the days of public schools and wide-open universities, might acquire knowledge, by which alone they could achieve all things. If all men had knowledge, so Preston thought, all human, all social problems would be solved. With knowledge on which to proceed deductively, human reason would obviate the need of government and of force and an era of perfection would be at hand. But those were the days of endowed schools which were not for the many. The priceless solvent, knowledge, was out of reach of the common run of men who most needed it. Hence to Preston, first and above all else the Masonic order existed to propagate and diffuse knowledge. To this end, therefore, he seized upon the
opportunity afforded by the lectures and sought by means of them to develop in an intelligent whole all the knowledge of his day.

Now that knowledge has become too vast to be comprised in any one scheme and too protean to be formulated as to any of its details even for the brief life of a modern text, the defects of such a scheme are obvious enough. That this was Preston's conception, may be shown abundantly from his lectures. For instance:

"Smelling is that sense by which we distinguish odors, the various kinds of which convey different opinions to the mind. Animal and vegetable bodies, and, indeed, most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled."

This bit of eighteenth-century physics, which makes us smile today, is still gravely recited in many of our lodges as if it had some real or some symbolic importance. It means simply that Preston was endeavoring to write a primer of physiology and of physics.

He states his theory expressly in these words:

"On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles."

That is: All knowledge depends upon the mind. Hence the Mason should study the mind as the instrument of acquiring knowledge, the one thing needful.

Today this seems a narrow and inadequate conception. But the basis of such a philosophy of Masonry is perfectly clear if we remember the man and the time. We must think of these lectures as the work of a printer, the son of an educated father, but taken from school before he was twelve and condemned to pick up what he could from the manuscripts he set up in the shop or by tireless labor at night after a full day's work. We must think of them as the work of a laborer, chiefly self-educated, associated with the great literati of the time whom he came to know through preparing their manuscripts for the press and reading their proofs, and so filled with their enthusiasm for
enlightenment in what men thought the age of reason. We must think of them as the work of one imbued with the cardinal notions of the time--intellectualism, the all-sufficiency of reason, the absolute need of knowledge as the basis on which reason proceeds, and finality.

How, then, does Preston answer the three problems of Masonic philosophy?

For what does Masonry exist? What is the end and purpose of the order? Preston would answer: To diffuse light, that is, to spread knowledge among men. This, he might say, is the proximate end. He might agree with Krause that the ultimate purpose is to perfect men -- to make them better, wiser and consequently happier. But the means of achieving this perfection, he would say, is general diffusion of knowledge. Hence, he would say, above all things Masonry exists to promote knowledge; the Mason ought first of all to cultivate his mind, he ought to study the liberal arts and sciences; he ought to become a learned man.

1. What is the relation of Masonry to other human activities? Preston does not answer this question directly anywhere in his writings. But we may gather that he would have said something like this: The state seeks to make men better and happier by preserving order. The church seeks this end by cultivating the moral person and by holding in the background supernatural sanctions. Masonry endeavors to make men better and happier by teaching them and by diffusing knowledge among them. This, bear in mind, was before education of the masses had become a function of the state.

2. How does Masonry seek to achieve its purposes? What are the principles by which it is governed in attaining its end?

Preston answers that both by symbols and by lectures the Mason is (first) admonished to study and to acquire learning and (second) actually taught a complete system of organized knowledge. We have his own words for both of these ideas. As to the first, in his system both lectures and charges reiterate it. For example: "The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind is earnestly recommended to your consideration." Again, notice how he dwells upon the advantages of each art as he expounds it:
"Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage. Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud."

As to the second proposition, one example will suffice:

"Tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths."

In other words the purpose even of the symbols is to teach wise and serious truths. The word serious here is significant. It is palpably a hit at those of his brethren who were inclined to be mystics and to dabble in what Preston regarded as the empty jargon of the hermetic philosophers.

Finally, to show his estimate of what he was doing and hence what, in his view, Masonic lectures should be, he says himself of his Fellowcraft lecture: "This lecture contains a regular system of science [note that science then meant knowledge] demonstrated on the clearest principles and established on the firmest foundation."

One need not say that we cannot accept the Prestonian philosophy of Masonry as sufficient for the Masons of today. Much less can we accept the details or even the general framework of his ambitious scheme to expound all knowledge and set forth a complete outline of a liberal education in three lectures. We need not wonder that Masonic philosophy has made so little headway in Anglo-American Masonry when we reflect that this is what we have been brought up on and that it is all that most Masons ever hear of. It comes with an official sanction that seems to preclude inquiry, and we forget the purpose of it in its obsolete details. But I suspect we do Preston a great injustice in thus preserving the literal terms of the lectures at the expense of their fundamental idea. In his day they did teach-- today they do not. Suppose today a man of Preston’s tireless diligence attempted a new set of lectures which should unify knowledge and present its essentials so that the ordinary man could comprehend them. To use Preston’s words, suppose lectures were written, as a result of seven years of labor, and the co-operation of a society of critics, which set forth a
regular system of modern knowledge demonstrated on the clearest principles and established on the firmest foundation. Suppose, if you will, that this were confined simply to knowledge of Masonry. Would not Preston's real idea (in an age of public schools) be more truly carried than by our present lip service, and would not his central notion of the lodge as a center of light vindicate itself by its results?

Let me give two examples. In Preston's day, there was a general need, from which Preston had suffered, of popular education - of providing the means whereby the common man could acquire knowledge in general. Today there is no less general need of a special kind of knowledge. Society is divided sharply into classes that understand each other none too well and hence are getting wholly out of sympathy. What nobler Masonic lecture could there be than one which took up the fundamenta of social science and undertook to spread a sound knowledge of it among all Masons? Suppose such a lecture was composed, as Preston's lectures were, was tried on by delivery in lodge after lodge, as his were, and after criticism and recasting as a result of years of labor, was taught to all our masters. Would not our lodges diffuse a real light in the community and take a great step forward in their work of making for human perfection?

Again, in spite of what is happening for the moment upon the Continent, this is an era of universality and internationality. The thinking world is tending strongly to insist upon breaking over narrow local boundaries and upon looking at things from a world-wide point of view. Art, science, economics, labor and fraternal organizations, and even sport are tending to become international. The growing frequency of international congresses and conferences upon all manner of subjects emphasizes this breaking of local political bonds. The sociological movement, the world over, is causing men to take a broader and more humane view, is causing them to think more of society and hence more of the world-society, is causing them to focus their vision less upon the individual, and hence less upon the individual locality.

In this world-wide movement toward universality Masons ought to take the lead. But how much does the busy Mason know, much less think, of the movement for internationality or even the pacifist movement which has been going forward all about him? Yet every Mason ought to know these things and ought to take them to heart. Every lodge ought to be a center of light from which men go forth filled with new ideas of social justice, cosmopolitan justice and internationality.
Preston of course was wrong--knowledge is not the sole end of Masonry. But in another way Preston was right. Knowledge is one end -- at least one proximate end--and it is not the least of those by which human perfection shall be attained. Preston's mistakes were the mistakes of his century--the mistake of faith in the finality of what was known to that era, and the mistake of regarding correct formal presentation as the one sound method of instruction. But what shall be said of the greater mistake we make today, when we go on reciting his lectures--shorn and abridged till they mean nothing to the hearer--and gravely presenting them as a system of Masonic knowledge? Bear in mind, he thought of them as presenting a general scheme of knowledge, not as a system of purely Masonic information. If we were governed by his spirit, understood the root idea of his philosophy and had but half his zeal and diligence, surely we could make our lectures and through them our lodges a real force in society. Here indeed, we should encounter the precisians and formalists of whom lodges have always been full, and should be charged with innovation. But Preston was called an innovator. And he was one in the sense that he put new lectures in the place of the old reading of the Gothic constitutions. Preston encountered the same precisians and the same formalists and wrote our lectures in their despite. I hate to think that all initiative is gone from our order and that no new Preston will arise to take up his conception of Knowledge as an end of the fraternity and present to the Masons of today the knowledge which they ought to possess.

By the author of "Poems of The Temple."

When I was a king and a mason--
A mason proved and skilled,
I cleared me ground for a palace
Such as a king should build.
I decreed and dug down to my levels-
Presently, under the silt,
I came on the wreck of a palace
Such as a king had built.
- Kipling.

A part of a builder's profession
Is digging in ruins of old,
And his findings, in rapid succession,
Equip him with merits untold,
For the builder who never uncovers
The work of the centuries past
Is the builder who never discovers
Construction most certain to last.

Far back before history's pages
Did ever their stories relate
Or the sayings of eminent sages
Their quota of learning donate,
We find over lands without number
Where human achievements were felt,
Their ruins profusely encumber
The sites where the race had long dwelt.

And the study of long hidden symbols
Induces the mind to concede
That their mystical system resembles
Our own very closely indeed.
And the builders of old, laid foundations
Of ethical value so rare
That their teaching of mystic creations
With Masonry closely compare.

And we find them in cities long buried
When civilization's decay
O'er the work of the builder fast hurried
With ruthless demolishing sway.
In the temples of Indian ages
And far on the banks of the Nile
Where the work and the study of sages
Their wonderful stories compile.

And remote from all eastern persuasions
Of all known connection devoid,
In old Mexico's ancient creations
They find the same symbols employed.
'Tis the soul of the Master revolving
All lands in the universe through,
With His children of nature evolving
From light of the old to the new.
-- Lewis A. McConnell.

THE BUILDER
January 1915
THE END

THE PRINCIPLES OF MASONIC LAW:

A Treatise on the Constitutional Laws, Usages And Landmarks of Freemasonry,

By

Albert G. Mackey, M.D.,

Author of


Grand Lecturer and Grand Secretary of The Grand Lodge of South Carolina;
Secretary General of the Supreme Council of the Ancient and Accepted Rite
for the Southern Jurisdiction of the United States, Etc., Etc., Etc.

"Est enim unum jus, quo devincta est hominum societas, quod lex constituit una; quæ lex est recta ratio imperandi atque prohibendi, quam qui ignorat is est injustus."

Cicero de Legibus. c. XV.

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To Brother J.J.J. Gourgas,

Sovereign Grand Inspector General in the Supreme Council for the Northern Jurisdiction of the United States,

I Dedicate This Work,

As a Slight Testimonial of My Friendship and Esteem for Him As a Man,
And of My Profound Veneration for His Character As a Mason;
Whose Long and Useful Life Has Been Well Spent in the Laborious Prosecution of the Science,
And the Unremitting Conservation of the Principles of Our Sublime Institution.

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Chapter VI. Of Affiliation.
In presenting to the fraternity a work on the Principles of Masonic Law,
it is due to those for whom it is intended, that something should be said
of the design with which it has been written, and of the plan on which it
has been composed. It is not pretended to present to the craft an encyclopedia of jurisprudence, in which every question that can possibly
arise, in the transactions of a Lodge, is decided with an especial reference to its particular circumstances. Were the accomplishment of such
an herculean task possible, except after years of intense and unremitting
labor, the unwieldy size of the book produced, and the heterogeneous
nature of its contents, so far from inviting, would rather tend to
distract attention, and the object of communicating a knowledge of the Principles of Masonic Law, would be lost in the tedious collation of precedents, arranged without scientific system, and enunciated without explanation.

When I first contemplated the composition of a work on this subject, a distinguished friend and Brother, whose opinion I much respect, and with
whose advice I am always anxious to comply, unless for the most
satisfactory reasons, suggested the expediency of collecting the decisions of all Grand Masters, Grand Lodges, and other masonic authorities upon every subject of Masonic Law, and of presenting them, without commentary, to the fraternity.

But a brief examination of this method, led me to perceive that I would be thus constructing simply a digest of decrees, many of which would probably be the results of inexperience, of prejudice, or of erroneous views of the masonic system, and from which the authors themselves have, in repeated instances, subsequently receded--for Grand Masters and Grand Lodges, although entitled to great respect, are not infallible--and I could not, conscientiously, have consented to assist, without any qualifying remark, in the extension and perpetuation of edicts and opinions, which, however high the authority from which they emanated, I did not believe to be in accordance with the principles of Masonic jurisprudence.

Another inconvenience which would have attended the adoption of such a method is, that the decisions of different Grand Lodges and Grand Masters are sometimes entirely contradictory on the same points of Masonic Law. The decree of one jurisdiction, on any particular question, will often be found at variance with that of another, while a third will differ from both. The consultor of a work, embracing within its pages such distracting judgments, unexplained by commentary, would be in doubt as to which decision he should adopt, so that coming to the inspection with the desire of solving a legal question, he would be constrained to close the volume, in utter despair of extracting truth or information from so confused a mass of contradictions.

This plan I therefore at once abandoned. But knowing that the jurisprudence of Masonry is founded, like all legal science, on abstract principles, which govern and control its entire system, I deemed it to be a better course to present these principles to my readers in an elementary and methodical treatise, and to develop from them those necessary deductions which reason and common sense would justify.

Hence it is that I have presumed to call this work "The Principles of Masonic Law." It is not a code of enactments, nor a collection of statutes, nor yet a digest of opinions; but simply an elementary treatise, intended to enable every one who consults it, with competent judgment, and
ordinary intelligence, to trace for himself the bearings of the law upon any question which he seeks to investigate, and to form, for himself, a correct opinion upon the merits of any particular case.

Blackstone, whose method of teaching I have endeavored, although I confess "ab longo inter-vallo," to pursue, in speaking of what an academical expounder of the law should do, says:

"He should consider his course as a general map of the law, marking out the shape of the country, its connections, and boundaries, its greater divisions, and principal cities; it is not his business to describe minutely the subordinate limits, or to fix the longitude and latitude of every inconsiderable hamlet."

Such has been the rule that has governed me in the compilation of this work. But in delineating this "general map" of the Masonic Law, I have sought, if I may continue the metaphor, so to define boundaries, and to describe countries, as to give the inspector no difficulty in "locating" (to use an Americanism) any subordinate point. I have treated, it is true, of principles, but I have not altogether lost sight of cases.

There are certain fundamental laws of the Institution, concerning which there never has been any dispute, and which have come down to us with all the sanctions of antiquity, and universal acceptation. In announcing these, I have not always thought it necessary to defend their justice, or to assign a reason for their enactment.

The weight of unanimous authority has, in these instances, been deemed sufficient to entitle them to respect, and to obedience.

But on all other questions, where authority is divided, or where doubts of the correctness of my decision might arise, I have endeavored, by a course of argument as satisfactory as I could command, to assign a reason for my opinions, and to defend and enforce my views, by a reference to the general principles of jurisprudence, and the peculiar character of the masonic system. I ask, and should receive no deference to my own unsupported theories--as a man, I am, of course, fallible--and may often have decided erroneously. But I do claim for my arguments all the weight and influence of which they may be deemed worthy, after an attentive and unprejudiced examination. To those who may at first be ready--because I do not agree with all their preconceived opinions--to doubt or deny my conclusions, I would say, in the language of Themistocles, "Strike, but hear me."
Whatever may be the verdict passed upon my labors by my Brethren, I trust that some clemency will be extended to the errors into which I may have fallen, for the sake of the object which I have had in view: that, namely, of presenting to the Craft an elementary work, that might enable every Mason to know his rights, and to learn his duties.

The intention was, undoubtedly, a good one. How it has been executed, it is not for me, but for the masonic public to determine.

Albert G. Mackey.

Charleston, S.C., January 1st., 1856.

Introduction.

The Authorities for Masonic Law.

The laws which govern the institution of Freemasonry are of two kinds, _unwritten_ and _written_, and may in a manner be compared with the "lex non scripta," or common law, and the "lex scripta," or statute law of English and American jurists.

The "lex non scripta," or _unwritten law_ of Freemasonry is derived from the traditions, usages and customs of the fraternity as they have existed from the remotest antiquity, and as they are universally admitted by the general consent of the members of the Order. In fact, we may apply to these unwritten laws of Masonry the definition given by Blackstone of the "leges non scriptæ" of the English constitution--that "their original institution and authority are not set down in writing, as acts of parliament are, but they receive their binding power, and the force of laws, by long and immemorial usage and by their universal reception throughout the kingdom." When, in the course of this work, I refer to these unwritten laws as authority upon any point, I shall do so under the appropriate designation of "ancient usage."

The "lex scripta," or written law of Masonry, is derived from a variety of sources, and was framed at different periods. The following documents I deem of sufficient authority to substantiate any principle, or to determine any disputed question in masonic law.

1. The "Ancient Masonic charges, from a manuscript of the Lodge of
Antiquity," and said to have been written in the reign of James II.[1]

2. The regulations adopted at the General Assembly held in 1663, of which the Earl of St. Albans was Grand Master.[2]

3. The interrogatories propounded to the Master of a lodge at the time of his installation, and which, from their universal adoption, without alteration, by the whole fraternity, are undoubtedly to be considered as a part of the fundamental law of Masonry.

4. "The Charges of a Freemason, extracted from the Ancient Records of Lodges beyond sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London," printed in the first edition of the Book of Constitutions, and to be found from p. 49 to p. 56 of that work.[3]

5. The thirty-nine "General Regulations," adopted "at the annual assembly and feast held at Stationers' hall on St. John the Baptist's day, 1721," and which were published in the first edition of the Book of Constitutions, p. 58 to p.

6. The subsequent regulations adopted at various annual communications by the Grand Lodge of England, up to the year 1769, and published in different editions of the Book of Constitutions. These, although not of such paramount importance and universal acceptation as the Old Charges and the Thirty-nine Regulations, are, nevertheless, of great value as the means of settling many disputed questions, by showing what was the law and usage of the fraternity at the times in which they were adopted.

Soon after the publication of the edition of 1769 of the Book of Constitutions, the Grand Lodges of America began to separate from their English parent and to organize independent jurisdictions. From that period, the regulations adopted by the Grand Lodge of England ceased to have any binding efficacy over the craft in this country, while the laws passed by the American Grand Lodges lost the character of general regulations, and were invested only with local authority in their several jurisdictions.

Before concluding this introductory section, it may be deemed necessary that something should be said of the "Ancient Landmarks of the Order," to which reference is so often made.

Various definitions have been given of the landmarks. Some suppose them to be constituted of all the rules and regulations which were in existence
anterior to the revival of Masonry in 1717, and which were confirmed and adopted by the Grand Lodge of England at that time. Others, more stringent in their definition, restrict them to the modes of recognition in use among the fraternity. I am disposed to adopt a middle course, and to define the Landmarks of Masonry to be, all those usages and customs of the craft—whether ritual or legislative—whether they relate to forms and ceremonies, or to the organization of the society—which have existed from time immemorial, and the alteration or abolition of which would materially affect the distinctive character of the institution or destroy its identity. Thus, for example, among the legislative landmarks, I would enumerate the office of Grand Master as the presiding officer over the craft, and among the ritual landmarks, the legend of the third degree. But the laws, enacted from time to time by Grand Lodges for their local government, no matter how old they may be, do not constitute landmarks, and may, at any time, be altered or expunged, since the 39th regulation declares expressly that "every annual Grand Lodge has an inherent power and authority to make new regulations or to alter these (viz., the thirty-nine articles) for the real benefit of this ancient fraternity, provided always that the old landmarks be carefully preserved."

Book First

The Law of Grand Lodges.

It is proposed in this Book, first to present the reader with a brief historical sketch of the rise and progress of the system of Grand Lodges; and then to explain, in the subsequent sections, the mode in which such bodies are originally organized, who constitute their officers and members, and what are their acknowledged prerogatives.

Chapter I.

Historical Sketch.

Grand Lodges under their present organization, are, in respect to the antiquity of the Order, of a comparatively modern date. We hear of no such
bodies in the earlier ages of the institution. Tradition informs us, that
originally it was governed by the despotic authority of a few chiefs.
At the building of the temple, we have reason to believe that King Solomon
exercised an unlimited and irresponsible control over the craft, although
a tradition (not, however, of undoubted authority) says that he was
assisted in his government by the counsel of twelve superintendants,
selected from the twelve tribes of Israel. But we know too little, from
authentic materials, of the precise system adopted at that remote
period, to enable us to make any historical deductions on the subject.

The first historical notice that we have of the formation of a supreme
controlling body of the fraternity, is in the "Gothic Constitutions"[4] which assert that, in the year 287, St. Alban, the protomartyr of
England, who was a zealous patron of the craft, obtained from Carausius, the
British Emperor, "a charter for the Masons to hold a general council, and
gave it the name of assembly." The record further states, that St.
Alban attended the meeting and assisted in making Masons, giving them "good
charges and regulations." We know not, however, whether this assembly ever
met again; and if it did, for how many years it continued to exist. The
subsequent history of Freemasonry is entirely silent on the subject.

The next general assemblage of the craft, of which the records of
Freemasonry inform us, was that convened in 926, at the city of York,
in England, by Prince Edwin, the brother of King Athelstane, and the
grandson of Alfred the Great. This, we say, was the next general assemblage,
because the Ashmole manuscript, which was destroyed at the revival of
Freemasonry in 1717, is said to have stated that, at that time, the
Prince obtained from his brother, the king, a permission for the craft "to
hold a yearly communication and a general assembly." The fact that such a
power of meeting was then granted, is conclusive that it did not before exist:
and would seem to prove that the assemblies of the craft, authorised by
the charter of Carausius, had long since ceased to be held. This yearly
communication did not, however, constitute, at least in the sense we now
understand it, a Grand Lodge. The name given to it was that of the
"General Assembly of Masons." It was not restricted, as now, to the
Masters and Wardens of the subordinate lodges, acting in the capacity of
delegates or representatives, but was composed, as Preston has observed,
of as many of the fraternity at large as, being within a convenient
distance, could attend once or twice a year, under the auspices of one
general head, who was elected and installed at one of these meetings, and
who, for the time being, received homage as the governor of the whole
body. Any Brethren who were competent to discharge the duty, were
allowed,
by the regulations of the Order, to open and hold lodges at their
discretion, at such times and places as were most convenient to them, and
without the necessity of what we now call a Warrant of Constitution, and
then and there to initiate members into the Order.[5] To the General
Assembly, however, all the craft, without distinction, were permitted to
repair; each Mason present was entitled to take part in the
deliberations,
and the rules and regulations enacted were the result of the votes of the
whole body. The General Assembly was, in fact, precisely similar to those
political congregations which, in our modern phraseology, we term "mass
meetings."

These annual mass meetings or General Assemblies continued to be held, for
many centuries after their first establishment, at the city of York, and
were, during all that period, the supreme judicatory of the fraternity. There are frequent references to the annual assemblies of Freemasons in public documents. The preamble to an act passed in 1425, during the reign of Henry VI., just five centuries after the meeting at York, states that,
"by the _yearly congregations_ and confederacies made by the Masons in their _general assemblies,_ _the good course and effect of the statute of laborers were openly violated and broken." This act which forbade such meetings, was, however, never put in force; for an old record, quoted in the Book of Constitutions, speaks of the Brotherhood having frequented this "mutual assembly," in 1434, in the reign of the same king. We have another record of the General Assembly, which was held in York on the 27th December, 1561, when Queen Elizabeth, who was suspicious of their secrecy,
sent an armed force to dissolve the meeting. A copy is still preserved of the regulations which were adopted by a similar assembly held in 1663, on the festival of St. John the Evangelist; and in these regulations it is declared that the private lodges shall give an account of all their acceptations made during the year to the General Assembly. Another regulation, however, adopted at the same time, still more explicitly acknowledges the existence of a General Assembly as the governing body of the fraternity. It is there provided, "that for the future, the said fraternity of Freemasons shall be regulated and governed by one Grand
Master and as many Wardens as the said society shall think fit to appoint at every Annual General Assembly."

And thus the interests of the institution continued, until the beginning of the eighteenth century, or for nearly eight hundred years, to be entrusted to those General Assemblies of the fraternity, who, without distinction of rank or office, annually met at York to legislate for the government of the craft.

But in 1717, a new organization of the governing head was adopted, which gave birth to the establishment of a Grand Lodge, in the form in which these bodies now exist. So important a period in the history of Masonry demands our special attention.

After the death, in 1702, of King William, who was himself a Mason, and a great patron of the craft, the institution began to languish, the lodges decreased in number, and the General Assembly was entirely neglected for many years. A few old lodges continued, it is true, to meet regularly, but they consisted of only a few members.

At length, on the accession of George I., the Masons of London and its vicinity determined to revive the annual communications of the society. There were at that time only four lodges in the south of England, and the members of these, with several old Brethren, met in February, 1717, at the Apple Tree Tavern, in Charles street, Covent Garden, and organized by putting the oldest Master Mason, who was the Master of a lodge, in the chair; they then constituted themselves into what Anderson calls, "a Grand Lodge _pro tempore;"_ resolved to hold the annual assembly and feast, and then to choose a Grand Master.

Accordingly, on the 24th of June, 1717, the assembly and feast were held; and the oldest Master of a lodge being in the chair, a list of candidates was presented, out of which Mr. Anthony Sayer was elected Grand Master, and Capt. Joseph Elliott and Mr. Jacob Lamball, Grand Wardens.

The Grand Master then commanded the Masters and Wardens of lodges to meet the Grand Officers every quarter, in communication, at the place he should appoint in his summons sent by the Tiler.

This was, then, undoubtedly, the commencement of that organization of the
Masters and Wardens of lodges into a Grand Lodge, which has ever since continued to exist.

The fraternity at large, however, still continued to claim the right of being present at the annual assembly; and, in fact, at that meeting, their punctual attendance at the next annual assembly and feast was recommended.

At the same meeting, it was resolved "that the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain lodges or assemblies of Masons convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such warrant, no lodge should be hereafter deemed regular or constitutional."

In consequence of this regulation, several new lodges received Warrants of Constitution, and their Masters and Wardens were ordered to attend the communications of the Grand Lodge. The Brethren at large vested all their privileges in the four old lodges, in trust that they would never suffer the old charges and landmarks to be infringed; and the old lodges, in return, agreed that the Masters and Wardens of every new lodge that might be constituted, should be permitted to share with them all the privileges of the Grand Lodge, except precedence of rank. The Brethren, says Preston, considered their further attendance at the meetings of the society unnecessary after these regulations were adopted; and therefore trusted implicitly to their Masters and Wardens for the government of the craft; and thenceforward the Grand Lodge has been composed of all the Masters and Wardens of the subordinate lodges which constitute the jurisdiction.

The ancient right of the craft, however, to take a part in the proceedings of the Grand Lodge or Annual Assembly, was fully acknowledged by a new regulation, adopted about the same time, in which it is declared that all alterations of the Constitutions must be proposed and agreed to, at the third quarterly communication preceding the annual feast, and be offered also to the perusal of _all_ the Brethren before dinner, _even of the youngest Entered Apprentice_[6]
This regulation has, however, (I know not by what right,) become obsolete, and the Annual Assembly of Masons has long ceased to be held; the Grand Lodges having, since the beginning of the eighteenth century, assumed the form and organization which they still preserve, as strictly representative bodies.

Chapter II.

Of the Mode of Organizing Grand Lodges.

The topic to be discussed in this section is, the answer to the question, How shall a Grand Lodge be established in any state or country where such a body has not previously existed, but where there are subordinate lodges working under Warrants derived from Grand Lodges in other states? In answering this question, it seems proper that I should advert to the course pursued by the original Grand Lodge of England, at its establishment in 1717, as from that body nearly all the Grand Lodges of the York rite now in existence derive their authority, either directly or indirectly, and the mode of its organization has, therefore, universally been admitted to have been regular and legitimate.

In the first place, it is essentially requisite that the active existence of subordinate lodges in a state should precede the formation of a Grand Lodge; for the former are the only legitimate sources of the latter. A mass meeting of Masons cannot assemble and organize a Grand Lodge. A certain number of lodges, holding legal warrants from a Grand Lodge or from different Grand Lodges, must meet by their representatives and proceed to the formation of a Grand Lodge. When that process has been accomplished, the subordinate lodges return the warrants, under which they had theretofore worked, to the Grand Lodges from which they had originally received them, and take new ones from the body which they have formed.

That a mass meeting of the fraternity of any state is incompetent to organize a Grand Lodge has been definitively settled—not only by general usage, but by the express action of the Grand Lodges of the United States which refused to recognize, in 1842, the Grand Lodge of Michigan which had been thus irregularly established in the preceding year. That unrecognized
body was then dissolved by the Brethren of Michigan, who proceeded to establish four subordinate lodges under Warrants granted by the Grand Lodge of New York. These four lodges subsequently met in convention and organized the present Grand Lodge of Michigan in a regular manner.

It seems, however, to have been settled in the case of Vermont, that where a Grand Lodge has been dormant for many years, and all of its subordinates extinct, yet if any of the Grand Officers, last elected, survive and are present, they may revive the Grand Lodge and proceed constitutionally to the exercise of its prerogatives.

The next inquiry is, as to the number of lodges required to organize a new Grand Lodge. Dalcho says that _five_ lodges are necessary; and in this opinion he is supported by the Ahiman Rezon of Pennsylvania, published in 1783 by William Smith, D.D., at that time the Grand Secretary of that jurisdiction, and also by some other authorities. But no such regulation is to be found in the Book of Constitutions, which is now admitted to contain the fundamental law of the institution. Indeed, its adoption would have been a condemnation of the legality of the Mother Grand Lodge of England, which was formed in 1717 by the union of only _four_ lodges. The rule, however, is to be found in the Ahiman Rezon of Laurence Dermott, which was adopted by the "Grand Lodge of Ancient Freemasons," that seceded from the lawful Grand Lodge in 1738. But as that body was undoubtedly, under our present views of masonic law, schismatic and illegal, its regulations have never been considered by masonic writers as being possessed of any authority.

In the absence of any written law upon the subject, we are compelled to look to precedent for authority; and, although the Grand Lodges in the United States have seldom been established with a representation of less than four lodges, the fact that that of Texas was organized in 1837 by the representatives of only _three_ lodges, and that the Grand Lodge thus instituted was at once recognized as legal and regular by all its sister Grand Lodges, seems to settle the question that three subordinates are sufficient to institute a Grand Lodge.

Three lodges, therefore, in any territory where a Grand Lodge does not already exist, may unite in convention and organize a Grand Lodge. It will then be necessary, that these lodges should surrender the warrants under which they had been previously working, and take out new warrants from the Grand Lodge which they have constituted; and, from that time forth, all
masonic authority is vested in the Grand Lodge thus formed.

The Grand Lodge having been thus constituted, the next inquiries that suggest themselves are as to its members and its officers, each of which questions will occupy a distinct discussion.

Chapter III.

Of the Members of a Grand Lodge.

It is an indisputable fact that the "General Assembly" which met at York in 926 was composed of all the members of the fraternity who chose to repair to it; and it is equally certain that, at the first Grand Lodge, held in 1717, after the revival of Masonry, all the craft who were present exercised the right of membership in voting for Grand Officers,[7] and must, therefore, have been considered members of the Grand Lodge. The right does not, however, appear to have been afterwards claimed. At this very assembly, the Grand Master who had been elected, summoned only the Master and Wardens of the lodges to meet him in the quarterly communications; and Preston distinctly states, that soon after, the Brethren of the four old lodges, which had constituted the Grand Lodge, considered their attendance on the future communications of the society unnecessary, and therefore concurred with the lodges which had been subsequently warranted in delegating the power of representation to their Masters and Wardens, "resting satisfied that no measure of importance would be adopted without their approbation."

Any doubts upon the subject were, however, soon put at rest by the enactment of a positive law. In 1721, thirty-nine articles for the future government of the craft were approved and confirmed, the twelfth of which was in the following words:

"The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the regular particular lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places."

From time to time, the number of these constituents of a Grand Lodge were increased by the extension of the qualifications for membership. Thus, in 1724, Past Grand Masters, and in 1725, Past Deputy Grand Masters, were admitted as members of the Grand Lodge. Finally it was decreed that the Grand Lodge should consist of the four present and all past grand
officers; the Grand Treasurer, Secretary, and Sword-Bearer; the Master, Wardens, and nine assistants of the Grand Stewards' lodge, and the Masters and Wardens of all the regular lodges.

Past Masters were not at first admitted as members of the Grand Lodge. There is no recognition of them in the old Constitutions. Walworth thinks it must have been after 1772 that they were introduced.[8] I have extended my researches to some years beyond that period, without any success in finding their recognition as members under the Constitution of England. It is true that, in 1772, Dermott prefixed a note to his edition of the Ahiman Rezon, in which he asserts that "Past Masters of warranted lodges on record are allowed this privilege (of membership) whilst they continue to be members of any regular lodge." And it is, doubtless, on this imperfect authority, that the Grand Lodges of America began at so early a period to admit their Past Masters to seats in the Grand Lodge. In the authorized Book of Constitutions, we find no such provision. Indeed, Preston records that in 1808, at the laying of the foundation-stone of the Covent Garden Theatre, by the Prince of Wales, as Grand Master, "the Grand Lodge was opened by Charles Marsh, Esq., attended by the _Masters and Wardens_ of all the regular lodges;" and, throughout the description of the ceremonies, no notice is taken of Past Masters as forming any part of the Grand Lodge. The first notice that we have been enabled to obtain of Past Masters, as forming any part of the Grand Lodge of England, is in the "Articles of Union between the two Grand Lodges of England," adopted in 1813, which declare that the Grand Lodge shall consist of the Grand and Past Grand Officers, of the actual Masters and Wardens of all the warranted lodges, and of the "Past Masters of Lodges who have regularly served and passed the chair before the day of Union, and who continued, without secession, regular contributing members of a warranted lodge."

But it is provided, that after the decease of all these ancient Past Masters, the representation of every lodge shall consist of its Master and Wardens, and one Past Master only. There is, I presume, no doubt that, from 1772, Past Masters had held a seat in the Athol Grand Lodge of Ancient Masons, and that they did not in the original Grand Lodge, is, I believe, a fact equally indisputable. By the present constitutions of the United Grand Lodge of England, Past Masters are members of the Grand Lodge, while they continue subscribing members of a private lodge. In some of the Grand Lodges of the United States, Past Masters have been permitted to retain
their membership, while in others, they have been disfranchised.

On the whole, the result of this inquiry seems to be, that Past Masters have no inherent right, derived from the ancient landmarks, to a seat in the Grand Lodge; but as every Grand Lodge has the power, within certain limits, to make regulations for its own government, it may or may not admit them to membership, according to its own notion of expediency.

Some of the Grand Lodges have not only disfranchised Past Masters but Wardens also, and restricted membership only to acting Masters. This innovation has arisen from the fact that the payment of mileage and expenses to three representative would entail a heavy burden on the revenue of the Grand Lodge. The reason may have been imperative; but in the practice, pecuniary expediency has been made to override an ancient usage.

In determining, then, who are the constitutional members of a Grand Lodge, deriving their membership from inherent right, I should say that they are the Masters and Wardens of all regular lodges in the jurisdiction, with the Grand Officers chosen by them. All others, who by local regulations are made members, are so only by courtesy, and not by prescription or ancient law.

Chapter IV.

Of the Officers of a Grand Lodge.

The officers of a Grand Lodge may be divided into two classes, _essential_ and _accidental_, or, as they are more usually called, _Grand_ and _Subordinate_. The former of these classes are, as the name imports, essential to the composition of a Grand Lodge, and are to be found in every jurisdiction, having existed from the earliest times. They are the Grand and Deputy Grand Masters, the Grand Wardens, Grand Treasurer, and Grand Secretary. The Grand Chaplain is also enumerated among the Grand Officers, but the office is of comparatively modern date.

The subordinate officers of a Grand Lodge consist of the Deacons, Marshal, Pursuivant, or Sword-Bearer, Stewards, and others, whose titles and duties vary in different jurisdictions. I shall devote a separate section to the consideration of the duties of each and prerogatives of these officers.

Section I.
The office of Grand Master of Masons has existed from the very origin of the institution; for it has always been necessary that the fraternity should have a presiding head. There have been periods in the history of the institution when neither Deputies nor Grand Wardens are mentioned, but there is no time in its existence when it was without a Grand Master; and hence Preston, while speaking of that remote era in which the fraternity was governed by a General Assembly, says that this General Assembly or Grand Lodge "was not then restricted, as it is now understood to be, to the Masters and Wardens of private lodges, with the Grand Master and his Wardens at their head; it consisted of as many of the Fraternity at large as, being within a convenient distance, could attend, once or twice in a year, under the auspices of one general head, who was elected and installed at one of these meetings; and who for the time being received homage as the sole governor of the whole body."[9] The office is one of great honour as well as power, and has generally been conferred upon some individual distinguished by an influential position in society; so that his rank and character might reflect credit upon the craft.[10]

The Grand Mastership is an elective office, the election being annual and accompanied with impressive ceremonies of proclamation and homage made to him by the whole craft. Uniform usage, as well as the explicit declaration of the General Regulations,[11] seems to require that he should be installed by the last Grand Master. But in his absence the Deputy or some Past Grand Master may exercise the functions of installation or investiture. In the organization of a new Grand Lodge, ancient precedent and the necessity of the thing will authorize the performance of the installation by the Master of the oldest lodge present, who, however, exercises, _pro hac vice_, the prerogatives and assumes the place of a Grand Master.

The Grand Master possesses a great variety of prerogatives, some of which are derived from the "lex non scripta," or ancient usage; and others from the written or statute law of Masonry.[12]

I. He has the right to convene the Grand Lodge whenever he pleases, and to preside over its deliberation. In the decision of all questions by the Grand Lodge he is entitled to two votes. This is a privilege secured to him by Article XII. of the General Regulations.
It seems now to be settled, by ancient usage as well as the expressed opinion of the generality of Grand Lodges and of masonic writers, that there is no appeal from his decision. In June, 1849, the Grand Master of New York, Bro. Williard, declared an appeal to be out of order and refused to submit it to the Grand Lodge. The proceedings on that eventful occasion have been freely discussed by the Grand Lodges of the United States, and none of them have condemned the act of the Grand Master, while several have sustained it in express terms. "An appeal," say the Committee of Correspondence of Maryland, "from the decision of the Grand Master is an anomaly at war with every principle of Freemasonry, and as such, not for a moment to be tolerated or countenanced."[13] This opinion is also sustained by the Committee of the Grand Lodge of Florida in the year 1851, and at various times by other Grand Lodges. On the other hand, several Grand Lodges have made decisions adverse to this prerogative, and the present regulations of the Grand Lodge of England seem, by a fair interpretation of their phraseology, to admit of an appeal from the Grand Master. Still the general opinion of the craft in this country appears to sustain the doctrine, that no appeal can be made from the decision of that officer. And this doctrine has derived much support in the way of analogy from the report adopted by the General Grand Chapter of the United States, declaring that no appeal could lie from the decision of the presiding officer of any Royal Arch body.

Since we have enunciated this doctrine as masonic law, the question next arises, in what manner shall the Grand Master be punished, should he abuse his great prerogative? The answer to this question admits of no doubt. It is to be found in a regulation, adopted in 1721, by the Grand Lodge of England, and is in these words:"If the Grand Master should abuse his great power, and render himself unworthy of the obedience and submission of the Lodges, he shall be treated in a way and manner to be agreed upon in a new regulation." But the same series of regulations very explicitly prescribe, how this new regulation is to be made; namely, it is to be "proposed and agreed to at the third quarterly communication preceding the annual Grand Feast, and offered to the perusal of all the Brethren before dinner, in writing, even of the youngest entered apprentice; the
approbation and consent of the majority of all the Brethren present being absolutely necessary, to make the same binding and obligatory."[14] This mode of making a new regulation is explicitly and positively prescribed--it can be done in no other way--and those who accept the old regulations as the law of Masonry, must accept this provision with them. This will, in the present organization of many Grand Lodges, render it almost impracticable to make such a new regulation, in which case the Grand Master must remain exempt from other punishment for his misdeeds, than that which arises from his own conscience, and the loss of his Brethren's regard and esteem.

II. The power of granting dispensations is one of the most important prerogatives of the Grand Master. A dispensation may be defined to be an exemption from the observance of some law or the performance of some duty. In Masonry, no one has the authority to grant this exemption, except the Grand Master; and, although the exercise of it is limited within the observance of the ancient landmarks, the operation of the prerogative is still very extensive. The dispensing power may be exercised under the following circumstances:

1. The fourth old Regulation prescribes that "no lodge shall make more than five new Brothers at one and the same time without an urgent necessity."[15] But of this necessity the Grand Master may judge, and, on good and sufficient reason being shown, he may grant a dispensation enabling any lodge to suspend this regulation and make more than five new Brothers.

2. The next regulation prescribes "that no one can be accepted a member of a particular lodge without previous notice, one month before given to the lodge, in order to make due inquiry into the reputation and capacity of the candidate." But here, also, it is held that, in a suitable case of emergency, the Grand Master may exercise his prerogative and dispense with this probation of one month, permitting the candidate to be made on the night of his application.

3. If a lodge should have omitted for any causes to elect its officers or any of them on the constitutional night of election, or if any officer so elected shall have died, been deposed or removed from the jurisdiction subsequent to his election, the Grand Master may issue a dispensation empowering the lodge to proceed to an election or to fill the vacancy at
any other specified communication; but he cannot grant a dispensation
to elect a new master in consequence of the death or removal of the old
one, while the two Wardens or either of them remain--because the Wardens
succeed by inherent right and in order of seniority to the vacant
mastership. And, indeed, it is held that while one of the three
officers remains, no election can be held, even by dispensation, to fill the
other two places, though vacancies in them may have occurred by death or
removal.

4. The Grand Master may grant a dispensation empowering a lodge to
 elect a Master from among the members on the floor; but this must be done
only when every Past Master, Warden, and Past Warden of the lodge has
refused to serve,[16] because ordinarily a requisite qualification for the
Mastership is, that the candidate shall, previously, have served in the office of Warden.

5. In the year 1723 a regulation was adopted, prescribing "that no
Brother should belong to more than one lodge within the bills of mortality." Interpreting the last expression to mean three miles--which is now
supposed to be the geographical limit of a lodge's jurisdiction, this
regulation may still be considered as a part of the law of Masonry; but
in some Grand Lodges, as that of South Carolina, for instance, the Grand
Master will sometimes exercise his prerogative, and, dispensing with this
regulation, permit a Brother to belong to two lodges, although they may be
within three miles of each other.

6. But the most important power of the Grand Master connected with his
dispensing prerogative is, that of constituting new lodges. It has
already been remarked that, anciantly, a warrant was not required for the
formation of a lodge, but that a sufficient number of Masons, met
together within a certain limit, were empowered, with the consent of the sheriff or
chief magistrate of the place, to make Masons and practice the rites of
Masonry, without such warrant of Constitution. But, in the year 1717, it
was adopted as a regulation, that every lodge, to be thereafter
convened, should be authorised to act by a warrant from the Grand Master for the
time being, granted to certain persons by petition, with the consent and
approbation of the Grand Lodge in communication. Ever since that time, no
lodge has been considered as legally established, unless it has been
constituted by the authority of the Grand Master. In the English
Constitutions, the instrument thus empowering a lodge to meet, is called, when granted by the Grand Master, a Warrant of Constitution. It is granted by the Grand Master and not by the Grand Lodge. It appears to be a final instrument, notwithstanding the provision enacted in 1717, requiring the consent and approbation of the Grand Lodge; for in the Constitution of the United Grand Lodge of England, there is no allusion whatever to this consent and approbation.

But in this country, the process is somewhat different, and the Grand Master is deprived of a portion of his prerogative. Here, the instrument granted by the Grand Master is called a Dispensation. The lodge receiving it is not admitted into the register of lodges, nor is it considered as possessing any of the rights and privileges of a lodge, except that of making Masons, until a Warrant of Constitution is granted by the Grand Lodge. The ancient prerogative of the Grand Master is, however, preserved in the fact, that after a lodge has been thus warranted by the Grand Lodge, the ceremony of constituting it, which embraces its consecration and the installation of its officers, can only be performed by the Grand Master in person, or by his special Deputy appointed for that purpose.[17]

III. The third prerogative of the Grand Master is that of visitation. He has a right to visit any lodge within his jurisdiction at such times as he pleases, and when there to preside; and it is the duty of the Master to offer him the chair and his gavel, which the Grand Master may decline or accept at his pleasure. This prerogative admits of no question, as it is distinctly declared in the first of the Thirty-nine Regulations, adopted in 1721, in the following words:--

"The Grand Master or Deputy has full authority and right, not only to be present, but to preside in every lodge, with the Master of the lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act as Wardens of particular lodges, but in his presence and at his command; for the Grand Master, while in a particular lodge, may command the Wardens of that lodge, or any other Master Masons, to act as his Wardens, _pro tempore_."

But in a subsequent regulation it was provided, that as the Grand Master cannot deprive the Grand Wardens of that office without the consent of the
Grand Lodge, he should appoint no other persons to act as Wardens in his visitation to a private lodge, unless the Grand Wardens were absent. This whole regulation is still in existence.

The question has been lately mooted, whether, if the Grand Master declines to preside, he does not thereby place himself in the position of a private Brother, and become subject, as all the others present, to the control of the Worshipful Master. I answer, that of course he becomes subject to and must of necessity respect those rules of order and decorum which are obligatory on all good men and Masons; but that he cannot, by the exercise of an act of courtesy in declining to preside, divest himself of his prerogative, which, moreover, he may at any time during the evening assume, and demand the gavel. The Grand Master of Masons can, under no circumstances, become subject to the decrees and orders of the Master of a particular lodge.

IV. Another prerogative of the Grand Master is that of appointment; which, however, in this country, has been much diminished. According to the old regulations, and the custom is still continued in the Constitutions of the Grand Lodge of England, the Grand Master has the right of appointing his Deputy and Wardens. In the United States, the office has been shorn of this high prerogative, and these Officers are elected by the Grand Lodge. The Deputy, however, is still appointed by the Grand Master, in some of the States, as Massachusetts, North Carolina, Wisconsin, and Texas. The appointment of the principal subordinate officers, is also given to the Grand Master by the American Grand Lodges.

V. The last and most extraordinary power of the Grand Master, is that of making Masons at sight.

The power to "make Masons at sight" is a technical term, which may be defined to be the power to initiate, pass, and raise candidates by the Grand Master, in a lodge of emergency, or as it is called in the Book of Constitutions, "an occasional lodge," especially convened by him, and consisting of such Master Masons as he may call together for that purpose only—the lodge ceasing to exist as soon as the initiation, passing, or raising, has been accomplished and the Brethren have been dismissed by the Grand Master.

Whether such a power is vested in the Grand Master, is a question that,
within the last few years, has been agitated with much warmth, by some of
the Grand Lodges of this country; but I am not aware that, until very
lately, the prerogative was ever disputed.[18]

In the Book of Constitutions, however, several instances are furnished of
the exercise of this right by various Grand Masters.

In 1731, Lord Lovel being Grand Master, he "formed an occasional lodge at
Houghton Hall, Sir Robert Walpole's House in Norfolk," and there made the
Duke of Lorraine, afterwards Emperor of Germany, and the Duke of
Newcastle, Master Masons.[19]

I do not quote the case of the initiation, passing, and raising of
Frederick, Prince of Wales, in 1737, which was done in "an occasional lodge," over which Dr. Desaguliers presided,[20] because as Desaguliers
was not the Grand Master, nor even, as has been incorrectly stated by the
New York Committee of Correspondence, Deputy Grand Master, but only a
Past Grand Master, it cannot be called _a making at sight_. He most probably acted under the dispensation of the Grand Master, who at that time was the
Earl of Darnley.

But in 1766, Lord Blaney, who was then Grand Master, convened "an occasional lodge" and initiated, passed, and raised the Duke of
Gloucester.[21]

Again in 1767, John Salter, the Deputy, then acting as Grand Master, convened "an occasional lodge," and conferred the three degrees on the
Duke of Cumberland.[22]

In 1787, the Prince of Wales was made a Mason "at an occasional lodge, convened," says Preston, "for the purpose, at the Star and Garter, Pall Mall, over which the Duke of Cumberland, (Grand Master) presided in person."[23]

But it is unnecessary to multiply instances of the right, exercised by
former Grand Masters, of congregating occasional lodges, and making Masons
at sight. It has been said, however, by the oppugners of this prerogative,
that these "occasional lodges" were only special communications of the
Grand Lodge, and the "makings" are thus supposed to have taken place under
the authority of that body, and not of the Grand Master. The facts, however, do not sustain this position. Throughout the Book of
Constitutions, other meetings, whether regular or special, are distinctly
recorded as meetings of the Grand Lodge, while these "occasional lodges"
appear only to have been convened by the Grand Master, for the purpose of
making Masons. Besides, in many instances, the lodge was held at a
different place from that of the Grand Lodge, and the officers were
not,
with the exception of the Grand Master, the officers of the Grand
Lodge.
Thus the occasional lodge, which initiated the Duke of Lorraine, was
held
at the residence of Sir Robert Walpole, in Norfolk, while the Grand
Lodge
always met in London. In 1766, the Grand Lodge held its communications
at
the Crown and Anchor; but the occasional lodge, which, in the same
year,
conferred the degrees on the Duke of Gloucester, was convened at the
Horn
Tavern. In the following year, the lodge which initiated the Duke of
Cumberland was convened at the Thatched House Tavern, the Grand Lodge
continuing to meet at the Crown and Anchor.

This may be considered very conclusive evidence of the existence of the
prerogative of the Grand Master, which we are now discussing, but the
argument _à fortiori_, drawn from his dispensing power, will tend to
confirm the doctrine.

No one doubts or denies the power of the Grand Master to constitute new
lodges by dispensation. In 1741, the Grand Lodge of England forgot it
for
a moment, and adopted a new regulation, that no new lodge should be
constituted until the consent of the Grand Lodge had been first
obtained,
"But this order, afterwards appearing," says the Book of
Constitutions,[24] "to be an infringement on the prerogative of the
Grand
Master, and to be attended with many inconveniences and with damage to
the
craft, was repealed."

It is, then, an undoubted prerogative of the Grand Master to constitute
lodges by dispensation, and in these lodges, so constituted, Masons may be
legally entered, passed, and raised. This is done every day. Seven
Master
Masons, applying to the Grand Master, he grants them a dispensation,
under
authority of which they proceed to open and hold a lodge, and to make
Masons. This lodge is, however, admitted to be the mere creature of the
Grand Master, for it is in his power, at any time, to revoke the
dispensation he had granted, and thus to dissolve the lodge.

But, if the Grand Master has the power thus to enable others to confer
the
degrees and make Masons by his individual authority out of his
presence,
are we not permitted to argue _à fortiori_ that he has also the right of
congregating seven Brethren and causing a Mason, to be made in his
sight?
Can he delegate a power to others which he does not himself possess? And
is his calling together "an occasional lodge," and making, with the assistance of the Brethren thus assembled, a Mason "at sight," that is to say, in his presence, anything more or less than the exercise of his dispensing power, for the establishment of a lodge under dispensation, for a temporary period, and for a special purpose. The purpose having been effected, and the Mason having been made, he revokes his dispensation, and the lodge is dismissed. If we assumed any other ground than this, we should be compelled to say, that though the Grand Master might authorise others to make Masons, when he was absent, as in the usual case of lodges under dispensation yet the instant that he attempted to convey the same powers to be exercised in his presence, and under his personal supervision, his authority would cease. This course of reasoning would necessarily lead to a contradiction in terms, if not to an actual absurdity.

It is proper to state, in conclusion, that the views here set forth are not entertained by the very able Committee of Foreign Correspondence of the Grand Lodge of Florida, who only admit the power of the Grand Master to make Masons in the Grand Lodge. On the other hand, the Grand Lodge of Wisconsin, at its last communication, adopted a report, asserting "that the Grand Master has the right to make Masons at sight, in cases which he may deem proper"--and the Committee of Correspondence of New York declares, that "since the time when the memory of man runneth not to the contrary, Grand Masters have enjoyed the privilege of making Masons at sight, without any preliminaries, and at any suitable time or place."

The opinions of the two last quoted Grand Lodges embody the general sentiment of the Craft on this subject.[25] But although the prerogative is thus almost universally ceded to Grand Masters, there are many very reasonable doubts as to the expediency of its exercise, except under extraordinary circumstances of emergency.

In England, the practice has generally been confined to the making of Princes of the Royal Family, who, for reasons of state, were unwilling to reduce themselves to the level of ordinary candidates and receive their initiation publicly in a subordinate lodge.

But in the exercise of this prerogative, the Grand Master cannot dispense with any of the requisite forms of initiation, prescribed by the oral laws of the Order. He cannot communicate the degrees, but must adhere to all the established ceremonies--the conferring of degrees by "communication"
being a form unknown to the York rite. He must be assisted by the number of Brethren necessary to open and hold a lodge. Due inquiry must be made into the candidate's character, (though the Grand Master may, as in a case of emergency, dispense with the usual probation of a month). He cannot interfere with the business of a regular lodge, by making one whom it had rejected, nor finishing one which it had commenced. Nor can he confer the three degrees, at one and the same communication. In short, he must, in making Masons at sight, conform to the ancient usages and landmarks of the Order.

Section II.

_The Deputy Grand Master._

The office of Deputy Grand Master is one of great dignity, but not of much practical importance, except in case of the absence of the Grand Master, when he assumes all the prerogatives of that officer. Neither is the office, comparatively speaking, of a very ancient date. At the first reorganization of the Grand Lodge in 1717, and for two or three years afterwards, no Deputy was appointed, and it was not until 1721 that the Duke of Montagu conferred the dignity on Dr. Beal. Originally the Deputy was intended to relieve the Grand Master of all the burden and pressure of business, and the 36th of the Regulations, adopted in 1721, states that "a Deputy is said to have been always needful when the Grand Master was nobly born," because it was considered as a derogation from the dignity of a nobleman to enter upon the ordinary business of the craft. Hence we find, among the General Regulations, one which sets forth this principle in the following words:

"The Grand Master should not receive any private intimations of business, concerning Masons and Masonry, but from his Deputy first, except in such cases as his worship can easily judge of; and if the application to the Grand Master be irregular, his worship can order the Grand Wardens, or any other so applying, to wait upon the Deputy, who is immediately to prepare the business, and to lay it orderly before his worship."
The Deputy Grand Master exercises, in the absence of the Grand Master, all
the prerogatives and performs all the duties of that officer. But he does
so, not by virtue of any new office that he has acquired by such
absence, but simply in the name of and as the representative of the Grand
Master, from whom alone he derives all his authority. Such is the doctrine
sustained in all the precedents recorded in the Book of Constitutions.

In the presence of the Grand Master, the office of Deputy is merely one of
honour, without the necessity of performing any duties, and without the
power of exercising any prerogatives.

There cannot be more than one Deputy Grand Master in a jurisdiction; so
that the appointment of a greater number, as is the case in some of the
States, is a manifest innovation on the ancient usages. District Deputy
Grand Masters, which officers are also a modern invention of this
country, seem to take the place in some degree of the Provincial Grand
Masters of England, but they are not invested with the same
prerogatives. The office is one of local origin, and its powers and duties are
prescribed by the local regulations of the Grand Lodge which may have
established it.

Section III.

_Of the Grand Wardens._

The Senior and Junior Grand Wardens were originally appointed, like the
Deputy, by the Grand Master, and are still so appointed in England; but in
this country they are universally elected by the Grand Lodge. Their
duties do not materially differ from those performed by the corresponding
officers in a subordinate lodge. They accompany the Grand Master in his
visitations, and assume the stations of the Wardens of the lodge visited.

According to the regulations of 1721, the Master of the oldest lodge
present was directed to take the chair of the Grand Lodge in the
absence of both the Grand Master and Deputy; but this was found to be an
interference with the rights of the Grand Wardens, and it was therefore
subsequently declared that, in the absence of the Grand Master and
Deputy, the last former Grand Master or Deputy should preside. But if no Past
Grand or Past Deputy Grand Master should be present, then the Senior
Grand Warden was to fill the chair, and, in his absence, the Junior Grand
Warden, and lastly, in absence of both these, then the oldest Freemason[26] who is the present Master of a lodge. In this country,
however, most of the Grand Lodges have altered this regulation, and the Wardens succeed according to seniority to the chair of the absent Grand Master and Deputy, in preference to any Past Grand Officer.

Section IV.

_Of the Grand Treasurer._

The office of Grand Treasurer was first established in 1724, in consequence of a report of the Committee of Charity of the Grand Lodge of England. But no one was found to hold the trust until the 24th of June, 1727, when, at the request of the Grand Master, the appointment was accepted by Nathaniel Blackerby, Deputy Grand Master. The duties of the office do not at all differ from those of a corresponding one in every other society; but as the trust is an important one in a pecuniary view, it has generally been deemed prudent that it should only be committed to "a brother of good worldly substance," whose ample means would place him beyond the chances of temptation.

The office of Grand Treasurer has this peculiarity, that while all the other officers below the Grand Master were originally, and still are in England, appointed, that alone was always elective.

Section V.

_Of the Grand Secretary._

This is one of the most important offices in the Grand Lodge, and should always be occupied by a Brother of intelligence and education, whose abilities may reflect honor on the institution of which he is the accredited public organ. The office was established in the year 1723, during the Grand Mastership of the Duke of Wharton, previous to which time the duties appear to have been discharged by the Grand Wardens.

The Grand Secretary not only records the proceedings of the Grand Lodge, but conducts its correspondence, and is the medium through whom all applications on masonic subjects are to be made to the Grand Master, or the Grand Lodge.

According to the regulations of the Grand Lodges of England, New York and South Carolina, the Grand Secretary may appoint an assistant, who is not, however, by virtue of such appointment, a member of the Grand Lodge. The
same privilege is also extended in South Carolina to the Grand Treasurer.

Section VI.

_Of the Grand Chaplain._

This is the last of the Grand Offices that was established, having been instituted on the 1st of May, in the year 1775. The duties are confined to the reading of prayers, and other sacred portions of the ritual, in consecrations, dedications, funeral services, etc. The office confers no masonic authority at all, except that of a seat and a vote in the Grand Lodge.

Section VII.

_Of the Grand Deacons._

But little need be said of the Grand Deacons. Their duties correspond to those of the same officers in subordinate lodges. The office of the Deacons, even in a subordinate lodge, is of comparatively modern institution. Dr. Oliver remarks that they are not mentioned in any of the early Constitutions of Masonry, nor even so late as 1797, when Stephen Jones wrote his "Masonic Miscellanies," and he thinks it "satisfactorily proved that Deacons were not considered necessary, in working the business of a lodge, before the very latter end of the eighteenth century."[27]

But although the Deacons are not mentioned in the various works published previous to that period, which are quoted by Dr. Oliver, it is nevertheless certain that the office existed at a time much earlier than that which he supposes. In a work in my possession, and which is now lying before me, entitled "Every Young Man's Companion, etc., by W. Gordon, Teacher of the Mathematics," sixth edition printed at London, in 1777, there is a section, extending from page 413 to page 426, which is dedicated to the subject of Freemasonry and to a description of the working of a subordinate lodge. Here the Senior and Junior Deacons are enumerated among the officers, their exact positions described and their duties detailed, differing in no respect from the explanations of our own ritual at the present day. The positive testimony of this book must of course outweigh the negative testimony of the authorities quoted by
Oliver, and shows the existence in England of Deacons in the year 1777 at least.

It is also certain that the office of Deacon claims an earlier origin in America than the "very latter end of the eighteenth century;" and, as an evidence of this, it may be stated that, in the "Ahiman Rezon" of Pennsylvania, published in 1783, the Grand Deacons are named among the officers of the Grand Lodge, "as particular assistants to the Grand Master and Senior Warden, in conducting the business of the Lodge." They are to be found in all Grand Lodges of the York Rite, and are usually appointed, the Senior by the Grand Master, and the Junior by the Senior Grand Warden.

Section VIII.

_Of the Grand Marshal._

The _Grand Marshal_, as an officer of convenience, existed from an early period. We find him mentioned in the procession of the Grand Lodge, made in 1731, where he is described as carrying "a truncheon, blue, tipped with gold," insignia which he still retains. He takes no part in the usual work of the Lodge; but his duties are confined to the proclamation of the Grand Officers at their installation, and to the arrangement and superintendence of public processions.

The Grand Marshal is usually appointed by the Grand Master.

Section IX.

_Of the Grand Stewards._

The first mention that is made of Stewards is in the Old Regulations, adopted in 1721. Previous to that time, the arrangements of the Grand Feast were placed in the hands of the Grand Wardens; and it was to relieve them of this labor that the regulation was adopted, authorizing the Grand Master, or his Deputy, to appoint a certain number of Stewards, who were to act in concert with the Grand Wardens. In 1728, it was ordered that the
number of Stewards to be appointed should be twelve. In 1731, a regulation
was adopted, permitting the Grand Stewards to appoint their successors.
And, in 1735, the Grand Lodge ordered, that, "in consideration of their past service and future usefulness," they should be constituted a Lodge of Masters, to be called the Stewards' Lodge, which should have a registry in the Grand Lodge list, and exercise the privilege of sending twelve representatives. This was the origin of that body now known in the Constitutions of the Grand Lodges of England and New York,[28] as the Grand Stewards' Lodge, although it has been very extensively modified in its organization. In New York, it is now no more than a Standing Committee of the Grand Lodge; and in England, although it is regularly constituted, as a Lodge of Master Masons, it is by a special regulation deprived of all power of entering, passing, or raising Masons. In other jurisdictions, the office of Grand Stewards is still preserved, but their functions are confined to their original purpose of preparing and superintending the Grand Feast.

The appointment of the Grand Stewards should be most appropriately vested in the Junior Grand Warden.

Section X.

_Of the Grand Sword-Bearer._

_Grand Sword-Bearer._--It was an ancient feudal custom, that all great dignitaries should have a sword of state borne before them, as the insignia of their dignity. This usage has to this day been preserved in the Masonic Institution, and the Grand Master's sword of state is still borne in all public processions by an officer specially appointed for that purpose. Some years after the reorganization of the Grand Lodge of England, the sword was borne by the Master of the Lodge to which it belonged; but, in 1730, the Duke of Norfolk, being then Grand Master, presented to the Grand Lodge the sword of Gustavus Adolphus, King of Sweden, which had afterwards been used in war by Bernard, Duke of Saxe Weimar, and which the Grand Master directed should thereafter be adopted as his sword of state. In consequence of this donation, the office of Grand Sword-Bearer was instituted in the following year. The office is still retained; but some Grand Lodges have changed the name to that of _Grand Pursuivant_.

Section XI.
Of the Grand Tiler.

It is evident from the Constitutions of Masonry, as well as from the peculiar character of the institution, that the office of Grand Tiler must have existed from the very first organization of a Grand Lodge. As, from the nature of the duties that he has to perform, the Grand Tiler is necessarily excluded from partaking of the discussions, or witnessing the proceedings of the Grand Lodge, it has very generally been determined, from a principle of expediency, that he shall not be a member of the Grand Lodge during the term of his office.

The Grand Tiler is sometimes elected by the Grand Lodge, and sometimes appointed by the Grand Master.

Chapter V.

Of the Powers and Prerogatives of a Grand Lodge.

Section I.

General View.

The necessary and usual officers of a Grand Lodge having been described, the rights, powers, and prerogatives of such a body is the next subject of our inquiry.

The foundation-stone, upon which the whole superstructure of masonic authority in the Grand Lodge is built, is to be found in that conditional clause annexed to the thirty-eight articles, adopted in 1721 by the Masons of England, and which is in these words:

"Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of this ancient fraternity; PROVIDED ALWAYS THAT THE OLD LANDMARKS BE CAREFULLY PRESERVED; and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, even of the youngest Entered Apprentice: the
approbation and consent of the majority of all the Brethren present being absolutely necessary, to make the same binding and obligatory."

The expression which is put in capitals—"provided always that the old landmarks be carefully preserved"—is the limiting clause which must be steadily borne in mind, whenever we attempt to enumerate the powers of a Grand Lodge. It must never be forgotten (in the words of another regulation, adopted in 1723, and incorporated in the ritual of installation), that "it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry."

"With these views to limit us, the powers of a Grand Lodge may be enumerated in the language which has been adopted in the modern constitutions of England, and which seem to us, after a careful comparison, to be as comprehensive and correct as any that we have been able to examine. This enumeration is in the following language:

"In the Grand Lodge, alone, resides the power of enacting laws and regulations for the permanent government of the craft, and of altering, repealing, and abrogating them, always taking care that the ancient landmarks of the order are preserved. The Grand Lodge has also the inherent power of investigating, regulating, and deciding all matters relative to the craft, or to particular lodges, or to individual Brothers, which it may exercise either of itself, or by such delegated authority, as in its wisdom and discretion it may appoint; but in the Grand Lodge alone resides the power of erasing lodges, and expelling Brethren from the craft, a power which it ought not to delegate to any subordinate authority in England."

In this enumeration we discover the existence of three distinct classes of powers:—1, a legislative power; 2, a judicial power; and 3, an executive power. Each of these will occupy a separate section.

Section II.

_"Of the Legislative Power of a Grand Lodge._

In the passage already quoted from the Constitutions of the Grand Lodge of England it is said, "in the Grand Lodge, alone, resides the power of enacting laws and regulations for the government of the craft, and of altering, repealing, and abrogating them." General regulations for the government of the whole craft throughout the world can no longer be enacted by a Grand Lodge. The multiplication of these bodies, since the
year 1717, has so divided the supremacy that no regulation now enacted can have the force and authority of those adopted by the Grand Lodge of England in 1721, and which now constitute a part of the fundamental law of Masonry, and as such are unchangeable by any modern Grand Lodge.

Any Grand Lodge may, however, enact local laws for the direction of its own special affairs, and has also the prerogative of enacting the regulations which are to govern all its subordinates and the craft generally in its own jurisdiction. From this legislative power, which belongs exclusively to the Grand Lodge, it follows that no subordinate lodge can make any new bye-laws, nor alter its old ones, without the approval and confirmation of the Grand Lodge. Hence, the rules and regulations of every lodge are inoperative until they are submitted to and approved by the Grand Lodge. The confirmation of that body is the enacting clause; and, therefore, strictly speaking, it may be said that the subordinates only propose the bye-laws, and the Grand Lodge enacts them.

Section III.

_Of the Judicial Power of a Grand Lodge._

The passage already quoted from the English Constitutions continues to say, that "the Grand Lodge has the inherent power of investigating, regulating and deciding all matters relative to the craft, or to particular lodges, or to individual Brothers, which it may exercise, either of itself, or by such delegated authority as in its wisdom and discretion it may appoint." Under the first clause of this section, the Grand Lodge is constituted as the Supreme Masonic Tribunal of its jurisdiction. But as it would be impossible for that body to investigate every masonic offense that occurs within its territorial limits, with that full and considerate attention that the principles of justice require, it has, under the latter clause of the section, delegated this duty, in general, to the subordinate lodges, who are to act as its committees, and to report the results of their inquiry for its final disposition. From this course of action has risen the erroneous opinion of some persons, that the jurisdiction of the Grand Lodge is only appellate in its character. Such is not the case. The Grand Lodge possesses an original jurisdiction over all causes occurring within its limits. It is only for expediency that it remits the examination of the merits of any case to a subordinate lodge as a _quasi_ committee. It may, if it thinks proper, commence the investigation of any matter concerning either a lodge, or an
individual brother within its own bosom, and whenever an appeal from
the
decision of a lodge is made, which, in reality, is only a dissent from
the
report of the lodge, the Grand Lodge does actually recommence the
investigation _de novo_, and, taking the matter out of the lodge, to
whom
by its general usage it had been primarily referred, it places it in
the
hands of another committee of its own body for a new report. The course
of
action is, it is true, similar to that in law, of an appeal from an
inferior to a superior tribunal. But the principle is different. The
Grand
Lodge simply confirms or rejects the report that has been made to it,
and
it may do that without any appeal having been entered. It may, in fact,
dispense with the necessity of an investigation by and report from a
subordinate lodge altogether, and undertake the trial itself from the
very inception. But this, though a constitutional, is an unusual
course.
The subordinate lodge is the instrument which the Grand Lodge employs
in
considering the investigation. It may or it may not make use of the
instrument, as it pleases.

Section IV.

_Of the Executive Power of a Grand Lodge._

The English Constitutions conclude, in the passage that has formed the
basis of our previous remarks, by asserting that "in the Grand Lodge,
alone, resides the power of erasing lodges and expelling Brethren from
the
craft, a power which it ought not to delegate to any subordinate
authority." The power of the Grand Lodge to erase lodges is accompanied
with a coincident power of constituting new lodges. This power it
originally shared with the Grand Master, and still does in England; but
in
this country the power of the Grand Lodge is paramount to that of the
Grand Master. The latter can only constitute lodges temporarily, by
dispensation, and his act must be confirmed, or may be annulled by the
Grand Lodge. It is not until a lodge has received its Warrant of
Constitution from the Grand Lodge, that it can assume the rank and
exercise the prerogatives of a regular and legal lodge.

The expelling power is one that is very properly intrusted to the Grand
Lodge, which is the only tribunal that should impose a penalty
affecting
the relations of the punished party with the whole fraternity. Some of
the
lodges in this country have claimed the right to expel independently of
the action of the Grand Lodge. But the claim is founded on an erroneous
assumption of powers that have never existed, and which are not recognized by the ancient constitutions, nor the general usages of the fraternity. A subordinate lodge tries its delinquent member, under the provisions which have already been stated, and, according to the general usage of lodges in the United States, declares him expelled. But the sentence is of no force nor effect until it has been confirmed by the Grand Lodge, which may, or may not, give the required confirmation, and which, indeed, often refuses to do so, but actually reverses the sentence. It is apparent, from the views already expressed on the judicial powers of the Grand Lodge, that the sentence of expulsion uttered by the subordinate is to be taken in the sense of a recommendatory report, and that it is the confirmation and adoption of that report by the Grand Lodge that alone gives it vitality and effect.

The expelling power presumes, of course, coincidently, the reinstating power. As the Grand Lodge alone can expel, it also alone can reinstate.

These constitute the general powers and prerogatives of a Grand Lodge. Of course there are other local powers, assumed by various Grand Lodges, and differing in the several jurisdictions, but they are all derived from some one of the three classes that we have enumerated. From these views, it will appear that a Grand Lodge is the supreme legislative, judicial, and executive authority of the Masonic jurisdiction in which it is situated. It is, to use a feudal term, "the lord paramount" in Masonry. It is a representative body, in which, however, it constituents have delegated everything and reserved no rights to themselves. Its authority is almost unlimited, for it is restrained by but a single check:---It cannot alter or remove the ancient landmarks.

Book Second

Laws of Subordinate Lodges.

Having thus succinctly treated of the law in relation to Grand Lodges, I come next in order to consider the law as it respects the organization,
rights, powers, and privileges of subordinate Lodges; and the first question that will engage our attention will be, as to the proper method of organizing a Lodge.

Chapter I.

Of the Nature and Organization of Subordinate Lodges.

The old charges define a Lodge to be "a place where Masons assemble and work;" and also "that assembly, or duly organized society of Masons." The lecture on the first degree gives a still more precise definition. It says that "a lodge is an assemblage of Masons, duly congregated, having the Holy Bible, square, and compasses, and a charter, or warrant of constitution, empowering them to work."

Every lodge of Masons requires for its proper organization, that it should have been congregated by the permission of some superior authority, which may be either a Grand Master or a Grand Lodge. When a lodge is organized by the authority of a Grand Master, it is said to work under a Dispensation, and when by the authority of a Grand Lodge, it is said to work under a warrant of constitution. In the history of a lodge, the former authority generally precedes the latter, the lodge usually working for some time under the dispensation of the Grand Master, before it is regularly warranted by the Grand Lodge. But this is not necessarily the case. A Grand Lodge will sometimes grant a warrant of constitution at once, without the previous exercise, on the part of the Grand Master, of his dispensing power. As it is, however, more usually the practice for the dispensation to precede the warrant of constitution, I shall explain the formation of a lodge according to that method.

Any number of Master Masons, not under seven, being desirous of uniting themselves into a lodge, apply by petition to the Grand Master for the necessary authority. This petition must set forth that they now are, or have been, members of a regularly constituted lodge, and must assign, as a reason for their application, that they desire to form the lodge "for the conveniency of their respective dwellings," or some other sufficient reason. The petition must also name the brethren whom they desire to act as their Master and Wardens, and the place where they intend to meet; and
it must be recommended by the nearest lodge.

Dalcho says that not less than three Master Masons should sign the petition; but in this he differs from all the other authorities, which require not less than seven. This rule, too, seems to be founded in reason; for, as it requires seven Masons to constitute a quorum for opening and holding a lodge of Entered Apprentices, it would be absurd to authorize a smaller number to organize a lodge which, after its organization, could not be opened, nor make Masons in that degree.

Preston says that the petition must be recommended "by the Masters of three regular lodges adjacent to the place where the new lodge is to be held." Dalcho says it must be recommended "by three other known and approved Master Masons," but does not make any allusion to any adjacent lodge. The laws and regulations of the Grand Lodge of Scotland require the recommendation to be signed "by the Masters and officers of two of the nearest lodges." The Constitutions of the Grand Lodge of England require that it must be recommended "by the officers of some regular lodge." The recommendation of a neighboring lodge is the general usage of the craft, and is intended to certify to the superior authority, on the very best evidence that can be obtained, that, namely, of an adjacent lodge, that the new lodge will be productive of no injury to the Order.

If this petition be granted, the Grand Secretary prepares a document called a _dispensation_, which authorizes the officers named in the petition to open and hold a lodge, and to "enter, pass, and raise Freemasons." The duration of this dispensation is generally expressed on its face to be, "until it shall be revoked by the Grand Master or the Grand Lodge, or until a warrant of constitution is granted by the Grand Lodge." Preston says, that the Brethren named in it are authorized "to assemble as Masons for forty days, and until such time as a warrant of constitution can be obtained by command of the Grand Lodge, or that authority be recalled." But generally, usage continues the dispensation only until the next meeting of the Grand Lodge, when it is either revoked, or a warrant of constitution granted.

If the dispensation be revoked by either the Grand Master or the Grand Lodge (for either has the power to do so), the lodge of course at once ceases to exist. Whatever funds or property it has accumulated revert, as in the case of all extinct lodges, to the Grand Lodge, which may be called the natural heir of its subordinates; but all the work done in the lodge, under the dispensation, is regular and legal, and all the Masons made by it are, in every sense of the term, "true and lawful Brethren."

Let it be supposed, however, that the dispensation is confirmed or approved by the Grand Lodge, and we thus arrive at another step in the
history of the new lodge. At the next sitting of the Grand Lodge, after
the dispensation has been issued by the Grand Master, he states that
fact
to the Grand Lodge, when, either at his request, or on motion of some
Brother, the vote is taken on the question of constituting the new
lodge,
and, if a majority are in favor of it, the Grand Secretary is ordered
to grant a warrant of constitution.

This instrument differs from a dispensation in many important
particulars.
It is signed by all the Grand Officers, and emanates from the Grand
Lodge,
while the dispensation emanates from the office of the Grand Master,
and
is signed by him alone. The authority of the dispensation is temporary,
that of the warrant permanent; the one can be revoked at pleasure by
the
Grand Master, who granted it; the other only for cause shown, and by
the
Grand Lodge; the one bestows only a name, the other both a name and a
number; the one confers only the power of holding a lodge and making
Masons, the other not only confers these powers, but also those of
installation and of succession in office. From these differences in the
characters of the two documents, arise important differences in the
powers
and privileges of a lodge under dispensation and of one that has been
regularly constituted. These differences shall hereafter be considered.

The warrant having been granted, there still remain certain forms and
ceremonies to be observed, before the lodge can take its place among
the
legal and registered lodges of the jurisdiction in which it is
situated.
These are its consecration, its dedication, its constitution, and the
installation of its officers. We shall not fully enter into a
description
of these various ceremonies, because they are laid down at length in
all
the Monitors, and are readily accessible to our readers. It will be
sufficient if we barely allude to their character.

The ceremony of constitution is so called, because by it the lodge
becomes
constituted or established. Orthoepists define the verb to constitute,
as
signifying "to give a formal existence to anything." Hence, to
constitute
a lodge is to give it existence, character, and standing as such; and the
instrument that warrants the person so constituting or establishing it, in
this act, is very properly called the "warrant of constitution."

The consecration, dedication, and constitution of a lodge must be
performed by the Grand Master in person; or, if he cannot conveniently
attend, by some Past Master appointed by him as his special proxy or representative for that purpose. On the appointed evening, the Grand Master, accompanied by his Grand Officers, repairs to the place where the new lodge is to hold its meetings, the lodge[29] having been placed in the centre of the room and decently covered with a piece of white linen or satin. Having taken the chair, he examines the records of the lodge and the warrant of constitution; the officers who have been chosen are presented before him, when he inquires of the Brethren if they continue satisfied with the choice they have made. The ceremony of consecration is then performed. The Lodge is uncovered; and corn, wine, and oil—the masonic elements of consecration—are poured upon it, accompanied by appropriate prayers and invocations, and the lodge is finally declared to be consecrated to the honor and glory of God.

This ceremony of consecration has been handed down from the remotest antiquity. A consecrating—a separating from profane things, and making holy or devoting to sacred purposes—was practiced by both the Jews and the Pagans in relation to their temples, their altars, and all their sacred utensils. The tabernacle, as soon as it was completed, was consecrated to God by the unction of oil. Among the Pagan nations, the consecration of their temples was often performed with the most sumptuous offerings and ceremonies; but oil was, on all occasions, made use of as an element of the consecration. The lodge is, therefore, consecrated to denote that henceforth it is to be set apart as an asylum sacred to the cultivation of the great masonic principles of Friendship, Morality, and Brotherly Love. Thenceforth it becomes to the conscientious Mason a place worthy of his reverence; and he is tempted, as he passes over its threshold, to repeat the command given to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The corn, wine, and oil are appropriately adopted as the Masonic elements of consecration, because of the symbolic signification which they present to the mind of the Mason. They are enumerated by David as among the greatest blessings which we receive from the bounty of Divine Providence. They were annually offered by the ancients as the first fruits, in a thank-offering for the gifts of the earth; and as representatives of "the corn of nourishment, the wine of refreshment, and the oil of joy," they symbolically instruct the Mason that to the Grand Master of the Universe he is indebted for the "health, peace, and plenty" that he enjoys.

After the consecration of the lodge, follows its dedication. This is a simple ceremony, and principally consists in the pronunciation of a formula of words by which the lodge is declared to be dedicated to the
holy Saints John, followed by an invocation that "every Brother may revere their character and imitate their virtues."

Masonic tradition tells us that our ancient Brethren dedicated their lodges to King Solomon, because he was their first Most Excellent Grand Master; but that modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, because they were two eminent patrons of Masonry.

A more appropriate selection of patrons to whom to dedicate the lodge, could not easily have been made; since 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 practiced by the fraternity. Our Jewish Brethren usually dedicate their lodges to King Solomon, thus retaining their ancient patron, although they thereby lose the benefit of that portion of the Lectures which refers to the "lines parallel." The Grand Lodge of England, at the union in 1813, agreed to dedicate to Solomon and Moses, applying the parallels to the framer of the tabernacle and the builder of the temple; but they have no warranty for this in ancient usage, and it is unfortunately not the only innovation on the ancient landmarks that that Grand Lodge has lately permitted.

The ceremony of dedication, like that of consecration, finds its archetype in the remotest antiquity. The Hebrews made no use of any new thing until they had first solemnly dedicated it. This ceremony was performed in relation even to private houses, as we may learn from the book of Deuteronomy.[30] The 30th Psalm is a song said to have been made by David on the dedication of the altar which he erected on the threshing-floor of Ornan the Jebusite, after the grievous plague which had nearly devastated the kingdom. Solomon, it will be recollected, dedicated the temple with solemn ceremonies, prayers, and thank-offerings. The ceremony of dedication is, indeed, alluded to in various portions of the Scriptures.

Selden[31] says that among the Jews sacred things were both dedicated and consecrated; but that profane things, such as private houses, etc., were simply dedicated, without consecration. The same writer informs us that
the Pagans borrowed the custom of consecrating and dedicating their sacred edifices, altars, and images, from the Hebrews.

The Lodge having been thus consecrated to the solemn objects of Freemasonry, and dedicated to the patrons of the institution, it is at length prepared to be constituted. The ceremony of constitution is then performed by the Grand Master, who, rising from his seat, pronounces the following formulary of constitution:

"In the name of the most Worshipful Grand Lodge, I now constitute and form you, my beloved Brethren, into a regular lodge of Free and Accepted Masons. From this time forth, I empower you to meet as a regular lodge, constituted in conformity to the rites of our Order, and the charges of our ancient and honorable fraternity;--and may the Supreme Architect of the Universe prosper, direct, and counsel you, in all your doings."

This ceremony places the lodge among the registered lodges of the jurisdiction in which it is situated, and gives it a rank and standing and permanent existence that it did not have before. In one word, it has, by the consecration, dedication, and constitution, become what we technically term "a just and legally constituted lodge," and, as such, is entitled to certain rights and privileges, of which we shall hereafter speak. Still, however, although the lodge has been thus fully and completely organized, its officers have as yet no legal existence. To give them this, it is necessary that they be inducted into their respective offices, and each officer solemnly bound to the faithful performance of the duties he has undertaken to discharge. This constitutes the ceremony of installation. The Worshipful Master of the new lodge is required publicly to submit to the ancient charges; and then all, except Past Masters, having retired, he is invested with the Past Master's degree, and inducted into the oriental chair of King Solomon. The Brethren are then introduced, and due homage is paid to their new Master, after which the other officers are obligated to the faithful discharge of their respective trusts, invested with their insignia of office, and receive the appropriate charge. This ceremony must be repeated at every annual election and change of officers.

The ancient rule was, that when the Grand Master and his officers attended to constitute a new lodge, the Deputy Grand Master invested the new Master, the Grand Wardens invested the new Wardens, and the Grand Treasurer and Grand Secretary invested the Treasurer and Secretary. But this regulation has become obsolete, and the whole installation and
investiture are now performed by the Grand Master. On the occasion of subsequent installations, the retiring Master installs his successor; and the latter installs his subordinate officers.

The ceremony of installation is derived from the ancient custom of inauguration, of which we find repeated instances in the sacred as well as profane writings. Aaron was inaugurated, or installed, by the unction of oil, and placing on him the vestments of the High Priest; and every succeeding High Priest was in like manner installed, before he was considered competent to discharge the duties of his office. Among the Romans, augurs, priests, kings, and, in the times of the republic, consuls were always inaugurated or installed. And hence, Cicero, who was an augur, speaking of Hortensius, says, "it was he who installed me as a member of the college of augurs, so that I was bound by the constitution of the order to respect and honour him as a parent."[32] The object and intention of the ancient inauguration and the Masonic installation are precisely the same, namely, that of setting apart and consecrating a person to the duties of a certain office.

The ceremonies, thus briefly described, were not always necessary to legalize a congregation of Masons. Until the year 1717, the custom of confining the privileges of Masonry, by a warrant of constitution, to certain individuals, was wholly unknown. Previous to that time, a requisite number of Master Masons were authorized by the ancient charges to congregate together, temporarily, at their own discretion, and as best suited their convenience, and then and there to open and hold lodges and make Masons; making, however, their return, and paying their tribute to the General Assembly, to which all the fraternity annually repaired, and by whose awards the craft were governed.

Preston, speaking of this ancient privilege, says: "A sufficient number of Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered at this time to make Masons and practice the rights of Masonry, without a warrant of constitution." This privilege, Preston says, was inherent in them as individuals, and continued to be enjoyed by the old lodges, which formed the Grand Lodge in 1717, as long as they were in existence.

But on the 24th June, 1717, the Grand Lodge of England adopted the following regulation: "That the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain lodges or
assemblies of Masons, convened in certain places; and that every lodge to
be hereafter convened, except the four old lodges at this time existing,
should be legally authorized to act by a warrant from the Grand Master for
the time being, granted to certain individuals by petition, with the
consent and approbation of the Grand Lodge in communication; and that,
without such warrant, no lodge should be hereafter deemed regular or
constitutional."

This regulation has ever since continued in force, and it is the
original
law under which warrants of constitution are now granted by Grand
Lodges
for the organization of their subordinates.

Chapter II.
Of Lodges under Dispensation.

It is evident, from what has already been said, that there are two
kinds
of lodges, each regular in itself, but each peculiar and distinct in its
character. There are lodges working under a dispensation, and lodges
working under a warrant of constitution. Each of these will require a
separate consideration. The former will be the subject of the present
chapter.

A lodge working under a dispensation is a merely temporary body,
originated for a special purpose, and is therefore possessed of very
circumscribed powers. The dispensation, or authority under which it
acts,
expressly specifies that the persons to whom it is given are allowed to
congregate that they may "admit, enter, pass, and raise Freemasons;" no
other powers are conferred either by words or implication, and, indeed,
sometimes the dispensation states, that that congregation is to be
"with
the sole intent and view, that the Brethren so congregated, admitted,
entered, and made, when they become a sufficient number, may be duly
warranted and constituted for being and holding a regular lodge."[33]

A lodge under dispensation is simply the creature of the Grand Master. To
him it is indebted for its existence, and on his will depends the
duration
of that existence. He may at any time revoke the dispensation, and the
dissolution of the lodge would be the instant result. Hence a lodge
working under a dispensation can scarcely, with strict technical
propriety, be called a lodge; it is, more properly speaking, a
congregation of Masons, acting as the proxy of the Grand Master.
With these views of the origin and character of lodges under dispensation, we will be better prepared to understand the nature and extent of the powers which they possess.

A lodge under dispensation can make no bye-laws. It is governed, during its temporary existence, by the general Constitutions of the Order and the rules and regulations of the Grand Lodge in whose jurisdiction it is situated. In fact, as the bye-laws of no lodge are operative until they are confirmed by the Grand Lodge, and as a lodge working under a dispensation ceases to exist as such as soon as the Grand Lodge meets, it is evident that it would be absurd to frame a code of laws which would have no efficacy, for want of proper confirmation, and which, when the time and opportunity for confirmation had arrived, would be needless, as the society for which they were framed would then have no legal existence—a new body (the warranted lodge) having taken its place.

A lodge under dispensation cannot elect officers. The Master and Wardens are nominated by the Brethren, and, if this nomination is approved, they are appointed by the Grand Master. In giving them permission to meet and make Masons, he gave them no power to do anything else. A dispensation is itself a setting aside of the law, and an exception to a general principle; it must, therefore, be construed literally. What is not granted in express terms, is not granted at all. And, therefore, as nothing is said of the election of officers, no such election can be held. The Master may, however, and always does for convenience, appoint a competent Brother to keep a record of the proceedings; but this is a temporary appointment, at the pleasure of the Master, whose deputy or assistant he is; for the Grand Lodge looks only to the Master for the records, and the office is not legally recognized. In like manner, he may depute a trusty Brother to take charge of the funds, and must, of course, from time to time, appoint the deacons and tiler for the necessary working of the lodge.

As there can be no election, neither can there be any installation, which, of course, always presumes a previous election for a determinate period. Besides, the installation of officers is a part of the ceremony of constitution, and therefore not even the Master and Wardens of a lodge under dispensation are entitled to be thus solemnly inducted into office.
A lodge under dispensation can elect no members. The Master and Wardens, who are named in the dispensation, are, in point of fact, the only persons recognized as constituting the lodge. To them is granted the privilege, as proxies of the Grand Master, of making Masons; and for this purpose they are authorized to congregate a sufficient number of Brethren to assist them in the ceremonies. But neither the Master and Wardens, nor the Brethren, thus congregated have received any power of electing members. Nor are the persons made in a lodge under dispensation, to be considered as members of the lodge; for, as has already been shown, they have none of the rights and privileges which attach to membership--they can neither make bye-laws nor elect officers. They, however, become members of the lodge as soon as it receives its warrant of constitution.

Chapter III.

Of Lodges Working under a Warrant of Constitution.

Section I.

_Of the Powers and Rights of a Lodge._

In respect to the powers and privileges possessed by a lodge working under a warrant of constitution, we may say, as a general principle, that whatever it does possess is inherent in it--nothing has been delegated by either the Grand Master or the Grand Lodge--but that all its rights and powers are derived originally from the ancient regulations, made before the existence of Grand Lodges, and that what it does not possess, are the powers which were conceded by its predecessors to the Grand Lodge. This is evident from the history of warrants of constitution, the authority under which subordinate lodges act. The practice of applying by petition to the Grand Master or the Grand Lodge, for a warrant to meet as a regular lodge, commenced in the year 1718. Previous to that time, Freemasons were empowered by inherent privileges, vested, from time immemorial, in the whole fraternity, to meet as occasion might require, under the direction of some able architect; and the proceedings of these meetings, being approved by a majority of the Brethren convened at another lodge in the
same district, were deemed constitutional.[34] But in 1718, a year after
the formation of the Grand Lodge of England, this power of meeting _ad
libitum_ was resigned into the hands of that body, and it was then agreed
that no lodges should thereafter meet, unless authorized so to do by a
warrant from the Grand Master, and with the consent of the Grand Lodge.
But as a memorial that this abandonment of the ancient right was
entirely voluntary, it was at the same time resolved that this inherent
privilege should continue to be enjoyed by the four old lodges who formed the
Grand Lodge. And, still more effectually to secure the reserved rights of the
lodges, it was also solemnly determined, that while the Grand Lodge
possesses the inherent right of making new regulations for the good of the
fraternity, provided that the _old landmarks be carefully preserved_, yet
that these regulations, to be of force, must be proposed and agreed to at
the third quarterly communication preceding the annual grand feast, and
submitted to the perusal of all the Brethren, in writing, even of the
youngest entered apprentice; "the approbation and consent of the
majority of all the Brethren present being absolutely necessary, to make the
same binding and obligatory."

The corollary from all this is clear. All the rights, powers, and
privileges, not conceded, by express enactment of the fraternity, to the
Grand Lodge, have been reserved to themselves. Subordinate lodges are the
assemblies of the craft in their primary capacity, and the Grand Lodge is
the Supreme Masonic Tribunal, only because it consists of and is
constituted by a representation of these primary assemblies. And, therefore, as every act of the Grand Lodge is an act of the whole
fraternity thus represented, each new regulation that may be made is not
an assumption of authority on the part of the Grand Lodge, but a new
concession on the part of the subordinate lodges.

This doctrine of the reserved rights of the lodges is very important,
and should never be forgotten, because it affords much aid in the decision of
many obscure points of masonic jurisprudence. The rule is, that any
doubtful power exists and is inherent in the subordinate lodges, unless there is an express regulation conferring it on the Grand Lodge. With this preliminary view, we may proceed to investigate the nature and extent of
these reserved powers of the subordinate lodges.
A lodge has the right of selecting its own members, with which the Grand Lodge cannot interfere. This is a right that the lodges have expressly reserved to themselves, and the stipulation is inserted in the "general regulations" in the following words:

"No man can be entered a Brother in any particular lodge, or admitted a member thereof, without the unanimous consent of all the members of that lodge then present, when the candidate is proposed, and when their consent is formally asked by the Master. They are to give their consent in their own prudent way, either virtually or in form, but with unanimity. Nor is this inherent privilege subject to a dispensation, because the members of a particular lodge are the best judges of it; and because, if a turbulent member should be imposed upon them, it might spoil their harmony, or hinder the freedom of their communication; or even break and disperse the lodge, which ought to be avoided by all true and faithful."[36]

But although a lodge has the inherent right to require unanimity in the election of a candidate, it is not necessarily restricted to such a degree of rigor.

A lodge has the right to elect its own officers. This right is guaranteed to it by the words of the Warrant of Constitution. Still the right is subject to certain restraining regulations. The election must be held at the proper time, which, according to the usage of Masonry, in most parts of the world, is on or immediately before the festival of St. John the Evangelist. The proper qualifications must be regarded. A member cannot be elected as Master, unless he has previously served as a Warden, except in the instance of a new lodge, or other case of emergency. Where both of the Wardens refuse promotion, where the presiding Master will not permit himself to be reelected, and where there is no Past Master who will consent to take the office, then, and then only, can a member be elected from the floor to preside over the lodge.

By the Constitutions of England, only the Master and Treasurer are elected officers.[37] The Wardens and all the other officers are appointed by the Master, who has not, however, the power of removal after appointment, except by consent of the lodge;[38] but American usage gives the election...
of all the officers, except the deacons, stewards, and, in some instances, the tiler, to the lodge.

As a consequence of the right of election, every lodge has the power of installing its officers, subject to the same regulations, in relation to time and qualifications, as given in the case of elections.

The Master must be installed by a Past Master,[39] but after his own installation he has the power to install the rest of the officers. The ceremony of installation is not a mere vain and idle one, but is productive of important results. Until the Master and Wardens of a lodge are installed, they cannot represent the lodge in the Grand Lodge, nor, if it be a new lodge, can it be recorded and recognized on the register of the Grand Lodge. No officer can permanently take possession of the office to which he has been elected, until he has been duly installed.[40] The rule of the craft is, that the old officer holds on until his successor is installed, and this rule is of universal application to officers of every grade, from the Tiler of a subordinate lodge, to the Grand Master of Masons.

Every lodge that has been duly constituted, and its officers installed, is entitled to be represented in the Grand Lodge, and to form, indeed, a constituent part of that body.[41] The representatives of a lodge are its Master and two Wardens.[42] This character of representation was established in 1718, when the four old lodges, which organized the Grand Lodge of England, agreed "to extend their patronage to every lodge which should hereafter be constituted by the Grand Lodge, according to the new regulations of the society; and while such lodges acted in conformity to the ancient constitutions of the Order, to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, excepting precedence of rank."[43] Formerly all Master Masons were permitted to sit in the Grand Lodge, or, as it was then called, the General Assembly, and represent their lodge; and therefore this restricting the representation to the three superior officers was, in fact, a concession of the craft. This regulation is still generally observed; but I regret to see a few Grand Lodges in this country innovating on the usage, and still further confining the representation to the Masters alone.

The Master and Wardens are not merely in name the representatives of the
lodge, but are bound, on all questions that come before the Grand Lodge,
truly to represent their lodge, and vote according to its instructions. This
doctrine is expressly laid down in the General Regulations, in the
following words: "The majority of every particular lodge, when
congregated, not else, shall have the privilege of giving instructions to
their Master and Wardens, before the meeting of the Grand Chapter, or
Quarterly Communication; because the said officers are their
representatives, and are supposed to speak the sentiments of their
Brethren at the said Grand Lodge."[44]

Every lodge has the power to frame bye-laws for its own government,
provided they are not contrary to, nor inconsistent with, the general
regulations of the Grand Lodge; nor the landmarks of the order.[45] But
these bye-laws will not be valid, until they are submitted to and
approved by the Grand Lodge. And this is the case, also, with every subsequent
alteration of them, which must in like manner be submitted to the Grand
Lodge for its approval.

A lodge has the right of suspending or excluding a member from his
membership in the lodge; but it has no power to expel him from the
rights and privileges of Masonry, except with the consent of the Grand Lodge.
A
subordinate lodge tries its delinquent member, and, if guilty, declares
him expelled; but the sentence is of no force until the Grand Lodge,
under whose jurisdiction it is working, has confirmed it. And it is optional
with the Grand Lodge to do so, or, as is frequently done, to reverse
the decision and reinstate the Brother. Some of the lodges in this country
claim the right to expel, independently of the action of the Grand
Lodge; but the claim is not valid. The very fact that an expulsion is a
penalty, affecting the general relations of the punished party with the whole
fraternity, proves that its exercise never could, with propriety, be
intrusted to a body so circumscribed in its authority as a subordinate
lodge. Accordingly, the general practice of the fraternity is opposed to
it; and therefore all expulsions are reported to the Grand Lodge, not
merely as matters of information, but that they may be confirmed by
that body. The English Constitutions are explicit on this subject. "In the
Grand Lodge alone," they declare, "resides the power of erasing lodges and
expelling Brethren from the craft, a power which it ought not to
delegate to any subordinate authority in England." They allow, however, a
subordinate lodge to _exclude_ a member from the lodge; in which case
he is furnished with a certificate of the circumstances of his exclusion, and
then may join any other lodge that will accept him, after being made
acquainted with the fact of his exclusion, and its cause. This usage has not been adopted in this country.

A lodge has a right to levy such annual contribution for membership as the majority of the Brethren see fit. This is entirely a matter of contract, with which the Grand Lodge, or the craft in general, have nothing to do. It is, indeed, a modern usage, unknown to the fraternity of former times, and was instituted for the convenience and support of the private lodges.

A lodge is entitled to select a name for itself, to be, however, approved by the Grand Lodge.[46] But the Grand Lodge alone has the power of designating the number by which the lodge shall be distinguished. By its number alone is every lodge recognized in the register of the Grand Lodge, and according to their numbers is the precedence of the lodges regulated.

Finally, a lodge has certain rights in relation to its Warrant of Constitution. This instrument having been granted by the Grand Lodge, can be revoked by no other authority. The Grand Master, therefore, has no power, as he has in the case of a lodge under dispensation, to withdraw its Warrant, except temporarily, until the next meeting of the Grand Lodge. Nor is it in the power of even the majority of the lodge, by any act of their own, to resign the Warrant. For it has been laid down as a law, that if the majority of the lodge should determine to quit the lodge, or to resign their warrant, such action would be of no efficacy, because the Warrant of Constitution, and the power of assembling, would remain with the rest of the members, who adhere to their allegiance.[47] But if all the members withdraw themselves, their Warrant ceases and becomes extinct. If the conduct of a lodge has been such as clearly to forfeit its charter, the Grand Lodge alone can decide that question and pronounce the forfeiture.

Section II.

_Of the Duties of a Lodge._

So far in relation to the rights and privileges of subordinate lodges. But there are certain duties and obligations equally binding upon these
bodies, and certain powers, in the exercise of which they are restricted.
These will next engage our attention.

The first great duty, not only of every lodge, but of every Mason, is to see that the landmarks of the Order shall never be impaired. The General Regulations of Masonry—to which every Master, at his installation, is bound to acknowledge his submission—declare that "it is not in the power of any man, or body of men, to make innovations in the body of Masonry." And, hence, no lodge, without violating all the implied and express obligations into which it has entered, can, in any manner, alter or amend the work, lectures, and ceremonies of the institution. As its members have received the ritual from their predecessors, so are they bound to transmit it, unchanged, in the slightest degree, to their successors. In the Grand Lodge, alone, resides the power of enacting new regulations; but, even it must be careful that, in every such regulation, the landmarks are preserved. When, therefore, we hear young and inexperienced Masters speak of making improvements (as they arrogantly call them) upon the old lectures or ceremonies, we may be sure that such Masters either know nothing of the duties they owe to the craft, or are willfully forgetful of the solemn obligation which they have contracted. Some may suppose that the ancient ritual of the Order is imperfect, and requires amendment. One may think that the ceremonies are too simple, and wish to increase them; another, that they are too complicated, and desire to simplify them; one may be displeased with the antiquated language; another, with the character of the traditions; a third, with something else. But, the rule is imperative and absolute, that no change can or must be made to gratify individual taste. As the Barons of England, once, with unanimous voice, exclaimed, "Nolumus leges Angliæ mutare!" so do all good Masons respond to every attempt at innovation, "We are unwilling to alter the customs of Freemasonry."

In relation to the election of officers, a subordinate lodge is allowed to exercise no discretion. The names and duties of these officers are prescribed, partly by the landmarks or the ancient constitutions, and partly by the regulations of various Grand Lodges. While the landmarks are preserved, a Grand Lodge may add to the list of officers as it pleases; and whatever may be its regulation, the subordinate lodges are bound to obey it; nor can any such lodge create new offices nor abolish old ones without the consent of the Grand Lodge.

Lodges are also bound to elect their officers at a time which is always
determined; not by the subordinate, but by the Grand Lodge. Nor can a lodge anticipate or postpone it unless by a dispensation from the Grand Master.

No lodge can, at an extra meeting, alter or amend the proceedings of a regular meeting. If such were not the rule, an unworthy Master might, by stealth, convoke an extra meeting of a part of his lodge, and, by expunging or altering the proceedings of the previous regular meeting, or any particular part of them, annul any measures or resolutions that were not consonant with his peculiar views.

No lodge can interfere with the work or business of any other lodge, without its permission. This is an old regulation, founded on those principles of comity and brotherly love that should exist among all Masons. It is declared in the manuscript charges, written in the reign of James II., and in the possession of the Lodge of Antiquity, at London, that "no Master or Fellow shall supplant others of their work; that is to say, that, if he hath taken a work, or else stand Master of any work, that he shall not put him out, unless he be unable of cunning to make an end of his work." And, hence, no lodge can pass or raise a candidate who was initiated, or initiate one who was rejected, in another lodge. "It would be highly improper," says the Ahiman Rezon, "in any lodge, to confer a degree on a Brother who is not of their house-hold; for, every lodge ought to be competent to manage their own business, and are the best judges of the qualifications of their own members."

I do not intend, at the present time, to investigate the qualifications of candidates—as that subject will, in itself, afford ample materials for a future investigation; but, it is necessary that I should say something of the restrictions under which every lodge labors in respect to the admission of persons applying for degrees.

In the first place, no lodge can initiate a candidate, "without previous notice, and due examination into his character; and not unless his petition has been read at one regular meeting and acted on at another." This is in accordance with the ancient regulations; but, an exception to it is allowed in the case of an emergency, when the lodge may read the petition for admission, and, if the applicant is well recommended, may proceed at once to elect and initiate him. In some jurisdictions, the nature of the emergency must be stated to the Grand Master, who, if he approves, will grant a dispensation; but, in others, the Master, or Master and Wardens, are permitted to be competent judges, and may proceed to elect and initiate, without such dispensation. The Grand Lodge of South
Carolina adheres to the former custom, and that of England to the latter.

Another regulation is, that no lodge can confer more than two degrees, at one communication, on the same candidate. The Grand Lodge of England is still more stringent on this subject, and declares that "no candidate shall be permitted to receive more than one degree, on the same day; nor shall a higher degree in Masonry be conferred on any Brother at a less interval than four weeks from his receiving a previous degree, nor until he has passed an examination, in open lodge, in that degree." This rule is also in force in South Carolina and several other of the American jurisdictions. But, the law which forbids the whole three degrees of Ancient Craft Masonry to be conferred, at the same communication, on one candidate, is universal in its application, and, as such, may be deemed one of the ancient landmarks of the Order.

There is another rule, which seems to be of universal extent, and is, indeed, contained in the General Regulations of 1767, to the following effect: "No lodge shall make more than five new Brothers at one and the same time, without an urgent necessity."

All lodges are bound to hold their meetings at least once in every calendar month; and every lodge neglecting so to do for one year, thereby forfeits its warrant of constitution.

The subject of the removal of lodges is the last thing that shall engage our attention. Here the ancient regulations of the craft have adopted many guards to prevent the capricious or improper removal of a lodge from its regular place of meeting. In the first place, no lodge can be removed from the town in which it is situated, to any other place, without the consent of the Grand Lodge. But, a lodge may remove from one part of the town to another, with the consent of the members, under the following restrictions: The removal cannot be made without the Master's knowledge; nor can any motion, for that purpose, be presented in his absence. When such a motion is made, and properly seconded, the Master will order summonses to every member, specifying the business, and appointing a day for considering and determining the affair. And if then a majority of the lodge, with the Master, or two-thirds, without him, consent to the removal, it shall take place; but notice thereof must be sent, at once, to the Grand Lodge. The General Regulations of 1767 further declare, that such removal must be approved by the Grand Master. I suppose that where
the removal of the lodge was only a matter of convenience to the members, the Grand Lodge would hardly interfere, but leave the whole subject to their discretion; but, where the removal would be calculated to affect the interests of the lodge, or of the fraternity—as in the case of a removal to a house of bad reputation, or to a place of evident insecurity—I have no doubt that the Grand Lodge, as the conservator of the character and safety of the institution, would have a right to interpose its authority, and prevent the improper removal.

I have thus treated, as concisely as the important nature of the subjects would permit, of the powers, privileges, duties, and obligations of lodges, and have endeavored to embrace, within the limits of the discussion, all those prominent principles of the Order, which, as they affect the character and operations of the craft in their primary assemblies, may properly be referred to the Law of Subordinate Lodges.

Chapter IV.

Of the Officers of a Subordinate Lodge.

Section I.

_Of the Officers in General._

Four officers, at least, the ancient customs of the craft require in every lodge; and they are consequently found throughout the globe. These are the Master, the two Wardens, and the Tiler. Almost equally universal are the offices of Treasurer, Secretary, and two Deacons. But, besides these, there may be additional officers appointed by different Grand Lodges. The Grand Lodge of England, for instance, requires the appointment of an officer, called the "Inner Guard." The Grand Orient of France has prescribed a variety of officers, which are unknown to English and American Masonry. The Grand Lodges of England and South Carolina direct that two Stewards shall be appointed, while some other Grand Lodges make no such requisition. Ancient usage seems to have recognized the following officers of a subordinate lodge: the Master, two Wardens, Treasurer, Secretary, two Deacons, two Stewards, and Tiler; and I shall therefore treat of the duties and powers of these officers only, in the course of the present chapter.
The officers of a lodge are elected annually. In this country, the election takes place on the festival of St. John the Evangelist, or at the meeting immediately previous; but, in this latter case, the duties of the offices do not commence until St. John's day, which may, therefore, be considered as the beginning of the masonic year.

Dalcho lays down the rule, that "no Freemason chosen into any office can refuse to serve (unless he has before filled the same office), without incurring the penalties established by the bye-laws." Undoubtedly a lodge may enact such a regulation, and affix any reasonable penalty; but I am not aware of any ancient regulation which makes it incumbent on subordinate lodges to do so.

If any of the subordinate officers, except the Master and Wardens, die, or be removed from office, during the year, the lodge may, under the authority of a dispensation from the Grand Master, enter into an election to supply the vacancy. But in the case of the death or removal of the Master or either of the Wardens, no election can be held to supply the vacancy, even by dispensation, for reasons which will appear when I come to treat of those offices.

No officer can resign his office after he has been installed. Every officer is elected for twelve months, and at his installation solemnly promises to perform the duties of that office until the next regular day of election; and hence the lodge cannot permit him, by a resignation, to violate his obligation of office.

Another rule is, that every officer holds on to his office until his successor has been installed. It is the installation, and not the election, which puts an officer into possession; and the faithful management of the affairs of Masonry requires, that between the election and installation of his successor, the predecessor shall not vacate the office, but continue to discharge its duties.

An office can be vacated only by death, permanent removal from the jurisdiction, or expulsion. Suspension does not vacate, but only suspends the performance of the duties of the office, which must then be temporarily discharged by some other person, to be appointed from time to time; for, as soon as the suspended officer is restored, he resumes the dignities and duties of his office.

Section II.
This is probably the most important office in the whole system of Masonry, as, upon the intelligence, skill, and fidelity of the Masters of our lodges, the entire institution is dependent for its prosperity. It is an office which is charged with heavy responsibilities, and, as a just consequence, is accompanied by the investiture of many important powers.

A necessary qualification of the Master of a lodge is, that he must have previously served in the office of a Warden.[48] This qualification is sometimes dispensed with in the case of new lodges, or where no member of an old lodge, who has served as a Warden, will accept the office of Master. But it is not necessary that he should have served as a Warden in the lodge of which he is proposed to be elected Master. The discharge of the duties of a Warden, by regular election and installation in any other lodge, and at any former period, will be a sufficient qualification.

One of the most important duties of the Master of a lodge is, to see that the edicts and regulations of the Grand Lodge are obeyed by his Brethren, and that his officers faithfully discharge their duties.

The Master has particularly in charge the warrant of Constitution, which must always be present in his lodge, when opened.

The Master has a right to call a special meeting of his lodge whenever he pleases, and is the sole judge of any emergency which may require such special communication.

He has, also, the right of closing his lodge at any hour that he may deem expedient, notwithstanding the whole business of the evening may not have been transacted. This regulation arises from the unwritten law of Masonry.

As the Master is responsible to the Grand Lodge for the fidelity of the work done in his lodge, and as the whole of the labor is, therefore, performed under his superintendence, it follows that, to enable him to discharge this responsibility, he must be invested with the power of commencing, of continuing, or of suspending labor at such time as he may, in his wisdom, deem to be the most advantageous to the edifice of Masonry.
It follows from this rule that a question of adjournment cannot be entertained in a lodge. The adoption of a resolution to adjourn, would involve the necessity of the Master to obey it. The power, therefore, of controlling the work, would be taken out of his hands and placed in those of the members, which would be in direct conflict with the duties imposed upon him by the ritual. The doctrine that a lodge cannot adjourn, but must be closed or called off at the pleasure of the Master, appears now to me to be very generally admitted.

The Master and his two Wardens constitute the representatives of the lodge in the Grand Lodge, and it is his duty to attend the communications of that body "on all convenient occasions."[49] When there, he is faithfully to represent his lodge, and on all questions discussed, to obey its instructions, voting in every case rather against his own convictions than against the expressed wish of his lodge.

The Master presides not only over the symbolic work of the lodge, but also over its business deliberations, and in either case his decisions are reversible only by the Grand Lodge. There can be no appeal from his decision, on any question, to the lodge. He is supreme in his lodge, so far as the lodge is concerned, being amenable for his conduct in the government of it, not to its members, but to the Grand Lodge alone. If an appeal were proposed, it would be his duty, for the preservation of discipline, to refuse to put the question. If a member is aggrieved by the conduct or decisions of the Master, he has his redress by an appeal to the Grand Lodge, which will, of course, see that the Master does not rule his lodge "in an unjust or arbitrary manner." But such a thing as an appeal from the Master of the lodge to its members is unknown in Masonry.

This may, at first sight, appear to be giving too despotic power to the Master. But a slight reflection will convince any one that there can be but little danger of oppression from one so guarded and controlled as a Master is, by the sacred obligations of his office, and the supervision of the Grand Lodge, while the placing in the hands of the craft so powerful, and at times, and with bad spirits, so annoying a privilege as that of immediate appeal, would necessarily tend to impair the energies and lessen the dignity of the Master, while it would be subversive of that spirit of discipline which pervades every part of the institution, and to which it is mainly indebted for its prosperity and perpetuity.
The ancient charges rehearsed at the installation of a Master, prescribe the various moral qualifications which are required in the aspirant for that elevated and responsible office. He is to be a good man, and peaceable citizen or subject, a respecter of the laws, and a lover of his Brethren—cultivating the social virtues and promoting the general good of society as well as of his own Order.

Within the last few years, the standard of intellectual qualifications has been greatly elevated. And it is now admitted that the Master of a lodge, to do justice to the exalted office which he holds, to the craft over whom he presides, and to the candidates whom he is to instruct, should be not only a man of irreproachable moral character, but also of expanded intellect and liberal education. Still, as there is no express law upon this subject, the selection of a Master and the determination of his qualifications must be left to the judgment and good sense of the members.

Section III.

_of the Wardens._

The Senior and Junior Warden are the assistants of the Master in the government of the lodge. They are selected from among the members on the floor, the possession of a previous office not being, as in the case of the Master, a necessary qualification for election. In England they are appointed by the Master, but in this country they are universally elected by the lodge.

During the temporary absence of the Master the Senior Warden has the right of presiding, though he may, and often does by courtesy, invite a Past Master to assume the chair. In like manner, in the absence of both Master and Senior Warden, the Junior Warden will preside, and competent Brethren will by him be appointed to fill the vacant seats of the Wardens. But if the Master and Junior Warden be present, and the Senior Warden be absent, the Junior Warden does not occupy the West, but retains his own station, the Master appointing some Brother to occupy the station of the Senior Warden. For the Junior Warden succeeds by law only to the office of Master, and, unless that office be vacant, he is bound to fulfill the duties of the office to which he has been obligated.
In case of the death, removal from the jurisdiction, or expulsion of the Master, by the Grand Lodge, no election can be held until the constitutional period. The Senior Warden will take the Master's place and preside over the lodge, while his seat will be temporarily filled from time to time by appointment. The Senior Warden being in fact still in existence, and only discharging one of the highest duties of his office, that of presiding in the absence of the Master, his office cannot be declared vacant and there can be no election for it. In such case, the Junior Warden, for the reason already assigned, will continue at his own station in the South.

In case of the death, removal, or expulsion of both Master and Senior Warden, the Junior Warden will discharge the duties of the Mastership and make temporary appointments of both Wardens. It must always be remembered that the Wardens succeed according to seniority to the office of Master when vacant, but that neither can legally discharge the duties of the other. It must also be remembered that when a Warden succeeds to the government of the lodge, he does not become the Master; he is still only a Warden discharging the functions of a higher vacated station, as one of the expressed duties of his own office. A recollection of these distinctions will enable us to avoid much embarrassment in the consideration of all the questions incident to this subject. If the Master be present, the Wardens assist him in the government of the lodge. The Senior Warden presides over the craft while at labor, and the Junior when they are in refreshment. Formerly the examination of visitors was intrusted to the Junior Warden, but this duty is now more appropriately performed by the Stewards or a special committee appointed for that purpose.

The Senior Warden has the appointment of the Senior Deacon, and the Junior Warden that of the Stewards.

Section IV.

_of the Treasurer._

Of so much importance is this office deemed, that in English Lodges, while all the other officers are appointed by the Master, the Treasurer alone is elected by the lodge. It is, however, singular, that in the ritual of installation, Preston furnishes no address to the Treasurer on his
investiture. Webb, however, has supplied the omission, and the charge
given in his work to this officer, on the night of his installation,
having been universally acknowledged and adopted by the craft in this
country, will furnish us with the most important points of the law in
relation to his duties.

It is, then, in the first place, the duty of the Treasurer "to receive
all
moneys from the hands of the Secretary." The Treasurer is only the
banker
of the lodge. All fees for initiation, arrearages of members, and all
other dues to the lodge, should be first received by the Secretary, and
paid immediately over to the Treasurer for safe keeping.

The keeping of just and regular accounts is another duty presented to
the
Treasurer. As soon as he has received an amount of money from the
Secretary, he should transfer the account of it to his books. By this
means, the Secretary and Treasurer become mutual checks upon each
other,
and the safety of the funds of the lodge is secured.

The Treasurer is not only the banker, but also the disbursing officer
of
the lodge; but he is directed to pay no money except with the consent
of
the lodge and on the order of the Worshipful Master. It seems to me,
therefore, that every warrant drawn on him should be signed by the
Master,
and the action of the lodge attested by the counter-signature of the
Secretary.

It is usual, in consequence of the great responsibility of the
Treasurer,
to select some Brother of worldly substance for the office; and still
further to insure the safety of the funds, by exacting from him a bond,
with sufficient security. He sometimes receives a per centage, or a
fixed
salary, for his services.

Section V.

_Of the Secretary._

It is the duty of the Secretary to record all the proceedings of the
lodge, "which may be committed to paper;" to conduct the correspondence
of
the lodge, and to receive all moneys due the lodge from any source
whatsoever. He is, therefore, the recording, corresponding, and
receiving
officer of the lodge. By receiving the moneys due to the lodge in the
first place, and then paying them over to the Treasurer, he becomes, as
I
have already observed, a check upon that officer.
In view of the many laborious duties which devolve upon him, the Secretary, in many lodges, receives a compensation for his services.

Should the Treasurer or Secretary die or be expelled, there is no doubt that an election for a successor, to fill the unexpired term, may be held by dispensation from the Grand Master. But the incompetency of either of these officers to perform his duties, by reason of the infirmity of sickness or removal from the seat of the lodge, will not, I think, authorize such an election. Because the original officer may recover from his infirmity, or return to his residence, and, in either case, having been elected and installed for one year, he must remain the Secretary or Treasurer until the expiration of the period for which he had been so elected and installed, and, therefore, on his recovery or his return, is entitled to resume all the prerogatives and functions of his office. The case of death, or of expulsion, which is, in fact, masonic death, is different, because all the rights possessed during life cease _ex necessitate rei_, and forever lapse at the time of the said physical or masonic death; and in the latter case, a restoration to all the rights and privileges of Masonry would not restore the party to any office which he had held at the time of his expulsion.

Section VI.

_Of the Deacons._

In every lodge there are two of these officers--a Senior and a Junior Deacon. They are not elected, but appointed; the former by the Master, and the latter by the Senior Warden.

The duties of these officers are many and important; but they are so well defined in the ritual as to require no further consideration in this place.

The only question that here invites our examination is, whether the Deacons, as appointed officers, are removable at the pleasure of the officers who appointed them; or, whether they retain their offices, like the Master and Wardens, until the expiration of the year. Masonic authorities are silent on this subject; but, basing my judgment upon analogy, I am inclined to think that they are not removable: all the officers of a lodge are chosen to serve for one year, or, from one festival of St. John the Evangelist to the succeeding one. This has been
the invariable usage in all lodges, and neither in the monitorial
 ceremonies of installation, nor in any rules or regulations which I
 have
 seen, is any exception to this usage made in respect to Deacons. The
 written as well as the oral law of Masonry being silent on this
 subject,
 we are bound to give them the benefit of this silence, and place them
 in
 the same favorable position as that occupied by the superior officers,
 who, we know, by express law are entitled to occupy their stations for
 one
 year. Moreover, the power of removal is too important to be exercised
 except under the sanction of an expressed law, and is contrary to the
 whole spirit of Masonry, which, while it invests a presiding officer
 with
 the largest extent of prerogative, is equally careful of the rights of
 the
 youngest member of the fraternity.

From these reasons I am compelled to believe that the Deacons, although
 originally appointed by the Master and Senior Warden, are not removable
 by
 either, but retain their offices until the expiration of the year.

Section VII.

_Of the Stewards._

The Stewards, who are two in number, are appointed by the Junior
 Warden,
 and sit on the right and left of him in the lodge. Their original
 duties
 were, "to assist in the collection of dues and subscriptions; to keep
 an
 account of the lodge expenses; to see that the tables are properly
 furnished at refreshment, and that every Brother is suitably provided
 for." They are also considered as the assistants of the Deacons in the
 discharge of their duties, and, lately, some lodges are beginning to
 confide to them the important trusts of a standing committee for the
 examination of visitors and the preparation of candidates.

What has been said in relation to the removal of the Deacons in the
 preceding section, is equally applicable to the Stewards.

Section VIII.

_Of the Tiler._

This is an office of great importance, and must, from the peculiar
 nature
of our institution, have existed from its very beginning. No lodge could ever have been opened until a Tiler was appointed, and stationed to guard its portals from the approach of "cowans and eavesdroppers." The qualifications requisite for the office of a Tiler are, that he must be "a worthy Master Mason." An Entered Apprentice, or a Fellow Craft, cannot tile a lodge, even though it be opened in his own degree. To none but Master Masons can this important duty of guardianship be intrusted. The Tiler is not necessarily a member of the lodge which he tiles. There is no regulation requiring this qualification. In fact, in large cities, one Brother often acts as the Tiler of several lodges. If, however, he is a member of the lodge, his office does not deprive him of the rights of membership, and in ballotings for candidates, election of officers, or other important questions, he is entitled to exercise his privilege of voting, in which case the Junior Deacon will temporarily occupy his station, while he enters the lodge to deposit his ballot. This appears to be the general usage of the craft in this country.

The Tiler is sometimes elected by the lodge, and sometimes appointed by the Master. It seems generally to be admitted that he may be removed from office for misconduct or neglect of duty, by the lodge, if he has been elected, and by the Master, if he has been appointed.

Chapter V.

Of Rules of Order.

The safety of the minority, the preservation of harmony, and the dispatch of business, all require that there should be, in every well-regulated society, some rules and forms for the government of their proceedings, and, as has been justly observed by an able writer on parliamentary law, "whether these forms be in all cases the most rational or not, is really not of so great importance; for it is much more material that there should be a rule to go by, than what that rule is."[50] By common consent, the rules established for the government of Parliament in England, and of Congress in the United States, and which are known collectively under the name of "Parliamentary Law," have been adopted for the regulation of all deliberative bodies, whether of a public or private nature. But lodges of Freemasons differ so much in their organization and character from other
societies, that this law will, in very few cases, be found applicable; and, indeed, in many positively inapplicable to them. The rules, therefore, for the government of masonic lodges are in general to be deduced from the usages of the Order, from traditional or written authority, and where both of them are silent, from analogy to the character of the institution. To each of these sources, therefore, I shall apply, in the course of the present chapter, and in some few instances, where the parliamentary law coincides with our own, reference will be made to the authority of the best writers on that science.

Section I.

_Of the Order of Business._

When the Brethren have been "congregated," or called together by the presiding officer, the first thing to be attended to is the ceremony of opening the lodge. The consideration of this subject, as it is sufficiently detailed in our ritual, will form no part of the present work.

The lodge having been opened, the next thing to be attended to is the reading of the minutes of the last communication. The minutes having been read, the presiding officer will put the question on their confirmation, having first inquired of the Senior and Junior Wardens, and lastly of the Brethren "around the lodge," whether they have any alterations to propose.

It must be borne in mind, that the question of confirmation is simply a question whether the Secretary has faithfully and correctly recorded the transactions of the lodge. If, therefore, it can be satisfactorily shown by any one that there is a mis-entry, or the omission of an entry, this is the time to correct it; and where the matter is of sufficient importance, and the recording officer, or any member disputes the charge of error, the vote of the lodge will be taken on the subject, and the journal will be amended or remain as written, according to the opinion so expressed by the majority of the members. As this is, however, a mere question of memory, it must be apparent that those members only who were present at the previous communication, the records of which are under examination, are qualified to express a fair opinion. All others should ask and be permitted to be excused from voting.

As no special communication can alter or amend the proceedings of a regular one, it is not deemed necessary to present the records of the
latter to the inspection of the former. This preliminary reading of the minutes is, therefore, always omitted at special communications.

After the reading of the minutes, unfinished business, such as motions previously submitted and reports of committees previously appointed, will take the preference of all other matters. Special communications being called for the consideration of some special subject, that subject must of course claim the priority of consideration over all others.

In like manner, where any business has been specially and specifically postponed to another communication, it constitutes at that communication what is called, in parliamentary law, "the order of the day," and may at any time in the course of the evening be called up, to the exclusion of all other business.

The lodge may, however, at its discretion, refuse to take up the consideration of such order; for the same body which determined at one time to consider a question, may at another time refuse to do so. This is one of those instances in which parliamentary usage is applicable to the government of a lodge. Jefferson says: "Where an order is made, that any particular matter be taken up on any particular day, there a question is to be put, when it is called for, Whether the house will now proceed to that matter?" In a lodge, however, it is not the usage to propose such a question, but the matter being called up, is discussed and acted on, unless some Brother moves its postponement, when the question of postponement is put.

But with these exceptions, the unfinished business must first be disposed of, to avoid its accumulation and its possible subsequent neglect.[51] New business will then be taken up in such order as the local bye-laws prescribe, or the wisdom of the Worshipful Master may suggest.

In a discussion, when any member wishes to speak, he must stand up in his place, and address himself not to the lodge, nor to any particular Brother, but to the presiding officer, styling him "Worshipful."

When two or more members rise nearly together, the presiding officer determines who is entitled to speak, and calls him by his name, whereupon he proceeds, unless he voluntarily sits down, and gives way to the other. The ordinary rules of courtesy, which should govern a masonic body above all other societies, as well as the general usage of deliberative bodies,
require that the one first up should be entitled to the floor. But the
decision of this fact is left entirely to the Master, or presiding
officer.

Whether a member be entitled to speak once or twice to the same
question,
is left to the regulation of the local bye-laws of every lodge. But, under
all circumstances, it seems to be conceded, that a member may rise at any
time with the permission of the presiding officer, or for the purpose of
explanation.

A member may be called to order by any other while speaking, for the use
of any indecorous remark, personal allusion, or irrelevant matter; but this must be done in a courteous and conciliatory manner, and the question
of order will at once be decided by the presiding officer.

No Brother is to be interrupted while speaking, except for the purpose of
calling him to order, or to make a necessary explanation; nor are any separate conversations, or, as they are called in our ancient charges, "private committees," to be allowed.

Every member of the Order is, in the course of the debate as well as at all other times in the lodge, to be addressed by the title of "Brother," and no secular or worldly titles are ever to be used.

In accordance with the principles of justice, the parliamentary usage is adopted, which permits the mover of a resolution to make the concluding speech, that he may reply to all those who have spoken against it, and sum up the arguments in its favor. And it would be a breach of order as well as of courtesy for any of his opponents to respond to this final argument of the mover.

It is within the discretion of the Master, at any time in the course of the evening, to suspend the business of the lodge for the purpose of proceeding to the ceremony of initiation, for the "work" of Masonry, as it is technically called, takes precedence of all other business.

When all business, both old and new, and the initiation of candidates, if there be any, has been disposed of, the presiding officer inquires of the officers and members if there be anything more to be proposed before closing. Custom has prescribed a formulary for making this inquiry, which is in the following words.
The Worshipful Master, addressing the Senior and Junior Wardens and then the Brethren, successively, says: "Brother Senior, have you anything to offer in the West for the good of Masonry in general or of this lodge in particular? Anything in the South, Brother Junior? Around the lodge, Brethren?" The answers to these inquiries being in the negative on the part of the Wardens, and silence on that of the craft, the Master proceeds to close the lodge in the manner prescribed in the ritual.

The reading of the minutes of the evening, not for confirmation, but for suggestion, lest anything may have been omitted, should always precede the closing ceremonies, unless, from the lateness of the hour, it be dispensed with by the members.

Section II.

_Of Appeals from the Decision of the Chair._

Freemasonry differs from all other institutions, in permitting no appeal to the lodge from the decision of the presiding officer. The Master is supreme in his lodge, so far as the lodge is concerned. He is amenable for his conduct, in the government of the lodge, not to its members, but to the Grand Lodge alone. In deciding points of order as well as graver matters, no appeal can be taken from that decision to the lodge. If an appeal were proposed, it would be his duty, for the preservation of discipline, to refuse to put the question. It is, in fact, wrong that the Master should even by courtesy permit such an appeal to be taken; because, as the Committee of Correspondence of the Grand Lodge of Tennessee have wisely remarked, by the admission of such appeals by _courtesy_, "is established ultimately a precedent from which will be claimed _the right to take_ appeals."[52] If a member is aggrieved with the conduct or the decisions of the Master, he has his redress by an appeal to the Grand Lodge, which will of course see that the Master does not rule his lodge "in an unjust or arbitrary manner." But such a thing as an appeal from the Master to the lodge is unknown in Masonry.

This, at first view, may appear to be giving too despotic a power to the Master. But a little reflection will convince any one that there can be but slight danger of oppression from one so guarded and controlled as the
Master is by the obligations of his office and the superintendence of the Grand Lodge, while the placing in the hands of the craft so powerful, and, with bad spirits, so annoying a privilege as that of immediate appeal, would necessarily tend to impair the energies and lessen the dignity of the Master, at the same time that it would be totally subversive of that spirit of strict discipline which pervades every part of the institution, and to which it is mainly indebted for its prosperity and perpetuity.

In every case where a member supposes himself to be aggrieved by the decision of the Master, he should make his appeal to the Grand Lodge.

It is scarcely necessary to add, that a Warden or Past Master, presiding in the absence of the Master, assumes for the time all the rights and prerogatives of the Master.

Section III.

_Of the Mode of Taking the Question._

The question in Masonry is not taken _viva voce_ or by "aye" and "nay." This should always be done by "a show of hands." The regulation on this subject was adopted not later than the year 1754, at which time the Book of Constitutions was revised, "and the necessary alterations and additions made, consistent with the laws and rules of Masonry," and accordingly, in the edition published in the following year, the regulation is laid down in these words--"The opinions or votes of the members are always to be signified by each holding up one of his hands: which uplifted hands the Grand Wardens are to count; unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted among Masons."[53]

Calling for the yeas and nays has been almost universally condemned as an unmasonic practice, nor should any Master allow it to be resorted to in his lodge.

Moving the "previous question," a parliamentary invention for stopping all discussion, is still more at variance with the liberal and harmonious spirit which should distinguish masonic debates, and is, therefore, never to be permitted in a lodge.
Section IV.

_Of Adjournments._

Adjournment is a term not recognized in Masonry. There are but two ways in which the communication of a lodge can be terminated; and these are either by _closing_ the lodge, or by _calling from labor to refreshment_. In the former case the business of the communication is finally disposed of until the next communication; in the latter the lodge is still supposed to be open and may resume its labors at any time indicated by the Master.

But both the time of closing the lodge and of calling it from labor to refreshment is to be determined by the absolute will and the free judgment of the Worshipful Master, to whom alone is intrusted the care of "setting the craft to work, and giving them wholesome instruction for labor." He alone is responsible to the Grand Master and the Grand Lodge, that his lodge shall be opened, continued, and closed in harmony; and as it is by his "will and pleasure" only that it is opened, so is it by his "will and pleasure" only that it can be closed. Any attempt, therefore, on the part of the lodge to entertain a motion for adjournment would be an infringement of this prerogative of the Master. Such a motion is, therefore, always out of order, and cannot be; and cannot be acted on.

The rule that a lodge cannot adjourn, but remain in session until closed by the Master, derives an authoritative sanction also from the following clause in the fifth of the Old Charges.

"All Masons employed shall meekly receive their wages without murmuring or mutiny, _and not desert the Master till the work is finished._"

Section V.

_Of the Appointment of Committees._

It is the prerogative of the Master to appoint all Committees, unless by a special resolution provision has been made that a committee shall otherwise be appointed.
The Master is also, _ex officio_, chairman of every committee which he chooses to attend, although he may not originally have been named a member of such committee. But he may, if he chooses, waive this privilege; yet he may, at any time during the session of the committee, reassume his inherent prerogative of governing the craft at all times when in his presence, and therefore take the chair.

Section VI.

_Of the Mode of Keeping the Minutes._

Masonry is preeminently an institution of forms, and hence, as was to be expected, there is a particular form provided for recording the proceedings of a lodge. Perhaps the best method of communicating this form to the reader will be, to record the proceedings of a supposititious meeting or communication.

The following form, therefore, embraces the most important transactions that usually occur during the session of a lodge, and it may serve as an exemplar, for the use of secretaries.

"A regular communication of ---- Lodge, NO. ----, was holden at ----; on ----, the ---- day of ----A.: L.: 58--.

Present.

Bro.: A. B----, W.: Master.
    " B. C----, S.: Warden.
    " C. D----, J.: Warden.
    " D. E----, Treasurer.
    " E. F----, Secretary.
    " F. G----, S.: Deacon.
    " G. H----, J.: Deacon.
    " H. I----, } Stewards.
    " I. K----, }
    " K. L----, Tiler.

_Members._
Bro.: L. M----
    M. N----
    N. O----
    O. P----

_Visitors._
P. Q----
Q. R----
R. S----
S. T----
The Lodge was opened in due form on the third degree of Masonry.

"The minutes of the regular communication of ---- were read and confirmed.[54]

"The committee on the petition of Mr. C. B., a candidate for initiation, reported favorably, whereupon he was balloted for and duly elected.

"The committee on the application of Mr. D. C., a candidate for initiation, reported favorably, whereupon he was balloted for, and the box appearing foul he was rejected.

"The committee on the application of Mr. E. D., a candidate for initiation, having reported unfavorably, he was declared rejected without a ballot.

"The petition of Mr. F. E., a candidate for initiation, having been withdrawn by his friends, he was declared rejected without a ballot.

"A petition for initiation from Mr. G.F., inclosing the usual amount and recommended by Bros. C. D.---- and H. I.----, was referred to a committee of investigation consisting of Bros. G. H.----, L. M.----, and O. P.--- -.

"Bro. S.R., an Entered Apprentice, having applied for advancement, was duly elected to take the second degree; and Bro. W.Y., a Fellow Craft, was, on his application for advancement, duly elected to take the third degree.

"A letter was read from Mrs. T. V.----, the widow of a Master Mason, when the sum of twenty dollars was voted for her relief.

"The amendment to article 10, section 5 of the bye-laws, proposed by Bro. M. N. ---- at the communication of ----, was read a third time, adopted by a constitutional majority and ordered to be sent to the Grand Lodge for approval and confirmation.

"The Lodge of Master Masons was then closed, and a lodge of Entered Apprentices opened in due form.

"Mr. C. B., a candidate for initiation, being in waiting, was duly prepared, brought forward and initiated as an Entered Apprentice, he paying the usual fee.

"The Lodge of Entered Apprentices was then closed, and a Lodge of Fellow Crafts opened in due form.
"Bro. S. R., an Entered Apprentice, being in waiting, was duly prepared, brought forward and passed to the degree of a Fellow Craft, he paying the usual fee.

"The Lodge of Fellow Crafts was then closed, and a lodge of Master Masons opened in due form.

"Bro. W. Y., a Fellow Craft, being in waiting, was duly prepared, brought forward and raised to the sublime degree of a Master Mason, he paying the usual fee.

Amount received this evening, as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Petition of Mr. G. F.</td>
<td>$5</td>
</tr>
<tr>
<td>Fee of Bro. C. B.</td>
<td>5</td>
</tr>
<tr>
<td>do. of Bro. S. R.</td>
<td>5</td>
</tr>
<tr>
<td>do. of Bro. W. Y.</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$20</strong></td>
</tr>
</tbody>
</table>

all of which was paid over to the Treasurer.

There being no further business, the lodge was closed in due form and harmony.

E. F----,

_Secretary._

Such is the form which has been adopted as the most convenient mode of recording the transactions of a lodge. These minutes must be read, at the close of the meeting, that the Brethren may suggest any necessary alterations or additions, and then at the beginning of the next regular meeting, that they may be confirmed, after which they should be transcribed from the rough Minute Book in which they were first entered into the permanent Record Book of the lodge.

Book Third.

The Law Of Individuals.

Passing from the consideration of the law, which refers to Masons in their congregated masses, as the constituents of Grand and Subordinate Lodges, I next approach the discussion of the law which governs them in their individual capacity, whether in the inception of their masonic life, as
candidates for initiation, or in their gradual progress through each of the three degrees, for it will be found that a Mason, as he assumes new and additional obligations, and is presented with increased light, contracts new duties, and is invested with new prerogatives and privileges.

Chapter I.

Of the Qualifications of Candidates.

The qualifications of a candidate for initiation into the mysteries of Freemasonry, are four-fold in their character--moral, physical, intellectual and political.

The moral character is intended to secure the respectability of the Order, because, by the worthiness of its candidates, their virtuous deportment, and good reputation, will the character of the institution be judged, while the admission of irreligious libertines and contemners of the moral law would necessarily impair its dignity and honor.

The physical qualifications of a candidate contribute to the utility of the Order, because he who is deficient in any of his limbs or members, and who is not in the possession of all his natural senses and endowments, is unable to perform, with pleasure to himself or credit to the fraternity, those peculiar labors in which all should take an equal part. He thus becomes a drone in the hive, and so far impairs the usefulness of the lodge, as "a place where Freemasons assemble to work, and to instruct and improve themselves in the mysteries of their ancient science."

The intellectual qualifications refer to the security of the Order; because they require that its mysteries shall be confided only to those whose mental developments are such as to enable them properly to appreciate, and faithfully to preserve from imposition, the secrets thus entrusted to them. It is evident, for instance, that an idiot could neither understand the hidden doctrines that might be communicated to him, nor could he so secure such portions as he might remember, in the "depositary of his heart," as to prevent the designing knave from worming them out of him; for, as the wise Solomon has said, "a fool's mouth is his destruction, and his lips are the snare of his soul."
The political qualifications are intended to maintain the independence of
the Order; because its obligations and privileges are thus confided only
to those who, from their position in society, are capable of obeying the
one, and of exercising the other without the danger of let or hindrance
from superior authority.

Of the moral, physical and political qualifications of a candidate there
can be no doubt, as they are distinctly laid down in the ancient charges
and constitutions. The intellectual are not so readily decided.

These four-fold qualifications may be briefly summed up in the following
axioms.

_Morally_, the candidate must be a man of irreproachable conduct, a
believer in the existence of God, and living "under the tongue of good report."

_Physically_, he must be a man of at least twenty-one years of age,
upright in body, with the senses of a man, not deformed or dismembered,
but with hale and entire limbs as a _man_ ought to be.

_Intellectually_, he must be a man in the full possession of his
intellects, not so young that his mind shall not have been formed, nor
so old that it shall have fallen into dotage; neither a fool, an idiot,
nor a madman; and with so much education as to enable him to avail himself of
the teachings of Masonry, and to cultivate at his leisure a knowledge of
the principles and doctrines of our royal art.

_Politically_, he must be in the unrestrained enjoyment of his civil
and personal liberty, and this, too, by the birthright of inheritance, and not
by its subsequent acquisition, in consequence of his release from hereditary bondage.

The lodge which strictly demands these qualifications of its candidates
may have fewer members than one less strict, but it will undoubtedly have
better ones.

But the importance of the subject demands for each class of the
qualifications a separate section, and a more extended consideration.

Section I.

_Of the Moral Qualifications of Candidates._
The old charges state, that "a Mason is obliged by his tenure to obey the moral law." It is scarcely necessary to say, that the phrase, "moral law," is a technical expression of theology, and refers to the Ten Commandments, which are so called, because they define the regulations necessary for the government of the morals and manners of men. The habitual violation of any one of these commands would seem, according to the spirit of the Ancient Constitutions, to disqualify a candidate for Masonry.

The same charges go on to say, in relation to the religious character of a Mason, that he should not be "a stupid atheist, nor an irreligious libertine." A denier of the existence of a Supreme Architect of the Universe cannot, of course, be obligated as a Mason, and, accordingly, there is no landmark more certain than that which excludes every atheist from the Order.

The word "libertine" has, at this day, a meaning very different from what it bore when the old charges were compiled. It then signified what we now call a "free-thinker," or disbeliever in the divine revelation of the Scriptures. This rule would therefore greatly abridge the universality and tolerance of the Institution, were it not for the following qualifying clause in the same instrument:--

"Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished."

The construction now given universally to the religious qualification of a candidate, is simply that he shall have a belief in the existence and superintending control of a Supreme Being.

These old charges from which we derive the whole of our doctrine as to the moral qualifications of a candidate, further prescribe as to the political relations of a Mason, that he is to be "a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in
plots and conspiracies against the peace and welfare of the nation, nor to
behave himself undutifully to inferior magistrates. He is cheerfully to
conform to every lawful authority; to uphold on every occasion the
interest of the community, and zealously promote the prosperity of his
own country."

Such being the characteristics of a true Mason, the candidate who
desires to obtain that title, must show his claim to the possession of these
virtues; and hence the same charges declare, in reference to these
moral qualifications, that "The persons made Masons, or admitted members of a
lodge, must be good and true men--no immoral or scandalous men, but of
good report."

Section II.

_Of the Physical Qualifications of Candidates._

The physical qualifications of a candidate refer to his sex, his age,
and the condition of his limbs.

The first and most important requisite of a candidate is, that he shall
be "_a man_." No woman can be made a Mason. This landmark is so
indisputable, that it would be wholly superfluous to adduce any arguments or
authority in its support.

As to age, the old charges prescribe the rule, that the candidate must be
"of mature and discreet age." But what is the precise period when one is
supposed to have arrived at this maturity and discretion, cannot be
inferred from any uniform practice of the craft in different countries.
The provisions of the civil law, which make twenty-one the age of
maturity, have, however, been generally followed. In this country the
regulation is general, that the candidate must be twenty-one years of age.
Such, too, was the regulation adopted by the General Assembly, which
met on the 27th Dec., 1663, and which prescribed that "no person shall be
accepted unless he be twenty-one years old or more."[55] In Prussia, the
candidate is required to be twenty-five; in England, twenty-one,[56]
"unless by dispensation from the Grand Master, or Provincial Grand
Master;" in Ireland, twenty-one, except "by dispensation from the Grand
Master, or the Grand Lodge;" in France, twenty-one, unless the
candidate be the son of a Mason who has rendered important service to the craft,
with the consent of his parent or guardian, or a young man who has served
six months with his corps in the army--such persons may be initiated at eighteen; in Switzerland, the age of qualification is fixed at twenty-one,
and in Frankfort-on-Mayn, at twenty. In this country, as I have already observed, the regulation of 1663 is rigidly enforced, and no candidate, who has not arrived at the age of twenty-one, can be initiated.

Our ritual excludes "an old man in his dotage" equally with a "young man under age." But as dotage signifies imbecility of mind, this subject will be more properly considered under the head of intellectual qualifications.

The physical qualifications, which refer to the condition of the candidate's body and limbs, have given rise, within a few years past, to a great amount of discussion and much variety of opinion. The regulation contained in the old charges of 1721, which requires the candidate to be "a perfect youth," has in some jurisdictions been rigidly enforced to the very letter of the law, while in others it has been so completely explained away as to mean anything or nothing. Thus, in South Carolina, where the rule is rigid, the candidate is required to be neither deformed nor dismembered, but of hale and entire limbs, as a man ought to be, while in Maine, a deformed person may be admitted, provided "the deformity is not such as to prevent him from being instructed in the arts and mysteries of Freemasonry."

The first written law which we find on this subject is that which was enacted by the General Assembly held in 1663, under the Grand Mastership of the Earl of St. Albans, and which declares "that no person shall hereafter be accepted a Freemason but such as of _able_ body.[57]

Twenty years after, in the reign of James II., or about the year 1683, it seems to have been found necessary, more exactly to define the meaning of this expression, "of able body," and accordingly we find, among the charges ordered to be read to a Master on his installation, the following regulation:

"Thirdly, that he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that _he have his right limbs as a man ought to have."[58]
The old charges, published in the original Book of Constitutions in 1723, contain the following regulation:

"No Master should take an Apprentice, unless he be a perfect youth having no maim or defect that may render him incapable of learning the art."

Notwithstanding the positive demand for _perfection_, and the positive and explicit declaration that he must have _no maim or defect_, the remainder of the sentence has, within a few years past, by some Grand Lodges, been considered as a qualifying clause, which would permit the admission of candidates whose physical defects did not exceed a particular point. But, in perfection, there can be no degrees of comparison, and he who is required to be perfect, is required to be so without modification or diminution. That which is _perfect_ is complete in all its parts, and, by a deficiency in any portion of its constituent materials, it becomes not less perfect, (which expression would be a solecism in grammar,) but at once by the deficiency ceases to be perfect at all--it then becomes imperfect. In the interpretation of a law, "words," says Blackstone, "are generally to be understood in their usual and most known signification," and then "perfect" would mean, "complete, entire, neither defective nor redundant." But another source of interpretation is, the "comparison of a law with other laws, that are made by the same legislator, that have some affinity with the subject, or that expressly relate to the same point."[59] Applying this law of the jurists, we shall have no difficulty in arriving at the true signification of the word "perfect," if we refer to the regulation of 1683, of which the clause in question appears to have been an exposition. Now, the regulation of 1683 says, in explicit terms, that the candidate must "_have his right limbs as a man ought to have_."

Comparing the one law with the other, there can be no doubt that the requisition of Masonry is and always has been, that admission could only be granted to him who was neither deformed nor dismembered, but of hale and entire limbs as a man should be.

But another, and, as Blackstone terms it, "the most universal and effectual way of discovering the true meaning of a law" is, to consider "the reason and spirit of it, or the cause which moved the legislator to enact it." Now, we must look for the origin of the law requiring physical
perfection, not to the formerly operative character of the institution, (for there never was a time when it was not speculative as well as operative,) but to its symbolic nature. In the ancient temple, every stone was required to be _perfect_, for a perfect stone was the symbol of truth.

In our mystic association, every Mason represents a stone in that spiritual temple, "that house not made with hands, eternal in the heavens," of which the temple of Solomon was the type. Hence it is required that he should present himself, like the perfect stone in the material temple, a perfect man in the spiritual building. "The symbolic relation of each member of the Order to its mystic temple, forbids the idea," says Bro. W.S. Rockwell, of Georgia,[60] "that its constituent portions, its living stones, should be less perfect or less a type of their great original, than the immaculate material which formed the earthly dwelling place of the God of their adoration." If, then, as I presume it will be readily conceded, by all except those who erroneously suppose the institution to have been once wholly operative and afterwards wholly speculative, perfection is required in a candidate, not for the physical reason that he may be enabled to give the necessary signs of recognition, but because the defect would destroy the symbolism of that perfect stone which every Mason is supposed to represent in the spiritual temple, we thus arrive at a knowledge of the causes which moved the legislators of Masonry to enact the law, and we see at once, and without doubt, that the words _perfect youth_ are to be taken in an unqualified sense, as signifying one who has "his right limbs as a man ought to have."[61]

It is, however, but fair to state that the remaining clause of the old charge, which asserts that the candidate must have no maim or defect that may render him incapable of learning the art, has been supposed to intend a modification of the word "perfect," and to permit the admission of one whose maim or defect was not of such a nature as to prevent his learning the art of Masonry. But I would respectfully suggest that a criticism of this kind is based upon a mistaken view of the import of the words. The sentence is not that the candidate must have no such maim or defect as might, by possibility, prevent him from learning the art; though this is the interpretation given by those who are in favor of admitting slightly maimed candidates. It is, on the contrary, so worded as to give a consequential meaning to the word "_that_." He must have no maim or defect _that_ may render him incapable; that is, _because_, by having such maim or defect, he would be rendered incapable of acquiring our art.
In the Ahiman Rezon published by Laurence Dermott in 1764, and adopted for the government of the Grand Lodge of Ancient York Masons in England, and many of the Provincial Grand and subordinate lodges of America, the regulation is laid down that candidates must be "men of good report, free-born, of mature age, not deformed nor dismembered at the time of their making, and no woman or eunuch." It is true that at the present day this book possesses no legal authority among the craft; but I quote it, to show what was the interpretation given to the ancient law by a large portion, perhaps a majority, of the English and American Masons in the middle of the eighteenth century.

A similar interpretation seems at all times to have been given by the Grand Lodges of the United States, with the exception of some, who, within a few years past, have begun to adopt a more latitudinarian construction.

In Pennsylvania it was declared, in 1783, that candidates are not to be "deformed or dismembered at the time of their making."

In South Carolina the book of Constitutions, first published in 1807, requires that "every person desiring admission must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be."

In the "Ahiman Rezon and Masonic Ritual," published by order of the Grand Lodge of North Carolina and Tennessee, in the year 1805, candidates are required to be "hale and sound, not deformed or dismembered at the time of their making."[62]

Maryland, in 1826, sanctioned the Ahiman Rezon of Cole, which declares the law in precisely the words of South Carolina, already quoted.

In 1823, the Grand Lodge of Missouri unanimously adopted a report, which declared that all were to be refused admission who were not "sound in mind and _all their members_," and she adopted a resolution asserting that "the Grand Lodge cannot grant a letter or dispensation to a subordinate lodge working under its jurisdiction, to initiate any person maimed, disabled, or wanting the qualifications establishing by ancient usage."[63]

But it is unnecessary to multiply instances. There never seems to have been any deviation from the principle that required absolute physical perfection, until, within a few years, the spirit of expediency[64] has induced some Grand Lodges to propose a modified construction of the law,
and to admit those whose maims or deformities were not such as to prevent
them from complying with the ceremonial of initiation. Still, a large
number of the Grand Lodges have stood fast by the ancient landmark, and it
is yet to be hoped that all will return to their first allegiance. The
subject is an important one, and, therefore, a few of the more recent
authorities, in behalf of the old law may with advantage be cited.

"We have examined carefully the arguments 'pro and con,' that have
accompanies the proceedings of the several Grand Lodges, submitted to
us,
the conviction has been forced upon our minds, even against our
wills,
that we depart from the ancient landmarks and usages of Masonry,
whenever
we admit an individual wanting in one of the human senses, or who is in
any particular maimed or deformed."--_Committee of Correspondence G.
Lodge
of Georgia_, 1848, _page_ 36.

"The rationale of the law, excluding persons physically imperfect and
deformed, lies deeper and is more ancient than the source ascribed to
it.[65] It is grounded on a principle recognized in the earliest ages of
the world; and will be found identical with that which obtained among the
ancient Jews. In this respect the Levitical law was the same as the
masonic, which would not allow any 'to go in unto the vail' who had a
blemish--a blind man, or a lame, or a man that was broken-footed, or
broken-handed, or a dwarf, &c....

"The learned and studious Freemasonic antiquary can satisfactorily
explain
the metaphysics of this requisition in our Book of Constitutions. For the
true and faithful Brother it sufficeth to know that such a requisition
exists. He will prize it the more because of its antiquity.... No man can
in perfection be 'made a Brother,' no man can truly 'learn our
mysteries,'
and practice them, or 'do the work of a Freemason,' if he is not a
_man_
with body free from maim, defect and deformity."--_Report of a Special
Committee of the Grand Lodge of New York, in_ 1848.[66]

"The records of this Grand Lodge may be confidently appealed to, for
proofs of her repeated refusal to permit maimed persons to be
initiated,
and not simply on the ground that ancient usage forbids it, but because
the fundamental constitution of the Order--the ancient charges--forbid
it."--_Committee of Correspondence of New York, for 1848, p. 70._

"The lodges subordinate to this Grand Lodge are hereby required, in the
initiation of applicants for Masonry, to adhere to the ancient law (as
laid down in our printed books), which says he shall be of _entire
limbs_"--_Resolution of the G.L. of Maryland, November, 1848._
"I received from the lodge at Ashley a petition to initiate into our Order a gentleman of high respectability, who, unfortunately, has been maimed. I refused my assent.... I have also refused a similar request from the lodge of which I am a member. The fact that the most distinguished masonic body on earth has recently removed one of the landmarks, should teach _us_ to be careful how we touch those ancient boundaries."--_Address of the Grand Master of New Jersey in 1849._

"The Grand Lodge of Florida adopted such a provision in her constitution, [the qualifying clause permitting the initiation of a maimed person, if his deformity was not such as to prevent his instruction], but more mature reflection, and more light reflected from our sister Grand Lodges, caused it to be stricken from our constitution."--_Address of Gov. Tho. Brown, Grand Master of Florida in_ 1849.

"As to the physical qualifications, the Ahiman Rezon leaves no doubt on the subject, but expressly declares, that every applicant for initiation must be a man, free-born, of lawful age, in the perfect enjoyment of his senses, hale, and sound, and not deformed or dismembered; this is one of the ancient landmarks of the Order, which it is in the power of no body of men to change. A man having but one arm, or one leg, or who is in anyway deprived of his due proportion of limbs and members, is as incapable of initiation as a woman."--_Encyclical Letter of the Grand Lodge of South Carolina to its subordinates in_ 1849.

Impressed, then, by the weight of these authorities, which it would be easy, but is unnecessary, to multiply--guided by a reference to the symbolic and speculative (not operative) reason of the law--and governed by the express words of the regulation of 1683--I am constrained to believe that the spirit as well as the letter of our ancient landmarks require that a candidate for admission should be perfect in all his parts, that is, neither redundant nor deficient, neither deformed nor dismembered, but of hale and entire limbs, as a man ought to be.

Section III.

_Of the Intellectual Qualifications of Candidates._
The Old Charges and Ancient Constitutions are not as explicit in relation to the intellectual as to the moral and physical qualifications of candidates, and, therefore, in coming to a decision on this subject, we are compelled to draw our conclusions from analogy, from common sense, and from the peculiar character of the institution. The question that here suggests itself on this subject is, what particular amount of human learning is required as a constitutional qualification for initiation?

During a careful examination of every ancient document to which I have had access, I have met with no positive enactment forbidding the admission of uneducated persons, even of those who can neither read nor write. The unwritten, as well as the written laws of the Order, require that the candidate shall be neither a _fool_ nor an _idiot_, but that he shall possess a discreet judgment, and be in the enjoyment of all the senses of a man. But one who is unable to subscribe his name, or to read it when written, might still very easily prove himself to be within the requirements of this regulation. The Constitutions of England, formed since the union of the two Grand Lodges in 1813, are certainly explicit enough on this subject. They require even more than a bare knowledge of reading and writing, for, in describing the qualifications of a candidate, they say:

"He should be a lover of the liberal arts and sciences, and have made some progress in one or other of them; and he must, previous to his initiation, subscribe his name at full length, to a declaration of the following import," etc. And in a note to this regulation, it is said, "Any individual who cannot write is, consequently, ineligible to be admitted into the Order." If this authority were universal in its character, there would be no necessity for a further discussion of the subject. But the modern constitutions of the Grand Lodge of England are only of force within its own jurisdiction, and we are therefore again compelled to resort to a mode of reasoning for the proper deduction of our conclusions on this subject.

It is undoubtedly true that in the early period of the world, when Freemasonry took its origin, the arts of reading and writing were not so generally disseminated among all classes of the community as they now are, when the blessings of a common education can be readily and cheaply obtained. And it may, therefore, be supposed that among our ancient Brethren there were many who could neither read nor write. But after all, this is a mere assumption, which, although it may be based on probability, has no direct evidence for its support. And, on the other hand, we see
throughout all our ancient regulations, that a marked distinction was made by our rulers between the Freemason and the Mason who was not free; as, for instance, in the conclusion of the fifth chapter of the Ancient Charges, where it is said: "No laborer shall be employed in the common work of Masonry, nor shall Freemasons work with those who are not free, without an urgent necessity." And this would seem to indicate a higher estimation by the fraternity of their own character, which might be derived from their greater attainments in knowledge. That in those days the ordinary operative masons could neither read nor write, is a fact established by history. But it does not follow that the Freemasons, who were a separate society of craftsmen, were in the same unhappy category; it is even probable, that the fact that they were not so, but that they were, in comparison with the unaccepted masons, educated men, may have been the reason of the distinction made between these two classes of workmen.

But further, all the teachings of Freemasonry are delivered on the assumption that the recipients are men of some education, with the means of improving their minds and increasing their knowledge. Even the Entered Apprentice is reminded, by the rough and perfect ashlars, of the importance and necessity of a virtuous education, in fitting him for the discharge of his duties. To the Fellow Craft, the study of the liberal arts and sciences is earnestly recommended; and indeed, that sacred hieroglyphic, the knowledge of whose occult signification constitutes the most solemn part of his instruction, presupposes an acquaintance at least with the art of reading. And the Master Mason is expressly told in the explanation of the forty-seventh problem of Euclid, as one of the symbols of the third degree, that it was introduced into Masonry to teach the Brethren the value of the arts and sciences, and that the Mason, like the discoverer of the problem, our ancient Brother Pythagoras, should be a diligent cultivator of learning. Our lectures, too, abound in allusions which none but a person of some cultivation of mind could understand or appreciate, and to address them, or any portion of our charges which refer to the improvement of the intellect and the augmentation of knowledge, to persons who can neither read nor write, would be, it seems to us, a mockery unworthy of the sacred character of our institution.

From these facts and this method of reasoning, I deduce the conclusion that the framers of Masonry, in its present organization as a speculative institution, must have intended to admit none into its fraternity whose minds had not received some preliminary cultivation, and I am, therefore, clearly of opinion, that a person who cannot read and write is not legally qualified for admission.
As to the inexpediency of receiving such candidates, there can be no question or doubt. If Masonry be, as its disciples claim for it, a scientific institution, whose great object is to improve the understanding and to enlarge and adorn the mind, whose character cannot be appreciated, and whose lessons of symbolic wisdom cannot be acquired, without much studious application, how preposterous would it be to place, among its disciples, one who had lived to adult years, without having known the necessity or felt the ambition for a knowledge of the alphabet of his mother tongue? Such a man could make no advancement in the art of Masonry; and while he would confer no substantial advantage on the institution, he would, by his manifest incapacity and ignorance, detract, in the eyes of strangers, from its honor and dignity as an intellectual society.

Idiots and madmen are excluded from admission into the Order, for the evident reason that the former from an absence, and the latter from a perversion of the intellectual faculties, are incapable of comprehending the objects, or of assuming the responsibilities and obligations of the institution.

A question here suggests itself whether a person of present sound mind, but who had formerly been deranged, can legally be initiated. The answer to this question turns on the fact of his having perfectly recovered. If the present sanity of the applicant is merely a lucid interval, which physicians know to be sometimes vouched to lunatics, with the absolute certainty, or at best, the strong probability, of an eventual return to a state of mental derangement, he is not, of course, qualified for initiation. But if there has been a real and durable recovery (of which a physician will be a competent judge), then there can be no possible objection to his admission, if otherwise eligible. We are not to look to what the candidate once was, but to what he now is.

Dotage, or the mental imbecility produced by excessive old age, is also a disqualification for admission. Distinguished as it is by puerile desires and pursuits, by a failure of the memory, a deficiency of the judgment, and a general obliteration of the mental powers, its external signs are easily appreciated, and furnish at once abundant reason why, like idiots and madmen, the superannuated dotard is unfit to be the recipient of our mystic instructions.
Section IV.

_Of the Political Qualifications of Candidates._

The Constitutions of Masonry require, as the only qualification referring to the political condition of the candidate, or his position in society, that he shall be _free-born_. The slave, or even the man born in servitude—though he may, subsequently, have obtained his liberty—is excluded by the ancient regulations from initiation. The non-admission of a slave seems to have been founded upon the best of reasons; because, as Freemasonry involves a solemn contract, no one can legally bind himself to its performance who is not a free agent and the master of his own actions. That the restriction is extended to those who were originally in a servile condition, but who may have since acquired their liberty, seems to depend on the principle that birth, in a servile condition, is accompanied by a degradation of mind and abasement of spirit, which no subsequent disenthralment can so completely efface as to render the party qualified to perform his duties, as a Mason, with that "freedom, fervency, and zeal," which are said to have distinguished our ancient Brethren. "Children," says Oliver, "cannot inherit a free and noble spirit except they be born of a free woman."

The same usage existed in the spurious Freemasonry or the Mysteries of the ancient world. There, no slave, or men born in slavery, could be initiated; because, the prerequisites imperatively demanded that the candidate should not only be a man of irreproachable manners, but also a free-born denizen of the country in which the mysteries were celebrated.

Some masonic writers have thought that, in this regulation in relation to free birth, some allusion is intended, both in the Mysteries and in Freemasonry, to the relative conditions and characters of Isaac and Ishmael. The former—the accepted one, to whom the promise was given—was the son of a free woman, and the latter, who was cast forth to have "his hand against every man, and every man's hand against him," was the child of a slave. Wherefore, we read that Sarah demanded of Abraham, "Cast out this bondwoman and her son; for the son of the bondwoman shall not be heir with my son." Dr. Oliver, in speaking of the grand festival with which
Abraham celebrated the weaning of Isaac, says, that he "had not paid the same compliment at the weaning of Ishmael, because he was the son of a bondwoman, and, consequently, could not be admitted to participate in the Freemasonry of his father, which could only be conferred on free men born of free women." The ancient Greeks were of the same opinion; for they used the word [Greek: douloprepeia] or, "slave manners," to designate any very great impropriety of manners.

The Grand Lodge of England extends this doctrine, that Masons should be free in all their thoughts and actions, so far, that it will not permit the initiation of a candidate who is only temporarily deprived of his liberty, or even in a place of confinement. In the year 1782, the Master of the Royal Military Lodge, at Woolwich, being confined, most probably for debt, in the King's Bench prison, at London, the lodge, which was itinerant in its character, and allowed to move from place to place with its regiment, adjourned, with its warrant of constitution, to the Master in prison, where several Masons were made. The Grand Lodge, being informed of the circumstances, immediately summoned the Master and Wardens of the lodge "to answer for their conduct in making Masons in the King's Bench prison," and, at the same time, adopted a resolution, affirming that "it is inconsistent with the principles of Freemasonry for any Freemason's lodge to be held, for the purposes of making, passing, or raising Masons, in any prison or place of confinement."

Section V.

_Of the Petition of Candidates for Admission, and the Action thereon._

The application of a candidate to a lodge, for initiation, is called a "petition." This petition should always be in writing, and generally contains a statement of the petitioner's age, occupation, and place of residence, and a declaration of the motives which have prompted the application, which ought to be "a favorable opinion conceived of the institution and a desire of knowledge."[67] This petition must be recommended by at least two members of the lodge.

The petition must be read at a stated or regular communication of the lodge, and referred to a committee of three members for an investigation of the qualifications and character of the candidate. The committee having
made the necessary inquiries, will report the result at the next regular communication and not sooner.

The authority for this deliberate mode of proceeding is to be found in the fifth of the 39 General Regulations, which is in these words:

"No man can be made or admitted a member of a particular lodge, without previous notice one month before given to the said lodge, in order to make due inquiry into the reputation and capacity of the candidate; unless by dispensation aforesaid."

The last clause in this article provides for the only way in which this probation of a month can be avoided, and that is when the Grand Master, for reasons satisfactory to himself, being such as will constitute what is called (sometimes improperly) a case of emergency, shall issue a dispensation permitting the lodge to proceed forthwith to the election.

But where this dispensation has not been issued, the committee should proceed diligently and faithfully to the discharge of their responsible duty. They must inquire into the moral, physical, intellectual and political qualifications of the candidate, and make their report in accordance with the result of their investigations.

The report cannot be made at a special communication, but must always be presented at a regular one. The necessity of such a rule is obvious. As the Master can at any time within his discretion convene a special meeting of his lodge, it is evident that a presiding officer, if actuated by an improper desire to intrude an unworthy and unpopular applicant upon the craft, might easily avail himself for that purpose of an occasion when the lodge being called for some other purpose, the attendance of the members was small, and causing a ballot to be taken, succeed in electing a candidate, who would, at a regular meeting, have been blackballed by some of those who were absent from the special communication.

This regulation is promulgated by the Grand Lodge of England, in the following words: "No person shall be made a Mason without a regular proposition at one lodge and a ballot at the next regular stated lodge;"

it appears to have been almost universally adopted in similar language by the Grand Lodges of this country; and, if the exact words of the law are wanting in any of the Constitutions, the general usage of the craft has furnished an equivalent authority for the regulation.

If the report of the committee is unfavorable, the candidate should be considered as rejected, without any reference to a ballot. This rule is
also founded in reason. If the committee, after a due inquiry into the character of the applicant, find the result so disadvantageous to him as to induce them to make an unfavorable report on his application, it is to be presumed that on a ballot they would vote against his admission, and as their votes alone would be sufficient to reject him, it is held unnecessary to resort in such a case to the supererogatory ordeal of the ballot. It would, indeed, be an anomalous proceeding, and one which would reflect great discredit on the motives and conduct of a committee of inquiry, were its members first to report against the reception of a candidate, and then, immediately afterwards, to vote in favor of his petition. The lodges will not suppose, for the honor of their committees, that such a proceeding will take place, and accordingly the unfavorable report of the committee is always to be considered as a rejection.

Another reason for this regulation seems to be this. The fifth General Regulation declares that no Lodge should ever make a Mason without "due inquiry" into his character, and as the duty of making this inquiry is entrusted to a competent committee, when that committee has reported that the applicant is unworthy to be made a Mason, it would certainly appear to militate against the spirit, if not the letter, of the regulation, for the lodge, notwithstanding this report, to enter into a ballot on the petition.

But should the committee of investigation report favorably, the lodge will then proceed to a ballot for the candidate; but, as this forms a separate and important step in the process of "making Masons," I shall make it the subject of a distinct section.

Section VI.

_Of Balloting for Candidates._

The Thirty-nine Regulations do not explicitly prescribe the ballot-box as the proper mode of testing the opinion of the lodge on the merits of a petition for initiation. The sixth regulation simply says that the consent of the members is to be "formally asked by the Master; and they are to signify their assent or dissent _in their own prudent way_ either virtually or in form, but with unanimity." Almost universal usage has, however, sanctioned the ballot box and the use of black and white balls as
the proper mode of obtaining the opinion of the members.

From the responsibility of expressing this opinion, and of admitting a candidate into the fraternity or of repulsing him from it, no Mason is permitted to shrink. In balloting on a petition, therefore, every member of the Lodge is expected to vote; nor can he be excused from the discharge of this important duty, except by the unanimous consent of his Brethren.

All the members must, therefore, come up to the performance of this trust with firmness, candor, and a full determination to do what is right—to allow no personal timidity to forbid the deposit of a black ball, if the applicant is unworthy, and no illiberal prejudices to prevent the deposition of a white one, if the character and qualifications of the candidate are unobjectionable. And in all cases where a member himself has no personal or acquired knowledge of these qualifications, he should rely upon and be governed by the recommendation of his Brethren of the Committee of Investigation, who he has no right to suppose would make a favorable report on the petition of an unworthy applicant.[68]

The great object of the ballot is, to secure the independence of the voter; and, for this purpose, its secrecy should be inviolate. And this secrecy of the ballot gives rise to a particular rule which necessarily flows out of it.

No Mason can be called to an account for the vote which he has deposited. The very secrecy of the ballot is intended to secure the independence and irresponsibility to the lodge of the voter. And, although it is undoubtedly a crime for a member to vote against the petition of an applicant on account of private pique or personal prejudice, still the lodge has no right to judge that such motives alone actuated him. The motives of men, unless divulged by themselves, can be known only to God; "and if," as Wayland says, "from any circumstances we are led to entertain any doubts of the motives of men, we are bound to retain these doubts within our own bosoms." Hence, no judicial notice can be or ought to be taken by a lodge of a vote cast by a member, on the ground of his having been influenced by improper motives, because it is impossible for the lodge legally to arrive at the knowledge; in the first place, of the vote that he has given, and secondly, of the motives by which he has been controlled.

And even if a member voluntarily should divulge the nature of his vote and of his motives, it is still exceedingly questionable whether the lodge should take any notice of the act, because by so doing the independence of
the ballot might be impaired. It is through a similar mode of reasoning that the Constitution of the United States provides, that the members of Congress shall not be questioned, in any other place, for any speech or debate in either House. As in this way the freedom of debate is preserved in legislative bodies, so in like manner should the freedom of the ballot be insured in lodges.

The sixth General Regulation requires unanimity in the ballot. Its language is: "but no man can be entered a Brother in any particular lodge, or admitted to be a member thereof, without the _unanimous consent of all the members of that lodge_ then present when the candidate is proposed."

This regulation, it will be remembered, was adopted in 1721. But in the "New Regulations," adopted in 1754, and which are declared to have been enacted "only for amending or explaining the Old Regulations for the good of Masonry, without breaking in upon the ancient rules of the fraternity, still preserving the old landmarks," it is said: "but it was found inconvenient to insist upon unanimity in several cases; and, therefore, the Grand Masters have allowed the lodges to admit a member, if not above three black balls are against him; though some lodges desire no such allowance."[69]

The Grand Lodge of England still acts under this new regulation, and extends the number of black balls which will reject to three, though it permits its subordinates, if they desire it, to require unanimity. But nearly all the Grand Lodges of this country have adhered to the old regulation, which is undoubtedly the better one, and by special enactment have made the unanimous consent of all the Brethren present necessary to the election of a candidate.

Another question here suggests itself. Can a member, who by the bye-laws of his lodge is disqualified from the exercise of his other franchises as a member, in consequence of being in arrears beyond a certain amount, be prevented from depositing his ballot on the application of a candidate? That by such a bye-law he may be disfranchised of his vote in electing officers, or of the right to hold office, will be freely admitted. But the words of the old regulation seem expressly, and without equivocation, to require that _every member present_ shall vote. The candidate shall only be admitted "by the unanimous consent of all the members of that lodge then present when the candidate is proposed." This right of the members to
elect or reject their candidates is subsequently called "an inherent privilege," which is not subject to a dispensation. The words are explicit, and the right appears to be one guaranteed to every member so long as he continues a member, and of which no bye-law can divest him as long as the paramount authority of the Thirty-nine General Regulations is admitted. I should say, then, that every member of a lodge present at balloting for a candidate has a right to deposit his vote; and not only a right, but a duty which he is to be compelled to perform; since, without the unanimous consent of all present, there can be no election.

Our written laws are altogether silent as to the peculiar ceremonies which are to accompany the act of balloting, which has therefore been generally directed by the local usage of different jurisdictions. Uniformity, however, in this, as in all other ritual observances, is to be commended, and I shall accordingly here describe the method which I have myself preferred and practised in balloting for candidates, and which is the custom adopted in the jurisdiction of South Carolina.

The committee of investigation having reported favorably, the Master of the lodge directs the Senior Deacon to prepare the ballot box. The mode in which this is accomplished is as follows:—The Senior Deacon takes the ballot box, and, opening it, places all the white and black balls indiscriminately in one compartment, leaving the other entirely empty. He then proceeds with the box to the Junior and Senior Wardens, who satisfy themselves by an inspection that no ball has been left in the compartment in which the votes are to be deposited. I remark here, in passing, that the box, in this and the other instance to be referred to hereafter, is presented to the inferior officer first, and then to his superior, that the examination and decision of the former may be substantiated and confirmed by the higher authority of the latter. Let it, indeed, be remembered, that in all such cases the usage of masonic _circumambulation_ is to be observed, and that, therefore, we must first pass the Junior's station before we can get to that of the Senior Warden.

These officers having thus satisfied themselves that the box is in a proper condition for the reception of the ballots, it is then placed upon the altar by the Senior Deacon, who retires to his seat. The Master then directs the Secretary to call the roll, which is done by commencing with the Worshipful Master, and proceeding through all the officers down to the youngest member. As a matter of convenience, the Secretary generally votes
the last of those in the room, and then, if the Tiler is a member of
the lodge, he is called in, while the Junior Deacon tiles for him, and the
name of the applicant having been told him, he is directed to deposit
his ballot, which he does, and then retires.

As the name of each officer and member is called he approaches the
altar, and having made the proper masonic salutation to the Chair, he deposits
his ballot and retires to his seat. The roll should be called slowly, so
that at no time should there be more than one person present at the
box; for, the great object of the ballot being secrecy, no Brother should be
permitted so near the member voting as to distinguish the color of the
ball he deposits.

The box is placed on the altar, and the ballot is deposited with the
solemnity of a masonic salutation, that the voters may be duly
impressed with the sacred and responsible nature of the duty they are called on
to discharge. The system of voting thus described, is, therefore, far
better on this account than the one sometimes adopted in lodges, of handing
round the box for the members to deposit their ballots from their seats.

The Master having inquired of the Wardens if all have voted, then
orders the Senior Deacon to "take charge of the ballot box." That officer
accordingly repairs to the altar, and taking possession of the box, carries it, as before, to the Junior Warden, who examines the ballot, and
reports, if all the balls are white, that "the box is clear in the South," or, if there is one or more black balls, that "the box is foul in the South." The Deacon then carries it to the Senior Warden, and afterwards to
the Master, who, of course, make the same report, according to the
circumstances, with the necessary verbal variation of "West" and "East."

If the box is _clear_—that is, if all the ballots are white—the
Master announces that the applicant has been duly elected, and the
Secretary makes a record of the fact.

But if the box is declared to be _foul_, the Master inspects the number
of black balls; if he finds two, he declares the candidate to be
rejected; if only one, he so states the fact to the lodge, and orders the Senior
Deacon again to prepare the ballot box, and a second ballot is taken in
the same way. This is done lest a black ball might have been inadvertently
voted on the first ballot. If, on the second scrutiny, one black ball is again found, the fact is announced by the Master, who orders the election to lie over until the next stated meeting, and requests the Brother who deposited the black ball to call upon him and state his reasons. At the next stated meeting the Master announces these reasons to the lodge, if any have been made known to him, concealing, of course, the name of the objecting Brother. At this time the validity or truth of the objections may be discussed, and the friends of the applicant will have an opportunity of offering any defense or explanation. The ballot is then taken a third time, and the result, whatever it may be, is final. As I have already observed, in most of the lodges of this country, a reappearance of the one black ball will amount to a rejection. In those lodges which do not require unanimity, it will, of course, be necessary that the requisite number of black balls must be deposited on this third ballot to insure a rejection. But if, on inspection, the box is found to be "clear," or without a black ball, the candidate is, of course, declared to be elected. In any case, the result of the third ballot is final, nor can it be set aside or reversed by the action of the Grand Master or Grand Lodge; because, by the sixth General Regulation, already so frequently cited, the members of every particular lodge are the best judges of the qualifications of their candidates; and, to use the language of the Regulation, "if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom, or even break and disperse the lodge."

Section VII.

_Of the Reconsideration of the Ballot._

There are, unfortunately, some men in our Order, governed, not by essentially bad motives, but by frail judgments and by total ignorance of the true object and design of Freemasonry, who never, under any circumstances, have recourse to the black ball, that great bulwark of Masonry, and are always more or less incensed when any more judicious Brother exercises his privilege of excluding those whom he thinks unworthy of participation in our mysteries.

I have said, that these men are not governed by motives essentially bad. This is the fact. They honestly desire the prosperity of the institution, and they would not willfully do one act which would impede that prosperity. But their judgments are weak, and their zeal is without knowledge. They do not at all understand in what the true prosperity of
the Order consists, but really and conscientiously believing that its actual strength will be promoted by the increase of the number of its disciples; they look rather to the _quantity_ than to the _quality_ of the applicants who knock at the doors of our lodges.

Now a great difference in respect to the mode in which the ballot is conducted, will be found in those lodges which are free from the presence of such injudicious brethren, and others into which they have gained admittance.

In a lodge in which every member has a correct notion of the proper moral qualifications of the candidates for Masonry, and where there is a general disposition to work well with a few, rather than to work badly with many, when a ballot is ordered, each Brother, having deposited his vote, quietly and calmly waits to hear the decision of the ballot box announced by the Chair. If it is "clear," all are pleased that another citizen has been found worthy to receive a portion of the illuminating rays of Masonry. If it is "foul," each one is satisfied with the adjudication, and rejoices that, although knowing nothing himself against the candidate, some one has been present whom a more intimate acquaintance with the character of the applicant has enabled to interpose his veto, and prevent the purity of the Order from being sullied by the admission of an unworthy candidate. Here the matter ends, and the lodge proceeds to other business.

But in a lodge where one of these injudicious and over-zealous Brethren is present, how different is the scene. If the candidate is elected, he, too, rejoices; but his joy is, that the lodge has gained one more member whose annual dues and whose initiation fee will augment the amount of its revenues. If he is rejected, he is indignant that the lodge has been deprived of this pecuniary accession, and forthwith he sets to work to reverse, if possible, the decision of the ballot box, and by a volunteer defense of the rejected candidate, and violent denunciations of those who opposed him, he seeks to alarm the timid and disgust the intelligent, so that, on a _reconsideration_, they may be induced to withdraw their opposition.

The _motion for reconsideration_ is, then, the means generally adopted, by such seekers after quantity, to insure the success of their efforts to bring all into our fold who seek admission, irrespective of worth or
qualification. In other words, we may say, that the motion for reconsideration is the great antagonist of the purity and security of the ballot box. The importance, then, of the position which it thus assumes, demands a brief discussion of the time and mode in which a ballot may be reconsidered.

In the beginning of the discussion, it may be asserted, that it is competent for any brother to move a reconsideration of a ballot, or for a lodge to vote on such a motion. The ballot is a part of the work of initiating a candidate. It is the preparatory step, and is just as necessary to his legal making as the obligation or the investiture. As such, then, it is clearly entirely under the control of the Master. The Constitutions of Masonry and the Rules and Regulations of every Grand and Subordinate lodge prescribe the mode in which the ballot shall be conducted, so that the sense of the members may be taken. The Grand Lodge also requires that the Master of the lodge shall see that that exact mode of ballot shall be pursued and no other, and it will hold him responsible that there shall be no violation of the rule. If, then, the Master is satisfied that the ballot has been regularly and correctly conducted, and that no possible good, but some probable evil, would arise from its reconsideration, it is not only competent for him, but it is his solemn duty to refuse to permit any such reconsideration. A motion to that effect, it may be observed, will always be out of order, although any Brother may respectfully request the Worshipful Master to order such a reconsideration, or suggest to him its propriety or expediency.

If, however, the Master is not satisfied that the ballot is a true indication of the sense of the lodge, he may, in his own discretion, order a reconsideration. Thus there may be but one black ball;—now a single black ball may sometimes be inadvertently cast—the member voting it may have been favorably disposed towards the candidate, and yet, from the hurry and confusion of voting, or from the dimness of the light or the infirmity of his own eyes, or from some other equally natural cause, he may have selected a black ball, when he intended to have taken a white one. It is, therefore, a matter of prudence and necessary caution, that, when only one black ball appears, the Master should order a new ballot. On this second ballot, it is to be presumed that more care and vigilance will be used, and the reappearance of the black ball will then show that it was deposited designedly.

But where two or three or more black balls appear on the first ballot,
such a course of reasoning is not authorized, and the Master will then be
right to refuse a reconsideration. The ballot has then been regularly
taken--the lodge has emphatically decided for a rejection, and any order
to renew the ballot would only be an insult to those who opposed the
admission of the applicant, and an indirect attempt to thrust an unwelcome
intruder upon the lodge.

But although it is in the power of the Master, under the circumstances
which we have described, to order a reconsideration, yet this prerogative
is accompanied with certain restrictions, which it may be well to notice.

In the first place, the Master cannot order a reconsideration on any other
night than that on which the original ballot was taken. After the lodge is closed, the decision of the ballot is final, and there is no human authority that can reverse it. The reason of this rule is evident.

If it were otherwise, an unworthy Master (for, unfortunately, all Masters are not worthy) might on any subsequent evening avail himself of the absence of those who had voted black balls, to order a reconsideration, and thus succeed in introducing an unfit and rejected candidate into the lodge, contrary to the wishes of a portion of its members.

Neither can he order a reconsideration on the same night, if any of the Brethren who voted have retired. All who expressed their opinion on the first ballot, must be present to express it on the second. The reasons for this restriction are as evident as for the former, and are of the same character.

It must be understood, that I do not here refer to those reconsiderations of the ballot which are necessary to a full understanding of the opinion of the lodge, and which have been detailed in the ceremonial of the mode of balloting, as it was described in the preceding Section.

It may be asked whether the Grand Master cannot, by his dispensations, permit a reconsideration. I answer emphatically, NO. The Grand Master possesses no such prerogative. There is no law in the whole jurisprudence of the institution clearer than this--that neither the Grand Lodge nor the Grand Master can interfere with the decision of the ballot box. In Anderson's Constitutions, the law is laid down, under the head of "Duty of Members" (edition of 1755, p. 312), that in the election of candidates the Brethren "are to give their consent in their own prudent way, either
virtually or in form, but with unanimity." And the regulation goes on to say: "Nor is this inherent privilege _subject to a dispensation_, because the members of a lodge are the best judges of it; and because, if a turbulent member should be imposed upon them, it might spoil their harmony, or hinder the freedom of their communications, or even break and disperse the lodge." This settles the question. A dispensation to reconsider a ballot would be an interference with the right of the members "to give their consent in their own prudent way;" it would be an infringement of an "inherent privilege," and neither the Grand Lodge nor the Grand Master can issue a dispensation for such a purpose. Every lodge must be left to manage its own elections of candidates in its own prudent way.

I conclude this section by a summary of the principles which have been discussed, and which I have endeavored to enforce by a process of reasoning which I trust may be deemed sufficiently convincing. They are briefly these:

1. It is never in order for a member to move for the reconsideration of a ballot on the petition of a candidate for initiation, nor for a lodge to entertain such a motion.

2. The Master alone can, for reasons satisfactory to himself, order such a reconsideration.

3. The Master cannot order a reconsideration on any subsequent night, nor on the same night, after any member, who was present and voted, has departed.

4. The Grand Master cannot grant a dispensation for a reconsideration, nor in any other way interfere with the ballot. The same restriction applies to the Grand Lodge.

Section VIII.

_Of the Renewal of Applications by Rejected Candidates._

As it is apparent from the last section that there can be no reconsideration by a lodge of a rejected petition, the question will naturally arise, how an error committed by a lodge, in the rejection of a
worthy applicant, is to be corrected, or how such a candidate, when once rejected, is ever to make a second trial, for it is, of course, admitted, that circumstances may occur in which a candidate who had been once blackballed might, on a renewal of his petition, be found worthy of admission. He may have since reformed and abandoned the vicious habits which caused his first rejection, or it may have been since discovered that that rejection was unjust. How, then, is such a candidate to make a new application?

It is a rule of universal application in Masonry, that no candidate, having been once rejected, can apply to any other lodge for admission, except to the one which rejected him. Under this regulation the course of a second application is as follows:

Some Grand Lodges have prescribed that, when a candidate has been rejected, it shall not be competent for him to apply within a year, six months, or some other definite period. This is altogether a local regulation--there is no such law in the Ancient Constitutions--and therefore, where the regulations of the Grand Lodge of the jurisdiction are silent upon the subject, general principles direct the following as the proper course for a rejected candidate to pursue on a second application. He must send in a new letter, recommended and vouched for as before, either by the same or other Brethren--it must be again referred to a committee--lie over for a month--and the ballot be then taken as is usual in other cases. It must be treated in all respects as an entirely new petition, altogether irrespective of the fact that the same person had ever before made an application. In this way due notice will be given to the Brethren, and all possibility of an unfair election will be avoided.

If the local regulations are silent upon the subject, the second application may be made at any time after the rejection of the first, all that is necessary being, that the second application should pass through the same ordeal and be governed by the same rules that prevail in relation to an original application.

Section IX.

_Of the necessary Probation and due Proficiency of Candidates before Advancement._

There is, perhaps, no part of the jurisprudence of Masonry which it is more necessary strictly to observe than that which relates to the
advancement of candidates through the several degrees. The method which is adopted in passing Apprentices and raising Fellow Crafts--the probation which they are required to serve in each degree before advancing to a higher--and the instructions which they receive in their progress, often materially affect the estimation which is entertained of the institution by its initiates. The candidate who long remains at the porch of the temple, and lingers in the middle chamber, noting everything worthy of observation in his passage to the holy of holies, while he better understands the nature of the profession upon which he has entered, will have a more exalted opinion of its beauties and excellencies than he who has advanced, with all the rapidity that dispensations can furnish, from the lowest to the highest grades of the Order. In the former case, the design, the symbolism, the history, and the moral and philosophical bearing of each degree will be indelibly impressed upon the mind, and the appositeness of what has gone before to what is to succeed will be readily appreciated; but, in the latter, the lessons of one hour will be obliterated by those of the succeeding one; that which has been learned in one degree, will be forgotten in the next; and when all is completed, and the last instructions have been imparted, the dissatisfied neophyte will find his mind, in all that relates to Masonry, in a state of chaotic confusion. Like Cassio, he will remember "a mass of things, but nothing distinctly."

An hundred years ago it was said that "Masonry was a progressive science, and not to be attained in any degree of perfection, but by time, patience, and a considerable degree of application and industry."[72] And it is because that due proportion of time, patience and application, has not been observed, that we so often see Masons indifferent to the claims of the institution, and totally unable to discern its true character. The arcana of the craft, as Dr. Harris remarks, should be gradually imparted to its members, according to their improvement.

There is no regulation of our Order more frequently repeated in our constitutions, nor one which should be more rigidly observed, than that which requires of every candidate a "suitable proficiency" in one degree, before he is permitted to pass to another. But as this regulation is too often neglected, to the manifest injury of the whole Order, as well as of the particular lodge which violates it, by the introduction of ignorant and unskillful workmen into the temple, it may be worth the labor we shall
spend upon the subject, to investigate some of the authorities which support us in the declaration, that no candidate should be promoted, until, by a due probation, he has made "suitable proficiency in the preceding degree."

In one of the earliest series of regulations that have been preserved--made in the reign of Edward III., it was ordained, "that such as were to be admitted Master Masons, or Masters of work, should be examined whether they be able of cunning to serve their respective Lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and to the profit of their Lords."

Here, then, we may see the origin of that usage, which is still practiced in every well governed lodge, not only of demanding a proper degree of proficiency in the candidate, but also of testing that proficiency by an examination.

This cautious and honest fear of the fraternity, lest any Brother should assume the duties of a position which he could not faithfully discharge, and which is, in our time, tantamount to a candidate's advancing to a degree for which he is not prepared, is again exhibited in the charges enacted in the reign of James II., the manuscript of which was preserved in the archives of the Lodge of Antiquity in London. In these charges it is required, "that no Mason take on no lord's worke, nor any other man's, unless he know himselfe well able to perform the worke, so that the craft have no slander." In the same charges, it is prescribed that "no master, or fellow, shall take no apprentice for less than seven years."

In another series of charges, whose exact date is not ascertained, but whose language and orthography indicate their antiquity, it is said: "Ye shall ordain the wisest to be Master of the work; and neither for love nor lineage, riches nor favor, set one over the work[73] who hath but little knowledge, whereby the Master would be evil served, and ye ashamed."

These charges clearly show the great stress that was placed by our ancient Brethren upon the necessity of skill and proficiency, and they have furnished the precedents upon which are based all the similar regulations that have been subsequently applied to Speculative Masonry.

In the year 1722, the Grand Lodge of England ordered the "Old Charges of
the Free and Accepted Masons" to be collected from the ancient records, and, having approved of them, they became a part of the Constitutions of Speculative Freemasonry. In these Charges, it is ordained that "a younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love."

Subsequently, in 1767, it was declared by the Grand Lodge, that "no lodge shall be permitted to make and raise the same Brother, at one and the same meeting, without a dispensation from the Grand Master, or his Deputy;" and, lest too frequent advantage should be taken of this power of dispensation, to hurry candidates through the degrees, it is added that the dispensation, "_on very particular occasions only_, may be requested."

The Grand Lodge of England afterwards found it necessary to be more explicit on this subject, and the regulation of that body is now contained in the following language:

"No candidate shall be permitted to receive more than one degree on the same day, nor shall a higher degree in Masonry be conferred on any Brother at a less interval than four weeks from his receiving a previous degree, nor until he has passed an examination in open lodge in that degree."[74]

This seems to be the recognized principle on which the fraternity are, at this day, acting in this country. The rule is, perhaps, sometimes, and in some places, in abeyance. A few lodges, from an impolitic desire to increase their numerical strength, or rapidly to advance men of worldly wealth or influence to high stations in the Order, may infringe it, and neglect to demand of their candidates that suitable proficiency which ought to be, in Masonry, an essential recommendation to promotion; but the great doctrine that each degree should be well studied, and the candidate prove his proficiency in it by an examination, has been uniformly set forth by the Grand Lodge of the United States, whenever they have expressed an opinion on the subject.

Thus, for instance, in 1845, the late Bro. A.A. Robertson, Grand Master of New York, gave utterance to the following opinion, in his annual address to the intelligent body over which he presided:

"The practice of examining candidates in the prior degrees, before admission to the higher, in order to ascertain their proficiency, is
gaining the favorable notice of Masters of lodges, and cannot be too highly valued, nor too strongly recommended to all lodges in this jurisdiction. It necessarily requires the novitiate to reflect upon the bearing of all that has been so far taught him, and consequently to impress upon his mind the beauty and utility of those sublime truths, which have been illustrated in the course of the ceremonies he has witnessed in his progress in the mystic art. In a word, it will be the means of making competent overseers of the work--and no candidate should be advanced, until he has satisfied the lodge, by such examination, that he has made the necessary proficiency in the lower degrees."[75]

In 1845, the Grand Lodge of Iowa issued a circular to her subordinates, in which she gave the following admonition:

"To guard against hasty and improper work, she prohibits a candidate from being advanced till he has made satisfactory proficiency in the preceding degrees, by informing himself of the lectures pertaining thereto; and to suffer a candidate to proceed who is ignorant in this essential particular, is calculated in a high degree to injure the institution and retard its usefulness."

The Grand Lodge of Illinois has practically declared its adhesion to the ancient regulation; for, in the year 1843, the dispensation of Nauvoo Lodge, one of its subordinates, was revoked principally on the ground that she was guilty "of pushing the candidate through the second and third degrees, before he could possibly be skilled in the preceding degree." And the committee who recommended the revocation, very justly remarked that they were not sure that any length of probation would in all cases insure skill, but they were certain that the ancient landmarks of the Order required that the lodge should know that the candidate is well skilled in one degree before being admitted to another.

The Grand Lodges of Massachusetts and South Carolina have adopted, almost in the precise words, the regulation of the Grand Lodge of England, already cited, which requires an interval of one month to elapse between the conferring of degrees. The Grand Lodge of New Hampshire requires a greater probation for its candidates; its constitution prescribes the following regulation: "All Entered Apprentices must work five months as such, before they can be admitted to the degree of Fellow Craft. All Fellow Crafts must work in a lodge of Fellow Crafts three months, before they can be raised to the sublime degree of Master Mason. Provided, nevertheless, that if any Entered Apprentice, or Fellow Craft, shall make
himself thoroughly acquainted with all the information belonging to his
degree, he may be advanced at an earlier period, at the discretion of the
lodge."

But, perhaps, the most stringent rule upon this subject, is that which
exists in the Constitution of the Grand Lodge of Hanover, which is in the
following words:

"No Brother can be elected an officer of a lodge until he has been
three
years a Master Mason. A Fellow Craft must work at least one year in that
degree, before he can be admitted to the third degree. An Entered
Apprentice must remain at least two years in that degree."

It seems unnecessary to extend these citations. The existence of the
regulation, which requires a necessary probation in candidates, until due
proficiency is obtained, is universally admitted. The ancient
constitutions repeatedly assert it, and it has received the subsequent
sanction of innumerable Masonic authorities. But, unfortunately, the
practice is not always in accordance with the rule. And, hence, the
object
of this article is not so much to demonstrate the existence of the law,
as
to urge upon our readers the necessity of a strict adherence to it.
There
is no greater injury which can be inflicted on the Masonic Order (the
admission of immoral persons excepted), than that of hurrying
candidates
through the several degrees. Injustice is done to the institution,
whose
peculiar principles and excellencies are never properly presented--and
irreparable injury to the candidate, who, acquiring no fair
appreciation
of the ceremonies through which he rapidly passes, or of the
instructions
which he scarcely hears, is filled either with an indifference that never
afterwards can be warmed into zeal, or with a disgust that can never be
changed into esteem. Masonry is betrayed in such an instance by its
friends, and often loses the influence of an intelligent member, who, if
he had been properly instructed, might have become one of its warmest
and
most steadfast advocates.

This subject is so important, that I will not hesitate to add to the
influence of these opinions the great sanction of Preston's authority.

"Many persons," says that able philosopher of Masonry, "are deluded by the
vague supposition that our mysteries are merely nominal; that the
practices established among us are frivolous, and that our ceremonies may
be adopted, or waived at pleasure. On this false foundation, we find them hurrying through all the degrees of the Order, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement. Passing through the usual formalities, they consider themselves entitled to rank as masters of the art, solicit and accept offices, and assume the government of the lodge, equally unacquainted with the rules of the institution they pretend to support, or the nature of the trust they engage to perform. The consequence is obvious; anarchy and confusion ensue, and the substance is lost in the shadow. Hence men eminent for ability, rank, and fortune, are often led to view the honors of Masonry with such indifference, that when their patronage is solicited, they either accept offices with reluctance, or reject them with disdain."

Let, then, no lodge which values its own usefulness, or the character of our institution, admit any candidate to a higher degree, until he has made suitable proficiency in the preceding one, to be always tested by a strict examination in open lodge. Nor can it do so, without a palpable violation of the laws of Masonry.

Section X.

_Of Balloting for Candidates in each Degree._

Although there is no law, in the Ancient Constitutions, which in express words requires a ballot for candidates in each degree, yet the whole tenor and spirit of these constitutions seem to indicate that there should be recourse to such a ballot. The constant reference, in the numerous passages which were cited in the preceding Section, to the necessity of an examination into the proficiency of those who sought advancement, would necessarily appear to imply that a vote of the lodge must be taken on the question of this proficiency. Accordingly, modern Grand Lodges have generally, by special enactment, required a ballot to be taken on the application of an Apprentice or Fellow Craft for advancement, and where no such regulation has been explicitly laid down, the almost constant usage of the craft has been in favor of such ballot.

The Ancient Constitutions having been silent on the subject of the letter of the law, local usage or regulations must necessarily supply the specific rule.
Where not otherwise provided by the Constitutions of a Grand Lodge or the bye-laws of a subordinate lodge, analogy would instruct us that the ballot, on the application of Apprentices or Fellow Crafts for advancement, should be governed by the same principles that regulate the ballot on petitions for initiation.

Of course, then, the vote should be unanimous: for I see no reason why a lodge of Fellow Crafts should be less guarded in its admission of Apprentices, than a lodge of Apprentices is in its admission of profanes.

Again, the ballot should take place at a stated meeting, so that every member may have "due and timely notice," and be prepared to exercise his "inherent privilege" of granting or withholding his consent; for it must be remembered that the man who was worthy or supposed to be so, when initiated as an Entered Apprentice, may prove to be unworthy when he applies to pass as a Fellow Graft, and every member should, therefore, have the means and opportunity of passing his judgment on that worthiness or unworthiness.

If the candidate for advancement has been rejected once, he may again apply, if there is no local regulation to the contrary. But, in such a case, due notice should be given to all the members, which is best done by making the application at one regular meeting, and voting for it on the next. This, however, I suppose to be only necessary in the case of a renewed application after a rejection. An Entered Apprentice or a Fellow Craft is entitled after due probation to make his application for advancement; and his first application may be balloted for on the same evening, provided it be a regular meeting of the lodge. The members are supposed to know what work is before them to do, and should be there to do it.

But the case is otherwise whenever a candidate for advancement has been rejected. He has now been set aside by the lodge, and no time is laid down in the regulations or usages of the craft for his making a second application. He may never do so, or he may in three months, in a year, or in five years. The members are, therefore, no more prepared to expect this renewed application at any particular meeting of the lodge, than they are to anticipate any entirely new petition of a profane. If, therefore, the second application is not made at one regular meeting and laid over to the next, the possibility is that the lodge may be taken by surprise, and in
the words of the old Regulation, "a turbulent member may be imposed on it."

The inexpediency of any other course may be readily seen, from a suppositions case. We will assume that in a certain lodge, A, who is a Fellow Craft, applies regularly for advancement to the third degree. On this occasion, for good and sufficient reasons, two of the members, B and C, express their dissent by depositing black balls. His application to be raised is consequently rejected, and he remains a Fellow Craft. Two or three meetings of the lodge pass over, and at each, B and C are present; but, at the fourth meeting, circumstances compel their absence, and the friends of A, taking advantage of that occurrence, again propose him for advancement; the ballot is forthwith taken, and he is elected and raised on the same evening. The injustice of this course to B and C, and the evil to the lodge and the whole fraternity, in this imposition of one who is probably an unworthy person, will be apparent to every intelligent and right-minded Mason.

I do not, however, believe that a candidate should be rejected, on his application for advancement, in consequence of objections to his moral worth and character. In such a case, the proper course would be to prefer charges, to try him as an Apprentice or Fellow Craft; and, if found guilty, to suspend, expel, or otherwise appropriately punish him. The applicant as well as the Order is, in such a case, entitled to a fair trial. Want of proficiency, or a mental or physical disqualification acquired since the reception of the preceding degree, is alone a legitimate cause for an estoppal of advancement by the ballot. But this subject will be treated of further in the chapter on the rights of Entered Apprentices.

Section XI.

_Of the Number to be Initiated at one Communication._

The fourth General Regulation decrees that "no Lodge shall make more than five new Brothers at one time." This regulation has been universally interpreted (and with great propriety) to mean that not more than five degrees can be conferred at the same communication.

This regulation is, however, subject to dispensation by the Grand Master, or Presiding Grand Officer, in which case the number to be initiated, passed, or raised, will be restricted only by the words of the dispensation.
The following, or fifth General Regulation, says that "no man can be made
or admitted a member of a particular lodge, without previous notice, one
month before, given to the same lodge."

Now, as a profane cannot be admitted an Entered Apprentice, or in other
words, a member of an Entered Apprentices' lodge, unless after one
month's notice, so it follows that an Apprentice cannot be admitted a member of
a Fellow Crafts' lodge, nor a Fellow Craft of a Masters', without the like
probation. For the words of the regulation which apply to one, will
equally apply to the others. And hence we derive the law, that a month at
least must always intervene between the reception of one degree and the
advancement to another. But this rule is also subject to a dispensation.

Section XII.

_of Finishing the Candidates of one Lodge in another._

It is an ancient and universal regulation, that no lodge shall interfere
with the work of another by initiating its candidates, or passing or raising its Apprentices and Fellow Crafts. Every lodge is supposed to be
competent to manage its own business, and ought to be the best judge of
the qualifications of its own members, and hence it would be highly improper in any lodge to confer a degree on a Brother who is not of its household.

This regulation is derived from a provision in the Ancient Charges, which
have very properly been supposed to contain the fundamental law of Masonry, and which prescribes the principle of the rule in the following
symbolical language:

"None shall discover envy at the prosperity of a Brother, nor supplant him
or put him out of his work, if he be capable to finish the same; for no man can finish another's work, so much to the Lord's profit, unless he be
thoroughly acquainted with the designs and draughts of him that began it."

There is, however, a case in which one lodge may, by consent, legally finish the work of another. Let us suppose that a candidate has been initiated in a lodge at A----, and, before he receives his second degree,
removes to B----, and that being, by the urgency of his business, unable either to postpone his departure from A----, until he has been passed and raised, or to return for the purpose of his receiving his second and third degrees, then it is competent for the lodge at A---- to grant permission to the lodge at B---- to confer them on the candidate.

But how shall this permission be given--by a unanimous vote, or merely by a vote of the majority of the members at A----? Here it seems to me that, so far as regards the lodge at A----, the reasons for unanimity no longer exist. There is here no danger that a "fractious member will be imposed on them," as the candidate, when finished, will become a member of the lodge at B----. The question of consent is simply in the nature of a resolution, and may be determined by the assenting votes of a majority of the members at A----. It is, however, to be understood, that if any Brother believes that the candidate is unworthy, from character, of further advancement, he may suspend the question of consent, by preferring charges against him. If this is not done, and the consent of the lodge is obtained, that the candidate may apply to the lodge at B----, then when his petition is read in that lodge, it must, of course, pass through the usual ordeal of a month's probation, and a unanimous vote; for here the old reasons for unanimity once more prevail.

I know of no ancient written law upon this subject, but it seems to me that the course I have described is the only one that could be suggested by analogy and common sense.

Section XIII.

_Of the Initiation of Non-residents._

The subject of this section is naturally divided into two branches:--First, as to the initiation by a lodge of a candidate, who, residing in the same State or Grand Lodge jurisdiction, is still not an inhabitant of the town in which the lodge to which he applies is situated, but resides nearer to some other lodge; and, secondly, as to the initiation of a stranger, whose residence is in another State, or under the jurisdiction of another Grand Lodge.
1. The first of these divisions presents a question which is easily answered. Although I can find no ancient regulation on this subject, still, by the concurrent authority of all Grand Lodges in this country, at least, (for the Grand Lodge of England has no such provision in its Constitution,) every lodge is forbidden to initiate any person whose residence is nearer to any other lodge. If, however, such an initiation should take place, although the lodge would be censurable for its violation of the regulations of its superior, yet there has never been any doubt that the initiation would be good and the candidate so admitted regularly made. The punishment must fall upon the lodge and not upon the newly-made Brother.

2. The second division presents a more embarrassing inquiry, on account of the diversity of opinions which have been entertained on the subject. Can a lodge in one State, or Grand Lodge jurisdiction, initiate the resident of another State, and would such initiation be lawful, and the person so initiated a regular Mason, or, to use the technical language of the Order, a Mason made "in due form," and entitled to all the rights and privileges of the Order?

The question is one of considerable difficulty; it has given occasion to much controversy, and has been warmly discussed within the last few years by several of the Grand Lodges of the United States.

In 1847, the Grand Lodge of Alabama adopted the following regulation, which had been previously enacted by the Grand Lodge of Tennessee:

"Any person residing within the jurisdiction of this Grand Lodge, who has already, or shall hereafter, travel into any foreign jurisdiction, and there receive the degrees of Masonry, such person shall not be entitled to the rights, benefits, and privileges of Masonry within this jurisdiction, until he shall have been regularly admitted a member of the subordinate lodge under this Grand Lodge, nearest which he at the time resides, in the manner provided by the Constitution of this Grand Lodge for the admission of members."

The rule adopted by the Grand Lodge of Maryland is still more stringent. It declares, "that if any individual, from selfish motives, from distrust
of his acceptance, or other causes originating in himself, knowingly
and
willfully travel into another jurisdiction, and there receive the
masonic
degrees, he shall be considered and held as a clandestine made Mason."

The Grand Lodge of New York, especially, has opposed these regulations,
inflicting a penalty on the initiate, and assigns its reasons for the
opposition in the following language:

"Before a man becomes a Mason, he is subject to no law which any Grand
Lodge can enact. No Grand Lodge has a right to make a law to compel any
citizen, who desires, to be initiated in a particular lodge, or in the
town or State of his residence; neither can any Grand Lodge forbid a
citizen to go where he pleases to seek acceptance into fellowship with
the
craft; and where there is no right to compel or to forbid, there can be
no
right to punish; but it will be observed, that the laws referred to
were
enacted to punish the citizens of Maryland and Alabama, as Masons and
Brethren, for doing something before they were Masons and Brethren,
which
they had a perfect right to do as citizens and freemen; and it must
certainly be regarded as an act of deception and treachery by a young
Mason, on returning home, to be told, that he is 'a clandestine Mason,'
that he 'ought to be expelled,' or, that he cannot be recognized as a
Brother till he 'joins a lodge where his residence is,' because he was
initiated in New York, in England, or in France, after having heard all
his life of the universality and oneness of the institution."[77]

It seems to us that the Grand Lodge of New York has taken the proper
view
of the subject; although we confess that we are not satisfied with the
whole course of reasoning by which it has arrived at the conclusion.
Whatever we may be inclined to think of the inexpediency of making
transient persons (and we certainly do believe that it would be better
that the character and qualifications of every candidate should be
submitted to the inspection of his neighbors rather than to that of
strangers), however much we may condemn the carelessness and facility
of a
lodge which is thus willing to initiate a stranger, without that due
examination of his character, which, of course, in the case of
non-residents, can seldom be obtained, we are obliged to admit that
such
makings are legal--the person thus made cannot be called a clandestine
Mason, because he has been made in a legally constituted lodge--and as he
is a regular Mason, we know of no principle by which he can be refused
admission as a visitor into any lodge to which he applies.

Masonry is universal in its character, and knows no distinction of
nation
or of religion. Although each state or kingdom has its distinct Grand
Lodge, this is simply for purposes of convenience in carrying out the
principles of uniformity and subordination, which should prevail
throughout the masonic system. The jurisdiction of these bodies is
entirely of a masonic character, and is exercised only over the members of
the Order who have voluntarily contracted their allegiance. It cannot
affect the profane, who are, of course, beyond its pale. It is true, that
as soon as a candidate applies to a lodge for initiation, he begins to
come within the scope of masonic law. He has to submit to a prescribed
formula of application and entrance, long before he becomes a member of
the Order. But as this formula is universal in its operation, affecting
candidates who are to receive it and lodges which are to enforce it in
all
places, it must have been derived from some universal authority. The
manner, therefore, in which a candidate is to be admitted, and the
preliminary qualifications which are requisite, are prescribed by the
landmarks, the general usage, and the ancient constitutions of the
Order.
And as they have directed the _mode how_, they might also have
prescribed
the _place where_, a man should be made a Mason. But they have done no
such thing. We cannot, after the most diligent search, find any
constitutional regulation of the craft, which refers to the initiation of
non-residents. The subject has been left untouched; and as the ancient
and
universally acknowledged authorities of Masonry have neglected to
legislate on the subject, it is now too late for any modern and local
authority, like that of a Grand Lodge, to do so.

A Grand Lodge may, it is true, forbid—as Missouri, South Carolina,
Georgia, and several other Grand Lodges have done—the initiation of
non-residents, within its own jurisdiction, because this is a local law
enacted by a local authority; but it cannot travel beyond its own
territory, and prescribe the same rule to another Grand Lodge, which
may
not, in fact, be willing to adopt it.

The conclusions, then, at which we arrive no this subject are these:
The
ancient constitutions have prescribed no regulation on the subject of the
initiation of non-residents; it is, therefore, optional with every
Grand
Lodge, whether it will or will not suffer such candidates to be made
within its own jurisdiction; the making, where it is permitted, is
legal,
and the candidate so made becomes a regular Mason, and is entitled to
the
right of visitation.

What, then, is the remedy, where a person of bad character, and having,
in
the language of the Grand Lodge of Maryland, "a distrust of his
acceptance" at home, goes abroad and receives the degrees of Masonry?
No
one will deny that such a state of things is productive of great evil to
the craft. Fortunately, the remedy is simple and easily applied. Let the lodge, into whose jurisdiction he has returned, exercise its power of discipline, and if his character and conduct deserve the punishment, let him be expelled from the Order. If he is unworthy of remaining in the Order, he should be removed from it at once; but if he is worthy of continuing in it, there certainly can be no objection to his making use of his right to visit.

Chapter II.

Of the Rights of Entered Apprentices.

In an inquiry into the rights of Entered Apprentices, we shall not be much assisted by the Ancient Constitutions, which, leaving the subject in the position in which usage had established it, are silent in relation to what is the rule. In all such cases, we must, as I have frequently remarked before, in settling the law, have recourse to analogy, to the general principles of equity, and the dictates of common sense, and, with these three as our guides, we shall find but little difficulty in coming to a right conclusion.

At present, an Entered Apprentice is not considered a member of the Lodge, which privilege is only extended to Master Masons. This was not formerly the case. Then the Master's degree was not as indiscriminately conferred as it is now. A longer probation and greater mental or moral qualifications were required to entitle a candidate to this sublime dignity. None were called Master Masons but such as had presided over their Lodges, and the office of Wardens was filled by Fellow Crafts. Entered Apprentices, as well as Fellow Crafts, were permitted to attend the communications of the Grand Lodge, and express their opinions; and, in 1718, it was enacted that every new regulation, proposed in the Grand Lodge, should be submitted to the consideration of even the youngest Entered Apprentice. Brethren of this degree composed, in fact, at that time, the great body of the craft. But, all these things have, since, by the gradual improvement of our organization, undergone many alterations; and Entered Apprentices seem now, by universal consent, to be restricted to a very few rights. They have the right of sitting in all lodges of their degree, of receiving all the instructions which appertain to it, but
not of speaking or voting, and, lastly, of offering themselves as candidates for advancement, without the preparatory necessity of a formal written petition.

These being admitted to be the rights of an Entered Apprentice, few and unimportant as they may be, they are as dear to him as those of a Master Mason are to one who has been advanced to that degree; and he is, and ought to be, as firmly secured in their possession. Therefore, as no Mason can be deprived of his rights and privileges, except after a fair and impartial trial, and the verdict of his peers, it is clear that the Entered Apprentice cannot be divested of these rights without just such a trial and verdict.

But, in the next place, we are to inquire whether the privilege of being passed as a Fellow Craft is to be enumerated among these rights? And, we clearly answer, No. The Entered Apprentice has the right of making the application. Herein he differs from a profane, who has no such right of application until he has qualified himself for making it, by becoming an Entered Apprentice. But, if the application is granted, it is _ex gratia_, or, by the favour of the lodge, which may withhold it, if it pleases. If such were not the case, the lodge would possess no free will on the subject of advancing candidates; and the rule requiring a probation and an examination, before passing, would be useless and absurd--because, the neglect of improvement or the want of competency would be attended with no penalty.

It seems to me, then, that, when an Apprentice applies for his second degree, the lodge may, if it thinks proper, refuse to grant it; and that it may express that refusal by a ballot. No trial is necessary, because no rights of the candidate are affected. He is, by a rejection of his request, left in the same position that he formerly occupied. He is still an Entered Apprentice, in good standing; and the lodge may, at any time it thinks proper, reverse its decision and proceed to pass him.

If, however, he is specifically charged with any offense against the laws of Masonry, it would then be necessary to give him a trial. Witnesses should be heard, both for and against him, and he should be permitted to make his defense. The opinion of the lodge should be taken, as in all other cases of trial, and, according to the verdict, he should be suspended, expelled, or otherwise punished.
The effect of these two methods of proceeding is very different. When, by a ballot, the lodge refuses to advance an Entered Apprentice, there is not, necessarily, any stigma on his moral character. It may be, that the refusal is based on the ground that he has not made sufficient proficiency to entitle him to pass. Consequently, his standing as an Entered Apprentice is not at all affected. His rights remain the same. He may still sit in the lodge when it is opened in his degree; he may still receive instructions in that degree; converse with Masons on masonic subjects which are not beyond his standing; and again apply to the lodge for permission to pass as a Fellow Craft.

But, if he be tried on a specific charge, and be suspended or expelled, his moral character is affected. His masonic rights are forfeited; and he can no longer be considered as an Entered Apprentice in good standing. He will not be permitted to sit in his lodge, to receive masonic instruction, or to converse with Masons on masonic subjects; nor can he again apply for advancement until the suspension or expulsion is removed by the spontaneous action of the lodge.

These two proceedings work differently in another respect. The Grand Lodge will not interfere with a subordinate lodge in compelling it to pass an Entered Apprentice; because every lodge is supposed to be competent to finish, in its own time, and its own way, the work that it has begun. But, as the old regulations, as well as the general consent of the craft, admit that the Grand Lodge alone can expel from the rights and privileges of Masonry, and that an expulsion by a subordinate lodge is inoperative until it is confirmed by the Grand Lodge, it follows that the expulsion of the Apprentice must be confirmed by that body; and that, therefore, he has a right to appeal to it for a reversal of the sentence, if it was unjustly pronounced.

Let it not be said that this would be placing an Apprentice on too great an equality with Master Masons. His rights are dear to him; he has paid for them. No man would become an Apprentice unless he expected, in time, to be made a Fellow Craft, and then a Master. He is, therefore, morally and legally wronged when he is deprived, without sufficient cause, of the capacity of fulfilling that expectation. It is the duty of the Grand Lodge
to see that not even the humblest member of the craft shall have his rights unjustly invaded; and it is therefore bound, as the conservator of the rights of all, to inquire into the truth, and administer equity. Whenever, therefore, even an Entered Apprentice complains that he has met with injustice and oppression, his complaint should be investigated and justice administered.

The question next occurs--What number of black balls should prevent an Apprentice from passing to the second degree? I answer, the same number that would reject the application of a profane for initiation into the Order. And why should this not be so? Are the qualifications which would be required of one applying, for the first time, for admission to the degree of an Apprentice more than would subsequently be required of the same person on his applying for a greater favor and a higher honor--that of being advanced to the second degree? Or do the requisitions, which exist in the earlier stages of Masonry, become less and less with every step of the aspirant's progress? Viewing the question in this light--and, indeed, I know of no other in which to view it--it seems to me to be perfectly evident that the peculiar constitution and principles of our Order will require unanimity in the election of a profane for initiation, of an Apprentice for a Fellow Craft, and of a Fellow Craft for a Master Mason; and that, while no Entered Apprentice can be expelled from the Order, except by due course of trial, it is competent for the lodge, at any time, on a ballot, to refuse to advance him to the second degree. But, let it be remembered that the lodge which refuses to pass an Apprentice, on account of any objections to his moral character, or doubts of his worthiness, is bound to give him the advantage of a trial, and at once to expel him, if guilty, or, if innocent, to advance him when otherwise qualified.

Chapter III.

Of the Rights of Fellow Crafts.

In ancient times there were undoubtedly many rights attached to the second degree which have now become obsolete or been repealed; for formerly the great body of the fraternity were Fellow Crafts, and according to the old charges, even the Grand Master might be elected from among them. The Master and Wardens of Subordinate Lodges always were. Thus we are told that no Brother can be Grand Master, "unless he has been a Fellow Craft
before his election," and in the ancient manner of constituting a lodge,

contained in the Book of Constitutions,[78] it is said that "the candidates, or the new Master and Wardens, being yet among the Fellow Crafts, the Grand Master shall ask his Deputy if he has examined them," etc. But now that the great body of the Fraternity consists of Master Masons, the prerogatives of Fellow Crafts are circumscribed within limits nearly as narrow as those of Entered Apprentices. While, however, Apprentices are not permitted to speak or vote, in ancient times, and up, indeed, to a very late date. Fellow Crafts were entitled to take a part in any discussion in which the lodge, while open in the first or second degree, might engage, but not to vote. This privilege is expressly stated by Preston, as appertaining to a Fellow Craft, in his charge to a candidate, receiving that degree.

"As a Craftsman, in our private assemblies you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture, under the superintendence of an experienced Master, who will guard the landmark against encroachment."[79]

This privilege is not now, however, granted in this country to Fellow Crafts. All, therefore, that has been said in the preceding chapter, of the rights of Entered Apprentices, will equally apply, _mutatis mutandis_, to the rights of Fellow Crafts.

Chapter IV.

Of the Rights of Master Masons.

When a Mason has reached the third degree, he becomes entitled to all the rights and privileges of Ancient Craft Masonry. These rights are extensive and complicated; and, like his duties, which are equally as extensive, require a careful examination, thoroughly to comprehend them. Four of them, at least, are of so much importance as to demand a distinct consideration. These are the rights of membership, of visitation, of relief, and of burial. To each I shall devote a separate section.

Section I.

_Of the Right of Membership._
The whole spirit and tenor of the General Regulations, as well as the uniform usage of the craft, sustain the doctrine, that when a Mason is initiated in a lodge, he has the right, by signing the bye-laws, to become a member without the necessity of submitting to another ballot. In the Constitutions of the Grand Lodge of New York, this principle is asserted to be one of the ancient landmarks, and is announced in the following words: "Initiation makes a man a Mason; but he must receive the Master's degree, and sign the bye-laws before he becomes a member of the lodge."[80] If the doctrine be not exactly a landmark (which I confess I am not quite prepared to admit), it comes to us almost clothed with the authority of one, from the sanction of universal and uninterrupted usage.

How long before he loses this right by a _non-user_, or neglect to avail himself of it, is, I presume, a question to be settled by local authority. A lodge, or a Grand Lodge, may affix the period according to its discretion; but the general custom is, to require a signature of the bye-laws, and a consequent enrollment in the lodge, within three months after receiving the third degree. Should a Mason neglect to avail himself of his privilege, he forfeits it (unless, upon sufficient cause, he is excused by the lodge), and must submit to a ballot.

The reason for such a law is evident. If a Mason does not at once unite himself with the lodge in which he was raised, but permits an extended period of time to elapse, there is no certainty that his character or habits may not have changed, and that he may not have become, since his initiation, unworthy of affiliation. Under the general law, it is, therefore, necessary that he should in such case submit to the usual probation of one month, and an investigation of his qualifications by a committee, as well as a ballot by the members.

But there are other privileges also connected with this right of membership. A profane is required to apply for initiation to the lodge nearest his place of residence, and, if there rejected, can never in future apply to any other lodge. But the rule is different with respect to the application of a Master Mason for membership.

A Master Mason is not restricted in his privilege of application for membership within any geographical limits. All that is required of him is, that he should be an affiliated Mason; that is, that he should be a contributing member of a lodge, without any reference to its peculiar locality, whether near to or distant from his place of residence. The Old Charges simply prescribe, that every Mason ought to belong to a lodge. A Mason, therefore, strictly complies with this regulation, when he unites
himself with any lodge, thus contributing to the support of the institution, and is then entitled to all the privileges of an affiliated Mason.

A rejection of the application of a Master Mason for membership by a lodge does not deprive him of the right of applying to another. A Mason is in "good standing" until deprived of that character by the action of some competent masonic authority; and that action can only be by suspension or expulsion. Rejection does not, therefore, affect the "good standing" of the applicant; for in a rejection there is no legal form of trial, and consequently the rejected Brother remains in the same position after as before his rejection. He possesses the same rights as before, unimpaired and undiminished; and among these rights is that of applying for membership to any lodge that he may select.

If, then, a Mason may be a member of a lodge distant from his place of residence, and, perhaps, even situated in a different jurisdiction, the question then arises whether the lodge within whose precincts he resides, but of which he is not a member, can exercise its discipline over him should he commit any offense requiring masonic punishment. On this subject there is, among masonic writers, a difference of opinion. I, however, agree with Brother Pike, the able Chairman of the Committee of Correspondence of Arkansas, that the lodge can exercise such discipline. I contend that a Mason is amenable for his conduct not only to the lodge of which he may be a member, but also to any one within whose jurisdiction he permanently resides. A lodge is the conservator of the purity and the protector of the integrity of the Order within its precincts. The unworthy conduct of a Mason, living as it were immediately under its government, is calculated most injuriously to affect that purity and integrity. A lodge, therefore, should not be deprived of the power of coercing such unworthy Mason, and, by salutary punishment, of vindicating the character of the institution. Let us suppose, by way of example, that a Mason living in San Francisco, California, but retaining his membership in New York, behaves in such an immoral and indecorous manner as to bring the greatest discredit upon the Order, and to materially injure it in the estimation of the uninitiated community. Will it be, for a moment, contended that a lodge in San Francisco cannot arrest the evil by bringing the unworthy Mason under discipline, and even ejecting him from the fraternity, if severity like that is necessary for the protection of the institution? Or
will it be contended that redress can only be sought through the delay and uncertainty of an appeal to his lodge in New York? Even if the words of the ancient laws are silent on this subject, reason and justice would seem to maintain the propriety and expediency of the doctrine that the lodge at San Francisco is amply competent to extend its jurisdiction and exercise its discipline over the culprit.

In respect to the number of votes necessary to admit a Master Mason applying by petition for membership in a lodge, there can be no doubt that he must submit to precisely the same conditions as those prescribed to a profane on his petition for initiation. There is no room for argument here, for the General Regulations are express on this subject.

"No man can be made or _admitted a member_ of a particular lodge," says the fifth regulation, "without previous notice one month before given to the said lodge."

And the sixth regulation adds, that "no man can be entered a Brother in any particular lodge, or _admitted to be a member_ thereof, without the unanimous consent of all the members of that lodge then present."

So that it may be considered as settled law, so far as the General Regulations can settle a law of Masonry, that a Master Mason can only be admitted a member of a lodge when applying by petition, after a month's probation, after due inquiry into his character, and after a unanimous ballot in his favor.

But there are other rights of Master Masons consequent upon membership, which remain to be considered. In uniting with a lodge, a Master Mason becomes a participant of all its interests, and is entitled to speak and vote upon all subjects that come before the lodge for investigation. He is also entitled, if duly elected by his fellows, to hold any office in the lodge, except that of Master, for which he must be qualified by previously having occupied the post of a Warden.

A Master has the right in all cases of an appeal from the decision of the Master or of the lodge.

A Master Mason, in good standing, has a right at any time to demand from his lodge a certificate to that effect.

Whatever other rights may appertain to Master Masons will be the subjects
Section II.

_OF the Right of Visit._

Every Master Mason, who is an affiliated member of a lodge, has the right to visit any other lodge as often as he may desire to do so. This right is secured to him by the ancient regulations, and is, therefore, irreversible. In the "Ancient Charges at the Constitution of a Lodge," formerly contained in a MS. of the Lodge of Antiquity in London, and whose date is not later than 1688,[81] it is directed "that every Mason receive and cherish strange fellows when they come over the country, and set them on work, if they will work as the manner is; that is to say, if the Mason have any mould stone in his place, he shall give him a mould stone, and set him on work; and if he have none, the Mason shall refresh him with money unto the next lodge."

This regulation is explicit. It not only infers the right of visit, but it declares that the strange Brother shall be welcomed, "received, and cherished," and "set on work," that is, permitted to participate in the work of your lodge. Its provisions are equally applicable to Brethren residing in the place where the lodge is situated as to transient Brethren, provided that they are affiliated Masons.

In the year 1819, the law was in England authoritatively settled by a decree of the Grand Lodge. A complaint had been preferred against a lodge in London, for having refused admission to some Brethren who were well known to them, alleging that as the lodge was about to initiate a candidate, no visitor could be admitted until that ceremony was concluded.

It was then declared, "that it is the undoubted right of every Mason who is well known, or properly vouched, to visit any lodge during the time it is opened for general masonic business, observing the proper forms to be attended to on such occasions, and so that the Master may not be interrupted in the performance of his duty."[82]

A lodge, when not opened for "general masonic business," but when engaged in the consideration of matters which interest the lodge alone, and which it would be inexpedient or indelicate to make public, may refuse to admit a visitor. Lodges engaged in this way, in private business, from which
visitors are excluded, are said by the French Masons to be opened "en famille."

To entitle him to this right of visit, a Mason must be affiliated, that is, he must be a contributing member of some lodge. This doctrine is thus laid down in the Constitutions of the Grand Lodge of England:

"A Brother who is not a subscribing member to some lodge, shall not be permitted to visit any one lodge in the town or place in which he resides, more than once during his secession from the craft."

A non-subscribing or unaffiliated Mason is permitted to visit each lodge once, and once only, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one with which he may prefer permanently to unite. But, afterwards, he loses this right of visit, to discountenance those Brethren who wish to continue members of the Order, and to partake of its pleasures and advantages, without contributing to its support.

A Master Mason is not entitled to visit a lodge, unless he previously submits to an examination, or is personally vouched for by a competent Brother present; but this is a subject of so much importance as to claim consideration in a distinct section.

Another regulation is, that a strange Brother shall furnish the lodge he intends to visit with a certificate of his good standing in the lodge from which he last hailed. This regulation has, in late years, given rise to much discussion. Many of the Grand Lodges of this country, and several masonic writers, strenuously contend for its antiquity and necessity, while others as positively assert that it is a modern innovation upon ancient usage.

There can, however, I think, be no doubt of the antiquity of certificates. That the system requiring them was in force nearly two hundred years ago, at least, will be evident from the third of the Regulations made in General Assembly, December 27, 1663, under the Grand Mastership of the Earl of St. Albans,[83] and which is in the following words:

"3. That no person hereafter who shall be accepted a Freemason, shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his acceptation, from the lodge that accepted him, unto the Master of that limit or division where such a lodge is kept." This regulation has been reiterated on several occasions, by the Grand Lodge of England in 1772, and at subsequent periods by several Grand
Lodges of this and other countries. It is not, however, in force in many of the American jurisdictions.

Another right connected with the right of visitation is, that of demanding a sight of the Warrant of Constitution. This instrument it is, indeed, not only the right but the duty of every strange visitor carefully to inspect, before he enters a lodge, that he may thus satisfy himself of the legality and regularity of its character and authority. On such a demand being made by a visitor for a sight of its Warrant, every lodge is bound to comply with the requisition, and produce the instrument. The same rule, of course, applies to lodges under dispensation, whose Warrant of Dispensation supplies the place of a Warrant of Constitution.

Section III.

_Of the Examination of Visitors._

It has already been stated, in the preceding section, that a Master Mason is not permitted to visit a lodge unless he previously submits to an examination, or is personally vouched for by some competent Brother present. The prerogative of vouching for a Brother is an important one, and will constitute the subject of the succeeding section. At present let us confine ourselves to the consideration of the mode of examining a visitor.

Every visitor, who offers himself to the appointed committee of the lodge for examination, is expected, as a preliminary step, to submit to the Tiler's Obligation; so called, because it is administered in the Tiler's room. As this obligation forms no part of the secret ritual of the Order, but is administered to every person before any lawful knowledge of his being a Mason has been received, there can be nothing objectionable in inserting it here, and in fact, it will be advantageous to have the precise words of so important a declaration placed beyond the possibility of change or omission by inexperienced Brethren.

The oath, then, which is administered to the visitor, and which he may, if he chooses, require every one present to take with him, is in the following words

"I, A. B., do hereby and hereon solemnly and sincerely swear, that I have
been regularly initiated, passed, and raised, to the sublime degree of a Master Mason, in a just and legally constituted lodge of such, that I do not now stand suspended or expelled, and know of no reason why I should not hold masonic communication with my Brethren.

This declaration having been given in the most solemn manner, the examination must then be conducted with the necessary forms. The good old rule of "commencing at the beginning" should be observed. Every question is to be asked and every answer demanded which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of a Brother. Nothing is to be taken for granted—categorical answers must be required to all that it is deemed important to be asked. No forgetfulness is to be excused, nor is the want of memory to be accepted as a valid excuse for the want of knowledge. The Mason, who is so unmindful of his duties as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. While there are some things which may be safely passed over in the examination of one who confesses himself to be "rusty," or but recently initiated, because they are details which require much study to acquire, and constant practice to retain, there are still other things of great importance which must be rigidly demanded, and with the knowledge of which the examiner cannot, under any circumstances, dispense.

Should suspicions of imposture arise, let no expression of these suspicions be made until the final decree for rejection is pronounced. And let that decree be uttered in general terms, such as: "I am not satisfied," or, "I do not recognize you," and not in more specific terms, such as, "You did not answer this inquiry," or, "You are ignorant on that point." The visitor is only entitled to know, generally, that he has not complied with the requisitions of his examiner. To descend to particulars is always improper and often dangerous.

Above all, the examiner should never ask what are called "leading questions," or such as include in themselves an indication of what the answer is to be; nor should he in any manner aid the memory of the party examined by the slightest hint. If he has it in him, it will come out without assistance, and if he has it not, he is clearly entitled to no aid.
Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. Let it be remembered, that for the wisest and most evident reasons, the merciful maxim of the law, which says, that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed, and that in Masonry _it is better that ninety and nine true men should be turned away from the door of a lodge than that one cowan should be admitted_.

Section IV.

_Of Vouching for a Brother._

An examination may sometimes be omitted when any competent Brother present will vouch for the visitor's masonic standing and qualifications. This prerogative of vouching is an important one which every Master Mason is entitled, under certain restrictions, to exercise; but it is also one which may so materially affect the well-being of the whole fraternity—since by its injudicious use impostors might be introduced among the faithful—that it should be controlled by the most stringent regulations.

To vouch for one, is to bear witness for him; and, in witnessing to truth, every caution should be observed, lest falsehood should cunningly assume its garb. The Brother who vouches should, therefore, know to a certainty that the one for whom he vouches is really what he claims to be. He should know this not from a casual conversation, nor a loose and careless inquiry, but, as the unwritten law of the Order expresses it, from "_strict trial, due examination, or lawful information_."

Of strict trial and due examination I have already treated in the preceding section; and it only remains to say, that when the vouching is founded on the knowledge obtained in this way, it is absolutely necessary that the Brother so vouching shall be _competent_ to conduct such an examination, and that his general intelligence and shrewdness and his knowledge of Masonry shall be such as to place him above the probability of being imposed upon. The important and indispensable qualification of a voucher is, therefore, that he shall be competent. The Master of a lodge has no right to accept, without further inquiry, the avouchment of a young and inexperienced, or even of an old, if ignorant, Mason.
Lawful information, which is the remaining ground for an avouchment, may be derived either from the declaration of another Brother, or from having met the party vouched for in a lodge on some previous occasion.

If the information is derived from another Brother, who states that he has examined the party, then all that has already been said of the competency of the one giving the information is equally applicable. The Brother, giving the original information, must be competent to make a rigid examination. Again, the person giving the information, the one receiving it, and the one of whom it is given, should be all present at the time; for otherwise there would be no certainty of identity. Information, therefore, given by letter or through a third party, is highly irregular. The information must also be positive, not founded on belief or opinion, but derived from a legitimate source. And, lastly, it must not have been received casually, but for the very purpose of being used for masonic purposes. For one to say to another in the course of a desultory conversation: "A.B. is a Mason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect: "I know this man to be a Master Mason," for such or such reasons, and you may safely recognize him as such. This alone will insure the necessary care and proper observance of prudence.

If the information given is on the ground that the person, vouched has been seen sitting in a lodge by the voucher, care must be taken to inquire if it was a "Lodge of Master Masons." A person may forget, from the lapse of time, and vouch for a stranger as a Master Mason, when the lodge in which he saw him was only opened in the first or second degree.

Section V.

_Of the Right of Claiming Relief._

One of the great objects of our institution is, to afford relief to a worthy, distressed Brother. In his want and destitution, the claim of a Mason upon his Brethren is much greater than that of a profane. This is a Christian as well as a masonic doctrine. "As we have therefore opportunity," says St. Paul, "let us do good unto all men, especially unto them who are of the household of faith."

This claim for relief he may present either to a lodge or to a Brother
Mason. The rule, as well as the principles by which it is to be regulated, is laid down in that fundamental law of Masonry, the Old Charges, in the following explicit words, under the head of "Behavior towards a strange Brother:"

"You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

"But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor Brother, that is a good man and true, before any other people in the same circumstances."

This law thus laid down, includes, it will be perceived, as two important prerequisites, on which to found a claim for relief, that the person applying shall be in distress, and that he shall be worthy of assistance.

He must be in distress. Ours is not an insurance company, a joint stock association, in which, for a certain premium paid, an equivalent may be demanded. No Mason, or no lodge, is bound to give pecuniary or other aid to a Brother, unless he really needs. The word "benefit," as usually used in the modern friendly societies, has no place in the vocabulary of Freemasonry. If a wealthy Brother is afflicted with sorrow or sickness, we are to strive to comfort him with our sympathy, our kindness, and our attention, but we are to bestow our eleemosynary aid only on the indigent or the destitute.

He must also be worthy. There is no obligation on a Mason to relieve the distresses, however real they may be, of an unworthy Brother. The claimant must be, in the language of the Charge, "true and genuine." True here is used in its good old Saxon meaning, of "faithful" or "trusty." A true Mason is one who is mindful of his obligations, and who faithfully observes and practices all his duties. Such a man, alone, can rightfully claim the assistance of his Brethren.

But a third provision is made in the fundamental law; namely, that the
assistance is not to be beyond the ability of the giver. One of the most important landmarks, contained in our unwritten law, more definitely announces this provision, by the words, that the aid and assistance shall be without injury to oneself or his family. Masonry does not require that we shall sacrifice our own welfare to that of a Brother; but that with prudent liberality, and a just regard to our own worldly means, we shall give of the means with which Providence may have blessed us for the relief of our distressed Brethren.

It is hardly necessary to say, that the claim for relief of a worthy distressed Mason extends also to his immediate family.

Section VI.

_Of the Right of Masonic Burial._

After a very careful examination, I can find nothing in the old charges or General Regulations, nor in any other part of the fundamental law, in relation to masonic burial of deceased Brethren. It is probable that, at an early period, when the great body of the craft consisted of Entered Apprentices, the usage permitted the burial of members, of the first or second degree, with the honors of Masonry. As far back as 1754, processions for the purpose of burying Masons seemed to have been conducted by some of the lodges with either too much frequency, or some other irregularity; for, in November of that year, the Grand Lodge adopted a regulation, forbidding them, under a heavy penalty, unless by permission of the Grand Master, or his Deputy.[84] As there were, comparatively speaking, few Master Masons at that period, it seems a natural inference that most of the funeral processions were for the burial of Apprentices, or, at least, of Fellow Crafts.

But the usage since then, has been greatly changed; and by universal consent, the law, as first committed to writing, by Preston, who was the author of our present funeral service, is now adopted.

The Regulation, as laid down by Preston, is so explicit, that I prefer giving it in his own words.[85]

"No Mason can be interred with the formalities of the Order, unless it be at his own special request, communicated to the Master of the Lodge of
which he died a member—foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception. Fellow Crafts or Apprentices are not entitled to the funeral obsequies."

This rule has been embodied in the modern Constitutions of the Grand Lodge of England; and, as I have already observed, appears by universal consent to have been adopted as the general usage.

The necessity for a dispensation, which is also required by the modern English Constitutions, does not seem to have met with the same general approval, and in this country, dispensations for funeral processions are not usually, if at all, required. Indeed, Preston himself, in explaining the law, says that it was not intended to restrict the privileges of the regular lodges, but that, "by the universal practice of Masons, every regular lodge is authorized by the Constitution to act on such occasions when limited to its own members."[86] It is only when members of other lodges, not under the control of the Master, are convened, that a dispensation is required. But in America, Grand Lodges or Grand Masters have not generally interfered with the rights of the lodges to bury the dead; the Master being of course amenable to the constituted authorities for any indecorum or impropriety.

Chapter V.
Of the Rights of Past Masters.

I have already discussed the right of Past Masters to become members of a Grand Lodge, in a preceding part of this work,[87] and have there arrived at the conclusion that no such inherent right exists, and that a Grand Lodge may or may not admit them to membership, according to its own notion of expediency. Still the fact, that they are competent by their masonic rank of accepting such a courtesy when extended, in itself constitutes a prerogative; for none but Masters, Wardens, or Past Masters, can under any circumstances become members of a Grand Lodge.

Past Masters possess a few other positive rights.
In the first place they have a right to install their successors, and at all times subsequent to their installation to be present at the ceremony of installing Masters of lodges. I should scarcely have deemed it necessary to dwell upon so self-evident a proposition, were it not that it involves the discussion of a question which has of late years been warmly mooted in some jurisdictions, namely, whether this right of being present at an installation should, or should not, be extended to Past Masters, made in Royal Arch Chapters.

In view of the fact, that there are two very different kinds of possessors of the same degree, the Grand Lodge of England has long since distinguished them as "virtual" and as "actual" Past Masters. The terms are sufficiently explicit, and have the advantage of enabling us to avoid circumlocution, and I shall, therefore, adopt them.

An _actual Past Master_ is one who has been regularly installed to preside over a symbolic lodge under the jurisdiction of a Grand Lodge. A _virtual Past Master_ is one who has received the degree in a chapter, for the purpose of qualifying him for exaltation to the Royal Arch.

Now the question to be considered is this. Can a virtual Past Master be permitted to be present at the installation of an actual Past Master?

The Committee of Correspondence of New York, in 1851, announced the doctrine, that a Chapter, or virtual Past Master, cannot legally install the Master of a Symbolic Lodge; but that there is no rule forbidding his being present at the ceremony. This doctrine has been accepted by several Grand Lodges, while others again refuse to admit the presence of a virtual Past Master at the installation-service.

In South Carolina, for instance, by uninterrupted usage, virtual Past Masters are excluded from the ceremony of installation.

In Louisiana, under the high authority of the late Brother Gedge, it is asserted, that "it is the bounden duty of all Grand Lodges to prevent the possessors of the (chapter) degree from the exercise of any function appertaining to the office and attributes of an installed Master of a lodge of Symbolic Masonry, and refuse to recognize them as belonging to the order of Past Masters."[88]

Brother Albert Pike, whose opinion on masonic jurisprudence is entitled to
the most respectful consideration, has announced a similar doctrine in one
of his elaborate reports to the Grand Chapter of Arkansas. He does not
consider "that the Past Master's degree, conferred in a chapter,
invests
the recipient with any rank or authority, except within the chapter
itself; that it no ways qualifies or authorizes him to preside in the
chair of a lodge: that a lodge has no legal means of knowing that he
has
received the degree in a chapter: for it is not supposed to know
anything
that takes place there any more than it knows what takes place in a
Lodge
of Perfection, or a Chapter of Knights of the Rose Croix;" and, of
course,
if the Past Masters of a lodge have no such "legal means" of
recognition
of Chapter Masters, they cannot permit them to be present at an
installation.

This is, in fact, no new doctrine. Preston, in his description of the
installation ceremony, says: "The new Master is then conducted to an
adjacent room, where he is regularly installed, and bound to his trust in
ancient form, in the presence of at least _three installed
Masters_."[89]
And Dr. Oliver, in commenting on this passage, says, "this part of the
ceremony can only be orally communicated, nor can any but _installed_
Masters be present."[90]

And this rule appears to be founded on the principles of reason. There
can
be no doubt, if we carefully examine the history of Masonry in this
country and in England, that the degree of Past Master was originally
conferred by Symbolic Lodges as an honorarium or reward bestowed upon
those Brethren who had been found worthy to occupy the Oriental Chair. In
so far it was only a degree of office, and could be obtained only from the
Lodge in which the office had been conferred. At a later period it was
deemed an essential prerequisite to exaltation in the degree of Royal
Arch, and was, for that purpose, conferred on candidates for that
position, while the Royal Arch degree was under the control of the
symbolic Lodges, but still only conferred by the Past Masters of the
Lodge. But subsequently, when the system of Royal Arch Masonry was
greatly
enlarged and extended in this country, and chapters were organized
independent of the Grand and symbolic Lodges, these Chapters took with
them the Past Master's degree, and assumed the right of conferring it on
their candidates. Hence arose the anomaly which now exists in American
Masonry, of two degrees bearing the same name, and said to be almost
identical in character, conferred by two different bodies under entirely
different qualifications and for totally different purposes. As was to be
expected, when time had in some degree obliterated the details of history, each party began to claim for itself the sovereign virtue of legitimacy. The Past Masters of the Chapters denied the right of the Symbolic Lodges to confer the degree, and the latter, in their turn, asserted that the degree, as conferred in the Chapter, was an innovation.

The prevalence of the former doctrine would, of course, tend to deprive the Symbolic Lodges of a vested right held by them from the most ancient times—that, namely, of conferring an honorarium on their Masters elect.

On the whole, then, from this view of the surreptitious character of the Chapter Degree, and supported by the high authority whom I have cited, as well as by the best usage, I am constrained to believe that the true rule is, to deny the Chapter, or Virtual Past Masters, the right to install, or to be present at the installation of the Master of a Symbolic Lodge. A Past Master may preside over a lodge in the absence of the Master, provided he is invited to do so by the Senior Warden present. The Second General Regulation gave the power of presiding, during the absence of the Master, to the last Past Master present, after the lodge had been congregated by the Senior Warden; but two years afterwards, the rule was repealed, and the power of presiding in such cases was vested in the Senior Warden. And accordingly, in this country, it has always been held, that in the absence of the Master, his authority descends to the Senior Warden, who may, however, by courtesy, offer the chair to a Past Master present, after the lodge has been congregated. Some jurisdictions have permitted a Past Master to preside in the absence of the Master and both Wardens, provided he was a member of that lodge. But I confess that I can find no warrant for this rule in any portion of our fundamental laws. The power of congregating the lodge in the absence of the Master has always been confined to the Wardens; and it therefore seems to me, that when both the Master and Wardens are absent, although a Past Master may be present, the lodge cannot be opened.

A Past Master is eligible for election to the chair, without again passing through the office of a Warden.

He is also entitled to a seat in the East, and to wear a jewel and collar
peculiar to his dignity.

By an ancient regulation, contained in the Old Charges, Past Masters alone were eligible to the office of Grand Warden. The Deputy Grand Master was also to be selected from among the Masters, or Past Masters of Lodges. No such regulation was in existence as to the office of Grand Master, who might be selected from the mass of the fraternity. At the present time, in this country, it is usual to select the Grand officers from among the Past Masters of the jurisdiction, though I know of no ancient law making such a regulation obligatory, except in respect to the affairs of Grand Wardens and Deputy Grand Master.

Chapter VI.

Of Affiliation.

Affiliation is defined to be the act by which a lodge receives a Mason among its members. A profane is said to be "initiated," but a Mason is "affiliated."[91]

Now the mode in which a Mason becomes affiliated with a lodge, in some respects differs from, and in others resembles, the mode in which a profane is initiated.

A Mason, desiring to be affiliated with a lodge, must apply by petition; this petition must be referred to a committee for investigation of character, he must remain in a state of probation for one month, and must then submit to a ballot, in which unanimity will be required for his admission. In all these respects, there is no difference in the modes of regulating applications for initiation and affiliation. The Fifth and Sixth General Regulations, upon which these usages are founded, draw no distinction between the act of making a Mason and admitting a member. The two processes are disjunctively connected in the language of both regulations. "No man can be made, _or admitted a member_ * * * * without previous notice one month before;" are the words of the Fifth Regulation. And in a similar spirit the Sixth adds: "But no man can be entered a Brother in any particular lodge, _or admitted to be a member_ thereof, without the unanimous consent of all the members of that lodge."
None but Master Masons are permitted to apply for affiliation; and every Brother so applying must bring to the lodge to which he applies a certificate of his regular dismission from the lodge of which he was last a member. This document is now usually styled a "demit," and should specify the good standing of the bearer at the time of his resignation or demission.

Under the regulations of the various Grand Lodges of this country, a profane cannot, as has been already observed, apply for initiation in any other lodge than the one nearest to his residence. No such regulation, however, exists in relation to the application of a Mason for affiliation. Having once been admitted into the Order, he has a right to select the lodge with which he may desire to unite himself. He is not even bound to affiliate with the lodge in which he was initiated, but after being raised, may leave it, without signing the bye-laws, and attach himself to another.

A profane, having been rejected by a lodge, can never apply to any other for initiation. But a Mason, having been rejected, on his application for affiliation, by a lodge, is not thereby debarred from subsequently making a similar application to any other.

In some few jurisdictions a local regulation has of late years been enacted, that no Mason shall belong to more than one lodge. It is, I presume, competent for a Grand Lodge to enact such a regulation; but where such enactment has not taken place, we must be governed by the ancient and general principle.

The General Regulations, adopted in 1721, contain no reference to this case; but in a new regulation, adopted on the 19th February, 1723, it was declared that "no Brother shall belong to more than one lodge within the bills of mortality." This rule was, therefore, confined to the lodges in the city of London, and did not affect the country lodges. Still, restricted as it was in its operation, Anderson remarks, "this regulation is neglected for several reasons, and now obsolete." [92] Custom now in England and in other parts of Europe, as well as in some few portions of this country, is adverse to the regulation; and where no local law exists in a particular jurisdiction, I know of no principle of masonic jurisprudence which forbids a Mason to affiliate himself with more than one lodge.
The only objection to it is one which must be urged, not by the Order, but by the individual. It is, that his duties and his responsibilities are thus multiplied, as well as his expenses. If he is willing to incur all this additional weight in running his race of Masonry, it is not for others to resist this exuberance of zeal. The Mason, however, who is affiliated with more than one lodge, must remember that he is subject to the independent jurisdiction of each; may for the same offense be tried in each, and, although acquitted by all except one, that, if convicted by that one, his conviction will, if he be suspended or expelled, work his suspension or expulsion in all the others.

Chapter VII.
Of Demitting.

To demit from a lodge is to resign one's membership, on which occasion a certificate of good standing and a release from all dues is given to the applicant, which is technically called a _demit_.

The right to demit or resign never has, until within a few years, been denied. In 1853, the Grand Lodge of Connecticut adopted a regulation "that no lodge should grant a demit to any of its members, except for the purpose of joining some other lodge; and that no member shall be considered as having withdrawn from one lodge until he has actually become a member of another." Similar regulations have been either adopted or proposed by a few other Grand Lodges, but I much doubt both their expediency and their legality. This compulsory method of keeping Masons, after they have once been made, seems to me to be as repugnant to the voluntary character of our institution as would be a compulsory mode of making them in the beginning. The expediency of such a regulation is also highly questionable. Every candidate is required to come to our doors "of his own free will and accord," and surely we should desire to keep none among us after that free will is no longer felt. We are all familiar with the Hudibrastic adage, that

"A man convinced against his will,
Is of the same opinion still,"

and he who is no longer actuated by that ardent esteem for the institution...
which would generate a wish to continue his membership, could scarcely have his slumbering zeal awakened, or his coldness warmed by the bolts and bars of a regulation that should keep him a reluctant prisoner within the walls from which he would gladly escape. Masons with such dispositions we can gladly spare from our ranks.

The Ancient Charges, while they assert that every Mason should belong to a lodge, affix no penalty for disobedience. No man can be compelled to continue his union with a society, whether it be religious, political, or social, any longer than will suit his own inclinations or sense of duty. To interfere with this inalienable prerogative of a freeman would be an infringement on private rights. A Mason's initiation was voluntary, and his continuance in the Order must be equally so.

But no man is entitled to a demit, unless at the time of demanding it he be in good standing and free from all charges. If under charges for crime, he must remain and abide his trial, or if in arrears, must pay up his dues.

There is, however, one case of demission for which a special law has been enacted. That is, when several Brethren at the same time request demits from a lodge. As this action is sometimes the result of pique or anger, and as the withdrawal of several members at once might seriously impair the prosperity, or perhaps even endanger the very existence of the lodge, it has been expressly forbidden by the General Regulations, unless the lodge has become too numerous for convenient working; and not even then is permitted except by a Dispensation. The words of this law are to be found in the Eighth General Regulation, as follows:

"No set or number of Brethren shall withdraw or separate themselves from the lodge in which they were made Brethren, or were afterwards admitted members, unless the lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his Deputy; and when they are thus separated, they must either immediately join themselves to such other lodge as they shall like best, with the unanimous consent of that other lodge to which they go, or else they must obtain the Grand Master's warrant to join in forming a new lodge."

It seems, therefore, that, although a lodge cannot deny the right of a single member to demit, when a sort of conspiracy may be supposed to be formed, and several Brethren present their petitions for demits at one and
the same time, the lodge may not only refuse, but is bound to do so, unless under a dispensation, which dispensation can only be given in the case of an over-populous lodge.

With these restrictions and qualifications, it cannot be doubted that every Master Mason has a right to demit from his lodge at his own pleasure. What will be the result upon himself, in his future relations to the Order, of such demission, will constitute the subject of the succeeding chapter.

Chapter VIII.

Of Unaffiliated Masons.

An unaffiliated Mason is one who is not connected by membership with any lodge. There can be no doubt that such a position is contrary to the spirit of our institution, and that affiliation is a duty obligatory on every Mason. The Old Charges, which have been so often cited as the fundamental law of Masonry, say on this subject: "every Brother ought to belong to a lodge and to be subject to its bye-laws and the General Regulations."

Explicitly as this doctrine has been announced, it has been too little observed, in consequence of no precise penalty having been annexed to its violation. In all times, unaffiliated Masons have existed—Masons who have withdrawn from all active participation in the duties and responsibilities of the Order, and who, when in the hour of danger or distress, have not hesitated to claim its protection or assistance, while they have refused in the day of their prosperity to add anything to its wealth, its power, or its influence. In this country, the anti-masonic persecutions of 1828, and a few years subsequently, by causing the cessation of many lodges, threw a vast number of Brethren out of all direct connection with the institution; on the restoration of peace, and the renewal of labor by the lodges, too many of these Brethren neglected to reunite themselves with the craft, and thus remained unaffiliated. The habit, thus introduced, was followed by others, until the sin of unaffiliation has at length arrived at such a point of excess, as to have become a serious evil, and to have attracted the attention and received the condemnation of almost every
A few Grand Lodges have denied the right of a Mason permanently to demit from the Order. Texas, for instance, has declared that "it does not recognize the right of a Mason to demit or separate himself from the lodge in which he was made, or may afterwards be admitted, except for the purpose of joining another lodge, or when he may be about to remove without the jurisdiction of the lodge of which he may be a member."[93]

A few other Grand Lodges have adopted a similar regulation; but the prevailing opinion of the authorities appears to be, that it is competent to interfere with the right to demit, certain rights and prerogatives being, however, lost by such demission.

Arkansas, Missouri, Ohio, and one or two other Grand Lodges, while not positively denying the right of demission, have at various times levied a tax or contribution on the demitted or unaffiliated Masons within their respective jurisdictions. This principle, however, has also failed to obtain the general concurrence of other Grand Lodges, and some of them, as Maryland, have openly denounced it. After a careful examination of the authorities, I cannot deny to any man the _right_ of withdrawing, whenever he pleases, from a voluntary association—the laws of the land would not sustain us in the enforcement of such a regulation; and our own self-respect should prevent us from attempting it. If, then, he has a right to withdraw, it clearly follows that we have no right to tax him, which is only one mode of inflicting a fine or penalty for an act, the right to do which we have acceded. In the strong language of the Committee of Correspondence of Maryland:[94] "The object of Masonry never was to extort, _nolens volens,_ money from its votaries. Such are not its principles or teaching. The advocating such doctrines cannot advance the interest or reputation of the institution; but will, as your committee fear, do much to destroy its usefulness. Compulsive membership deprives it of the title, _Free_ and Accepted."

But as it is an undoubted precept of the Order that every Mason should belong to a lodge, and contribute, so far as his means will allow, to the support of the institution, and as, by his demission, for other than temporary purposes, he violates the principles and disobeys the precepts of the Order, it naturally follows that his withdrawal must place him in a different position from that which he would occupy as an affiliated Mason.

It is now time for us to inquire what that new position is.

We may say, then, that, whenever a Mason permanently withdraws his
membership, he at once, and while he continues unaffiliated, dissevers all
connection between himself and the _Lodge organization_ of the Order. He,
by this act, divests himself of all the rights and privileges which belong
to him as a member of that organization. Among these rights and privileges
are those of visitation, of pecuniary aid, and of masonic burial. Whenever he approaches the door of a lodge, asking to enter or seeking for assistance, he is to be met in the light of a profane. He may knock, but the door must not be opened—he may ask, but he is not to receive. The work of the lodge is not to be shared by those who have thrown aside their aprons and their implements, and abandoned the labors of the Temple—the funds of the lodge are to be distributed only among those who are aiding, by their individual contributions, to the formation of similar funds in other lodges.

But from the well-known and universally-admitted maxim of "once a Mason, and always a Mason," it follows that a demitted Brother cannot by such demission divest himself of all his masonic responsibilities to his Brethren, nor be deprived of their correlative responsibility to him. An unaffiliated Mason is still bound by certain obligations, of which he cannot, under any circumstances, divest himself, and by similar obligations are the fraternity bound to him. These relate to the duties of secrecy and of aid in the imminent hour of peril. Of the first of these there can be no doubt; and as to the last, the words of the precept directing it leaves us no option; nor is it a time when the G.H.S. of D. is thrown out to inquire into the condition of the party.

Speaking on this subject, Brother Albert Pike, in his report to the Grand Lodge of Arkansas, says "if a person appeals to us as a Mason in imminent peril, or such pressing need that we have not time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy Brother, we must not stop to inquire _as to anything_." But I do not think that the learned Brother has put the case in the strongest light. It is not alone "lest we might refuse to relieve and aid a worthy Brother," that we are in cases of "imminent peril" to make no pause for deliberation. But it is because we are bound by our highest obligations at all times, and to all Masons, to give that aid when _duly_ called for.

I may, then, after this somewhat protracted discussion, briefly
recapitulate the position, the rights and the responsibilities of an unaffiliated Mason as follows:

1. An unaffiliated Mason is still bound by all his masonic duties and obligations, excepting those connected with the organization of the lodge.

2. He has a right to aid in imminent peril when _he_ asks for that aid in the proper and conventional way._

3. He loses the right to receive pecuniary relief.

4. He loses the general right to visit lodges, or to walk in masonic processions.

5. He loses the right of masonic burial.

6. He still remains subject to the government of the Order, and may be tried and punished for any offense as an affiliated Mason would be, by the lodge within whose geographical jurisdiction he resides.

Book Fourth.

Of Masonic Crimes and Punishments.

Chapter I.

Of What Are Masonic Crimes.

The division of wrongs, by the writers on municipal law, into private and public, or civil injuries and crimes and misdemeanors, does not apply to the jurisprudence of Freemasonry. Here all wrongs are crimes, because they are a violation of the precepts of the institution; and an offense against an individual is punished, not so much because it is a breach of his private rights, as because it affects the well-being of the whole masonic community.

In replying to the question, "what are masonic crimes?" by which is meant what crimes are punishable by the constituted authorities, our safest
guide will be that fundamental law which is contained in the Old Charges. These give a concise, but succinct summary of the duties of a Mason, and, of course, whatever is a violation of any one of these duties will constitute a masonic crime, and the perpetrator will be amenable to masonic punishment.

But before entering on the consideration of these penal offenses, it will be well that we should relieve the labor of the task, by inquiring what crimes or offenses are not supposed to come within the purview of masonic jurisprudence.

Religion and politics are subjects which it is well known are stringently forbidden to be introduced into Masonry. And hence arises the doctrine, that Masonry will not take cognizance of religious or political offenses.

Heresy, for instance, is not a masonic crime. Masons are obliged to use the words of the Old Charges, "to that religion in which all men agree, leaving their particular opinions to themselves;" and, therefore, as long as a Mason acknowledges his belief in the existence of one God, a lodge can take no action on his peculiar opinions, however heterodox they may be.

In like manner, although all the most ancient and universally-received precepts of the institution inculcate obedience to the civil powers, and strictly forbid any mingling in plots or conspiracies against the peace and welfare of the nation, yet no offense against the state, which is simply political in its character, can be noticed by a lodge. On this important subject, the Old Charges are remarkably explicit. They say, putting perhaps the strongest case by way of exemplifying the principle, "that if a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal Brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, _they cannot expel him from the lodge, and his relation to it remains indefeasible_"

The lodge can, therefore, take no cognizance of religious or political offenses.

The first charge says: "a Mason is obliged by his tenure to obey the moral law." Now, although, in a theological sense, the ten commandments are said to embrace and constitute the moral law, because they are its best
exponent, yet jurists have given to the term a more general latitude, in
defining the moral laws to be "the eternal, immutable laws of good and
evil, to which the Creator himself, in all dispensations, conforms, and
which he has enabled human reason to discover, so far as they are
necessary for the conduct of human actions."[96] Perhaps the well known
summary of Justinian will give the best idea of what this law is,
namely,
that we "should live honestly, (that is to say, without reproach,)[97]
should injure nobody, and render to every one his just due."

If such, then, be the meaning of the moral law, and if every Mason is
by his tenure obliged to obey it, it follows, that all such crimes as
profane
swearing or great impiety in any form, neglect of social and domestic
duties, murder and its concomitant vices of cruelty and hatred,
adultery,
dishonesty in any shape, perjury or malevolence, and habitual
falsehood,
inordinate covetousness, and in short, all those ramifications of these
leading vices which injuriously affect the relations of man to God, his
neighbor, and himself, are proper subjects of lodge jurisdiction.
Whatever
moral defects constitute the bad man, make also the bad Mason, and
consequently come under the category of masonic offenses. The principle
is so plain and comprehensible as to need no further exemplification. It
is sufficient to say that, whenever an act done by a Mason is contrary to or
subversive of the three great duties which he owes to God, his
neighbor,
and himself, it becomes at once a subject of masonic investigation, and
of masonic punishment.

But besides these offenses against the universal moral law, there are
many others arising from the peculiar nature of our institution. Among these
we may mention, and in their order, those that are enumerated in the
several sections of the Sixth Chapter of the Old Charges. These are, unseemly
and irreverent conduct in the lodge, all excesses of every kind, private
piques or quarrels brought into the lodge; imprudent conversation in
relation to Masonry in the presence of uninitiated strangers; refusal to
relieve a worthy distressed Brother, if in your power; and all
"wrangling,
quarreling, back-biting, and slander."

The lectures in the various degrees, and the Ancient Charges read on the
installation of the Master of a lodge, furnish us with other criteria for
deciding what are peculiarly masonic offenses. All of them need not be
detailed; but among them may be particularly mentioned the following:
All improper revelations, undue solicitations for candidates, angry and
over-zealous arguments in favor of Masonry with its enemies, every act
which tends to impair the unsullied purity of the Order, want of
reverence for and obedience to masonic superiors, the expression of a
contemptuous opinion of the original rulers and patrons of Masonry, or
of the institution itself; all countenance of impostors; and lastly,
holding
masonic communion with clandestine Masons, or visiting irregular
lodges.

From this list, which, extended as it is, might easily have been
enlarged,
it will be readily seen, that the sphere of masonic penal jurisdiction
is
by no means limited. It should, therefore, be the object of every
Mason,
to avoid the censure or reproach of his Brethren, by strictly confining
himself as a point within that circle of duty which, at his first
initiation, was presented to him as an object worthy of his
consideration.

Chapter II.

Of Masonic Punishments.

Having occupied the last chapter in a consideration of what constitute
masonic crimes, it is next in order to inquire how these offenses are
to
be punished; and accordingly I propose in the following sections to
treat
of the various modes in which masonic law is vindicated, commencing
with
the slightest mode of punishment, which is censure, and proceeding to
the
highest, or expulsion from all the rights and privileges of the Order.

Section I.

_Of Censure._

A censure is the mildest form of punishment that can be inflicted by a
lodge; and as it is simply the expression of an opinion by the members
of
the lodge, that they do not approve of the conduct of the person
implicated, in a particular point of view, and as it does not in any
A vote of censure will sometimes, however, be the result of a trial, and in that case its adoption must be governed by the rules of masonic trials, which are hereafter to be laid down.

Section II.
 _Of Reprimand._

A reprimand is the next mildest form of masonic punishment. It should never be adopted on a mere motion, but should always be the result of a regular trial, in which the party may have the opportunity of defense.

A reprimand may be either private or public. If to be given in private, none should be present but the Master and the offender; or, if given by letter, no copy of that letter should be preserved.

If given in public, the lodge is the proper place, and the reprimand should be given by the Master from his appropriate station.

The Master is always the executive officer of the lodge, and in carrying out the sentence he must exercise his own prudent discretion as to the mode of delivery and form of words.

A reprimand, whether private or public, does not affect the masonic standing of the offender.

Section III.
 _Of Exclusion from the Lodge._

Exclusion from a lodge may be of various degrees.

1. A member may for indecorous or unmasonic conduct be excluded from a
single meeting of the lodge. This may be done by the Master, under a provision of the bye-laws giving him the authority, or on his own responsibility, in which case he is amenable to the Grand Lodge for the correctness of his decision. Exclusion in this way does not affect the masonic standing of the person excluded, and does not require a previous trial.

I cannot entertain any doubt that the Master of a lodge has the right to exclude temporarily any member or Mason, when he thinks that either his admission, if outside, or his continuance within, if present, will impair the peace and harmony of the lodge. It is a prerogative necessary to the faithful performance of his duties, and inalienable from his great responsibility to the Grand Lodge for the proper government of the Craft intrusted to his care. If, as it is described in the ancient manner of constituting a lodge, the Master is charged "to preserve the cement of the Lodge," it would be folly to give him such a charge, unless he were invested with the power to exclude an unruly or disorderly member. But as Masters are enjoined not to rule their lodges in an unjust or arbitrary manner, and as every Mason is clearly entitled to redress for any wrong that has been done to him, it follows that the Master is responsible to the Grand Lodge for the manner in which he has executed the vast power intrusted to him, and he may be tried and punished by that body, for excluding a member, when the motives of the act and the other circumstances of the exclusion were not such as to warrant the exercise of his prerogative.

2. A member may be excluded from his lodge for a definite or indefinite period, on account of the non-payment of arrears. This punishment may be inflicted in different modes, and under different names. It is sometimes called, _suspension from the lodge,_ and sometimes _erasure from the roll_. Both of these punishments, though differing in their effect, are pronounced, not after a trial, but by a provision of the bye-laws of the lodge. For this reason alone, if there were no other, I should contend, that they do not affect the standing of the member suspended, or erased, with relation to the craft in general. No Mason can be deprived of his masonic rights, except after a trial, with the opportunity of defense, and a verdict of his peers.

But before coming to a definite conclusion on this subject, it is necessary that we should view the subject in another point of view, in which it will be seen that a suspension from the rights and benefits of Masonry, for the non-payment of dues, is entirely at variance with the true principles of the Order.
The system of payment of lodge-dues does not by any means belong to the ancient usages of the fraternity. It is a modern custom, established for purposes of convenience, and arising out of other modifications, in the organization of the Order. It is not an obligation on the part of a Mason, to the institution at large, but is in reality a special contract, in which the only parties are a particular lodge and its members, of which the fraternity, as a mass, are to know nothing. It is not presented by any general masonic law, nor any universal masonic precept. No Grand Lodge has ever yet attempted to control or regulate it, and it is thus tacitly admitted to form no part of the general regulations of the Order. Even in that Old Charge in which a lodge is described, and the necessity of membership in is enforced, not a word is said of the payment of arrears to it, or of the duty of contributing to its support. Hence the non-payment of arrears is a violation of a special and voluntary contract with a lodge, and not of any general duty to the craft at large. The corollary from all this is, evidently, that the punishment inflicted in such a case should be one affecting the relations of the delinquent with the particular lodge whose bye-laws he has infringed, and not a general one, affecting his relations with the whole Order. After a consideration of all these circumstances, I am constrained to think that suspension from a lodge, for non-payment of arrears, should only suspend the rights of the member as to his own lodge, but should not affect his right of visiting other lodges, nor any of the other privileges inherent in him as a Mason. Such is not, I confess, the general opinion, or usage of the craft in this country, but yet I cannot but believe that it is the doctrine most consonant with the true spirit of the institution. It is the practice pursued by the Grand Lodge of England, from which most of our Grand Lodges derive, directly or indirectly, their existence. It is also the regulation of the Grand Lodge of Massachusetts. The Grand Lodge of South Carolina expressly forbids suspension from the rights and benefits of Masonry for non-payment of dues, and the Grand Lodge of New York has a similar provision in its Constitution.

Of the two modes of exclusion from a lodge for non-payment of dues, namely, suspension and erasure, the effects are very different. Suspension does not abrogate the connection between the member and his lodge, and places his rights in abeyance only. Upon the payment of the debt, he is at once restored without other action of the lodge. But erasure from the roll terminates all connection between the delinquent and the lodge, and
he ceases to be a member of it. Payment of the dues, simply, will not
restore him; for it is necessary that he should again be elected by the
Brethren, upon formal application.

The word exclusion has a meaning in England differing from that in
which it has been used in the present section. There the prerogative of
expulsion is, as I think very rightly, exercised only by the Grand
Lodge.
The term "expelled" is therefore used only when a Brother is removed
from the craft, by the Grand Lodge. The removal by a District Grand Lodge,
or a subordinate lodge, is called "exclusion." The effect, however, of the
punishment of exclusion, is similar to that which has been here
advocated.

Section IV.

_OF Definite Suspension._

Suspension is a punishment by which a party is temporarily deprived of his
rights and privileges as a Mason. It does not terminate his connection
with the craft, but only places it in abeyance, and it may again be
resumed in a mode hereafter to be indicated.

Suspension may be, in relation to time, either definite or indefinite. And
as the effects produced upon the delinquent, especially in reference to
the manner of his restoration, are different, it is proper that each
should be separately considered.

In a case of definite suspension, the time for which the delinquent is
to be suspended, whether for one month, for three, or six months, or for a
longer or shorter period, is always mentioned in the sentence.

At its termination, the party suspended is at once restored without
further action of the lodge. But as this is a point upon which there has
been some difference of opinion, the argument will be fully discussed
in the chapter on the subject of _Restoration._

By a definite suspension, the delinquent is for a time placed beyond
the pale of Masonry. He is deprived of all his rights as a Master Mason--is
not permitted to visit any lodge, or hold masonic communication with his
Brethren--is not entitled to masonic relief, and should he die during his
suspension, is not entitled to masonic burial. In short, the amount of
punishment differs from that of indefinite suspension or expulsion only
in the period of time for which it is inflicted.

The punishment of definite suspension is the lightest that can be inflicted of those which affect the relations of a Mason with the fraternity at large. It must always be preceded by a trial, and the prevalent opinion is, that it may be inflicted by a two-thirds vote of the lodge.

Section V.

_Of Indefinite Suspension._

Indefinite suspension is a punishment by which the person suspended is deprived of all his rights and privileges as a Mason, until such time as the lodge which has suspended him shall see fit, by a special action, to restore him.

All that has been said of definite suspension in the preceding section, will equally apply to indefinite suspension, except that in the former case the suspended person is at once restored by the termination of the period for which he was suspended; while in the latter, as no period of termination had been affixed, a special resolution of the lodge will be necessary to effect a restoration.

By suspension the connection of the party with his lodge and with the institution is not severed; he still remains a member of his lodge, although his rights as such are placed in abeyance. In this respect it materially differs from expulsion, and, as an inferior grade of punishment, is inflicted for offenses of a lighter character than those for which expulsion is prescribed.

The question here arises, whether the dues of a suspended member to his lodge continue to accrue during his suspension? I think they do not. Dues or arrears are payments made to a lodge for certain rights and benefits--the exercise and enjoyment of which are guaranteed to the member, in consideration of the dues thus paid. But as by suspension, whether definite or indefinite, he is for the time deprived of these rights and benefits, it would seem unjust to require from him a payment for that which he does not enjoy. I hold, therefore, that suspension from the rights and benefits of Masonry, includes also a suspension from the payment of arrears.

No one can be indefinitely suspended, unless after a due form of trial, and upon the vote of at least two-thirds of the members present.

Section VI.
Expulsion is the very highest penalty that can be inflicted upon a delinquent Mason. It deprives the party expelled of all the masonic rights and privileges that he ever enjoyed, not only as a member of the lodge from which he has been ejected, but also of all those which were inherent in him as a member of the fraternity at large. He is at once as completely divested of his masonic character as though he had never been admitted into the institution. He can no longer demand the aid of his Brethren, nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any lodge, nor unite in any of the public or private ceremonies of the Order. No conversation on masonic subjects can be held with him, and he is to be considered as being completely without the pale of the institution, and to be looked upon in the same light as a profane, in relation to the communication of any masonic information.

It is a custom too generally adopted in this country, for subordinate lodges to inflict this punishment, and hence it is supposed by many, that the power of inflicting it is vested in the subordinate lodges. But the fact is, that the only proper tribunal to impose this heavy penalty is a Grand Lodge. A subordinate may, indeed, try its delinquent member, and if guilty declare him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it. And it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision and reinstate the Brother. Some of the lodges in this country claim the right to expel independently of the action of the Grand Lodge, but the claim is not valid. The very fact that an expulsion is a penalty, affecting the general relations of the punished party with the whole fraternity, proves that its exercise never could, with propriety, be intrusted to a body so circumscribed in its authority as a subordinate lodge. Besides, the general practice of the fraternity is against it. The English Constitutions vest the power to expel exclusively in the Grand Lodge.

The severity of the punishment will at once indicate the propriety of inflicting it only for the most serious offenses, such, for instance, as...
immoral conduct, that would subject a candidate for initiation to rejection.

As the punishment is general, affecting the relation of the one expelled with the whole fraternity, it should not be lightly imposed, for the violation of any masonic act not general in its character. The commission of a grossly immoral act is a violation of the contract entered into between each Mason and his Order. If sanctioned by silence or impunity, it would bring discredit on the institution, and tend to impair its usefulness. A Mason who is a bad man, is to the fraternity what a mortified limb is to the body, and should be treated with the same mode of cure—he should be cut off, lest his example spread, and disease be propagated through the constitution.

The punishment of expulsion can only be inflicted after a due course of trial, and upon the votes of at least two-thirds of the members present, and should always be submitted for approval and confirmation to the Grand Lodge.

One question here arises, in respect not only to expulsion but to the other masonic punishments, of which I have treated in the preceding sections:—Does suspension or expulsion from a Chapter of Royal Arch Masons, an Encampment of Knights Templar, or any other of what are called the higher degrees of Masonry, affect the relations of the expelled party to Symbolic or Ancient Craft Masonry? I answer, unhesitatingly, that it does not, and for reasons which, years ago, I advanced, in the following language, and which appear to have met with the approval of the most of my contemporaries:—

"A chapter of Royal Arch Masons, for instance, is not, and cannot be, recognized as a masonic body, by a lodge of Master Masons. 'They hear them so to be, but they do not know them so to be,' by any of the modes of recognition known to Masonry. The acts, therefore, of a Chapter cannot be recognized by a Master Masons' lodge, any more than the acts of a literary or charitable society wholly unconnected with the Order. Again: By the present organization of Freemasonry, Grand Lodges are the supreme masonic tribunals. If, therefore, expulsion from a Chapter of Royal Arch Masons involved expulsion from a Blue Lodge, the right of the Grand Lodge to hear and determine causes, and to regulate the internal concerns of the institution, would be interfered with by another body beyond its control.
But the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from all the higher degrees; because, as they are composed of Blue Masons, the members could not of right sit and hold communications on masonic subjects with one who was an expelled Mason."[100]

Chapter III.

Of Masonic Trials.

Having thus discussed the penalties which are affixed to masonic offenses, we are next to inquire into the process of trial by which a lodge determines on the guilt or innocence of the accused. This subject will be the most conveniently considered by a division into two sections; first, as to the form of trial; and secondly, as to the character of the evidence.

Section I.

_Of the Form of Trial._

Although the authority for submitting masonic offenses to trials by lodges is derived from the Old Charges, none of the ancient regulations of the Order have prescribed the details by which these trials are to be governed. The form of trial must, therefore, be obtained from the customs and usages of the craft, and from the regulations which have been adopted by various Grand Lodges. The present section will, therefore, furnish a summary of these regulations as they are generally observed in this country.

A charge or statement of the offense imputed to the party is always a preliminary step to every trial.

This charge must be made in writing, signed by the accuser, and delivered to the Secretary, who reads it at the next regular communication of the lodge. A time and place are then appointed by the lodge for the trial.

The accused is entitled to a copy of the charge, and must be informed of the time and place that have been appointed for his trial.
Although it is necessary that the accusation should be preferred at a stated communication, so that no one may be taken at a disadvantage, the trial may take place at a special communication. But ample time and opportunity should always be given to the accused to prepare his defense.

It is not essential that the accuser should be a Mason. A charge of immoral conduct can be preferred by a profane; and if the offense is properly stated, and if it comes within the jurisdiction of the Order or the lodge, it must be investigated. It is not the accuser but the accused that is to be put on trial, and the lodge is to look only to the nature of the accusation, and not to the individual who prefers it. The motives of the accuser, but not his character, may be examined.

If the accused is living beyond the jurisdiction of the lodge—that is to say, if he be a member and have removed to some other place without withdrawing his membership, not being a member, or if, after committing the offense, he has left the jurisdiction, the charge must be transmitted to his present place of residence, by mail or otherwise, and a reasonable time be allowed for his answer before the lodge proceeds to trial.

The lodge should be opened in the highest degree to which the accused has attained; and the examinations should take place in the presence of the accused and the accuser (if the latter be a Mason); but the final decision should always be made in the third degree.

The accused and the accuser have a right to be present at all examinations of witnesses, whether those examinations are taken in open lodge or in a committee, and to propose such relevant questions as they desire.

When the trial is concluded, the accused and accuser should retire, and the Master or presiding officer must then put the question of guilty or not guilty to the lodge. Of course, if there are several charges or specifications, the question must be taken on each separately. For the purposes of security and independence in the expression of opinion, it seems generally conceded, that this question should be decided by ballot; and the usage has also obtained, of requiring two-thirds of the votes given to be black, to secure a conviction. A white ball, of course, is equivalent to acquittal, and a black one to conviction.

Every member present is bound to vote, unless excused by unanimous consent.
If, on a scrutiny, it is found that the verdict is guilty, the Master or presiding officer must then put the question as to the amount and nature of the punishment to be inflicted.

He will commence with the highest penalty, or expulsion, and, if necessary, by that punishment being negatived, proceed to propose indefinite and then definite suspension, exclusion, public or private reprimand, and censure.

For expulsion or either kind of suspension, two-thirds of the votes present are necessary. For either of the other and lighter penalties, a bare majority will be sufficient.

The votes on the nature of the punishment should be taken by a show of hands.

If the residence of the accused is not known, or if, upon due summons, he refuses or neglects to attend, the lodge may, nevertheless, proceed to trial without his presence.

In trials conducted by Grand Lodges, it is usual to take the preliminary testimony in a committee; but the final decision must always be made in the Grand Lodge.

Section II.

_of the Evidence in Masonic Trials._

In the consideration of the nature of the evidence that is to be given in masonic trials, it is proper that we should first inquire what classes of persons are to be deemed incompetent as witnesses.

The law of the land, which, in this instance, is the same as the law of Masonry, has declared the following classes of person to be incompetent to give evidence.

1. Persons who have not the use of reason, are, from the infirmity of their nature, considered to be utterly incapable of giving evidence.[101]
   This class includes idiots, madmen, and children too young to be sensible of the obligations of an oath, and to distinguish between good and evil.

2. Persons who are entirely devoid of any such religious principle or belief as would bind their consciences to speak the truth, are incompetent
as witnesses. Hence, the testimony of an atheist must be rejected; because, as it has been well said, such a person cannot be subject to that sanction which is deemed an indispensable test of truth. But as Masonry does not demand of its candidates any other religious declaration than that of a belief in God, it cannot require of the witnesses in its trials any profession of a more explicit faith. But even here it seems to concur with the law of the land; for it has been decided by Chief Baron Willes, that "an infidel who believes in a God, and that He will reward and punish him in this world, but does not believe in a future state, may be examined upon oath."

3. Persons who have been rendered infamous by their conviction of great crimes, are deemed incompetent to give evidence. This rule has been adopted, because the commission of an infamous crime implies, as Sir William Scott has observed, "such a dereliction of moral principle on the part of the witness, as carries with it the conclusion that he would entirely disregard the obligation of an oath." Of such a witness it has been said, by another eminent judge,[102] that "the credit of his oath is over-balanced by the stain of his iniquity."

4. Persons interested in the result of the trial are considered incompetent to give evidence. From the nature of human actions and passions, and from the fact that all persons, even the most virtuous, are unconsciously swayed by motives of interest, the testimony of such persons is rather to be distrusted than believed. This rule will, perhaps, be generally of difficult application in masonic trials, although in a civil suit at law it is easy to define what is the interest of a party sufficient to render his evidence incompetent. But whenever it is clearly apparent that the interests of a witness would be greatly benefited by either the acquittal or the conviction of the accused, his testimony must be entirely rejected, or, if admitted, its value must be weighed with the most scrupulous caution.

Such are the rules that the wisdom of successive generations of men, learned in the law, have adopted for the establishment of the competency or incompetency of witnesses. There is nothing in them which conflicts with the principles of justice, or with the Constitutions of Freemasonry; and hence they may, very properly, be considered as a part of our own code. In determining, therefore, the rule for the admission of witnesses in masonic trials, we are to be governed by the simple proposition that
has been enunciated by Mr. Justice Lawrence in the following language:

"I find no rule less comprehensive than this, that all persons are admissible witnesses who have the use of their reason, and such religious belief as to feel the obligation of an oath, who have not been convicted of any infamous crime, and who are not influenced by interest."

The peculiar, isolated character of our institution, here suggests as an important question, whether it is admissible to take the testimony of a profane, or person who is not a Freemason, in the trial of a Mason before his lodge.

To this question I feel compelled to reply, that such testimony is generally admissible; but, as there are special cases in which it is not, it seems proper to qualify that reply by a brief inquiry into the grounds and reasons of this admissibility, and the mode and manner in which such testimony is to be taken.

The great object of every trial, in Masonry, as elsewhere, is to elicit truth; and, in the spirit of truth, to administer justice. From whatever source, therefore, this truth can be obtained, it is not only competent there to seek it, but it is obligatory on us so to do. This is the principle of law as well as of common sense. Mr. Phillips, in the beginning of his great "Treatise on the Law of Evidence," says: "In inquiries upon this subject, the great end and object ought always to be, the ascertaining of the most convenient and surest means for the attainment of truth; the rules laid down are the means used for the attainment of that end."

Now, if A, who is a Freemason, shall have committed an offense, of which B and C alone were cognizant as witnesses, shall it be said that A must be acquitted for want of proof, because B and C are not members of the Order? We apprehend that in this instance the ends of justice would be defeated, rather than subserved. If the veracity and honesty of B and C are unimpeached, their testimony as to the fact cannot lawfully be rejected on any ground, except that they may be interested in the result of the trial, and might be benefited by the conviction or the acquittal of the defendant. But this is an objection that would hold against the evidence of a Mason, as well as a profane.
Any other rule would be often attended with injurious consequences to our institution. We may readily suppose a case by way of illustration. A, who is a member of a lodge, is accused of habitual intemperance, a vice eminently unmasonic in its character, and one which will always reflect a great portion of the degradation of the offender upon the society which shall sustain and defend him in its perpetration. But it may happen—and this is a very conceivable case—that in consequence of the remoteness of his dwelling, or from some other supposable cause, his Brethren have no opportunity of seeing him, except at distant intervals. There is, therefore, no Mason, to testify to the truth of the charge, while his neighbors and associates, who are daily and hourly in his company, are all aware of his habit of intoxication.

If, then, a dozen or more men, all of reputation and veracity, should come, or be brought before the lodge, ready and willing to testify to this fact, by what process of reason or justice, or under what maxim of masonic jurisprudence, could their testimony be rejected, simply because they were not Masons? And if rejected—if the accused with this weight of evidence against him, with this infamy clearly and satisfactorily proved by these reputable witnesses, were to be acquitted, and sent forth purged of the charge, upon a mere technical ground, and thus triumphantly be sustained in the continuation of his vice, and that in the face of the very community which was cognizant of his degradation of life and manners, who could estimate the disastrous consequences to the lodge and the Order which should thus support and uphold him in his guilty course? The world would not, and could not appreciate the causes that led to the rejection of such clear and unimpeachable testimony, and it would visit with its just reprobation the institution which could thus extend its fraternal affections to the support of undoubted guilt.

But, moreover, this is not a question of mere theory; the principle of accepting the testimony of non-masonic witnesses has been repeatedly acted on. If a Mason has been tried by the courts of his country on an indictment for larceny, or any other infamous crime, and been convicted by the verdict of a jury, although neither the judge nor the jury, nor the witnesses were Masons, no lodge after such conviction would permit him to retain his membership, but, on the contrary, it would promptly and indignantly expel him from the Brotherhood. If, however, the lodge should
refuse to expel him, on the ground that his conviction before the court was based on the testimony of non-masonic witnesses, and should grant him a lodge trial for the same offense, then, on the principle against which we are contending, the evidence of these witnesses as "profanes" would be rejected, and the party be acquitted for want of proof; and thus the anomalous and disgraceful spectacle would present itself--of a felon condemned and punished by the laws of his country for an infamous crime, acquitted and sustained by a lodge of Freemasons.

But we will be impressed with the inexpediency and injustice of this principle, when we look at its operation from another point of view. It is said to be a bad rule that will not work both ways; and, therefore, if the testimony of non-masonic witnesses against the accused is rejected on the ground of inadmissibility, it must also be rejected when given in his favor. Now, if we suppose a case, in which a Mason was accused before his lodge of having committed an offense, at a certain time and place, and, by the testimony of one or two disinterested persons, he could establish what the law calls an _alibi_, that is, that at that very time he was at a far-distant place, and could not, therefore, have committed the offense charged against him, we ask with what show of justice or reason could such testimony be rejected, simply because the parties giving it were not Masons? But if the evidence of a "profane" is admitted in favor of the accused, rebutting testimony of the same kind cannot with consistency be rejected; and hence the rule is determined that in the trial of Masons, it is competent to receive the evidence of persons who are not Masons, but whose competency, in other respects, is not denied.

It must, however, be noted, that the testimony of persons who are not Masons is not to be given as that of Masons is, within the precincts of the lodge. They are not to be present at the trial; and whatever testimony they have to adduce, must be taken by a committee, to be afterwards accurately reported to the lodge. But in all cases, the accused has a right to be present, and to interrogate the witnesses.

The only remaining topic to be discussed is the method of taking the testimony, and this can be easily disposed of.

The testimony of Masons is to be taken either in lodge or in committee, and under the sanction of their obligations.

The testimony of profanes is always to be taken by a committee, and on oath administered by a competent legal officer--the most convenient way of
taking such testimony is by affidavit.

Chapter IV.

Of the Penal Jurisdiction of a Lodge.

The penal jurisdiction of a lodge is that jurisdiction which it is authorized to exercise for the trial of masonic offenses, and the infliction of masonic punishment. It may be considered as either geographical or personal.

The geographical jurisdiction of a lodge extends in every direction, halfway to the nearest lodge. Thus, if two lodges be situated at the distance of sixteen miles from each other, then the penal jurisdiction of each will extend for the space of eight miles in the direction of the other.

The personal jurisdiction of a lodge is that jurisdiction which a lodge may exercise over certain individuals, respective or irrespective of geographical jurisdiction. This jurisdiction is more complicated than the other, and requires a more detailed enumeration of the classes over whom it is to be exercised.

1. A lodge exercises penal jurisdiction over all its members, no matter where they may reside. A removal from the geographical jurisdiction will not, in this case, release the individual from personal jurisdiction. The allegiance of a member to his lodge is indefeasible.

2. A lodge exercises penal jurisdiction over all unaffiliated Masons, living within its geographical jurisdiction. An unaffiliated Mason cannot release himself from his responsibilities to the Order. And if, by immoral or disgraceful conduct, he violates the regulations of the Order, or tends to injure its reputation in the estimation of the community, he is amenable to the lodge nearest to his place of residence, whether this residence be temporary or permanent, and may be reprimanded, suspended, or expelled.

This doctrine is founded on the wholesome reason, that as a lodge is the guardian of the purity and safety of the institution, within its own jurisdiction, it must, to exercise this guardianship with success, be invested with the power of correcting every evil that occurs within its
precincts. And if unaffiliated Masons were exempted from this control, the institution might be seriously affected in the eyes of the community, by their bad conduct.

3. The personal jurisdiction of a lodge, for the same good reason, extends over all Masons living in its vicinity. A Master Mason belonging to a distant lodge, but residing within the geographical jurisdiction of another lodge, becomes amenable for his conduct to the latter, as well as to the former lodge. But if his own lodge is within a reasonable distance, courtesy requires that the lodge near which he resides should rather make a complaint to his lodge than itself institute proceedings against him. But the reputation of the Order must not be permitted to be endangered, and a case might occur, in which it would be inexpedient to extend this courtesy, and where the lodge would feel compelled to proceed to the trial and punishment of the offender, without appealing to his lodge. The geographical jurisdiction will, in all cases, legalize the proceedings.

4. But a lodge situated near the confines of a State cannot extend its jurisdiction over Masons residing in a neighboring State, and not being its members, however near they may reside to it: for no lodge can exercise jurisdiction over the members of another Grand Lodge jurisdiction. Its geographical, as well as personal jurisdiction, can extend no further than that of its own Grand Lodge.

5. Lastly, no lodge can exercise penal jurisdiction over its own Master, for he is alone responsible for his conduct to the Grand Lodge. But it may act as his accuser before that body, and impeach him for any offense that he may have committed. Neither can a lodge exercise penal jurisdiction over the Grand Master, although under other circumstances it might have both geographical and personal jurisdiction over him, from his residence and membership.

Chapter V.

Of Appeals.

Every Mason, who has been tried and convicted by a lodge, has an inalienable right to appeal from that conviction, and from the sentence
accompanying it, to the Grand Lodge.

As an appeal always supposes the necessity of a review of the whole case, the lodge is bound to furnish the Grand Lodge with an attested copy of its proceedings on the trial, and such other testimony in its possession as the appellant may deem necessary for his defense.

The Grand Lodge may, upon investigation, confirm the verdict of its subordinate. In this case, the appeal is dismissed, and the sentence goes into immediate operation without any further proceedings on the part of the lodge.

The Grand Lodge may, however, only approve in part, and may reduce the penalty inflicted, as for instance, from expulsion to suspension. In this case, the original sentence of the lodge becomes void, and the milder sentence of the Grand Lodge is to be put in force. The same process would take place, were the Grand Lodge to increase instead of diminishing the amount of punishment, as from suspension to expulsion. For it is competent for the Grand Lodge, on an appeal, to augment, reduce or wholly abrogate the penalty inflicted by its subordinate.

But the Grand Lodge may take no direct action on the penalty inflicted, but may simply refer the case back to the subordinate for a new trial. In this case, the proceedings on the trial will be commenced _de novo_, if the reference has been made on the ground of any informality or illegality in the previous trial. But if the case is referred back, not for a new trial, but for further consideration, on the ground that the punishment was inadequate--either too severe, or not sufficiently so--in this case, it is not necessary to repeat the trial. The discussion on the nature of the penalty to be inflicted should, however, be reviewed, and any new evidence calculated to throw light on the nature of the punishment which is most appropriate, may be received.

Lastly, the Grand Lodge may entirely reverse the decision of its subordinate, and decree a restoration of the appellant to all his rights and privileges, on the ground of his innocence of the charges which had been preferred against him. But, as this action is often highly important in its results, and places the appellant and the lodge in an entirely different relative position, I have deemed its consideration worthy of a distinct chapter.
During the pendency of an appeal, the sentence of the subordinate lodge is held in abeyance, and cannot be enforced. The appellant in this case remains in the position of a Mason "under charges."

Chapter VI.

Of Restoration.

The penalties of suspension and expulsion are terminated by restoration, which may take place either by the action of the lodge which inflicted them, or by that of the Grand Lodge.

Restoration from definite suspension is terminated without any special action of the lodge, but simply by the termination of the period for which the party was suspended. He then at once reenters into the possession of all the rights, benefits, and functions, from which he had been temporarily suspended.

I have myself no doubt of the correctness of this principle; but, as it has been denied by some writers, although a very large majority of the authorities are in its favor, it may be well, briefly, to discuss its merits.

Let us suppose that on the 1st of January A.B. had been suspended for three months, that is, until the 1st day of April. At the end of the three months, that is to say, on the first of April, A.B. would no longer be a suspended member—for the punishment decreed will have been endured; and as the sentence of the lodge had expressly declared that his suspension was to last until the 1st of April, the said sentence, if it means anything, must mean that the suspension was, on the said 1st of April, to cease and determine. If he were, therefore, to wait until the 1st of May for the action of the lodge, declaring his restoration, he would suffer a punishment of four months' suspension, which was not decreed by his lodge upon his trial, and which would, therefore, be manifestly unjust and illegal.

Again: if the offense which he had committed was, upon his trial, found to be so slight as to demand only a dismissal for one night from the lodge,
will it be contended that, on his leaving the lodge-room pursuant to his sentence, he leaves not to return to it on the succeeding communication, unless a vote should permit him? Certainly not. His punishment of dismissal for one night had been executed; and on the succeeding night he reentered into the possession of all his rights. But if he can do so after a dismissal or suspension of one night, why not after one or three, six or twelve months? The time is extended, but the principle remains the same.

But the doctrine, that after the expiration of the term of a definite suspension, an action by the lodge is still necessary to a complete restoration, is capable of producing much mischief and oppression. For, if the lodge not only has a right, but is under the necessity of taking up the case anew, and deciding whether the person who had been suspended for three months, and whose period of suspension has expired, shall now be restored, it follows, that the members of the lodge, in the course of their inquiry, are permitted to come to such conclusion as they may think just and fit; for to say that they, after all their deliberations, are, to vote only in one way, would be too absurd to require any consideration. They may, therefore, decide that A.B., having undergone the sentence of the lodge, shall be restored, and then of course all would be well, and no more is to be said. But suppose that they decide otherwise, and say that A.B., having undergone the sentence of suspension of three months, shall not be restored, but must remain suspended until further orders. Here, and that, too, after having suffered what, at the time of his conviction, was supposed to be a competent punishment--and without a trial, and without the necessary opportunities of defense, again found guilty, and his comparatively light punishment of suspension for three months changed into a severer one, and of an indefinite period. The annals of the most arbitrary government in the world--the history of the most despotic tyrant that ever lived--could not show an instance of more unprincipled violation of law and justice than this. And yet it may naturally be the result of the doctrine, that in a sentence of definite suspension, the party can be restored only by a vote of the lodge at the expiration of his term of suspension. If the lodge can restore him, it can as well refuse to restore him, and to refuse to restore him would be to inflict a new punishment upon him for an old and atoned-for offense.
On the 1st of January, for instance, A.B., having been put upon his trial, witnesses having been examined, his defense having been heard, was found guilty by his lodge of some offense, the enormity of which, whatever it might be, seemed to require a suspension from Masonry for just three months, neither more nor less. If the lodge had thought the crime still greater, it would, of course, we presume, have decreed a suspension of six, nine, or twelve months. But considering, after a fair, impartial, and competent investigation of the merits of the case (for all this is to be presumed), that the offended law would be satisfied with a suspension of three months, that punishment is decreed. The court is adjourned _sine die_; for it has done all that is required--the prisoner undergoes his sentence with becoming contrition, and the time having expired, the bond having been paid, and the debt satisfied, he is told that he must again undergo the ordeal of another trial, before another court, before he can resume what was only taken from him for a definite period; and that it is still doubtful, whether the sentence of the former court may not even now, after its accomplishment, be reversed, and a new and more severe one be inflicted.

The analogy of a person who has been sentenced to imprisonment for a certain period, and who, on the expiration of that period, is at once released, has been referred to, as apposite to the case of a definite suspension. Still more appropriately may we refer to the case of a person transported for a term of years, and who cannot return until that term expires, but who is at liberty at once to do so when it has expired. "Another capital offense against public justice," says Blackstone, "is the returning from transportation, or being seen at large in Great Britain _before the expiration of the term for which the offender was sentenced to be transported._" Mark these qualifying words: "_before the expiration of the term:" they include, from the very force of language, the proposition that it is no offense to return _after_ the expiration of the term. And so changing certain words to meet the change of circumstances, but leaving the principle unchanged, we may lay down the law in relation to restorations from definite suspensions, as follows:

_It is an offense against the masonic code to claim the privileges of Masonry, or to attempt to visit a lodge after having been suspended, before the expiration of the term for which the offender was suspended._
Of course, it is no crime to resume these privileges after the term has expired; for surely he must have strange notions of the powers of language, who supposes that suspension for three months, and no more, does not mean, that when the three months are over the suspension ceases. And, if the suspension ceases, the person is no longer suspended; and, if no longer suspended he is in good standing, and requires no further action to restore him to good moral and masonic health.

But it is said that, although originally only suspended for three months, at the expiration of that period, his conduct might continue to be such as to render his restoration a cause of public reproach. What is to be done in such a case? It seems strange that the question should be asked. The remedy is only too apparent. Let new charges be preferred, and let a new trial take place for his derelictions of duty during the term of his suspension. Then, the lodge may again suspend him for a still longer period, or altogether expel him, if it finds him deserving such punishment. But in the name of justice, law, and common sense, do not insidiously and unmanfully continue a sentence for one and a former offense, as a punishment for another and a later one, and that, too, without the due forms of trial.

Let us, in this case, go again for an analogy to the laws of the land. Suppose an offender had been sentenced to an imprisonment of six months for a larceny, and that while in prison he had committed some new crime. When the six months of his sentence had expired, would the Sheriff feel justified, or even the Judge who had sentenced him, in saying: "I will not release you; you have guilty of another offense during your incarceration, and therefore, I shall keep you confined six months longer?" Certainly not. The Sheriff or the Judge who should do so high-handed a measure, would soon find himself made responsible for the violation of private rights. But the course to be pursued would be, to arrest him for the new offense, give him a fair trial, and, if convicted again, imprison or otherwise punish him, according to his new sentence, or, if acquitted, discharge him.

The same course should be pursued with a Mason whose conduct during the period of his suspension has been liable to reproach or suspicion. Masons have rights as well as citizens--every one is to be considered innocent until he is proved guilty--and no one should suffer punishment, even of the lightest kind, except after an impartial trial by his peers.

But the case of an indefinite suspension is different. Here no particular time has been appointed for the termination of the punishment. It may be continued during life, unless the court which has pronounced it think
proper to give a determinate period to what was before indeterminate, and
to declare that on such a day the suspension shall cease, and the offender
be restored. In a case of this kind, action on the part of the lodge is
necessary to effect a restoration.

Such a sentence being intended to last indefinitely—that is to say, during the pleasure of the lodge—may, I conceive, be reversed at any legal time, and the individual restored by a mere majority vote the of lodge. Some authorities think a vote of two-thirds necessary; but I see no reason why a lodge may not, in this as in other cases, reverse its decision by a vote of a simple majority. The Ancient Constitutions are completely silent on this and all its kindred points; and, therefore, where a Grand Lodge has made no local regulation on the subject, we must be guided by the principles of reason and analogy, both of which direct us to the conclusion that a lodge may express its will, in matters unregulated by the Constitutions, through the vote of a majority.

But the restoration of an expelled Mason requires a different action. By expulsion, as I have already said, all connection with the Order is completely severed. The individual expelled ceases to be a Mason, so far as respects the exercise of any masonic rights or privileges. His restoration to the Order is, therefore, equivalent to the admission of a profane. Having ceased on his expulsion to be a member of the lodge which had expelled him, his restoration would be the admission of a new member. The expelled Mason and the uninitiated candidate are to be placed on the same footing—both are equally unconnected with the institution—the one having never been in it, and the other having been completely discharged from it.

The rule for the admission of new members, as laid down in the Thirty-nine Regulations, seems to me, therefore, to be applicable in this case; and hence, I conceive that to reverse a sentence of expulsion and to restore an expelled Mason will require as unanimous a vote as that which is necessary on a ballot for initiation.

Every action taken by a lodge for restoration must be done at a stated communication and after due notice, that if any member should have good and sufficient reasons to urge against the restoration, he may have an opportunity to present them.

In conclusion, the Grand Lodge may restore a suspended or expelled Mason,
contrary to the wishes of the lodge.

In such case, if the party has been suspended only, he, at once, resumes his place and functions in the lodge, from which, indeed, he had only been temporarily disjunctured.

But in the case of the restoration of an expelled Mason to the rights and privileges of Masonry, by a Grand Lodge, does such restoration restore him to membership in his lodge? This question is an important one, and has very generally been decided in the negative by the Grand Lodges of this country. But as I unfortunately differ from these high authorities, I cannot refrain, as an apology for this difference of opinion, from presenting the considerations which have led me to the conclusion which I have adopted. I cannot, it is true, in the face of the mass of opposing authority, offer this conclusion as masonic law. But I would fain hope that the time is not far distant when it will become so, by the change on the part of Grand Lodges of the contrary decisions which they have made.

The general opinion in this country is, that when a Mason has been expelled by his lodge, the Grand Lodge may restore him to the rights and privileges, but cannot restore him to membership in his lodge. My own opinion, in contradiction to this, is, that when a Grand Lodge restores an expelled Mason, on the ground that the punishment of expulsion from the rights and privileges of Masonry was too severe and disproportioned to the offense, it may or may not restore him to membership in his lodge. It might, for instance, refuse to restore his membership on the ground that exclusion from his lodge is an appropriate punishment; but where the decision of the lodge as to the guilt of the individual is reversed, and the Grand Lodge declares him to be innocent, or that the charge against him has not been proved, then I hold, that it is compelled by a just regard to the rights of the expelled member to restore him not only to the rights and privileges of Masonry, but also to membership in his lodge.

I cannot conceive how a Brother, whose innocence has been declared by the verdict of his Grand Lodge, can be deprived of his vested rights as the member of a particular lodge, without a violation of the principles of justice. If guilty, let his expulsion stand; but, if innocent, let him be placed in the same position in which he was before the passage of the unjust sentence of the lodge which has been reversed.

The whole error, for such I conceive it to be, in relation to this question of restoration to membership, arises, I suppose, from a
misapprehension of an ancient regulation, which says that "no man can be
entered a Brother in any particular lodge, or admitted a member
thereof,
without the unanimous consent of all the members"--which inherent
privilege is said not to be subject to dispensation, "lest a turbulent
member should thus be imposed upon them, which might spoil their
harmony,
or hinder the freedom of their communication, or even break and
disperse
the Lodge." But it should be remembered that this regulation altogether
refers to the admission of new members, and not to the restoration of old
ones--to the granting of a favor which the candidate solicits, and which
the lodge may or may not, in its own good pleasure, see fit to confer, and
not to the resumption of a vested and already acquired right, which, if it
be a right, no lodge can withhold. The practical working of this system
of incomplete restoration, in a by no means extreme case, will readily
show its absurdity and injustice. A member having appealed from expulsion by
his lodge to the Grand Lodge, that body calmly and fairly investigates the
case. It finds that the appellant has been falsely accused of an
offense
which he has never committed; that he has been unfairly tried, and
unjustly convicted. It declares him innocent--clearly and undoubtedly
innocent, and far freer from any sort of condemnation than the
prejudiced
jurors who convicted him. Under these circumstances, it becomes
obligatory that the Grand Lodge should restore him to the place he
formerly occupied, and reinvest him with the rights of which he has been
unjustly despoiled. But that it cannot do. It may restore him to the
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Lodge, in deference to the prejudices of his Brethren, must perpetuate a
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THE END
The Symbolism of Freemasonry:

Illustrating and Explaining
Its Science and Philosophy, its Legends,
Myths and Symbols.

By
Albert G. Mackey, M.D.,

"_Ea enim quae scribuntur tria habere decent, utilitatem praesentem,
certum finem, inexpugnabile fundamentum._"

Cardanus.

1882.

Entered, according to Act of Congress, in the year 1869, by ALBERT G. MACKLEY, In the Clerk's Office of the District Court of the District of South Carolina.

To General John C. Fremont.

My Dear Sir:

While any American might be proud of associating his name with that of one who has done so much to increase the renown of his country, and to enlarge the sum of human knowledge, this book is dedicated to you as a slight testimonial of regard for your personal character, and in grateful recollection of acts of friendship.

Yours very truly,
A. G. Mackey.

Preface.

Of the various modes of communicating instruction to the uninformed, the masonic student is particularly interested in two; namely, the instruction by legends and that by symbols. It is to these two, almost exclusively,
that he is indebted for all that he knows, and for all that he can know, of the philosophic system which is taught in the institution. All its mysteries and its dogmas, which constitute its philosophy, are intrusted for communication to the neophyte, sometimes to one, sometimes to the other of these two methods of instruction, and sometimes to both of them combined. The Freemason has no way of reaching any of the esoteric teachings of the Order except through the medium of a legend or a symbol.

A legend differs from an historical narrative only in this--that it is without documentary evidence of authenticity. It is the offspring solely of tradition. Its details may be true in part or in whole. There may be no internal evidence to the contrary, or there may be internal evidence that they are altogether false. But neither the possibility of truth in the one case, nor the certainty of falsehood in the other, can remove the traditional narrative from the class of legends. It is a legend simply because it rests on no written foundation. It is oral, and therefore legendary.

In grave problems of history, such as the establishment of empires, the discovery and settlement of countries, or the rise and fall of dynasties, the knowledge of the truth or falsity of the legendary narrative will be of importance, because the value of history is impaired by the imputation of doubt. But it is not so in Freemasonry. Here there need be no absolute question of the truth or falsity of the legend. The object of the masonic legends is not to establish historical facts, but to convey philosophical doctrines. They are a method by which esoteric instruction is communicated, and the student accepts them with reference to nothing else except their positive use and meaning as developing masonic dogmas. Take, for instance, the Hiramic legend of the third degree. Of what importance is it to the disciple of Masonry whether it be true or false? All that he wants to know is its internal signification; and when he learns that it is intended to illustrate the doctrine of the immortality of the soul, he is content with that interpretation, and he does not deem it necessary, except as a matter of curious or antiquarian inquiry, to investigate its historical accuracy, or to reconcile any of its apparent contradictions.
So of the lost keystone; so of the second temple; so of the hidden ark: these are to him legendary narratives, which, like the casket, would be of no value were it not for the precious jewel contained within. Each of these legends is the expression of a philosophical idea.

But there is another method of masonic instruction, and that is by symbols. No science is more ancient than that of symbolism. At one time, nearly all the learning of the world was conveyed in symbols. And although modern philosophy now deals only in abstract propositions, Freemasonry still cleaves to the ancient method, and has preserved it in its primitive importance as a means of communicating knowledge.

According to the derivation of the word from the Greek, "to symbolize" signifies "to compare one thing with another." Hence a symbol is the expression of an idea that has been derived from the comparison or contrast of some object with a moral conception or attribute. Thus we say that the plumb is a symbol of rectitude of conduct. The physical qualities of the plumb are here compared or contrasted with the moral conception of virtue, or rectitude. Then to the Speculative Mason it becomes, after he has been taught its symbolic meaning, the visible expression of the idea of moral uprightness.

But although there are these two modes of instruction in Freemasonry,—by legends and by symbols,—there really is no radical difference between the two methods. The symbol is a visible, and the legend an audible representation of some contrasted idea—of some moral conception produced from a comparison. Both the legend and the symbol relate to dogmas of a deep religious character; both of them convey moral sentiments in the same peculiar method, and both of them are designed by this method to illustrate the philosophy of Speculative Masonry.

To investigate the recondite meaning of these legends and symbols, and to elicit from them the moral and philosophical lessons which they were intended to teach, is to withdraw the veil with which ignorance and indifference seek to conceal the true philosophy of Freemasonry.

To study the symbolism of Masonry is the only way to investigate its philosophy. This is the portal of its temple, through which alone we can gain access to the sacellum where its aporrheta are concealed.

Its philosophy is engaged in the consideration of propositions relating to God and man, to the present and the future life. Its science is the
symbolism by which these propositions are presented to the mind.

The work now offered to the public is an effort to develop and explain this philosophy and science. It will show that there are in Freemasonry the germs of profound speculation. If it does not interest the learned, it may instruct the ignorant. If so, I shall not regret the labor and research that have been bestowed upon its composition.

ALBERT G. MACKEY, M.D.


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I.

Preliminary.

The Origin and Progress of Freemasonry.

Any inquiry into the symbolism and philosophy of Freemasonry must necessarily be preceded by a brief investigation of the origin and history of the institution. Ancient and universal as it is, whence did it arise? What were the accidents connected with its birth? From what kindred or similar association did it spring? Or was it original and autochthonic, independent, in its inception, of any external influences, and unconnected with any other institution? These are questions which an intelligent investigator will be disposed to propound in the very commencement of the inquiry; and they are questions which must be distinctly answered before he can be expected to comprehend its true character as a symbolic institution. He must know something of its antecedents, before he can appreciate its character.

But he who expects to arrive at a satisfactory solution of this inquiry must first—as a preliminary absolutely necessary to success—release himself from the influence of an error into which novices in Masonic philosophy are too apt to fall. He must not confound the doctrine of Freemasonry with its outward and extrinsic form. He must not suppose that certain usages and ceremonies, which exist at this day, but which, even now, are subject to extensive variations in different countries, constitute the sum and substance of Freemasonry. "Prudent antiquity," says Lord Coke, "did for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies." But it must be always remembered that the ceremony is not the substance. It is but the outer garment which covers and perhaps adorns it, as clothing does the human figure. But divest man of that outward apparel, and you still have the microcosm, the wondrous creation, with all his nerves, and bones, and muscles, and, above all, with his brain, and thoughts, and feelings. And so take from Masonry these external ceremonies, and you still have remaining its philosophy and science. These have, of course, always continued the same, while the ceremonies have varied in different ages, and still vary in different countries.

The definition of Freemasonry that it is "a science of morality, veiled in allegory, and illustrated by symbols," has been so often quoted, that, were it not for its beauty, it would become wearisome. But this
definition contains the exact principle that has just been enunciated. Freemasonry is a science—a philosophy—a system of doctrines which is taught, in a manner peculiar to itself, by allegories and symbols. This is its internal character. Its ceremonies are external additions, which affect not its substance.

Now, when we are about to institute an inquiry into the origin of Freemasonry, it is of this peculiar system of philosophy that we are to inquire, and not of the ceremonies which have been foisted on it. If we pursue any other course we shall assuredly fall into error.

Thus, if we seek the origin and first beginning of the Masonic philosophy, we must go away back into the ages of remote antiquity, when we shall find this beginning in the bosom of kindred associations, where the same philosophy was maintained and taught. But if we confound the ceremonies of Masonry with the philosophy of Masonry, and seek the origin of the institution, moulded into outward form as it is to-day, we can scarcely be required to look farther back than the beginning of the eighteenth century, and, indeed, not quite so far. For many important modifications have been made in its rituals since that period.

Having, then, arrived at the conclusion that it is not the Masonic ritual, but the Masonic philosophy, whose origin we are to investigate, the next question naturally relates to the peculiar nature of that philosophy.

Now, then, I contend that the philosophy of Freemasonry is engaged in the contemplation of the divine and human character; of GOD as one eternal, self-existent being, in contradiction to the mythology of the ancient peoples, which was burdened with a multitude of gods and goddesses, of demigods and heroes; of MAN as an immortal being, preparing in the present life for an eternal future, in like contradiction to the ancient philosophy, which circumscribed the existence of man to the present life.

These two doctrines, then, of the unity of God and the immortality of the soul, constitute the philosophy of Freemasonry. When we wish to define it succinctly, we say that it is an ancient system of philosophy which teaches these two dogmas. And hence, if, amid the intellectual darkness and debasement of the old polytheistic religions, we find interspersed here and there, in all ages, certain institutions or associations which taught these truths, and that, in a particular way, allegorically and symbolically, then we have a right to say that such institutions or associations were the incunabula—the predecessors—of the Masonic institution as it now exists.
With these preliminary remarks the reader will be enabled to enter upon the consideration of that theory of the origin of Freemasonry which I advance in the following propositions:--

1. In the first place, I contend that in the very earliest ages of the world there were existent certain truths of vast importance to the welfare and happiness of humanity, which had been communicated,—no matter how, but,—most probably, by direct inspiration from God to man.

2. These truths principally consisted in the abstract propositions of the unity of God and the immortality of the soul. Of the truth of these two propositions there cannot be a reasonable doubt. The belief in these truths is a necessary consequence of that religious sentiment which has always formed an essential feature of human nature. Man is, emphatically, and in distinction from all other creatures, a religious animal. Gross commences his interesting work on "The Heathen Religion in its Popular and Symbolical Development" by the statement that "one of the most remarkable phenomena of the human race is the universal existence of religious ideas—a belief in something supernatural and divine, and a worship corresponding to it." As nature had implanted the religious sentiment, the same nature must have directed it in a proper channel. The belief and the worship must at first have been as pure as the fountain whence they flowed, although, in subsequent times, and before the advent of Christian light, they may both have been corrupted by the influence of the priests and the poets over an ignorant and superstitious people. The first and second propositions of my theory refer only to that primeval period which was antecedent to these corruptions, of which I shall hereafter speak.

3. These truths of God and immortality were most probably handed down through the line of patriarchs of the race of Seth, but were, at all events, known to Noah, and were by him communicated to his immediate descendants.

4. In consequence of this communication, the true worship of God continued, for some time after the subsidence of the deluge, to be cultivated by the Noachidae, the Noachites, or the descendants of Noah.

5. At a subsequent period (no matter when, but the biblical record places it at the attempted building of the tower of Babel), there was a secession of a large number of the human race from the Noachites.

6. These seceders rapidly lost sight of the divine truths which had been communicated to them from their common ancestor, and fell into the most
grievous theological errors, corrupting the purity of the worship and
the orthodoxy of the religious faith which they had primarily received.

7. These truths were preserved in their integrity by but a very few in
the patriarchal line, while still fewer were enabled to retain only dim and
glimmering portions of the true light.

8. The first class was confined to the direct descendants of Noah, and
the second was to be found among the priests and philosophers, and, perhaps,
still later, among the poets of the heathen nations, and among those whom
they initiated into the secrets of these truths. Of the prevalence of
these religious truths among the patriarchal descendants of Noah, we have
ample evidence in the sacred records. As to their existence among a
body of learned heathens, we have the testimony of many intelligent writers
who have devoted their energies to this subject. Thus the learned Grote, in
his "History of Greece," says, "The allegorical interpretation of the
myths has been, by several learned investigators, especially by
Creuzer, connected with the hypothesis of _an ancient and highly instructed body
of priests_, having their origin either in Egypt or in the East, and
communicating to the rude and barbarous Greeks religious, physical, and
historical knowledge, _under the veil of symbols_." What is here said only
of the Greeks is equally applicable to every other intellectual nation
of antiquity.

9. The system or doctrine of the former class has been called by
Masonic writers the "Pure or Primitive Freemasonry" of antiquity, and that of
the latter class the "Spurious Freemasonry" of the same period. These terms
were first used, if I mistake not, by Dr. Oliver, and are intended to refer--the word _pure_ to the doctrines taught by the descendants of
Noah in the Jewish line and the word _spurious_ to his descendants in the
heathen or Gentile line.

10. The masses of the people, among the Gentiles especially, were
totally unacquainted with this divine truth, which was the foundation stone of
both species of Freemasonry, the pure and the spurious, and were deeply
immersed in the errors and falsities of heathen belief and worship.

11. These errors of the heathen religions were not the voluntary
inventions of the peoples who cultivated them, but were gradual and
almost unavoidable corruptions of the truths which had been at first taught by
Noah; and, indeed, so palpable are these corruptions, that they can be readily detected and traced to the original form from which, however much they might vary among different peoples, they had, at one time or another, deviated. Thus, in the life and achievements of Bacchus or Dionysus, we find the travestied counterpart of the career of Moses, and in the name of Vulcan, the blacksmith god, we evidently see an etymological corruption of the appellation of Tubal Cain, the first artificer in metals. For _Vul-can_ is but a modified form of _Baal-Cain_, the god Cain.

12. But those among the masses--and there were some--who were made acquainted with the truth, received their knowledge by means of an initiation into certain sacred Mysteries, in the bosom of which it was concealed from the public gaze.

13. These Mysteries existed in every country of heathendom, in each under a different name, and to some extent under a different form, but always and everywhere with the same design of inculcating, by allegorical and symbolic teachings, the great Masonic doctrines of the unity of God and the immortality of the soul. This is an important proposition, and the fact which it enunciates must never be lost sight of in any inquiry into the origin of Freemasonry; for the pagan Mysteries were to the spurious Freemasonry of antiquity precisely what the Masters' lodges are to the Freemasonry of the present day. It is needless to offer any proof of their existence, since this is admitted and continually referred to by all historians, ancient and modern; and to discuss minutely their character and organization would occupy a distinct treatise. The Baron de Sainte Croix has written two large volumes on the subject, and yet left it unexhausted.

14. These two divisions of the Masonic Institution which were defined in the 9th proposition, namely, the pure or primitive Freemasonry among the Jewish descendants of the patriarchs, who are called, by way of distinction, the Noachites, or descendants of Noah, because they had not forgotten nor abandoned the teachings of their great ancestor, and the spurious Freemasonry practised among the pagan nations, flowed down the stream of time in parallel currents, often near together, but never commingling.

15. But these two currents were not always to be kept apart, for, springing, in the long anterior ages, from one common fountain,—that ancient priesthood of whom I have already spoken in the 8th proposition,—and then dividing into the pure and spurious Freemasonry of antiquity, and remaining separated for centuries upon centuries, they at length met at the building of the great temple of Jerusalem, and were united, in the instance of the Israelites under King Solomon, and the
Tyrians under Hiram, King of Tyre, and Hiram Abif. The spurious Freemasonry, it is true, did not then and there cease to exist. On the contrary, it lasted for centuries subsequent to this period; for it was not until long after, and in the reign of the Emperor Theodosius, that the pagan Mysteries were finally and totally abolished. But by the union of the Jewish or pure Freemasons and the Tyrian or spurious Freemasons at Jerusalem, there was a mutual infusion of their respective doctrines and ceremonies, which eventually terminated in the abolition of the two distinctive systems and the establishment of a new one, that may be considered as the immediate prototype of the present institution. Hence many Masonic students, going no farther back in their investigations than the facts announced in this 15th proposition, are content to find the origin of Freemasonry at the temple of Solomon. But if my theory be correct, the truth is, that it there received, not its birth, but only a new modification of its character. The legend of the third degree—the golden legend, the _legenda aurea_—of Masonry was there adopted by pure Freemasonry, which before had no such legend, from spurious Freemasonry. But the legend had existed under other names and forms, in all the Mysteries, for ages before. The doctrine of immortality, which had hitherto been taught by the Noachites simply as an abstract proposition, was thenceforth to be inculcated by a symbolic lesson—the symbol of Hiram the Builder was to become forever after the distinctive feature of Freemasonry.

16. But another important modification was effected in the Masonic system at the building of the temple. Previous to the union which then took place, the pure Freemasonry of the Noachites had always been speculative, but resembled the present organization in no other way than in the cultivation of the same abstract principles of divine truth.

17. The Tyrians, on the contrary, were architects by profession, and, as their leaders were disciples of the school of the spurious Freemasonry, they, for the first time, at the temple of Solomon, when they united with their Jewish contemporaries, infused into the speculative science, which was practised by the latter, the elements of an operative art.

18. Therefore the system continued thenceforward, for ages, to present the commingled elements of operative and speculative Masonry. We see this in the _Collegia Fabrorum_, or Colleges of Artificers, first established at Rome by Numa, and which were certainly of a Masonic form in their
organization; in the Jewish sect of the Essenes, who wrought as well as prayed, and who are claimed to have been the descendants of the temple builders, and also, and still more prominently, in the Travelling Freemasons of the middle ages, who identify themselves by their very name with their modern successors, and whose societies were composed of learned men who thought and wrote, and of workmen who labored and built. And so for a long time Freemasonry continued to be both operative and speculative.

19. But another change was to be effected in the institution to make it precisely what it now is, and, therefore, at a very recent period (comparatively speaking), the operative feature was abandoned, and Freemasonry became wholly speculative. The exact time of this change is not left to conjecture. It took place in the reign of Queen Anne, of England, in the beginning of the eighteenth century. Preston gives us the very words of the decree which established this change, for he says that at that time it was agreed to "that the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the order."

The nineteen propositions here announced contain a brief but succinct view of the progress of Freemasonry from its origin in the early ages of the world, simply as a system of religious philosophy, through all the modifications to which it was submitted in the Jewish and Gentile races, until at length it was developed in its present perfected form. During all this time it preserved unchangeably certain features that may hence be considered as its specific characteristics, by which it has always been distinguished from every other contemporaneous association, however such association may have simulated it in outward form. These characteristics are, first, the doctrines which it has constantly taught, namely, that of the unity of God and that of the immortality of the soul; and, secondly, the manner in which these doctrines have been taught, namely, by symbols and allegories.

Taking these characteristics as the exponents of what Freemasonry is, we cannot help arriving at the conclusion that the speculative Masonry of the present day exhibits abundant evidence of the identity of its origin with the spurious Freemasonry of the ante-Solomonic period, both systems coming from the same pure source, but the one always preserving, and the other
continually corrupting, the purity of the common fountain. This is also
the necessary conclusion as a corollary from the propositions advanced
in
this essay.

There is also abundant evidence in the history, of which these
propositions are but a meagre outline, that a manifest influence was
exerted on the pure or primitive Freemasonry of the Noachites by the
Tyrian branch of the spurious system, in the symbols, myths, and
legends
which the former received from the latter, but which it so modified and
interpreted as to make them consistent with its own religious system.
One
thing, at least, is incapable of refutation; and that is, that we are
indebted to the Tyrian Masons for the introduction of the symbol of
Hiram
Abif. The idea of the symbol, although modified by the Jewish Masons,
is
not Jewish in its inception. It was evidently borrowed from the pagan
mysteries, where Bacchus, Adonis, Proserpine, and a host of other
apotheosized beings play the same role that Hiram does in the Masonic
mysteries.

And lastly, we find in the technical terms of Masonry, in its working
tools, in the names of its grades, and in a large majority of its
symbols,
ample testimony of the strong infusion into its religious philosophy of
the elements of an operative art. And history again explains this fact
by
referring to the connection of the institution with the Dionysiac
Fraternity of Artificers, who were engaged in building the temple of
Solomon, with the Workmen's Colleges of Numa, and with the Travelling
Freemasons of the middle ages, who constructed all the great buildings
of
that period.

These nineteen propositions, which have been submitted in the present
essay, constitute a brief summary or outline of a theory of the true
origin of Freemasonry, which long and patient investigation has led me
to
adopt. To attempt to prove the truth of each of these propositions in
its
order by logical demonstration, or by historical evidence, would
involve
the writing of an elaborate treatise. They are now offered simply as
suggestions on which the Masonic student may ponder. They are but
intended
as guide-posts, which may direct him in his journey should he undertake
the pleasant although difficult task of instituting an inquiry into the
origin and progress of Freemasonry from its birth to its present state of
full-grown manhood.

But even in this abridged form they are absolutely necessary as
preliminary to any true understanding of the symbolism of Freemasonry.
II.

The Noachidae.

I proceed, then, to inquire into the historical origin of Freemasonry, as a necessary introduction to any inquiry into the character of its symbolism. To do this, with any expectation of rendering justice to the subject, it is evident that I shall have to take my point of departure at a very remote era. I shall, however, review the early and antecedent history of the institution with as much brevity as a distinct understanding of the subject will admit.

Passing over all that is within the antediluvian history of the world, as something that exerted, so far as our subject is concerned, no influence on the new world which sprang forth from the ruins of the old, we find, soon after the cataclysm, the immediate descendants of Noah in the possession of at least two religious truths, which they received from their common father, and which he must have derived from the line of patriarchs who preceded him. These truths were the doctrine of the existence of a Supreme Intelligence, the Creator, Preserver, and Ruler of the Universe, and, as a necessary corollary, the belief in the immortality of the soul[1], which, as an emanation from that primal cause, was to be distinguished, by a future and eternal life, from the vile and perishable dust which forms its earthly tabernacle.

The assertion that these doctrines were known to and recognized by Noah will not appear as an assumption to the believer in divine revelation. But any philosophic mind must, I conceive, come to the same conclusion, independently of any other authority than that of reason.

The religious sentiment, so far, at least, as it relates to the belief in the existence of God, appears to be in some sense innate, or instinctive, and consequently universal in the human mind[2]. There is no record of any nation, however intellectually and morally debased, that has not given some evidence of a tendency to such belief. The sentiment may be perverted, the idea may be grossly corrupted, but it is nevertheless there, and shows the source whence it sprang[3].

Even in the most debased forms of fetichism, where the negro kneels in reverential awe before the shrine of some uncouth and misshapen idol, which his own hands, perhaps, have made, the act of adoration,
degrading
as the object may be, is nevertheless an acknowledgment of the longing
need of the worshipper to throw himself upon the support of some
unknown
power higher than his own sphere. And this unknown power, be it what it
may, is to him a God.\[4\]

But just as universal has been the belief in the immortality of the
soul.
This arises from the same longing in man for the infinite; and
although,
like the former doctrine, it has been perverted and corrupted, there
exists among all nations a tendency to its acknowledgment. Every
people,
from the remotest times, have wandered involuntarily into the ideal of
another world, and sought to find a place for their departed spirits.
The
deification of the dead, man-worship, or hero-worship, the next
development of the religious idea after fetichism, was simply an
acknowledgment of the belief in a future life; for the dead could not
have
been deified unless after death they had continued to live. The
adoration
of a putrid carcass would have been a form of fetichism lower and more
degrading than any that has been discovered.

But man-worship came after fetichism. It was a higher development of
the
religious sentiment, and included a possible hope for, if not a
positive
belief in, a future life.

Reason, then, as well as revelation, leads us irresistibly to the
conclusion that these two doctrines prevailed among the descendants of
Noah, immediately after the deluge. They were believed, too, in all their
purity and integrity, because they were derived from the highest and
purest source.

These are the doctrines which still constitute the creed of
Freemasonry;
and hence one of the names bestowed upon the Freemasons from the
earliest
times was that of the "_Noachidae_" or "_Noachites_" that is to say, the
descendants of Noah, and the transmitters of his religious dogmas.

III.
The Primitive Freemasonry of Antiquity.

The next important historical epoch which demands our attention is that
connected with what, in sacred history, is known as the dispersion at Babel. The brightness of truth, as it had been communicated by Noah, became covered, as it were, with a cloud. The dogmas of the unity of God and the immortality of the soul were lost sight of, and the first deviation from the true worship occurred in the establishment of Sabianism, or the worship of the sun, moon, and stars, among some peoples, and the deification of men among others. Of these two deviations, Sabianism, or sun-worship, was both the earlier and the more generally diffused.[5] "It seems," says the learned Owen, "to have had its rise from some broken traditions conveyed by the patriarchs touching the dominion of the sun by day and of the moon by night." The mode in which this old system has been modified and spiritually symbolized by Freemasonry will be the subject of future consideration.

But Sabianism, while it was the most ancient of the religious corruptions, was, I have said, also the most generally diffused; and hence, even among nations which afterwards adopted the polytheistic creed of deified men and factitious gods, this ancient sun-worship is seen to be continually exerting its influences. Thus, among the Greeks, the most refined people that cultivated hero-worship, Hercules was the sun, and the mythologic fable of his destroying with his arrows the many-headed hydra of the Lernaean marshes was but an allegory to denote the dissipation of paludal malaria by the purifying rays of the orb of day. Among the Egyptians, too, the chief deity, Osiris, was but another name for the sun, while his arch-enemy and destroyer, Typhon, was the typification of night, or darkness. And lastly, among the Hindus, the three manifestations of their supreme deity, Brahma, Siva, and Vishnu, were symbols of the rising, meridian, and setting sun.

This early and very general prevalence of the sentiment of sun-worship is worthy of especial attention on account of the influence that it exercised over the spurious Freemasonry of antiquity, of which I am soon to speak, and which is still felt, although modified and Christianized in our modern system. Many, indeed nearly all, of the masonic symbols of the present day can only be thoroughly comprehended and properly appreciated by this reference to sun-worship.

This divine truth, then, of the existence of one Supreme God, the Grand Architect of the Universe, symbolized in Freemasonry as the TRUE WORD, was lost to the Sabians and to the polytheists who arose after the dispersion at Babel, and with it also disappeared the doctrine of a future life;
and hence, in one portion of the masonic ritual, in allusion to this historic fact, we speak of "the lofty tower of Babel, where language was confounded and Masonry lost."

There were, however, some of the builders on the plain of Shinar who preserved these great religious and masonic doctrines of the unity of God and the immortality of the soul in their pristine purity. These were the patriarchs, in whose venerable line they continued to be taught. Hence, years after the dispersion of the nations at Babel, the world presented two great religious sects, passing onward down the stream of time, side by side, yet as diverse from each other as light from darkness, and truth from falsehood.

One of these lines of religious thought and sentiment was the idolatrous and pagan world. With it all masonic doctrine, at least in its purity, was extinct, although there mingled with it, and at times to some extent influenced it, an offshoot from the other line, to which attention will be soon directed.

The second of these lines consisted, as has already been said, of the patriarchs and priests, who preserved in all their purity the two great masonic doctrines of the unity of God and the immortality of the soul.

This line embraced, then, what, in the language of recent masonic writers, has been designated as the _Primitive Freemasonry of Antiquity_.

Now, it is by no means intended to advance any such gratuitous and untenable theory as that proposed by some imaginative writers, that the Freemasonry of the patriarchs was in its organization, its ritual, or its symbolism, like the system which now exists. We know not indeed, that it had a ritual, or even a symbolism. I am inclined to think that it was made up of abstract propositions, derived from antediluvian traditions. Dr. Oliver thinks it probable that there were a few symbols among these Primitive and Pure Freemasons, and he enumerates among them the serpent, the triangle, and the point within a circle; but I can find no authority for the supposition, nor do I think it fair to claim for the order more than it is fairly entitled to, nor more than it can be fairly proved to possess. When Anderson calls Moses a Grand Master, Joshua his Deputy, and Aholiab and Bezaleel Grand Wardens, the expression is to be looked upon simply as a _façon de parler_, a mode of speech entirely figurative in its
character, and by no means intended to convey the idea which is entertained in respect to officers of that character in the present system. It would, undoubtedly, however, have been better that such language should not have been used.

All that can be claimed for the system of Primitive Freemasonry, as practised by the patriarchs, is, that it embraced and taught the two great dogmas of Freemasonry, namely, the unity of God, and the immortality of the soul. It may be, and indeed it is highly probable, that there was a secret doctrine, and that this doctrine was not indiscriminately communicated. We know that Moses, who was necessarily the recipient of the knowledge of his predecessors, did not publicly teach the doctrine of the immortality of the soul. But there was among the Jews an oral or secret law which was never committed to writing until after the captivity; and this law, I suppose, may have contained the recognition of those dogmas of the Primitive Freemasonry.

Briefly, then, this system of Primitive Freemasonry,--without ritual or symbolism, that has come down to us, at least,--consisting solely of traditionary legends, teaching only the two great truths already alluded to, and being wholly speculative in its character, without the slightest infusion of an operative element, was regularly transmitted through the Jewish line of patriarchs, priests, and kings, without alteration, increase, or diminution, to the time of Solomon, and the building of the temple at Jerusalem.

Leaving it, then, to pursue this even course of descent, let us refer once more to that other line of religious history, the one passing through the idolatrous and polytheistic nations of antiquity, and trace from it the regular rise and progress of another division of the masonic institution, which, by way of distinction, has been called the _Spurious Freemasonry of Antiquity_.

IV.

The Spurious Freemasonry of Antiquity.

In the vast but barren desert of polytheism--dark and dreary as were its gloomy domains--there were still, however, to be found some few oases
of truth. The philosophers and sages of antiquity had, in the course of their learned researches, aided by the light of nature, discovered something of those inestimable truths in relation to God and a future state which their patriarchal contemporaries had received as a revelation made to their common ancestry before the flood, and which had been retained and promulgated after that event by Noah.

They were, with these dim but still purifying perceptions, unwilling to degrade the majesty of the First Great Cause by sharing his attributes with a Zeus and a Hera in Greece, a Jupiter and a Juno in Rome, an Osiris and an Isis in Egypt; and they did not believe that the thinking, feeling, reasoning soul, the guest and companion of the body, would, at the hour of that body's dissolution, be consigned, with it, to total annihilation.

Hence, in the earliest ages after the era of the dispersion, there were some among the heathen who believed in the unity of God and the immortality of the soul. But these doctrines they durst not publicly teach. The minds of the people, grovelling in superstition, and devoted, as St. Paul testifies of the Athenians, to the worship of unknown gods, were not prepared for the philosophic teachings of a pure theology. It was, indeed, an axiom unhesitatingly enunciated and frequently repeated by their writers, that "there are many truths with which it is useless for the people to be made acquainted, and many fables which it is not expedient that they should know to be false." [6] Such is the language of Varro, as preserved by St. Augustine; and Strabo, another of their writers, exclaims, "It is not possible for a philosopher to conduct a multitude of women and ignorant people by a method of reasoning, and thus to invite them to piety, holiness, and faith; but the philosopher must also make use of superstition, and not omit the invention of fables and the performance of wonders." [7]

While, therefore, in those early ages of the world, we find the masses grovelling in the intellectual debasement of a polytheistic and idolatrous religion, with no support for the present, no hope for the future,--living without the knowledge of a supreme and superintending Providence, and dying without the expectation of a blissful immortality,--we shall at the same time find ample testimony that these consoling doctrines were secretly believed by the philosophers and their disciples.

But though believed, they were not publicly taught. They were heresies which it would have been impolitic and dangerous to have broached to the public ear; they were truths which might have led to a contempt of the
established system and to the overthrow of the popular superstition. Socrates, the Athenian sage, is an illustrious instance of the punishment that was meted out to the bold innovator who attempted to insult the gods and to poison the minds of youth with the heresies of a philosophic religion. "They permitted, therefore," says a learned writer on this subject[8], "the multitude to remain plunged as they were in the depth of a gross and complicated idolatry; but for those philosophic few who could bear the light of truth without being confounded by the blaze, they removed the mysterious veil, and displayed to them the Deity in the radiant glory of his unity. From the vulgar eye, however, these doctrines were kept inviolably sacred, and wrapped in the veil of impenetrable mystery."

The consequence of all this was, that no one was permitted to be invested with the knowledge of these sublime truths, until by a course of severe and arduous trials, by a long and painful initiation, and by a formal series of gradual preparations, he had proved himself worthy and capable of receiving the full light of wisdom. For this purpose, therefore, those peculiar religious institutions were organized which the ancients designated as the MYSTERIES, and which, from the resemblance of their organization, their objects, and their doctrines, have by masonic writers been called the "Spurious Freemasonry of Antiquity."

Warburton,[9] in giving a definition of what these Mysteries were, says, "Each of the pagan gods had (besides the public and open) a secret worship paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies, called initiation. This secret worship was termed the Mysteries." I shall now endeavor briefly to trace the connection between these Mysteries and the institution of Freemasonry; and to do so, it will be necessary to enter upon some details of the constitution of those mystic assemblies.

Almost every country of the ancient world had its peculiar Mysteries, dedicated to the occult worship of some especial and favorite god, and to the inculcation of a secret doctrine, very different from that which was taught in the public ceremonial of devotion. Thus in Persia the Mysteries were dedicated to Mithras, or the Sun; in Egypt, to Isis and Osiris; in Greece, to Demeter; in Samothracia, to the gods Cabiri, the Mighty Ones; in Syria, to Dionysus; while in the more northern nations of Europe, such
as Gaul and Britain, the initiations were dedicated to their peculiar deities, and were celebrated under the general name of the Druidical rites. But no matter where or how instituted, whether ostensibly in honor of the effeminate Adonis, the favorite of Venus, or of the implacable Odin, the Scandinavian god of war and carnage; whether dedicated to Demeter, the type of the earth, or to Mithras, the symbol of all that fructifies that earth,--the great object and design of the secret instruction were identical in all places, and the Mysteries constituted a school of religion in which the errors and absurdities of polytheism were revealed to the initiated. The candidate was taught that the multitudinous deities of the popular theology were but hidden symbols of the various attributes of the supreme god,--a spirit invisible and indivisible,--and that the soul, as an emanation from his essence, could "never see corruption," but must, after the death of the body, be raised to an eternal life.[10]

That this was the doctrine and the object of the Mysteries is evident from the concurrent testimony both of those ancient writers who flourished contemporaneously with the practice of them, and of those modern scholars who have devoted themselves to their investigation.

Thus Isocrates, speaking of them in his Panegyric, says, "Those who have been initiated in the Mysteries of Ceres entertain better hopes both as to the end of life and the whole of futurity." [11]

Epictetus[12] declares that everything in these Mysteries was instituted by the ancients for the instruction and amendment of life.

And Plato[13] says that the design of initiation was to restore the soul to that state of perfection from which it had originally fallen.

Thomas Taylor, the celebrated Platonist, who possessed an unusual acquaintance with the character of these ancient rites, asserts that they "obscurely intimated, by mystic and splendid visions, the felicity of the soul, both here and hereafter, when purified from the defilements of a material nature, and constantly elevated to the realities of intellectual vision." [14]

Creuzer,[15] a distinguished German writer, who has examined the subject of the ancient Mysteries with great judgment and elaboration, gives a theory on their nature and design which is well worth consideration.
This theory is, that when there had been placed under the eyes of the initiated symbolical representations of the creation of the universe, and the origin of things, the migrations and purifications of the soul, the beginning and progress of civilization and agriculture, there was drawn from these symbols and these scenes in the Mysteries an instruction destined only for the more perfect, or the epopts, to whom were communicated the doctrines of the existence of a single and eternal God, and the destination of the universe and of man.

Creuzer here, however, refers rather to the general object of the instructions, than to the character of the rites and ceremonies by which they were impressed upon the mind; for in the Mysteries, as in Freemasonry, the Hierophant, whom we would now call the Master of the Lodge, often, as Lobeck observes, delivered a mystical lecture, or discourse, on some moral subject.

Faber, who, notwithstanding the predominance in his mind of a theory which referred every rite and symbol of the ancient world to the traditions of Noah, the ark, and the deluge, has given a generally correct view of the systems of ancient religion, describes the initiation into the Mysteries as a scenic representation of the mythic descent into Hades, or the grave, and the return from thence to the light of day.

In a few words, then, the object of instruction in all these Mysteries was the unity of God, and the intention of the ceremonies of initiation into them was, by a scenic representation of death, and subsequent restoration to life,[16] to impress the great truths of the resurrection of the dead and the immortality of the soul.

I need scarcely here advert to the great similarity in design and conformation which existed between these ancient rites and the third or Master's degree of Masonry. Like it they were all funereal in their character: they began in sorrow and lamentation, they ended in joy; there was an aphanism, or burial; a pastos, or grave; an euresis, or discovery of what had been lost; and a legend, or mythical relation,—all of which were entirely and profoundly symbolical in their character.

And hence, looking to this strange identity of design and form, between the initiations of the ancients and those of the modern Masons, writers have been disposed to designate these mysteries as the SPURIOUS FREEMASONRY OF ANTIQUITY.
V.

The Ancient Mysteries.

I now propose, for the purpose of illustrating these views, and of familiarizing the reader with the coincidences between Freemasonry and the ancient Mysteries, so that he may be better enabled to appreciate the mutual influences of each on the other as they are hereafter to be developed, to present a more detailed relation of one or more of these ancient systems of initiation.

As the first illustration, let us select the Mysteries of Osiris, as they were practised in Egypt, the birthplace of all that is wonderful in the arts or sciences, or mysterious in the religion, of the ancient world.

It was on the Lake of Sais that the solemn ceremonies of the Osirian initiation were performed. "On this lake," says Herodotus, "it is that the Egyptians represent by night his sufferings whose name I refrain from mentioning; and this representation they call their Mysteries." [17]

Osiris, the husband of Isis, was an ancient king of the Egyptians. Having been slain by Typhon, his body was cut into pieces[18] by his murderer, and the mangled remains cast upon the waters of the Nile, to be dispersed to the four winds of heaven. His wife, Isis, mourning for the death and the mutilation of her husband, for many days searched diligently with her companions for the portions of the body, and having at length found them, united them together, and bestowed upon them decent interment,--while Osiris, thus restored, became the chief deity of his subjects, and his worship was united with that of Isis, as the fecundating and fertilizing powers of nature. The candidate in these initiations was made to pass through a mimic repetition of the conflict and destruction of Osiris, and his eventual recovery; and the explanations made to him, after he had received the full share of light to which the painful and solemn ceremonies through which he had passed had entitled him, constituted the secret doctrine of which I have already spoken, as the object of all the Mysteries. Osiris,—a real and personal god to the people,—to be worshipped with fear and with trembling, and to be propitiated with sacrifices and burnt offerings, became to the initiate but a symbol of the
"Great first cause, least understood,"

while his death, and the wailing of Isis, with the recovery of the body,
his translation to the rank of a celestial being, and the consequent rejoicing of his spouse, were but a tropical mode of teaching that after death comes life eternal, and that though the body be destroyed, the soul shall still live.

"Can we doubt," says the Baron Sainte Croix, "that such ceremonies as those practised in the Mysteries of Osiris had been originally instituted to impress more profoundly on the mind the dogma of future rewards and punishments?" [19]

"The sufferings and death of Osiris," says Mr. Wilkinson,[20] "were the great Mystery of the Egyptian religion; and some traces of it are perceptible among other people of antiquity. His being the divine goodness and the abstract idea of 'good,' his manifestation upon earth (like an Indian god), his death and resurrection, and his office as judge of the dead in a future state, look like the early revelation of a future manifestation of the deity converted into a mythological fable."

A similar legend and similar ceremonies, varied only as to time, and place, and unimportant details, were to be found in all the initiations of the ancient Mysteries. The dogma was the same,—future life,—and the method of inculcating it was the same. The coincidences between the design of these rites and that of Freemasonry, which must already begin to appear, will enable us to give its full value to the expression of Hutchinson, when he says that "the Master Mason represents a man under the Christian doctrine saved from the grave of iniquity and raised to the faith of salvation." [21]

In Phoenicia similar Mysteries were celebrated in honor of Adonis, the favorite lover of Venus, who, having, while hunting, been slain by a wild boar on Mount Lebanon, was restored to life by Proserpine. The mythological story is familiar to every classical scholar. In the popular theology, Adonis was the son of Cinyras, king of Cyprus, whose untimely death was wept by Venus and her attendant nymphs: in the physical theology of the philosophers,[22] he was a symbol of the sun, alternately present to and absent from the earth; but in the initiation into the Mysteries of his worship, his resurrection and return from Hades were adopted as a type of the immortality of the soul. The ceremonies of initiation in the Adonia began with lamentation for his loss,—or, as the prophet Ezekiel
expresses it, "Behold, there sat women weeping for Thammuz,"--for such was the name under which his worship was introduced among the Jews; and they ended with the most extravagant demonstrations of joy at the representation of his return to life,[23] while the hierophant exclaimed, in a congratulatory strain,--

"Trust, ye initiates; the god is safe,
And from our grief salvation shall arise."

Before proceeding to an examination of those Mysteries which are the most closely connected with the masonic institution, it will be as well to take a brief view of their general organization.

The secret worship, or Mysteries, of the ancients were always divided into the lesser and the greater; the former being intended only to awaken curiosity, to test the capacity and disposition of the candidate, and by symbolical purifications to prepare him for his introduction into the greater Mysteries.

The candidate was at first called an aspirant, or seeker of the truth, and the initial ceremony which he underwent was a lustration or purification by water. In this condition he may be compared to the Entered Apprentice of the masonic rites, and it is here worth adverting to the fact (which will be hereafter more fully developed) that all the ceremonies in the first degree of masonry are symbolic of an internal purification.

In the lesser Mysteries[24] the candidate took an oath of secrecy, which was administered to him by the mystagogue, and then received a preparatory instruction,[25] which enabled him afterwards to understand the developments of the higher and subsequent division. He was now called a _Mystes_, or initiate, and may be compared to the Fellow Craft of Freemasonry.

In the greater Mysteries the whole knowledge of the divine truths, which was the object of initiation, was communicated. Here we find, among the various ceremonies which assimilated these rites to Freemasonry, the _aphanism_, which was the disappearance or death; the _pastos_, the coffin, or grave; the _euresis_, or the discovery of the body; and the _autopsy_, or full sight of everything, that is, the complete communication of the secrets. The candidate was here called an _epopt_, or eye-witness, because nothing was now hidden from him; and hence he may be compared to the Master Mason, of whom Hutchinson says that "he has
discovered the knowledge of God and his salvation, and been redeemed from the death of sin and the sepulchre of pollution and unrighteousness."

VI.
The Dionysiac Artificers.

After this general view of the religious Mysteries of the ancient world, let us now proceed to a closer examination of those which are more intimately connected with the history of Freemasonry, and whose influence is, to this day, most evidently felt in its organization.

Of all the pagan Mysteries instituted by the ancients none were more extensively diffused than those of the Grecian god Dionysus. They were established in Greece, Rome, Syria, and all Asia Minor. Among the Greeks, and still more among the Romans, the rites celebrated on the Dionysiac festival were, it must be confessed, of a dissolute and licentious character.[26] But in Asia they assumed a different form. There, as elsewhere, the legend (for it has already been said that each Mystery had its legend) recounted, and the ceremonies represented, the murder of Dionysus by the Titans. The secret doctrine, too, among the Asiatics, was not different from that among the western nations, but there was something peculiar in the organization of the system. The Mysteries of Dionysus in Syria, more especially, were not simply of a theological character. There the disciples joined to the indulgence in their speculative and secret opinions as to the unity of God and the immortality of the soul, which were common to all the Mysteries, the practice of an operative and architectural art, and occupied themselves as well in the construction of temples and public buildings as in the pursuit of divine truth.

I can account for the greater purity of these Syrian rites only by adopting the ingenious theory of Thirwall,[27] that all the Mysteries "were the remains of a worship which preceded the rise of the Hellenic mythology, and its attendant rites, grounded on a view of nature less fanciful, more earnest, and better fitted to awaken both philosophical thought and religious feeling," and by supposing that the Asiatics, not being, from their geographical position, so early imbued with the errors of Hellenism, had been better able to preserve the purity and philosophy of the old Pelasgic faith, which, itself, was undoubtedly a direct emanation from the patriarchal religion, or, as it has been called, the
Pure Freemasonry of the antediluvian world.

Be this, however, as it may, we know that "the Dionysiacs of Asia Minor were undoubtedly an association of architects and engineers, who had the exclusive privilege of building temples, stadia, and theatres, under the mysterious tutelage of Bacchus, and were distinguished from the uninitiated or profane inhabitants by the science which they possessed, and by many private signs and tokens by which they recognized each other." [28]

This speculative and operative society[29]--speculative in the esoteric, theologic lessons which were taught in its initiations, and operative in the labors of its members as architects--was distinguished by many peculiarities that closely assimilate it to the institution of Freemasonry. In the practice of charity, the more opulent were bound to relieve the wants and contribute to the support of the poorer brethren. They were divided, for the conveniences of labor and the advantages of government, into smaller bodies, which, like our lodges, were directed by superintending officers. They employed, in their ceremonial observances, many of the implements of operative Masonry, and used, like the Masons, a universal language; and conventional modes of recognition, by which one brother might know another in the dark as well as the light, and which served to unite the whole body, wheresoever they might be dispersed, in one common brotherhood.[30]

I have said that in the mysteries of Dionysus the legend recounted the death of that hero-god, and the subsequent discovery of his body. Some further details of the nature of the Dionysiac ritual are, therefore, necessary for a thorough appreciation of the points to which I propose directly to invite attention.

In these mystic rites, the aspirant was made to represent, symbolically and in a dramatic form, the events connected with the slaying of the god from whom the Mysteries derived their name. After a variety of preparatory ceremonies, intended to call forth all his courage and fortitude, the aphanism or mystical death of Dionysus was figured out in the ceremonies, and the shrieks and lamentations of the initiates, with the confinement or burial of the candidate on the pastos, couch, or coffin, constituted the first part of the ceremony of initiation. Then began the search of Rhea for the remains of Dionysus, which was continued amid scenes of the greatest confusion and tumult, until, at last, the search having been successful, the mourning was turned into joy, light succeeded to darkness, and the candidate was invested with the knowledge of the secret
doctrine of the Mysteries—the belief in the existence of one God, and a future state of rewards and punishments.[31]

Such were the mysteries that were practised by the architect,—the Freemasons, so to speak,—of Asia Minor. At Tyre, the richest and most important city of that region, a city memorable for the splendor and magnificence of the buildings with which it was decorated, there were colonies or lodges of these mystic architects; and this fact I request that you will bear in mind, as it forms an important link in the chain that connects the Dionysiacs with the Freemasons.

But to make every link in this chain of connection complete, it is necessary that the mystic artists of Tyre should be proved to be at least contemporaneous with the building of King Solomon's temple; and the evidence of that fact I shall now attempt to produce.

Lawrie, whose elaborate researches into this subject leave us nothing further to discover, places the arrival of the Dionysiacs in Asia Minor at the time of the Ionic migration, when "the inhabitants of Attica, complaining of the narrowness of their territory and the unfruitfulness of its soil, went in quest of more extensive and fertile settlements. Being joined by a number of the inhabitants of surrounding provinces, they sailed to Asia Minor, drove out the original inhabitants, and seized upon the most eligible situations, and united them under the name of Ionia, because the greatest number of the refugees were natives of that Grecian province." [32] With their knowledge of the arts of sculpture and architecture, in which the Greeks had already made some progress, the emigrants brought over to their new settlements their religious customs also, and introduced into Asia the mysteries of Athene and Dionysus long before they had been corrupted by the licentiousness of the mother country.

Now, Playfair places the Ionic migration in the year 1044 B.C., Gillies in 1055, and the Abbe Barthelemy in 1076. But the latest of these periods will extend as far back as forty-four years before the commencement of the temple of Solomon at Jerusalem, and will give ample time for the establishment of the Dionysiac fraternity at the city of Tyre, and the initiation of "Hiram the Builder" into its mysteries.

Let us now pursue the chain of historical events which finally united this purest branch of the Spurious Freemasonry of the pagan nations with the Primitive Freemasonry of the Jews at Jerusalem.

When Solomon, king of Israel, was about to build, in accordance with the purposes of his father, David, "a house unto the name of Jehovah, his God," he made his intention known to Hiram, king of Tyre, his friend
ally; and because he was well aware of the architectural skill of the Tyrian Dionysiacs, he besought that monarch's assistance to enable him to carry his pious design into execution. Scripture informs us that Hiram complied with the request of Solomon, and sent him the necessary workmen to assist him in the glorious undertaking. Among others, he sent an architect, who is briefly described, in the First Book of Kings, as "a widow's son, of the tribe of Naphtali, and his father a man of Tyre, a worker in brass, a man filled with wisdom and understanding and cunning to work all works in brass;" and more fully, in the Second Book of Chronicles, as "a cunning man, endued with understanding of Hiram my father's, the son of a woman of the daughters of Dan, and his father, a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen and in crimson, also to grave any manner of graving, and to find out any device which shall be put to him."

To this man--this widow's son (as Scripture history, as well as masonic tradition informs us)--was intrusted by King Solomon an important position among the workmen at the sacred edifice, which was constructed on Mount Moriah. His knowledge and experience as an artificer, and his eminent skill in every kind of "curious and cunning workmanship," readily placed him at the head of both the Jewish and Tyrian craftsmen, as the chief builder and principal conductor of the works; and it is to him, by means of the large authority which this position gave him, that we attribute the union of two people, so antagonistical in race, so dissimilar in manners, and so opposed in religion, as the Jews and Tyrians, in one common brotherhood, which resulted in the organization of the institution of Freemasonry. This Hiram, as a Tyrian and an artificer, must have been connected with the Dionysiac fraternity; nor could he have been a very humble or inconspicuous member, if we may judge of his rank in the society, from the amount of talent which he is said to have possessed, and from the elevated position that he held in the affections, and at the court, of the king of Tyre. He must, therefore, have been well acquainted with all the ceremonial usages of the Dionysiac artificers, and must have enjoyed a long experience of the advantages of the government and discipline which they practised in the erection of the many sacred edifices in which they were engaged. A portion of these ceremonial usages and of this discipline he would naturally be inclined to introduce among the workmen at Jerusalem. He therefore united them in a society, similar in many respects to that of the Dionysiac artificers. He inculcated
lessons of charity and brotherly love; he established a ceremony of initiation, to test experimentally the fortitude and worth of the candidate; adopted modes of recognition; and impressed the obligations of duty and principles of morality by means of symbols and allegories.

To the laborers and men of burden, the Ish Sabal, and to the craftsmen, corresponding with the first and second degrees of more modern Masonry, but little secret knowledge was confided. Like the aspirants in the lesser Mysteries of paganism, their instructions were simply to purify and prepare them for a more solemn ordeal, and for the knowledge of the sublimest truths. These were to be found only in the Master's degree, which it was intended should be in imitation of the greater Mysteries; and in it were to be unfolded, explained, and enforced the great doctrines of the unity of God and the immortality of the soul. But here there must have at once arisen an apparently insurmountable obstacle to the further continuation of the resemblance of Masonry to the Mysteries of Dionysus.

In the pagan Mysteries, I have already said that these lessons were allegorically taught by means of a legend. Now, in the Mysteries of Dionysus, the legend was that of the death and subsequent resuscitation of the god Dionysus. But it would have been utterly impossible to introduce such a legend as the basis of any instructions to be communicated to Jewish candidates. Any allusion to the mythological fables of their Gentile neighbors, any celebration of the myths of pagan theology, would have been equally offensive to the taste and repugnant to the religious prejudices of a nation educated, from generation to generation, in the worship of a divine being jealous of his prerogatives, and who had made himself known to his people as the JEHOVAH, the God of time present, past, and future. How this obstacle would have been surmounted by the Israelitish founder of the order I am unable to say: a substitute would, no doubt, have been invented, which would have met all the symbolic requirements of the legend of the Mysteries, or Spurious Freemasonry, without violating the religious principles of the Primitive Freemasonry of the Jews; but the necessity for such invention never existed, and before the completion of the temple a melancholy event is said to have occurred, which served to cut the Gordian knot, and the death of its chief architect has supplied Freemasonry with its appropriate legend--a legend which, like the legends of all the Mysteries, is used to testify our faith in the resurrection of the body and the immortality of the soul.

Before concluding this part of the subject, it is proper that something should be said of the authenticity of the legend of the third degree.
Some distinguished Masons are disposed to give it full credence as an historical fact, while others look upon it only as a beautiful allegory. So far as the question has any bearing upon the symbolism of Freemasonry it is not of importance; but those who contend for its historical character assert that they do so on the following grounds:—

First. Because the character of the legend is such as to meet all the requirements of the well-known axiom of Vincentius Lirinensis, as to what we are to believe in traditionary matters.[33]

"_Quod semper, quod ubique, quod ab omnibus traditum est._"

That is, we are to believe whatever tradition has been at all times, in all places, and by all persons handed down.

With this rule the legend of Hiram Abif, they say, agrees in every respect. It has been universally received, and almost universally credited, among Freemasons from the earliest times. We have no record of any Masonry having ever existed since the time of the temple without it; and, indeed, it is so closely interwoven into the whole system, forming the most essential part of it, and giving it its most determinative character, that it is evident that the institution could no more exist without the legend, than the legend could have been retained without the institution. This, therefore, the advocates of the historical character of the legend think, gives probability at least to its truth.

Secondly. It is not contradicted by the scriptural history of the transactions at the temple, and therefore, in the absence of the only existing written authority on the subject, we are at liberty to depend on traditional information, provided the tradition be, as it is contended that in this instance it is, reasonable, probable, and supported by uninterrupted succession.

Thirdly. It is contended that the very silence of Scripture in relation to the death of Hiram, the Builder, is an argument in favor of the mysterious nature of that death. A man so important in his position as to have been called the favorite of two kings,—sent by one and received by the other as a gift of surpassing value, and the donation thought worthy of a special record, would hardly have passed into oblivion, when his labor was finished, without the memento of a single line, unless his death had taken place in such a way as to render a public account of it improper. And
this is supposed to have been the fact. It had become the legend of the
new Mysteries, and, like those of the old ones, was only to be divulged
when accompanied with the symbolic instructions which it was intended
to impress upon the minds of the aspirants.

But if, on the other hand, it be admitted that the legend of the third
degree is a fiction,—that the whole masonic and extra-scriptural
account
of Hiram Abif is simply a myth,—it could not, in the slightest degree,
affect the theory which it is my object to establish. For since, in a
mythical relation, as the learned Mueller[34] has observed, fact and
imagination, the real and the ideal, are very closely united, and since
the myth itself always arises, according to the same author, out of a
necessity and unconsciousness on the part of its framers, and by
impulses
which act alike on all, we must go back to the Spurious Freemasonry of
the
Dionysiaca for the principle which led to the involuntary formation of
this Hiramic myth; and then we arrive at the same result, which has
been
already indicated, namely, that the necessity of the religious
sentiment
in the Jewish mind, to which the introduction of the legend of Dionysus
would have been abhorrent, led to the substitution for it of that of
Hiram, in which the ideal parts of the narrative have been intimately
blended with real transactions. Thus, that there was such a man as
Hiram
Abif; that he was the chief builder at the temple of Jerusalem; that he
was the confidential friend of the kings of Israel and Tyre, which is
indicated by his title of _Ab_, or father; and that he is not heard of
after the completion of the temple,—are all historical facts. That he
died by violence, and in the way described in the masonic legend, may
be
also true, or may be merely mythical elements incorporated into the
historical narrative.

But whether this be so or not,—whether the legend be a fact or a
fiction,
a history or a myth,—this, at least, is certain: that it was adopted
by
the Solomonic Masons of the temple as a substitute for the idolatrous
legend of the death of Dionysus which belonged to the Dionysiac
Mysteries
of the Tyrian workmen.

VII.

The Union of Speculative and Operative Masonry at the Temple of
Solomon.

Thus, then, we arrive at another important epoch in the history of the
I have shown how the Primitive Freemasonry, originating in this new world; with Noah, was handed down to his descendants as a purely speculative institution, embracing certain traditions of the nature of God and of the soul.

I have shown how, soon after the deluge, the descendants of Noah separated, one portion, losing their traditions, and substituting in their place idolatrous and polytheistic religions, while the other and smaller portion retained and communicated those original traditions under the name of the Primitive Freemasonry of antiquity.

I have shown how, among the polytheistic nations, there were a few persons who still had a dim and clouded understanding of these traditions, and that they taught them in certain secret institutions, known as the "Mysteries," thus establishing another branch of the speculative science which is known under the name of the Spurious Freemasonry of antiquity.

Again, I have shown how one sect or division of these Spurious Freemasons existed at Tyre about the time of the building of King Solomon's temple, and added to their speculative science, which was much purer than that of their contemporary Gentile mystics, the practice of the arts of architecture and sculpture, under the name of the Dionysiac Fraternity of Artificers.

And, lastly, I have shown how, at the building of the Solomonic temple, on the invitation of the king of Israel, a large body of these architects repaired from Tyre to Jerusalem, organized a new institution, or, rather, a modification of the two old ones, the Primitive Freemasons among the Israelites yielding something, and the Spurious Freemasons among the Tyrians yielding more; the former purifying the speculative science, and the latter introducing the operative art, together with the mystical ceremonies with which they accompanied its administration.

It is at this epoch, then, that I place the first union of speculative and operative Masonry,—a union which continued uninterruptedly to exist until a comparatively recent period, to which I shall have occasion hereafter briefly to advert.

The other branches of the Spurious Freemasonry were not, however,
altogether and at once abolished by this union, but continued also to
exist and teach their half-truthful dogmas, for ages after, with
interrupted success and diminished influence, until, in the fifth
century
of the Christian era, the whole of them were proscribed by the Emperor
Theodosius. From time to time, however, other partial unions took
place,
as in the instance of Pythagoras, who, originally a member of the
school
of Spurious Freemasonry, was, during his visit to Babylon, about four
hundred and fifty years after the union at the temple of Jerusalem,
initiated by the captive Israelites into the rites of Temple Masonry,
whence the instructions of that sage approximate much more nearly to
the
principles of Freemasonry, both in spirit and in letter, than those of
any
other of the philosophers of antiquity; for which reason he is
familiarly
called, in the modern masonic lectures, "an ancient friend and
brother,"
and an important symbol of the order, the forty-seventh problem of
Euclid,
has been consecrated to his memory.

I do not now propose to enter upon so extensive a task as to trace the
history of the institution from the completion of the first temple to
its
destruction by Nebuchadnezzar; through the seventy-two years of
Babylonish
captivity to the rebuilding of the second temple by Zerubbabel; thence
to
the devastation of Jerusalem by Titus, when it was first introduced
into
Europe; through all its struggles in the middle ages, sometimes
protected
and sometimes persecuted by the church, sometimes forbidden by the law
and
oftener encouraged by the monarch; until, in the beginning of the
sixteenth century, it assumed its present organization. The details
would
require more time for their recapitulation than the limits of the
present
work will permit.

But my object is not so much to give a connected history of the
progress
of Freemasonry as to present a rational view of its origin and an
examination of those important modifications which, from time to time,
were impressed upon it by external influences, so as to enable us the
more
readily to appreciate the true character and design of its symbolism.

Two salient points, at least, in its subsequent history, especially
invite
attention, because they have an important bearing on its organization,
as
a combined speculative and operative institution.
VIII.

The Travelling Freemasons of the Middle Ages.

The first of these points to which I refer is the establishment of a body of architects, widely disseminated throughout Europe during the middle ages under the avowed name of _Travelling Freemasons_. This association of workmen, said to have been the descendants of the Temple Masons, may be traced by the massive monuments of their skill at as early a period as the ninth or tenth century; although, according to the authority of Mr. Hope, who has written elaborately on the subject, some historians have found the evidence of their existence in the seventh century, and have traced a peculiar masonic language in the reigns of Charlemagne of France and Alfred of England.

It is to these men, to their preeminent skill in architecture, and to their well-organized system as a class of workmen, that the world is indebted for those magnificent edifices which sprang up in such undeviating principles of architectural form during the middle ages.

"Wherever they came," says Mr. Hope, "in the suite of missionaries, or were called by the natives, or arrived of their own accord, to seek employment, they appeared headed by a chief surveyor, who governed the whole troop, and named one man out of every ten, under the name of warden, to overlook the nine others, set themselves to building temporary huts[35] for their habitation around the spot where the work was to be carried on, regularly organized their different departments, fell to work, sent for fresh supplies of their brethren as the object demanded, and, when all was finished, again raised their encampment, and went elsewhere to undertake other jobs." [36]

This society continued to preserve the commingled features of operative and speculative masonry, as they had been practised at the temple of Solomon. Admission to the community was not restricted to professional artisans, but men of eminence, and particularly ecclesiastics, were numbered among its members. "These latter," says Mr. Hope, "were especially anxious, themselves, to direct the improvement and erection of their churches and monasteries, and to manage the expenses of their buildings, and became members of an establishment which had so high and sacred a destination, was so entirely exempt from all local, civil
jurisdiction, acknowledged the pope alone as its direct chief, and only worked under his immediate authority; and thence we read of so many ecclesiastics of the highest rank—abbots, prelates, bishops—confering additional weight and respectability on the order of Freemasonry by becoming its members—their own monks in the edification of them."

Thus in England, in the tenth century, the Masons are said to have received the special protection of King Athelstan; in the eleventh century, Edward the Confessor declared himself their patron; and in the twelfth, Henry I. gave them his protection.

Into Scotland the Freemasons penetrated as early as the beginning of the twelfth century, and erected the Abbey of Kilwinning, which afterwards became the cradle of Scottish Masonry under the government of King Robert Bruce.

Of the magnificent edifices which they erected, and of their exalted condition under both ecclesiastical and lay patronage in other countries, it is not necessary to give a minute detail. It is sufficient to say that in every part of Europe evidences are to be found of the existence of Freemasonry, practised by an organized body of workmen, and with whom men of learning were united; or, in other words, of a combined operative and speculative institution.

What the nature of this speculative science continued to be, we may learn from that very curious, if authentic, document, dated at Cologne, in the year 1535, and hence designated as the "Charter of Cologne." In that instrument, which purports to have been issued by the heads of the order in nineteen different and important cities of Europe, and is addressed to their brethren as a defence against the calumnies of their enemies, it is announced that the order took its origin at a time "when a few adepts, distinguished by their life, their moral doctrine, and their sacred interpretation of the arcanic truths, withdrew themselves from the multitude in order more effectually to preserve uncontaminated the moral precepts of that religion which is implanted in the mind of man."

We thus, then, have before us an aspect of Freemasonry as it existed in the middle ages, when it presents itself to our view as both operative and speculative in its character. The operative element that had been infused into it by the Dionysiac artificers of Tyre, at the building of the
Solomonic temple, was not yet dissevered from the pure speculative element which had prevailed in it anterior to that period.

IX.

Disseverance of the Operative Element.

The next point to which our attention is to be directed is when, a few centuries later, the operative character of the institution began to be less prominent, and the speculative to assume a pre-eminence which eventually ended in the total separation of the two.

At what precise period the speculative began to predominate over the operative element of the society, it is impossible to say. The change was undoubtedly gradual, and is to be attributed, in all probability, to the increased number of literary and scientific men who were admitted into the ranks of the fraternity.

The Charter of Cologne, to which I have just alluded, speaks of "learned and enlightened men" as constituting the society long before the date of that document, which was 1535; but the authenticity of this work has, it must be confessed, been impugned, and I will not, therefore, press the argument on its doubtful authority. But the diary of that celebrated antiquary, Elias Ashmole, which is admitted to be authentic, describes his admission in the year 1646 into the order, when there is no doubt that the operative character was fast giving way to the speculative. Preston tells us that about thirty years before, when the Earl of Pembroke assumed the Grand Mastership of England, "many eminent, wealthy, and learned men were admitted."

In the year 1663 an assembly of the Freemasons of England was held at London, and the Earl of St. Albans was elected Grand Master. At this assembly certain regulations were adopted, in which the qualifications prescribed for candidates clearly allude to the speculative character of the institution.

And, finally, at the commencement of the eighteenth century, and during the reign of Queen Anne, who died, it will be remembered, in 1714, a proposition was agreed to by the society "that the privileges of
Masonry should no longer be restricted to operative masons, but extend to men of various professions, provided that they were regularly approved and initiated into the order."

Accordingly the records of the society show that from the year 1717, at least, the era commonly, but improperly, distinguished as the restoration of Masonry, the operative element of the institution has been completely discarded, except so far as its influence is exhibited in the choice and arrangement of symbols, and the typical use of its technical language.

*       *       *       *       *

The history of the origin of the order is here concluded; and in briefly recapitulating, I may say that in its first inception, from the time of Noah to the building of the temple of Solomon, it was entirely speculative in its character; that at the construction of that edifice, an operative element was infused into it by the Tyrian builders; that it continued to retain this compound operative and speculative organization until about the middle of the seventeenth century, when the latter element began to predominate; and finally, that at the commencement of the eighteenth century, the operative element wholly disappeared, and the society has ever since presented itself in the character of a simply speculative association.

The history that I have thus briefly sketched, will elicit from every reflecting mind at least two deductions of some importance to the intelligent Mason.

In the first place, we may observe, that ascending, as the institution does, away up the stream of time, almost to the very fountains of history, for its source, it comes down to us, at this day, with so venerable an appearance of antiquity, that for that cause and on that claim alone it demands the respect of the world. It is no recent invention of human genius, whose vitality has yet to be tested by the wear and tear of time and opposition, and no sudden growth of short-lived enthusiasm, whose existence may be as ephemeral as its birth was recent. One of the oldest of these modern institutions, the Carbonarism of Italy, boasts an age that scarcely amounts to the half of a century, and has not been able to extend its progress beyond the countries of Southern Europe, immediately adjacent to the place of its birth; while it and every other society of our own times that have sought to simulate the outward appearance of Freemasonry,
seem to him who has examined the history of this ancient institution to have sprung around it, like mushrooms bursting from between the roots and vegetating under the shade of some mighty and venerable oak, the patriarch of the forest, whose huge trunk and wide-extended branches have protected them from the sun and the gale, and whose fruit, thrown off in autumn, has enriched and fattened the soil that gives these humbler plants their power of life and growth.

But there is a more important deduction to be drawn from this narrative. In tracing the progress of Freemasonry, we shall find it so intimately connected with the history of philosophy, of religion, and of art in all ages of the world, that it is evident that no Mason can expect thoroughly to understand the nature of the institution, or to appreciate its character, unless he shall carefully study its annals, and make himself conversant with the facts of history, to which and from which it gives and receives a mutual influence. The brother who unfortunately supposes that the only requisites of a skilful Mason consist in repeating with fluency the ordinary lectures, or in correctly opening and closing the lodge, or in giving with sufficient accuracy the modes of recognition, will hardly credit the assertion, that he whose knowledge of the "royal art" extends no farther than these preliminaries has scarcely advanced beyond the rudiments of our science. There is a far nobler series of doctrines with which Freemasonry is connected, and which no student ever began to investigate who did not find himself insensibly led on, from step to step in his researches, his love and admiration of the order increasing with the augmentation of his acquaintance with its character. It is this which constitutes the science and the philosophy of Freemasonry, and it is this alone which will return the scholar who devotes himself to the task a sevenfold reward for his labor.

With this view I propose, in the next place, to enter upon an examination of that science and philosophy as they are developed in the system of symbolism, which owes its existence to this peculiar origin and organization of the order, and without a knowledge of which, such as I have attempted to portray it in this preliminary inquiry, the science itself could never be understood.
The lectures of the English lodges, which are far more philosophical than our own,—although I do not believe that the system itself is in general as philosophically studied by our English brethren as by ourselves,—have beautifully defined Freemasonry to be "a science of morality veiled in allegory and illustrated by symbols." But allegory itself is nothing else but verbal symbolism; it is the symbol of an idea, or of a series of ideas, not presented to the mind in an objective and visible form, but clothed in language, and exhibited in the form of a narrative. And therefore the English definition amounts, in fact, to this: that Freemasonry is a science of morality, developed and inculcated by the ancient method of symbolism. It is this peculiar character as a symbolic institution, this entire adoption of the method of instruction by symbolism, which gives its whole identity to Freemasonry, and has caused it to differ from every other association that the ingenuity of man has devised. It is this that has bestowed upon it that attractive form which has always secured the attachment of its disciples and its own perpetuity.

The Roman Catholic church[37] is, perhaps, the only contemporaneous institution which continues to cultivate, in any degree, the beautiful system of symbolism. But that which, in the Catholic church, is, in a great measure, incidental, and the fruit of development, is, in Freemasonry, the very life-blood and soul of the institution, born with it at its birth, or, rather, the germ from which the tree has sprung, and still giving it support, nourishment, and even existence. Withdraw from Freemasonry its symbolism, and you take from the body its soul, leaving behind nothing but a lifeless mass of effete matter, fitted only for a rapid decay.

Since, then, the science of symbolism forms so important a part of the system of Freemasonry, it will be well to commence any discussion of that subject by an investigation of the nature of symbols in general.

There is no science so ancient as that of symbolism,[38] and no mode of instruction has ever been so general as was the symbolic in former ages. "The first learning in the world," says the great antiquary, Dr. Stukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phoenicians,
Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." And the learned Faber remarks, that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration."

In fact, man's earliest instruction was by symbols.[39] The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered _nationally_ or _individually_. And hence, in the first ages of the world, in its infancy, all propositions, theological, political, or scientific, were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that great philosophical historian, Grote, has remarked, "At a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

Again: children receive their elementary teaching in symbols. "A was an Archer;" what is this but symbolism? The archer becomes to the infant mind the symbol of the letter A, just as, in after life, the letter becomes, to the more advanced mind, the symbol of a certain sound of the human voice.[40] The first lesson received by a child in acquiring his alphabet is thus conveyed by symbolism. Even in the very formation of language, the medium of communication between man and man, and which must hence have been an elementary step in the progress of human improvement, it was found necessary to have recourse to symbols, for words are only and truly certain arbitrary symbols by which and through which we give an utterance to our ideas. The construction of language was, therefore, one of the first products of the science of symbolism.

We must constantly bear in mind this fact, of the primary existence and predominance of symbolism in the earliest times.[41] when we are investigating the nature of the ancient religions, with which the history of Freemasonry is so intimately connected. The older the religion, the more the symbolism abounds. Modern religions may convey their dogmas in abstract propositions; ancient religions always conveyed them in symbols. Thus there is more symbolism in the Egyptian religion than in the Jewish, more in the Jewish than in the Christian, more in the Christian than in the Mohammedan, and, lastly, more in the Roman than in the Protestant.
But symbolism is not only the most ancient and general, but it is also the most practically useful, of sciences. We have already seen how actively it operates in the early stages of life and of society. We have seen how the first ideas of men and of nations are impressed upon their minds by means of symbols. It was thus that the ancient peoples were almost wholly educated.

"In the simpler stages of society," says one writer on this subject, "mankind can be instructed in the abstract knowledge of truths only by symbols and parables. Hence we find most heathen religions becoming mythic, or explaining their mysteries by allegories, or instructive incidents. Nay, God himself, knowing the nature of the creatures formed by him, has condescended, in the earlier revelations that he made of himself, to teach by symbols; and the greatest of all teachers instructed the multitudes by parables.[42] The great exemplar of the ancient philosophy and the grand archetype of modern philosophy were alike distinguished by their possessing this faculty in a high degree, and have told us that man was best instructed by similitudes." [43]

Such is the system adopted in Freemasonry for the development and inculcation of the great religious and philosophical truths, of which it was, for so many years, the sole conservator. And it is for this reason that I have already remarked, that any inquiry into the symbolic character of Freemasonry, must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the masonic institution.

XI.

The Speculative Science and the Operative Art.

And now, let us apply this doctrine of symbolism to an investigation of the nature of a speculative science, as derived from an operative art; for the fact is familiar to every one that Freemasonry is of two kinds. We work, it is true, in speculative Masonry only, but our ancient brethren wrought in both operative and speculative; and it is now well understood that the two branches are widely apart in design and in character—the one
a mere useful art, intended for the protection and convenience of man and
the gratification of his physical wants, the other a profound science,
entering into abstruse investigations of the soul and a future
existence,
and originating in the craving need of humanity to know something that is
above and beyond the mere outward life that surrounds us with its gross
atmosphere here below.[44] Indeed, the only bond or link that unites
speculative and operative Masonry is the symbolism that belongs
altogether to the former, but which, throughout its whole extent, is
derived from the latter.

Our first inquiry, then, will be into the nature of the symbolism which
operative gives to speculative Masonry; and thoroughly to understand
this—to know its origin, and its necessity, and its mode of
application—we must begin with a reference to the condition of a long
past period of time.

Thousands of years ago, this science of symbolism was adopted by the
sagacious priesthood of Egypt to convey the lessons of worldly wisdom and
religious knowledge, which they thus communicated to their
disciples.[45] Their science, their history, and their philosophy were thus concealed
beneath an impenetrable veil from all the profane, and only the few who had passed through the severe ordeal of initiation were put in possession
of the key which enabled them to decipher and read with ease those mystic
lessons which we still see engraved upon the obelisks, the tombs, and the
darbough, which lie scattered, at this day, in endless profusion along
the banks of the Nile.

From the Egyptians the same method of symbolic instruction was diffused
among all the pagan nations of antiquity, and was used in all the ancient
Mysteries[46] as the medium of communicating to the initiated the esoteric
and secret doctrines for whose preservation and promulgation these singular associations were formed.

Moses, who, as Holy Writ informs us, was skilled in all the learning of Egypt, brought with him, from that cradle of the sciences, a perfect
to knowledge of the science of symbolism, as it was taught by the priests of
Isis and Osiris, and applied it to the ceremonies with which he invested
the purer religion of the people for whom he had been appointed to legislate.[47]

Hence we learn, from the great Jewish historian, that, in the
construction
of the tabernacle, which gave the first model for the temple at Jerusalem,
and afterwards for every masonic lodge, this principle of symbolism was applied to every part of it. Thus it was divided into three parts, to represent the three great elementary divisions of the universe—the land, the sea, and the air. The first two, or exterior portions, which were accessible to the priests and the people, were symbolic of the land and the sea, which all men might inhabit; while the third, or interior division,—the holy of holies,—whose threshold no mortal dared to cross, and which was peculiarly consecrated to GOD, was emblematic of heaven, his dwelling-place. The veils, too, according to Josephus, were intended for symbolic instruction in their color and their materials. Collectively, they represented the four elements of the universe; and, in passing, it may be observed that this notion of symbolizing the universe characterized all the ancient systems, both the true and the false, and that the remains of the principle are to be found everywhere, even at this day, pervading Masonry, which is but a development of these systems. In the four veils of the tabernacle, the white or fine linen signified the earth, from which flax was produced; the scarlet signified fire, appropriately represented by its flaming color; the purple typified the sea, in allusion to the shell-fish murex, from which the tint was obtained; and the blue, the color of the firmament, was emblematic of air.[48]

It is not necessary to enter into a detail of the whole system of religious symbolism, as developed in the Mosaic ritual. It was but an application of the same principles of instruction, that pervaded all the surrounding Gentile nations, to the inculcation of truth. The very idea of the ark itself[49] was borrowed, as the discoveries of the modern Egyptologists have shown us, from the banks of the Nile; and the breastplate of the high priest, with its Urim and Thummim,[50] was indebted for its origin to a similar ornament worn by the Egyptian judge. The system was the same; in its application, only, did it differ.

With the tabernacle of Moses the temple of King Solomon is closely connected: the one was the archetype of the other. Now, it is at the building of that temple that we must place the origin of Freemasonry in its present organization: not that the system did not exist before, but that the union of its operative and speculative character, and the mutual dependence of one upon the other, were there first established.

At the construction of this stupendous edifice—stupendous, not in magnitude, for many a parish church has since excelled it in size,[51] but stupendous in the wealth and magnificence of its ornaments—the wise king of Israel, with all that sagacity for which he was so eminently
distinguished, and aided and counselled by the Gentile experience of the
ing of Tyre, and that immortal architect who superintended his
workmen,
saw at once the excellence and beauty of this method of inculcating
moral
and religious truth, and gave, therefore, the impulse to that symbolic
reference of material things to a spiritual sense, which has ever since
distinguished the institution of which he was the founder.

If I deemed it necessary to substantiate the truth of the assertion
that
the mind of King Solomon was eminently symbolic in its propensities, I
might easily refer to his writings, filled as they are to profusion
with
tropes and figures. Passing over the Book of Canticles,--that great
lyrical drama, whose abstruse symbolism has not yet been fully evolved or
explained, notwithstanding the vast number of commentators who have
labored at the task,--I might simply refer to that beautiful passage in
the twelfth chapter of Ecclesiastes, so familiar to every Mason as
being
appropriated, in the ritual, to the ceremonies of the third degree, and in
which a dilapidated building is metaphorically made to represent the
decays and infirmities of old age in the human body. This brief but
eloquent description is itself an embodiment of much of our masonic
symbolism, both as to the mode and the subject matter.

In attempting any investigation into the symbolism of Freemasonry, the
first thing that should engage our attention is the general purport of the
institution, and the mode in which its symbolism is developed. Let us
first examine it as a whole, before we investigate its parts, just as we
would first view, as critics, the general effect of a building, before we
began to inquire into its architectural details.

Looking, then, in this way, at the institution--coming down to us, as it
has, from a remote age--having passed unaltered and unscathed through a
thousand revolutions of nations--and engaging, as disciples in its school
of mental labor, the intellectual of all times--the first thing that must
naturally arrest the attention is the singular combination that it presents of an operative with a speculative organization--an art with a
science--the technical terms and language of a mechanical profession
with
the abstruse teachings of a profound philosophy.

Here it is before us--a venerable school, discoursing of the deepest
subjects of wisdom, in which sages might alone find themselves
appropriately employed, and yet having its birth and deriving its first
life from a society of artisans, whose only object was, apparently, the
construction of material edifices of stone and mortar.
The nature, then, of this operative and speculative combination, is the first problem to be solved, and the symbolism which depends upon it is the first feature of the institution which is to be developed.

Freemasonry, in its character as an operative art, is familiar to everyone. As such, it is engaged in the application of the rules and principles of architecture to the construction of edifices for private and public use--houses for the dwelling-place of man, and temples for the worship of Deity. It abounds, like every other art, in the use of technical terms, and employs, in practice, an abundance of implements and materials which are peculiar to itself.

Now, if the ends of operative Masonry had here ceased,--if this technical dialect and these technical implements had never been used for any other purpose, nor appropriated to any other object, than that of enabling its disciples to pursue their artistic labors with greater convenience to themselves,--Freemasonry would never have existed. The same principles might, and in all probability would, have been developed in some other way; but the organization, the name, the mode of instruction, would all have most materially differed.

But the operative Masons, who founded the order, were not content with the mere material and manual part of their profession: they adjoined to it, under the wise instructions of their leaders, a correlative branch of study.

And hence, to the Freemason, this operative art has been symbolized in that intellectual deduction from it, which has been correctly called Speculative Masonry. At one time, each was an integrant part of one undivided system. Not that the period ever existed when every operative mason was acquainted with, or initiated into, the speculative science. Even now, there are thousands of skilful artisans who know as little of that as they do of the Hebrew language which was spoken by its founder. But operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles, and tendons, and nerves of the speculative system. It was the block of marble--rude and unpolished it may have been--from which was sculptured the life-breathing statue.[52]

Speculative Masonry (which is but another name for Freemasonry in its modern acceptation) may be briefly defined as the scientific application and the religious consecration of the rules and principles, the language, the implements and materials of operative Masonry to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy.
XII.

He Symbolism of Solomon's Temple.

I have said that the operative art is symbolized—that is to say, used as a symbol—in the speculative science. Let us now inquire, as the subject of the present essay, how this is done in reference to a system of symbolism dependent for its construction on types and figures derived from the temple of Solomon, and which we hence call the "Temple Symbolism of Freemasonry."

Bearing in mind that speculative Masonry dates its origin from the building of King Solomon's temple by Jewish and Tyrian artisans,[53] the first important fact that attracts the attention is, that the operative masons at Jerusalem were engaged in the construction of an earthly and material temple, to be dedicated to the service and worship of God—a house in which Jehovah was to dwell visibly by his Shekinah, and whence he was, by the Urim and Thummim, to send forth his oracles for the government and direction of his chosen people.

Now, the operative art having, _for us_, ceased, we, as speculative Masons, symbolize the labors of our predecessors by engaging in the construction of a spiritual temple in our hearts, pure and spotless, fit for the dwelling-place of Him who is the author of purity—where God is to be worshipped in spirit and in truth, and whence every evil thought and unruly passion is to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish temple.

This spiritualizing of the temple of Solomon is the first, the most prominent and most pervading of all the symbolic instructions of Freemasonry. It is the link that binds the operative and speculative divisions of the order. It is this which gives it its religious character. Take from Freemasonry its dependence on the temple, leave out of its ritual all reference to that sacred edifice, and to the legends connected with it, and the system itself must at once decay and die, or at best remain only as some fossilized bone, imperfectly to show the nature of the living body to which it once belonged.

Temple worship is in itself an ancient type of the religious sentiment in its progress towards spiritual elevation. As soon as a nation emerged,
in the world's progress, out of Fetichism, or the worship of visible objects,—the most degraded form of idolatry,—its people began to establish a priesthood and to erect temples.[54] The Scandinavians, the Celts, the Egyptians, and the Greeks, however much they may have differed in the ritual and the objects of their polytheistic worship, all were possessed of priests and temples. The Jews first constructed their tabernacle, or portable temple, and then, when time and opportunity permitted, transferred their monotheistic worship to that more permanent edifice which is now the subject of our contemplation. The mosque of the Mohammedan and the church or the chapel of the Christian are but embodiments of the same idea of temple worship in a simpler form.

The adaptation, therefore, of the material temple to a science of symbolism would be an easy, and by no means a novel task, to both the Jewish and the Tyrian mind. Doubtless, at its original conception, the idea was rude and unembellished, to be perfected and polished only by future aggregations of succeeding intellects. And yet no biblical scholar will venture to deny that there was, in the mode of building, and in all the circumstances connected with the construction of King Solomon's temple, an apparent design to establish a foundation for symbolism.[55]

I propose now to illustrate, by a few examples, the method in which the speculative Masons have appropriated this design of King Solomon to their own use.

To construct his earthly temple, the operative mason followed the architectural designs laid down on the _trestle-board_, or tracing-board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

The trestle-board becomes, therefore, one of our elementary symbols. For in the masonic ritual the speculative Mason is reminded that, as the operative artist erects his temporal building, in accordance with the rules and designs laid down on the trestle-board of the master-workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the grand Architect of the universe, in those great books of nature and revelation, which constitute the spiritual trestle-board of every Freemason.

The trestle-board is, then, the symbol of the natural and moral law. Like every other symbol of the order, it is universal and tolerant in its application; and while, as Christian Masons, we cling with unaltering
integrity to that explanation which makes the Scriptures of both
dispensations our trestle-board, we permit our Jewish and Mohammedan
brethren to content themselves with the books of the Old Testament, or
the Koran. Masonry does not interfere with the peculiar form or development
of any one's religious faith. All that it asks is, that the interpretation
of the symbol shall be according to what each one supposes to be the
revealed will of his Creator. But so rigidly exacting is it that the
symbol shall be preserved, and, in some rational way, interpreted, that
it peremptorily excludes the Atheist from its communion, because,
believing in no Supreme Being, no divine Architect, he must necessarily be
without a spiritual trestle-board on which the designs of that Being may be
inscribed for his direction.

But the operative mason required materials wherewith to construct his
temple. There was, for instance, the _rough ashlar_--the stone in its
rude and natural state--unformed and unpolished, as it had been lying in the
quarries of Tyre from the foundation of the earth. This stone was to be
hewed and squared, to be fitted and adjusted, by simple, but
appropriate implements, until it became a _perfect ashlar_, or well-finished stone,
ready to take its destined place in the building.

Here, then, again, in these materials do we find other elementary
symbols. The rough and unpolished stone is a symbol of man's natural
state--ignorant, uncultivated, and, as the Roman historian expresses
it, "grovelling to the earth, like the beasts of the field, and obedient to
every sordid appetite;" [56] but when education has exerted its
salutary influences in expanding his intellect, in restraining his hitherto
unruly passions, and purifying his life, he is then represented by the perfect
ashlar, or finished stone, which, under the skilful hands of the
workman, has been smoothed, and squared, and fitted for its appropriate place in
the building.

Here an interesting circumstance in the history of the preparation of
these materials has been seized and beautifully appropriated by our
symbolic science. We learn from the account of the temple, contained in
the First Book of Kings, that "The house, when it was in building, was
built of stone, made ready before it was brought thither, so that there
was neither hammer nor axe, nor any tool of iron, heard in the house
while it was in building." [57]

Now, this mode of construction, undoubtedly adopted to avoid confusion
and discord among so many thousand workmen,[58] has been selected as an
elementary symbol of concord and harmony--virtues which are not more
essential to the preservation and perpetuity of our own society than they
are to that of every human association.

The perfect ashlar, therefore,—the stone thus fitted for its appropriate
position in the temple,—becomes not only a symbol of human perfection
(in itself, of course, only a comparative term), but also, when we refer to
the mode in which it was prepared, of that species of perfection which
results from the concord and union of men in society. It is, in fact, a
symbol of the social character of the institution.

There are other elementary symbols, to which I may hereafter have
occasion to revert; the three, however, already described,—the rough ashlar,
the perfect ashlar, and the trestle-board,—and which, from their
importance, have received the name of "jewels," will be sufficient to give some
idea of the nature of what may be called the "symbolic alphabet" of Masonry.

Let us now proceed to a brief consideration of the method in which this
alphabet of the science is applied to the more elevated and abstruser
portions of the system, and which, as the temple constitutes its most
important type, I have chosen to call the "Temple Symbolism of
Masonry."

Both Scripture and tradition inform us that, at the building of King
Solomon's temple, the masons were divided into different classes, each
engaged in different tasks. We learn, from the Second Book of
Chronicles, that these classes were the bearers of burdens, the hewers of stones,
and the overseers, called by the old masonic writers the _Ish sabal_, the
_Ish chotzeb_, and the _Menatzchim_. Now, without pretending to say that the
modern institution has preserved precisely the same system of
regulations as that which was observed at the temple, we shall certainly find a
similarity in these divisions to the Apprentices, Fellow Crafts and
Master Masons of our own day. At all events, the three divisions made by King
Solomon, in the workmen at Jerusalem, have been adopted as the types of
the three degrees now practised in speculative Masonry; and as such we
are, therefore, to consider them. The mode in which these three
divisions of workmen labored in constructing the temple, has been beautifully
symbolized in speculative Masonry, and constitutes an important and
interesting part of temple symbolism.

Thus we know, from our own experience among modern workmen, who still
pursue the same method, as well as from the traditions of the order, that
the implements used in the quarries were few and simple, the work there
requiring necessarily, indeed, but two tools, namely, the _twenty-four
inch gauge_, or two foot rule, and the _common gavel_, or stone-
cutter's hammer. With the former implement, the operative mason took the necessary dimensions of the stone he was about to prepare, and with the latter, by repeated blows, skilfully applied, he broke off every unnecessary protuberance, and rendered it smooth and square, and fit to take its place in the building.

And thus, in the first degree of speculative Masonry, the Entered Apprentice receives these simple implements, as the emblematic working tools of his profession, with their appropriate symbolical instruction. To the operative mason their mechanical and practical use alone is signified, and nothing more of value does their presence convey to his mind. To the speculative Mason the sight of them is suggestive of far nobler and sublimer thoughts; they teach him to measure, not stones, but time; not to smooth and polish the marble for the builder's use, but to purify and cleanse his heart from every vice and imperfection that would render it unfit for a place in the spiritual temple of his body.

In the symbolic alphabet of Freemasonry, therefore, the twenty-four inch gauge is a symbol of time well employed; the common gavel, of the purification of the heart.

Here we may pause for a moment to refer to one of the coincidences between Freemasonry and those _Mysteries_ which formed so important a part of the ancient religions, and which coincidences have led the writers on this subject to the formation of a well-supported theory that there was a common connection between them. The coincidence to which I at present allude is this: in all these Mysteries--the incipient ceremony of initiation--the first step taken by the candidate was a lustration or purification. The aspirant was not permitted to enter the sacred vestibule, or take any part in the secret formula of initiation, until, by water or by fire, he was emblematically purified from the corruptions of the world which he was about to leave behind. I need not, after this, do more than suggest the similarity of this formula, in principle, to a corresponding one in Freemasonry, where the first symbols presented to the apprentice are those which inculcate a purification of the heart, of which the purification of the body in the ancient Mysteries was symbolic.

We no longer use the bath or the fountain, because in our philosophical system the symbolization is more abstract, if I may use the term; but we
present the aspirant with the _lamb-skin apron_, the _gauge_, and the _gavel_, as symbols of a spiritual purification. The design is the same, but the mode in which it is accomplished is different.

Let us now resume the connected series of temple symbolism.

At the building of the temple, the stones having been thus prepared by the workmen of the lowest degree (the Apprentices, as we now call them, the aspirants of the ancient Mysteries), we are informed that they were transported to the site of the edifice on Mount Moriah, and were there placed in the hands of another class of workmen, who are now technically called the Fellow Crafts, and who correspond to the Mystes, or those who had received the second degree of the ancient Mysteries. At this stage of the operative work more extensive and important labors were to be performed, and accordingly a greater amount of skill and knowledge was required of those to whom these labors were intrusted. The stones, having been prepared by the Apprentices[60] (for hereafter, in speaking of the workmen of the temple, I shall use the equivalent appellations of the more modern Masons), were now to be deposited in their destined places in the building, and the massive walls were to be erected. For these purposes implements of a higher and more complicated character than the gauge and gavel were necessary. The _square_ was required to fit the joints with sufficient accuracy, the _level_ to run the courses in a horizontal line, and the _plumb_ to erect the whole with due regard to perfect perpendicularity. This portion of the labor finds its symbolism in the second degree of the speculative science, and in applying this symbolism we still continue to refer to the idea of erecting a spiritual temple in the heart.

The necessary preparations, then, having been made in the first degree, the lessons having been received by which the aspirant is taught to commence the labor of life with the purification of the heart, as a Fellow Craft he continues the task by cultivating those virtues which give form and impression to the character, as well adapted stones give shape and stability to the building. And hence the "working tools" of the Fellow Craft are referred, in their symbolic application, to those virtues. In the alphabet of symbolism, we find the square, the level, and the plumb appropriated to this second degree. The square is a symbol denoting morality. It teaches us to apply the unerring principles of moral science to every action of our lives, to see that all the motives and results of our conduct shall coincide with the dictates of divine justice, and
that all our thoughts, words, and deeds shall harmoniously conspire, like the well-adjusted and rightly-squared joints of an edifice, to produce a smooth, unbroken life of virtue.

The plumb is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and just man. As the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the speculative Mason, guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the frowns of adversity nor yielding to the seductions of prosperity.[61]

The level, the last of the three working tools of the operative craftsman, is a symbol of equality of station. Not that equality of civil or social position which is to be found only in the vain dreams of the anarchist or the Utopian, but that great moral and physical equality which affects the whole human race as the children of one common Father, who causes his sun to shine and his rain to fall on all alike, and who has so appointed the universal lot of humanity, that death, the leveller of all human greatness, is made to visit with equal pace the prince's palace and the peasant's hut.[62]

Here, then, we have three more signs or hieroglyphics added to our alphabet of symbolism. Others there are in this degree, but they belong to a higher grade of interpretation, and cannot be appropriately discussed in an essay on temple symbolism only.

We now reach the third degree, the Master Masons of the modern science, and the Epopts, or beholders of the sacred things in the ancient Mysteries.

In the third degree the symbolic allusions to the temple of Solomon, and the implements of Masonry employed in its construction, are extended and fully completed. At the building of that edifice, we have already seen that one class of the workmen was employed in the preparation of the materials, while another was engaged in placing those materials in their proper position. But there was a third and higher class,—the master workmen,—whose duty it was to superintend the two other classes, and to
see that the stones were not only duly prepared, but that the most exact accuracy had been observed in giving to them their true juxtaposition in the edifice. It was then only that the last and finishing labor[63] was performed, and the cement was applied by these skilful workmen, to secure the materials in their appropriate places, and to unite the building in one enduring and connected mass. Hence the trowel, we are informed, was the most important, though of course not the only, implement in use among the master builders. They did not permit this last, indelible operation to be performed by any hands less skilful than their own. They required that the craftsmen should prove the correctness of their work by the square, level, and plumb, and test, by these unerring instruments, the accuracy of their joints; and, when satisfied of the just arrangement of every part, the cement, which was to give an unchangeable union to the whole, was then applied by themselves.

Hence, in speculative Masonry, the trowel has been assigned to the third degree as its proper implement, and the symbolic meaning which accompanies it has a strict and beautiful reference to the purposes for which it was used in the ancient temple; for as it was there employed "to spread the cement which united the building in one common mass," so is it selected as the symbol of brotherly love—that cement whose object is to unite our mystic association in one sacred and harmonious band of brethren.

Here, then, we perceive the first, or, as I have already called it, the elementary form of our symbolism—the adaptation of the terms, and implements, and processes of an operative art to a speculative science. The temple is now completed. The stones having been hewed, squared, and numbered in the quarries by the apprentices,—having been properly adjusted by the craftsmen, and finally secured in their appropriate places, with the strongest and purest cement, by the master builders,—the temple of King Solomon presented, in its finished condition, so noble an appearance of sublimity and grandeur as to well deserve to be selected, as it has been, for the type or symbol of that immortal temple of the body, to which Christ significantly and symbolically alluded when he said, "Destroy this temple, and in three days I will raise it up."

This idea of representing the interior and spiritual man by a material temple is so apposite in all its parts as to have occurred on more than one occasion to the first teachers of Christianity. Christ himself
repeatedly alludes to it in other passages, and the eloquent and figurative St. Paul beautifully extends the idea in one of his Epistles to the Corinthians, in the following language: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And again, in a subsequent passage of the same Epistle, he reiterates the idea in a more positive form: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" And Dr. Adam Clarke, while commenting on this latter passage, makes the very allusions which have been the topic of discussion in the present essay. "As truly," says he, "as the living God dwelt in the Mosaic tabernacle and in the temple of Solomon, so truly does the Holy Ghost dwell in the souls of genuine Christians; and as the temple and all its _utensils_ were holy, separated from all common and profane uses, and dedicated alone to the service of God, so the bodies of genuine Christians are holy, and should be employed in the service of God alone."

The idea, therefore, of making the temple a symbol of the body, is not exclusively masonic; but the mode of treating the symbolism by a reference to the particular temple of Solomon, and to the operative art engaged in its construction, is peculiar to Freemasonry. It is this which isolates it from all other similar associations. Having many things in common with the secret societies and religious Mysteries of antiquity, in this "temple symbolism" it differs from them all.

XIII.

The Form of the Lodge.

In the last essay, I treated of that symbolism of the masonic system which makes the temple of Jerusalem the archetype of a lodge, and in which, in consequence, all the symbols are referred to the connection of a speculative science with an operative art. I propose in the present to discourse of a higher and abstruser mode of symbolism; and it may be observed that, in coming to this topic, we arrive, for the first time,
at that chain of resemblances which unites Freemasonry with the ancient systems of religion, and which has given rise, among masonic writers, to the names of Pure and Spurious Freemasonry--the pure Freemasonry being that system of philosophical religion which, coming through the line of the patriarchs, was eventually modified by influences exerted at the building of King Solomon's temple, and the spurious being the same system as it was altered and corrupted by the polytheism of the nations of heathendom.[64]

As this abstruser mode of symbolism, if less peculiar to the masonic system, is, however, far more interesting than the one which was treated in the previous essay--because it is more philosophical--I propose to give an extended investigation of its character. And, in the first place, there is what may be called an elementary view of this abstruser symbolism, which seems almost to be a corollary from what has already been described in the preceding article.

As each individual mason has been supposed to be the symbol of a spiritual temple,--"a temple not made with hands, eternal in the heavens,"--the lodge or collected assemblage of these masons, is adopted as a symbol of the world.[65]

It is in the first degree of Masonry, more particularly, that this species of symbolism is developed. In its detail it derives the characteristics of resemblance upon which it is founded, from the form, the supports, the ornaments, and general construction and internal organization of a lodge, in all of which the symbolic reference to the world is beautifully and consistently sustained.

The form of a masonic lodge is said to be a parallelogram, or oblong square; its greatest length being from east to west, its breadth from north to south. A square, a circle, a triangle, or any other form but that of an _oblong square_, would be eminently incorrect and unmasonic, because such a figure would not be an expression of the symbolic idea which is intended to be conveyed.

Now, as the world is a globe, or, to speak more accurately, an oblate spheroid, the attempt to make an oblong square its symbol would seem, at first view, to present insuperable difficulties. But the system of masonic symbolism has stood the test of too long an experience to be easily found at fault; and therefore this very symbol furnishes a striking evidence of the antiquity of the order. At the Solomonic era--the era of the building
of the temple at Jerusalem—the world, it must be remembered, was
supposed
to have that very oblong form,[66] which has been here symbolized. If,
for
instance, on a map of the world we should inscribe an oblong figure
whose
boundary lines would circumscribe and include just that portion which
was
known to be inhabited in the clays of Solomon, these lines, running a
short distance north and south of the Mediterranean Sea, and extending
from Spain in the west to Asia Minor in the east, would form an oblong
square, including the southern shore of Europe, the northern shore of
Africa, and the western district of Asia, the length of the
parallelogram
being about sixty degrees from east to west, and its breadth being
about
twenty degrees from north to south. This oblong square, thus enclosing
the
whole of what was then supposed to be the habitable globe,[67] would
precisely represent what is symbolically said to be _the form of the
lodge_, while the Pillars of Hercules in the west, on each side of the
straits of Gades or Gibraltar, might appropriately be referred to the
two
pillars that stood at the porch of the temple.

![Illustration: Map of Mediterranean Sea and surrounding area.]

A masonic lodge is, therefore, a symbol of the world.

This symbol is sometimes, by a very usual figure of speech, extended,
in
its application, and the world and the universe are made synonymous,
when
the lodge becomes, of course, a symbol of the universe. But in this
case
the definition of the symbol is extended, and to the ideas of length
and
breadth are added those of height and depth, and the lodge is said to
assume the form of a double cube.[68] The solid contents of the earth
below and the expanse of the heavens above will then give the outlines
of
the cube, and the whole created universe[69] will be included within
the
symbolic limits of a mason's lodge.

By always remembering that the lodge is the symbol, in its form and
extent, of the world, we are enabled, readily and rationally, to
explain
many other symbols, attached principally to the first degree; and we
are
enabled to collate and compare them with similar symbols of other
kindred
institutions of antiquity, for it should be observed that this
symbolism
of the world, represented by a place of initiation, widely pervaded all
the ancient rites and mysteries.
It will, no doubt, be interesting to extend our investigations on this subject, with a particular view to the method in which this symbolism of the world or the universe was developed, in some of its most prominent details; and for this purpose I shall select the mystical explanation of the _officers_ of a lodge, its _covering_, and a portion of its _ornaments_.

XIV.

The Officers of a Lodge.

The Three Principal Officers of a lodge are, it is needless to say, situated in the east, the west, and the south. Now, bearing in mind that the lodge is a symbol of the world, or the universe, the reference of these three officers to the sun at its rising, its setting, and its meridian height, must at once suggest itself.

This is the first development of the symbol, and a very brief inquiry will furnish ample evidence of its antiquity and its universality.

In the Brahminical initiations of Hindostan, which are among the earliest that have been transmitted to us, and may almost be considered as the cradle of all the others of subsequent ages and various countries, the ceremonies were performed in vast caverns, the remains of some of which, at Salsette, Elephanta, and a few other places, will give the spectator but a very inadequate idea of the extent and splendor of these ancient Indian lodges.[70] More imperfect remains than these are still to be found in great numbers throughout Hindostan and Cashmere. Their form was sometimes that of a cross, emblematic of the four elements of which the earth is composed,--fire, water, air, and earth,—but more generally an oval, as a representation of the mundane egg, which, in the ancient systems, was a symbol of the world.[71]

The interior of the cavern of initiation was lighted by innumerable lamps, and there sat in the east, the west, and the south the principal Hierophants, or explainers of the Mysteries, as the representatives of Brahma, Vishnu, and Siva. Now, Brahma was the supreme deity of the Hindoos, borrowed or derived from the Sun-god of their Sabean ancestors, and Vishnu and Siva were but manifestations of his attributes. We learn from the Indian Pantheon that "When the sun rises in the east, he is Brahma; when he gains his meridian in the south, he is Siva; and when he sets in the west, he is Vishnu."
Again, in the Zoroasteric mysteries of Persia, the temple of initiation was circular, being made so to represent the universe; and the sun in the east, with the surrounding zodiac, formed an indispensable part of the ceremony of reception.[72]

In the Egyptian mysteries of Osiris, the same reference to the sun is contained, and Herodotus, who was himself an initiate, intimates that the ceremonies consisted in the representation of a Sun-god, who had been incarnate, that is, had appeared upon earth, or rose, and who was at length put to death by Typhon, the symbol of darkness, typical of the sun's setting.

In the great mysteries of Eleusis,[73] which were celebrated at Athens, we learn from St. Chrysostom, as well as other authorities, that the temple of initiation was symbolic of the universe, and we know that one of the officers represented the sun.[74]

In the Celtic mysteries of the Druids, the temple of initiation was either oval, to represent the mundane egg—a symbol, as has already been said, of the world; or circular, because the circle was a symbol of the universe; or cruciform, in allusion to the four elements, or constituents of the universe. In the Island of Lewis, in Scotland, there is one combining the cruciform and circular form. There is a circle, consisting of twelve stones, while three more are placed in the east, and as many in the west and south, and thirty-eight, in two parallel lines, in the north, forming an avenue to the circular temple. In the centre of the circle is the image of the god. In the initiations into these rites, the solar deity performed an important part, and the celebrations commenced at daybreak, when the sun was hailed on his appearance above the horizon as "the god of victory, the king who rises in light and ascends the sky."

But I need not multiply these instances of sun-worship. Every country and religion of the ancient world would afford one.[75] Sufficient has been cited to show the complete coincidence, in reference to the sun, between the symbolism of Freemasonry and that of the ancient rites and Mysteries, and to suggest for them a common origin, the sun being always in the former system, from the earliest times of the primitive or patriarchal Masonry, considered simply as a manifestation of the Wisdom, Strength, and Beauty of the Divine Architect, visibly represented by the position of
the three principal officers of a lodge, while by the latter, in their
degeneration from, and corruption of the true Noachic faith, it was
adopted as the special object of adoration.

XV.
The Point Within a Circle.

The point within a Circle is another symbol of great importance in
Freemasonry, and commands peculiar attention in this connection with
the ancient symbolism of the universe and the solar orb. Everybody who has
read a masonic "Monitor" is well acquainted with the usual explanation of
this symbol. We are told that the point represents an individual
brother,
the circle the boundary line of his duty to God and man, and the two
perpendicular parallel lines the patron saints of the order--St. John
the
Baptist and St. John the Evangelist.

Now, this explanation, trite and meagre as it is, may do very well for
the exoteric teaching of the order; but the question at this time is, not
how
it has been explained by modern lecturers and masonic system-makers,
but
what was the ancient interpretation of the symbol, and how should it be
read as a sacred hieroglyphic in reference to the true philosophic
system
which constitutes the real essence and character of Freemasonry?

Perfectly to understand this symbol, I must refer, as a preliminary
matter, to the worship of the _Phallus_, a peculiar modification of
sun-worship, which prevailed to a great extent among the nations of
antiquity.

The Phallus was a sculptured representation of the _membrum virile_, or
male organ of generation,[76] and the worship of it is said to have
originated in Egypt, where, after the murder of Osiris by Typhon, which
is
symbolically to be explained as the destruction or deprivation of the
sun's light by night, Isis, his wife, or the symbol of nature, in the
search for his mutilated body, is said to have found all the parts except
the organs of generation, which myth is simply symbolic of the fact,
that
the sun having set, its fecundating and invigorating power had ceased.
The
Phallus, therefore, as the symbol of the male generative principle, was
very universally venerated among the ancients,[77] and that too as a
religious rite, without the slightest reference to any impure or lascivious application.[78] He is supposed, by some commentators, to be the god mentioned under the name of Baal-peor, in the Book of Numbers,[79] as having been worshipped by the idolatrous Moabites. Among the eastern nations of India the same symbol was prevalent, under the name of "Lingam." But the Phallus or Lingam was a representation of the male principle only. To perfect the circle of generation it is necessary to advance one step farther. Accordingly we find in the _Cteis_ of the Greeks, and the _Yoni_ of the Indians, a symbol of the female generative principle, of co-extensive prevalence with the Phallus. The _Cteis_ was a circular and concave pedestal, or receptacle, on which the Phallus or column rested, and from the centre of which it sprang.

The union of the Phallus and Cteis, or the Lingam and Yoni, in one compound figure, as an object of adoration, was the most usual mode of representation. This was in strict accordance with the whole system of ancient mythology, which was founded upon a worship of the prolific powers of nature. All the deities of pagan antiquity, however numerous they may be, can always be reduced to the two different forms of the generative principle—the active, or male, and the passive, or female. Hence the gods were always arranged in pairs, as Jupiter and Juno, Bacchus and Venus, Osiris and Isis. But the ancients went farther. Believing that the procreative and productive powers of nature might be conceived to exist in the same individual, they made the older of their deities hermaphrodite, and used the term [Greek: a)r)r(enothe/lys], or _man-virgin,_ to denote the union of the two sexes in the same divine person.[80]

Thus, in one of the Orphic Hymns, we find this line:—

[Greek: Zey\(\)s a)/rsen ge/neto, Zey\(\)s a)/mbrotos e)/Pleto ny/mphe] Jove was created a male and an unspotted virgin.

And Plutarch, in his tract "On Isis and Osiris," says, "God, who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the World."

Now, this hermaphrodisim of the Supreme Divinity was again supposed to be represented by the sun, which was the male generative energy, and by nature, or the universe, which was the female prolific principle.[81] And this union was symbolized in different ways, but principally by _the point within the circle_, the point indicating the sun, and the circle the universe, invigorated and fertilized by his generative rays. And in some of the Indian cave-temples, this allusion was made more manifest by the
inscription of the signs of the zodiac on the circle.

So far, then, we arrive at the true interpretation of the masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a lodge. The Master and Wardens are symbols of the sun, the lodge of the universe, or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe.

But the two perpendicular parallel lines remain to be explained. Everyone is familiar with the very recent interpretation, that they represent the two Saints John, the Baptist and the Evangelist. But this modern exposition must be abandoned, if we desire to obtain the true ancient signification.

In the first place, we must call to mind the fact that, at two particular points of his course, the sun is found in the zodiacal signs of Cancer and Capricorn. These points are astronomically distinguished as the summer and winter solstice. When the sun is in these points, he has reached his greatest northern and southern declination, and produces the most evident effects on the temperature of the seasons, and on the length of the days and nights. These points, if we suppose the circle to represent the sun's apparent course, will be indicated by the points where the parallel lines touch the circle, or, in other words, the parallels will indicate the limits of the sun's extreme northern and southern declination, when he arrives at the solstitial points of Cancer and Capricorn.

But the days when the sun reaches these points are, respectively, the 21st of June and the 22d of December, and this will account for their subsequent application to the two Saints John, whose anniversaries have been placed by the church near those days.

XVI.

The Covering of the Lodge.

The Covering of the lodge is another, and must be our last reference to this symbolism of the world or the universe. The mere mention of the fact
that this covering is figuratively supposed to be "a clouded canopy," or the firmament, on which the host of stars is represented, will be enough to indicate the continued allusion to the symbolism of the world. The lodge, as a representative of the world, is of course supposed to have no other roof than the heavens;[82] and it would scarcely be necessary to enter into any discussion on the subject, were it not that another symbol--the theological ladder--is so intimately connected with it, that the one naturally suggests the other. Now, this mystic ladder, which connects the ground floor of the lodge with its roof or covering, is another important and interesting link, which binds, with one common chain, the symbolism and ceremonies of Freemasonry, and the symbolism and rites of the ancient initiations.

This mystical ladder, which in Masonry is referred to "the theological ladder, which Jacob in his vision saw, reaching from earth to heaven," was widely dispersed among the religions of antiquity, where it was always supposed to consist of seven rounds or steps.

For instance, in the Mysteries of Mithras, in Persia, where there were seven stages or degrees of initiation, there was erected in the temples, or rather caves,—for it was in them that the initiation was conducted,—a high ladder, of seven steps or gates, each of which was dedicated to one of the planets, which was typified by one of the metals, the topmost step representing the sun, so that, beginning at the bottom, we have Saturn represented by lead, Venus by tin, Jupiter by brass, Mercury by iron, Mars by a mixed metal, the Moon by silver, and the Sun by gold, the whole being a symbol of the sidereal progress of the solar orb through the universe.

In the Mysteries of Brahma we find the same reference to the ladder of seven steps; but here the names were different, although there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the Earth; the second, the World of Reexistence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and upper worlds; the fifth, the World of Births, in which souls are again born; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, the abode of Brahma, he himself being but a symbol of the sun, and hence we arrive once more at the masonic symbolism of the universe and the solar orb.

Dr. Oliver thinks that in the Scandinavian Mysteries he has found the
mystic ladder in the sacred tree _Ydrasil_;[83] but here the reference to
the septenary division is so imperfect, or at least abstruse, that I am
unwilling to press it into our catalogue of coincidences, although there
is no doubt that we shall find in this sacred tree the same allusion as in
the ladder of Jacob, to an ascent from earth, where its roots were
planted, to heaven, where its branches expanded, which ascent being but a
change from mortality to immortality, from time to eternity, was the
doctrine taught in all the initiations. The ascent of the ladder or of the
tree was the ascent from life here to life hereafter--from earth to heaven.

It is unnecessary to carry these parallelisms any farther. Any one can,
however, see in them an undoubted reference to that septenary division
which so universally prevailed throughout the ancient world, and the
influence of which is still felt even in the common day life and
observances of our time. Seven was, among the Hebrews, their perfect
number; and hence we see it continually recurring in all their sacred
rites. The creation was perfected in seven days; seven priests, with
seven trumpets, encompassed the walls of Jericho for seven days; Noah
received seven days' notice of the commencement of the deluge, and
seven persons accompanied him into the ark, which rested on Mount Ararat on
the seventh month; Solomon was seven years in building the temple: and
there are hundreds of other instances of the prominence of this talismanic
number, if there were either time or necessity to cite them.

Among the Gentiles the same number was equally sacred. Pythagoras
called it a "venerable number." The septenary division of time into weeks of
seven days, although not universal, as has been generally supposed, was
sufficiently so to indicate the influence of the number. And it is
remarkable, as perhaps in some way referring to the seven-stepped
ladder which we have been considering, that in the ancient Mysteries, as
Apuleius informs us, the candidate was seven times washed in the consecrated
waters of ablution.

There is, then, an anomaly in giving to the mystical ladder of Masonry
only _three_ rounds. It is an anomaly, however, with which Masonry has had
nothing to do. The error arose from the ignorance of those inventors who
first engraved the masonic symbols for our monitors. The ladder of
Masonry, like the equipollent ladders of its kindred institutions, always
had seven steps, although in modern times the three principal or upper
ones are alone alluded to. These rounds, beginning at the lowest, are
_Temperance, Fortitude, Prudence, Justice, Faith, Hope,_ and _Charity_. 
Charity, therefore, takes the same place in the ladder of masonic virtues as the sun does in the ladder of planets. In the ladder of metals we find gold, and in that of colors yellow, occupying the same elevated position.

Now, St. Paul explains Charity as signifying, not alms-giving, which is the modern popular meaning, but love—that love which "suffereth long and is kind;" and when, in our lectures on this subject, we speak of it as the greatest of virtues, because, when Faith is lost and Hope has ceased, it extends "beyond the grave to realms of endless bliss," we there refer it to the Divine Love of our Creator. But Portal, in his Essay on Symbolic Colors, informs us that the sun represents Divine Love, and gold indicates the goodness of God.

So that if Charity is equivalent to Divine Love, and Divine Love is represented by the sun, and lastly, if Charity be the topmost round of the masonic ladder, then again we arrive, as the result of our researches, at the symbol so often already repeated of the solar orb. The natural sun or the spiritual sun—the sun, either as the vivifying principle of animated nature, and therefore the special object of adoration, or as the most prominent instrument of the Creator's benevolence—was ever a leading idea in the symbolism of antiquity.

Its prevalence, therefore, in the masonic institution, is a pregnant evidence of the close analogy existing between it and all these systems. How that analogy was first introduced, and how it is to be explained, without detriment to the purity and truthfulness of our own religious character, would involve a long inquiry into the origin of Freemasonry, and the history of its connection with the ancient systems.

These researches might have been extended still farther; enough, however, has been said to establish the following leading principles:—

1. That Freemasonry is, strictly speaking, a science of symbolism.

2. That in this symbolism it bears a striking analogy to the same science, as seen in the mystic rites of the ancient religions.

3. That as in these ancient religions the universe was symbolized to the candidate, and the sun, as its vivifying principle, made the object of his adoration, or at least of his veneration, so, in Masonry, the lodge is
made the representative of the world or the universe, and the sun is presented as its most prominent symbol.

4. That this identity of symbolism proves an identity of origin, which identity of origin can be shown to be strictly compatible with the true religious sentiment of Masonry.

5. And fifthly and lastly, that the whole symbolism of Freemasonry has an exclusive reference to what the Kabalists have called the ALGABIL—the _Master Builder_—him whom Freemasons have designated as the Grand Architect of the Universe.

XVII.

Ritualistic Symbolism.

We have hitherto been engaged in the consideration of these simple symbols, which appear to express one single and independent idea. They have sometimes been called the "alphabet of Freemasonry," but improperly, I think, since the letters of the alphabet have, in themselves, unlike these masonic symbols, no significance, but are simply the component parts of words, themselves the representatives of ideas.

These masonic symbols rather may be compared to the elementary characters of the Chinese language, each of which denotes an idea; or, still better, to the hieroglyphics of the ancient Egyptians, in which one object was represented in full by another which bore some subjective relation to it, as the wind was represented by the wings of a bird, or courage by the head and shoulders of a lion.

It is in the same way that in Masonry the plumb represents rectitude, the level, human equality, and the trowel, concord or harmony. Each is, in itself, independent, each expresses a single elementary idea.

But we now arrive at a higher division of masonic symbolism, which, passing beyond these tangible symbols, brings us to those which are of a more abstruse nature, and which, as being developed in a ceremonial form, controlled and directed by the ritual of the order, may be designated as the _ritualistic symbolism_ of Freemasonry.

It is to this higher division that I now invite attention; and for the
purpose of exemplifying the definition that I have given, I shall select a few of the most prominent and interesting ceremonies of the ritual.

Our first researches were into the symbolism of objects; our next will be into the symbolism of ceremonies.

In the explanations which I shall venture to give of this ritualistic symbolism, or the symbolism of ceremonies, a reference will constantly be made to what has so often already been alluded to, namely, to the analogy existing between the system of Freemasonry and the ancient rites and Mysteries, and hence we will again develop the identity of their origin.

Each of the degrees of Ancient Craft Masonry contains some of these ritualistic symbols: the lessons of the whole order are, indeed, veiled in their allegoric clothing; but it is only to the most important that I can find opportunity to refer. Such, among others, are the rites of discalceation, of investiture, of circumambulation, and of intrusting. Each of these will furnish an appropriate subject for consideration.

XVIII.

The Rite of Discalceation.

The _rite of discalceation_, or uncovering the feet on approaching holy ground, is derived from the Latin word _discalceare_, to pluck off one's shoes. The usage has the prestige of antiquity and universality in its favor.

That it not only very generally prevailed, but that its symbolic signification was well understood in the days of Moses, we learn from that passage of Exodus where the angel of the Lord, at the burning bush, exhales to the patriarch, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." [84] Clarke[85] thinks it is from this command that the Eastern nations have derived the custom of performing all their acts of religious worship with bare feet. But it is much more probable that the ceremony was in use long anterior to the circumstance of the burning bush, and that the Jewish lawgiver at once recognized it as a well-known sign of reverence.

Bishop Patrick[86] entertains this opinion, and thinks that the custom
was derived from the ancient patriarchs, and was transmitted by a
general
tradition to succeeding times.

Abundant evidence might be furnished from ancient authors of the
existence
of the custom among all nations, both Jewish and Gentile. A few of
them,
principally collected by Dr. Mede, must be curious and interesting.

The direction of Pythagoras to his disciples was in these words:
"[Greek: Anypo/detos thy/e kai pro/skynei];" that is, Offer sacrifice
and
worship with thy shoes off.[87]

Justin Martyr says that those who came to worship in the sanctuaries
and
temples of the Gentiles were commanded by their priests to put off
their
shoes.

Drusius, in his Notes on the Book of Joshua, says that among most of
the
Eastern nations it was a pious duty to tread the pavement of the temple
with unshod feet.[88]

Maimonides, the great expounder of the Jewish law, asserts that "it was
not lawful for a man to come into the mountain of God's house with his
shoes on his feet, or with his staff, or in his working garments, or
with
dust on his feet." [89]

Rabbi Solomon, commenting on the command in Leviticus xix. 30, "Ye
shall
reverence my sanctuary," makes the same remark in relation to this
custom.
On this subject Dr. Oliver observes, "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." [90]

Mede quotes Zago Zaba, an Ethiopian bishop, who was ambassador from
David,
King of Abyssinia, to John III., of Portugal, as saying, "We are not
permitted to enter the church, except barefooted." [91]

The Mohammedans, when about to perform their devotions, always leave
their
slippers at the door of the mosque. The Druids practised the same
custom
whenever they celebrated their sacred rites; and the ancient Peruvians
are
said always to have left their shoes at the porch when they entered the
magnificent temple consecrated to the worship of the sun.

Adam Clarke thinks that the custom of worshipping the Deity barefooted
was
so general among all nations of antiquity, that he assigns it as one of his thirteen proofs that the whole human race have been derived from one family.[92]

A theory might be advanced as follows: The shoes, or sandals, were worn on ordinary occasions as a protection from the defilement of the ground. To continue to wear them, then, in a consecrated place, would be a tacit insinuation that the ground there was equally polluted and capable of producing defilement. But, as the very character of a holy and consecrated spot precludes the idea of any sort of defilement or impurity, the acknowledgment that such was the case was conveyed, symbolically, by divesting the feet of all that protection from pollution and uncleanness which would be necessary in unconsecrated places.

So, in modern times, we uncover the head to express the sentiment of esteem and respect. Now, in former days, when there was more violence to be apprehended than now, the casque, or helmet, afforded an ample protection from any sudden blow of an unexpected adversary. But we can fear no violence from one whom we esteem and respect; and, therefore, to deprive the head of its accustomed protection, is to give an evidence of our unlimited confidence in the person to whom the gesture is made.

The rite of discalceation is, therefore, a symbol of reverence. It signifies, in the language of symbolism, that the spot which is about to be approached in this humble and reverential manner is consecrated to some holy purpose.

Now, as to all that has been said, the intelligent mason will at once see its application to the third degree. Of all the degrees of Masonry, this is by far the most important and sublime. The solemn lessons which it teaches, the sacred scene which it represents, and the impressive ceremonies with which it is conducted, are all calculated to inspire the mind with feelings of awe and reverence. Into the holy of holies of the temple, when the ark of the covenant had been deposited in its appropriate place, and the Shekinah was hovering over it, the high priest alone, and on one day only in the whole year, was permitted, after the most careful purification, to enter with bare feet, and to pronounce, with fearful veneration, the tetragrammaton or omnific word.

And into the Master Mason's lodge--this holy of holies of the masonic temple, where the solemn truths of death and immortality are
inculcated—the aspirant, on entering, should purify his heart from every contamination, and remember, with a due sense of their symbolic application, those words that once broke upon the astonished ears of the old patriarch, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

XIX.

The Rite of Investiture.

Another ritualistic symbolism, of still more importance and interest, is the _rite of investiture_.

The rite of investiture, called, in the colloquially technical language of the order, the _ceremony of clothing_, brings us at once to the consideration of that well-known symbol of Freemasonry, the LAMB-SKIN APRON.

This rite of investiture, or the placing upon the aspirant some garment, as an indication of his appropriate preparation for the ceremonies in which he was about to engage, prevailed in all the ancient initiations. A few of them only it will be requisite to consider.

Thus in the Levitical economy of the Israelites the priests always wore the abnet, or linen apron, or girdle, as a part of the investiture of the priesthood. This, with the other garments, was to be worn, as the text expresses it, "for glory and for beauty," or, as it has been explained by a learned commentator, "as emblematical of that holiness and purity which ever characterize the divine nature, and the worship which is worthy of him."

In the Persian Mysteries of Mithras, the candidate, having first received light, was invested with a girdle, a crown or mitre, a purple tunic, and, lastly, a white apron.

In the initiations practised in Hindostan, in the ceremony of investiture was substituted the sash, or sacred zennaar, consisting of a cord, composed of nine threads twisted into a knot at the end, and hanging from
the left shoulder to the right hip. This was, perhaps, the type of the masonic scarf, which is, or ought to be, always worn in the same position.

The Jewish sect of the Essenes, who approached nearer than any other secret institution of antiquity to Freemasonry in their organization, always invested their novices with a white robe.

And, lastly, in the Scandinavian rites, where the military genius of the people had introduced a warlike species of initiation, instead of the apron we find the candidate receiving a white shield, which was, however, always presented with the accompaniment of some symbolic instruction, not very dissimilar to that which is connected with the masonic apron.

In all these modes of investiture, no matter what was the material or the form, the symbolic signification intended to be conveyed was that of purity.

And hence, in Freemasonry, the same symbolism is communicated by the apron, which, because it is the first gift which the aspirant receives,—the first symbol in which he is instructed,—has been called the "badge of a mason." And most appropriately has it been so called; for, whatever may be the future advancement of the candidate in the "Royal Art," into whatever deeper arcana his devotion to the mystic institution or his thirst for knowledge may carry him, with the apron—his first investiture—he never parts. Changing, perhaps, its form and its decorations, and conveying at each step some new and beautiful allusion, its substance is still there, and it continues to claim the honorable title by which it was first made known to him on the night of his initiation.

The apron derives its significance, as the symbol of purity, from two sources—from its color and from its material. In each of these points of view it is, then, to be considered, before its symbolism can be properly appreciated.

And, first, the color of the apron must be an unspotted white. This color has, in all ages, been esteemed an emblem of innocence and purity. It was with reference to this symbolism that a portion of the vestments of the Jewish priesthood was directed to be made white. And hence Aaron was commanded, when he entered into the holy of holies to make an expiation for the sins of the people, to appear clothed in white linen, with his linen apron, or girdle, about his loins. It is worthy of remark that the Hebrew word LABAN, which signifies _to make white_, denotes also _to purify_; and hence we find, throughout the Scriptures, many allusions
to that color as an emblem of purity. "Though thy sins be as scarlet," says Isaiah, "they shall be _white_ as snow;" and Jeremiah, in describing the once innocent condition of Zion, says, "Her Nazarites were purer than snow; they were _whiter_ than milk."

In the Apocalypse a _white stone_ was the reward promised by the Spirit to those who overcame; and in the same mystical book the apostle is instructed to say, that fine linen, clean and _white_, is the righteousness of the saints.

In the early ages of the Christian church a _white garment_ was always placed upon the catechumen who had been recently baptized, to denote that he had been cleansed from his former sins, and was thenceforth to lead a life of innocence and purity. Hence it was presented to him with this appropriate charge: "Receive the white and undefiled garment, and produce it unsptotted before the tribunal of our Lord Jesus Christ, that you may obtain immortal life."

The _white alb_ still constitutes a part of the vestments of the Roman church, and its color is said by Bishop England "to excite to piety by teaching us the purity of heart and body which we should possess in being present at the holy mysteries."

The heathens paid the same attention to the symbolic signification of this color. The Egyptians, for instance, decorated the head of their principal deity, Osiris, with a white tiara, and the priests wore robes of the whitest linen.

In the school of Pythagoras, the sacred hymns were chanted by the disciples clothed in garments of white. The Druids gave white vestments to those of their initiates who had arrived at the ultimate degree, or that of perfection. And this was intended, according to their ritual, to teach the aspirant that none were admitted to that honor but such as were cleansed from all impurities, both of body and mind.

In all the Mysteries and religions rites of the other nations of antiquity the same use of white garments was observed.

Portal, in his "Treatise on Symbolic Colors," says that "white, the symbol of the divinity and of the priesthood, represents divine wisdom; applied to a young girl, it denotes virginity; to an accused person, innocence; to
a judge, justice;" and he adds--what in reference to its use in Masonry will be peculiarly appropriate--that, "as a characteristic sign of purity, it exhibits a promise of hope after death." We see, therefore, the propriety of adopting this color in the masonic system as a symbol of purity. This symbolism pervades the whole of the ritual, from the lowest to the highest degree, wherever white vestments or white decorations are used.

As to the material of the apron, this is imperatively required to be of lamb-skin. No other substance, such as linen, silk, or satin, could be substituted without entirely destroying the symbolism of the vestment. Now, the lamb has, as the ritual expresses it, "been, in all ages, deemed an emblem of innocence;" but more particularly in the Jewish and Christian churches has this symbolism been observed. Instances of this need hardly be cited. They abound throughout the Old Testament, where we learn that a lamb was selected by the Israelites for their sin and burnt offerings, and in the New, where the word _lamb_ is almost constantly employed as synonymous with innocence. "The paschal lamb," says Didron, "which was eaten by the Israelites on the night preceding their departure, is the type of that other divine Lamb, of whom Christians are to partake at Easter, in order thereby to free themselves from the bondage in which they are held by vice." The paschal lamb, a lamb bearing a cross, was, therefore, from an early period, depicted by the Christians as referring to Christ crucified, "that spotless Lamb of God, who was slain from the foundation of the world."

The material, then, of the apron, unites with its color to give to the investiture of a mason the symbolic signification of purity. This, then, together with the fact which I have already shown, that the ceremony of investiture was common to all the ancient religious rites, will form another proof of the identity of origin between these and the masonic institution.

This symbolism also indicates the sacred and religious character which its founders sought to impose upon Freemasonry, and to which both the moral and physical qualifications of our candidates undoubtedly have a reference, since it is with the masonic lodge as it was with the Jewish church, where it was declared that "no man that had a blemish should come nigh unto the altar;" and with the heathen priesthood, among whom we are told that it was thought to be a dishonor to the gods to be served by any one that was maimed, lame, or in any other way imperfect; and with both,
also, in requiring that no one should approach the sacred things who was not pure and uncorrupt.

The pure, unspotted lamb-skin apron is, then, in Masonry, symbolic of that perfection of body and purity of mind which are essential qualifications in all who would participate in its sacred mysteries.

XX.

The Symbolism of the Gloves.

The investiture with the gloves is very closely connected with the investiture with the apron, and the consideration of the symbolism of the one naturally follows the consideration of the symbolism of the other.

In the continental rites of Masonry, as practised in France, in Germany, and in other countries of Europe, it is an invariable custom to present the newly-initiated candidate not only, as we do, with a white leather apron, but also with two pairs of white kid gloves, one a man's pair for himself, and the other a woman's, to be presented by him in turn to his wife or his betrothed, according to the custom of the German masons, or, according to the French, to the female whom he most esteems, which, indeed, amounts, or should amount, to the same thing.

There is in this, of course, as there is in everything else which pertains to Freemasonry, a symbolism. The gloves given to the candidate for himself are intended to teach him that the acts of a mason should be as pure and spotless as the gloves now given to him. In the German lodges, the word used for _acts_ is of course _handlungen_, or _handlings_, "the works of his hands," which makes the symbolic idea more impressive.

Dr. Robert Plott--no friend of Masonry, but still an historian of much research--says, in his "Natural History of Staffordshire," that the Society of Freemasons, in his time (and he wrote in 1660), presented their candidates with gloves for themselves and their wives. This shows that the custom still preserved on the continent of Europe was formerly practised in England, although there as well as in America, it is discontinued, which is, perhaps, to be regretted.
But although the presentation of the gloves to the candidate is no longer practised as a ceremony in England or America, yet the use of them as a part of the proper professional clothing of a mason in the duties of the lodge, or in processions, is still retained, and in many well-regulated lodges the members are almost as regularly clothed in their white gloves as in their white aprons.

The symbolism of the gloves, it will be admitted, is, in fact, but a modification of that of the apron. They both signify the same thing; both are allusive to a purification of life. "Who shall ascend," says the Psalmist, "into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." The apron may be said to refer to the "pure heart," the gloves to the "clean hands." Both are significant of purification--of that purification which was always symbolized by the ablution which preceded the ancient initiations into the sacred Mysteries. But while our American and English masons have adhered only to the apron, and rejected the gloves as a Masonic symbol, the latter appear to be far more important in symbolic science, because the allusions to pure or clean hands are abundant in all the ancient writers.

"Hands," says Wemyss, in his "Clavis Symbolica," "are the symbols of human actions; pure hands are pure actions; unjust hands are deeds of injustice." There are numerous references in sacred and profane writers to this symbolism. The washing of the hands has the outward sign of an internal purification. Hence the Psalmist says, "I will wash my hands in innocence, and I will encompass thine altar, Jehovah."

In the ancient Mysteries the washing of the hands was always an introductory ceremony to the initiation, and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred rites; and hence on a temple in the Island of Crete this inscription was placed: "Cleanse your feet, wash your hands, and then enter."

Indeed, the washing of hands, as symbolic of purity, was among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus Homer makes Hector say,--

[Greek: "Chersi\ d' a)ni/Ptoisin Dii\+lei/bein A\(zomai."�]

_Iliad_, vi. 266.

"I dread with unwashed hands to bring My incensed wine to Jove an offering."

In a similar spirit of religion, AEneas, when leaving burning Troy,
refuses
to enter the temple of Ceres until his hands, polluted by recent strife,
had been washed in the living stream.

"Me bello e tanto digressum et caede recenti,
Attractare nefas, donec me flumine vivo
Abluero."--_AEn._ ii. 718.

"In me, now fresh from war and recent strife,
'Tis impious the sacred things to touch
Till in the living stream myself I bathe."

The same practice prevailed among the Jews, and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews clamored for Jesus, that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man. See ye to it." In the Christian church of the middle ages, gloves were always worn by bishops or priests when in the performance of ecclesiastical functions. They were made of linen, and were white; and Durandus, a celebrated ritualist, says that "by the white gloves were denoted chastity and purity, because the hands were thus kept clean and free from all impurity."

There is no necessity to extend examples any further. There is no doubt that the use of the gloves in Masonry is a symbolic idea borrowed from the ancient and universal language of symbolism, and was intended, like the apron, to denote the necessity of purity of life.

We have thus traced the gloves and the apron to the same symbolic source. Let us see if we cannot also derive them from the same historic origin.

The apron evidently owes its adoption in Freemasonry to the use of that necessary garment by the operative masons of the middle ages. It is one of the most positive evidences--indeed we may say, absolutely, the most tangible evidence--of the derivation of our speculative science from an operative art. The builders, who associated in companies, who traversed Europe, and were engaged in the construction of palaces and cathedrals, have left to us, as their descendants, their name, their technical language, and that distinctive piece of clothing by which they protected their garments from the pollutions of their laborious employment. Did they also bequeath to us their gloves? This is a question which some modern discoveries will at last enable us to solve.

M. Didron, in his "Annales Archeologiques," presents us with an engraving,
copied from the painted glass of a window in the cathedral of Chartres, in France. The painting was executed in the thirteenth century, and represents a number of operative masons at work. _Three_ of them are adorned with laurel crowns. May not these be intended to represent the three officers of a lodge? All of the Masons wear gloves. M. Didron remarks that in the old documents which he has examined, mention is often made of gloves which are intended to be presented to masons and stone-cutters. In a subsequent number of the "Annales," he gives the following three examples of this fact:--

In the year 1331, the Chatelan of Villaines, in Duemois, bought a considerable quantity of gloves, to be given to the workmen, in order, as it is said, "to shield their hands from the stone and lime."

In October, 1383, as he learns from a document of that period, three dozen pairs of gloves were bought and distributed to the masons when they commenced the buildings at the Chartreuse of Dijon.

And, lastly, in 1486 or 1487, twenty-two pair of gloves were given to the masons and stone-cutters who were engaged in work at the city of Amiens.

It is thus evident that the builders—the operative masons—of the middle ages wore gloves to protect their hands from the effects of their work. It is equally evident that the speculative masons have received from their operative predecessors the gloves as well as the apron, both of which, being used by the latter for practical uses, have been, in the spirit of symbolism, appropriated by the former to "a more noble and glorious purpose."

XXI.

The Rite of Circumambulation.

The _rite of circumambulation_ will supply us with another ritualistic symbol, in which we may again trace the identity of the origin of Freemasonry with that of the religious and mystical ceremonies of the ancients.

"Circumambulation" is the name given by sacred archaeologists to that religious rite in the ancient initiations which consisted in a formal procession around the altar, or other holy and consecrated object.

The prevalence of this rite among the ancients appears to have been
universal, and it originally (as I shall have occasion to show) alluded
to
the apparent course of the sun in the firmament, which is from east to
west by the way of the south.

In ancient Greece, when the priests were engaged in the rites of
sacrifice, they and the people always walked three times around the
altar
while chanting a sacred hymn or ode. Sometimes, while the people stood
around the altar, the rite of circumambulation was performed by the
priest alone, who, turning towards the right hand, went around it, and
sprinkled it with meal and holy water. In making this circumambulation,
it
was considered absolutely necessary that the right side should always
be
next to the altar, and consequently, that the procession should move
from
the east to the south, then to the west, next to the north, and
afterwards
to the east again. It was in this way that the apparent revolution was
represented.

This ceremony the Greeks called moving [Greek: ek dexia en dexia],
_from
the right to the right__, which was the direction of the motion, and the
Romans applied to it the term _dextrovorsum_, or _dextrorsum_, which
signifies the same thing. Thus Plautus makes Palinurus, a character in
his
comedy of "Curculio," say, "If you would do reverence to the gods, you
must turn to the right hand." Gronovius, in commenting on this passage
of
Plautus, says, "In worshipping and praying to the gods they were
accustomed to _turn to the right hand_.__"

A hymn of Callimachus has been preserved, which is said to have been
chanted by the priests of Apollo at Delos, while performing this
ceremony
of circumambulation, the substance of which is, "We imitate the example
of
the sun, and follow his benevolent course."

It will be observed that this circumambulation around the altar was
accompanied by the singing or chanting of a sacred ode. Of the three
parts
of the ode, the _strophe_, the _antistrophe_, and the _epode_, each was
to
be sung at a particular part of the procession. The analogy between
this
chanting of an ode by the ancients and the recitation of a passage of
Scripture in the masonic circumambulation, will be at once apparent.

Among the Romans, the ceremony of circumambulation was always used in
the
rites of sacrifice, of expiation or purification. Thus Virgil describes
Corynasus as purifying his companions, at the funeral of Misenus, by
passing three times around them while aspersing them with the lustral
waters; and to do so conveniently, it was necessary that he should have
moved with his right hand towards them.

"Idem ter socios pura circumtulit unda,
Spargens rore levi et ramo felicis olivae."
_AEn._ vi. 229.

"Thrice with pure water compassed he the crew,
Sprinkling, with olive branch, the gentle dew."

In fact, so common was it to unite the ceremony of circumambulation with that of expiation or purification, or, in other words, to make a circuitous procession, in performing the latter rite, that the term _lustrare_, whose primitive meaning is "to purify," came at last to be synonymous with _circuire_, to walk round anything; and hence a purification and a circumambulation were often expressed by the same word.

Among the Hindoos, the same rite of circumambulation has always been practised. As an instance, we may cite the ceremonies which are to be performed by a Brahmin upon first rising from bed in the morning, an accurate account of which has been given by Mr. Colebrooke in the "Asiatic Researches." The priest, having first adored the sun while directing his face to the east, then walks towards the west by the way of the south, saying, at the same time, "I follow the course of the sun," which he thus explains: "As the sun in his course moves round the world by the way of the south, so do I follow that luminary, to obtain the benefit arising from a journey round the earth by the way of the south." [93]

Lastly, I may refer to the preservation of this rite among the Druids, whose "mystical dance" around the _cairn_, or sacred stones, was nothing more nor less than the rite of circumambulation. On these occasions the priest always made three circuits, from east to west, by the right hand, around the altar or cairn, accompanied by all the worshippers. And so sacred was the rite once considered, that we learn from Toland[94] that in the Scottish Isles, once a principal seat of the Druidical religion, the people "never come to the ancient sacrificing and fire-hallowing _cairns_, but they walk three times around them, from east to west, according to the course of the sun." This sanctified tour, or round by the south, he observes, is called _Deiseal_, as the contrary, or unhallowed one by the north, is called _Tuapholl_. And he further remarks, that this word _Deiseal_ was derived "from _Deas_, the _right_ (understanding _hand_) and _soil_", one of the ancient names of the sun, the right hand in this round being ever next the heap."
I might pursue these researches still further, and trace this rite of circumambulation to other nations of antiquity; but I conceive that enough has been said to show its universality, as well as the tenacity with which the essential ceremony of performing the motion a mystical number of times, and always by the right hand, from the east, through the south, to the west, was preserved. And I think that this singular analogy to the same rite in Freemasonry must lead us to the legitimate conclusion, that the common source of all these rites is to be found in the identical origin of the Spurious Freemasonry or pagan mysteries, and the pure, Primitive Freemasonry, from which the former seceded only to be deteriorated.

In reviewing what has been said on this subject, it will at once be perceived that the essence of the ancient rite consisted in making the circumambulation around the altar, from the east to the south, from the south to the west, thence to the north, and to the east again.

Now, in this the masonic rite of circumambulation strictly agrees with the ancient one.

But this circuit by the right hand, it is admitted, was done as a representation of the sun's motion. It was a symbol of the sun's apparent course around the earth.

And so, then, here again we have in Masonry that old and often-repeated allusion to sun-worship, which has already been seen in the officers of a lodge, and in the point within a circle. And as the circumambulation is made around the lodge, just as the sun was supposed to move around the earth, we are brought back to the original symbolism with which we commenced--that the lodge is a symbol of the world.

XXII.

The Rite of Intrusting, and the Symbolism of Light.

The _rite of intrusting_, to which we are now to direct our attention, will supply us with many important and interesting symbols.

There is an important period in the ceremony of masonic initiation, when the candidate is about to receive a full communication of the mysteries through which he has passed, and to which the trials and labors which he has undergone can only entitle him. This ceremony is technically called the "_rite of intrusting_," because it is then that the aspirant begins
to be intrusted with that for the possession of which he was seeking.[95] It is equivalent to what, in the ancient Mysteries, was called the "autopsy," [96] or the seeing of what only the initiated were permitted to behold.

This _rite of intrusting_ is, of course, divided into several parts or periods; for the _aporreta_, or secret things of Masonry, are not to be given at once, but in gradual progression. It begins, however, with the communication of LIGHT, which, although but a preparation for the development of the mysteries which are to follow, must be considered as one of the most important symbols in the whole science of masonic symbolism. So important, indeed, is it, and so much does it pervade with its influence and its relations the whole masonic system, that Freemasonry itself anciently received, among other appellations, that of Lux, or Light, to signify that it is to be regarded as that sublime doctrine of Divine Truth by which the path of him who has attained it is to be illuminated in his pilgrimage of life.

The Hebrew cosmogonist commences his description of the creation by the declaration that "God said, Let there be light, and there was light"--a phrase which, in the more emphatic form that it has received in the original language of "Be light, and light was," [97] is said to have won the praise, for its sublimity, of the greatest of Grecian critics. "The singularly emphatic summons," says a profound modern writer,[98] "by which light is called into existence, is probably owing to the preeminent utility and glory of that element, together with its mysterious nature, which made it seem as

"The God of this new world,"

and won for it the earliest adoration of mankind."

Light was, in accordance with this old religious sentiment, the great object of attainment in all the ancient religious Mysteries. It was there, as it is now, in Masonry, made the symbol of _truth_ and _knowledge_. This was always its ancient symbolism, and we must never lose sight of this emblematic meaning, when we are considering the nature and signification of masonic light. When the candidate makes a demand for light, it is not merely for that material light which is to remove a physical darkness; that is only the outward form, which conceals the inward symbolism. He craves an intellectual illumination which will dispel the darkness of mental and moral ignorance, and bring to his view, as an eye-witness, the sublime truths of religion, philosophy, and science, which it is the great design of Freemasonry to teach.
In all the ancient systems this reverence for light, as the symbol of truth, was predominant. In the Mysteries of every nation, the candidate was made to pass, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly-illuminated sacellum, or sanctuary, where he was said to have attained pure and perfect light, and where he received the necessary instructions which were to invest him with that knowledge of the divine truth which it had been the object of all his labors to gain, and the design of the institution, into which he had been initiated, to bestow.

_Light_, therefore, became synonymous with truth and knowledge, and _darkness_ with falsehood and ignorance. We shall find this symbolism pervading not only the institutions, but the very languages, of antiquity.

Thus, among the Hebrews, the word AUR, in the singular, signified _light_, but in the plural, AURIM, it denoted the revelation of the divine will; and the _aurim_ and _thummim_, literally the _lights_ and _truths_, constituted a part of the breastplate whence the high priest obtained oracular responses to the questions which he proposed.[99]

There is a peculiarity about the word "light," in the old Egyptian language, which is well worth consideration in this connection. Among the Egyptians, the _hare_ was the hieroglyphic of _eyes that are open_; and it was adopted because that timid animal was supposed never to close his organs of vision, being always on the watch for his enemies. The hare was afterwards adopted by the priests as a symbol of the mental illumination or mystic light which was revealed to the neophytes, in the contemplation of divine truth, during the progress of their initiation; and hence, according to Champollion, the hare was also the symbol of Osiris, their chief god; thus showing the intimate connection which they believed to exist between the process of initiation into their sacred rites and the contemplation of the divine nature. But the Hebrew word for hare is ARNaBeT. Now, this is compounded of the two words AUR, _light_, and NaBaT, _to behold_, and therefore the word which in the Egyptian denoted _initiation_, in the Hebrew signified _to behold the light_. In two nations so intimately connected in history as the Hebrew and the Egyptian, such a coincidence could not have been accidental. It shows the prevalence of the sentiment, at that period, that the communication of light was the prominent design of the Mysteries--so prominent that the one was made the synonyme of the other.[100]

The worship of light, either in its pure essence or in the forms of
sun-worship and fire-worship, because the sun and the fire were causes of light, was among the earliest and most universal superstitions of the world. Light was considered as the primordial source of all that was holy and intelligent; and darkness, as its opposite, was viewed as but another name for evil and ignorance. Dr. Beard, in an article on this subject, in Kitto's Cyclopaedia of Biblical Literature, attributes this view of the divine nature of light, which was entertained by the nations of the East, to the fact that, in that part of the world, light "has a clearness and brilliancy, is accompanied by an intensity of heat, and is followed in its influence by a largeness of good, of which the inhabitants of less genial climates have no conception. Light easily and naturally became, in consequence, with Orientals, a representative of the highest human good. All the more joyous emotions of the mind, all the pleasing sensations of the frame, all the happy hours of domestic intercourse, were described under imagery derived from light. The transition was natural--from earthly to heavenly, from corporeal to spiritual things; and so light came to typify true religion and the felicity which it imparts. But as light not only came from God, but also makes man's way clear before him, so it was employed to signify moral truth, and preeminently that divine system of truth which is set forth in the Bible, from its earliest gleamings onward to the perfect day of the Great Sun of Righteousness."

I am inclined to believe that in this passage the learned author has erred, not in the definition of the symbol, but in his deduction of its origin. Light became the object of religious veneration, not because of the brilliancy and clearness of a particular sky, nor the warmth and genial influence of a particular climate,—for the worship was universal, in Scandinavia as in India,—but because it was the natural and inevitable result of the worship of the sun, the chief deity of Sabianism—a faith which pervaded to an extraordinary extent the whole religious sentiment of antiquity.[101]

Light was venerated because it was an emanation from the sun, and, in the materialism of the ancient faith, _light_ and _darkness_ were both personified as positive existences, the one being the enemy of the other. Two principles were thus supposed to reign over the world, antagonistic to each other, and each alternately presiding over the destinies of mankind.[102]
The contests between the good and evil principle, symbolized by light and darkness, composed a very large part of the ancient mythology in all countries.

Among the Egyptians, Osiris was light, or the sun; and his arch-enemy, Typhon, who ultimately destroyed him, was the representative of darkness.

Zoroaster, the father of the ancient Persian religion, taught the same doctrine, and called the principle of light, or good, Ormuzd, and the principle of darkness, or evil, Ahriman. The former, born of the purest light, and the latter, sprung from utter darkness, are, in this mythology, continually making war on each other.

Manes, or Manichaeus, the founder of the sect of Manichees, in the third century, taught that there are two principles from which all things proceed; the one is a pure and subtile matter, called Light, and the other a gross and corrupt substance, called Darkness. Each of these is subject to the dominion of a superintending being, whose existence is from all eternity. The being who presides over the light is called _God_; he that rules over the darkness is called _Hyle_, or _Demon_. The ruler of the light is supremely happy, good, and benevolent, while the ruler over darkness is unhappy, evil, and malignant.

Pythagoras also maintained this doctrine of two antagonistic principles. He called the one, unity, _light_, the right hand, equality, stability, and a straight line; the other he named binary, _darkness_, the left hand, inequality, instability, and a curved line. Of the colors, he attributed white to the good principle, and black to the evil one.

The Cabalists gave a prominent place to light in their system of cosmogony. They taught that, before the creation of the world, all space was filled with what they called _Aur en soph_, or the _Eternal Light_, and that when the Divine Mind determined or willed the production of Nature, the Eternal Light withdrew to a central point, leaving around it an empty space, in which the process of creation went on by means of emanations from the central mass of light. It is unnecessary to enter into the Cabalistic account of creation; it is sufficient here to remark that all was done through the mediate influence of the _Aur en soph_, or eternal light, which produces coarse matter, but one degree above nonentity, only when it becomes so attenuated as to be lost in darkness.
The Brahminical doctrine was, that "light and darkness are esteemed the world's eternal ways; he who walketh in the former returneth not; that is to say, he goeth to eternal bliss; whilst he who walketh in the latter cometh back again upon earth," and is thus destined to pass through further transmigrations, until his soul is perfectly purified by light.[103]

In all the ancient systems of initiation the candidate was shrouded in darkness, as a preparation for the reception of light. The duration varied in the different rites. In the Celtic Mysteries of Druidism, the period in which the aspirant was immersed in darkness was nine days and nights; among the Greeks, at Eleusis, it was three times as long; and in the still severer rites of Mithras, in Persia, fifty days of darkness, solitude, and fasting were imposed upon the adventurous neophyte, who, by these excessive trials, was at length entitled to the full communication of the light of knowledge.

Thus it will be perceived that the religious sentiment of a good and an evil principle gave to darkness, in the ancient symbolism, a place equally as prominent as that of light.

The same religious sentiment of the ancients, modified, however, in its details, by our better knowledge of divine things, has supplied Freemasonry with a double symbolism--that of _Light_ and _Darkness_.

Darkness is the symbol of initiation. It is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him.

Light, on the other hand, is the symbol of the autopsy, the sight of the mysteries, the intrusting, the full fruition of masonic truth and knowledge.

Initiation precedes the communication of knowledge in Masonry, as darkness preceded light in the old cosmogonies. Thus, in Genesis, we see that in the beginning "the world was without form, and void, and darkness was on the face of the deep." The Chaldean cosmogony taught that in the beginning "all was darkness and water." The Phoenicians supposed that "the beginning of all things was a wind of black air, and a chaos dark as Erebus."[104]

But out of all this darkness sprang forth light, at the divine command, and the sublime phrase, "Let there be light," is repeated, in some substantially identical form, in all the ancient histories of creation.
So, too, out of the mysterious darkness of Masonry comes the full blaze of masonic light. One must precede the other, as the evening preceded the morning. "So the evening and the morning were the first day."

This thought is preserved in the great motto of the Order, "_Lux etenebris_."--Light out of darkness. It is equivalent to this other sentence: Truth out of initiation. _Lux_, or light, is truth; _tenebrae_, or darkness, is initiation.

It is a beautiful and instructive portion of our symbolism, this connection of darkness and light, and well deserves a further investigation.

"Genesis and the cosmogonies," says Portal, "mention the antagonism of light and darkness. The form of this fable varies according to each nation, but the foundation is everywhere the same. Under the symbol of the creation of the world it presents the picture of regeneration and initiation." [105]

Plutarch says that to die is to be initiated into the greater Mysteries; and the Greek word [Greek: teleuta~|n], which signifies _to die_, means also _to be initiated_. But black, which is the symbolic color of darkness, is also the symbol of death. And hence, again, darkness, like death, is the symbol of initiation. It was for this reason that all the ancient initiations were performed at night. The celebration of the Mysteries was always nocturnal. The same custom prevails in Freemasonry, and the explanation is the same. Death and the resurrection were taught in the Mysteries, as they are in Freemasonry. The initiation was the lesson of death. The full fruition or autopsy, the reception of light, was the lesson of regeneration or resurrection.

Light is, therefore, a fundamental symbol in Freemasonry. It is, in fact, the first important symbol that is presented to the neophyte in his instructions, and contains within itself the very essence of Speculative Masonry, which is nothing more than the contemplation of intellectual light or truth.[106]

XXIII.

Symbolism of the Corner-Stone.

We come next, in a due order of precedence, to the consideration of the symbolism connected with an important ceremony in the ritual of the
first degree of Masonry, which refers to the north-east corner of the lodge. In this ceremony the candidate becomes the representative of a spiritual corner-stone. And hence, to thoroughly comprehend the true meaning of the emblematic ceremony, it is essential that we should investigate the symbolism of the _corner-stone_.

The corner-stone,[107] as the foundation on which the entire building is supposed to rest, is, of course, the most important stone in the whole edifice. It is, at least, so considered by operative masons. It is laid with impressive ceremonies; the assistance of speculative masons is often, and always ought to be, invited, to give dignity to the occasion; and the event is viewed by the workmen as an important era in the construction of the edifice.[108]

In the rich imagery of Orientalism, the corner-stone is frequently referred to as the appropriate symbol of a chief or prince who is the defence and bulwark of his people, and more particularly in Scripture, as denoting that promised Messiah who was to be the sure prop and support of all who should put their trust in his divine mission.[109]

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

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

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

The Speculative Mason, then, if he rightly comprehends the scope and
design of his profession, is occupied, from his very first admission into
the order until the close of his labors and his life,—and the true
mason's labor ends only with his life,—in the construction, the
adornment, and the completion of this spiritual temple of his body. He
lays its foundation in a firm belief and an unshaken confidence in the
wisdom, power, and goodness of God. This is his first step. Unless his
trust is in God, and in him only, he can advance no further than the
threshold of initiation. And then he prepares his materials with the
gauge and gavel of Truth, raises the walls by the plumb-line of Rectitude,
squares his work with the square of Virtue, connects the whole with the
cement of Brotherly Love, and thus skilfully erects the living edifice of
thoughts, and words, and deeds, in accordance with the designs laid
down by the Master Architect of the universe in the great Book of
Revelation.

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

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

As, for example, this symbolic reference of the corner-stone of a
material edifice to a mason, when, at his first initiation, he commences the
intellectual task of erecting a spiritual temple in his heart, is
beautifully sustained in the allusions to all the various parts and
qualities which are to be found in a "well-formed, true and trusty"
corner-stone.[110] Its form and substance are both seized by the
comprehensive grasp of the symbolic science.
Let us trace this symbolism in its minute details. And, first, as to the form of the corner-stone.

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

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

The square is an emblem of morality, or the strict performance of every duty.[111] Among the Greeks, who were a highly poetical and imaginative people, the square was deemed a figure of perfection, and the [Greek: a)ne\r tetra/gonos]--"the square or cubical man," as the words may be translated--was a term used to designate a man of unsullied integrity. Hence one of their most eminent metaphysicians[112] has said that "he who valiantly sustains the shocks of adverse fortune, demeaning himself uprightly, is truly good and of a square posture, without reproof; and he who would assume such a square posture should often subject himself to the perfectly square test of justice and integrity."

The cube, in the language of symbolism, denotes truth.[113] Among the pagan mythologists, Mercury, or Hermes, was always represented by a cubical stone, because he was the type of truth,[114] and the same form was adopted by the Israelites in the construction of the tabernacle, which was to be the dwelling-place of divine truth.

And, then, as to its material: This, too, is an essential element of all symbolism. Constructed of a material finer and more polished than that which constitutes the remainder of the edifice, often carved with appropriate devices and fitted for its distinguished purpose by the utmost skill of the sculptor's art, it becomes the symbol of that beauty of holiness with which the Hebrew Psalmist has said that we are to worship Jehovah.[115]

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

But there is also a symbolism about the position of the corner-stone, which is well worthy of attention. It is familiar to every one,—even to those who are without the pale of initiation,—that the custom of laying the corner-stones of public buildings has always been performed by the masonic order with peculiar and impressive ceremonies, and that this stone is invariably deposited in the north-east corner of the foundation of the intended structure. Now, the question naturally suggests itself, Whence does this ancient and invariable usage derive its origin? Why may not the stone be deposited in any other corner or portion of the edifice, as convenience or necessity may dictate? The custom of placing the foundation-stone in the north-east corner must have been originally adopted for some good and sufficient reason; for we have a right to suppose that it was not an arbitrary selection.[116] Was it in reference to the ceremony which takes place in the lodge? Or is that in reference to the position of the material stone? No matter which has the precedence in point of time, the principle is the same. The position of the stone in the north-east corner of the building is altogether symbolic, and the symbolism exclusively alludes to certain doctrines which are taught in the speculative science of Masonry.

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

"Westward the course of empire takes its way"--
is but the modern utterance of an ancient thought, for it was always believed that the empire of truth and knowledge was advancing from the east to the west.

Again: the north, as the point in the horizon which is most remote from the vivifying rays of the sun when at his meridian height, has, with equal metaphorical propriety, been called the place of darkness, and is, therefore, symbolic of the profane world, which has not yet been penetrated and illumined by the intellectual rays of masonic light. All history concurs in recording the fact that, in the early ages of the world, its northern portion was enveloped in the most profound moral and mental darkness. It was from the remotest regions of Northern Europe that those barbarian hordes "came down like the wolf on the fold," and devastated the fair plains of the south, bringing with them a dark curtain of ignorance, beneath whose heavy folds the nations of the world lay for centuries overwhelmed. The extreme north has ever been, physically and intellectually, cold, and dark, and dreary. Hence, in Masonry, the north has ever been esteemed the place of darkness; and, in obedience to this principle, no symbolic light is allowed to illumine the northern part of the lodge.

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

Now, the spiritual corner-stone is deposited in the north-east corner of the lodge, because it is symbolic of the position of the neophyte, or candidate, who represents it in his relation to the order and to the world. From the profane world he has just emerged. Some of its imperfections are still upon him; some of its darkness is still about him; he as yet belongs in part to the north. But he is striving for light and truth; the pathway upon which he has entered is directed towards the east.

His allegiance, if I may use the word, is divided. He is not altogether a profane, nor altogether a mason. If he were wholly in the world, the north would be the place to find him--the north, which is the reign of darkness.

If he were wholly in the order,--a Master Mason,--the east would have received him--the east, which is the place of light. But he is neither; he
is an Apprentice, with some of the ignorance of the world cleaving to him,
and some of the light of the order beaming upon him. And hence this divided allegiance--this double character--this mingling of the departing darkness of the north with the approaching brightness of the east--is well expressed, in our symbolism, by the appropriate position of the spiritual corner-stone in the north-east corner of the lodge. One surface of the stone faces the north, and the other surface faces the east. It is neither wholly in the one part nor wholly in the other, and in so far it is a symbol of initiation not fully developed--that which is incomplete and imperfect, and is, therefore, fitly represented by the recipient of the first degree, at the very moment of his initiation.[117]

But the strength and durability of the corner-stone are also eminently suggestive of symbolic ideas. To fulfil its design as the foundation and support of the massive building whose erection it precedes, it should be constructed of a material which may outlast all other parts of the edifice, so that when that "eternal ocean whose waves are years" shall have engulfed all who were present at the construction of the building in the vast vortex of its ever-flowing current; and when generation after generation shall have passed away, and the crumbling stones of the ruined edifice shall begin to attest the power of time and the evanescent nature of all human undertakings, the corner-stone will still remain to tell, by its inscriptions, and its form, and its beauty, to every passer-by, that there once existed in that, perhaps then desolate, spot, a building consecrated to some noble or some sacred purpose by the zeal and liberality of men who now no longer live.

So, too, do this permanence and durability of the corner-stone, in contrast with the decay and ruin of the building in whose foundations it was placed, remind the mason that when this earthly house of his tabernacle shall have passed away, he has within him a sure foundation of eternal life--a corner-stone of immortality--an emanation from that Divine Spirit which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.[118]

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

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

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

"It has been an opinion, entertained in all past ages, that by the performance of certain acts, things, places, and persons acquire a character which they would not have had without such performances. The reason is plain: certain acts signify firmness of purpose, which, by consigning the object to the intended use, gives it, in the public opinion, an accordant character. This is most especially true of things, places, and persons connected with religion and religious worship. After the performance of certain acts or rites, they are held to be altogether different from what they were before; they acquire a sacred character, and in some instances a character absolutely divine. Such are the effects imagined to be produced by religious dedication." [119]

The stone, therefore, thus properly constructed, is, when it is to be deposited by the constituted authorities of our order, carefully examined with the necessary implements of operative masonry,—the square, the level, and the plumb,—and declared to be "well-formed, true, and trusty." This is not a vain nor unmeaning ceremony. It teaches the mason that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of souls to be materials worthy of the spiritual building of eternal life, fitted "as living stones, for that house not made with hands, eternal in the heavens." But if he be faithful, and withstand these trials,—if he shall come forth from these temptations and sufferings like pure gold from the refiner's fire,—then, indeed, shall he be deemed "well-formed, true, and trusty," and worthy to offer "unto the Lord an offering in righteousness."
In the ceremony of depositing the corner-stone, the sacred elements of masonic consecration are then produced, and the stone is solemnly set apart by pouring corn, wine, and oil upon its surface. Each of these elements has a beautiful significance in our symbolism.

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

"Wherefore, my brethren," says Harris, "do you carry _corn, wine, and oil_ in your processions, but to remind you that in the pilgrimage of human life you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness hath made in the bodies, or affliction rent in the hearts, of your fellow-travellers?" [120]

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

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

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

Oil is a symbol of prosperity, and happiness, and joy. The custom of anointing every thing or person destined for a sacred purpose is of venerable antiquity.[121] The statues of the heathen deities, as well as the altars on which the sacrifices were offered to them, and the priests who presided over the sacred rites, were always anointed with perfumed ointment, as a consecration of them to the objects of religious worship.

When Jacob set up the stone on which he had slept in his journey to Padan-aram, and where he was blessed with the vision of ascending and descending angels, he anointed it with oil, and thus consecrated it as an altar to God. Such an inunction was, in ancient times, as it still continues to be in many modern countries and contemporary religions, a symbol of the setting apart of the thing or person so anointed and consecrated to a holy purpose.

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

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

XXIV.
The Ineffable Name.

Another important symbol is the Ineffable Name, with which the series of ritualistic symbols will be concluded.

The Tetragrammaton, [122] or Ineffable Word,—the Incommunicable Name,—is a symbol—for rightly-considered it is nothing more than a symbol—that has more than any other (except, perhaps, the symbols connected with sun-worship), pervaded the rites of antiquity. I know, indeed, of no system of ancient initiation in which it has not some prominent form and place.

But as it was, perhaps, the earliest symbol which was corrupted by the spurious Freemasonry of the pagans, in their secession from the primitive system of the patriarchs and ancient priesthood, it will be most expedient for the thorough discussion of the subject which is proposed in the present paper, that we should begin the investigation with an inquiry into the nature of the symbol among the Israelites.

That name of God, which we, at a venture, pronounce Jehovah,—although whether this is, or is not, the true pronunciation can now never be authoritatively settled,—was ever held by the Jews in the most profound veneration. They derived its origin from the immediate inspiration of the Almighty, who communicated it to Moses as his especial appellation, to be used only by his chosen people; and this communication was made at the Burning Bush, when he said to him, "Thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [Jehovah] is my name forever, and this is my memorial unto all generations." [123] And at a subsequent period he still more emphatically declared this to be his peculiar name: "I am _Jehovah_; and I appeared unto Abraham, unto Isaac,
and unto Jacob, by the name of _El Shaddai_; but by my name _Jehovah_ was
I not known unto them." [124]

It will be perceived that I have not here followed precisely the somewhat
unsatisfactory version of King James's Bible, which, by translating or
anglicizing one name, and not the other, leaves the whole passage less intelligible and impressive than it should be. I have retained the original Hebrew for both names. El Shaddai, "the Almighty One," was the name by which he had been heretofore known to the preceding patriarchs; in its meaning it was analogous to Elohim, who is described in the first chapter of Genesis as creating the world. But his name of Jehovah was now for the first time to be communicated to his people.

Ushered to their notice with all the solemnity and religious consecration of these scenes and events, this name of God became invested among the Israelites with the profoundest veneration and awe. To add to this mysticism, the Cabalists, by the change of a single letter, read the passage, "This is my name forever," or, as it is in the original, _Zeh shemi l'olam_, as if written _Zeh shemi l'alam_, that is to say, "This is my name to be concealed."

This interpretation, although founded on a blunder, and in all probability an intentional one, soon became a precept, and has been strictly obeyed to this day.[125] The word _Jehovah_ is never pronounced by a pious Jew, who, whenever he meets with it in Scripture, substitutes for it the word _Adonai_ or _Lord_—a practice which has been followed by the translators of the common English version of the Bible with almost Jewish scrupulosity, the word "Jehovah" in the original being invariably translated by the word "Lord." [126] The pronunciation of the word, being thus abandoned, became ultimately lost, as, by the peculiar construction of the Hebrew language, which is entirely without vowels, the letters, being all consonants, can give no possible indication, to one who has not heard it before, of the true pronunciation of any given word.

To make this subject plainer to the reader who is unacquainted with the Hebrew, I will venture to furnish an explanation which will, perhaps, be intelligible.

The Hebrew alphabet consists entirely of consonants, the vowel sounds having always been inserted orally, and never marked in writing until the "vowel points," as they are called, were invented by the Masorites, some
six centuries after the Christian era. As the vowel sounds were originally supplied by the reader, while reading, from a knowledge which he had previously received, by means of oral instruction, of the proper pronunciation of the word, he was necessarily unable to pronounce any word which had never before been uttered in his presence. As we know that _Dr._ is to be pronounced _Doctor_, and _Mr. Mister_, because we have always heard those peculiar combinations of letters thus enunciated, and not because the letters themselves give any such sound; so the Jew knew from instruction and constant practice, and not from the power of the letters, how the consonants in the different words in daily use were to be vocalized. But as the four letters which compose the word _Jehovah_, as we now call it, were never pronounced in his presence, but were made to represent another word, _Adonai_, which was substituted for it, and as the combination of these four consonants would give no more indication for any sort of enunciation than the combinations _Dr._ or _Mr._ give in our language, the Jew, being ignorant of what vocal sounds were to be supplied, was unable to pronounce the word, so that its true pronunciation was in time lost to the masses of the people.

There was one person, however, who, it is said, was in possession of the proper sound of the letters and the true pronunciation of the word. This was the high priest, who, receiving it from his predecessor, preserved the recollection of the sound by pronouncing it three times, once a year, on the day of the atonement, when he entered the holy of holies of the tabernacle or the temple.

If the traditions of Masonry on this subject are correct, the kings, after the establishment of the monarchy, must have participated in this privilege; for Solomon is said to have been in possession of the word, and to have communicated it to his two colleagues at the building of the temple.

This is the word which, from the number of its letters, was called the "tetragrammaton," or four-lettered name, and, from its sacred inviolability, the "ineffable" or unutterable name.

The Cabalists and Talmudists have enveloped it in a host of mystical superstitions, most of which are as absurd as they are incredible, but all of them tending to show the great veneration that has always been paid to it. [127] Thus they say that it is possessed of unlimited powers, and
that
he who pronounces it shakes heaven and earth, and inspires the very
angels
with terror and astonishment.

The Rabbins called it "shem hamphorash," that is to say, "the name that is
declaratory," and they say that David found it engraved on a stone while
digging into the earth.

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/  \
/  [Yod]
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the triangle itself being a symbol of Deity.

This symbol of the name of God is peculiarly worthy of our attention, since not only is the triangle to be found in many of the ancient religions occupying the same position, but the whole symbol itself is undoubtedly the origin of that hieroglyphic exhibited in the second degree of Masonry, where, the explanation of the symbolism being the same, the form of it, as far as it respects the letter, has only been anglicized by modern innovators. In my own opinion, the letter _G_, which is used in the Fellow Craft's degree, should never have been permitted to intrude into Masonry; it presents an instance of absurd anachronism, which would never have occurred if the original Hebrew symbol had been retained. But being there now, without the possibility of removal, we have only to remember that it is in fact but the symbol of a symbol.[128]

Widely spread, as I have already said, was this reverence for the name of God; and, consequently, its symbolism, in some peculiar form, is to be found in all the ancient rites.

Thus the Ineffable Name itself, of which we have been discoursing, is said to have been preserved in its true pronunciation by the Essenes, who, in their secret rites, communicated it to each other only in a whisper, and in such form, that while its component parts were known, they were so separated as to make the whole word a mystery.

Among the Egyptians, whose connection with the Hebrews was more immediate than that of any other people, and where, consequently, there was a greater similarity of rites, the same sacred name is said to have been used as a password, for the purpose of gaining admission to their Mysteries.
In the Brahminic Mysteries of Hindostan the ceremony of initiation was terminated by intrusting the aspirant with the sacred, triliteral name, which was AUM, the three letters of which were symbolic of the creative, preservative, and destructive principles of the Supreme Deity, personified in the three manifestations of Bramah, Siva, and Vishnu. This word was forbidden to be pronounced aloud. It was to be the subject of silent meditation to the pious Hindoo.

In the rites of Persia an ineffable name was also communicated to the candidate after his initiation. Mithras, the principal divinity in these rites, who took the place of the Hebrew Jehovah, and represented the sun, had this peculiarity in his name—that the numeral value of the letters of which it was composed amounted to precisely 365, the number of days which constitute a revolution of the earth around the sun, or, as they then supposed, of the sun around the earth.

In the Mysteries introduced by Pythagoras into Greece we again find the ineffable name of the Hebrews, obtained doubtless by the Samian Sage during his visit to Babylon. The symbol adopted by him to express it was, however, somewhat different, being ten points distributed in the form of a triangle, each side containing four points, as in the annexed figure.

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The apex of the triangle was consequently a single point then followed below two others, then three; and lastly, the base consisted of four. These points were, by the number in each rank, intended, according to the Pythagorean system, to denote respectively the _monad_, or active principle of nature; the _duad_, or passive principle; the _triad_, or world emanating from their union; and the _quaterniad_, or intellectual science; the whole number of points amounting to ten, the symbol of perfection and consummation. This figure was called by Pythagoras the _tetractys_—a word equivalent in signification to the _tetragrammaton_; and it was deemed so sacred that on it the oath of secrecy and fidelity was administered to the aspirants in the Pythagorean rites.

Among the Scandinavians, as among the Jewish Cabalists, the Supreme God who was made known in their mysteries had twelve names, of which the principal and most sacred one was _Alfader_, the Universal Father.

Among the Druids, the sacred name of God was _Hu_—a name which, although it is supposed, by Bryant, to have been intended by them for Noah, will be recognized as one of the modifications of the Hebrew tetragrammaton. It is, in fact, the masculine pronoun in Hebrew, and may
be considered as the symbolization of the male or generative principle in nature—a sort of modification of the system of Phallic worship.

This sacred name among the Druids reminds me of what is the latest, and undoubtedly the most philosophical, speculation on the true meaning, as well as pronunciation, of the ineffable tetragrammaton. It is from the ingenious mind of the celebrated Lanci; and I have already, in another work, given it to the public as I received it from his pupil, and my friend, Mr. Gliddon, the distinguished archaeologist. But the results are too curious to be omitted whenever the tetragrammaton is discussed.

Elsewhere I have very fully alluded to the prevailing sentiment among the ancients, that the Supreme Deity was bisexual, or hermaphrodite, including in the essence of his being the male and female principles, the generative and prolific powers of nature. This was the universal doctrine in all the ancient religions, and was very naturally developed in the symbol of the _phallus_ and _cteis_ among the Greeks, and in the corresponding one of the _lingam_ and _yoni_ among the Orientalists; from which symbols the masonic _point within a circle_ is a legitimate derivation. They all taught that God, the Creator, was both male and female.

Now, this theory is undoubtedly unobjectionable on the score of orthodoxy, if we view it in the spiritual sense, in which its first propounders must necessarily have intended it to be presented to the mind, and not in the gross, sensual meaning in which it was subsequently received. For, taking the word _sex_, not in its ordinary and colloquial signification, as denoting the indication of a particular physical organization, but in that purely philosophical one which alone can be used in such a connection, and which simply signifies the mere manifestation of a power, it is not to be denied that the Supreme Being must possess in himself, and in himself alone, both a generative and a prolific power. This idea, which was so extensively prevalent among all the nations of antiquity,[133] has also been traced in the tetragrammaton, or name of Jehovah, with singular ingenuity, by Lanci; and, what is almost equally as interesting, he has, by this discovery, been enabled to demonstrate what was, in all probability, the true pronunciation of the word.

In giving the details of this philological discovery, I will endeavor to make it as comprehensible as it can be made to those who are not critically acquainted with the construction of the Hebrew language; those
who are will at once appreciate its peculiar character, and will excuse
the explanatory details, of course unnecessary to them.

The ineffable name, the tetragrammaton, the shem hamphorash,—for it is
known by all these appellations,—consists of four letters, _yod_, _heh_,
vau_, and _heh_, forming the word [Hebrew: yod-heh-vau-heh]. This word, of
course, in accordance with the genius of the Hebrew language, is read,
as we would say, backward, or from right to left, beginning with _yod_,
and ending with _heh_.

Of these letters, the first, _yod_, is equivalent to the English _i_
pronounced as _e_ in the word _machine_.

The second and fourth letter, _heh_, is an aspirate, and has here the
sound of the English _h_.

And the third letter, _vau_, has the sound of open _o_.

Now, reading these four letters, [Hebrew: yod], or I, [Hebrew: heh], or
H, [Hebrew: vau], or O, and [Hebrew: heh], or H, as the Hebrew requires,
from right to left, we have the word [Hebrew: yod-heh-vau-heh], equivalent
in English to IH-OH, which is really as near to the pronunciation as we
can well come, notwithstanding it forms neither of the seven ways in which
the word is said to have been pronounced, at different times, by the
patriarchs.[134]

But, thus pronounced, the word gives us no meaning, for there is no such
word in Hebrew as _ihoh_; and, as all the Hebrew names were
significative of something, it is but fair to conclude that this was not the original
pronunciation, and that we must look for another which will give a
meaning to the word. Now, Lanci proceeds to the discovery of this true
pronunciation, as follows:—

In the Cabala, a hidden meaning is often deduced from a word by
transposing or reversing its letters, and it was in this way that the
Cabalists concealed many of their mysteries.

Now, to reverse a word in English is to read its letters from _right to
left_, because our normal mode of reading is from _left to right_. But in
Hebrew the contrary rule takes place, for there the normal mode of
reading is from _right to left_; and therefore, to reverse the reading of a
word, is to read it from _left to right_.

Lanci applied this cabalistic mode to the tetragrammaton, when he found
that IH-OH, being read reversely, makes the word HO-HI.\[135\]

But in Hebrew, _ho_ is the masculine pronoun, equivalent to the English _he_; and _hi_ is the feminine pronoun, equivalent to _she_; and therefore the word HO-HI, literally translated, is equivalent to the English compound HE-SHE; that is to say, the Ineffable Name of God in Hebrew, being read cabalistically, includes within itself the male and female principle, the generative and prolific energy of creation; and here we have, again, the widely-spread symbolism of the phallus and the cteis, the lingam and the yoni, or their equivalent, the point within a circle, and another pregnant proof of the connection between Freemasonry and the ancient Mysteries.

And here, perhaps, we may begin to find some meaning for the hitherto incomprehensible passage in Genesis (i. 27): "So God created man _in his own image; in the image of God_ created he him; _male and female_ created he them." They could not have been "in the image" of IHOH, if they had not been "male and female."

The Cabalists have exhausted their ingenuity and imagination in speculations on this sacred name, and some of their fancies are really sufficiently interesting to repay an investigation. Sufficient, however, has been here said to account for the important position that it occupies in the masonic system, and to enable us to appreciate the symbols by which it has been represented.

The great reverence, or indeed the superstitious veneration, entertained by the ancients for the name of the Supreme Being, led them to express it rather in symbols or hieroglyphics than in any word at length.

We know, for instance, from the recent researches of the archaeologists, that in all the documents of the ancient Egyptians, written in the demotic or common character of the country, the names of the gods were invariably denoted by symbols; and I have already alluded to the different modes by which the Jews expressed the tetragrammaton. A similar practice prevailed among the other nations of antiquity. Freemasonry has adopted the same expedient, and the Grand Architect of the Universe, whom it is the usage, even in ordinary writing, to designate by the initials G.A.O.T.U., is accordingly presented to us in a variety of symbols, three of which particularly require attention. These are the letter _G_, the
equilateral triangle, and the All-Seeing Eye.

Of the letter _G_ I have already spoken. A letter of the English alphabet can scarcely be considered an appropriate symbol of an institution which dates its organization and refers its primitive history to a period long anterior to the origin of that language. Such a symbol is deficient in the two elements of antiquity and universality which should characterize every masonic symbol. There can, therefore, be no doubt that, in its present form, it is a corruption of the old Hebrew symbol, the letter _yod_, by which the sacred name was often expressed. This letter is the initial of the word _Jehovah_, or _Ihoh_, as I have already stated, and is constantly to be met with in Hebrew writings as the symbol or abbreviature of _Jehovah_, which word, it will be remembered, is never written at length. But because _G_ is, in like manner, the initial of _God_, the equivalent of _Jehovah_, this letter has been incorrectly, and, I cannot refrain from again saying, most injudiciously, selected to supply, in modern lodges, the place of the Hebrew symbol.

Having, then, the same meaning and force as the Hebrew _yod_, the letter _G_ must be considered, like its prototype, as the symbol of the life-giving and life-sustaining power of God, as manifested in the meaning of the word Jehovah, or Ihoh, the generative and prolific energy of the Creator.

The _All-Seeing Eye_ is another, and a still more important, symbol of the same great Being. Both the Hebrews and the Egyptians appear to have derived its use from that natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity. On the same principle, the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of divine watchfulness and care of the universe. The use of the symbol in this sense is repeatedly to be found in the Hebrew writers. Thus the Psalmist says (Ps. xxxiv. 15), "The eyes of the Lord are upon the righteous, and his ears are open to their cry," which explains a subsequent passage (Ps. cxxi. 4), in which it is said, "Behold, he that keepeth Israel shall neither slumber nor sleep." [136]

On the same principle, the Egyptians represented Osiris, their chief deity, by the symbol of an open eye, and placed this hieroglyphic of
him in all their temples. His symbolic name, on the monuments, was represented by the eye accompanying a throne, to which was sometimes added an abbreviated figure of the god, and sometimes what has been called a hatchet, but which, I consider, may as correctly be supposed to be a representation of a square.

The All-Seeing Eye may, then, be considered as a symbol of God manifested in his omnipresence—his guardian and preserving character—to which Solomon alludes in the Book of Proverbs (xv. 3), when he says, "The eyes of Jehovah are in every place, beholding (or as it might be more faithfully translated, watching) the evil and the good." It is a symbol of the Omnipresent Deity.

The _triangle_ is another symbol which is entitled to our consideration. There is, in fact, no other symbol which is more various in its application or more generally diffused throughout the whole system of both the Spurious and the Pure Freemasonry.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity.

Among the Hebrews, it has already been stated that this figure, with a _yod_ in the centre, was used to represent the tetragrammaton, or ineffable name of God.

The Egyptians considered the equilateral triangle as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation—the animal, the vegetable, and the mineral.

The symbol of universal nature among the Egyptians was the right-angled triangle, of which the perpendicular side represented Osiris, or the male principle; the base, Isis, or the female principle; and the hypothenuse, their offspring, Horus, or the world emanating from the union of both principles.

All this, of course, is nothing more nor less than the phallus and cteis, or lingam and yoni, under a different form.

The symbol of the right-angled triangle was afterwards adopted by Pythagoras when he visited the banks of the Nile; and the discovery which he is said to have made in relation to the properties of this figure, but which he really learned from the Egyptian priests, is commemorated in
Masonry by the introduction of the forty-seventh problem of Euclid's First Book among the symbols of the third degree. Here the same mystical application is supplied as in the Egyptian figure, namely, that the union of the male and female, or active and passive principles of nature, has produced the world. For the geometrical proposition being that the squares of the perpendicular and base are equal to the square of the hypothenuse, they may be said to produce it in the same way as Osiris and Isis are equal to, or produce, the world.

Thus the perpendicular--Osiris, or the active, male principle--being represented by a line whose measurement is 3; and the base--Isis, or the passive, female principle--by a line whose measurement is 4; then their union, or the addition of the squares of these numbers, will produce a square whose root will be the hypothenuse, or a line whose measurement must be 5. For the square of 3 is 9, and the square of 4 is 16, and the square of 5 is 25; but 9 added to 16 is equal to 25; and thus, out of the addition, or coming together, of the squares of the perpendicular and base, arises the square of the hypothenuse, just as, out of the coming together, in the Egyptian system, of the active and passive principles, arises, or is generated, the world.

In the mediaeval history of the Christian church, the great ignorance of the people, and their inclination to a sort of materialism, led them to abandon the symbolic representations of the Deity, and to depict the Father with the form and lineaments of an aged man, many of which irreverent paintings, as far back as the twelfth century, are to be found in the religious books and edifices of Europe.[137] But, after the period of the renaissance, a better spirit and a purer taste began to pervade the artists of the church, and thenceforth the Supreme Being was represented only by his name--the tetragrammaton--inscribed within an equilateral triangle, and placed within a circle of rays. Didron, in his invaluable work on Christian Iconography, gives one of these symbols, which was carved on wood in the seventeenth century, of which I annex a copy.

[Illustration: tetragrammaton inscribed with an equilateral triangle and placed within a circle of rays]

But even in the earliest ages, when the Deity was painted or sculptured as a personage, the nimbus, or glory, which surrounded the head of the Father, was often made to assume a triangular form. Didron says on this subject, "A nimbus, of a triangular form, is thus seen to be the exclusive attribute of the Deity, and most frequently restricted to the Father Eternal. The other persons of the trinity sometimes wear the triangle,
but only in representations of the trinity, and because the Father is with them. Still, even then, beside the Father, who has a triangle, the Son and the Holy Ghost are often drawn with a circular nimbus only." [138]

The triangle has, in all ages and in all religions, been deemed a symbol of Deity.

The Egyptians, the Greeks, and the other nations of antiquity, considered this figure, with its three sides, as a symbol of the creative energy displayed in the active and passive, or male and female, principles, and their product, the world; the Christians referred it to their dogma of the trinity as a manifestation of the Supreme God; and the Jews and the primitive masons to the three periods of existence included in the signification of the tetragrammaton—the past, the present, and the future.

In the higher degrees of Masonry, the triangle is the most important of all symbols, and most generally assumes the name of the _Delta_, in allusion to the fourth letter of the Greek alphabet, which is of the same form and bears that appellation.

The Delta, or mystical triangle, is generally surrounded by a circle of rays, called a "glory." When this glory is distinct from the figure, and surrounds it in the form of a circle (as in the example just given from Didron), it is then an emblem of God's eternal glory. When, as is most usual in the masonic symbol, the rays emanate from the centre of the triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the pagans referred these rays of light to their Sun-god and their Sabian worship.

But the true masonic idea of this glory is, that it symbolizes that Eternal Light of Wisdom which surrounds the Supreme Architect as with a sea of glory, and from him, as a common centre, emanates to the universe of his creation, and to which the prophet Ezekiel alludes in his eloquent description of Jehovah: "And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from his loins even downward, I saw, as it were, the appearance of fire, and it had brightness round about." (Chap. 1, ver. 27.)

Dante has also beautifully described this circumfused light of Deity:—

"There is in heaven a light whose goodly shine
Makes the Creator visible to all
Created, that in seeing him, alone
Have peace; and in a circle spreads so far,
That the circumference were too loose a zone
To girdle in the sun."

On a recapitulation, then, of the views that have been advanced in relation to these three symbols of the Deity which are to be found in the masonic system, we may say that each one expresses a different attribute.

The letter _G_ is the symbol of the self-existent Jehovah.

The _All-Seeing Eye_ is the symbol of the omnipresent God.

The _triangle_ is the symbol of the Supreme Architect of the Universe--the Creator; and when surrounded by rays of glory, it becomes a symbol of the Architect and Bestower of Light.

And now, after all, is there not in this whole prevalence of the name of God, in so many different symbols, throughout the masonic system, something more than a mere evidence of the religious proclivities of the institution? Is there not behind this a more profound symbolism, which constitutes, in fact, the very essence of Freemasonry? "The names of God," said a learned theologian at the beginning of this century, "were intended to communicate the knowledge of God himself. By these, men were enabled to receive some scanty ideas of his essential majesty, goodness, and power, and to know both whom we are to believe, and what we are to believe of him."

And this train of thought is eminently applicable to the admission of the name into the system of Masonry. With us, the name of God, however expressed, is a symbol of DIVINE TRUTH, which it should be the incessant labor of a Mason to seek.

XXV.

The Legends of Freemasonry.

The compound character of a speculative science and an operative art, which the masonic institution assumed at the building of King Solomon's temple, in consequence of the union, at that era, of the Pure Freemasonry of the Noachidae[140] with the Spurious Freemasonry of the Tyrian
workmen,
has supplied it with two distinct kinds of symbols--the _mythical_, or
_legendary_, and the _material_; but these are so thoroughly united in
object and design, that it is impossible to appreciate the one without
an
investigation of the other.

Thus, by way of illustration, it may be observed, that the temple
itself
has been adopted as a material symbol of the world (as I have already
shown in former articles), while the legendary history of the fate of its
builder is a mythical symbol of man's destiny in the world. Whatever is
visible or tangible to the senses in our types and emblems--such as the
implements of operative masonry, the furniture and ornaments of a
lodge,
or the ladder of seven steps--is a _material symbol_; while whatever
derives its existence from tradition, and presents itself in the form of
an allegory or legend, is a _mythical symbol_. Hiram the Builder,
therefore, and all that refers to the legend of his connection with the
temple, and his fate,--such as the sprig of acacia, the hill near Mount
Moriah, and the lost word,--are to be considered as belonging to the
class
of mythical or legendary symbols.

And this division is not arbitrary, but depends on the nature of the
types
and the aspect in which they present themselves to our view.

Thus the sprig of acacia, although it is material, visible, and
tangible,
is, nevertheless, not to be treated as a material symbol; for, as it
derives all its significance from its intimate connection with the
legend
of Hiram Abif, which is a mythical symbol, it cannot, without a violent
and inexpedient disruption, be separated from the same class. For the
same
reason, the small hill near Mount Moriah, the search of the twelve
Fellow
Crafts, and the whole train of circumstances connected with the lost
word,
are to be viewed simply as mythical or legendary, and not as material
symbols.

These legends of Freemasonry constitute a considerable and a very
important part of its ritual. Without them, the most valuable portions of
the masonic as a scientific system would cease to exist. It is, in
fact,
in the traditions and legends of Freemasonry, more, even, than in its
material symbols, that we are to find the deep religious instruction which
the institution is intended to inculcate. It must be remembered that
Freemasonry has been defined to be "a system of morality, veiled in
allegory and illustrated by symbols." Symbols, then, alone, do not
constitute the whole of the system: allegory comes in for its share;
and this allegory, which veils the divine truths of masonry, is presented to
the neophyte in the various legends which have been traditionally
preserved in the order.

The close connection, at least in design and method of execution, between
the institution of Freemasonry and the ancient Mysteries, which were
largely imbued with the mythical character of the ancient religions, led,
undoubtedly, to the introduction of the same mythical character into the
masonic system.

So general, indeed, was the diffusion of the myth or legend among the
philosophical, historical, and religious systems of antiquity, that Heyne
remarks, on this subject, that all the history and philosophy of the ancients proceeded from myths.[141]

The word _myth_, from the Greek [Greek: my~thos], _a story_, in its
original acceptation, signified simply a statement or narrative of an
event, without any necessary implication of truth or falsehood; but, as
the word is now used, it conveys the idea of a personal narrative of remote date, which, although not necessarily untrue, is certified only by
the internal evidence of the tradition itself.[142]

Creuzer, in his "Symbolik," says that myths and symbols were derived, on
the one hand, from the helpless condition and the poor and scanty beginnings of religious knowledge among the ancient peoples, and on the other, from the benevolent designs of the priests educated in the East, or
of Eastern origin, to form them to a purer and higher knowledge.

But the observations of that profoundly philosophical historian, Mr. Grote, give so correct a view of the probable origin of this universality
of the mythical element in all the ancient religions, and are, withal, so
appropriate to the subject of masonic legends which I am now about to discuss, that I cannot justly refrain from a liberal quotation of his remarks.

"The allegorical interpretation of the myths," he says, "has been, by several learned investigators, especially by Creuzer, connected with the
hypothesis of an ancient and highly-instructed body of priests, having their origin either in Egypt or the East, and communicating to the rude and barbarous Greeks religious, physical, and historical knowledge, under
the veil of symbols. At a time (we are told) when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers. The next step was to pass to symbolical
language and expressions; for a plain and literal exposition, even if understood at all, would at least have been listened to with indifference, as not corresponding with any mental demand. In such allegorizing way, then, the early priests set forth their doctrines respecting God, nature, and humanity,—a refined monotheism and theological philosophy,—and to this purpose the earliest myths were turned. But another class of myths, more popular and more captivating, grew up under the hands of the poets—myths purely epical, and descriptive of real or supposed past events. The allegorical myths, being taken up by the poets, insensibly became confounded in the same category with the purely narrative myths; the matter symbolized was no longer thought of, while the symbolizing words came to be construed in their own literal meaning, and the basis of the early allegory, thus lost among the general public, was only preserved as a secret among various religious fraternities, composed of members allied together by initiation in certain mystical ceremonies, and administered by hereditary families of presiding priests.

"In the Orphic and Bacchic sects, in the Eleusinian and Samothracian Mysteries, was thus treasured up the secret doctrine of the old theological and philosophical myths, which had once constituted the primitive legendary stock of Greece in the hands of the original priesthood and in the ages anterior to Homer. Persons who had gone through the preliminary ceremonies of initiation were permitted at length to hear, though under strict obligation of secrecy, this ancient religion and cosmogonic doctrine, revealing the destination of man and the certainty of posthumous rewards and punishments, all disengaged from the corruptions of poets, as well as from the symbols and allegories under which they still remained buried in the eyes of the vulgar. The Mysteries of Greece were thus traced up to the earliest ages, and represented as the only faithful depositaries of that purer theology and physics which had been originally communicated, though under the unavoidable inconvenience of a symbolical expression, by an enlightened priesthood, coming from abroad, to the then rude barbarians of the country." [143]

In this long but interesting extract we find not only a philosophical account of the origin and design of the ancient myths, but a fair synopsis of all that can be taught in relation to the symbolical construction of Freemasonry, as one of the depositaries of a mythical theology.

The myths of Masonry, at first perhaps nothing more than the simple traditions of the Pure Freemasonry of the antediluvian system, having been corrupted and misunderstood in the separation of the races, were again purified, and adapted to the inculcation of truth, at first by the disciples of the Spurious Freemasonry, and then, more fully and
perfectly, in the development of that system which we now practise. And if there be any leaven of error still remaining in the interpretation of our masonic myths, we must seek to disengage them from the corruptions with which they have been invested by ignorance and by misinterpretation. We must give to them their true significance, and trace them back to those ancient doctrines and faith whence the ideas which they are intended to embody were derived.

The myths or legends which present themselves to our attention in the course of a complete study of the symbolic system of Freemasonry may be considered as divided into three classes:—

1. The historical myth.
2. The philosophical myth.
3. The mythical history.

And these three classes may be defined as follows:—

1. The myth may be engaged in the transmission of a narrative of early deeds and events, having a foundation in truth, which truth, however, has been greatly distorted and perverted by the omission or introduction of circumstances and personages, and then it constitutes the _historical myth_.

2. Or it may have been invented and adopted as the medium of enunciating a particular thought, or of inculcating a certain doctrine, when it becomes a _philosophical myth_.

3. Or, lastly, the truthful elements of actual history may greatly predominate over the fictitious and invented materials of the myth, and the narrative may be, in the main, made up of facts, with a slight coloring of imagination, when it forms a _mythical history_.[144]

These form the three divisions of the legend or myth (for I am not disposed, on the present occasion, like some of the German mythological writers, to make a distinction between the two words[145]); and to one of these three divisions we must appropriate every legend which belongs to the mythical symbolism of Freemasonry.

These masonic myths partake, in their general character, of the nature of the myths which constituted the foundation of the ancient religions, as they have just been described in the language of Mr. Grote. Of these latter myths, Mueller[146] says that "their source is to be found, for the most part, in oral tradition," and that the real and the ideal--that is to say, the facts of history and the inventions of imagination--concurred,
by their union and reciprocal fusion, in producing the myth.

Those are the very principles that govern the construction of the masonic myths or legends. These, too, owe their existence entirely to oral tradition, and are made up, as I have just observed, of a due admixture of the real and the ideal--the true and the false--the facts of history and the inventions of allegory.

Dr. Oliver remarks that "the first series of historical facts, after the fall of man, must necessarily have been traditional, and transmitted from father to son by oral communication." [147] The same system, adopted in all the Mysteries, has been continued in the masonic institution; and all the esoteric instructions contained in the legends of Freemasonry are forbidden to be written, and can be communicated only in the oral intercourse of Freemasons with each other.[148]

De Wette, in his Criticism on the Mosaic History, lays down the test by which a myth is to be distinguished from a strictly historical narrative, as follows, namely: that the myth must owe its origin to the intention of the inventor not to satisfy the natural thirst for historical truth by a simple narration of facts, but rather to delight or touch the feelings, or to illustrate some philosophical or religious truth.

This definition precisely fits the character of the myths of Masonry. Take, for instance, the legend of the master's degree, or the myth of Hiram Abif. As "a simple narration of facts," it is of no great value--certainly not of value commensurate with the labor that has been engaged in its transmission. Its invention--by which is meant, not the invention or imagination of all the incidents of which it is composed, for there are abundant materials of the true and real in its details, but its invention or composition in the form of a myth by the addition of some features, the suppression of others, and the general arrangement of the whole--was not intended to add a single item to the great mass of history, but altogether, as De Wette says, "to illustrate a philosophical or religious truth," which truth, it is hardly necessary for me to say, is the doctrine of the immortality of the soul.

It must be evident, from all that has been said respecting the analogy in origin and design between the masonic and the ancient religious myths, that no one acquainted with the true science of this subject can, for a moment, contend that all the legends and traditions of the order are, to
the very letter, historical facts. All that can be claimed for them is, that in some there is simply a substratum of history, the edifice constructed on this foundation being purely inventive, to serve us a medium for inculcating some religious truth; in others, nothing more than an idea to which the legend or myth is indebted for its existence, and of which it is, as a symbol, the exponent; and in others, again, a great deal of truthful narrative, more or less intermixed with fiction, but the historical always predominating.

Thus there is a legend, contained in some of our old records, which states that Euclid was a distinguished Mason, and that he introduced Masonry among the Egyptians.[149] Now, it is not at all necessary to the orthodoxy of a Mason's creed that he should literally believe that Euclid, the great geometrician, was really a Freemason, and that the ancient Egyptians were indebted to him for the establishment of the institution among them. Indeed, the palpable anachronism in the legend which makes Euclid the contemporary of Abraham necessarily prohibits any such belief, and shows that the whole story is a sheer invention. The intelligent Mason, however, will not wholly reject the legend, as ridiculous or absurd; but, with a due sense of the nature and design of our system of symbolism, will rather accept it as what, in the classification laid down on a preceding page, would be called "a philosophical myth"--an ingenious method of conveying, symbolically, a masonic truth.

Euclid is here very appropriately used as a type of geometry, that science of which he was so eminent a teacher, and the myth or legend then symbolizes the fact that there was in Egypt a close connection between that science and the great moral and religious system, which was among the Egyptians, as well as other ancient nations, what Freemasonry is in the present day--a secret institution, established for the inculcation of the same principles, and inculcating them in the same symbolic manner. So interpreted, this legend corresponds to all the developments of Egyptian history, which teach us how close a connection existed in that country between the religious and scientific systems. Thus Kenrick tells us, that "when we read of foreigners [in Egypt] being obliged to submit to painful and tedious ceremonies of initiation, it was not that they might learn the secret meaning of the rites of Osiris or Isis, but that they might partake of the knowledge of astronomy, physic, geometry, and theology." [150]
Another illustration will be found in the myth or legend of the _Winding Stairs_, by which the Fellow Crafts are said to have ascended to the middle chamber to receive their wages. Now, this myth, taken in its literal sense, is, in all its parts, opposed to history and probability. As a myth, it finds its origin in the fact that there was a place in the temple called the "Middle Chamber," and that there were "winding stairs" by which it was reached; for we read, in the First Book of Kings, that "they went up with winding stairs into the middle chamber." [151] But we have no historical evidence that the stairs were of the construction, or that the chamber was used for the purpose, indicated in the mythical narrative, as it is set forth in the ritual of the second degree. The whole legend is, in fact, an historical myth, in which the mystic number of the steps, the process of passing to the chamber, and the wages there received, are inventions added to or ingrafted on the fundamental history contained in the sixth chapter of Kings, to inculcate important symbolic instruction relative to the principles of the order. These lessons might, it is true, have been inculcated in a dry, didactic form; but the allegorical and mythical method adopted tends to make a stronger and deeper impression on the mind, and at the same time serves more closely to connect the institution of Masonry with the ancient temple.

Again: the myth which traces the origin of the institution of Freemasonry to the beginning of the world, making its commencement coeval with the creation,—a myth which is, even at this day, ignorantly interpreted, by some, as an historical fact, and the reference to which is still preserved in the date of "anno lucis," which is affixed to all masonic documents,—is but a philosophical myth, symbolizing the idea which analogically connects the creation of physical light in the universe with the birth of masonic or spiritual and intellectual light in the candidate. The one is the type of the other. When, therefore, Preston says that "from the commencement of the world we may trace the foundation of Masonry," and when he goes on to assert that "ever since symmetry began, and harmony displayed her charms, our order has had a being," we are not to suppose that Preston intended to teach that a masonic lodge was held in the Garden of Eden. Such a supposition would justly subject us to the ridicule of every intelligent person. The only idea intended to be conveyed is this:
that the principles of Freemasonry, which, indeed, are entirely independent of any special organization which it may have as a society, are coeval with the existence of the world; that when God said, "Let there be light," the material light thus produced was an antitype of that spiritual light that must burst upon the mind of every candidate when his intellectual world, theretofore "without form and void," becomes adorned and peopled with the living thoughts and divine principles which constitute the great system of Speculative Masonry, and when the spirit of the institution, brooding over the vast deep of his mental chaos, shall, from intellectual darkness, bring forth intellectual light.[152]

In the legends of the Master's degree and of the Royal Arch there is a commingling of the historical myth and the mythical history, so that profound judgment is often required to discriminate these differing elements. As, for example, the legend of the third degree is, in some of its details, undoubtedly mythical--in others, just as undoubtedly historical. The difficulty, however, of separating the one from the other, and of distinguishing the fact from the fiction, has necessarily produced a difference of opinion on the subject among masonic writers. Hutchinson, and, after him, Oliver, think the whole legend an allegory or philosophical myth. I am inclined, with Anderson and the earlier writers, to suppose it a mythical history. In the Royal Arch degree, the legend of the rebuilding of the temple is clearly historical; but there are so many accompanying circumstances, which are uncertified, except by oral tradition, as to give to the entire narrative the appearance of a mythical history. The particular legend of the _three weary sojourners_ is undoubtedly a myth, and perhaps merely a philosophical one, or the enunciation of an idea--namely, the reward of successful perseverance, through all dangers, in the search for divine truth.

"To form symbols and to interpret symbols," says the learned Creuzer, "were the main occupation of the ancient priesthood." Upon the studious Mason the same task of interpretation devolves. He who desires properly to appreciate the profound wisdom of the institution of which he is the disciple, must not be content, with uninquiring credulity, to accept all the traditions that are imparted to him as veritable histories; nor yet, with unphilosophic incredulity, to reject them in a mass, as fabulous inventions. In these extremes there is equal error. "The myth," says Hermann, "is the representation of an idea." It is for that idea that the student must search in the myths of Masonry. Beneath every one of them there is something richer and more spiritual than the mere
narrative.[153]
This spiritual essence he must learn to extract from the ore in which, like a precious metal, it lies imbedded. It is this that constitutes the true value of Freemasonry. Without its symbols, and its myths or legends, and the ideas and conceptions which lie at the bottom of them, the time, the labor, and the expense incurred in perpetuating the institution, would be thrown away. Without them, it would be a "vain and empty show." Its grips and signs are worth nothing, except for social purposes, as mere means of recognition. So, too, would be its words, were it not that they are, for the most part, symbolic. Its social habits and its charities are but incidental points in its constitution--of themselves good, it is true, but capable of being attained in a simpler way. Its true value, as a science, consists in its symbolism--in the great lessons of divine truth which it teaches, and in the admirable manner in which it accomplishes that teaching. Every one, therefore, who desires to be a skilful Mason, must not suppose that the task is accomplished by a perfect knowledge of the mere phraseology of the ritual, by a readiness in opening and closing a lodge, nor by an off-hand capacity to confer degrees. All these are good in their places, but without the internal meaning they are but mere child's play. He must study the myths, the traditions, and the symbols of the order, and learn their true interpretation; for this alone constitutes the science and the philosophy--the end, aim, and design of Speculative Masonry.

XXVI.

The Legend of the Winding Stairs.

Before proceeding to the examination of those more important mythical legends which appropriately belong to the Master's degree, it will not, I think, be unpleasing or uninstructive to consider the only one which is attached to the Fellow Craft's degree--that, namely, which refers to the allegorical ascent of the Winding Stairs to the Middle Chamber, and the symbolic payment of the workmen's wages.

Although the legend of the Winding Stairs forms an important tradition of
Ancient Craft Masonry, the only allusion to it in Scripture is to be found in a single verse in the sixth chapter of the First Book of Kings, and is in these words: "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third." Out of this slender material has been constructed an allegory, which, if properly considered in its symbolical relations, will be found to be of surpassing beauty. But it is only as a symbol that we can regard this whole tradition; for the historical facts and the architectural details alike forbid us for a moment to suppose that the legend, as it is rehearsed in the second degree of Masonry, is anything more than a magnificent philosophical myth.

Let us inquire into the true design of this legend, and learn the lesson of symbolism which it is intended to teach.

In the investigation of the true meaning of every masonic symbol and allegory, we must be governed by the single principle that the whole design of Freemasonry as a speculative science is the investigation of divine truth. To this great object everything is subsidiary. The Mason is, from the moment of his initiation as an Entered Apprentice, to the time at which he receives the full fruition of masonic light, an investigator—a laborer in the quarry and the temple—whose reward is to be Truth. All the ceremonies and traditions of the order tend to this ultimate design. Is there light to be asked for? It is the intellectual light of wisdom and truth. Is there a word to be sought? That word is the symbol of truth. Is there a loss of something that had been promised? That loss is typical of the failure of man, in the infirmity of his nature, to discover divine truth. Is there a substitute to be appointed for that loss? It is an allegory which teaches us that in this world man can only approximate to the full conception of truth.

Hence there is in Speculative Masonry always a progress, symbolized by its peculiar ceremonies of initiation. There is an advancement from a lower to a higher state—from darkness to light—from death to life—from error to truth. The candidate is always ascending; he is never stationary; he never goes back, but each step he takes brings him to some new mental illumination—to the knowledge of some more elevated doctrine. The teaching of the Divine Master is, in respect to this continual progress, the teaching of Masonry—"No man having put his hand to the plough, and
looking back, is fit for the kingdom of heaven." And similar to this is
the precept of Pythagoras: "When travelling, turn not back, for if you
do
the Furies will accompany you."

Now, this principle of masonic symbolism is apparent in many places in
each of the degrees. In that of the Entered Apprentice we find it
developed in the theological ladder, which, resting on earth, leans its
top upon heaven, thus inculcating the idea of an ascent from a lower to
a
higher sphere, as the object of masonic labor. In the Master's degree
we
find it exhibited in its most religious form, in the restoration from
death to life—in the change from the obscurity of the grave to the
holy
of holies of the Divine Presence. In all the degrees we find it
presented
in the ceremony of circumambulation, in which there is a gradual
inquisition, and a passage from an inferior to a superior officer. And
lastly, the same symbolic idea is conveyed in the Fellow Craft's degree
in
the legend of the Winding Stairs.

In an investigation of the symbolism of the Winding Stairs we shall be
directed to the true explanation by a reference to their origin, their
number, the objects which they recall, and their termination, but above
all by a consideration of the great design which an ascent upon them
was
intended to accomplish.

The steps of this Winding Staircase commenced, we are informed, at the
porch of the temple; that is to say, at its very entrance. But nothing is
more undoubted in the science of masonic symbolism than that the temple
was the representative of the world purified by the Shekinah, or the
Divine Presence. The world of the profane is without the temple; the
world
of the initiated is within its sacred walls. Hence to enter the temple,
to
pass within the porch, to be made a Mason, and to be born into the
world
of masonic light, are all synonymous and convertible terms. Here, then,
the symbolism of the Winding Stairs begins.

The Apprentice, having entered within the porch of the temple, has
begun
his masonic life. But the first degree in Masonry, like the lesser
Mysteries of the ancient systems of initiation, is only a preparation
and
purification for something higher. The Entered Apprentice is the child
in
Masonry. The lessons which he receives are simply intended to cleanse
the
heart and prepare the recipient for that mental illumination which is to
be given in the succeeding degrees.
As a Fellow Craft, he has advanced another step, and as the degree is emblematic of youth, so it is here that the intellectual education of the candidate begins. And therefore, here, at the very spot which separates the Porch from the Sanctuary, where childhood ends and manhood begins, he finds stretching out before him a winding stair which invites him, as it were, to ascend, and which, as the symbol of discipline and instruction, teaches him that here must commence his masonic labor—here he must enter upon those glorious though difficult researches, the end of which is to be the possession of divine truth. The Winding Stairs begin after the candidate has passed within the Porch and between the pillars of Strength and Establishment, as a significant symbol to teach him that as soon as he has passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He cannot stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.

The number of these steps in all the systems has been odd. Vitruvius remarks—and the coincidence is at least curious—that the ancient temples were always ascended by an odd number of steps; and he assigns as the reason, that, commencing with the right foot at the bottom, the worshipper would find the same foot foremost when he entered the temple, which was considered as a fortunate omen. But the fact is, that the symbolism of numbers was borrowed by the Masons from Pythagoras, in whose system of philosophy it plays an important part, and in which odd numbers were considered as more perfect than even ones. Hence, throughout the masonic system we find a predominance of odd numbers; and while three, five, seven, nine, fifteen, and twenty-seven, are all-important symbols, we seldom find a reference to two, four, six, eight, or ten. The odd number of the stairs was therefore intended to symbolize the idea of perfection, to which it was the object of the aspirant to attain.

As to the particular number of the stairs, this has varied at different periods. Tracing-boards of the last century have been found, in which only five steps are delineated, and others in which they amount to seven. The Prestonian lectures, used in England in the beginning of this century, gave the whole number as thirty-eight, dividing them into series of one,
three, five, seven, nine, and eleven. The error of making an even number, which was a violation of the Pythagorean principle of odd numbers as the symbol of perfection, was corrected in the Hemming lectures, adopted at the union of the two Grand Lodges of England, by striking out the eleven, which was also objectionable as receiving a sectarian explanation. In this country the number was still further reduced to fifteen, divided into three series of three, five, and seven. I shall adopt this American division in explaining the symbolism, although, after all, the particular number of the steps, or the peculiar method of their division into series, will not in any way affect the general symbolism of the whole legend.

The candidate, then, in the second degree of Masonry, represents a man starting forth on the journey of life, with the great task before him of self-improvement. For the faithful performance of this task, a reward is promised, which reward consists in the development of all his intellectual faculties, the moral and spiritual elevation of his character, and the acquisition of truth and knowledge. Now, the attainment of this moral and intellectual condition supposes an elevation of character, an ascent from a lower to a higher life, and a passage of toil and difficulty, through rudimentary instruction, to the full fruition of wisdom. This is therefore beautifully symbolized by the Winding Stairs; at whose foot the aspirant stands ready to climb the toilsome steep, while at its top is placed "that hieroglyphic bright which none but Craftsmen ever saw," as the emblem of divine truth. And hence a distinguished writer has said that "these steps, like all the masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science, and open to us an extensive range of moral and speculative inquiry."

The candidate, incited by the love of virtue and the desire of knowledge, and withal eager for the reward of truth which is set before him, begins at once the toilsome ascent. At each division he pauses to gather instruction from the symbolism which these divisions present to his attention.

At the first pause which he makes he is instructed in the peculiar organization of the order of which he has become a disciple. But the information here given, if taken in its naked, literal sense, is
barren, and unworthy of his labor. The rank of the officers who govern, and the names of the degrees which constitute the institution, can give him no knowledge which he has not before possessed. We must look therefore to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the organization of the masonic institution is intended to remind the aspirant of the union of men in society, and the development of the social state out of the state of nature. He is thus reminded, in the very outset of his journey, of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition. Masonry itself is the result of civilization; while, in grateful return, it has been one of the most important means of extending that condition of mankind.

All the monuments of antiquity that the ravages of time have left, combine to prove that man had no sooner emerged from the savage into the social state, than he commenced the organization of religious mysteries, and the separation, by a sort of divine instinct, of the sacred from the profane. Then came the invention of architecture as a means of providing convenient dwellings and necessary shelter from the inclemencies and vicissitudes of the seasons, with all the mechanical arts connected with it; and lastly, geometry, as a necessary science to enable the cultivators of land to measure and designate the limits of their possessions. All these are claimed as peculiar characteristics of Speculative Masonry, which may be considered as the type of civilization, the former bearing the same relation to the profane world as the latter does to the savage state. Hence we at once see the fitness of the symbolism which commences the aspirant's upward progress in the cultivation of knowledge and the search after truth, by recalling to his mind the condition of civilization and the social union of mankind as necessary preparations for the attainment of these objects. In the allusions to the officers of a lodge, and the degrees of Masonry as explanatory of the organization of our own society, we clothe in our symbolic language the history of the organization of society.

Advancing in his progress, the candidate is invited to contemplate another series of instructions. The human senses, as the appropriate channels through which we receive all our ideas of perception, and which,
therefore, constitute the most important sources of our knowledge, are here referred to as a symbol of intellectual cultivation. Architecture, as the most important of the arts which conduce to the comfort of mankind, is also alluded to here, not simply because it is so closely connected with the operative institution of Masonry, but also as the type of all the other useful arts. In his second pause, in the ascent of the Winding Stairs, the aspirant is therefore reminded of the necessity of cultivating practical knowledge.

So far, then, the instructions he has received relate to his own condition in society as a member of the great social compact, and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society.

But his motto will be, "Excelsior." Still must he go onward and forward. The stair is still before him; its summit is not yet reached, and still further treasures of wisdom are to be sought for, or the reward will not be gained, nor the middle chamber, the abiding place of truth, be reached.

In his third pause, he therefore arrives at that point in which the whole circle of human science is to be explained. Symbols, we know, are in themselves arbitrary and of conventional signification, and the complete circle of human science might have been as well symbolized by any other sign or series of doctrines as by the seven liberal arts and sciences. But Masonry is an institution of the olden time; and this selection of the liberal arts and sciences as a symbol of the completion of human learning is one of the most pregnant evidences that we have of its antiquity.

In the seventh century, and for a long time afterwards, the circle of instruction to which all the learning of the most eminent schools and most distinguished philosophers was confined, was limited to what were then called the liberal arts and sciences, and consisted of two branches, the trivium and the quadrivium.[154] The trivium included grammar, rhetoric, and logic; the quadrivium comprehended arithmetic, geometry, music, and astronomy.

"These seven heads," says Enfield, "were supposed to include universal knowledge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the trivium having furnished him with the key to all language, and that of the
having opened to him the secret laws of nature." [155]

At a period, says the same writer, when few were instructed in the _trivium_, and very few studied the _quadrivium_, to be master of both was sufficient to complete the character of a philosopher. The propriety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent. The candidate, having reached this point, is now supposed to have accomplished the task upon which he had entered—he has reached the last step, and is now ready to receive the full fruition of human learning.

So far, then, we are able to comprehend the true symbolism of the Winding Stairs. They represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of divine truth, which it must be remembered is always symbolized in Masonry by the WORD.

Here let me again allude to the symbolism of numbers, which is for the first time presented to the consideration of the masonic student in the legend of the Winding Stairs. The theory of numbers as the symbols of certain qualities was originally borrowed by the Masons from the school of Pythagoras. It will be impossible, however, to develop this doctrine, in its entire extent, on the present occasion, for the numeral symbolism of Masonry would itself constitute materials for an ample essay. It will be sufficient to advert to the fact that the total number of the steps, amounting in all to _fifteen_, in the American system, is a significant symbol. For _fifteen_ was a sacred number among the Orientals, because the letters of the holy name JAH, were, in their numerical value, equivalent to fifteen; and hence a figure in which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans.[156] The fifteen steps in the Winding Stairs are therefore symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the Winding Stairs. Now, what are the wages of a Speculative Mason? Not money, nor corn, nor wine, nor oil. All these are but symbols. His wages are TRUTH, or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of masonic symbolism, that the Mason is
ever to be in search of truth, but is never to find it. This divine truth, the object of all his labors, is symbolized by the WORD, for which we all know he can only obtain a _substitute_; and this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes divine truth, can never be acquired in this life. It is only when the portals of the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained. "Happy is the man," says the father of lyric poetry, "who descends beneath the hollow earth, having beheld these mysteries; he knows the end, he knows the origin of life."

The Middle Chamber is therefore symbolic of this life, where the symbol only of the word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that truth will consist in a perfect knowledge of the G.A.O.T.U. This is the reward of the inquiring Mason; in this consist the wages of a Fellow Craft; he is directed to the truth, but must travel farther and ascend still higher to attain it.

It is, then, as a symbol, and a symbol only, that we must study this beautiful legend of the Winding Stairs. If we attempt to adopt it as an historical fact, the absurdity of its details stares us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegory as an historical narrative, without meaning, and wholly irreconcilable with the records of Scripture, and opposed by all the principles of probability. To suppose that eighty thousand craftsmen were weekly paid in the narrow precincts of the temple chambers, is simply to suppose an absurdity. But to believe that all this pictorial representation of an ascent by a Winding Staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent of the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the middle chamber of life,—in the full fruition of manhood,—the
reward is attained, and the purified and elevated intellect is invested with the reward in the direction how to seek God and God's truth,—to believe this is to believe and to know the true design of Speculative Masonry, the only design which makes it worthy of a good or a wise man's study.

Its historical details are barren, but its symbols and allegories are fertile with instruction.

XXVII.

The Legend of the Third Degree.

The most important and significant of the legendary symbols of Freemasonry is, undoubtedly, that which relates to the fate of Hiram Abif, commonly called, "by way of excellence," the Legend of the Third Degree.

The first written record that I have been able to find of this legend is contained in the second edition of Anderson's Constitutions, published in 1738, and is in these words:—

"It (the temple) was finished in the short space of seven years and six months, to the amazement of all the world; when the cape-stone was celebrated by the fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they decently interred, in the lodge near the temple, according to ancient usage." [157]

In the next edition of the same work, published in 1756, a few additional circumstances are related, such as the participation of King Solomon in the general grief, and the fact that the king of Israel "ordered his obsequies to be conducted with great solemnity and decency." [158] With these exceptions, and the citations of the same passages, made by subsequent authors, the narrative has always remained unwritten, and descended, from age to age, through the means of oral tradition.

The legend has been considered of so much importance that it has been preserved in the symbolism of every masonic rite. No matter what modifications or alterations the general system may have undergone,—no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones,—the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.
What, then, is the signification of this symbol, so important and so extensively diffused? What interpretation can we give to it that will account for its universal adoption? How is it that it has thus become so intimately interwoven with Freemasonry as to make, to all appearances, a part of its very essence, and to have been always deemed inseparable from it?

To answer these questions, satisfactorily, it is necessary to trace, in a brief investigation, the remote origin of the institution of Freemasonry, and its connection with the ancient systems of initiation.

It was, then, the great object of all the rites and mysteries which constituted the "Spurious Freemasonry" of antiquity to teach the consoling doctrine of the immortality of the soul.[159] This dogma, shining as an almost solitary beacon-light in the surrounding gloom of pagan darkness, had undoubtedly been received from that ancient people or priesthood[160] what has been called the system of "Pure Freemasonry," and among whom it probably existed only in the form of an abstract proposition or a simple and unembellished tradition. But in the more sensual minds of the pagan philosophers and mystics, the idea, when presented to the initiates in their Mysteries, was always conveyed in the form of a scenic representation.[161] The influence, too, of the early Sabian worship of the sun and heavenly bodies, in which the solar orb was adored, on its resurrection, each morning, from the apparent death of its evening setting, caused this rising sun to be adopted in the more ancient Mysteries as a symbol of the regeneration of the soul.

Thus in the Egyptian Mysteries we find a representation of the death and subsequent regeneration of Osiris; in the Phoenician, of Adonis; in the Syrian, of Dionysus; in all of which the scenic apparatus of initiation was intended to indoctrinate the candidate into the dogma of a future life.

It will be sufficient here to refer simply to the fact, that through the instrumentality of the Tyrian workmen at the temple of King Solomon, the spurious and pure branches of the masonic system were united at Jerusalem, and that the same method of scenic representation was adopted by the latter from the former, and the narrative of the temple builder substituted for that of Dionysus, which was the myth peculiar to the mysteries practised by the Tyrian workmen.

The idea, therefore, proposed to be communicated in the myth of the ancient Mysteries was the same as that which is now conveyed in the
masonic legend of the Third Degree.

Hence, then, Hiram Abif is, in the masonic system, the symbol of human nature, as developed in the life here and the life to come; and so, while the temple was, as I have heretofore shown, the visible symbol of the world, its builder became the mythical symbol of man, the dweller and worker in that world.

Now, is not this symbolism evident to every reflective mind?

Man, setting forth on the voyage of life, with faculties and powers fitting him for the due exercise of the high duties to whose performance he has been called, holds, if he be "a curious and cunning workman," [162] skilled in all moral and intellectual purposes (and it is only of such men that the temple builder can be the symbol), within the grasp of his attainment the knowledge of all that divine truth imparted to him as the heirloom of his race--that race to whom it has been granted to look, with exalted countenance, on high;[163] which divine truth is symbolized by the WORD.

Thus provided with the word of life, he occupies his time in the construction of a spiritual temple, and travels onward in the faithful discharge of all his duties, laying down his designs upon the trestle-board of the future and invoking the assistance and direction of God.

But is his path always over flowery meads and through pleasant groves? Is there no hidden foe to obstruct his progress? Is all before him clear and calm, with joyous sunshine and refreshing zephyrs? Alas! not so. "Man is born to trouble, as the sparks fly upward." At every "gate of life"--as the Orientalists have beautifully called the different ages--he is beset by peril. Temptations allure his youth, misfortunes darken the pathway of his manhood, and his old age is encumbered with infirmity and disease. But clothed in the armor of virtue he may resist the temptation; he may cast misfortunes aside, and rise triumphantly above them; but to the last, the direst, the most inexorable foe of his race, he must eventually yield; and stricken down by death, he sinks prostrate into the grave, _and is buried in the rubbish_ of his sin and human frailty.

Here, then, in Masonry, is what was called the _aphanism_ [164] in the ancient Mysteries. The bitter but necessary lesson of death has
been imparted. The living soul, with the lifeless body which encased it, has disappeared, and _can nowhere be found_. All is darkness--confusion--despair. Divine truth--the WORD--for a time is lost, and the Master Mason may now say, in the language of Hutchinson, "I prepare my sepulchre. I make my grave in the pollution of the earth. I am under the shadow of death."

But if the mythic symbolism ended here, with this lesson of death, then were the lesson incomplete. That teaching would be vain and idle--nay, more, it would be corrupt and pernicious--which should stop short of the conscious and innate instinct for another existence. And hence the succeeding portions of the legend are intended to convey the sublime symbolism of a resurrection from the grave and a new birth into a future life. The discovery of the body, which, in the initiations of the ancient Mysteries, was called the _euresis_,[165] and its removal, from the polluted grave into which it had been cast, to an honored and sacred place within the precincts of the temple, are all profoundly and beautifully symbolic of that great truth, the discovery of which was the object of all the ancient initiations, as it is almost the whole design of Freemasonry, namely, that when man shall have passed the gates of life and have yielded to the inexorable fiat of death, he shall then (not in the pictured ritual of an earthly lodge, but in the realities of that eternal one, of which the former is but an antitype) be raised, at the omnific word of the Grand Master of the Universe, from time to eternity; from the tomb of corruption to the chambers of hope; from the darkness of death to the celestial beams of life; and that his disembodied spirit shall be conveyed as near to the holy of holies of the divine presence as humanity can ever approach to Deity.

Such I conceive to be the true interpretation of the symbolism of the legend of the Third Degree.

I have said that this mythical history of the temple builder was universal in all nations and all rites, and that in no place and at no time had it, by alteration, diminution, or addition, acquired any essentially new or different form: the myth has always remained the same.

But it is not so with its interpretation. That which I have just given, and which I conceive to be the correct one, has been very generally adopted by the Masons of this country. But elsewhere, and by various writers, other interpretations have been made, very different in their character, although always agreeing in retaining the general idea of a resurrection or regeneration, or a restoration of something from an
inferior to a higher sphere or function.

Thus some of the earlier continental writers have supposed the myth to have been a symbol of the destruction of the Order of the Templars, looking upon its restoration to its original wealth and dignities as being prophetically symbolized.

In some of the high philosophical degrees it is taught that the whole legend refers to the sufferings and death, with the subsequent resurrection, of Christ.[166]

Hutchinson, who has the honor of being the earliest philosophical writer on Freemasonry in England, supposes it to have been intended to embody the idea of the decadence of the Jewish religion, and the substitution of the Christian in its place and on its ruins.[167]

Dr. Oliver—"clarum et venerabile nomen"—thinks that it is typical of the murder of Abel by Cain, and that it symbolically refers to the universal death of our race through Adam, and its restoration to life in the Redeemer,[168] according to the expression of the apostle, "As in Adam we all died, so in Christ we all live."

Ragon makes Hiram a symbol of the sun shorn of its vivifying rays and fructifying power by the three winter months, and its restoration to generative heat by the season of spring.[169]

And, finally, Des Etangs, adopting, in part, the interpretation of Ragon, adds to it another, which he calls the moral symbolism of the legend, and supposes that Hiram is no other than eternal reason, whose enemies are the vices that deprave and destroy humanity.[170]

To each of these interpretations it seems to me that there are important objections, though perhaps to some less so than to others.

As to those who seek for an astronomical interpretation of the legend, in which the annual changes of the sun are symbolized, while the ingenuity with which they press their argument cannot but be admired, it is evident that, by such an interpretation, they yield all that Masonry has gained of religious development in past ages, and fall back upon that corruption and perversion of Sabaism from which it was the object, even of the Spurious Freemasonry of antiquity, to rescue its disciples.

The Templar interpretation of the myth must at once be discarded if we
would avoid the difficulties of anachronism, unless we deny that the legend existed before the abolition of the Order of Knights Templar, and such denial would be fatal to the antiquity of Freemasonry.[171]

And as to the adoption of the Christian reference, Hutchinson, and after him Oliver, profoundly philosophical as are the masonic speculations of both, have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and Christianity is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The institution of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the Solomonic temple, and from the people even anterior to that. Its religion comes from the ancient priesthood. Its faith was that primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahmin and the Buddhist, could not conscientiously partake of its illumination; but its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe.

Yet it cannot be denied, that since the advent of Christianity a Christian element has been almost imperceptibly infused into the masonic system, at least among Christian Masons. This has been a necessity; for it is the tendency of every predominant religion to pervade with its influences all that surrounds it, or is about it, whether religious, political, or social. This arises from a need of the human heart. To the man deeply imbued with the spirit of his religion there is an almost unconscious desire to accommodate and adapt all the business and the amusements of life, the labors and the employments of his every-day existence, to the indwelling faith of his soul.

The Christian Mason, therefore, while acknowledging and justly appreciating the great doctrines taught in Masonry, and while grateful that these doctrines were preserved in the bosom of his ancient order at a time when they were unknown to the multitudes of the surrounding nations, is still anxious to give to them a Christian character, to invest them, in some measure, with the peculiarities of his own creed, and to bring the interpretation of their symbolism more nearly home to his own religious sentiments.
The feeling is an instinctive one, belonging to the noblest aspirations of our human nature; and hence we find Christian masonic writers indulging in it almost to an unwarrantable excess, and by the extent of their sectarian interpretations materially affecting the cosmopolitan character of the institution.

This tendency to Christianization has, in some instances, been so universal, and has prevailed for so long a period, that certain symbols and myths have been, in this way, so deeply and thoroughly imbued with the Christian element as to leave those who have not penetrated into the cause of this peculiarity, in doubt whether they should attribute to the symbol an ancient or a modern and Christian origin.

As an illustration of the idea here advanced, and as a remarkable example of the result of a gradually Christianized interpretation of a masonic symbol, I will refer to the subordinate myth (subordinate, I mean, to the great legend of the Builder), which relates the circumstances connected with the grave upon "the brow of a small hill near Mount Moriah."

Now, the myth or legend of a grave is a legitimate deduction from the symbolism of the ancient Spurious Masonry. It is the analogue of the Pastos, Couch, or Coffin, which was to be found in the ritual of all the pagan Mysteries. In all these initiations, the aspirant was placed in a cell or upon a couch, in darkness, and for a period varying, in the different rites, from the three days of the Grecian Mysteries to the fifty of the Persian. This cell or couch, technically called the "pastos," was adopted as a symbol of the being whose death and resurrection or apotheosis, was represented in the legend.

The learned Faber says that this ceremony was doubtless the same as the descent into Hades,[172] and that, when the aspirant entered into the mystic cell, he was directed to lay himself down upon the bed which shadowed out the tomb of the Great Father, or Noah, to whom, it will be recollected, that Faber refers all the ancient rites. "While stretched upon the holy couch," he continues to remark, "in imitation of his figurative deceased prototype, he was said to be wrapped in the deep sleep of death. His resurrection from the bed was his restoration to life or his regeneration into a new world."

Now, it is easy to see how readily such a symbolism would be seized by the Temple Masons, and appropriated at once to the grave at the brow of the
hill_. At first, the interpretation, like that from which it had been derived, would be cosmopolitan; it would fit exactly to the general dogmas of the resurrection of the body and the immortality of the soul.

But on the advent of Christianity, the spirit of the new religion being infused into the old masonic system, the whole symbolism of the grave was affected by it. The same interpretation of a resurrection or restoration to life, derived from the ancient "pastos," was, it is true, preserved; but the facts that Christ himself had come to promulgate to the multitudes the same consoling dogma, and that Mount Calvary, "the place of a skull," was the spot where the Redeemer, by his own death and resurrection, had testified the truth of the doctrine, at once suggested to the old Christian Masons the idea of Christianizing the ancient symbol.

Let us now examine briefly how that idea has been at length developed.

In the first place, it is necessary to identify the spot where the "newly-made grave" was discovered with Mount Calvary, the place of the sepulchre of Christ. This can easily be done by a very few but striking analogies, which will, I conceive, carry conviction to any thinking mind.

1. Mount Calvary was a _small hill_.[173]

2. It was situated in a _westward direction_ from the temple, and _near Mount Moriah_.

3. It was on the direct road from Jerusalem to Joppa, and is thus the very spot where a _weary brother_, travelling on that road, would find it convenient to _sit down to rest and refresh himself_.[174]

4. It was _outside_ the gate of the temple.

5. It has at least _one cleft in the rock_, or cave, which was the place which subsequently became the sepulchre of our Lord. But this coincidence need scarcely to be insisted on, since the whole neighborhood abounds in rocky clefts, which meet at once the conditions of the masonic legend.

But to bring this analogical reasoning before the mind in a more expressive mode, it may be observed that if a party of persons were to start forth from the temple at Jerusalem, and travel in a westward direction towards the port of Joppa, Mount Calvary would be the first hill met with; and as it may possibly have been used as a place of sepulture, which its name of Golgotha[175] seems to import, we may suppose it to have been the very spot alluded to in the Third Degree, as the place where
the craftsmen, on their way to Joppa, discovered the evergreen acacia.

Having thus traced the analogy, let us look a little to the symbolism.

Mount Calvary has always retained an important place in the legendary history of Freemasonry, and there are many traditions connected with it that are highly interesting in their import.

One of these traditions is, that it was the burial-place of Adam, in order, says the old legend, that where he lay, who effected the ruin of mankind, there also might the Savior of the world suffer, die, and be buried. Sir R. Torkington, who published a pilgrimage to Jerusalem in 1517, says that "under the Mount of Calvary is another chapel of our Blessed Lady and St. John the Evangelist, that was called Golgotha; and there, right under the mortise of the cross, was found the head of our forefather, Adam." [176] Golgotha, it will be remembered, means, in Hebrew, "the place of a skull;" and there may be some connection between this tradition and the name of Golgotha, by which the Evangelists inform us, that in the time of Christ Mount Calvary was known. Calvary, or Calvaria, has the same signification in Latin.

Another tradition states, that it was in the bowels of Mount Calvary that Enoch erected his nine-arched vault, and deposited on the foundation-stone of Masonry that Ineffable Name, whose investigation, as a symbol of divine truth, is the great object of Speculative Masonry.

A third tradition details the subsequent discovery of Enoch's deposit by King Solomon, whilst making excavations in Mount Calvary, during the building of the temple.

On this hallowed spot was Christ the Redeemer slain and buried. It was there that, rising on the third day from his sepulchre, he gave, by that act, the demonstrative evidence of the resurrection of the body and the immortality of the soul.

And it was on this spot that the same great lesson was taught in Masonry--the same sublime truth--the development of which evidently forms the design of the Third or Master Mason's degree.

There is in these analogies a sublime beauty as well as a wonderful coincidence between the two systems of Masonry and Christianity, that must, at an early period, have attracted the attention of the Christian Masons.

Mount Calvary is consecrated to the Christian as the place where his crucified Lord gave the last great proof of the second life, and fully established the doctrine of the resurrection which he had come to teach.
It was the sepulchre of him

"Who captive led captivity,
Who robbed the grave of victory,
And took the sting from death."

It is consecrated to the Mason, also, as the scene of the _euresis_, the
place of the discovery, where the same consoling doctrines of the
resurrection of the body and the immortality of the soul are shadowed
forth in profoundly symbolic forms.

These great truths constitute the very essence of Christianity, in
which
it differs from and excels all religious systems that preceded it; they
constitute, also, the end, aim, and object of all Freemasonry, but more
especially that of the Third Degree, whose peculiar legend,
symbolically
considered, teaches nothing more nor less than that there is an
immortal
and better part within us, which, as an emanation from that divine
spirit
which pervades all nature, can never die.

The identification of the spot on which this divine truth was
promulgated
in both systems--the Christian and the Masonic--affords an admirable
illustration of the readiness with which the religious spirit of the
former may be infused into the symbolism of the latter. And hence
Hutchinson, thoroughly imbued with these Christian views of Masonry,
has
called the Master Mason's order a Christian degree, and thus
Christianizes
the whole symbolism of its mythical history.

"The Great Father of all, commiserating the miseries of the world, sent
his only Son, who was _innocence_ itself, to teach the doctrine of
salvation--by whom man was raised from the death of sin unto the life
of
righteousness--from the tomb of corruption unto the chamber of hope--
from
the darkness of despair to the celestial beams of faith; and not only
working for us this redemption, but making with us the covenant of
regeneration; whence we are become the children of the Divinity, and
inheritors of the realms of heaven.

"We, _Masons_, describing the deplorable estate of religion under the
Jewish law, speak in figures: 'Her tomb was in the rubbish and filth
cast
forth of the temple, and _acacia_ wove its branches over her
monuments;'
_akakia_ being the Greek word for innocence, or being free from sin;
implying that the sins and corruptions of the old law, and devotees of the
Jewish altar, had hid Religion from those who sought her, and she was
only
to be found where _innocence_ survived, and under the banner of the
Divine Lamb, and, as to ourselves, professing that we were to be distinguished by our _Acacy_, or as true _Acacians_ in our religious faiths and tenets.

"The acquisition of the doctrine of redemption is expressed in the typical character of _Huramen_ (I have found it.--_Greek_), and by the applications of that name with Masons, it is implied that we have discovered the knowledge of God and his salvation, and have been redeemed from the death of sin and the sepulchre of pollution and unrighteousness.

"Thus the _Master Mason_ represents a man, under the Christian doctrine, saved from the grave of iniquity and raised to the faith of salvation."

It is in this way that Masonry has, by a sort of inevitable process (when we look to the religious sentiment of the interpreters), been Christianized by some of the most illustrious and learned writers on masonic science—by such able men as Hutchinson and Oliver in England, and by Harris, by Scott, by Salem Towne, and by several others in this country.

I do not object to the system when the interpretation is not strained, but is plausible, consistent, and productive of the same results as in the instance of Mount Calvary: all that I contend for is, that such interpretations are modern, and that they do not belong to, although they may often be deduced from, the ancient system.

But the true ancient interpretation of the legend,—the universal masonic one,—for all countries and all ages, undoubtedly was, that the fate of the temple builder is but figurative of the pilgrimage of man on earth, through trials and temptations, through sin and sorrow, until his eventual fall beneath the blow of death and his final and glorious resurrection to another and an eternal life.

XXVIII.

The Sprig of Acacia.

Intimately connected with the legend of the third degree is the mythical history of the Sprig of Acacia, which we are now to consider.
There is no symbol more interesting to the masonic student than the Sprig of Acacia, not only on account of its own peculiar import, but also because it introduces us to an extensive and delightful field of research; that, namely, which embraces the symbolism of sacred plants. In all the ancient systems of religion, and Mysteries of initiation, there was always some one plant consecrated, in the minds of the worshippers and participants, by a peculiar symbolism, and therefore held in extraordinary veneration as a sacred emblem. Thus the ivy was used in the Mysteries of Dionysus, the myrtle in those of Ceres, the erica in the Osirian, and the lettuce in the Adonisian. But to this subject I shall have occasion to refer more fully in a subsequent part of the present investigation.

Before entering upon an examination of the symbolism of the _Acacia_, it will be, perhaps, as well to identify the true plant which occupies so important a place in the ritual of Freemasonry.

And here, in passing, I may be permitted to say that it is a very great error to designate the symbolic plant of Masonry by the name of "Cassia"--an error which undoubtedly arose, originally, from the very common habit among illiterate people of sinking the sound of the letter _a_ in the pronunciation of any word of which it constitutes the initial syllable. Just, for instance, as we constantly hear, in the conversation of the uneducated, the words _pothecary_ and _prentice_ for _apothecary_ and _apprentice_, shall we also find _cassia_ used for _acacia_.[177] Unfortunately, however, this corruption of _acacia_ into _cassia_ has not always been confined to the illiterate: but the long employment of the corrupted form has at length introduced it, in some instances, among a few of our writers. Even the venerable Oliver, although well acquainted with the symbolism of the acacia, and having written most learnedly upon it, has, at times, allowed himself to use the objectionable corruption, unwittingly influenced, in all probability, by the too frequent adoption of the latter word in the English lodges. In America, but few Masons fall into the error of speaking of the _Cassia_. The proper teaching of the _Acacia_ is here well understood.[178]

The _cassia_ of the ancients was, in fact, an ignoble plant having no mystic meaning and no sacred character, and was never elevated to a higher function than that of being united, as Virgil informs us, with other odorous herbs in the formation of a garland:
"...violets pale,
The poppy's flush, and dill which scents the gale,
Cassia, and hyacinth, and daffodil,
With yellow marigold the chaplet fill." [179]

Alston says that the "Cassia lignea of the ancients was the larger branches of the cinnamon tree, cut off with their bark and sent together to the druggists; their Cassia fistula, or Syrinx, was the same cinnamon in the bark only;" but Ruæus says that it also sometimes denoted the lavender, and sometimes the rosemary.

In Scripture the cassia is only three times mentioned,[180] twice as the translation of the Hebrew word _kiddak_, and once as the rendering of _ketzioth_, but always as referring to an aromatic plant which formed a constituent portion of some perfume. There is, indeed, strong reason for believing that the cassia is only another name for a coarser preparation of cinnamon, and it is also to be remarked that it did not grow in Palestine, but was imported from the East.

The _acacia_, on the contrary, was esteemed a sacred tree. It is the _acacia vera_ of Tournefort, and the _mimosa nilotica_ of Linnaeus. It grew abundantly in the vicinity of Jerusalem,[181] where it is still to be found, and is familiar to us all, in its modern uses at least, as the tree from which the gum arabic of commerce is obtained.

The acacia, which, in Scripture, is always called _shittah_[182] and in the plural _shittim_, was esteemed a sacred wood among the Hebrews. Of it Moses was ordered to make the tabernacle, the ark of the covenant, the table for the showbread, and the rest of the sacred furniture. Isaiah, in recounting the promises of God's mercy to the Israelites on their return from the captivity, tells them, that, among other things, he will plant in the wilderness, for their relief and refreshment, the cedar, the acacia (or, as it is rendered in our common version, the _shittah_), the fir, and other trees.

The first thing, then, that we notice in this symbol of the acacia, is, that it had been always consecrated from among the other trees of the forest by the sacred purposes to which it was devoted. By the Jew the tree from whose wood the sanctuary of the tabernacle and the holy ark had been constructed would ever be viewed as more sacred than ordinary trees. The early Masons, therefore, very naturally appropriated this hallowed plant
to the equally sacred purpose of a symbol which was to teach an important divine truth in all ages to come.

Having thus briefly disposed of the natural history of this plant, we may now proceed to examine it in its symbolic relations.

First. The acacia, in the mythic system of Freemasonry, is preeminently the symbol of the IMMORTALITY OF THE SOUL--that important doctrine which it is the great design of the institution to teach. As the evanescent nature of the flower which "cometh forth and is cut down" reminds us of the transitory nature of human life, so the perpetual renovation of the evergreen plant, which uninterruptedly presents the appearance of youth and vigor, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy an eternal spring and an immortal youth. Hence, in the impressive funeral service of our order, it is said, "This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die." And again, in the closing sentences of the monitorial lecture of the Third Degree, the same sentiment is repeated, and we are told that by "the evergreen and ever living sprig" the Mason is strengthened "with confidence and composure to look forward to a blessed immortality." Such an interpretation of the symbol is an easy and natural one; it suggests itself at once to the least reflective mind, and consequently, in some one form or another, is to be found existing in all ages and nations. It was an ancient custom, which is not, even now, altogether disused, for mourners to carry in their hands at funerals a sprig of some evergreen, generally the cedar or the cypress, and to deposit it in the grave of the deceased. According to Dalcho,[183] the Hebrews always planted a sprig of the acacia at the head of the grave of a departed friend. Potter tells us that the ancient Greeks "had a custom of bedecking tombs with herbs and flowers." [184] All sorts of purple and white flowers were acceptable to the dead, but principally the amaranth and the myrtle. The very name of the former of these plants, which signifies "never fading," would seem to indicate the true symbolic meaning of the usage, although archaeologists have generally supposed it to be simply an exhibition of love on the part of the survivors. Ragon says, that the ancients substituted the acacia for all other plants because they believed it to be incorruptible, and not liable to injury from the attacks of any kind of insect or other animal--thus symbolizing the incorruptible nature of the soul.

Hence we see the propriety of placing the sprig of acacia, as an emblem
of immortality, among the symbols of that degree, all of whose ceremonies are intended to teach us the great truth, that "the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss." [185] So, therefore, says Dr. Oliver, when the Master Mason exclaims, "My name is Acacia," it is equivalent to saying, "I have been in the grave,—I have triumphed over it by rising from the dead,—and being regenerated in the process, I have a claim to life everlasting."

The sprig of acacia, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its evergreen and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Grand Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted signification, so also is it the most important; for thus, as the peculiar symbol of immortality, it becomes the most appropriate to an order all of whose teachings are intended to inculcate the great lesson that "life rises out of the grave."

But incidental to this the acacia has two other interpretations, which are well worthy of investigation.

Secondly, then, the acacia is a symbol of INNOCENCE. The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word. For [Greek: akakia], in the Greek language, signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbol refers, primarily, to him over whose solitary grave the acacia was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts, have ever been presented as patterns to the craft, and consequently to all Master Masons, who, by this interpretation of the symbol, are invited to emulate his example.

Hutchinson, indulging in his favorite theory of Christianizing Masonry, when he comes to this signification of the symbol, thus enlarges on the interpretation: "We Masons, describing the deplorable estate of religion under the Jewish law, speak in figures: 'Her tomb was in the rubbish and filth cast forth of the temple, and _Acacia_ wove its branches over her monument;' _akakia_ being the Greek word for innocence, or being free from
sin; implying that the sins and corruptions of the old law and devotees of the Jewish altar had hid Religion from those who sought her, and she was only to be found where _innocence_ survived, and under the banner of the divine Lamb; and as to ourselves, professing that we were to be distinguished by our _Acacy_, or as true _Acacians_ in our religious faith and tenets." [186]

Among the nations of antiquity, it was common thus by peculiar plants to symbolize the virtues and other qualities of the mind. In many instances the symbolism has been lost to the moderns, but in others it has been retained, and is well understood, even at the present day. Thus the olive was adopted as the symbol of peace, because, says Lee, "its oil is very useful, in some way or other, in all arts manual which principally flourish in times of peace." [187]

The quince among the Greeks was the symbol of love and happiness;[188] and hence, by the laws of Solon, in Athenian marriages, the bride and bridegroom were required to eat a quince together.

The palm was the symbol of victory;[189] and hence, in the catacombs of Rome, the burial-place of so many of the early Christians, the palm leaf is constantly found as an emblem of the Christian's triumph over sin and death.

The rosemary was a symbol of remembrance, and hence was used both at marriages and at funerals, the memory of the past being equally appropriate in both rites.[190]

The parsley was consecrated to grief; and hence all the Greeks decked their tombs with it; and it was used to crown the conquerors in the Nemean games, which were of a funereal character.[191]

But it is needless to multiply instances of this symbolism. In adopting the acacia as a symbol of innocence, Masonry has but extended the principle of an ancient and universal usage, which thus consecrated particular plants, by a mystical meaning, to the representation of particular virtues.

But lastly, the acacia is to be considered as the symbol of INITIATION. This is by far the most interesting of its interpretations, and was, we have every reason to believe, the primary and original, the others being but incidental. It leads us at once to the investigation of that significant fact to which I have already alluded, that in all the ancient initiations and religious mysteries there was some plant, peculiar to
each, which was consecrated by its own esoteric meaning, and which occupied an important position in the celebration of the rites; so that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation.

A reference to some of these _sacred plants_—for such was the character they assumed—and an investigation of their symbolism will not, perhaps, be uninteresting or useless, in connection with the subject of the present article.

In the Mysteries of Adonis, which originated in Phoenicia, and were afterwards transferred to Greece, the death and resurrection of Adonis was represented. A part of the legend accompanying these mysteries was, that when Adonis was slain by a wild boar, Venus laid out the body on a bed of lettuce. In memorial of this supposed fact, on the first day of the celebration, when funeral rites were performed, lettuces were carried in the procession, _newly planted_ in shells of earth. Hence the lettuce became the sacred plant of the Adonia, or Adonisian Mysteries.

The lotus was the sacred plant of the Brahminical rites of India, and was considered as the symbol of their elemental trinity,—earth, water, and air,—because, as an aquatic plant, it derived its nutriment from all of these elements combined, its roots being planted in the earth, its stem rising through the water, and its leaves exposed to the air.[192] The Egyptians, who borrowed a large portion of their religious rites from the East, adopted the lotus, which was also indigenous to their country, as a mystical plant, and made it the symbol of their initiation, or the birth into celestial light. Hence, as Champollion observes, they often on their monuments represented the god Phre, or the sun, as borne within the expanded calyx of the lotus. The lotus bears a flower similar to that of the poppy, while its large, tongue-shaped leaves float upon the surface of the water. As the Egyptians had remarked that the plant expands when the sun rises, and closes when it sets, they adopted it as a symbol of the sun; and as that luminary was the principal object of the popular worship, the lotus became in all their sacred rites a consecrated and mystical plant.

The Egyptians also selected the _erica_[193] or heath, as a sacred
The origin of the consecration of this plant presents us with a singular coincidence, that will be peculiarly interesting to the masonic student. We are informed that there was a legend in the mysteries of Osiris, which related, that Isis, when in search of the body of her murdered husband, discovered it interred at the brow of a hill, near which an erica, or heath plant, grew; and hence, after the recovery of the body and the resurrection of the god, when she established the mysteries to commemorate her loss and her recovery, she adopted the erica, as a sacred plant,[194] in memory of its having pointed out the spot where the _mangled remains_ of Osiris were concealed.[195]

The _mistletoe_ was the sacred plant of Druidism. Its consecrated character was derived from a legend of the Scandinavian mythology, and which is thus related in the Edda, or sacred books. The god Balder, the son of Odin, having dreamed that he was in some great danger of life, his mother, Friga, exacted an oath from all the creatures of the animal, the vegetable, and the mineral kingdoms, that they would do no harm to her son. The mistletoe, contemptible from its size and weakness, was alone neglected, and of it no oath of immunity was demanded. Lok, the evil genius, or god of Darkness, becoming acquainted with this fact, placed an arrow made of mistletoe in the hands of Holder, the blind brother of Balder, on a certain day, when the gods were throwing missiles at him in sport, and wondering at their inability to do him injury with any arms with which they could attack him. But, being shot with the mistletoe arrow, it inflicted a fatal wound, and Balder died.

Ever afterwards the mistletoe was revered as a sacred plant, consecrated to the powers of darkness; and annually it became an important rite among the Druids to proceed into the forest in search of the mistletoe, which, being found, was cut down by the Arch Druid, and its parts, after a solemn sacrifice, were distributed among the people. Clavel[196] very ingeniously remarks, that it is evident, in reference to the legend, that as Balder symbolizes the Sun-god, and Lok, Darkness, this search for the mistletoe was intended to deprive the god of Darkness of the power of destroying the god of Light. And the distribution of the fragments of the mistletoe among their pious worshippers, was to assure them that henceforth a similar attempt of Lok would prove abortive, and he was thus deprived of the means of effecting his design.[197]
The _myrtle_ performed the same office of symbolism in the Mysteries of Greece as the lotus did in Egypt, or the mistletoe among the Druids. The candidate, in these initiations, was crowned with myrtle, because, according to the popular theology, the myrtle was sacred to Proserpine, the goddess of the future life. Every classical scholar will remember the golden branch with which Aeneas was supplied by the Sibyl, before proceeding on his journey to the infernal regions[198]—a voyage which is now universally admitted to be a mythical representation of the ceremonies of initiation.

In all of these ancient Mysteries, while the sacred plant was a symbol of initiation, the initiation itself was symbolic of the resurrection to a future life, and of the immortality of the soul. In this view, Freemasonry is to us now in the place of the ancient initiations, and the acacia is substituted for the lotus, the erica, the ivy, the mistletoe, and the myrtle. The lesson of wisdom is the same; the medium of imparting it is all that has been changed.

Returning, then, to the acacia, we find that it is capable of three explanations. It is a symbol of immortality, of innocence, and of initiation. But these three significations are closely connected, and that connection must be observed, if we desire to obtain a just interpretation of the symbol. Thus, in this one symbol, we are taught that in the initiation of life, of which the initiation in the third-degree is simply emblematic, innocence must for a time lie in the grave, at length, however, to be called, by the word of the Grand Master of the Universe, to a blissful immortality. Combine with this the recollection of the place where the sprig of acacia was planted, and which I have heretofore shown to be Mount Calvary, the place of sepulture of Him who "brought life and immortality to light," and who, in Christian Masonry, is designated, as he is in Scripture, as "the lion of the tribe of Judah," and remember, too, that in the mystery of his death, the wood of the cross takes the place of the acacia, and in this little and apparently insignificant symbol, but which is really and truly the most important and significant one in masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future. Thus read (and thus all our symbols should be read), Masonry proves something more to its disciples than a mere social society or a charitable association. It becomes a "lamp to our feet," whose spiritual light shines on the darkness of the deathbed, and dissipates the gloomy shadows of the grave.
XXIX.

The Symbolism of Labor.

It is one of the most beautiful features of the Masonic Institution, that it teaches not only the necessity, but the nobility, of labor. Among the earliest of the implements in whose emblematic use it instructs its neophytes is the Trestle Board, the acknowledged symbol of the Divine Law, in accordance with whose decree labor was originally instituted as the common lot of all; and therefore the important lesson that is closely connected with this symbol is, that to labor well and truly, to labor honestly and persistently, is the object and the chief end of all humanity.

To work out well the task that is set before us is our highest duty, and should constitute our greatest happiness. All men, then, must have their trestle boards; for the principles that guide us in the discharge of our duty—the schemes that we devise—the plans that we propose—are but the trestle board, whose designs we follow, for good or for evil, in our labor of life.

Earth works with every coming spring, and within its prolific bosom designs the bursting seed, the tender plant, and the finished tree, upon its trestle board.

Old ocean works forever—restless and murmuring—but still bravely working; and storms and tempests, the purifiers of stagnant nature, are inscribed upon its trestle board.

And God himself, the Grand Architect, the Master Builder of the world, has labored from eternity; and working by his omnipotent will, he inscribes his plans upon illimitable space, for the universe is his trestle board.

There was a saying of the monks of old which is well worth meditation. They taught that "laborare est orare"—labor is worship. They did not, it is true, always practise the wise precept. They did not always make labor a part of their religion. Like Onuphrius, who lived threescore years
and ten in the desert, without human voice or human sympathy to cheer him, because he had not learned that man was made for man, those old ascetics went into the wilderness, and built cells, and occupied themselves in solitary meditation and profitless thought. They prayed much, but they did no work. And thus they passed their lives, giving no pity, aid, or consolation to their fellow-men, adding no mite to the treasury of human knowledge, and leaving the world, when their selfish pilgrimage was finished, without a single contribution, in labor of mind or body, to its welfare.[200]

And men, seeing the uselessness of these ascetic lives, shrink now from their example, and fall back upon that wiser teaching, that he best does God's will who best does God's work. The world now knows that heaven is not served by man's idleness--that the "_dolce far niente_," though it might suit an Italian lazzaroni, is not fit for a brave Christian man, and that they who would do rightly, and act well their part, must take this distich for their motto:--

"With this hand work, and with the other pray, And God will bless them both from day to day."

Now, this doctrine, that labor is worship, is the very doctrine that has been advanced and maintained, from time immemorial, as a leading dogma of the Order of Freemasonry. There is no other human institution under the sun which has set forth this great principle in such bold relief. We hear constantly of Freemasonry as an institution that inculcates morality, that fosters the social feeling, that teaches brotherly love; and all this is well, because it is true; but we must never forget that from its foundation-stone to its pinnacle, all over its vast temple, is inscribed, in symbols of living light, the great truth that _labor is worship_.

It has been supposed that, because we speak of Freemasonry as a speculative system, it has nothing to do with the practical. But this is a most grievous error. Freemasonry is, it is true, a speculative science, but it is a speculative science based upon an operative art. All its symbols and allegories refer to this connection. Its very language is borrowed from the art, and it is singularly suggestive that the initiation of a candidate into its mysteries is called, in its peculiar phraseology, _work_.

I repeat that this expression is singularly suggestive. When the lodge is
engaged in reading petitions, hearing reports, debating financial matters, it is said to be occupied in _business_; but when it is engaged in the form and ceremony of initiation into any of the degrees, it is said to be at _work_. Initiation is masonic labor. This phraseology at once suggests the connection of our speculative system with an operative art that preceded it, and upon which it has been founded. This operative art must have given it form and features and organization. If the speculative system had been founded solely on philosophical or ethical principles, if it had been derived from some ancient or modern sect of philosophers,—from the Stoics, the Epicureans, or the Platonists of the heathen world, or from any of the many divisions of the scholastics of the middle ages,—this origin would most certainly have affected its interior organization as well as its external form, and we should have seen our modern masonic reunions assuming the style of academies or schools. Its technical language—for, like every institution isolated from the ordinary and general pursuits of mankind, it would have had its own technical dialect—would have been borrowed from, and would be easily traced to, the peculiar phraseology of the philosophic sects which had given it birth. There would have been the _sophists_ and the _philosophers_; the _grammatists_ and the _grammarians_; the _scholars_, the _masters_, and the _doctors_. It would have had its _trivial_ and its _quadrivial_ schools; its occupation would have been research, experiment, or investigation; in a word, its whole features would have been colored by a grammatical, a rhetorical, or a mathematical cast, accordingly as it should have been derived from a sect in which any one of these three characteristics was the predominating influence.

But in the organization of Freemasonry, as it now presents itself to us, we see an entirely different appearance. Its degrees are expressive, not of advancement in philosophic attainments, but of progress in a purely mechanical pursuit. Its highest grade is that of _Master of the Work_. Its places of meeting are not schools, but _lodges_, places where the workmen formerly lodged, in the neighborhood of the building on whose construction they were engaged. It does not form theories, but builds temples. It knows nothing of the rules of the dialecticians,—of the syllogism, the dilemma, the enthymeme, or the sorites,—but it recurs to the homely implements of its operative parent for its methods of instruction, and with the plumb-line it inculcates rectitude of conduct, and draws lessons of
morality from the workman's square. It sees in the Supreme God that it worships, not a "_numen divinum_," a divine power, nor a "_moderator omnium_," a controller of all things, as the old philosophers designated him, but a Grand Architect of the Universe. The masonic idea of God refers to Him as the Mighty Builder of this terrestrial globe, and all the countless worlds that surround it. He is not the _ens entium_, or _to theion_, or any other of the thousand titles with which ancient and modern speculation has invested him, but simply the Architect,—as the Greeks have it, the [Greek: α)ρχο\(\sigma\)], the chief workman,—under whom we are all workmen also;[201] and hence our labor is his worship.

This idea, then, of masonic labor, is closely connected with the history of the organization of the institution. When we say "the lodge is at work," we recognize that it is in the legitimate practice of that occupation for which it was originally intended. The Masons that are in it are not occupied in thinking, or speculating, or reasoning, but simply and emphatically in working. The duty of a Mason as such, in his lodge, is to work. Thereby he accomplishes the destiny of his Order. Thereby he best fulfils his obligation to the Grand Architect, for with the Mason _laborare est orare_—labor is worship.

The importance of masonic labor being thus demonstrated, the question next arises as to the nature of that labor. What is the work that a Mason is called upon to perform?

Temple building was the original occupation of our ancient brethren. Leaving out of view that system of ethics and of religious philosophy, that search after truth, those doctrines of the unity of God and the immortality of the soul, which alike distinguish the ancient Mysteries and the masonic institution, and which both must have derived from a common origin,—most probably from some priesthood of the olden time,—let our attention be exclusively directed, for the present, to that period, so familiar to every Mason, when, under the supposed Grand Mastership of King Solomon, Freemasonry first assumed "a local habitation and a name" in the holy city of Jerusalem. There the labor of the Israelites and the skill of the Tyrians were occupied in the construction of that noble temple whose splendor and magnificence of decoration made it one of the wonders of the world.

Here, then, we see the two united nations directing their attention, with surprising harmony, to the task of temple building. The Tyrian workmen, coming immediately from the bosom of the mystical society of Dionysian artificers, whose sole employment was the erection of sacred edifices throughout all Asia Minor, indoctrinated the Jews with a part of their
architectural skill, and bestowed upon them also a knowledge of those sacred Mysteries which they had practised at Tyre, and from which the present interior form of Freemasonry is said to be derived.

Now, if there be any so incredulous as to refuse their assent to the universally received masonic tradition on this subject, if there be any who would deny all connection of King Solomon with the origin of Freemasonry, except it be in a mythical or symbolical sense, such incredulity will, not at all affect the chain of argument which I am disposed to use. For it will not be denied that the corporations of builders in the middle ages, those men who were known as "Travelling Freemasons," were substantial and corporeal, and that the cathedrals, abbeys, and palaces, whose ruins are still objects of admiration to all observers, bear conclusive testimony that their existence was nothing like a myth, and that their labors were not apocryphal. But these Travelling Freemasons, whether led into the error, if error it be, by a mistaken reading of history, or by a superstitious reverence for tradition, always esteemed King Solomon as the founder of their Order. So that the first absolutely historical details that we have of the masonic institution, connect it with the idea of a temple. And it is only for this idea that I contend, for it proves that the first Freemasons of whom we have authentic record, whether they were at Jerusalem or in Europe, and whether they flourished a thousand years before or a thousand years after the birth of Christ, always supposed that temple building was the peculiar specialty of their craft, and that their labor was to be the erection of temples in ancient times, and cathedrals and churches in the Christian age.

So that we come back at last to the proposition with which I had commenced, namely: that temple building was the original occupation of our ancient brethren. And to this is added the fact, that after a long lapse of centuries, a body of men is found in the middle ages who were universally recognized as Freemasons, and who directed their attention and their skill to the same pursuit, and were engaged in the construction of cathedrals, abbeys, and other sacred edifices, these being the Christian substitute for the heathen or the Jewish temple.

And therefore, when we view the history of the Order as thus developed in its origin and its design, we are justified in saying that, in all times past, its members have been recognized as men of labor, and that their labor has been temple building.

But our ancient brethren wrought in both operative and speculative Masonry, while we work only in speculative. They worked with the hand; we
work with the brain. They dealt in the material; we in the spiritual. They used in their labor wood and stones; we use thoughts, and feelings, and affections. We both devote ourselves to labor, but the object of the labor and the mode of the labor are different.

The French rituals have given us the key-note to the explanation of what is masonic labor when they say that "Freemasons erect temples for virtue and dungeons for vice."

The modern Freemasons, like the Masons of old, are engaged in the construction of a temple;--but with this difference: that the temple of the latter was material, that of the former spiritual. When the operative art was the predominant characteristic of the Order, Masons were engaged in the construction of material and earthly temples. But when the operative art ceased, and the speculative science took its place, then the Freemasons symbolized the labors of their predecessors by engaging in the construction of a spiritual temple in their hearts, which was to be made so pure that it might become the dwelling-place of Him who is all purity. It was to be "a house not made with hands," where the hewn stone was to be a purified heart.

This symbolism, which represents man as a temple, a house, a sacred building in which God is to dwell, is not new, nor peculiar to the masonic science. It was known to the Jewish, and is still recognized by the Christian, system. The Talmudists had a saying that the threefold repetition of the words "Temple of Jehovah," in the seventh chapter and fourth verse of the book of Jeremiah, was intended to allude to the existence of three temples; and hence in one of their treatises it is said, "Two temples have been destroyed, but the third will endure forever," in which it is manifest that they referred to the temple of the immortal soul in man.

By a similar allusion, which, however, the Jews chose wilfully to misunderstand, Christ declared, "Destroy this temple, and in three days I will raise it up." And the beloved disciple, who records the conversation, does not allow us to doubt of the Saviour's meaning.

"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"

"But he spake of the temple of his body." [202]
In more than one place the apostle Paul has fondly dwelt upon this metaphor. Thus he tells the Corinthians that they are "God's building," and he calls himself the "wise master builder," who was to lay the foundation in his truthful doctrine, upon which they were to erect the edifice. [203] And he says to them immediately afterwards, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

In consequence of these teachings of the apostles, the idea that the body was a temple has pervaded, from the earliest times to the present day, the system of Christian or theological symbolism. Indeed, it has sometimes been carried to an almost too fanciful excess. Thus Samuel Lee, in that curious and rare old work, "The Temple of Solomon, pourtrayed by Scripture Light," thus dilates on this symbolism of the temple:--

"The _foundation_ of this temple may be laid in humility and contrition of spirit, wherein the inhabiter of eternity delighteth to dwell; we may refer the _porch_ to the mouth of a saint, wherein every holy Jacob erects the _pillars_ of God's praise, calling upon and blessing his name for received mercies; when songs of deliverance are uttered from the _doors_ of his lips. The _holy place_ is the renewed mind, and the _windows_ therein may denote divine illumination from above, cautioning a saint lest they be darkened with the smoke of anger, the mist of grief, the dust of vain-glory, or the filthy mire of worldly cares. The _golden candlesticks,_ the infused habits of divine knowledge resting within the soul. The _shew-bread,_ the word of grace exhibited in the promises for the preservation of a Christian's life and glory. The _golden altar_ of odors, the breathings, sufferings, and groanings after God, ready to break forth into Abba, Father. The _veiles_, the righteousness of Christ. The _holy of holies_ may relate to the conscience purified from dead works and brought into a heavenly frame." [204] And thus he proceeds, symbolizing every part and utensil of the temple as alluding to some emotion or affection of man, but in language too tedious for quotation.

In a similar vein has the celebrated John Bunyan, the author of the "Pilgrim's Progress," proceeded in his "Temple of Solomon Spiritualized" to refer every part of that building to a symbolic meaning, selecting, however, the church, or congregation of good men, rather than the individual man, as the object of the symbolism.

In the middle ages the Hermetic philosophers seem to have given the same interpretation of the temple, and Swedenborg, in his mystical writings, adopts the idea.

Hitchcock, who has written an admirable little work on Swedenborg
considered as a Hermetic Philosopher, thus alludes to this subject, and his language, as that of a learned and shrewd investigator, is well worthy of quotation:--

"With, perhaps, the majority of readers, the Tabernacle of Moses and the Temple of Solomon were mere buildings; very magnificent indeed, but still mere buildings for the worship of God. But some are struck with many portions of the account of their erection, admitting a moral interpretation; and while the buildings are allowed to stand (or to have stood once) visible objects, these interpreters are delighted to meet with indications that Moses and Solomon, in building the temples, were wise in the knowledge of God and of man; from which point it is not difficult to pass on to the moral meaning altogether, and to affirm that the building which was erected without 'the noise of a hammer or axe, or any tool of iron,' was altogether a moral building—a building of God, not made with hands: in short, many see in the story of Solomon's temple a symbolical representation of MAN as the temple of God, with its _holy of holies_ deep-seated in the centre of the human heart." [205]

The French Masons have not been inattentive to this symbolism. Their already quoted expression that the "Freemasons build temples for virtue and dungeons for vice," has very clearly a reference to it, and their most distinguished writers never lose sight of it.

Thus Ragon, one of the most learned of the French historians of Freemasonry, in his lecture to the Apprentice, says that the founders of our Order "called themselves Masons, and proclaimed that they were building a temple to truth and virtue." [206] And subsequently he addresses the candidate who has received the Master's degree in the following language:--

"Profit by all that has been revealed to you. Improve your heart and your mind. Direct your passions to the general good; combat your prejudices; watch over your thoughts and your actions; love, enlighten, and assist your brethren; and you will have perfected that _temple_ of which you are at once the _architect_, the _material_, and the _workman_." [207]

Rebold, another French historian of great erudition, says, "If Freemasonry has ceased to erect temples, and by the aid of its architectural designs to elevate all hearts to the Deity, and all eyes and hopes to heaven, it has not therefore desisted from its work of moral and intellectual
building;" and he thinks that the success of the institution has justified this change of purpose and the disruption of the speculative from the operative character of the Order.[208]

Eliphas Levi, who has written abstrusely and mystically on Freemasonry and its collateral sciences, sees very clearly an allegorical and a real design in the institution, the former being the rebuilding of the temple of Solomon, and the latter the improvement of the human race by a reconstruction of its social and religious elements.[209]

The Masons of Germany have elaborated this idea with all the exhaustiveness that is peculiar to the German mind, and the masonic literature of that country abounds in essays, lectures, and treatises, in which the prominent topic is this building of the Solomonic temple as referring to the construction of a moral temple.

Thus writes Bro. Rhode, of Berlin:--

"So soon as any one has received the consecration of our Order, we say to him that we are building a mystical temple;" and he adds that "this temple which we Masons are building is nothing else than that which will conduce to the greatest possible happiness of mankind." [210]

And another German brother, Von Wedekind, asserts that "we only labor in our temple when we make man our predominating object, when we unite goodness of heart with polished manners, truth with beauty, virtue with grace." [211]

Again we have Reinhold telling us, in true Teutonic expansiveness of expression, that "by the mystical Solomonic temple we are to understand the high ideal or archetype of humanity in the best possible condition of social improvement, wherein every evil inclination is overcome, every passion is resolved into the spirit of love, and wherein each for all, and all for each, kindly strive to work." [212]

And thus the German Masons call this striving for an almost millennial result _labor in the temple_.

The English Masons, although they have not treated the symbolism of the Order with the same abstruse investigation that has distinguished those of Germany and France, still have not been insensible to this idea that the building of the Solomonic temple is intended to indicate a cultivation of the human character. Thus Hutchinson, one of the earliest of the symbolic writers of England, shows a very competent conception--for the age in
which he lived--of the mystical meaning of the temple; and later writers have improved upon his crude views. It must, however, be acknowledged that neither Hutchinson nor Oliver, nor any other of the distinguished masonic writers of England, has dwelt on this peculiar symbolism of a moral temple with that earnest appreciation of the idea that is to be found in the works of the French and German Masons. But although the allusions are rather casual and incidental, yet the symbolic theory is evidently recognized.[213]

Our own country has produced many students of Masonic symbolism, who have thoroughly grasped this noble thought, and treated it with eloquence and erudition.

Fifty years ago Salem Towne wrote thus: "Speculative Masonry, according to present acceptation, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet temple of God in a world of immortality." [214]

Charles Scott has devoted one of the lectures in his "Analogy of Ancient Craft Masonry to Natural and Revealed Religion" to a thorough consideration of this subject. The language is too long for quotation, but the symbol has been well interpreted by him.[215]

Still more recently, Bro. John A. Loclor has treated the topic in an essay, which I regret has not had a larger circulation. A single and brief passage may show the spirit of the production, and how completely it sustains the idea of this symbolism.

"We may disguise it as we will," says Bro. Lodor, "we may evade a scrutiny of it; but our character, as it is, with its faults and blemishes, its weaknesses and infirmities, its vices and its stains, together with its redeeming traits, its better parts, is our speculative temple." And he goes on to extend the symbolic idea: "Like the exemplar temple on Mount Moriah, it should be preserved as a hallowed shrine, and guarded with the same vigilant care. It should be our pearl of price set round with walls and enclosures, even as was the Jewish temple, and the impure, the vicious, the guilty, and the profane be banished from even its outer courts. A faithful sentinel should be placed at every gate, a watchman on every wall, and the first approach of a cowan and eavesdropper be promptly met and resisted."
Teachings like this are now so common that every American Mason who has studied the symbolism of his Order believes, with Carlyle, that "there is but one temple in the world, and that is the body of man."

This inquiry into the meaning and object of labor, as a masonic symbol, brings us to these conclusions:--

1. That our ancient brethren worked as long as the operative art predominated in the institution at material temples, the most prominent of these being the temple of King Solomon.

2. That when the speculative science took the place of the operative art, the modern Masons, working no longer at material temples, but holding still to the sacred thought, the reverential idea, of a holy temple, a Lord's house to be built, began to labor at living temples, and to make man, the true house of the Lord, the tabernacle for the indwelling of the Holy Spirit.

And, 3. Therefore to every Freemason who rightly comprehends his art, this construction of a living temple is his labor.

"Labor," says Gadicke, the German masonic lexicographer, "is an important word in Masonry; indeed, we might say the most important. For this, and this alone, does a man become a Freemason. Every other object is secondary or incidental. Labor is the accustomed design of every lodge meeting. But does such meeting always furnish evidence of industry? The labor of an operative mason will be visible, and he will receive his reward for it, even though the building he has constructed may, in the next hour, be overthrown by a tempest. He knows that he has done his labor. And so must the Freemason labor. His labor must be visible to himself and to his brethren, or, at least, it must conduce to his own internal satisfaction.

As we build neither a visible Solomonic temple nor an Egyptian pyramid, our industry must become visible in works that are imperishable, so that when we vanish from the eyes of mortals it may be said of us that our labor was well done."

And remembering what the apostle has said, that we are the temple of God, and that the Spirit of God dwelleth in us, we know that our labor is so to build that temple that it shall become worthy of its divine Dweller.

And thus, too, at last, we can understand the saying of the old monks that "labor is worship;" and as Masons we labor in our lodge, labor to make
ourselves a perfect building, without blemish, working hopefully for the consumption, when the house of our earthly tabernacle shall be finished, when the LOST WORD of divine truth shall at last be discovered, and when we shall be found by our own efforts at perfection to have done God service. For so truly is the meaning of those noble words—LABOR IS WORSHIP.

XXX.

The Stone of Foundation.[216]

The Stone of Foundation constitutes one of the most important and abstruse of all the symbols of Freemasonry. It is referred to in numerous legends and traditions, not only of the Freemasons, but also of the Jewish Rabbins, the Talmudic writers, and even the Mussulman doctors. Many of these, it must be confessed, are apparently puerile and absurd; but some of them, and especially the masonic ones, are deeply interesting in their allegorical signification.

The Stone of Foundation is, properly speaking, a symbol of the higher degrees. It makes its first appearance in the Royal Arch, and forms, indeed, the most important symbol of that degree. But it is so intimately connected, in its legendary history, with the construction of the Solomonic temple, that it must be considered as a part of Ancient Craft Masonry, although he who confines the range of his investigations to the first three degrees, will have no means, within that narrow limit, of properly appreciating the symbolism of the Stone of Foundation.

As preliminary to the inquiry which is about to be instituted, it is necessary to distinguish the Stone of Foundation, both in its symbolism and in its legendary history, from other stones which play an important part in the masonic ritual, but which are entirely distinct from it. Such are the _corner-stone_, which was always placed in the north-east corner of the building about to be erected, and to which such a beautiful reference is made in the ceremonies of the first degree; or the _keystone_, which constitutes an interesting part of the Mark Master's degree; or, lastly, the _cape-stone_, upon which all the ritual of the Most Excellent Master's degree is founded. These are all, in their proper places, highly interesting and instructive symbols, but have no connection
whatever with the Stone of Foundation or its symbolism. Nor, although the Stone of Foundation is said, for peculiar reasons, to have been of a cubical form, must it be confounded with that stone called by the continental Masons the _cubical stone_--the _pierre cubique_ of the French, and the _cubik stein_ of the German Masons, but which in the English system is known as the _perfect ashlar_.

The Stone of Foundation has a legendary history and a symbolic signification which are peculiar to itself, and which differ from the history and meaning which belong to these other stones.

Let us first define this masonic Stone of Foundation, then collate the legends which refer to it, and afterwards investigate its significance as a symbol. To the Mason who takes a pleasure in the study of the mysteries of his institution, the investigation cannot fail to be interesting, if it is conducted with any ability.

But in the very beginning, as a necessary preliminary to any investigation of this kind, it must be distinctly understood that all that is said of this Stone of Foundation in Masonry is to be strictly taken in a mythical or allegorical sense. Dr. Oliver, the most learned of our masonic writers, while undoubtedly himself knowing that it was simply a symbol, has written loosely of it, as though it were a substantial reality; and hence, if the passages in his "Historical Landmarks," and in his other works which refer to this celebrated stone are accepted by his readers in a literal sense, they will present absurdities and puerilities which would not occur if the Stone of Foundation was received, as it really is, as a philosophical myth, conveying a most profound and beautiful symbolism. Read in this spirit, as all the legends of Masonry should be read, the mythical story of the Stone of Foundation becomes one of the most important and interesting of all the masonic symbols.

The Stone of Foundation is supposed, by the theory which establishes it, to have been a stone placed at one time within the foundations of the temple of Solomon, and afterwards, during the building of the second temple, transported to the Holy of Holies. It was in form a perfect cube, and had inscribed upon its upper face, within a delta or triangle, the sacred tetragrammaton, or ineffable name of God. Oliver, speaking with the solemnity of an historian, says that Solomon thought that he had rendered the house of God worthy, so far as human adornment could effect, for
the dwelling of God, "when he had placed the celebrated Stone of Foundation,
on which the sacred name was mystically engraven, with solemn ceremonies,
in that sacred depository on Mount Moriah, along with the foundations of
Dan and Asher, the centre of the Most Holy Place, where the ark was
overshadowed by the shekinah of God." [217] The Hebrew Talmudists, who
thought as much of this stone, and had as many legends concerning it as
the masonic Talmudists, called it _eben shatijah_[218] or "Stone of Foundation," because, as they said, it had been laid by Jehovah as the
foundation of the world; and hence the apocryphal book of Enoch speaks of
the "stone which supports the corners of the earth."

This idea of a foundation stone of the world was most probably derived
from that magnificent passage of the book of Job, in which the Almighty
demands of the afflicted patriarch,--

  "Where wast thou, when I laid the foundation of the earth?
  Declare, since thou hast such knowledge!
  Who fixed its dimensions, since thou knowest?
  Or who stretched out the line upon it?
  Upon what were its foundations fixed?
  And who laid its corner-stone,
  When the morning stars sang together,
  And all the sons of God shouted for joy?" [219]

Noyes, whose beautiful translation I have adopted as not materially
differing from the common version, but which is far more poetical and more
in the strain of the original, thus explains the allusions to the
foundation-stone: "It was the custom to celebrate the laying of the
corner-stone of an important building with music, songs, shouting, &c.
Hence the morning stars are represented as celebrating the laying of the
corner-stone of the earth." [220]

Upon this meagre statement have been accumulated more traditions than
appertain to any other masonic symbol. The Rabbins, as has already been
intimated, divide the glory of these apocryphal histories with the
Masons; indeed, there is good reason for a suspicion that nearly all the
masonic legends owe their first existence to the imaginative genius of the
writers of the Jewish Talmud. But there is this difference between the Hebrew and
the masonic traditions, that the Talmudic scholar recited them as truthful
histories, and swallowed, in one gulp of faith, all their impossibilities
and anachronisms, while the masonic student has received them as
allegories, whose value is not in the facts, but in the sentiments which
they convey.
With this understanding of their meaning, let us proceed to a collation of these legends.

In that blasphemous work, the "_Toldoth Jeshu_" or _Life of Jesus_, written, it is supposed, in the thirteenth or fourteenth century, we find the following account of this wonderful stone:--

"At that time [the time of Jesus] there was in the House of the Sanctuary [that is, the temple] a Stone of Foundation, which is the very stone that our father Jacob anointed with oil, as it is described in the twenty-eighth chapter of the book of Genesis. On that stone the letters of the tetragrammaton were inscribed, and whosoever of the Israelites should learn that name would be able to master the world. To prevent, therefore, any one from learning these letters, two iron dogs were placed upon two columns in front of the Sanctuary. If any person, having acquired the knowledge of these letters, desired to depart from the Sanctuary, the barking of the dogs, by magical power, inspired so much fear, that he suddenly forgot what he had acquired."

This passage is cited by the learned Buxtorf, in his "_Lexicon Talmudicum_;" [221] but in the copy of the "_Toldoth Jeshu_" which I have the good fortune to possess (for it is among the rarest of books), I find another passage which gives some additional particulars, in the following words:--

"At that time there was in the temple the ineffable name of God, inscribed upon the Stone of Foundation. For when King David was digging the foundation for the temple, he found in the depths of the excavation a certain stone, on which the name of God was inscribed. This stone he removed, and deposited it in the Holy of Holies." [222]

The same puerile story of the barking dogs is repeated, still more at length. It is not pertinent to the present inquiry, but it may be stated as a mere matter of curious information, that this scandalous book, which is throughout a blasphemous defamation of our Saviour, proceeds to say, that he cunningly obtained a knowledge of the tetragrammaton from the Stone of Foundation, and by its mystical influence was enabled to perform his miracles.

The masonic legends of the Stone of Foundation, based on these and other rabbinical reveries, are of the most extraordinary character, if they
are to be viewed as histories, but readily reconcilable with sound sense, if looked at only in the light of allegories. They present an uninterrupted succession of events, in which the Stone of Foundation takes a prominent part, from Adam to Solomon, and from Solomon to Zerubbabel.

Thus the first of these legends, in order of time, relates that the Stone of Foundation was possessed by Adam while in the garden of Eden; that he used it as an altar, and so reverenced it, that, on his expulsion from Paradise, he carried it with him into the world in which he and his descendants were afterwards to earn their bread by the sweat of their brow.

Another legend informs us that from Adam the Stone of Foundation descended to Seth. From Seth it passed by regular succession to Noah, who took it with him into the ark, and after the subsidence of the deluge, made on it his first thank-offering. Noah left it on Mount Ararat, where it was subsequently found by Abraham, who removed it, and consequently used it as an altar of sacrifice. His grandson Jacob took it with him when he fled to his uncle Laban in Mesopotamia, and used it as a pillow when, in the vicinity of Luz, he had his celebrated vision.

Here there is a sudden interruption in the legendary history of the stone, and we have no means of conjecturing how it passed from the possession of Jacob into that of Solomon. Moses, it is true, is said to have taken it with him out of Egypt at the time of the exodus, and thus it may have finally reached Jerusalem. Dr. Adam Clarke repeats what he very properly calls "a foolish tradition," that the stone on which Jacob rested his head was afterwards brought to Jerusalem, thence carried after a long lapse of time to Spain, from Spain to Ireland, and from Ireland to Scotland, where it was used as a seat on which the kings of Scotland sat to be crowned. Edward I., we know, brought a stone, to which this legend is attached, from Scotland to Westminster Abbey, where, under the name of Jacob's Pillow, it still remains, and is always placed under the chair upon which the British sovereign sits to be crowned, because there is an old distich which declares that wherever this stone is found the Scottish kings shall reign.
But this Scottish tradition would take the Stone of Foundation away from all its masonic connections, and therefore it is rejected as a masonic legend.

The legends just related are in many respects contradictory and unsatisfactory, and another series, equally as old, are now very generally adopted by masonic scholars, as much better suited to the symbolism by which all these legends are explained.

This series of legends commences with the patriarch Enoch, who is supposed to have been the first consecrator of the Stone of Foundation. The legend of Enoch is so interesting and important in masonic science as to excuse something more than a brief reference to the incidents which it details.

The legend in full is as follows: Enoch, under the inspiration of the Most High, and in obedience to the instructions which he had received in a vision, built a temple under ground on Mount Moriah, and dedicated it to God. His son, Methuselah, constructed the building, although he was not acquainted with his father's motives for the erection. This temple consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved the true name of God, or the tetragrammaton, and placing it on a cubical stone, known thereafter as the Stone of Foundation, he deposited the whole within the lowest arch.

When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it that the aperture could not be discovered. Enoch himself was not permitted to enter it but once a year, and after the days of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of the vault or subterranean temple, and of the Stone of Foundation, with the sacred and ineffable name inscribed upon it, was lost for ages to the world.

At the building of the first temple of Jerusalem, the Stone of Foundation again makes its appearance. Reference has already been made to the Jewish tradition that David, when digging the foundations of the temple, found in
the excavation which he was making a certain stone, on which the ineffable name of God was inscribed, and which stone he is said to have removed and deposited in the Holy of Holies. That King David laid the foundations of the temple upon which the superstructure was subsequently erected by Solomon, is a favorite theory of the legend-mongers of the Talmud.

The masonic tradition is substantially the same as the Jewish, but it substitutes Solomon for David, thereby giving a greater air of probability to the narrative; and it supposes that the stone thus discovered by Solomon was the identical one that had been deposited in his secret vault by Enoch. This Stone of Foundation, the tradition states, was subsequently removed by King Solomon, and, for wise purposes, deposited in a secret and safer place.

In this the masonic tradition again agrees with the Jewish, for we find in the third chapter of the "_Treatise on the Temple_" written by the celebrated Maimonides, the following narrative--

"There was a stone in the Holy of Holies, on its west side, on which was placed the ark of the covenant, and before it the pot of manna and Aaron's rod. But when Solomon had built the temple, and foresaw that it was, at some future time, to be destroyed, he constructed a deep and winding vault under ground, for the purpose of concealing the ark, wherein Josiah afterwards, as we learn in the Second Book of Chronicles, xxxv. 3, deposited it, with the pot of manna, the rod of Aaron, and the oil of anointing."

The Talmudical book "_Yoma_" gives the same tradition, and says that "the ark of the covenant was placed in the centre of the Holy of Holies, upon a stone rising three fingers' breadth above the floor, to be, as it were, a pedestal for it." "This stone," says Prideaux,[225] "the Rabbins call the Stone of Foundation, and give us a great deal of trash about it."

There is much controversy as to the question of the existence of any ark in the second temple. Some of the Jewish writers assert that a new one was made; others, that the old one was found where it had been concealed by Solomon; and others again contend that there was no ark at all in the temple of Zerubbabel, but that its place was supplied by the Stone of Foundation on which it had originally rested.
Royal Arch Masons well know how all these traditions are sought to be reconciled by the masonic legend, in which the substitute ark and the Stone of Foundation play so important a part.

In the thirteenth degree of the Ancient and Accepted Rite, the Stone of Foundation is conspicuous as the resting-place of the sacred delta.

In the Royal Arch and Select Master's degrees of the Americanized York Rite, the Stone of Foundation constitutes the most important part of the ritual. In both of these it is the receptacle of the ark, on which the ineffable name is inscribed.

Lee, in his "_Temple of Solomon_", has devoted a chapter to this Stone of Foundation, and thus recapitulates the Talmudic and Rabbinical traditions on the subject:

"Vain and futile are the feverish dreams of the ancient Rabbins concerning the Foundation Stone of the temple. Some assert that God placed this stone in the centre of the world, for a future basis and settled consistency for the earth to rest upon. Others held this stone to be the first matter, out of which all the beautiful visible beings of the world have been hewn forth and produced to light. Others relate that this was the very same stone laid by Jacob for a pillow under his head, in that night when he dreamed of an angelic vision at Bethel, and afterwards anointed and consecrated it to God. Which when Solomon had found (no doubt by forged revelation, or some tedious search, like another Rabbi Selemoh), he durst not but lay it sure, as the principal foundation stone of the temple. Nay, they say further, he caused to be engraved upon it the tetragrammaton, or the ineffable name of Jehovah." [226]

It will be seen that the masonic traditions on the subject of the Stone of Foundation do not differ very materially from these Rabbinical ones, although they give a few additional circumstances.

In the masonic legend, the Foundation Stone first makes its appearance, as I have already said, in the days of Enoch, who placed it in the bowels of Mount Moriah. There it was subsequently discovered by King Solomon, who deposited it in a crypt of the first temple, where it remained concealed until the foundations of the second temple were laid, when it was discovered and removed to the Holy of Holies. But the most important point of the legend of the Stone of Foundation is its intimate and constant connection with the tetragrammaton, or ineffable name. It is this name, inscribed upon it, within the sacred and symbolic delta, that gives to the
stone all its masonic value and significance. It is upon this fact, that
it was so inscribed, that its whole symbolism depends.

Looking at these traditions in anything like the light of historical narratives, we are compelled to consider them, to use the plain language of Lee, "but as so many idle and absurd conceits." We must go behind the legend, viewing it only as an allegory, and study its symbolism.

The symbolism of the Foundation Stone of Masonry is therefore the next subject of investigation.

In approaching this, the most abstruse, and one of the most important, symbols of the Order, we are at once impressed with its apparent connection with the ancient doctrine of stone worship. Some brief consideration of this species of religious culture is therefore necessary for a proper understanding of the real symbolism of the Stone of Foundation.

The worship of stones is a kind of fetishism, which in the very infancy of religion prevailed, perhaps, more extensively than any other form of religious culture. Lord Kames explains the fact by supposing that stones erected as monuments of the dead became the place where posterity paid their veneration to the memory of the deceased, and that at length the people, losing sight of the emblematical signification, which was not readily understood, these monumental stones became objects of worship.

Others have sought to find the origin of stone-worship in the stone that was set up and anointed by Jacob at Bethel, and the tradition of which had extended into the heathen nations and become corrupted. It is certain that the Phoenicians worshipped sacred stones under the name of _Baetylia_, which word is evidently derived from the Hebrew _Bethel_; and this undoubtedly gives some appearance of plausibility to the theory.

But a third theory supposes that the worship of stones was derived from the unskilfulness of the primitive sculptors, who, unable to frame, by their meagre principles of plastic art, a true image of the God whom they adored, were content to substitute in its place a rude or scarcely polished stone. Hence the Greeks, according to Pausanias, originally used unhewn stones to represent their deities, thirty of which that historian says he saw in the city of Pharas. These stones were of a cubical form, and as the greater number of them were dedicated to the god Hermes, or Mercury, they received the generic name of _Hermaa_. Subsequently, with the improvement of the plastic art, the head was added.[227]

One of these consecrated stones was placed before the door of almost every
house in Athens. They were also placed in front of the temples, in the
gymnasia or schools, in libraries, and at the corners of streets, and in
the roads. When dedicated to the god Terminus they were used as
landmarks,
and placed as such upon the concurrent lines of neighboring
possessions.

The Thebans worshipped Bacchus under the form of a rude, square stone.

Arnobius[228] says that Cybele was represented by a small stone of a
black color. Eusebius cites Porphyry as saying that the ancients
represented the deity by a black stone, because his nature is obscure and
inscrutable. The reader will here be reminded of the black stone
_Hadsjar_
el Aswad_, placed in the south-west corner of the Kaaba at Mecca, which
was worshipped by the ancient Arabians, and is still treated with
religious veneration by the modern Mohammedans. The Mussulman priests,
however, say that it was originally white, and of such surprising
splendor
that it could be seen at the distance of four days' journey, but that
it
has been blackened by the tears of pilgrims.

The Druids, it is well known, had no other images of their gods but
cubical, or sometimes columnar, stones, of which Toland gives several
instances.

The Chaldeans had a sacred stone, which they held in great veneration,
under the name of _Mnizuris_, and to which they sacrificed for the
purpose
of evoking the Good Demon.

Stone-worship existed among the early American races. Squier quotes
Skinner as asserting that the Peruvians used to set up rough stones in
their fields and plantations, which were worshipped as protectors of
their
crops. And Gam a says that in Mexico the presiding god of the spring
was
often represented without a human body, and in place thereof a pilaster or
square column, whose pedestal was covered with various sculptures.

Indeed, so universal was this stone-worship, that Higgins, in his
"_Celtic Druids_," says that, "throughout the world the first object of
idolatry seems to have been a plain, unwrought stone, placed in the
ground, as an emblem of the generative or procreative powers of
nature."
And the learned Bryant, in his "_Analysis of Ancient Mythology_,"
asserts
that "there is in every oracular temple some legend about a stone."

Without further citations of examples from the religious usages of other
countries, it will, I think, be conceded that the cubical stone formed an
important part of the religious worship of primitive nations. But Cudworth, Bryant, Faber, and all other distinguished writers who have treated the subject, have long since established the theory that the pagan religions were eminently symbolic. Thus, to use the language of Dudley, the pillar or stone "was adopted as a symbol of strength and firmness,—a symbol, also, of the divine power, and, by a ready inference, a symbol or idol of the Deity himself." [229] And this symbolism is confirmed by Cornutus, who says that the god Hermes was represented without hands or feet, being a cubical stone, because the cubical figure betokened his solidity and stability.[230]

Thus, then, the following facts have been established, but not precisely in this order: First, that there was a very general prevalence among the earliest nations of antiquity of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; thirdly, that this legend is found in the masonic system; and lastly, that the mystical stone there has received the name of the "Stone of Foundation."

Now, as in all the other systems the stone is admitted to be symbolic, and the tradition connected with it mystical, we are compelled to assume the same predicates of the masonic stone. It, too, is symbolic, and its legend a myth or an allegory.

Of the fable, myth, or allegory, Bailly has said that, "subordinate to history and philosophy, it only deceives that it may the better instruct us. Faithful in preserving the realities which are confided to it, it covers with its seductive envelope the lessons of the one and the truths of the other." [231] It is from this stand-point that we are to view the allegory of the Stone of Foundation, as developed in one of the most interesting and important symbols of Masonry.

The fact that the mystical stone in all the ancient religions was a symbol of the Deity, leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the tetragrammaton, or sacred name of God, that was inscribed upon it. This ineffable name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen signification as an idol, and consecrates it to the worship of the true God.

The predominant idea of the Deity, in the masonic system, connects him with his creative and formative power. God is, to the Freemason, _Al Gabil,_ as the Arabians called him, that is, _The Builder_; or, as
expressed in his masonic title, the _Grand Architect of the Universe_, by common consent abbreviated in the formula G.A.O.T.U. Now, it is evident that no symbol could so appropriately suit him in this character as the Stone of Foundation, upon which he is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God, as a pattern and exemplar, with the workman's erection of his temporal building on a similar foundation stone.

But this masonic idea is still further to be extended. The great object of all Masonic labor is _divine truth_. The search for the _lost word_ is the search for truth. But divine truth is a term synonymous with God. The ineffable name is a symbol of truth, because God, and God alone, is truth. It is properly a scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord "reacheth unto the clouds," and that "his truth endureth unto all generations." If, then, God is truth, and the Stone of Foundation is the masonic symbol of God, it follows that it must also be the symbol of divine truth.

When we have arrived at this point in our speculations, we are ready to show how all the myths and legends of the Stone of Foundation may be rationally explained as parts of that beautiful "science of morality, veiled in allegory and illustrated by symbols," which is the acknowledged definition of Freemasonry.

In the masonic system there are two temples; the first temple, in which the degrees of Ancient Craft Masonry are concerned, and the second temple, with which the higher degrees, and especially the Royal Arch, are related. The first temple is symbolic of the present life; the second temple is symbolic of the life to come. The first temple, the present life, must be destroyed; on its foundations the second temple, the life eternal, must be built.

But the mystical stone was placed by King Solomon in the foundations of the first temple. That is to say, the first temple of our present life must be built on the sure foundation of divine truth, "for other foundation can no man lay."

But although the present life is necessarily built upon the foundation of truth, yet we never thoroughly attain it in this sublunary sphere. The Foundation Stone is concealed in the first temple, and the Master Mason knows it not. He has not the true word. He receives only a substitute.

But in the second temple of the future life, we have passed from the grave, which had been the end of our labors in the first. We have removed
the rubbish, and have found that Stone of Foundation which had been hitherto concealed from our eyes. We now throw aside the substitute for truth which had contented us in the former temple, and the brilliant effulgence of the tetragrammaton and the Stone of Foundation are discovered, and thenceforth we are the possessors of the true word—of divine truth. And in this way, the Stone of Foundation, or divine truth, concealed in the first temple, but discovered and brought to light in the second, will explain that passage of the apostle, "For now we see through a glass darkly, but then face to face: now I know in part; but then shall I know even as also I am known."

And so, the result of this inquiry is, that the masonic Stone of Foundation is a symbol of divine truth, upon which all Speculative Masonry is built, and the legends and traditions which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Mason's labor, and the discovery of which is his reward.

XXXI.
The Lost Word.

The last of the symbols, depending for its existence on its connection with a myth to which I shall invite attention, is _the Lost Word, and the search for it_. Very appropriately may this symbol terminate our investigations, since it includes within its comprehensive scope all the others, being itself the very essence of the science of masonic symbolism.

The other symbols require for their just appreciation a knowledge of the origin of the order, because they owe their birth to its relationship with kindred and anterior institutions. But the symbolism of the Lost Word has reference exclusively to the design and the objects of the institution.

First, let us define the symbol, and then investigate its interpretation.

The mythical history of Freemasonry informs us that there once existed a WORD of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a
temporary substitute for it was adopted. But as the very philosophy of Masonry teaches us that there can be no death without a resurrection,--no decay without a subsequent restoration,--on the same principle it follows that the loss of the Word must suppose its eventual recovery.

Now, this it is, precisely, that constitutes the myth of the Lost Word and the search for it. No matter what was the word, no matter how it was lost, nor why a substitute was provided, nor when nor where it was recovered. These are all points of subsidiary importance, necessary, it is true, for knowing the legendary history, but not necessary for understanding the symbolism. The only term of the myth that is to be regarded in the study of its interpretation, is the abstract idea of a word lost and afterwards recovered.

This, then, points us to the goal to which we must direct our steps in the pursuit of the investigation.

But the symbolism, referring in this case, as I have already said, solely to the great design of Freemasonry, the nature of that design at once suggests itself as a preliminary subject of inquiry in the investigation.

What, then, is the design of Freemasonry? A very large majority of its disciples, looking only to its practical results, as seen in the everyday business of life,--to the noble charities which it dispenses, to the tears of widows which it has dried, to the cries of orphans which it has hushed, to the wants of the destitute which it has supplied,--arrive with too much rapidity at the conclusion that Charity, and that, too, in its least exalted sense of eleemosynary aid, is the great design of the institution.

Others, with a still more contracted view, remembering the pleasant reunions at their lodge banquets, the unreserved communications which are thus encouraged, and the solemn obligations of mutual trust and confidence that are continually inculcated, believe that it was intended solely to promote the social sentiments and cement the bonds of friendship.

But, although the modern lectures inform us that Brotherly Love and Relief are two of "the principal tenets of a Mason's profession," yet, from the
same authority, we learn that Truth is a third and not less important one; and Truth, too, not in its old Anglo-Saxon meaning of fidelity to engagements,[232] but in that more strictly philosophical one in which it is opposed to intellectual and religious error or falsehood.

But I have shown that the Primitive Freemasonry of the ancients was instituted for the purpose of preserving that truth which had been originally communicated to the patriarchs, in all its integrity, and that the Spurious Masonry, or the Mysteries, originated in the earnest need of the sages, and philosophers, and priests, to find again the same truth which had been lost by the surrounding multitudes. I have shown, also, that this same truth continued to be the object of the Temple Masonry, which was formed by a union of the Primitive, or Pure, and the Spurious systems. Lastly, I have endeavored to demonstrate that this truth related to the nature of God and the human soul.

The search, then, after this truth, I suppose to constitute the end and design of Speculative Masonry. From the very commencement of his career, the aspirant is by significant symbols and expressive instructions directed to the acquisition of this divine truth; and the whole lesson, if not completed in its full extent, is at least well developed in the myths and legends of the Master's degree. _God and the soul_--the unity of the one and the immortality of the other--are the great truths, the search for which is to constitute the constant occupation of every Mason, and which, when found, are to become the chief corner-stone, or the stone of foundation, of the spiritual temple--"the house not made with hands"--which he is engaged in erecting.

Now, this idea of a search after truth forms so prominent a part of the whole science of Freemasonry, that I conceive no better or more comprehensive answer could be given to the question, _What is Freemasonry?_ than to say that it is a science which is engaged in the search after divine truth.

But Freemasonry is eminently a system of symbolism, and all its instructions are conveyed in symbols. It is, therefore, to be supposed that so prominent and so prevailing an idea as this,--one that constitutes, as I have said, the whole design of the institution, and which may appropriately be adopted as the very definition of its science,--could not with any consistency be left without its particular symbol.

The WORD, therefore, I conceive to be the symbol of _Divine Truth;_ and all its modifications--the loss, the substitution, and the recovery--are but component parts of the mythical symbol which represents a search.
after truth.

How, then, is this symbolism preserved? How is the whole history of this Word to be interpreted, so as to bear, in all its accidents of time, and place, and circumstance, a patent reference to the substantive idea that has been symbolized?

The answers to these questions embrace what is, perhaps, the most intricate as well as most ingenious and interesting portion of the science of masonic symbolism.

This symbolism may be interpreted, either in an application to a general or to a special sense.

The general application will embrace the whole history of Freemasonry, from its inception to its consummation. The search after the Word is an epitome of the intellectual and religious progress of the order, from the period when, by the dispersion at Babel, the multitudes were enshrouded in the profundity of a moral darkness where truth was apparently forever extinguished. The true name of God was lost; his true nature was not understood; the divine lessons imparted by our father Noah were no longer remembered; the ancient traditions were now corrupted; the ancient symbols were perverted. Truth was buried beneath the rubbish of Sabaism, and the idolatrous adoration of the sun and stars had taken the place of the olden worship of the true God. A moral darkness was now spread over the face of the earth, as a dense, impenetrable cloud, which obstructed the rays of the spiritual sun, and covered the people as with a gloomy pall of intellectual night.

But this night was not to last forever. A brighter dawn was to arise, and amidst all this gloom and darkness there were still to be found a few sages in whom the religious sentiment, working in them with powerful throes, sent forth manfully to seek after truth. There were, even in those days of intellectual and religious darkness, craftsmen who were willing to search for the _Lost Word_. And though they were unable to find it, their approximation to truth was so near that the result of their search may well be symbolized by the _Substitute Word_.

It was among the idolatrous multitudes that the _Word_ had been lost. It
was among them that the Builder had been smitten, and that the works of
the spiritual temple had been suspended; and so, losing at each
successive
stage of their decline, more and more of the true knowledge of God and
of
the pure religion which had originally been imparted by Noah, they
finally
arrived at gross materialism and idolatry, losing all sight of the
divine
existence. Thus it was that the truth—the Word—was said to have been
lost; or, to apply the language of Hutchinson, modified in its
reference
to the time, "in this situation, it might well be said that the guide
to
heaven was lost, and the master of the works of righteousness was
smitten.
The nations had given themselves up to the grossest idolatry, and the
service of the true God was effaced from the memory of those who had
yielded themselves to the dominion of sin."

And now it was among the philosophers and priests in the ancient
Mysteries, or the spurious Freemasonry, that an anxiety to discover the
truth led to the search for the Lost Word. These were the craftsmen who
saw the fatal-blow which had been given, who knew that the Word was now
lost, but were willing to go forth, manfully and patiently, to seek its
restoration. And there were the craftsmen who, failing to rescue it
from
the grave of oblivion into which it had fallen, by any efforts of their
own incomplete knowledge, fell back upon the dim traditions which had
been handed down from primeval times, and through their aid found a
substitute for truth in their own philosophical religions.

And hence Schmidtz, speaking of these Mysteries of the pagan world,
calls
them the remains of the ancient Pelasgian religion, and says that "the
associations of persons for the purpose of celebrating them must
therefore
have been formed at the time when the overwhelming influence of the
Hellenic religion began to gain the upper hand in Greece, and when
persons
who still entertained a reverence for the worship of former times
united
together, with the intention of preserving and upholding among
themselves
as much as possible of the religion of their forefathers."

Applying, then, our interpretation in a general sense, the _Word_
_itself_
being the symbol of _Divine Truth_, the narrative of its loss and the
search for its recovery becomes a mythical symbol of the decay and loss
of
the true religion among the ancient nations, at and after the
dispersion
on the plains of Shinar, and of the attempts of the wise men, the
philosophers, and priests, to find and retain it in their secret
Mysteries
and initiations, which have hence been designated as the Spurious
 Freemasonry of Antiquity.

But I have said that there is a special, or individual, as well as a
general interpretation. This compound or double symbolism, if I may so
call it, is by no means unusual in Freemasonry. I have already
exhibited
an illustration of it in the symbolism of Solomon's temple, where, in a
general sense, the temple is viewed as a symbol of that spiritual
temple
formed by the aggregation of the whole order, and in which each mason
is
considered as a stone; and, in an individual or special sense, the same
temple is considered as a type of that spiritual temple which each
mason
is directed to erect in his heart.

Now, in this special or individual interpretation, the Word, with its
accompanying myth of a loss, a substitute, and a recovery, becomes a
symbol of the personal progress of a candidate from his first
initiation
to the completion of his course, when he receives a full development of
the Mysteries.

The aspirant enters on this search after truth, as an Entered
Apprentice,
in darkness, seeking for light--the light of wisdom, the light of
truth,
the light symbolized by the Word. For this important task, upon which
he
starts forth gropingly, falteringly, dubiously, in want and in
weakness,
he is prepared by a purification of the heart, and is invested with a
first substitute for the true Word, which, like the pillar that went
before the Israelites in the wilderness, is to guide him onwards in his
weary journey. He is directed to take, as a staff and scrip for his
journey, all those virtues which expand the heart and dignify the soul.
Secrecy, obedience, humility, trust in God, purity of conscience,
economy
of time, are all inculcated by impressive types and symbols, which
connect
the first degree with the period of youth.

And then, next in the degree of Fellow Craft, he fairly enters upon his
journey. Youth has now passed, and manhood has come on. New duties and
increased obligations press upon the individual. The thinking and
working
stage of life is here symbolized. Science is to be cultivated; wisdom
is
to be acquired; the lost Word--divine truth--is still to be sought for.
But even yet it is not to be found.

And now the Master Mason comes, with all the symbolism around him of
old
age--trials, sufferings, death. And here, too, the aspirant, pressing
onward, _always onward_, still cries aloud for "light, more light." The
search is almost over, but the lesson, humiliating to human nature, is
to
be taught, that in this life—gloomy and dark, earthly and carnal—pure truth has no abiding place; and contented with a substitute, and to that _second temple_ of eternal life, for that true Word, that divine Truth, which will teach us all that we shall ever learn of God and his emanation, the human soul.

So, the Master Mason, receiving this substitute for the lost Word, waits with patience for the time when it shall be found, and perfect wisdom shall be attained.

But, work as we will, this symbolic Word—this knowledge of divine Truth—is never thoroughly attained in this life, or in its symbol, the Master Mason's lodge. The corruptions of mortality, which encumber and cloud the human intellect, hide it, as with a thick veil, from mortal eyes. It is only, as I have just said, beyond the tomb, and when released from the earthly burden of life, that man is capable of fully receiving and appreciating the revelation. Hence, then, when we speak of the recovery of the Word, in that higher degree which is a supplement to Ancient Craft Masonry, we intimate that that sublime portion of the masonic system is a symbolic representation of the state after death. For it is only after the decay and fall of this temple of life, which, as masons, we have been building, that from its ruins, deep beneath its foundations, and in the profound abyss of the grave, we find that divine truth, in the search for which life was spent, if not in vain, at least without success, and the mystic key to which death only could supply.

And now we know by this symbolism what is meant by masonic _labor_, which, too, is itself but another form of the same symbol. The search for the Word—to find divine Truth—this, and this only, is a mason's work, and the WORD is his reward.

Labor, said the old monks, is worship—_laborare est orare_; and thus in our lodges do we worship, working for the Word, working for the Truth, ever looking forward, casting no glance behind, but cheerily hoping for the consummation and the reward of our labor in the knowledge which is promised to him who plays no laggard's part.

Goethe, himself a mason and a poet, knew and felt all this symbolism of a mason's life and work, when he wrote that beautiful poem, which Carlyle has thus thrown into his own rough but impulsive language.

"The mason's ways are
A type of existence,—
And to his persistence
Is as the days are
Of men in this world.

"The future hides in it
Gladness and sorrow;
We press still thorow,
Nought that abides in it
Daunting us—onward.

"And solemn before us
Veiled the dark portal,
Goal of all mortal;
Stars silent rest o'er us
Graves under us silent.

"While earnest thou gazest
Come boding of terror,
Comes phantasm and error,
Perplexing the bravest
With doubt and misgiving.

"But heard are the voices,
Heard are the sages,
The worlds and the ages;
'Choose well; your choice is
Brief and yet endless.

"'Here eyes do regard you,
In eternity's stillness;
Here is all fullness,
Ye, brave to reward you;
Work and despair not.'"

*       *       *       *       *

And now, in concluding this work, so inadequate to the importance of
the subjects that have been discussed, one deduction, at least, may be
drawn from all that has been said.

In tracing the progress of Freemasonry, and in detailing its system of
symbolism, it has been found to be so intimately connected with the
history of philosophy, of religion, and of art, in all ages of the
world, that the conviction at once forces itself upon the mind, that no mason
can expect thoroughly to comprehend its nature, or to appreciate its
character
as a science, unless he shall devote himself, with some labor and
assiduity, to this study of its system. That skill which consists in
repeating, with fluency and precision, the ordinary lectures, in
complying
with all the ceremonial requisitions of the ritual, or the giving, with
sufficient accuracy, the appointed modes of recognition, pertains only
to
the very rudiments of the masonic science.

But there is a far nobler series of doctrines with which Freemasonry is
connected, and which it has been my object, in this work, to present in
some imperfect way. It is these which constitute the science and the
philosophy of Freemasonry, and it is these alone which will return the student who devotes himself to the task, a sevenfold reward for his labor.

Freemasonry, viewed no longer, as too long it has been, as a merely social institution, has now assumed its original and undoubted position as a speculative science. While the mere ritual is still carefully preserved, as the casket should be which contains so bright a jewel; while its charities are still dispensed as the necessary though incidental result of all its moral teachings; while its social tendencies are still cultivated as the tenacious cement which is to unite so fair a fabric in symmetry and strength, the masonic mind is everywhere beginning to look and ask for something, which, like the manna in the desert, shall feed us, in our pilgrimage, with intellectual food. The universal cry, throughout the masonic world, is for light; our lodges are henceforth to be schools; our labor is to be study; our wages are to be learning; the types and symbols, the myths and allegories, of the institution are beginning to be investigated with reference to their ultimate meaning; our history is now traced by zealous inquiries as to its connection with antiquity; and Freemasons now thoroughly understand that often quoted definition, that "Masonry is a science of morality veiled in allegory and illustrated by symbols."

Thus to learn Masonry is to know our work and to do it well. What true mason would shrink from the task?

Synoptical Index.

A

AB. The Hebrew word AB signifies "father," and was among the Hebrews a title of honor. From it, by the addition of the possessive pronoun, is compounded the word _Abif_, signifying "his father," and applied to the Temple Builder.

ABIF. See _Hiram Abif_.

ABNET. The band or apron, made of fine linen, variously wrought, and worn by the Jewish priesthood. It seems to have been borrowed directly from the Egyptians, upon the representations of all of whose gods is to be found a
similar girdle. Like the zennaar, or sacred cord of the Brahmins, and
the
white shield of the Scandinavians, it is the analogue of the masonic
apron.

ACACIA, SPRIG OF. No symbol is more interesting to the masonic student
than the sprig of acacia.

It is the _mimosa nilotica_ of Linnaeus, the _shittah_ of the Hebrew
writers, and grows abundantly in Palestine.

It is preeminently the symbol of the immortality of the soul.

It was for this reason planted by the Jews at the head of a grave.

This symbolism is derived from its never-fading character as an
evergreen.

It is also a symbol of innocence, and this symbolism is derived from
the
double meaning of the word [Greek: akakia], which in Greek signifies
the
plant, and innocence; in this point of view Hutchinson has
Christianized
the symbol.

It is, lastly, a symbol of initiation.

This symbolism is derived from the fact that it is the sacred plant of
Masonry; and in all the ancient rites there were sacred plants, which
became in each rite the respective symbol of initiation into its
Mysteries; hence the idea was borrowed by Freemasonry.

ADONIA. The Mysteries of Adonis, principally celebrated in Phoenicia
and
Syria. They lasted for two days, and were commemorative of the death
and
restoration of Adonis. The ceremonies of the first day were funereal in
their character, and consisted in the lamentations of the initiates for
the death of Adonis, whose picture or image was carried in procession.
The
second day was devoted to mirth and joy for the return of Adonis to
life.
In their spirit and their mystical design, these Mysteries bore a very
great resemblance to the third degree of Masonry, and they are quoted
to
show the striking analogy between the ancient and the modern
initiations.

ADONIS. In mythology, the son of Cinyras and Myrrha, who was greatly
beloved by Venus, or Aphrodite. He was slain by a wild boar, and having
descended into the realm of Pluto, Persephone became enamoured of him.
This led to a contest for him between Venus and Persephone, which was
finally settled by his restoration to life upon the condition that he
should spend six months upon earth, and six months in the inferior
regions. In the mythology of the philosophers, Adonis was a symbol of the
sun; but his death by violence, and his subsequent restoration to life, make him the analogue of Hiram Abif in the masonic system, and identify the spirit of the initiation in his Mysteries, which was to teach the second life with that of the third degree of Freemasonry.

AHRIMAN, or ARIMANES. In the religious system of Zoroaster, the principle of evil, or darkness, which was perpetually opposing Ormuzd, the principle of good, or light. See _Zoroaster_.

ALFADER. The father of all, or the universal Father. The principal deity of the Scandinavian mythology.

The Edda gives twelve names of God, of which Alfader is the first and most ancient, and is the one most generally used.

ALGABIL. One of the names of the Supreme Being among the Cabalists. It signifies "the Master Builder," and is equivalent to the masonic epithet of "Grand Architect of the Universe."

ALLEGORY. A discourse or narrative, in which there is a literal and a figurative sense, a patent and a concealed meaning; the literal or patent sense being intended by analogy or comparison to indicate the figurative or concealed one. Its derivation from the Greek [Greek: a)llos] and [Greek: a)gorein], _to say something different,_ that is, to say something where the language is one thing, and the true meaning different, exactly expresses the character of an allegory. It has been said in the text that there is no essential difference between an allegory and a symbol. There is not in design, but there is this in their character: An allegory may be interpreted without any previous conventional agreement, but a symbol cannot. Thus the legend of the third degree is an allegory evidently to be interpreted as teaching a restoration to life; and this we learn from the legend itself, without any previous understanding. The sprig of acacia is a symbol of the immortality of the soul. But this we know only because such meaning had been conventionally determined when the symbol was first established. It is evident, then, that an allegory which is obscure is imperfect. The enigmatical meaning should be easy of interpretation; and hence Lemiere, a French poet, has said, "L'allegorie habite un palais diaphane"—_Allegory lives in a transparent palace._ All the legends of Freemasonry are more or less allegorical, and whatever truth there may be
in some of them in an historical point of view, it is only as allegories,
or legendary symbols, that they are important.

ALL-SEEING EYE. A symbol of the third degree, of great antiquity. See _Eye_.

ANCIENT CRAFT MASONRY. The first three degrees of Freemasonry; viz., Entered Apprentice, Fellow Craft, and Master Mason. They are so called because they alone are supposed to have been practised by the ancient craft. In the agreement between the two grand lodges of England in 1813, the definition was made to include the Royal Arch degree. Now if by the "ancient craft" are meant the workmen at the first temple, the definition will be wrong, because the Royal Arch degree could have had no existence until the time of the building of the second temple. But if by the "ancient craft" is meant the body of workmen who introduced the rites of Masonry into Europe in the early ages of the history of the Order, then it will be correct; because the Royal Arch degree always, from its origin until the middle of the eighteenth century, formed a part of the Master's. "Ancient Craft Masonry," however, in this country, is generally understood to embrace only the first three degrees.

ANDERSON. James Anderson, D.D., is celebrated as the compiler and editor of "The Constitutions of the Freemasons," published by order of the Grand Lodge of England, in 1723. A second edition was published by him in 1738. Shortly after, Anderson died, and the subsequent editions, of which there are several, have been edited by other persons. The edition of 1723 has become exceedingly rare, and copies of it bring fancy prices among the collectors of old masonic books. Its intrinsic value is derived only from the fact that it contains the first printed copy of the "Old Charges," and also the "General Regulations." The history of Masonry which precedes these, and constitutes the body of the work, is fanciful, unreliable, and pretentious to a degree that often leads to absurdity. The craft are greatly indebted to Anderson for his labors in reorganizing the institution, but doubtless it would have been better if he had contented himself with giving the records of the Grand Lodge from 1717 to 1738 which are contained in his second edition, and with preserving for us the charges and regulations, which without his industry might have been lost. No masonic writer would now venture to quote Anderson as authority for the
history of the Order anterior to the eighteenth century. It must also be added that in the republication of the old charges in the edition of 1738, he made several important alterations and interpolations, which justly gave some offence to the Grand Lodge, and which render the second edition of no authority in this respect.

ANIMAL WORSHIP. The worship of animals is a species of idolatry that was especially practised by the ancient Egyptians. Temples were erected by this people in their honor, in which they were fed and cared for during life; to kill one of them was a crime punishable with death; and after death, they were embalmed, and interred in the catacombs. This worship was derived first from the earlier adoration of the stars, to certain constellations of which the names of animals had been given; next, from an Egyptian tradition that the gods, being pursued by Typhon, had concealed themselves under the forms of animals; and lastly, from the doctrine of the metempsychosis, according to which there was a continual circulation of the souls of men and animals. But behind the open and popular exercise of this degrading worship the priests concealed a symbolism full of philosophical conceptions. How this symbolism was corrupted and misinterpreted by the uninitiated people, is shown by Gliddon, and quoted in the text.

APHANISM (Greek [Greek: a)phani/zo], _to conceal_). In each of the initiations of the ancient Mysteries, there was a scenic representation of the death or disappearance of some god or hero, whose adventures constituted the legend of the Mystery. That part of the ceremony of initiation which related to and represented the death or disappearance was called the _aphanism_.

Freemasonry, which has in its ceremonial form been framed after the model of these ancient Mysteries, has also its aphanism in the third degree.

APORRHETA (Greek [Greek: apor)r(e/ta]). The holy things in the ancient Mysteries which were known only to the initiates, and were not to be disclosed to the profane, were called the _aporrheta_. What are the aporrheta of Freemasonry? what are the arcana of which there can be no disclosure? is a question that for some years past has given rise to much discussion among the disciples of the institution. If the sphere and number of these aporrheta be very considerably extended, it is evident that much valuable investigation by public discussion of the science of Masonry will be prohibited. On the other hand, if the aporrheta are restricted to only a few points, much of the beauty, the permanency, and
the efficacy of Freemasonry, which are dependent on its organization as a secret and mystical association, will be lost. We move between Scylla and Charybdis, and it is difficult for a masonic writer to know how to steer so as, in avoiding too frank an exposition of the principles of the Order, not to fall by too much reticence into obscurity. The European Masons are far more liberal in their views of the obligation of secrecy than the English or the American. There are few things, indeed, which a French or German masonic writer will refuse to discuss with the utmost frankness. It is now beginning to be very generally admitted, and English and American writers are acting on the admission, that the only real aporrheta of Freemasonry are the modes of recognition, and the peculiar and distinctive ceremonies of the Order; and to these last it is claimed that reference may be publicly made for the purposes of scientific investigation, provided that the reference be so made as to be obscure to the profane, and intelligible only to the initiated.

APRON. The lambskin, or white leather apron, is the peculiar and distinctive badge of a mason.

Its color must be white, and its material a lambskin.

It is a symbol of purity, and it derives this symbolism from its color, white being symbolic of purity; from its material, the lamb having the same symbolic character; and from its use, which is to preserve the garments clean.

The apron, or abnet, worn by the Egyptian and the Hebrew priests, and which has been considered as the analogue of the masonic apron, is supposed to have been a symbol of authority; but the use of the apron in Freemasonry originally as an implement of labor, is an evidence of the derivation of the speculative science from an operative art.

APULEIUS. Lucius Apuleius, a Latin writer, born at Medaura, in Africa, flourished in the reigns of the emperors Antoninus and Marcus Aurelius. His most celebrated book, entitled "Metamorphoses, or the Golden Ass," was written, Bishop Warburton thinks, for the express purpose of recommending the ancient Mysteries. He had been initiated into many of them, and his descriptions of them, and especially of his own initiation into those of the Egyptian Isis, are highly interesting and instructive, and should be read by every student of the science of masonic symbolism.

ARCHETYPE. The principal type, figure, pattern, or example, whereby and whereon a thing is formed. In the science of symbolism, the archetype
is the thing adopted as a symbol, whence the symbolic idea is derived. Thus we say the temple is the archetype of the lodge, because the former is the symbol whence all the temple symbolism of the latter is derived.

ARCHITECTURE. The art which teaches the proper method of constructing public and private edifices. It is to Freemasonry the "ars artium," the art of arts, because to it the institution is indebted for its origin in its present organization. The architecture of Freemasonry is altogether related to the construction of public edifices, and principally sacred or religious ones,--such as temples, cathedrals, churches,--and of these, masonically, the temple of Solomon is the archetype. Much of the symbolism of Freemasonry is drawn from the art of architecture. While the improvements of Greek and Roman architecture are recognized in Freemasonry, the three ancient orders, the Doric, Ionic, and Corinthian are alone symbolized. No symbolism attaches to the Tuscan and Composite.

ARK OF THE COVENANT. One of the most sacred objects among the Israelites. It was a chest made of shittim wood, or acacia, richly decorated, forty-five inches long, and eighteen inches wide, and contained the two tables of stone on which the ten commandments were engraved, the golden pot that held manna, and Aaron's rod. It was placed in the holy of holies, first of the tabernacle, and then of the temple. Such is its masonic and scriptural history. The idea of this ark was evidently borrowed from the Egyptians, in whose religious rites a similar chest or coffer is to be found. Herodotus mentions several instances. Speaking of the festival of Papremis, he says (ii. 63) that the image of the god was kept in a small wooden shrine covered with plates of gold, which shrine was conveyed in a procession of the priests and people from the temple into a second sacred building. Among the sculptures are to be found bass reliefs of the ark of Isis. The greatest of the religious ceremonies of the Egyptians was the procession of the shrines mentioned in the Rosetta stone, and which is often found depicted on the sculptures. These shrines were of two kinds, one a canopy, but the other, called the great shrine, was an ark or sacred boat. It was borne on the shoulders of priests by means of staves passing through rings in its sides, and was taken into the temple and deposited on a stand. Some of these arks contained, says Wilkinson ( _Notes to Herod._)
II. 58, _n._ 9), the elements of life and stability, and others the sacred
beetle of the sun, overshadowed by the wings of two figures of the
goddess Thmei. In all this we see the type of the Jewish ark. The introduction
of the ark into the ceremonies of Freemasonry evidently is in reference to
its loss and recovery; and hence its symbolism is to be interpreted as
connected with the masonic idea of loss and recovery, which always alludes
to a loss of life and a recovery of immortality. In the first temple of
this life the ark is lost; in the second temple of the future life it is
recovered. And thus the ark of the covenant is one of the many masonic
symbols of the resurrection.

ARTS AND SCIENCES, LIBERAL. In the seventh century, and for many
centuries afterwards, all learning was limited to and comprised in what were
called the seven liberal arts and sciences; namely, grammar, rhetoric, logic,
arithmetic, geometry, music, and astronomy. The epithet "liberal" is a
fair translation of the Latin "ingenuus," which means "free-born;" thus
Cicero speaks of the "artes ingenuae," or the arts befitting a free-born
man; and Ovid says in the well-known lines,--

"Ingenuas didicisse fideliter artes
Emollit mores nec sinit esse feros,"--

_To have studied carefully the liberal arts refines the manners, and
prevents us from being brutish._ And Phillips, in his "New World of Words"
(1706), defines the liberal arts and sciences to be "such as are fit for
gentlemen and scholars, as mechanic trades and handicrafts for meaner
people." As Freemasons are required by their landmarks to be _free-born_,
we see the propriety of incorporating the arts of free-born men among
their symbols. As the system of Masonry derived its present form and
organization from the times when the study of these arts and sciences
constituted the labors of the wisest men, they have very appropriately
been adopted as the symbol of the completion of human learning.

ASHLAR. In builders' language, a stone taken from the quarries.

ASHLAR, PERFECT. A stone that has been hewed, squared, and polished, so
as to be fit for use in the building. Masonically, it is a symbol of the
state of perfection attained by means of education. And as it is the
object of Speculative Masonry to produce this state of perfection, it may
in that point of view be also considered as a symbol of the social
character of the institution of Freemasonry.

ASHLAR, ROUGH. A stone in its rude and natural state. Masonically, it is a
symbol of men's natural state of ignorance. But if the perfect ashlar be,
in reference to its mode of preparation, considered as a symbol of the
social character of Freemasonry, then the rough ashlar must be
considered
as a symbol of the profane world. In this species of symbolism, the
rough
and perfect ashlars bear the same relation to each other as ignorance
does
to knowledge, death to life, and light to darkness. The rough ashlar is
the profane, the perfect ashlar is the initiate.

ASHMOLE, ELIAS. A celebrated antiquary of England, who was born in
1617.
He has written an autobiography, or rather diary of his life, which
extends to within eight years of his death. Under the date of October
16,
1646, he has made the following entry: "I was made a Free-Mason at
Warrington, in Lancashire, with Col. Henry Mainwaring, of Carticham, in
Cheshire; the names of those that were then at the lodge: Mr. Richard
Penket, warden; Mr. James Collier, Mr. Richard Sankey, Henry Littler,
John
Ellam and Hugh Brewer." Thirty-six years afterwards, under date of
March
10, 1682, he makes the following entry: "I received a summons to appear
at
a lodge to be held the next day at Masons' Hall, in London. 11.
Accordingly I went, and about noon was admitted into the fellowship of
Freemasons by Sir William Wilson, Knight, Captain Richard Borthwick,
Mr.
William Woodman, Mr. William Grey, Mr. Samuel Taylour, and Mr. William
Wise. I was the senior fellow among them (it being thirty-five years
since
I was admitted); there was present beside myself the fellows after
named:
Mr. Thomas Wise, master of the Masons' Company this year; Mr. Thomas
Shorthose, Mr. Thomas Shadbolt, ---- Waidsfford, Esq., Mr. Nicholas
Young,
Mr. John Shorthose, Mr. William Hamon, Mr. John Thompson, and Mr.
William
Stanton. We all dined at the Half-Moon Tavern, in Cheapside, at a noble
dinner prepared at the charge of the new-accepted Masons." The titles
of
some of the persons named in these two receptions confirm what is said
in
the text, that the operative was at that time being superseded by the
speculative element. It is deeply to be regretted that Ashmole did not
carry out his projected design of writing a history of Freemasonry, for
which it is said that he had collected abundant materials. His History
of
the Order of the Garter shows what we might have expected from his
treatment of the masonic institution.

ASPIRANT. One who aspires to or seeks after the truth. The title given
to
the candidate in the ancient Mysteries.
ATHELSTAN. King of England, who ascended the throne in 924. Anderson cites the old constitutions as saying that he encouraged the Masons, and brought many over from France and elsewhere. In his reign, and in the year 926, the celebrated General Assembly of the Craft was held in the city of York, with prince Edward, the king's brother, for Grand Master, when new constitutions were framed. From this assembly the York Rite dates its origin.

AUTOPSY (Greek [Greek: ay)topsi/a], _a seeing with one's own eyes_). The complete communication of the secrets in the ancient Mysteries, when the aspirant was admitted into the sacellum, or most sacred place, and was invested by the Hierophant with all the aporrheta, or sacred things, which constituted the perfect knowledge of the initiate. A similar ceremony in Freemasonry is called the Rite of Intrusting.

AUM. The triliteral name of God in the Brahmínical mysteries, and equivalent among the Hindoos to the tetragrammaton of the Jews. In one of the Puranas, or sacred books of the Hindoos, it is said, "All the rites ordained in the Vedas, the sacrifices to fire, and all other solemn purifications, shall pass away; but that which shall never pass away is the word AUM, for it is the symbol of the Lord of all things."

BABEL. The biblical account of the dispersion of mankind in consequence of the confusion of tongues at Babel, has been incorporated into the history of Masonry. The text has shown the probability that the pure and abstract principles of the Primitive Freemasonry had been preserved by Noah and his immediate descendants; and also that, as a consequence of the dispersion, these principles had been lost or greatly corrupted by the Gentiles, who were removed from the influence and teachings of the great patriarch.

Now there was in the old rituals a formula in the third degree, preserved in some places to the present day, which teaches that the candidate has come _from the tower of Babel, where language was confounded and Masonry lost_, and that he is travelling _to the threshing-floor of Ornan the Jebusite, where language was restored and Masonry found_. An attentive perusal of the nineteen propositions set forth in the preliminary
chapter
of this work will furnish the reader with a key for the interpretation of
this formula. The principles of the Primitive Freemasonry of the early
priesthood were corrupted or lost at Babel by the defection of a portion
of mankind from Noah, the conservator of those principles. Long after, the
descendants of this people united with those of Noah at the temple of
Solomon, whose site was the threshing-floor of Ornan the Jebusite, from
whom it had been bought by David; and here the lost principles were
restored by this union of the Spurious Freemasons of Tyre with the
Primitive Freemasons of Jerusalem. And this explains the latter clause of
the formula.

BABYLONISH CAPTIVITY. When the city and temple of Jerusalem were
destroyed
by the army of Nebuchadnezzar, and the inhabitants conveyed as captives
to
Babylon, we have a right to suppose,—that is to say, if there be any
truth in masonic history, the deduction is legitimate,—that among
these captives were many of the descendants of the workmen at the temple. If
so,
then they carried with them into captivity the principles of Masonry
which
they had acquired at home, and the city of Babylon became the great
seat
of Speculative Masonry for many years. It was during the captivity that
the philosopher Pythagoras, who was travelling as a seeker after
knowledge, visited Babylon. With his ardent thirst for wisdom, he would
naturally hold frequent interviews with the leading Masons among the
Jewish captives. As he suffered himself to be initiated into the
Mysteries
of Egypt during his visit to that country, it is not unlikely that he
may
have sought a similar initiation into the masonic Mysteries. This would
account for the many analogies and resemblances to Masonry that we find in
the moral teachings, the symbols, and the peculiar organization of the
school of Pythagoras—resemblances so extraordinary as to have
justified,
or at least excused, the rituals for calling the sage of Samos "our
ancient brother."

BACCHUS. One of the appellations of the "many-named" god Dionysus. The son
of Jupiter and Semele was to the Greeks Dionysus, to the Romans
Bacchus.

BARE FEET. A symbol of reverence when both feet are uncovered. Otherwise
the symbolism is modern; and from the ritualistic explanation which is
given in the first degree, it would seem to require that the single bare
foot should be interpreted as the symbol of a covenant.
BLACK. Pythagoras called this color the symbol of the evil principle in nature. It was equivalent to darkness, which is the antagonist of light. But in masonic symbolism the interpretation is different. There, black is a symbol of grief, and always refers to the fate of the temple-builder.

BRAHMA. In the mythology of the Hindoos there is a trimurti, or trinity, the Supreme Being exhibiting himself in three manifestations; as, Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer,—the united godhead being a symbol of the sun.

Brahma was a symbol of the rising sun, Siva of the sun at meridian, and Vishnu of the setting sun.

BRUCE. The introduction of Freemasonry into Scotland has been attributed by some writers to King Robert Bruce, who is said to have established in 1314 the Order of Heredom, for the reception of those Knights Templars who had taken refuge in his dominions from the persecutions of the Pope and the King of France. Lawrie, who is excellent authority for Scottish Masonry, does not appear, however, to give any credit to the narrative. Whatever Bruce may have done for the higher degrees, there is no doubt that Ancient Craft Masonry was introduced into Scotland at an earlier period. See _Kilwinning_. Yet the text is right in making Bruce one of the patrons and encouragers of Scottish Freemasonry.

BRYANT. Jacob Bryant, frequently quoted in this work, was a distinguished English antiquary, born in the year 1715, and deceased in 1804. His most celebrated work is "A New System of Ancient Mythology," which appeared in 1773-76. Although objectionable on account of its too conjectural character, it contains a fund of details on the subject of symbolism, and may be consulted with advantage by the masonic student.

BUILDER. The chief architect of the temple of Solomon is often called "the Builder." But the word is also applied generally to the craft; for every Speculative Mason is as much a builder as was his operative predecessor. An American writer (F.S. Wood, of Arkansas) thus alludes to this symbolic idea. "Masons are called moral builders. In their rituals, they declare that a more noble and glorious purpose than squaring stones and hewing timbers is theirs, fitting immortal nature for that spiritual building not made with hands, eternal in the heavens." And he adds, "The builder
builds for a century; masons for eternity." In this sense, "the builder" is
the noblest title that can be bestowed upon a mason.

BUNYAN, JOHN. Familiar to every one as the author of the "Pilgrim's
Progress." He lived in the seventeenth century, and was the most
celebrated allegorical writer of England. His work entitled "Solomon's
Temple Spiritualized" will supply the student of masonic symbolism with
many valuable suggestions.

C

CABALA. The mystical philosophy of the Jews. The word which is derived
from a Hebrew root, signifying _to receive_, has sometimes been used in an
enlarged sense, as comprehending all the explanations, maxims, and
ceremonies which have been traditionally handed down to the Jews; but in
that more limited acceptation, in which it is intimately connected with
the symbolic science of Freemasonry, the cabala may be defined to be a
system of philosophy which embraces certain mystical interpretations of
Scripture, and metaphysical speculations concerning the Deity, man, and
spiritual beings. In these interpretations and speculations, according to
the Jewish doctors, were enveloped the most profound truths of
religion,
which, to be comprehended by finite beings, are obliged to be revealed
through the medium of symbols and allegories. Buxtorf (Lex. Talm.)
defines the Cabala to be a secret science, which treats in a mystical and
enigmatical manner of things divine, angelical, theological, celestial,
and metaphysical, the subjects being enveloped in striking symbols and
secret modes of teaching.

CABALIST. A Jewish philosopher. One who understands and teaches the
dogmas of the Cabala, or the Jewish philosophy.

CABIRI. Certain gods, whose worship was first established in the Island
of Samothrace, where the Cabiric Mysteries were practised until the
beginning of the Christian era. They were four in number, and by some are
supposed to have referred to Noah and his three sons. In the Mysteries there was
a legend of the death and restoration to life of Atys, the son of Cybele. The
candidate represented Cadmillus, the youngest of the Cabiri, who was
slain by his three brethren. The legend of the Cabiric Mysteries, as far
as it can be understood from the faint allusions of ancient authors, was
in spirit and design very analogous to that of the third degree of
Masonry.

CADMILLUS. One of the gods of the Cabiri, who was slain by his brothers, on which circumstance the legend of the Cabiric or Samothracian Mysteries is founded. He is the analogue of the Builder in the Hiramic legend of Freemasonry. 256

CAIRNS. Heaps of stones of a conical form, erected by the Druids. Some suppose them to have been sepulchral monuments, others altars. They were undoubtedly of a religious character, since sacrificial fires were lighted upon them, and processions were made around them. These processions were analogous to the circumambulations in Masonry, and were conducted like them with reference to the apparent course of the sun.

CASSIA. A gross corruption of _Acacia_. The cassia is an aromatic plant, but it has no mystical or symbolic character.

CELTIC MYSTERIES. The religious rites of ancient Gaul and Britain, more familiarly known as _Druidism_, which see. 109

CEREMONIES. The outer garments which cover and adorn Freemasonry as clothing does the human body.

Although ceremonies give neither life nor truth to doctrines or principles, yet they have an admirable influence, since by their use certain things are made to acquire a sacred character which they would not otherwise have had; and hence Lord Coke has most wisely said that "prudent antiquity did, for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies."

CERES. Among the Romans the goddess of agriculture; but among the more poetic Greeks she became, as Demeter, the symbol of the prolific earth. See _Demeter_.

CHARTER OF COLOGNE. A masonic document of great celebrity, but not of unquestioned authenticity. It is a declaration or affirmation of the design and principles of Freemasonry, issued in the year 1535, by a convention of masons who had assembled in the city of Cologne. The original is in the Latin language. The assertors of the authenticity of the document claim that it was found in the chest of a lodge at Amsterdam in 1637, and afterwards regularly transmitted from hand to hand until the year 1816, when it was presented to Prince Frederick of Nassau, through whom it was at that time made known to the masonic world. Others assert that it is a forgery, which was perpetrated about the year 1816. Like the Leland manuscript, it is one of those vexed questions of masonic literary
history over which so much doubt has been thrown, that it will probably never be satisfactorily solved. For a translation of the charter, and copious explanatory notes, by the author of this work, the reader is referred to the "American Quarterly Review of Freemasonry," vol. ii. p. 52.

CHRISTIANIZATION OF FREEMASONRY. The interpretation of its symbols from a Christian point of view. This is an error into which Hutchinson and Oliver in England, and Scott and one or two others of less celebrity in this country, have fallen. It is impossible to derive Freemasonry from Christianity, because the former, in point of time, preceded the latter. In fact, the symbols of Freemasonry are Solomonic, and its religion was derived from the ancient priesthood.

The infusion of the Christian element was, however, a natural result of surrounding circumstances; yet to sustain it would be fatal to the cosmopolitan character of the institution.

Such interpretation is therefore modern, and does not belong to the ancient system.

CIRCULAR TEMPLES. These were used in the initiations of the religion of Zoroaster. Like the square temples of Masonry, and the other Mysteries, they were symbolic of the world, and the symbol was completed by making the circumference of the circle a representation of the zodiac.

CIRCUMAMBULATION. The ceremony of perambulating the lodge, or going in procession around the altar, which was universally practised in the ancient initiations and other religious ceremonies, and was always performed so that the persons moving should have the altar on their right hand. The rite was symbolic of the apparent daily course of the sun from the east to the west by the way of the south, and was undoubtedly derived from the ancient sun-worship.

CIVILIZATION. Freemasonry is a result of civilization, for it exists in no savage or barbarous state of society; and in return it has proved, by its social and moral principles, a means of extending and elevating the civilization which gave it birth.

Freemasonry is therefore a type of civilization, bearing the same relation to the profane world that civilization does to the savage state.

COLLEGES OF ARTIFICERS. The _Collegia Fabrorum_, or Workmen's Colleges, were established in Rome by Numa, who for this purpose distributed all the artisans of the city into companies, or colleges, according to their arts and trades. They resembled the modern corporations, or _guilds_, which sprang up in the middle ages. The rule established by their founder,
that
not less than three could constitute a college,--"_tres faciunt
collegium_,"--has been retained in the regulations of the third degree
of
masonry, to a lodge of which these colleges bore other analogies.

COLOGNE, CHARTER OF. See _Charter of Cologne_.

COMMON GAVEL. See _Gavel_.

CONSECRATION. The appropriating or dedicating, with certain ceremonies,
anything to sacred purposes or offices, by separating it from common
use.
Masonic lodges, like ancient temples and modern churches, have always
been
consecrated. Hobbes, in his _Leviathan_ (p. iv. c. 44), gives the best
definition of this ceremony. "To consecrate is in Scripture to offer,
give, or dedicate, in pious and decent language and gesture, a man, or
any
other thing, to God, by separating it from common use.".

CONSECRATION, ELEMENTS OF. Those things, the use of which in the
ceremony
as constituent and elementary parts of it, are necessary to the
perfecting
and legalizing of the act of consecration. In Freemasonry, these
elements
of consecration are _corn_, _wine_, and _oil_,-which see.

CORN. One of the three elements of masonic consecration, and as a
symbol
of plenty it is intended, under the name of the "corn of nourishment,"

to
remind us of those temporal blessings of life, support, and nourishment
which we receive from the Giver of all good.

CORNER STONE. The most important stone in the edifice, and in its
symbolism referring to an impressive ceremony in the first degree of
Masonry.

The ancients laid it with peculiar ceremonies, and among the Oriental
nations it was the symbol of a prince, or chief.

It is one of the most impressive symbols of Masonry.

It is a symbol of the candidate on his initiation.

As a symbol it is exclusively masonic, and confined to a temple origin.

COVERING OF THE LODGE. Under the technical name of the "clouded canopy
or
starry-decked heavens," it is a symbol of the future world,--of the
celestial lodge above, where the G.A.O.T.U. forever presides, and which
constitutes the "foreign country" which every mason hopes to reach.

CREUZER. George Frederick Creuzer, who was born in Germany in 1771, and
was a professor at the University of Heidelberg, devoted himself to the
study of the ancient religions, and with profound learning, established a peculiar system on the subject. Many of his views have been adopted in the text of the present work. His theory was, that the religion and mythology of the ancient Greeks were borrowed from a far more ancient people,—a body of priests coming from the East,—who received them as a revelation. The myths and traditions of this ancient people were adopted by Hesiod, Homer, and the later poets, although not without some misunderstanding of them, and they were finally preserved in the Mysteries, and became subjects of investigation for the philosophers. This theory Creuzer has developed in his most important work, entitled "Symbolik und Mythologie der alten Voelker, besonders der Greichen," which was published at Leipzig in 1819. There is no translation of this work into English, but Guigniaut published at Paris, in 1824, a paraphrastic translation of it, under the title of "Religions de l'Antiquite considerees principalement dans leur Formes Symboliques et Mythologiques." Creuzer's views throw much light on the symbolic history of Freemasonry.

CROSS. No symbol was so universally diffused at an early period as the cross. It was, says Faber (Cabir. ii. 390), a symbol throughout the pagan world long previous to its becoming an object of veneration to Christians.

In ancient symbology it was a symbol of eternal life. M. de Mortillet, who in 1866 published a work entitled "Le Signe de la Croix avant le Christianisme," found in the very earliest epochs three principal symbols of universal occurrences; viz., the _circle_, the _pyramid_, and the _cross_. Leslie (Man's Origin and Destiny, p. 312), quoting from him in reference to the ancient worship of the cross, says "It seems to have been a worship of such a peculiar nature as to exclude the worship of idols."

This sacredness of the crucial symbol may be one reason why its form was often adopted, especially by the Celts in the construction of their temples, though I have admitted in the text the commonly received opinion that in cross-shaped temples the four limbs of the cross referred to the four elements. But in a very interesting work lately published--"The Myths of the New World" (N.Y., 1863)---Mr. Brinton assigns another symbolism. "The symbol," says this writer, "that beyond all others has fascinated the human mind, THE CROSS, finds here its source and meaning. Scholars have pointed out its sacredness in many natural religions, and have reverently
accepted it as a mystery, or offered scores of conflicting, and often
debasing, interpretations. _It is but another symbol of the four
cardinal
points, the four winds of heaven._ This will luminously appear by a
study
of its use and meaning in America." (p. 95.) And Mr. Brinton gives many
instances of the religious use of the cross by several of the
aboriginal
tribes of this continent, where the allusion, it must be confessed,
seems
evidently to be to the four cardinal points, or the four winds, or four
spirits, of the earth. If this be so, and if it is probable that a
similar
reference was adopted by the Celtic and other ancient peoples, then we
would have in the cruciform temple as much a symbolism of the world, of
which the four cardinal points constitute the boundaries, as we have in
the square, the cubical, and the circular.

CTEIS. A representation of the female generative organ. It was, as a
symbol, always accompanied by the phallus, and, like that symbol, was
extensively venerated by the nations of antiquity. It was a symbol of
the
prolific powers of nature. See _Phallus_.

CUBE. A geometrical figure, consisting of six equal sides and six equal
angles. It is the square solidified, and was among the ancients a
symbol
of truth. The same symbolism is recognized in Freemasonry.

D

DARKNESS. It denotes falsehood and ignorance, and was a very universal
symbol among the nations of antiquity.

In all the ancient initiations, the aspirant was placed in darkness for
a
period differing in each,--among the Druids for three days, among the
Greeks for twenty-seven, and in the Mysteries of Mithras for fifty.

In all of these, as well as in Freemasonry, darkness is the symbol of
initiation not complete.

DEATH. Because it was believed to be the entrance to a better and
eternal
life, which was the dogma of the Mysteries, death became the symbol of
initiation; and hence among the Greeks the same word signified _to
die_,
and _to be initiated_. In the British Mysteries, says Davies (Mythol. of
the British Druids), the novitiate passed the river of death in the
boat
of Garanhir, the Charon of the Greeks; and before he could be admitted
to
this privilege, it was requisite that he should have been mystically
buried, as well as mystically dead.

DEFINITION OF FREEMASONRY. The definition quoted in the text, that it
is a
science of morality, veiled in allegory and illustrated by symbols, is the
one which is given in the English lectures.

But a more comprehensive and exact definition is, that it is a science
which is engaged in the search after divine truth.

DELTA. In the higher degrees of Masonry, the triangle is so called
because
the Greek letter of that name is of a triangular form.

It is a symbol of Deity, because it is the first perfect figure in
geometry; it is the first figure in which space is enclosed by lines.

DEMETER. Worshipped by the Greeks as the symbol of the prolific earth.
She
was the Ceres of the Romans. To her is attributed the institution of
the
Eleusinian Mysteries in Greece, the most popular of all the ancient
initiations.

DESIGN OF FREEMASONRY. It is not charity or alms-giving.

Nor the cultivation of the social sentiment; for both of these are
merely
incidental to its organization.

But it is the search after truth, and that truth is the unity of God,
and
the immortality of the soul.

DIESEAL. A term used by the Druids to designate the circumambulation
around the sacred cairns, and is derived from two words signifying "on
the
right of the sun," because the circumambulation was always in imitation
of
the course of the sun, with the right hand next to the cairn or altar.

DIONYSIAC ARTIFICERS. An association of architects who possessed the
exclusive privilege of erecting temples and other public buildings in
Asia
Minor. The members were distinguished from the uninitiated inhabitants
by
the possession of peculiar marks of recognition, and by the secret
character of their association. They were intimately connected with the
Dionysiac Mysteries, and are supposed to have furnished the builders
for
the construction of the temple of Solomon.

DIONYSIAC MYSTERIES. In addition to what is said in the text, I add the
following, slightly condensed, from the pen of that accomplished
writer,
Albert Pike: "The initiates in these Mysteries had preserved the ritual and ceremonies that accorded with the simplicity of the earliest ages, and the manners of the first men. The rules of Pythagoras were followed there. Like the Egyptians, who held wool unclean, they buried no initiate in woollen garments. They abstained from bloody sacrifices, and lived on fruits or vegetables. They imitated the life of the contemplative sects of the Orient. One of the most precious advantages promised by their initiation was to put man in communion with the gods by purifying his soul of all the passions that interfere with that enjoyment, and dim the rays of divine light that are communicated to every soul capable of receiving them. The sacred gates of the temple, where the ceremonies of initiation were performed, were opened but once in each year, and no stranger was allowed to enter. Night threw her veil over these august Mysteries. There the sufferings of Dionysus were represented, who, like Osiris, died, descended to hell, and rose to life again; and raw flesh was distributed to the initiates, which each ate in memory of the death of the deity torn in pieces by the Titans."

DIONYSUS. Or Bacchus; mythologically said to be the son of Zeus and Semele. In his Mysteries he was identified with Osiris, and regarded as the sun. His Mysteries prevailed in Greece, Rome, and Asia, and were celebrated by the Dionysiac artificers--those builders who united with the Jews in the construction of King Solomon's temple. Hence, of all the ancient Mysteries, they are the most interesting to the masonic student.

DISSEVERANCE. The disseverance of the operative from the speculative element of Freemasonry occurred at the beginning of the eighteenth century.

DISCALCEATION, RITE OF. The ceremony of uncovering the feet, or taking off the shoes; from the Latin _discalceare_. It is a symbol of reverence. See _Bare Feet_.

DRUIDICAL MYSTERIES. The Celtic Mysteries celebrated in Britain and Gaul. They resembled, in all material points, the other mysteries of antiquity, and had the same design. The aspirant was subjected to severe trials, underwent a mystical death and burial in imitation of the death of the god Hu, and was eventually enlightened by the communication to him of the great truths of God and immortality, which it was the object of all the Mysteries to teach.

DUALISM. A mythological and philosophical doctrine, which supposes the world to have been always governed by two antagonistic principles, distinguished as the good and the evil principle. This doctrine
pervaded all the Oriental religions, and its influences are to be seen in the system of Speculative Masonry, where it is developed in the symbolism of Light and Darkness.

EAST. That part of the heavens where the sun rises; and as the source of material light to which we figuratively apply the idea of intellectual light, it has been adopted as a symbol of the Order of Freemasonry. And this symbolism is strengthened by the fact that the earliest learning and the earliest religion came from the east, and have ever been travelling to the west.

In Freemasonry, the east has always been considered the most sacred of the cardinal points, because it is the place where light issues; and it was originally referred to the primitive religion, or sun-worship. But in Freemasonry it refers especially to that east whence an ancient priesthood first disseminated truth to enlighten the world; wherefore the east is masonically called "the place of light."

EGG. The mundane egg is a well-recognized symbol of the world. "The ancient pagans," says Faber, "in almost every part of the globe, were wont to symbolize the world by an egg. Hence this symbol is introduced into the cosmogony of nearly all nations; and there are few persons, even among those who have not made mythology their study, to whom the _Mundane Egg_ is not perfectly familiar. It was employed not only to represent the earth, but also the universe in its largest extent." _Origin of Pag. Idolatry_, i. 175.

EGG AND LUNETTE. The egg, being a symbol not only of the resurrection, but also of the world rescued from destruction by the Noachic ark, and the lunette, or horizontal crescent, being a symbol of the Great Father, represented by Noah, the egg and lunette combined, which was the hieroglyphic of the god Lunus, at Heliopolis, was a symbol of the world proceeding from the Great Father.

EGYPT. Egypt has been considered as the cradle not only of the sciences, but of the religions of the ancient world. Although a monarchy, with a king nominally at the head of the state, the government really was in the hands of the priests, who were the sole depositaries of learning, and were
alone acquainted with the religious formularies that in Egypt controlled all the public and private actions of the life of every inhabitant.

ELEPHANTA. An island in the Bay of Bombay, celebrated for the stupendous caverns artificially excavated out of the solid rock, which were appropriated to the initiations in the ancient Indian Mysteries.

ELEUSINIAN MYSTERIES. Of all the Mysteries of the ancients these were the most popular. They were celebrated at the village of Eleusis, near Athens, and were dedicated to Demeter. In them the loss and the restoration of Persephone were scenically represented, and the doctrines of the unity of God and the immortality of the soul were taught. See _Demeter._

ENTERED APPRENTICE. The first degree of Ancient Craft Masonry, analogous to the aspirant in the Lesser Mysteries.

It is viewed as a symbol of childhood, and is considered as a preparation and purification for something higher.

EPOPT. (From the Greek [Greek: ε')ποθες], _an eye witness_.) One who, having been initiated in the Greater Mysteries of paganism, has seen the aporrheta.

ERA OF MASONRY. The legendary statement that the origin of Masonry is coeval with the beginning of the world, is only a philosophical myth to indicate the eternal nature of its principles.

ERICA. The tree heath; a sacred plant among the Egyptians, and used in the Osirian Mysteries as the symbol of immortality, and the analogue of the masonic acacia.

ESSENES. A society or sect of the Jews, who combined labor with religious exercises, whose organization partook of a secret character, and who have been claimed to be the descendants of the builders of the temple of Solomon.

EUCLID. The masonic legend which refers to Euclid is altogether historically untrue. It is really a philosophical myth intended to convey a masonic truth.

EURESIS. (From the Greek [Greek: ε')ρεις], _a discovery_.) That part of the initiation in the ancient Mysteries which represented the finding of the body of the god or hero whose death was the subject of the
initiation.

The euresis has been adopted in Freemasonry, and forms an essential part of the ritual of the third degree.

EVERGREEN. A symbol of the immortality of the soul.

Planted by the Hebrews and other ancient peoples at the heads of graves.

For this purpose the Hebrews preferred the acacia, because its wood was incorruptible, and because, as the material of the ark, it was already considered as a sacred plant.

EYE, ALL-SEEING. A symbol of the omniscient and watchful providence of God. It is a very ancient symbol, and is supposed by some to be a relic of the primitive sun-worship. Volney says (_Les Ruines_, p. 186) that in most of the ancient languages of Asia, the _eye_ and the _sun_ are expressed by the same word. Among the Egyptians the eye was the symbol of their supreme god, Osiris, or the sun.

F

FABER. The works of the Rev. G.S. Faber, on the Origin of Pagan Idolatry, and on the Cabiri, are valuable contributions to the science of mythology. They abound in matters of interest to the investigator of masonic symbolism and philosophy, but should be read with a careful view of the preconceived theory of the learned author, who refers everything in the ancient religions to the influences of the Noachic cataclysm, and the arkite worship which he supposes to have resulted from it.

FELLOW CRAFT. The second degree of Ancient Craft Masonry, analogous to the mystes in the ancient Mysteries.

The symbol of a youth setting forth on the journey of life.

FETICHISM. The worship of uncouth and misshapen idols, practised only by the most ignorant and debased peoples, and to be found at this day among some of the least civilized of the negro tribes of Africa. "Their fetiches," says Du Chaillu, speaking of some of the African races, "consisted of fingers and tails of monkeys; of human hair, skin, teeth, bones; of clay, old nails, copper chains; shells, feathers, claws, and skulls of birds; pieces of iron, copper, or wood; seeds of plants, ashes
of various substances, and I cannot tell what more." _Equatorial Africa_, p. 93.

FIFTEEN. A sacred number, symbolic of the name of God, because the letters of the holy name JAH are equal, in the Hebrew mode of numeration by the letters of the alphabet, to fifteen; for [Hebrew: yod] is equal to ten, and [Hebrew: heh] is equal to five. Hence, from veneration for this sacred name, the Hebrews do not, in ordinary computations, when they wish to express the number 15, make use of these two letters, but of two others, which are equivalent to 9 and 6.

FORTY-SEVENTH PROBLEM. The forty-seventh problem of the first book of Euclid is, that in any right-angled triangle the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle. It is said to have been discovered by Pythagoras while in Egypt, but was most probably taught to him by the priests of that country, in whose rites he had been initiated; it is a symbol of the production of the world by the generative and prolific powers of the Creator; hence the Egyptians made the perpendicular and base the representatives of Osiris and Isis, while the hypothenuse represented their child Horus. Dr. Lardner says (_Com. on Euclid_, p. 60) of this problem, "Whether we consider the forty-seventh proposition with reference to the peculiar and beautiful relation established by it, or to its innumerable uses in every department of mathematical science, or to its fertility in the consequences derivable from it, it must certainly be esteemed the most celebrated and important in the whole of the elements, if not in the whole range of mathematical science."

FOURTEEN. Some symbologists have referred the fourteen pieces into which the mutilated body of Osiris was divided, and the fourteen days during which the body of the builder was buried, to the fourteen days of the disappearance of the moon. The Sabian worshippers of "the hosts of heaven" were impressed with the alternate appearance and disappearance of the moon, which at length became a symbol of death and resurrection. Hence fourteen was a sacred number. As such it was viewed in the Osirian Mysteries, and may have been introduced into Freemasonry with other relics of the old worship of the sun and planets.

FREEMASONRY, DEFINITION OF. See _Definition_.

FREEMASONS, TRAVELLING. The travelling Freemasons were a society existing in the middle ages, and consisting of learned men and prelates, under whom were operative masons. The operative masons performed the labors of the craft, and travelling from country to country, were engaged in the construction of cathedrals, monasteries, and castles. "There are few points in the history of the middle ages," says Godwin, "more pleasing to look back upon than the existence of the associated masons; they are the bright spot in the general darkness of that period; the patch of verdure when all around is barren." _The Builder_, ix. 463

G

G. The use of the letter G in the Fellow Craft's degree is an anachronism. It is really a corruption of, or perhaps rather a substitution for, the Hebrew letter (yod), which is the initial of the ineffable name. As such, it is a symbol of the life-giving and life-sustaining power of God.

G.A.O.T.U. A masonic abbreviation used as a symbol of the name of God, and signifying the _Grand Architect of the Universe_. It was adopted by the Freemasons in accordance with a similar practice among all the nations of antiquity of noting the Divine Name by a symbol.

GAVEL. What is called in Masonry a common gavel is a stone-cutter's hammer; it is one of the working tools of an Entered Apprentice, and is a symbol of the purification of the heart.

GLOVES. On the continent of Europe they are given to candidates at the same time that they are invested with the apron; the same custom formerly prevailed in England; but although the investiture of the gloves is abandoned as a ceremony both there and in America, they are worn as a part of masonic clothing. They are a symbol of purification of life.

In the middle ages gloves were worn by operative masons.

GOD, UNITY OF. See _Unity of God_.

GOD, NAME OF. See _Name_.

GOLGOTHA. In Hebrew and Syriac it means _a skull_; a name of Mount Calvary, and so called, probably, because it was the place of public
execution. The Latin _Calvaria_, whence Mount Calvary, means also a skull.

GRAVE. In the Master's degree, a symbol which is the analogue of the pastos, or couch, in the ancient Mysteries.

The symbolism has been Christianized by some masonic writers, and the grave has thus been referred to the sepulchre of Christ.

GRIPS AND SIGNS. They are valuable only for social purposes as modes of recognition.

H

HAND. The hand is a symbol of human actions; pure hands symbolize pure actions, and impure or unclean hands symbolize impure actions.

HARE. Among the Egyptians the hare was a hieroglyphic of _eyes that are open_, and was the symbol of initiation into the Mysteries of Osiris. The Hebrew word for _hare_ is _arnabet_, and this is compounded of two words that signify _to behold the light_. The connection of ideas is apparent.

HELENISM. The religion of the Helles, or ancient Greeks who immediately succeeded the Pelasgians in the settlement of that country. It was, in consequence of the introduction of the poetic element, more refined than the old Pelasgic worship for which it was substituted. Its myths were more philosophical and less gross than those of the religion to which it succeeded.

HERMAE. Stones of a cubical form, which were originally unhewn, by which the Greeks at first represented all their deities. They came in the progress of time to be especially dedicated by the Greeks to the god Hermes, whence the name, and by the Romans to the god Terminus, who presided over landmarks.

HERO WORSHIP. The worship of men deified after death. It is a theory of some, both ancient and modern writers, that all the pagan gods were once human beings, and that the legends and traditions of mythology are mere embellishments of the acts of these personages when alive. It was the doctrine taught by Euhemerus among the ancients, and has been maintained among the moderns by such distinguished authorities as Bochart, Bryant, Voss, and Banier.

HERMETIC PHILOSOPHY. The system of the Alchemists, the Adepts, or seekers
of the philosopher's stone. No system has been more misunderstood than this. It was secret, esoteric, and highly symbolical. No one has so well revealed its true design as E.A. Hitchcock, who, in his delightful work entitled "Remarks upon Alchemy and the Alchemists," says, "The genuine Alchemists were religious men, who passed their time in legitimate pursuits, earning an honest subsistence, and in religious contemplation, studying how to realize in themselves the union of the divine and human nature, expressed in man by an enlightened submission to God's will; and they thought out and published, after a manner of their own, a method of attaining or entering upon this state, as the only rest of the soul." There is a very great similarity between their doctrines and those of the Freemasons; so much so that the two associations have sometimes been confounded.

HIEROPHANT. (From the Greek [Greek: i(ero\s], _holy, sacred_, and [Greek: phai/no] _to show_.) One who instructs in sacred things; the explainer of the aporrheta, or secret doctrines, to the initiates in the ancient Mysteries. He was the presiding officer, and his rank and duties were analogous to those of the master of a masonic lodge.

HIRAM ABIF. The architect of Solomon's temple. The word "Abif" signifies in Hebrew "his father," and is used by the writer of Second Chronicles (iv. 16) when he says, "These things did _Hiram his father_ [in the original _Hiram Abif_] do for King Solomon."

The legend relating to him is of no value as a mere narrative, but of vast importance in a symbolical point of view, as illustrating a great philosophical and religious truth; namely, the dogma of the immortality of the soul.

Hence, Hiram Abif is the symbol of man in the abstract sense, or human nature, as developed in the life here and in the life to come.

HIRAM OF TYRE. The king of Tyre, the friend and ally of King Solomon, whom he supplied with men and materials for building the temple. In the recent, or what I am inclined to call the grand lecturer's symbolism of Masonry (a sort of symbolism for which I have very little veneration), Hiram of Tyre is styled the symbol of strength, as Hiram Abif is of beauty. But I doubt the antiquity or authenticity of any such symbolism. Hiram of Tyre can only be considered, historically, as being necessary to complete the myth and symbolism of Hiram Abif. The king of Tyre is an historical
personage,
and there is no necessity for transforming him into a symbol, while his
historical character lends credit and validity to the philosophical
myth
of the third degree of Masonry.

HIRAM THE BUILDER. An epithet of Hiram Abif. For the full significance
of
the term, see the word _Builder_.

HO-HI. A cabalistic pronunciation of the tetragrammaton, or ineffable
name
of God; it is most probably the true one; and as it literally means
HE-SHE, it is supposed to denote the hermaphroditic essence of Jehovah,
as
containing within himself the male and the female principle,—the
generative and the prolific energy of creation.

HO. The sacred name of God among the Druids. Bryant supposes that by it
they intended the Great Father Noah; but it is very possible that it
was a
modification of the Hebrew tetragrammaton, being the last syllable read
cabalistically (see _ho-hi_); if so, it signified the great male
principle
of nature. But HU is claimed by Talmudic writers to be one of the names
of
God; and the passage in Isaiah xlii. 8, in the original _ani Jehovah, Hu_
shem_, which is in the common version "I am the LORD; that is my
name," they interpret, "I am Jehovah; my name is Hu."

HUTCHINSON, WILLIAM. A distinguished masonic writer of England, who
lived
in the eighteenth century. He is the author of "The Spirit of Masonry,"
published in 1775. This was the first English work of any importance
that
sought to give a scientific interpretation of the symbols of
Freemasonry;
it is, in fact, the earliest attempt of any kind to treat Freemasonry as a
science of symbolism. Hutchinson, however, has to some extent impaired
the
value of his labors by contending that the institution is exclusively
Christian in its character and design.

I

IH-HO. See _Ho-hi_.

IMMORTALITY OF THE SOUL. This is one of the two religious dogmas which
have always been taught in Speculative Masonry.

It was also taught in all the Rites and Mysteries of antiquity.
The doctrine was taught as an abstract proposition by the ancient priesthood of the Pure or Primitive Freemasonry of antiquity, but was conveyed to the mind of the initiate, and impressed upon him by a scenic representation in the ancient Mysteries, or the Spurious Freemasonry of the ancients.

INCOMMUNICABLE NAME. The tetragrammaton, so called because it was not common to, and could not be bestowed upon, nor shared by, any other being. It was proper to the true God alone. Thus Drusius (Tetragrammaton, sive de Nomine Dei proprio, p. 108) says, "Nomen quatuor literarum proprie et absolute non tribui nisi Deo vero. Unde doctores catholici dicunt _incommunicabile_ [not common] esse creaturae."

INEFFABLE NAME. The tetragrammaton. So called because it is _ineffabile_, or unpronounceable. See _Tetragrammaton_.

INTRUSTING, RITE OF. That part of the ceremony of initiation which consists in communicating to the aspirant or candidate the aporrheta, or secrets of the mystery.

INUNCTION. The act of anointing. This was a religious ceremony practised from the earliest times. By the pouring on of oil, persons and things were consecrated to sacred purposes.

INVESTITURE, RITE OF. That part of the ceremony of initiation which consists of clothing the candidate masonically. It is a symbol of purity.

ISH CHOTZEB. Hebrew, _hewers of stones_. The Fellow Crafts at the temple of Solomon. (2 Chron. ii. 2.).

ISH SABAL. Hebrew, _bearers of burdens_. The Apprentices at the temple of Solomon. (2 Chron. ii. 2.).

J

JAH. It is in Hebrew [Hebrew: yod-heh] whence Maimonides calls it "the two-lettered name," and derives it from the tetragrammaton, of which it is an abbreviation. Others have denied this, and assert that _Jah_ is a name independent of Jehovah, but expressing the same idea of the divine essence. See Gataker, _De Nom. Tetrag._.

JEHOVAH. The incommunicable, ineffable name of God, in Hebrew
[Hebrew: yod-heh-vau-heh], and called, from the four letters of which it consists, the tetragrammaton, or four-lettered name.

LABOR. Since the article on the Symbolism of Labor was written, I have met with an address delivered in 1868 by brother Troue, before St. Peter's Lodge in Martinico, which contains sentiments on the relation of Masonry to labor which are well worth a translation from the original French. See _Bulletin du Grand Orient de France_, December, 1868.

"Our name of Mason, and our emblems, distinctly announce that our object is the elevation of labor.

"We do not, as masons, consider labor as a punishment inflicted on man; but on the contrary, we elevate it in our thought to the height of a religious act, which is the most acceptable to God because it is the most useful to man and to society.

"We decorate ourselves with the emblems of labor to affirm that our doctrine is an incessant protest against the stigma branded on the law of labor, and which an error of apprehension, proceeding from the ignorance of men in primitive times has erected into a dogma; an error that has resulted in the production of this anti-social phenomenon which we meet with every day; namely, that the degradation of the workman is the greater as his labor is more severe, and the elevation of the idler is higher as his idleness is more complete. But the study of the laws which maintain order in nature, released from the fetters of preconceived ideas, has led the Freemasons to that doctrine, far more moral than the contrary belief, that labor is not an expiation, but a law of harmony, from the subjection to which man cannot be released without impairing his own happiness, and deranging the order of creation. The design of Freemasons is, then, the rehabilitation of labor, which is indicated by the apron which we wear, and the gavel, the trowel, and the level, which are found among our symbols."

Hence the doctrine of this work is, that Freemasonry teaches not only the necessity, but the nobility, of labor.
And that labor is the proper worship due by man to God.

LADDER. A symbol of progressive advancement from a lower to a higher sphere, which is common to Masonry, and to many, if not all, of the ancient Mysteries.

LADDER, BRAHMINICAL. The symbolic ladder used in the Mysteries of Brahma. It had seven steps, symbolic of the seven worlds of the Indian universe.

LADDER, MITHRAITIC. The symbolic ladder used in the Persian Mysteries of Mithras. It had seven steps, symbolic of the seven planets and the seven metals.

LADDER, SCANDINAVIAN. The symbolic ladder used in the Gothic Mysteries. Dr. Oliver refers it to the Yggrasil, or sacred ash tree. But the symbolism is either very abstruse or very doubtful.

LADDER, THEOLOGICAL. The symbolic ladder of the masonic Mysteries. It refers to the ladder seen by Jacob in his vision, and consists, like all symbolical ladders, of seven rounds, alluding to the four cardinal and the three theological virtues.

LAMB. A symbol of innocence. A very ancient symbol.

LAMB, PASCHAL. See _Paschal Lamb_.

LAMBSKIN APRON. See _Apron_.

LAW, ORAL. See _Oral Law_.

LEGEND. A narrative, whether true or false, that has been traditionally preserved from the time of its first oral communication. Such is the definition of a masonic legend. The authors of the Conversations-Lexicon, referring to the monkish Lives of the Saints which originated in the twelfth and thirteenth centuries, say that the title _legend_ was given to all fictions which make pretensions to truth. Such a remark, however correct it may be in reference to these monkish narratives, which were often invented as ecclesiastical exercises, is by no means applicable to the legends of Freemasonry. These are not necessarily fictitious, but are either based on actual and historical facts which have been but slightly modified, or they are the offspring and expansion of some symbolic idea in which latter respect they differ entirely from the monastic legends, which often have only the fertile imagination of some studious monk for the basis of their construction.
LEGEND OF THE ROYAL ARCH DEGREE. Much of this legend is a mythical history; but some portion of it is undoubtedly a philosophical myth. The destruction and the reedification of the temple, the captivity and the return of the captives, are matters of history; but many of the details have been invented and introduced for the purpose of giving form to a symbolic idea.

LEGEND OF THE THIRD DEGREE. In all probability this legend is a mythical history, in which truth is very largely and preponderatingly mixed with fiction.

It is the most important and significant of the legendary symbols of Freemasonry.

Has descended from age to age by oral tradition, and has been preserved in every masonic rite.

No essential alteration of it has ever been made in any masonic system, but the interpretations of it have been various; the most general one is, that it is a symbol of the resurrection and the immortality of the soul.

Some continental writers have supposed that it was a symbol of the downfall of the Order of Templars, and its hoped-for restoration. In some of the high philosophical degrees it is supposed to be a symbol of the sufferings, death, and resurrection Christ. Hutchinson thought it a symbol of the decadence of the Jewish religion, and the rise of the Christian on its ruins. Oliver says that it symbolically refers to the murder of Abel, the death of our race through Adam, and its restoration through Christ.

Ragon thinks that it is a symbol of the sun shorn of its vigor by the three winter months, and restored to generative power by the spring. And lastly, Des Etangs says that it is a symbol of eternal reason, whose enemies are the vices that deprave and finally destroy humanity.

But none of these interpretations, except the first, can be sustained.

LETTUCE. The sacred plant of the Mysteries of Adonis; a symbol of immortality, and the analogue of the acacia.

LEVEL. One of the working tools of a Fellow Craft. It is a symbol of the equality of station of all men before God.

LIBERAL ARTS AND SCIENCES. In the seventh century, all learning was limited to the seven liberal arts and sciences; their introduction into Freemasonry, referring to this theory, is a symbol of the completion of
human learning.

LIGHT. It denotes truth and knowledge, and is so explained in all the ancient systems; in initiation, it is not material but intellectual light that is sought.

It is predominant as a symbol in all the ancient initiations.

There it was revered because it was an emanation from the sun, the common object of worship; but the theory advanced by some writers, that the veneration of light originally proceeded from its physical qualities, is not correct.

Pythagoras called it the good principle in nature; and the Cabalists taught that eternal light filled all space before the creation, and that after creation it retired to a central spot, and became the instrument of the Divine Mind in creating matter.

It is the symbol of the autopsy, or the full perfection and fruition of initiation.

It is therefore a fundamental symbol in Freemasonry, and contains within itself the very essence of the speculative science.

LINGAM. The phallus was so called by the Indian nations of the East. See _Phallus_.

LODGE. The place where Freemasons meet, and also the congregation of masons so met. The word is derived from the _lodges_ occupied by the travelling Freemasons of the middle ages.

It is a symbol of the world, or universe.

Its form, an oblong square, is symbolic of the supposed oblong form of the world as known to the ancients.

LOST WORD. There is a masonic myth that there was a certain word which was lost and afterwards recovered.

It is not material what the word was, nor how lost, nor when recovered: the symbolism refers only to the abstract idea of a loss and a recovery.

It is a symbol of divine truth.

The search for it was also made by the philosophers and priests in the Mysteries of the Spurious Freemasonry.
LOTUS. The sacred plant of the Brahminical Mysteries, and the analogue of
the acacia.

It was also a sacred plant among the Egyptians.

LUSTRACTION. A purification by washing the hands or body in consecrated
water, practised in the ancient Mysteries. See _Purification_.

LUX (_light_). One of the appellations bestowed upon Freemasonry, to
indicate that it is that sublime doctrine of truth by which the pathway of
him who has attained it is to be illumined in the pilgrimage of life.
Among the Rosicrucians, light was the knowledge of the philosopher's stone; and Mosheim says that in chemical language the cross was an emblem
of light, because it contains within its figure the forms of the three figures of which LVX, or light, is composed.

LUX E TENEBRIS (_light out of darkness_). A motto of the Masonic Order,
which is equivalent to "truth out of initiation;" light being the symbol
of truth, and darkness the symbol of initiation commenced.

M

MAN. Repeatedly referred to by Christ and the apostles as the symbol of a
temple.

MASTER MASON. The third degree of Ancient Craft Masonry, analogous to the
epopt of the ancient Mysteries.

MENATZCHIM. Hebrew _superintendents_, or _overseers_. The Master
Masons at the temple of Solomon. (2 Chron. ii. 2.)

MENU. In the Indian mythology, Menu is the son of Brahma, and the founder
of the Hindoo religion. Thirteen other Menus are said to exist, seven of
whom have already reigned on earth. But it is the first one whose instructions constitute the whole civil and religious polity of the Hindoos. The code attributed to him by the Brahmins has been translated by
Sir William Jones, with the title of "The Institutes of Menu."

MIDDLE CHAMBER. A part of the Solomonic temple, which was approached by
winding stairs, but which was certainly not appropriated to the purpose indicated in the Fellow Craft's degree.

The legend of the Winding Stairs is therefore only a philosophical myth.
It is a symbol of this life and its labors.

MISTLETOE. The sacred plant of Druidism; commemorated also in the Scandinavian rites. It is the analogue of the acacia, and like all the other sacred plants of antiquity, is a symbol of the immortality of the soul. Lest the language of the text should be misunderstood, it may be remarked here that the Druidical and the Scandinavian rites are not identical. The former are Celtic, the latter Gothic. But the fact that in both the mistletoe was a sacred plant affords a violent presumption that there must have been a common point from which both religions started. There was, as I have said, an identity of origin for the same ancient and general symbolic idea.

MITHRAS. He was the god worshipped by the ancient Persians, and celebrated in their Mysteries as the symbol of the sun. In the initiation in these Mysteries, the candidate passed through many terrible trials, and his courage and fortitude were exposed to the most rigorous tests. Among others, after ascending the mystical ladder of seven steps, he passed through a scenic representation of Hades, or the infernal regions; out of this and the surrounding darkness he was admitted into the full light of Elysium, where he was obligated by an oath of secrecy, and invested by the Archimagus, or High Priest, with the secret instructions of the rite, among which was a knowledge of the Ineffable Name.

MOUNT CALVARY. A small hill of Jerusalem, in a westerly direction, and not far from Mount Moriah. In the legends of Freemasonry it is known as "a small hill near Mount Moriah," and is referred to in the third degree. This "small hill" having been determined as the burial-place of Jesus, the symbol has been Christianized by many modern masons.

There are many masonic traditions, principally borrowed from the Talmud, connected with Mount Calvary; such as, that it was the place where Adam was buried, &c.

MOUNT MORIAH. The hill in Jerusalem on which the temple of Solomon was built.

MYRTLE. The sacred plant in the Eleusinian Mysteries, and, as symbolic of a resurrection and immortality, the analogue of the acacia.

MYSTERIES. A secret worship paid by the ancients to several of the pagan gods, to which none were admitted but those who had been solemnly initiated. The object of instruction in these Mysteries was, to teach the unity of God and the immortality of the soul. They were divided into
Lesser and Greater Mysteries. The former were merely preparatory. In the latter the whole knowledge was communicated. Speaking of the doctrine that was communicated to the initiates, Philo Judaeus says that "it is an incorruptible treasure, not like gold or silver, but more precious than everything beside; for it is the knowledge of the Great Cause, and of nature, and of that which is born of both." And his subsequent language shows that there was a confraternity existing among the initiates like that of the masonic institution; for he says, with his peculiar mysticism,

"If you meet an initiate, besiege him with your prayers that he conceal from you no new mysteries that he may know; and rest not until you have obtained them. For me, although I was initiated into the Great Mysteries by Moses, the friend of God, yet, having seen Jeremiah, I recognized him not only as an Initiate, but as a Hierophant; and I followed his school."

So, too, the mason acknowledges every initiate as his brother, and is ever ready and anxious to receive all the light that can be bestowed on the Mysteries in which he has been indoctrinated.

MYSTES. (From the Greek [Greek: my/o], _to shut the eyes_.) One who had been initiated into the Lesser Mysteries of paganism. He was now blind, but when he was initiated into the Greater Mysteries he was called an Epopt, or one who saw.

MYTH. Grote's definition of the myth, which is cited in the text, may be applied without modification to the myths of Freemasonry, although intended by the author only for the myths of the ancient Greek religion.

The myth, then, is a narrative of remote date, not necessarily true or false, but whose truth can only be certified by internal evidence. The word was first applied to those fables of the pagan gods which have descended from the remotest antiquity, and in all of which there prevails a symbolic idea, not always, however, capable of a positive interpretation. As applied to Freemasonry, the words _myth_ and _legend_ are synonymous.

From this definition it will appear that the myth is really only the interpretation of an idea. But how we are to read these myths will best appear from these noble words of Max Mueller: "Everything is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous, and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chroniclers." (Science of Language, 2d Ser. p. 578.).

MYTH, HISTORICAL. An historical myth is a myth that has a known and
recognized foundation in historical truth, but with the admixture of a preponderating amount of fiction in the introduction of personages and circumstances. Between the historical myth and the mythical history, the distinction as laid down in the text cannot always be preserved, because we are not always able to determine whether there is a preponderance of truth or of fiction in the legend or narrative under examination.

**MYTHICAL HISTORY.** A myth or legend in which the historical and truthful greatly preponderate over the inventions of fiction.

**MYTHOLOGY.** Literally, the science of myths; and this is a very appropriate definition, for mythology is the science which treats of the religion of the ancient pagans, which was almost altogether founded on myths, or popular traditions and legendary tales; and hence Keightly (Mythol. of Ancient Greece and Italy, p. 2) says that "mythology may be regarded as the repository of the early religion of the people." Its interest to a masonic student arises from the constant antagonism that existed between its doctrines and those of the Primitive Freemasonry of antiquity and the light that the mythological Mysteries throw upon the ancient organization of Speculative Masonry.

**MYTH, PHILOSOPHICAL.** This is a myth or legend that is almost wholly unhistorical, and which has been invented only for the purpose of enunciating and illustrating a particular thought or dogma.

**NAME.** All Hebrew names are significant, and were originally imposed with reference to some fact or feature in the history or character of the persons receiving them. Camden says that the same custom prevailed among all the nations of antiquity. So important has this subject been considered, that "Onomastica," or treatises on the signification of names, have been written by Eusebius and St. Jerome, by Simonis and Hillerus, and by several other scholars, of whom Eusebe Salverte is the most recent and the most satisfactory. Shuckford (Connect. ii. 377) says that the Jewish Rabbins thought that the true knowledge of names was a science preferable to the study of the written law.

**NAME OF GOD.** The true pronunciation, and consequently the signification,
of the name of God can only be obtained through a cabalistical interpretation.

It is a symbol of divine truth. None but those who are familiar with the subject can have any notion of the importance bestowed on this symbol by the Orientalists. The Arabians have a science called _Ism Allah_, or the _science of the name of God_; and the Talmudists and Rabbins have written copiously on the same subject. The Mussulmans, says Salverte (Essai sur les Noms, ii. 7), have one hundred names of God, which they repeat while counting the beads of a rosary.

NEOPHYTE. (From the Greek [Greek: ne/on] and [Greek: phyio
 plant_].) One who has been recently initiated in the Mysteries. St. Paul uses the same word (I Tim. iii. 6) to denote one who had been recently converted to the Christian faith.

NOACHIDAE. The descendants of Noah, and the transmitters of his religious dogmas, which were the unity of God and the immortality of the soul. The name has from the earliest times been bestowed upon the Freemasons, who teach the same doctrines. Thus in the "old charges," as quoted by Anderson (Const. edit. 1738, p. 143), it is said, "A mason is obliged by his tenure to observe the moral law as a true Noachidae."

NOACHITES. The same as _Noachidae_, which see.

NORTH. That part of the earth which, being most removed from the influence of the sun at his meridian height, is in Freemasonry called "a place of darkness." Hence it is a symbol of the profane world.

NORTH-EAST CORNER. An important ceremony of the first degree, which refers to the north-east corner of the lodge, is explained by the symbolism of the corner-stone.

The corner-stone of a building is always laid in the north-east corner, for symbolic reasons.

The north-east point of the heavens was especially sacred among the Hindoos.

In the symbolism of Freemasonry, the north refers to the outer or profane world, and the east to the inner world of Masonry; and hence the north-east is symbolic of the double position of the neophyte, partly in the darkness of the former, partly in the light of the latter.
NUMBERS. The symbolism of sacred numbers, which prevails very extensively in Freemasonry, was undoubtedly borrowed from the school of Pythagoras; but it is just as likely that he got it from Egypt or Babylon, or from both. The Pythagorean doctrine was, according to Aristotle (Met. xii. 8), that all things proceed from numbers. M. Dacier, however, in his life of the philosopher, denies that the doctrine of numbers was taught by Pythagoras himself, but attributes it to his later disciples. But his arguments are not conclusive or satisfactory.

OATH OF SECRECY. It was always administered to the candidate in the ancient Mysteries.

ODD NUMBERS. In the system of Pythagoras, odd numbers were symbols of perfection. Hence the sacred numbers of Freemasonry are all odd. They are 3, 5, 7, 9, 15, 27, 33, and 81.

OIL. An element of masonic consecration, and, as a symbol of prosperity and happiness, is intended, under the name of the "oil of joy," to indicate the expected propitious results of the consecration of any thing or person to a sacred purpose.

OLIVE. In a secondary sense, the symbol of peace and of victory; but in its primary meaning, like all the other Sacred plants of antiquity, a symbol of immortality; and thus in the Mysteries it was the analogue of the acacia of the Freemasons.

OLIVER. The Rev. George Oliver, D.D., of Lincolnshire, England, who died in 1868, is by far the most distinguished and the most voluminous of the English writers on Freemasonry. Looking to his vast labors and researches in the arcana of the science, no student of masonry can speak of his name or his memory without profound reverence for his learning, and deep gratitude for the services that he has accomplished. To the author of this work the recollection will ever be most grateful that he enjoyed the friendship of so good and so great a man; one of whom we may testify, as Johnson said of Goldsmith, that "nihil quod tetigit non ornavit." In his writings he has traversed the whole field of masonic literature and science, and has treated, always with great ability and wonderful research, of its history, its antiquities, its rites and ceremonies, its ethics, and its symbols. Of all his works, his "Historical Landmarks,"
in two volumes, is the most important, the most useful, and the one which will perhaps the longest perpetuate his memory. In the study of his works, the student must be careful not to follow too implicitly all his conclusions. These were in his own mind controlled by the theory which he had adopted, and which he continuously maintained, that Freemasonry was a Christian institution, and that the connection between it and the Christian religion was absolute and incontrovertible. He followed in the footsteps of Hutchinson, but with a far more expanded view of the masonic system.

OPERATIVE MASONRY. Masonry considered merely as a useful art, intended for the protection and the convenience of man by the erection of edifices which may supply his intellectual, religious, and physical wants. In contradistinction to Speculative Masonry, therefore, it is said to be engaged in the construction of a material temple.

ORAL LAW. The oral law among the Jews was the commentary on and the interpretation of the written contained in the Pentateuch; and the tradition is, that it was delivered to Moses at the same time, accompanied by the divine command, "Thou shalt not divulge the words which I have said to thee out of my mouth." The oral law was, therefore, never intrusted to books; but being preserved in the memories of the judges, prophets, priests, and wise men, was handed down from one to the other through a long succession of ages. But after the destruction of Jerusalem by the Romans under Adrian, A.D. 135, and the final dispersion of the Jews, fears being entertained that the oral law would be lost, it was then committed to writing, and now constitutes the text of the Talmud.

ORMUZD. Worshipped by the disciples of Zoroaster as the principle of good, and symbolized by light. See _Ahriman_.

OSIRIS. The chief god of the ancient Egyptians, and worshipped as a symbol of the sun, and more philosophically as the male or generative principle. Isis, his wife, was the female or prolific principle; and Horus, their child, was matter, or the world--the product of the two principles.

OSIRIS, MYSTERIES OF. The Osirian Mysteries consisted in a scenic representation of the murder of Osiris by Typhon, the subsequent recovery of his mutilated body by Isis, and his deification, or restoration to
immortal life.

OVAL TEMPLES. Temples of an oval form were representations of the mundane egg, a symbol of the world.

PALM TREE. In its secondary sense the palm tree is a symbol of victory; but in its primary signification it is a symbol of the victory over death, that is, immortality.

PARABLE. A narrative in which one thing is compared with another. It is in principle the same as a symbol or an allegory.

PARALLEL LINES. The lines touching the circle in the symbol of the point within a circle. They are said to represent St. John the Baptist and St. John the Evangelist; but they really refer to the solstitial points Cancer and Capricorn, in the zodiac.

PASTOS. (From the Greek [Greek: pasto\s], _a nuptial couch_.) The coffin or grave which contained the body of the god or hero whose death was scenically represented in the ancient Mysteries.

It is the analogue of the grave in the third degree of Masonry.

PELASGIAN RELIGION. The Pelasgians were the oldest if not the aboriginal inhabitants of Greece. Their religion differed from that of the Hellenes who succeeded them in being less poetical, less mythical, and more abstract. We know little of their religious worship, except by conjecture; but we may suppose it resembled in some respects the doctrines of the Primitive Freemasonry. Creuzer thinks that the Pelasgians were either a nation of priests or a nation ruled by priests.

PHALLUS. A representation of the virile member, which was venerated as a religious symbol very universally, and without the slightest lasciviousness, by the ancients. It was one of the modifications of sun worship, and was a symbol of the fecundating power of that luminary. The masonic point within a circle is undoubtedly of phallic origin.

PHILOSOPHY OF FREEMASONRY. The dogmas taught in the masonic system constitute its philosophy. These consist in the contemplation of God as one and eternal, and of man as immortal. In other words, the philosophy
of Freemasonry inculcates the unity of God and the immortality of the soul.

PLUMB. One of the working tools of a Fellow Craft, and a symbol of rectitude of conduct.

POINT WITHIN A CIRCLE. It is derived from the ancient sun worship, and is in reality of phallic origin. It is a symbol of the universe, the sun being represented by the point, while the circumference is the universe.

PORCH OF THE TEMPLE. A symbol of the entrance into life.

PRIMITIVE FREEMASONRY. The Primitive Freemasonry of the antediluvians is a term for which we are indebted to Oliver, although the theory was broached by earlier writers, and among them by the Chevalier Ramsay. The theory is, that the principles and doctrines of Freemasonry existed in the earliest ages of the world, and were believed and practised by a primitive people, or priesthood, under the name of Pure or Primitive Freemasonry. That this Freemasonry, that is to say, the religious doctrine inculcated by it, was, after the flood, corrupted by the pagan philosophers and priests, and, receiving the title of _Spurious Freemasonry_, was exhibited in the ancient Mysteries. The Noachidae, however, preserved the principles of the Primitive Freemasonry, and transmitted them to succeeding ages, when at length they assumed the name of _Speculative Masonry_. The Primitive Freemasonry was probably without ritual or symbolism, and consisted only of a series of abstract propositions derived from antediluvian traditions. Its dogmas were the unity of God and the immortality of the soul.

PROFANE. One who has not been initiated as a Freemason. In the technical language of the Order, all who are not Freemasons are profanes. The term is derived from the Latin words _pro fano_, which literally signify "in front of the temple," because those in the ancient religions who were not initiated in the sacred rites or Mysteries of any deity were not permitted to enter the temple, but were compelled to remain outside, or in front of it. They were kept on the outside. The expression a _profane_ is not recognized as a noun substantive in the general usage of the language; but it has been adopted as a technical term in the dialect of Freemasonry, in
the same relative sense in which the word _layman_ is used in the professions of law and divinity.

PURE FREEMASONRY OF ANTIQUITY. The same as Primitive Freemasonry,—which see.

PURIFICATION. A religious rite practised by the ancients, and which was performed before any act of devotion. It consisted in washing the hands, and sometimes the whole body, in lustral or consecrated water. It was intended as a symbol of the internal purification of the heart. It was a ceremony preparatory to initiation in all the ancient Mysteries.

PYTHAGORAS. A Grecian philosopher, supposed to have been born in the island of Samos, about 584 B.C. He travelled extensively for the purpose of acquiring knowledge. In Egypt he was initiated in the Mysteries of that country by the priests. He also repaired to Babylon, where he became acquainted with the mystical learning of the Chaldeans, and had, no doubt, much communication with the Israelitish captives who had been exiled from Jerusalem, and were then dwelling in Babylon. On his return to Europe he established a school, which in its organization, as well as its doctrines, bore considerable resemblance to Speculative Masonry; for which reason he has been claimed as "an ancient friend and brother" by the modern Freemasons.

RESURRECTION. This doctrine was taught in the ancient Mysteries, as it is in Freemasonry, by a scenic representation. The initiation was death, the autopsy was resurrection. Freemasonry does not interest itself with the precise mode of the resurrection, or whether the body buried and the body raised are in all their parts identical. Satisfied with the general teaching of St. Paul, concerning the resurrection that "it is sown a natural body, it is raised a spiritual body," Freemasonry inculcates by its doctrine of the resurrection the simple fact of a progressive advancement from a lower to a higher sphere, and the raising of the soul from the bondage of death to its inheritance of eternal life.

RITUAL. The forms and ceremonies used in conferring the degrees, or in conducting the labors, of a lodge are called the ritual. There are many rites of Freemasonry, which differ from each other in the number and
division of the degrees, and in their rituals, or forms and ceremonies. But the great principles of Freemasonry, its philosophy and its symbolism, are alike in all. It is evident, then, that in an investigation of the symbolism of Freemasonry, we have no concern with its ritual, which is but an outer covering that is intended to conceal the treasure that is within.

ROSICRUCIANS. A sect of hermetical philosophers, founded in the fifteenth century, who were engaged in the study of abstruse sciences. It was a secret society much resembling the masonic in its organization, and in some of the subjects of its investigation; but it was in no other way connected with Freemasonry. It is, however, well worth the study of the masonic student on account of the light that it throws upon many of the masonic symbols.

ROYAL ART. Freemasonry is so called because it is supposed to have been founded by two kings,—the kings of Israel and Tyre,—and because it has been subsequently encouraged and patronized by monarchs in all countries.

S

SABIANISM, or SABAISM. The worship of the sun, moon, and stars, the TSABA _Hashmaim_, "the host of heaven." It was practised in Persia, Chaldea, India, and other Oriental countries, at an early period of the world's history. Sun-worship has had a powerful influence on subsequent and more rational religions, and relics of it are to be found even in the symbolism of Freemasonry.

SACELLUM. A sacred place consecrated to a god, and containing an altar.

SAINTE CROIX. The work of the Baron de Sainte Croix, in two volumes, entitled, "Recherches Historiques et Critiques sur les Mysteres du Paganisme," is one of the most valuable and instructive works that we have in any language on the ancient Mysteries,—those religious associations whose history and design so closely connect them with Freemasonry. To the student of masonic philosophy and symbolism this work of Sainte Croix is absolutely essential.

SALSETTE. An island in the Bay of Bombay, celebrated for stupendous caverns excavated artificially out of the solid rock, and which were appropriated to the initiations in the ancient Mysteries of India.
SEASONS, FIVE HUMAN. A symbol of intellectual cultivation.

SETH. It is the masonic theory that the principles of the Pure or Primitive Freemasonry were preserved in the race of Seth, which had always kept separate from that of Cain, but that after the flood they became corrupted, by a secession of a portion of the Sethites, who established the Spurious Freemasonry of the Gentiles.

SEVEN. A sacred number among the Jews and the Gentiles, and called by Pythagoras a "venerable number."

SHEM HAMPORASH. (_the declaratory name_.) The tetragrammaton is so called, because, of all the names of God, it alone distinctly declares his nature and essence as self-existent and eternal.

SHOE. See _Investiture, Rite of_.

SIGNS. There is abundant evidence that they were used in the ancient Mysteries. They are valuable only as modes of recognition. But while they are absolutely conventional, they have, undoubtedly, in Freemasonry, a symbolic reference.

SIVA. One of the manifestations of the supreme deity of the Hindoos, and a symbol of the sun in its meridian.

SONS OF LIGHT. Freemasons are so called because _Lux_, or _Light_, is one of the names of Speculative Masonry.

SOLOMON. The king of Israel, and the founder of the temple of Jerusalem and of the temple organization of Freemasonry.

That his mind was eminently symbolic in its propensities, is evident from all the writings that are attributed to him.

SPECULATIVE MASONRY. Freemasonry considered as a science which speculates on the character of God and man, and is engaged in philosophical investigations of the soul and a future existence, for which purpose it uses the terms of an operative art.

It is engaged symbolically in the construction of a spiritual temple.

There is in it always a progress—an advancement from a lower to a higher sphere.

SPIRITUAL TEMPLE. The body of man; that temple alluded to by Christ and St. Paul; the temple, in the construction of which the Speculative Mason is engaged, in contradistinction to that material temple which occupies the labors of the Operative Mason.
SPURIOUS FREEMASONRY OF ANTIQUITY. A term applied to the initiations in the Mysteries of the ancient pagan world, and to the doctrines taught in those Mysteries. See _Mysteries_.

SQUARE. A geometric figure consisting of four equal sides and equal angles. In Freemasonry it is a symbol of morality, or the strict performance of every duty. The Greeks deemed it a figure of perfection, and the "square man" was a man of unsullied integrity.

SQUARE, TRYING. One of the working-tools of a Fellow Craft, and a symbol of morality.

STONE OF FOUNDATION. A very important symbol in the masonic system. It is like the _word_, the symbol of divine truth.

STONE WORSHIP. A very early form of fetishism. The Pelasgians are supposed to have given to their statues of the gods the general form of cubical stones, whence in Hellenic times came the Hermae, or images of Hermes.

SUBSTITUTE WORD. A symbol of the unsuccessful search after divine truth, and the discovery in this life of only an approximation to it.

SUN, RISING. In the Sabian worship the rising sun was adored on its resurrection from the apparent death of its evening setting. Hence, in the ancient Mysteries, the rising sun was a symbol of the regeneration of the soul.

SUN-WORSHIP. The most ancient of all superstitions. It prevailed especially in Phoenicia, Chaldea, and Egypt, and traces of it have been discovered in Peru and Mexico. Its influence was felt in the ancient Mysteries, and abundant allusions to it are to be found in the symbolism of Freemasonry.

SWEDENBOURG. A Swedish philosopher, and the founder of a religious sect. Clavel, Ragon, and some other writers have sought to make him the founder of a masonic rite also, but without authority. In 1767 Chastanier established the rite of Illuminated Theosophists, whose instructions are derived from the writings of Swedenborg, but the sage himself had nothing to do with it. Yet it cannot be denied that the mind of Swedenborg was eminently symbolic in character, and that the masonic student may derive many valuable ideas from portions of his numerous works, especially from his "Celestial Arcana" and his "Apocalypse Revealed."
SYMBOL. A visible sign with which a spiritual feeling, emotion, or idea is connected.--_Mueller_. Every natural thing which is made the sign or representation of a moral idea is a symbol.

SYMBOL, COMPOUND. A species of symbol not unusual in Freemasonry, where the symbol is to be taken in a double sense, meaning in its general application one thing, and then in a special application another.

SYMBOLISM, SCIENCE OF. To what has been said in the text, may be added the following apposite remarks of Squier: "In the absence of a written language or forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitive people, of a symbolic system. That symbolism in a great degree resulted from this necessity, is very obvious; and that, associated with man's primitive religious systems, it was afterwards continued, when in the advanced stage of the human mind, the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few."--_The Serpent Symbol in America_, p. 19.

T

TABERNACLE. Erected by Moses in the wilderness as a temporary place for divine worship. It was the antitype of the temple of Jerusalem, and, like it, was a symbol of the universe.

TALISMAN. A figure either carved in metal or stone, or delineated on parchment or paper, made with superstitious ceremonies under what was supposed to be the special influence of the planetary bodies, and believed to possess occult powers of protecting the maker or possessor from danger. The figure in the text is a talisman, and among the Orientals no talisman was more sacred than this one where the nine digits are so disposed as to make 15 each way. The Arabs called it _zahal_, which was the name of the planet Saturn, because the nine digits added together make 45, and the letters of the word _zahal_ are, according to the numerical powers of the Arabic alphabet, equivalent to 45. The cabalists esteem it because 15 was the numerical power of the letters composing the word JAH, which is one of the names of God.

TALMUD. The mystical philosophy of the Jewish Rabbins is contained in the Talmud, which is a collection of books divided into two parts, the
Mishna_, which contains the record of the oral law, first committed to writing in the second or third century, and the _Gemara_, or commentaries on it. In the Talmud much will be found of great interest to the masonic student.

TEMPLE. The importance of the temple in the symbolism of Freemasonry will authorize the following citation from the learned Montfaucon (_Ant._ ii. ii. ch. ii.): "Concerning the origin of _temples_, there is a variety of opinions. According to Herodotus, the Egyptians were the first that made altars, statues, and temples. It does not, however, appear that there were any in Egypt in the time of Moses, for he never mentions them, although he had many opportunities for doing so. Lucian says that the Egyptians were the first people who built temples, and that the Assyrians derived the custom from them, all of which is, however, very uncertain. The first allusion to the subject in Scripture is the Tabernacle, which was, in fact, a portable temple, and contained one place within it more holy and secret than the others, called the _Holy of Holies_, and to which the _adytum_ in the pagan temples corresponded. The first heathen temple mentioned in Scripture is that of Dagon, the god of the Philistines. The Greeks, who were indebted to the Phoenicians for many things, may be supposed to have learned from them the art of building temples; and it is certain that the Romans borrowed from the Greeks both the worship of the gods and the construction of temples."

TEMPLE BUILDER. The title by which Hiram Abif is sometimes designated.

TEMPLE OF SOLOMON. The building erected by King Solomon on Mount Moriah, in Jerusalem, has been often called "the cradle of Freemasonry," because it was there that that union took place between the operative and speculative masons, which continued for centuries afterwards to present the true organization of the masonic system.

As to the size of the temple, the dimensions given in the text may be considered as accurate so far as they agree with the description given in the First Book of Kings. Josephus gives a larger measure, and makes the length 105 feet, the breadth 35 feet, and the height 210 feet; but even these will not invalidate the statement in the text, that in size it was surpassed by many a parish church.

TEMPLE SYMBOLISM. That symbolism which is derived from the temple of Solomon. It is the most fertile of all kinds of symbolism in the
production of materials for the masonic science.

TERMINUS. One of the most ancient of the Roman deities. He was the god of boundaries and landmarks, and his statue consisted only of a cubical stone, without arms or legs, to show that he was immovable.

TETRACTYS. A figure used by Pythagoras, consisting of ten points, arranged in a triangular form so as to represent the monad, duad, triad, and quarterniad. It was considered as very sacred by the Pythagoreans, and was to them what the tetragrammaton was to the Jews.

TETRAGRAMMATON. (From the Greek [Greek: tetra\s], _four_, and [Greek: gra\mma], a letter. The four-lettered name of God in the Hebrew language, which consisted of four letters, viz. [Hebrew: yod-heh-vau-heh] commonly, but incorrectly, pronounced _Jehovah_. As a symbol it greatly pervaded the rites of antiquity, and was perhaps the earliest symbol corrupted by the Spurious Freemasonry of the pagan Mysteries.

It was held by the Jews in profound veneration, and its origin supposed to have been by divine revelation at the burning bush.

The word was never pronounced, but wherever met with _Adonai_ was substituted for it, which custom was derived from the perverted reading of a passage in the Pentateuch. The true pronunciation consequently was utterly lost; this is explained by the want of vowels in the Hebrew alphabet, so that the true vocalization of a word cannot be learned from the letters of which it is composed.

The true pronunciation was intrusted to the high priest; but lest the knowledge of it should be lost by his sudden death, it was also communicated to his assistant; it was known also, probably, to the kings of Israel.

The Cabalists and Talmudists enveloped it in a host of superstitions.

It was also used by the Essenes in their sacred rites, and by the Egyptians as a pass-word.

Cabalistically read and pronounced, it means the male and female principle of nature, the generative and prolific energy of creation.

THAMMUZ. A Syrian god, who was worshipped by those women of the Hebrews who had fallen into idolatry. The idol was the same as the Phoenician Adonis, and the Mysteries of the two were identical.

TRAVELLING FREEMASONS. See _Freemasons, Travelling_. 
TRESTLE BOARD. The board or tablet on which the designs of the architect are inscribed. It is a symbol of the moral law as set forth in the revealed will of God.

Every man must have his trestle board, because it is the duty of every man to work out the task which God, the chief Architect, has assigned to him.

TRIANGLE. A symbol of Deity.

This symbolism is found in many of the ancient religions.

Among the Egyptians it was a symbol of universal nature, or of the protection of the world by the male and female energies of creation.

TRIANGLE, RADIATED. A triangle placed within a circle of rays. In Christian art it is a symbol of God; then the rays are called a _glory_. When they surround the triangle in the form of a circle, the triangle is a symbol of the glory of God. When the rays emanate from the centre of the triangle, it is a symbol of divine light. This is the true form of the masonic radiated triangle.

TRILITERAL NAME. This is the word AUM, which is the ineffable name of God among the Hindoos, and symbolizes the three manifestations of the Brahminical supreme god, Brahma, Siva, and Vishnu. It was never to be pronounced aloud, and was analogous to the sacred tetragrammaton of the Jews.

TROWEL. One of the working tools of a Master Mason. It is a symbol of brotherly love.

TRUTH. It was not always taught publicly by the ancient philosophers to the people.

The search for it is the object of Freemasonry. It is never found on earth, but a substitute for it is provided.

TUAPHOLL. A term used by the Druids to designate an unhallowed circumambulation around the sacred cairn, or altar, the movement being against the sun, that is, from west to east by the north, the cairn being on the left hand of the circumambulator.

TUBAL CAIN. Of the various etymologies of this name, only one is given in the text; but most of the others in some way identify him with Vulcan. Wellsford (_Mithridates Minor_ p. 4) gives a singular etymology, deriving the name of the Hebrew patriarch from the definite article [Hebrew: heh] converted into _T_ and _Baal_, "Lord," with the Arabic _kayn_, "a
blacksmith," so that the word would then signify "the lord of the blacksmiths." Masonic writers have, however, generally adopted the more usual derivation of _Cain_, from a word signifying _possession_; and Oliver descants on Tubal Cain as a symbol of worldly possessions. As to the identity of Vulcan with Tubal Cain, we may learn something from the definition of the offices of the former, as given by Diodorus Siculus: "Vulcan was the first founder of works in iron, brass, gold, silver, and all fusible metals; and he taught the uses to which fire can be applied in the arts." See Genesis: "Tubal Cain, an instructor of every artificer in brass and iron."

TWENTY-FOUR INCH GAUGE. A two-foot rule. One of the working-tools of an Entered Apprentice, and a symbol of time well employed.

TYPHON. The brother and slayer of Osiris in the Egyptian mythology. As Osiris was a type or symbol of the sun, Typhon was the symbol of winter, when the vigor, heat, and, as it were, life of the sun are destroyed, and of darkness as opposed to light.

TYRE. A city of Phoenicia, the residence of King Hiram, the friend and ally of Solomon, whom he supplied with men and materials for the construction of the temple.

TYRIAN FREEMASONS. These were the members of the Society of Dionysiac Artificers, who at the time of the building of Solomon's temple flourished at Tyre. Many of them were sent to Jerusalem by Hiram, King of Tyre, to assist King Solomon in the construction of his temple. There, uniting with the Jews, who had only a knowledge of the speculative principles of Freemasonry, which had been transmitted to them from Noah, through the patriarchs, the Tyrian Freemasons organized that combined system of Operative and Speculative Masonry which continued for many centuries, until the beginning of the eighteenth, to characterize the institution. See _Dionysiac Artificers_.

UNITY OF GOD. This, as distinguished from the pagan doctrine of polytheism, or a multitude of gods, is one of the two religious truths taught in Speculative Masonry, the other being the immortality of the soul.
WEARY SOJOURNERS. The legend of the "three weary sojourners" in the Royal Arch degree is undoubtedly a philosophical myth, symbolizing the search after truth.

WHITE. A symbol of innocence and purity.

Among the Pythagoreans it was a symbol of the good principle in nature, equivalent to light.

WIDOW'S SON. An epithet bestowed upon the chief architect of the temple, because he was "a widow's son of the tribe of Naphthali." 1 Kings vii. 14.

WINDING STAIRS, LEGEND OF. A legend in the Fellow Craft's degree having no historical truth, but being simply a philosophical myth or legendary symbol intended to communicate a masonic dogma.

It is the symbol of an ascent from a lower to a higher sphere.

It commences at the porch of the temple, which is a symbol of the entrance into life.

The number of steps are always odd, because odd numbers are a symbol of perfection.

But the fifteen steps in the American system are a symbol of the name of God, _Jah_.

WINE. An element of masonic consecration, and, as a symbol of the inward refreshment of a good conscience, is intended under the name of the "wine of refreshment," to remind us of the eternal refreshments which the good are to receive in the future life for the faithful performance of duty in the present.

WORD. In Freemasonry this is a technical and symbolic term, and signifies divine truth. The search after this word constitutes the whole system of speculative masonry.

WORD, LOST. See _Lost Word_.

WORD, SUBSTITUTE. See _Substitute Word_.

WORK. In Freemasonry the initiation of a candidate is called _work_. It is
suggestive of the doctrine that labor is a masonic duty.

Y

YGGDRASIL. The sacred ash tree in the Scandinavian Mysteries. Dr. Oliver propounds the theory that it is the analogue of the theological ladder in the Masonic Mysteries. But it is doubtful whether this theory is tenable.

YOD. A Hebrew letter and about equivalent to the English I or Y. It is the initial letter of the tetragrammaton, and is often used, especially enclosed within a triangle, as a substitute for, or an abridgement of, that sacred word. It is a symbol of the life-giving and sustaining power of God.

YONI. Among the nations and religions of India the yoni was the representation of the female organ of generation, and was the symbol of the prolific power of nature. It is the same as the _cteis_ among the Occidental nations.

Z

ZENNAAR. The sacred girdle of the Hindoos. It is supposed to be the analogue of the masonic apron.

ZOROASTER. A distinguished philosopher and reformer, whose doctrines were professed by the ancient Persians. The religion of Zoroaster was a dualism, in which the two antagonizing principles were Ormuzd and Abriman, symbols of Light and Darkness. It was a modification and purification of the old fire-worship, in which the fire became a symbol of the sun, so that it was really a species of sun-worship. Mithras, representing the sun, becomes the mediator between Ormuzd, or the principle of Darkness, and the world.

Footnotes

[1] "The doctrine of the immortality of the soul, if it is a real advantage, follows unavoidably from the idea of God. The _best_ Being, he
must _will_ the best of good things; the _wisest_, he must devise plans for that effect; the _most powerful_, he must bring it about. None can deny this."--THEO. PARKER, _Discourse of Matters pertaining to Religion_,
b. ii. ch. viii. p. 205.

[2] "This institution of religion, like society, friendship, and marriage, comes out of a principle, deep and permanent in the heart: as humble, and transient, and partial institutions come out of humble, transient, and partial wants, and are to be traced to the senses and the phenomena of life, so this sublime, permanent, and useful institution came out from sublime, permanent, and universal wants, and must be referred to the soul, and the unchanging realities of life."--PARKER, _Discourse of Religion_,
b. i. ch. i. p. 14.

[3] "The sages of all nations, ages, and religions had some ideas of these sublime doctrines, though more or less degraded, adulterated and obscured; and these scattered hints and vestiges of the most sacred and exalted truths were originally rays and emanations of ancient and primitive traditions, handed down from generation to generation, since the beginning of the world, or at least since the fall of man, to all mankind."--CHEV. RAMSAY, _Philos. Princ. of Nat. and Rev. Relig._, vol ii.
p. 8.

[4] "In this form, not only the common objects above enumerated, but gems, metals, stones that fell from heaven, images, carved bits of wood, stuffed skins of beasts, like the medicine-bags of the North American Indians, are reckoned as divinities, and so become objects of adoration. But in this case, the visible object, is idealized; not worshipped as the brute thing really is, but as the type and symbol of God."--PARKER, _Disc. of Relig._
b. i. ch. v. p. 50.

[5] A recent writer thus eloquently refers to the universality, in ancient times, of sun-worship: "Sabaism, the worship of light, prevailed amongst all the leading nations of the early world. By the rivers of India, on the mountains of Persia, in the plains of Assyria, early mankind thus adored, the higher spirits in each country rising in spiritual thought from the solar orb up to Him whose vicegerent it seems--to the Sun of all being, whose divine light irradiates and purifies the world of soul, as the solar radiance does the world of sense. Egypt, too, though its faith be but
dimly known to us, joined in this worship; Syria raised her grand temples to the sun; the joyous Greeks sported with the thought while feeling it, almost hiding it under the mythic individuality which their lively fancy superimposed upon it. Even prosaic China makes offerings to the yellow orb of day; the wandering Celts and Teutons held feasts to it, amidst the primeval forests of Northern Europe; and, with a savagery characteristic of the American aborigines, the sun temples of Mexico streamed with human blood in honor of the beneficent orb."--_The Castes and Creeds of India_, Blackw. Mag., vol. lxxxi. p. 317.--"There is no people whose religion is known to us," says the Abbe Banier, "neither in our own continent nor in that of America, that has not paid the sun a religious worship, if we except some inhabitants of the torrid zone, who are continually cursing the sun for scorching them with his beams."--_Mythology_, lib. iii. ch. iii.--Macrobius, in his _Saturnalia_, undertakes to prove that all the gods of Paganism may be reduced to the sun.

[6] "Varro de religionibus loquens, evidenter dicit, multa esse vera, quae vulgo scire non sit utile; multaque, quae tametsi falsa sint, aliter existimare populum expedit."--St. AUGUSTINE, _De Civil. Dei._--We must regret, with the learned Valloisin, that the sixteen books of Varro, on the religious antiquities of the ancients, have been lost; and the regret is enhanced by the reflection that they existed until the beginning of the fourteenth century, and disappeared only when their preservation for less than two centuries more would, by the discovery of printing, have secured their perpetuity.


[10] The hidden doctrines of the unity of the Deity and the immortality of the soul were taught originally in all the Mysteries, even those of Cupid and Bacchus.--WARBURTON, apud Spence's _Anecdotes_, p. 309.


In these Mysteries, after the people had for a long time bewailed the loss of a particular person, he was at last supposed to be restored to life.--BRYANT, _Anal. of Anc. Mythology_, vol. iii. p. 176.

The legend says it was cut into fourteen pieces. Compare this with the fourteen days of burial in the masonic legend of the third degree.

Why the particular number in each? It has been thought by some, that in the latter legend there was a reference to the half of the moon's age, or its dark period, symbolic of the darkness of death, followed by the fourteen days of bright moon, or restoration to life.

Notes to Rawlinson's Herodotus, b. ii. ch. clxxi. Mr. Bryant expresses the same opinion: "The principal rites in Egypt were confessedly for a person lost and consigned for a time to darkness, who was at last found. This person I have mentioned to have been described under the character of Osiris."--_Analysis of Ancient Mythology_, vol. iii. p. 177.

Varro, according to St. Augustine (De Civ. Dei, vi. 5), says that among the ancients there were three kinds of theology--a _mythical_, which was used by the poets; a _physical_, by the philosophers, and a _civil_, by the people.

"Tous les ans," says Sainte Croix, "pendant les jours consacres au souvenir de sa mort, tout eutto plonge dans la tristesse: on ne cessoit de pousser des gemissemens; on alloit meme jusqu'a se flageller et se donner des coups. Le dernier jour de ce deuil, on faisoit des sacrifices funebres en l'honneur de ce dieu. Le jour suivant, on recevoit la nouvelle qu'Adonis venoit d'etre rappele a la vie, qui mettoit fin a leur deuil."--_Recherches sur les Myst. du Paganisme_, tom. ii. p. 105.

Clement of Alexandria calls them [Greek: myste/ria ta\ pro\ mysteri/on], "the mysteries before the mysteries."
[25] Les petits mystères ne consistoient qu'en ceremonies preparatoires.—Sainte Croix, i. 297.—As to the oath of secrecy, Bryant
says, "The first thing at these awful meetings was to offer an oath of secrecy to all who were to be initiated, after which they proceeded to the ceremonies."—Anal. of Anc. Myth., vol. iii. p. 174.—The Orphic Argonautics allude to the oath: [Greek:\ d' o(rkia My/si-ais, k. t. l.], "after the oath was administered to the mystes," &c.—Orph. Argon., v. 11.

[26] The satirical pen of Aristophanes has not spared the Dionysiac festivals. But the raillery and sarcasm of a comic writer must always be received with many grains of allowance. He has, at least, been candid enough to confess that no one could be initiated who had been guilty of any crime against his country or the public security.—_Ranae_, v. 360-365.—Euripides makes the chorus in his Bacchae proclaim that the Mysteries were practised only for virtuous purposes. In Rome, however, there can be little doubt that the initiations partook at length of a licentious character. "On ne peut douter," says Ste. Croix, "que l'introduction des fetes de Bacchus en Italie n'ait accelere les progres du libertinage et de la debauche dans cette contrée."—Myst. du Pag., tom. ii. p. 91.—St. Augustine (De Civ. Dei, lib. vii. c. xxi.) inveighs against the impurity of the ceremonies in Italy of the sacred rites of Bacchus. But even he does not deny that the motive with which they were performed was of a religious, or at least superstitious nature—"Sic videlicet Liber deus placandus fuerat." The propitiation of a deity was certainly a religious act.


[28] This language is quoted from Robison (_Proofs of a Conspiracy_, p. 20, Lond. edit. 1797), whom none will suspect or accuse of an undue veneration for the antiquity or the morality of the masonic order.

[29] We must not confound these Asiatic builders with the play-actors, who were subsequently called by the Greeks, as we learn from Aulus Gellius (lib. xx. cap. 4), "artificers of Dionysus"—[Greek: Dionysiakoi technitai].

[30] There is abundant evidence, among ancient authors, of the existence of signs and passwords in the Mysteries. Thus Apuleius, in his Apology, says, "Si qui forte adest eorundem Solemnium mihi particeps, signum dato," etc.; that is, "If any one happens to be present who has been initiated into the same rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with so much care." Plautus also alludes to this usage, when, in his "Miles Gloriosus," act iv. sc. 2, he makes Milphidippa say to Pyrgopolonices, "Cedo signum, si harunc
Baccharum es;" i.e., "Give the sign if you are one of these Bacchae," or
initiates into the Mysteries of Bacchus. Clemens Alexandrinus calls these
modes of recognition [Greek: sothemata], as if _means of safety_.
Apuleius
eelsewhere uses _memoracula_, I think to denote passwords, when he says,
"sanctissime sacrorum signa et memoracula custodire," which I am inclined
to translate, "most scrupulously to preserve the signs and passwords of
the sacred rites."

[31] The Baron de Sainte Croix gives this brief view of the ceremonies:
"Dans ces mysteres on employoit, pour remplir l'ame des assistans d'une
sainte horreur, les memes moyens qu'a Eleusis. L'apparition de fantomes et
de divers objets propres a effrayer, sembloit disposer les esprits a la
credulite. Ils en avaient sans doute besoin, pour ajouter foi a toutes les
explications des mystagogues: elles rouloient sur le massacre de
Bacchus par les Titans," &c.---_Recherches sur les Mysteres du Paganisme_, tom.
ii.
sect. vii. art. iii. p. 89.

[32] Lawrie, Hist. of Freemasonry, p. 27.

[33] Vincentius Lirinensis or Vincent of Lirens, who lived in the fifth
century of the Christian era, wrote a controversial treatise entitled
"Commonitorium," remarkable for the blind veneration which it pays to the
voice of tradition. The rule which he there lays down, and which is cited
in the text, may be considered, in a modified application, as an axiom by
which we may test the _probability_, at least, of all sorts of traditions.
None out of the pale of Vincent's church will go so far as he did in
making it the criterion of positive truth.

[34] Prolog. zu einer wissenshaftlich. Mythologie.

[35] In German _hutten_, in English _lodges_, whence the masonic term.


[37] Bishop England, in his "Explanation of the Mass," says that in every
ceremony we must look for three meanings: "the first, the literal,
natural, and, it may be said, the original meaning; the second, the
figurative or emblematic signification; and thirdly, the pious or
religious meaning: frequently the two last will be found the same;
sometimes all three will be found combined." Here lies the true
difference between the symbolism of the church and that of Masonry. In the former,
the symbolic meaning was an afterthought applied to the original, literal
one; in the latter, the symbolic was always the original signification of every ceremony.

[38] /P "Was not all the knowledge Of the Egyptians writ in mystic symbols? Speak not the Scriptures oft in parables? Are not the choicest fables of the poets, That were the fountains and first springs of wisdom, Wrapped in perplexed allegories?"

BEN JONSON, _Alchemist_, act ii. sc. i. P/

[39] The distinguished German mythologist Mueller defines a symbol to be "an eternal, visible sign, with which a spiritual feeling, emotion, or idea is connected." I am not aware of a more comprehensive, and at the same time distinctive, definition.

[40] And it may be added, that the word becomes a symbol of an idea; and hence, Harris, in his "Hermes," defines language to be "a system of articulate voices, the symbols of our ideas, but of those principally which are general or universal."--_Hermes_, book iii. ch. 3.

[41] "Symbols," says Mueller, "are evidently coeval with the human race; they result from the union of the soul with the body in man; nature has implanted the feeling for them in the human heart."--Introduction to a Scientific System of Mythology_, p. 196, Leitch's translation.--R.W. Mackay says, "The earliest instruments of education were symbols, the most universal symbols of the multitudinously present Deity, being earth or heaven, or some selected object, such as the sun or moon, a tree or a stone, familiarly seen in either of them."--_Progress of the Intellect_, vol. i p. 134.

[42] Between the allegory, or parable, and the symbol, there is, as I have said, no essential difference. The Greek verb [Greek: paraballo], whence comes the word _parable_, and the verb [Greek: symballo] in the same language, which is the root of the word _symbol_, both have the synonymous meaning "to compare." A parable is only a spoken symbol. The definition of a parable given by Adam Clarke is equally applicable to a symbol, viz.: "A comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on the attentive mind."

[43] North British Review, August, 1851. Faber passes a similar encomium. "Hence the language of symbolism, being so purely a language of ideas,
is,
in one respect, more perfect than any ordinary language can be: it
possesses the variegated elegance of synonymes without any of the
obscurity which arises from the use of ambiguous terms."---On the
Prophecies_, ii. p. 63.

[44] "By speculative Masonry we learn to subdue our passions, to act
upon
the square, to keep a tongue of good report, to maintain secrecy, and
practise charity."---Lect. of Fel. Craft._ But this is a very meagre
definition, unworthy of the place it occupies in the lecture of the
second
dergee.

[45] "Animal worship among the Egyptians was the natural and
unavoidable
consequence of the misconception, by the vulgar, of those emblematical
figures invented by the priests to record their own philosophical
conception of absurd ideas. As the pictures and effigies suspended in
early Christian churches, to commemorate a person or an event, became
in
time objects of worship to the vulgar, so, in Egypt, the esoteric or
spiritual meaning of the emblems was lost in the gross materialism of the
beholder. This esoteric and allegorical meaning was, however, preserved
by
the priests, and communicated in the mysteries alone to the initiated,
while the uninstructed retained only the grosser conception."--GLIDDON,
_Otia Aegyptiaca_, p. 94.

[46] "To perpetuate the esoteric signification of these symbols to the
initiated, there were established the Mysteries, of which institution we
have still a trace in Freemasonry."--GLIDDON, _Otia Aegyp._ p. 95.

[47] Philo Judaeus says, that "Moses had been initiated by the
Egyptians
into the philosophy of symbols and hieroglyphics, as well as into the
ritual of the holy animals." And Hengstenberg, in his learned work on
"Egypt and the Books of Moses," conclusively shows, by numerous
examples,
how direct were the Egyptian references of the Pentateuch; in which
fact,
indeed, he recognizes "one of the most powerful arguments for its
credibility and for its composition by Moses."--HENGSTENBERG, p. 239,
Robbins's trans.


[49] The ark, or sacred boat, of the Egyptians frequently occurs on the
walls of the temples. It was carried in great pomp by the priests on the
occasion of the "procession of the shrines," by means of staves passed
through metal rings in its side. It was thus conducted into the temple,
and deposited on a stand. The representations we have of it bear a
striking resemblance to the Jewish ark, of which it is now admitted to
have been the prototype.
"The Egyptian reference in the Urim and Thummim is especially
distinct and incontrovertible."--HENGSTENBERG, p. 158.

According to the estimate of Bishop Cumberland, it was only one
hundred and nine feet in length, thirty-six in breadth, and fifty-four in
height.

"Thus did our wise Grand Master contrive a plan, by mechanical and
practical allusions, to instruct the craftsmen in principles of the
most
sublime speculative philosophy, tending to the glory of God, and to
secure
to them temporal blessings here and eternal life hereafter, as well as to
unite the speculative and operative Masons, thereby forming a twofold
advantage, from the principles of geometry and architecture on the one
part, and the precepts of wisdom and ethics on the other."--CALCOTT,
_Candid Disquisition_, p. 31, ed. 1769.

This proposition I ask to be conceded; the evidences of its truth
are, however, abundant, were it necessary to produce them. The craft,
generally, will, I presume, assent to it.

"The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them--ere he framed
The lofty vault, to gather and roll back
The sound of anthems--in the darkling wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication."--BRYANT.

Theologians have always given a spiritual application to the
temple
of Solomon, referring it to the mysteries of the Christian
dispensation.
For this, consult all the biblical commentators. But I may particularly
mention, on this subject, Bunyan's "Solomon's Temple Spiritualized,"
and a
rare work in folio, by Samuel Lee, Fellow of Wadham College, Oxford,
published at London in 1659, and entitled "Orbis Miraculum, or the
Temple
of Solomon portrayed by Scripture Light." A copy of this scarce work,
which treats very learnedly of "the spiritual mysteries of the gospel
veiled under the temple," I have lately been, by good fortune, enabled
to
add to my library.

Veluti pecora, quae natura finxit prona et obedientia
ventri.--SALLUST, _Bell. Catil._ i.

I Kings vi. 7.
In further illustration of the wisdom of these temple contrivances, it may be mentioned that, by marks placed upon the materials which had been thus prepared at a distance, the individual production of every craftsman was easily ascertained, and the means were provided of rewarding merit and punishing indolence.

"Each of the pagan gods had (besides the _public_ and _open_) a _secret worship_ paid unto him; to which none were admitted but those who had been selected by preparatory ceremonies, called Initiation. This _secret-worship_ was termed the Mysteries."--WARBURTON, _Div. Leg._ I. i. p. 189_.

It must be remarked, however, that many of the Fellow Crafts were also stone-cutters in the mountains, _chotzeb bahor_, and, with their nicer implements, more accurately adjusted the stones which had been imperfectly prepared by the apprentices. This fact does not at all affect the character of the symbolism we are describing. The due preparation of the materials, the symbol of purification, was necessarily continued in all the degrees. The task of purification never ceases.

The classical reader will here be reminded of that beautiful passage of Horace, commencing with "Justum et tenacem propositi virum."--_Lib._ iii. od. 3.

"Pallida mors aequo pulsat pede pauperum tabernas Regumque turres."--_HOR._ lib. i. od. 4.

It is worth noticing that the verb _natzach_, from which the title of the _menatzchim_ (the overseers or Master Masons in the ancient temple), is derived, signifies also in Hebrew _to be perfected, to be completed_. The third degree is the perfection of the symbolism of the temple, and its lessons lead us to the completion of life. In like manner the Mysteries, says Christie, "were termed [Greek: teletai\], _perfections_, because they were supposed to induce a perfectness of life. Those who were purified by them were styled [Greek: teloume/noi], and [Greek: tetelesme/noi], that is, brought to perfection."--_Observations on Ouvaroff's Essay on the Eleusinian Mysteries_, p. 183.

Dr. Oliver, in the first or preliminary lecture of his "Historical Landmarks," very accurately describes the difference between the pure or primitive Freemasonry of the Noachites, and the spurious Freemasonry of the heathens.

The idea of the world, as symbolically representing God's temple, has been thus beautifully developed in a hymn by N.P. Willis, written for the
dedication of a church:--

"The perfect world by Adam trod
Was the first temple built by God;
His fiat laid the corner stone,
And heaved its pillars, one by one.

"He hung its starry roof on high--
The broad, illimitable sky;
He spread its pavement, green and bright,
And curtained it with morning light.

"The mountains in their places stood,
The sea, the sky, and 'all was good;'
And when its first pure praises rang,
The 'morning stars together sang.'

"Lord, 'tis not ours to make the sea,
And earth, and sky, a house for thee;
But in thy sight our offering stands,
A humbler temple, made with hands."

[66] "The idea," says Dudley, "that the earth is a level surface, and of a square form, is so likely to have been entertained by persons of little experience and limited observation, that it may be justly supposed to have prevailed generally in the early ages of the world."--_Naology_, p. 7.

[67] The quadrangular form of the earth is preserved in almost all the scriptural allusions that are made to it. Thus Isaiah (xi. 12) says, "The Lord shall gather together the dispersed of Judah from the _four corners_ of the earth;" and we find in the Apocalypse (xx. 9) the prophetic version of "four angels standing on the _four corners_ of the earth."

[68] "The form of the lodge ought to be a double cube, as an expressive emblem of the powers of darkness and light in the creation."--OLIVER, _Landmarks_, i. p. 135, note 37.

[69] Not that whole visible universe, in its modern signification, as including solar systems upon solar systems, rolling in illimitable space, but in the more contracted view of the ancients, where the earth formed the floor, and the sky the ceiling. "To the vulgar and untaught eye," says Dudley, "the heaven or sky above the earth appears to be co-extensive with the earth, and to take the same form, enclosing a cubical space, of which the earth was the base, the heaven or sky the upper surface."--_Naology_, 7.--And it is to this notion of the universe that the masonic symbol of the lodge refers.
[70] "These rocky shrines, the formation of which Mr. Grose supposes to have been a labor equal to that of erecting the Pyramids of Egypt, are of various height, extent, and depth. They are partitioned out, by the labor of the hammer and the chisel, into many separate chambers, and the roof, which in the pagoda of Elephanta is flat, but in that of Salsette is arched, is supported by rows of pillars of great thickness, and arranged with much regularity. The walls are crowded with gigantic figures of men and women, engaged in various actions, and portrayed in various whimsical attitudes; and they are adorned with several evident symbols of the religion now prevailing in India. Above, as in a sky, once probably adorned with gold and azure, in the same manner as Mr. Savary lately observed in the ruinous remains of some ancient Egyptian temples, are seen floating the children of imagination, genii and dewtahs, in multitudes, and along the cornice, in high relief, are the figures of elephants, horses, and lions, executed with great accuracy. Two of the principal figures at Salsette are twenty-seven feet in height, and of proportionate magnitude; the very bust only of the triple-headed deity in the grand pagoda of Elephanta measures fifteen feet from the base to the top of the cap, while the face of another, if Mr. Grose, who measured it, may be credited, is above five feet in length, and of corresponding breadth."--MAURICE, _Ind. Ant._ vol. ii. p. 135.

[71] According to Faber, the egg was a symbol of the world or megacosm, and also of the ark, or microcosm, as the lunette or crescent was a symbol of the Great Father, the egg and lunette--which was the hieroglyphic of the god Lunus, at Heliopolis--was a symbol of the world proceeding from the Great Father.--_Pagan Idolatry_, vol. i. b. i. ch. iv.

[72] Zoroaster taught that the sun was the most perfect fire of God, the throne of his glory, and the residence of his divine presence, and he therefore instructed his disciples "to direct all their worship to God first towards the sun (which they called Mithras), and next towards their sacred fires, as being the things in which God chiefly dwelt; and their ordinary way of worship was to do so towards both. For when they came before these fires to worship, _they always approached them on the west side_, that, having their faces towards them and also towards the rising sun at the same time, they might direct their worship to both. And in this posture they always performed every act of their worship."--PRIDEAUX. _Connection._ i. 216.

[73] "The mysteries of Ceres (or Eleusis) are principally distinguished from all others as having been the depositories of certain traditions coeval with the world."--OUVAROFF, _Essay on the Mysteries of Eleusis_.

The dadouchus, or torch-bearer, carried a symbol of the sun.

"Indeed, the most ancient superstition of all nations," says Maurice, "has been the worship of the sun, as the lord of heaven and the governor of the world; and in particular it prevailed in Phoenicia, Chaldaea, Egypt, and from later information we may add, Peru and Mexico, represented in a variety of ways, and concealed under a multitude of fanciful names. Through all the revolutions of time the great luminary of heaven hath exacted from the generations of men the tribute of devotion."—_Indian Antiquities_, vol. ii. p. 91.

Facciolatus thus defines the Phallus: "penis ligneus, vel vitreus, vel coriaceus, quem in Bacchi festis plaustrum impositum per rura et urbes magno honore circumferabant."—_Lex. in voc._

The exhibition of these images in a colossal form, before the gates of ancient temples, was common. Lucian tells us of two colossal Phalli, each one hundred and eighty feet high, which stood in the fore court of the temple at Hierapolis. Mailer, in his "Ancient Art and its Remains," mentions, on the authority of Leake, the fact that a colossal Phallus, which once stood on the top of the tomb of the Lydian king Halyattes, is now lying near the same spot; it is not an entire Phallus, but only the head of one; it is twelve feet in diameter below and nine feet over the glands. The Phallus has even been found, so universal was this worship, among the savages of America. Dr. Arthaut discovered, in the year 1790, a marble Phallic image in a cave of the island of St. Domingo.—_CLAVEL, Hist. Pittoresq. des Religions_, p. 9.

Sonnerrat (Voyage aux Indes Orient, i. p. 118) observes, that the profassors of this worship were of the purest principles and most unblemished conduct, and it seems never to have entered into the heads of the Indian legislator and people that anything natural could be grossly obscene.—Sir William Jones remarks (Asiatic Researches, i. 254), that from the earliest periods the women of Asia, Greece, and Italy wore this symbol as a jewel, and Clavel tells us that a similar usage prevails at this day among the women in some of the villages of Brittany. Seely tells us that the Lingam, or Indian Phallus, is an emblem as frequently met with in Hindostan as the cross is in Catholic countries.—_Wonders of Elora._ p. 278.

Num. xxv. 1-3. See also Psalm cvi. 28: "They joined themselves
also unto Baal-peor, and ate the sacrifices of the dead." This last expression, according to Russel, has a distinct reference to the physical qualities of matter, and to the time when death, by the winter absence of the solar heat, gets, as it were, possession of the earth. Baal-peor was, he says, the sun exercising his powers of fecundity.--_Connection of Sacred and Profane History_

[80] Is there not a seeming reference to this thought of divine hermaphroditism in the well-known passage of Genesis? "So God created man in his own image, in the image of God created he him: _male and female_ created he them." And so being created "male and female," they were "in the image of God."

[81] The world being animated by man, says Creuzer, in his learned work on Symbolism, received from him the two sexes, represented by heaven and the earth. Heaven, as the fecundating principle, was male, and the source of fire; the earth, as the fecundated, was female, and the source of humidity. All things issued from the alliance of these two principles. The vivifying powers of the heavens are concentrated in the sun, and the earth, eternally fixed in the place which it occupies, receives the emanations from the sun, through the medium of the moon, which sheds upon the earth the germs which the sun had deposited in its fertile bosom. The Lingam is at once the symbol and the mystery of this religious idea.

[82] Such was the opinion of some of the ancient sun-worshippers, whose adorations were always performed in the open air, because they thought no temple was spacious enough to contain the sun; and hence the saying, "Mundus universus est templum solis"--the universe is the temple of the sun. Like our ancient brethren, they worshipped only on _the highest hills_. Another analogy.

[83] _Asgard_, the abode of the gods, is shaded by the ash tree, _Ydrasil_, where the gods assemble every day to do justice. The branches of this tree extend themselves over the whole world, and reach above the heavens. It hath three roots, extremely distant from each other: one of them is among the gods; the second is among the giants, where the abyss formerly was; the third covers _Niflheim_, or hell, and under this root is the fountain _Vergelmer_, whence flow the infernal rivers.--_Edda, Fab._

[84] Exod. iii. 5.
[85] Commentaries _in loco_.

[86] Commentary on Exod. iii. 5.

[87] Iamblichi Vita Pythag. c. 105. In another place he says, "[Greek: Thy/ein chre\ a)nypo/deton, kai pro\s ta i(era\ proste/nai],"--We must sacrifice and enter temples with the shoes off. Ibid. c. 85.

[88] "Quod etiam nunc apud plerasque Orientis nationes piaculum sit, calceato pede templorum pavimenta calcasse."


[91] "Non datur nobis potestas adeundi templum nisi nudibus pedibus."

[92] Commentaries, _ut supra_.


[95] Dr. Oliver, referring to the "twelve grand points in Masonry," which formed a part of the old English lectures, says, "When the candidate was _intrusted_, he represented Asher, for he was then presented with the glorious fruit of masonic knowledge, as Asher was represented by fatness and royal dainties."--_Hist. Landm._, vol. i. lect. xi. p. 313.

[96] From the Greek [Greek: ay)topsi/a], signifying _a seeing with ones own eyes_. The candidate, who had previously been called a _mystes_, or a _blind man_, from [Greek: mi/o], to _shut the eyes_, began at this point to change his title to that of an _epopt_, or an _eye-witness_.

[97] _Yehi aur va yehi aur._


[99] "And thou shalt put in the breastplate of judgment the Urim and the Thummim."--Exod. xxviii. 30.--The Egyptian judges also wore breastplates, on which was represented the figure of _Ra_, the sun, and _Thme_, the goddess of Truth, representing, says Gliddon, "_Ra_, or the sun, in a double capacity--physical and intellectual light; and _Thme_, in a double capacity--justice and truth."--_Ancient Egypt_, p. 33.

[100] We owe this interesting discovery to F. Portal, who has given it in
his elaborate work on Egyptian symbols as compared with those of the Hebrews. To those who cannot consult the original work in French, I can safely recommend the excellent translation by my esteemed friend, Bro. John W. Simons, of New York, and which will be found in the thirtieth volume of the "Universal Masonic Library."


[102] The remarks of Mr. Duncan on this subject are well worth perusal. "Light has always formed one of the primary objects of heathen adoration. The glorious spectacle of animated nature would lose all its interest if man were deprived of vision, and light extinguished; for that which is unseen and unknown becomes, for all practical purposes, as valueless as if it were non-existent. Light is a source of positive happiness; without it, man could barely exist; and since all religious opinion is based on the ideas of pleasure and pain, and the corresponding sensations of hope and fear, it is not to be wondered if the heathen reverenced light. Darkness, on the contrary, by replunging nature, as it were, into a state of nothingness, and depriving man of the pleasurable emotions conveyed through the organ of sight, was ever held in abhorrence, as a source of misery and fear. The two opposite conditions in which man thus found himself placed, occasioned by the enjoyment or the banishment of light, induced him to imagine the existence of two antagonist principles in nature, to whose dominion he was alternately subject. Light multiplied his enjoyments, and darkness diminished them. The former, accordingly, became his friend, and the latter his enemy. The words 'light' and 'good,' and 'darkness' and 'evil,' conveyed similar ideas, and became, in sacred language, synonymous terms. But as good and evil were not supposed to flow from one and the same source, no more than light and darkness were supposed to have a common origin, two distinct and independent principles were established, totally different in their nature, of opposite characters, pursuing a conflicting line of action, and creating antagonistic effects. Such was the origin of this famous dogma, recognized by all the heathens, and incorporated with all the sacred fables, cosmogonies, and mysteries of antiquity."—_The Religions of Profane Antiquity_, p. 186.

[103] See the "Bhagvat Geeta," one of the religious books of Brahminism. A writer in Blackwood, in an article on the "Castes and Creeds of India," vol. lxxxii. p. 316, thus accounts for the adoration of light by the early nations of the world: "Can we wonder at the worship of light by those
early nations? Carry our thoughts back to their remote times, and our only
wonder would be if they did not so adore it. The sun is life as well as light to all that is on the earth—as we of the present day know even better than they of old. Moving in dazzling radiance or brilliant-hued pageantry through the sky, scanning in calm royalty all that passes below, it seems the very god of this fair world, which lives and blooms but in his smile.

[104] The _Institutes of Menu_, which are the acknowledged code of the Brahmins, inform us that "the world was all darkness, undiscernible, undistinguishable altogether, as in a profound sleep, till the self-existent, invisible God, making it manifest with five elements and other glorious forms, perfectly dispelled the gloom."--Sir WILLIAM JONES, _On the Gods of Greece. Asiatic Researches_, i. 244.

Among the Rosicrucians, who have, by some, been improperly confounded with the Freemasons, the word _lux_ was used to signify a knowledge of the philosopher's stone, or the great desideratum of a universal elixir and a universal menstruum. This was their _truth_.


[106] Freemasonry having received the name of _lux_, or light, its disciples have, very appropriately, been called "the Sons of Light."

Thus Burns, in his celebrated Farewell:

"Oft have I met your social band,
   And spent the cheerful, festive night;
Oft, honored with supreme command,
   Presided o'er the _sons of light_."

[107] Thus defined: "The stone which lies at the corner of two walls, and unites them; the principal stone, and especially the stone which forms the corner of the foundation of an edifice."--Webster.

[108] Among the ancients the corner-stone of important edifices was laid with impressive ceremonies. These are well described by Tacitus, in his history of the rebuilding of the Capitol. After detailing the preliminary ceremonies which consisted in a procession of vestals, who with chaplets of flowers encompassed the ground and consecrated it by libations of living water, he adds that, after solemn prayer, Helvidius, to whom the care of rebuilding the Capitol had been committed, "laid his hand upon the fillets that adorned the foundation stone, and also the cords by which it was to be drawn to its place. In that instant the magistrates, the
priests, the senators, the Roman knights, and a number of citizens, all acting with one effort and general demonstrations of joy, laid hold of the ropes and dragged the ponderous load to its destined spot. They then threw in ingots of gold and silver, and other metals, which had never been melted in the furnace, but still retained, untouched by human art, their first formation in the bowels of the earth."--_Tac. Hist._, 1. iv. c. 53, Murphy's transl.

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

[110] In the ritual "observed at laying the foundation-stone of public structures," it is said, "The principal architect then presents the working tools to the Grand Master, who applies the plumb, square, and level to the stone, in their proper positions, and pronounces it to be well-formed, true, and trusty."--WEBB'S _Monitor_, p. 120.

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


[113] "The cube is a symbol of truth, of wisdom, and moral perfection. The new Jerusalem, promised in the Apocalypse, is equal in length, breadth, and height. The Mystical city ought to be considered as a new church, where divine wisdom will reign."--OLIVER'S _Landmarks_, ii. p. 357.--And he might have added, where eternal truth will be present.

[114] In the most primitive times, all the gods appear to have been represented by cubical blocks of stone; and Pausanias says that he saw thirty of these stones in the city of Pharae, which represented as many deities. The first of the kind, it is probable, were dedicated to Hermes, whence they derived their name of "Hermae."
"Give unto Jehovah the glory due unto His name; worship Jehovah in the beauty of holiness."—Psalm xxix. 2.

It is at least a singular coincidence that in the Brahminical religion great respect was paid to the north-east point of the heavens. Thus it is said in the Institutes of Menu, "If he has any incurable disease, let him advance in a straight path towards the invincible north-east point, feeding on water and air till his mortal frame totally decay, and his soul become united with the Supreme."

This symbolism of the double position of the corner-stone has not escaped the attention of the religious symbologists. Etsius, an early commentator, in 1682, referring to the passage in Ephesians ii. 20, says, "That is called the corner-stone, or chief corner-stone, which is placed in the extreme angle of a foundation, conjoining and holding together two walls of the pile, meeting from different quarters. And the apostle not only would be understood by this metaphor that Christ is the principal foundation of the whole church, but also that in him, as in a corner-stone, the two peoples, Jews and Gentiles, are conjoined, and so conjoined as to rise together into one edifice, and become one church."

And Julius Firmicius, who wrote in the sixteenth century, says that Christ is called the corner-stone, because, being placed in the angle of the two walls, which are the Old and the New Testament, he collects the nations into one fold. "Lapis sanctus, i.e. Christus, aut fidei fundamenta sustentat aut in angulo positus duorum parietum membra aequata moderatione conjungit, i.e., Veteris et Novi Testamenti in unum colligit gentes."—De Errorre profan. Religionum_, chap. xx.i.

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

Dudley's Naology, p. 476.

Masonic Discourses, Dis. iv. p. 81.

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

[122] From the Greek [Greek: tetra\s], four, and [Greek: gra/mma],
letter,
because it is composed of four Hebrew letters. Brande thus defines it:
"Among several ancient nations, the name of the mystic number _four_,
which was often symbolized to represent the Deity, whose name was
expressed by four letters." But this definition is incorrect. The
tetragrammaton is not the name of the number _four_, but the word which
expresses the name of God in four letters, and is always applied to the
Hebrew word only.

[123] Exod. iii. 15. In our common version of the Bible, the word
"Lord"
is substituted for "Jehovah," whence the true import of the original is
lost.

[124] Exod. vi. 2. 3.

[125] "The Jews have many superstitious stories and opinions relative
to
this name, which, because they were forbidden to mention _in vain_,
they
would not mention _at all_. They substituted _Adonai_, &c., in its
room,
whenever it occurred to them in reading or speaking, or else simply and
emphatically styled it _the Name_. Some of them attributed to a certain
repetition of this name the virtue of a charm, and others have had the
boldness to assert that our blessed Savior wrought all his miracles
(for
they do not deny them to be such) by that mystical use of this
venerable
name. See the _Toldoth Jeschu_., an infamously scurrilous life of Jesus,
written by a Jew not later than the thirteenth century. On p. 7,
edition
of Wagenseilius, 1681, is a succinct detail of the manner in which our
Savior is said to have entered the temple and obtained possession of the
Holy Name. Leusden says that he had offered to give a sum of money to a
very poor Jew at Amsterdam, if he would only once deliberately
pronounce
the name _Jehovah_; but he refused it by saying that he did not dare."--_Horae Solitariae_, vol. i. p. 3.--"A Brahmin will not pronounce the name of the Almighty, without drawing down his sleeve and placing it on his mouth with fear and trembling."--MURRAY, _Truth of Revelation_, p. 321.

[126] The same scrupulous avoidance of a strict translation has been pursued in other versions. For Jehovah, the Septuagint substitutes "[Greek: Kyrios]," the Vulgate "Dominus," and the German "der Herr," all equivalent to "the Lord." The French version uses the title "l'Eternel." But, with a better comprehension of the value of the word, Lowth in his "Isaiah," the Swedenborgian version of the Psalms, and some other recent versions, have restored the original name.

[127] In the Talmudical treatise, _Majan Hachochima_, quoted by Stephelin (Rabbinical Literature, i. p. 131), we are informed that rightly to understand the shem hamphorash is a key to the unlocking of all mysteries. "There," says the treatise, "shalt thou understand the words of men, the words of cattle, the singing of birds, the language of beasts, the barking of dogs, the language of devils, the language of ministering angels, the language of date-trees, the motion of the sea, the unity of hearts, and the murmuring of the tongue--nay, even the thoughts of the reins."

[128] The gamma, [Greek: G], or Greek letter G, is said to have been sacred among the Pythagoreans as the initial of [Greek: Geomeiri/a] or Geometry.


[130] Jamblichus says that Pythagoras passed over from Miletus to Sidon, thinking that he could thence go more easily into Egypt, and that while there he caused himself to be initiated into all the mysteries of Byblos and Tyre, and those which were practised in many parts of Syria, not because he was under the influence of any superstitious motives, but from the fear that if he were not to avail himself of these opportunities, he might neglect to acquire some knowledge in those rites which was worthy of observation. But as these mysteries were originally received by the Phoenicians from Egypt, he passed over into that country, where he remained twenty-two years, occupying himself in the study of geometry, astronomy, and all the initiations of the gods ([Greek: pa/sas theo-n teleta/s]), until he was carried a captive into Babylon by the soldiers.
of Cambyses, and that twelve years afterwards he returned to Samos at the age of sixty years.--_Vit. Pythag_, cap. iii., iv.

[131] "The sacred words were intrusted to him, of which the Ineffable Tetractys, or name of God, was the chief."--OLIVER, _Hist. Init._ p. 109.

[132] "Hu, the mighty, whose history as a patriarch is precisely that of Noah, was promoted to the rank of the principal demon-god among the Britons; and, as his chariot was composed of rays of the sun, it may be presumed that he was worshipped in conjunction with that luminary, and to the same superstition we may refer what is said of his light and swift course."--DAVIES, _Mythol. and Rites of the Brit. Druids_, p. 110.

[133] "All the male gods (of the ancients) may be reduced to one, the generative energy; and all the female to one, the prolific principle. In fact, they may all be included in the one great Hermaphrodite, the [Greek: a)r(r)enothelys] who combines in his nature all the elements of production, and who continues to support the vast creation which originally proceeded from his will."--RUSSELL'S _Connection_, i. p. 402.

[134] It is a tradition that it was pronounced in the following seven different ways by the patriarchs, from Methuselah to David, viz.: _Juha_, _Jeva_, _Jova_, _Jevo_, _Jeveh_, _Johe_, and _Jehovah_. In all these words the _j_ is to be pronounced as _y_, the _a_ as _ah_, the _e_ as a, and the _v_ as _w_.

[135] The _i_ is to be pronounced as _e_, and the whole word as if spelled in English _ho-he_.

[136] In the apocryphal "Book of the Conversation of God with Moses on Mount Sinai," translated by the Rev. W. Cureton from an Arabic MS. of the fifteenth century, and published by the Philobiblon Society of London, the idea of the eternal watchfulness of God is thus beautifully allegorized:--

"Then Moses said to the Lord, O Lord, dost thou sleep or not? The Lord said unto Moses, I never sleep: but take a cup and fill it with water. Then Moses took a cup and filled it with water, as the Lord commanded him. Then the Lord cast into the heart of Moses the breath of slumber; so he slept, and the cup fell from his hand, and the water which was therein was spilled. Then Moses awoke from his sleep. Then said God to Moses, I declare by my power, and by my glory, that if I were to withdraw my
providence from the heavens and the earth for no longer a space of time than thou hast slept, they would at once fall to ruin and confusion, like as the cup fell from thy hand."

[137] I have in my possession a rare copy of the Vulgate Bible, in black letter, printed at Lyons, in 1522. The frontispiece is a coarsely executed wood cut, divided into six compartments, and representing the six days of the creation. The Father is, in each compartment, pictured as an aged man engaged in his creative task.


[139] The triangle, or delta, is the symbol of Deity for this reason. In geometry a single line cannot represent a perfect figure; neither can two lines; three lines, however, constitute the triangle or first perfect and demonstrable figure. Hence this figure symbolizes the Eternal God, infinitely perfect in his nature. But the triangle properly refers to God only in his quality as an Eternal Being, its three sides representing the Past, the Present, and the Future. Some Christian symbologists have made the three sides represent the Father, Son, and Holy Ghost; but they evidently thereby destroy the divine unity, making a trinity of Gods in the unity of a Godhead. The Gnostic trinity of Manes consisted of one God and two principles, one of good and the other of evil. The Indian trinity, symbolized also by the triangle, consisted of Brahma, Siva, and Vishnu, the Creator, Preserver, and Destroyer, represented by Earth, Water, and Air. This symbolism of the Eternal God by the triangle is the reason why a trinitarian scheme has been so prevalent in all religions—the three sides naturally suggesting the three divisions of the Godhead. But in the Pagan and Oriental religions this trinity was nothing else but a tritheism.

[140] Noachidae, or Noachites, the descendants of Noah. This patriarch having alone preserved the true name and worship of God amid a race of impious idolaters, the Freemasons claim to be his descendants, because they preserve that pure religion which distinguished this second father of the human race from the rest of the world. (See the author's _Lexicon of Freemasonry_.) The Tyrian workmen at the temple of Solomon were the descendants of that other division of the race who fell off, at Shinar, from the true worship, and repudiated the principles of Noah. The Tyrians,
however, like many other ancient mystics, had recovered some portion of
the lost light, and the complete repossession was finally achieved by
their union with the Jewish masons, who were Noachidae.

[141] "A mythis omnis priscorum hominum tum historia tum philosophia
procedit."--Ad Apollod. Athen. Biblioth. not._ f. p. 3.--And Faber
says,
"Allegory and personification were peculiarly agreeable to the genius of
antiquity; and the simplicity of truth was continually sacrificed at the
shrine of poetical decoration."--On the Cabiri._

[142] See Grote, History of Greece, vol. i. ch. xvi. p. 479, whence this
definition has been substantially derived. The definitions of Creuzer,
Hermann, Buttman, Heyne, Welcker, Voss, and Mueller are none of them
Better, and some of them not as good.

[143] Hist. of Greece, vol. i. ch. xvi. p. 579. The idea of the
existence
of an enlightened people, who lived at a remote era, and came from the
East, was a very prevalent notion among the ancient traditions. It is
corroborative of this that the Hebrew word _kedem_, signifies, in respect to place, _the east_, and, in respect to time, _olden time, ancient days_. The phrase in Isaiah xix. 11, which reads,
"I
am the son of the wise, the son of ancient kings," might just as well
have been translated "the son of kings of the East." In a note to the
passage
Ezek. xliii. 2, "the glory of the God of Israel came from the way of the
East," Adam Clarke says, "All knowledge, all religion, and all arts and
sciences, have travelled, according to the _course of the sun_, FROM
EAST
TO WEST!" Bazot tells us (in his Manuel du Franc-macon, p. 154) that
"the
veneration which masons entertain for the east confirms an opinion
previously announced, that the religious system of Masonry came from the
east, and has reference to the _primitive religion_, whose first
corruption was the worship of the sun." And largely, the masonic reader
will recollect the answer given in the Leland MS. to the question
respecting the origin of Masonry, namely, "It did begin" (I modernize the
orthography) "with the first men in the east, which were before the first
men of the west; and coming westerly, it hath brought herewith all
comforts to the wild and comfortless." Locke's commentary on this
answer
may conclude this note: "It should seem, by this, that masons believe
there were men in the east before Adam, who is called the 'first man of the west,' and that arts and sciences began in the east. Some authors, of
great note for learning, have been of the same opinion; and it is certain
that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage long after arts and politeness of manners were in great perfection in China and the Indies." The Talmudists make the same allusions to the superiority of the east. Thus, Rabbi Bechai says, "Adam was created with his face towards the east that he might behold the light and the rising sun, whence the east was to him the anterior part of the world."

[144] Strauss makes a division of myths into historical, philosophical, and poetical.---_Leben Jesu._--His poetical myth agrees with my first division, his philosophical with my second, and his historical with my third. But I object to the word _poetical_, as a distinctive term, because all myths have their foundation in the poetic idea.

[145] Ulmann, for instance, distinguishes between a myth and a legend—the former containing, to a great degree, fiction combined with history, and the latter having but a few faint echoes of mythical history.

[146] In his "Prolegomena zu einer wissenschaftlichen Mythologie," cap. iv. This valuable work was translated in 1844, by Mr. John Leitch.

[147] Historical Landmarks, i. 53.

[148] See an article, by the author, on "The Unwritten Landmarks of Freemasonry," in the first volume of the Masonic Miscellany, in which this subject is treated at considerable length.

[149] As a matter of some interest to the curious reader, I insert the legend as published in the Gentleman's Magazine of June, 1815, from, it is said, a parchment roll supposed to have been written early in the seventeenth century, and which, if so, was in all probability copied from one of an older date:--

"Moreover, when Abraham and Sara his wife went into Egipt, there he taught the Seaven Scyences to the Egiptians; and he had a worthy Scoller that height Ewclyde, and he learned right well, and was a master of all the vij Sciences liberall. And in his dayes it befell that the lord and the estates of the realme had soe many sonns that they had gotten some by their wifes and some by other ladyes of the realme; for that land is a hott land and a plentious of generacion. And they had not competent livehode to find with their children; wherefor they made much care. And then the King of the land made a great counsell and a parliament, to witt,
how they might find their children honestly as gentlemen. And they could
find no manner of good way. And then they did crye through all the
realme, if there were any man that could enforme them, that he should come to
them, and he should be soe rewarded for his travail, that he should hold
him pleased.

"After that this cry was made, then came this worthy clarke Ewclyde, and
said to the King and to all his great lords: 'If yee will, take me your
children to governe, and to teach them one of the Seaven Scyences,
wherewith they may live honestly as gentlemen should, under a condicion
that yee will grant mee and them a commission that I may have power to
rule them after the manner that the science ought to be ruled.' And that
the Kinge and all his counsell granted to him anone, and sealed their
commission. And then this worthy tooke to him these lords' sonns, and
taught them the science of Geometric in practice, for to work in stones
all manner of worthy worke that belongeth to buildinge churches,
temples, castells, towres, and mannors, and all other manner of buildings."

[151] 1 Kings vi. 8.
[152] An allusion to this symbolism is retained in one of the well-known
mottoes of the order--"_Lux e tenebris._"

[153] "An allegory is that in which, under borrowed characters and
allusions, is shadowed some real action or moral instruction; or, to keep
more strictly to its derivation ([Greek: a]/llos], _alius_, and [Greek:
agorey/o], _dico_), it is that in which one thing is related and
another
thing is understood. Hence it is apparent that an allegory must have two
senses--the literal and mystical; and for that reason it must convey its
instruction under borrowed characters and allusions throughout."--The
Antiquity, Evidence, and Certainty of Christianity canvassed, or Dr.
Middleton's Examination of the Bishop of London's Discourses on
Prophecy.
By Anselm Bayly, LL.B., Minor Canon of St. Paul's._ Lond, 1751.

[154] The words themselves are purely classical, but the meanings here
given to them are of a mediaeval or corrupt Latinity. Among the old
Romans, a _trivium_ meant a place where three ways met, and a
_quadrivium_
where four, or what we now call a _cross-road_. When we speak of the
_paths of learning_, we readily discover the origin of the
signification
given by the scholastic philosophers to these terms.
Hist. of Philos. vol. ii. p. 337.

Such a talisman was the following figure:--

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"The hidden doctrines of the unity of the Deity and the immortality of the soul were originally in all the Mysteries, even those of Cupid and Bacchus."--WARBURTON, _in Spence's Anecdotes,_ p. 309.

"The allegorical interpretation of the myths has been, by several learned investigators, especially by Creuzer, connected with the hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, and communicating to the rude and barbarous Greeks religious, physical, and historical knowledge, under the veil of symbols."--GROTE, _Hist. of Greece,_ vol. i. ch. xvi. p. 579.--And the Chevalier Ramsay corroborates this theory: "Vestiges of the most sublime truths are to be found in the sages of all nations, times, and religions, both sacred and profane, and these vestiges are emanations of the antediluvian and noevian tradition, more or less disguised and adulterated."--_Philosophical Principles of Natural and Revealed Religion unfolded in a Geometrical Order,_ vol. 1, p. iv.

Of this there is abundant evidence in all the ancient and modern writers on the Mysteries. Apuleius, cautiously describing his initiation into the Mysteries of Isis, says, "I approached the confines of death, and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light; and I approached the presence of the gods beneath, and the gods of heaven, and stood near and worshipped them."--_Metam._ lib. vi. The context shows that all this was a scenic representation.

"Aish hakam iodea binah,_ "a cunning man, endued with understanding," is the description given by the king of Tyre of Hiram Abif. See 2 Chron. ii. 13. It is needless to say that "cunning" is a good
old Saxon word meaning _skilful_.

[163]

"Pronaque cum spectent animalia caetera terram;  
Os homini sublime dedit: coelumque tueri  
Jussit, et erectos ad sidera tollere vultus."

OVID, _Met._ i. 84.

"Thus, while the mute creation downward bend  
Their sight, and to their earthly mother tend,  
Man looks aloft, and with erected eyes  
Beholds his own hereditary skies."

DRYDEN.

[164] "[Greek: A)phanismo\s], disappearance, destruction, a perishing, death, from [Greek: a)phani/zo], to remove from one's view, to conceal,"  
&c.---Schrevel. Lex._

[165] "[Greek: Ey-resis], a finding, invention, discovery."--Schrevel. Lex._

[166] A French writer of the last century, speaking of the degree of  "Tres  
Parfait Maitre," says, "C'est ici qu'on voit reellement qu'Hiram n'a  
ete  
que le type de Jesus Christ, que le temple et les autres symboles  
maconniques sont des allegories relatives a l'Eglise, a la Foi, et aux  
bonnes moeurs."--_Origine et Objet de la Franchemaconnerie, par le  
F.B._

Paris, 1774.

[167] "This our order is a positive contradiction to the Judaic  
blindness  
and infidelity, and testifies our faith concerning the resurrection of  
the  
body."--HUTCHINSON, _Spirit of Masonry,_ lect. ix. p. 101.--The whole  
lecture is occupied in advancing and supporting his peculiar theory.

[168] "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. 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 and  
assassination of Abel by his brother Cain; the escape of the murderer;  
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 by divine vengeance."--
OLIVER,  
_Historical Landmarks of Freemasonry_, vol. ii. p. 171.

[169] "Le grade de Maître va donc nous retracer allegoriquement la mort du  
_dieu-lumière_--mourant en hiver pour reparaitre et ressusciter au  
printemps."--RAGON, _Cours Philos. et Interp. des Init._ p. 158.

[170] "Dans l'ordre moral, Hiram n'est autre chose que la raison  
éternelle, par qui tout est pondere, regle, conserve."--DES ETangs,  
_Oeuvres Maconniques_, p. 90.

[171] With the same argument would I meet the hypothesis that Hiram was  
the representative of Charles I. of England--an hypothesis now so  
generally abandoned, that I have not thought it worth noticing in the  
text.

[172] "The initiation into the Mysteries," he says, "scenically  
represented the mythic descent into Hades and the return from thence to  
the light of day; by which was meant the entrance into the Ark and the  
subsequent liberation from its dark enclosure. Such Mysteries were  
established in almost every part of the pagan world; and those of Ceres  
were substantially the same as the Orgies of Adonis, Osiris, Hu,  
Mithras,  
and the Cabiri. They all equally related to the allegorical  
disappearance,  
or death, or descent of the great father at their commencement, and to  
his  
invention, or revival, or return from Hades, at their conclusion."--  
_Origin  
of Pagan Idolatry_, vol. iv. b. iv. ch. v. p. 384--But this Arkite  
theory, as it is called, has not met with the general approbation of  
subsequent writers.

[173] Mount Calvary is a small hill or eminence, situated in a westerly  
direction from that Mount Moriah on which the temple of Solomon was  
built.  
It was originally a hillock of notable eminence, but has, in modern  
times,  
been greatly reduced by the excavations made in it for the construction  
of  
the Church of the Holy Sepulchre. Buckingham, in his Palestine, p. 283,  
says, "The present rock, called Calvary, and enclosed within the Church of  
the Holy Sepulchre, bears marks, in every part that is naked, of its  
having been a round nodule of rock standing above the common level of the  
surface."

Lit.,  
reasons in a similar method as to the place of the crucifixion, and  
supposing that the soldiers, from the fear of a popular tumult, would  
hurry Jesus to the most convenient spot for execution, says, "Then the  
road to Joppa or Damascus would be most convenient, and no spot in the  
vicinity would probably be so suitable as the slight rounded elevation  
which bore the name of Calvary."
Some have supposed that it was so called because it was the place of public execution. _Gulgoleth_ in Hebrew, or _gogultho_ in Syriac, means a skull.

Quoted in Oliver, _Landmarks_, vol. i. p. 587, note.

Oliver's idea (_Landmarks_, ii. 149) that _cassia_ has, since the year 1730, been corrupted into _acacia_, is contrary to all etymological experience. Words are corrupted, not by lengthening, but by abbreviating them. The uneducated and the careless are always prone to cut off a syllable, not to add a new one.

And yet I have been surprised by seeing, once or twice, the word "Cassia" adopted as the name of a lodge. "Cinnamon" or "sandal wood" would have been as appropriate, for any masonic meaning or symbolism.

"Pallentes violas et summa papavera carpens, Narcissum et florem jungit bene olentis anethi: Tum casia, atque alis intexens suavibus herbis, Mollia luteola pingit vaccinia, caltha."

Exod. xxx. 24, Ezek. xxvii. 9, and Ps. xlv. 8.

Oliver, it is true, says, that "there is not the smallest trace of any tree of the kind growing so far north as Jerusalem" (_Landm._ ii. 136); but this statement is refuted by the authority of Lieutenant Lynch, who saw it growing in great abundance at Jericho, and still farther north.--_Exped. to the Dead Sea_, p. 262.--The Rabbi Joseph Schwarz, who is excellent authority, says, "The Acacia (Shittim) Tree, Al Sunt, is found in Palestine of different varieties; it looks like the Mulberry tree, attains a great height, and has a hard wood. The gum which is obtained from it is the gum Arabic."--_Descriptive Geography and Historical Sketch of Palestine_, p. 308, Leeser's translation. Phila., 1850.--Schwarz was for sixteen years a resident of Palestine, and wrote from personal observation. The testimony of Lynch and Schwarz should, therefore, forever settle the question of the existence of the acacia in Palestine.

Calmet, Parkhurst, Gesenius, Clarke, Shaw, and all the best authorities, concur in saying that the _otzi shittim_, or shittim wood of Exodus, was the common acacia or mimosa nilotica of Linnaeus.

"This custom among the Hebrews arose from this circumstance. Agreeably to their laws, no dead bodies were allowed to be interred
within the walls of the city; and as the Cohens, or priests, were prohibited from crossing a grave, it was necessary to place marks thereon, that they might avoid them. For this purpose the acacia was used."--DALCHO, _Oration_, p. 27, note.--I object to the reason assigned by Dalcho; but of the existence of the custom there can be no question, notwithstanding the denial or doubt of Dr. Oliver. Blount (_Travels in the Levant_, p. 197) says, speaking of the Jewish burial customs, "those who bestow a marble stone over any [grave] have a hole a yard long and a foot broad, in which they plant an evergreen, which seems to grow from the body, and is carefully watched." Hasselquist (_Travels_, p. 28) confirms his testimony. I borrow the citations from Brown (_Antiquities of the Jews_, vol. ii. p. 356), but have verified the reference to Hasselquist. The work of Blount I have not been enabled to consult.

[185] Dr. Crucefix, MS., quoted by Oliver, _Landmarks_, ii. 2.
[188] It is probable that the quince derived this symbolism, like the acacia, from its name; for there seems to be some connection between the Greek word [Greek: kydo/nios], which means _a quince_, and the participle [Greek: kydi/on], which signifies _rejoicing, exulting_. But this must have been an afterthought, for the name is derived from Cydon, in Crete, of which island the quince is a native.
[189] Desprez, speaking of the palm as an emblem of victory, says (_Comment. in Horat. Od._ I. i. 5), "Palma vero signum victoriae passim apud omnes statuitur, ex Plutarcho, propterea quod ea est ejus natura ligni, ut urgentibus opprimentibusque minime cedat. Unde est illud Alciati epigramma,--

'Nititur in pondus palma, et consurgit in altum:
Quoque magis premitur, hoc mage tollit onus.'"

It is in the eighth book of his Symposia that Plutarch states this peculiar property of the palm to resist the oppression of any superincumbent weight, and to rise up against it, whence it was adopted as the symbol of victory. Cowley also alludes to it in his _Davideis_.

"Well did he know how palms by oppression speed
Victorious, and the victor's sacred meed."

[190] "Rosemary was anciently supposed to strengthen the memory, and
was not only carried at funerals, but worn at weddings."--STEEVENS, _Notes
on Hamlet_, a. iv. s. 5.--Douce (_Illustrations of Shakspeare_, i. 345)
gives the following old song in reference to this subject:--

"Rosemarie is for remembrance
Betweene us daiie and night,
Wishing that I might always have
You present in my sight."

[191] Ste. Croix (_Recherches sur les Mysteres_, i. 56) says that in the
Samothracian Mysteries it was forbidden to put parsley on the table,
because, according to the mystagogues, it had been produced by the
blood of Cadmillus, slain by his brothers.

[192] "The Hindoos," says Faber, "represent their mundane lotus, as
having four large leaves and four small leaves placed alternately, while from
the centre of the flower rises a protuberance. Now, the circular cup formed
by the eight leaves they deem a symbol of the earth, floating on the
surface of the ocean, and consisting of four large continents and four
intermediate smaller islands; while the centrical protuberance is viewed
by them as representing their sacred Mount Menu."--Communication to
Gent. Mag._ vol. lxxxvi. p. 408.

[193] The _erica arborea_ or tree heath.

[194] Ragon thus alludes to this mystical event: "Isis found the body of
Osiris in the neighborhood of Biblos, and near a tall plant called the
_eriaka_. Oppressed with grief, she seated herself on the margin of a
fountain, whose waters issued from a rock. This rock is the _small hill
mentioned in the ritual; the erica has been replaced by the acacia,
and the grief of Isis has been changed for that of the fellow crafts."--
_Cours des Initiations_, p. 151.

[195] It is singular, and perhaps significant, that the word _eriko_, in
Greek, [Greek: e)ri/ko], whence _erica_ is probably derived, means _to
break in pieces, to mangle_.

According to Toland (_Works_, i. 74), the festival of searching, cutting, and consecrating the mistletoe, took place on the 10th of March, or New Year's day. "This," he says, "is the ceremony to which Virgil alludes, by his _golden branch,_ in the Sixth Book of the _Aeneid._" No doubt of it; for all these sacred plants had a common origin in some ancient and general symbolic idea.

"Under this branch is figured the wreath of myrtle, with which the initiated were crowned at the celebration of the Mysteries."--WARBURTON, _Divine Legation,_ vol. i. p. 299.

"In the sweat of thy face shalt thou eat bread." Gen. iii. 19. Bush interprets the decree to mean that "some species of toilsome occupation is the appointed lot of all men."

Aristotle says, "He that cannot contract society with others, or who, through his own self-sufficiency [Greek: ay)ta/rkeian], does not need it, forms no part of the community, but is either a wild beast or a god."

"Der Arbeiter," says Lenning, "ist der symbolische Name eines Freimaurers"--the Workman is the symbolic name of a Freemason.--_Encyclop. der Fraumererei._

John iii. 19-21.

I Corinth, iii. 9.


Swedenborg a Hermetic Philosopher, &c., p. 210. The object of the author is to show that the Swedish sage was an adept, and that his writings may be interpreted from the point of view of Hermetic philosophy.

Cours Philosophique et Interpretatif des Initiations Anciennes et Modernes, p. 99.

Ibid., p. 176.

Histoire Generale de la Franc-maconnerie, p. 52.

Histoire de la Magie, liv. v. ch. vii. p. 100.
_Tempel_.

[211] In an Essay on the Masonic Idea of Man's Destination, cited by 
Lenning, _ut supra_, from the Altenburg _Zeitschrift der Freimaurerei_.

[212] Cited by Lenning, _ut sup._

[213] Thus Dr. Oliver, while treating of the relation of the temple to 
the lodge, thus briefly alludes to this important symbol: "As our ancient 
brethren erected a material temple, without the use of axe, hammer, or 
metal tool, so is our moral temple constructed."--_Historical 
Landmarks_, lect. xxxi.


[215] On the Speculative Temple--an essay read in 1861 before the Grand 
Lodge of Alabama.

[216] A portion of this essay, but in a very abridged form, was used by 
the author in his work on "Cryptic Masonry."


[218] See the Gemara and Buxtorf Lex. Talm., p. 2541.

[219] Job xxxviii. 4-7.


[221] In voc. [Hebrew: shint-tav-yod-yod-heh], where some other curious 
extracts from the Talmud and Talmudic writers on the subject of the 
Stone of Foundation are given.

[222] Sepher Toldoth Jeshu, p. 6. The abominably scurrilous character 
of this work aroused the indignation of the Christians, who, in the 
fifteenth century, were not distinguished for a spirit of tolerance, and the 
Jews, becoming alarmed, made every effort to suppress it. But, in 1681, it 
was republished by Wagenselius in his "Tela Ignea Satanae," with a Latin 
translation.

[223] Comment, on Gen. xxviii. 18.

[224] "Ni fallit fatum, Scoti quocunque locatum Inventum lapidem, 
regnare 
tenentur ibidem."
THE TEMPLAR ORDERS IN FREEMASONRY

An Historical Consideration of their Origin and Development
By ARTHUR EDWARD WAITE

HAVING regard to the fact that Emblematic Freemasonry, as it is known and practised at this day, arose from an Operative Guild and within the bosom of a development from certain London Lodges which prior to the year 1717 had their titles in the past of the Guild and recognised its Old Charges, it would seem outside the reasonable likelihood of things that less than forty years after the foundation of Grand Lodge Knightly Orders should begin to be heard of developing under the aegis of the Craft, their titles in some cases being borrowed from the old institutions of Christian Chivalry. It is this, however, which occurred, and the inventions were so successful that they multiplied on every side, from 1754
to the threshold of the French Revolution, new denominations being devised when the old titles were exhausted. There arose in this manner a great tree of Ritual, and it happens, moreover, that we are in a position to affirm the kind of root from which it sprang. Twenty years after the date of the London Grand Lodge, and when that of Scotland may not have been twelve months old, the memorable Scottish Freemason, Andrew Michael Ramsay, delivered an historical address in a French Lodge, in the course of which he explained that the Masonic Brotherhood arose in Palestine during the period of the Crusades, under the protection of Christian Knights, with the object of restoring Christian Churches which had been destroyed by Saracens in the Holy Land. For some reason which does not emerge, the foster-mother of Masonry, according to the mind of the hypothesis, was the Chivalry of St. John. Ramsay appears to have left the Masonic arena, and he died in the early part of 1743, but his discourse produced a profound impression on French Freemasonry. He offered no evidence, but France undertook to produce it after its own manner and conformably to the spirit of the time by the creation of Rites and Degrees of Masonic Knighthood, no trace of which is to be found prior to Ramsay. Their prototypes of course were extant, the Knights of Malta, Knights of the Holy Sepulchre, Knights of St. Lazarus, in the gift of the Papal See, and the Order of Christ in Portugal, in the gift of the Portuguese Crown. There is no need to say that these Religious and Military Orders have nothing in common with the Operative Masonry of the past, and when their titles were borrowed for the institution of Masonic Chivalries, it is curious how little the latter owed to the ceremonial of their precursors, in their manners of making and installing Knights, except in so far as the general prototype of all is found in the Roman Pontifical. There are, of course, reflections and analogies: (I) in the old knightly corporations the candidate was required to produce proofs of noble birth, and the Strict Observance demanded these at the beginning, but owing to obvious difficulties is said to have ended by furnishing patents at need; (2) in the Military Order of Hospitallers of the Holy Sepulchre of Jerusalem, he undertook, as in others, to protect the Church of God, with which may be compared modern Masonic injunctions in the Temple and Holy Sepulchre to maintain and defend the Holy Christian Faith; (3) again at his Knighting he was "made, created and constituted now and for ever," which is identical, word for word, with the formula of another Masonic Chivalry, and will not be unknown to many. But the appeal of the new foundations was set in another direction, and was either to show that they derived from Masonry or were Masonry itself at the highest, in the proper understanding thereof. When the story of a secret perpetuation of the old
Knights Templar- outside the Order of Christ- arose in France or Germany, but as I tend to conclude in France, it was and remains the most notable case in point of this appeal and claim. It rose up within Masonry, and it came about that the Templar element overshadowed the dreams and pretensions of other Masonic Chivalries, or, more correctly, outshine them all. I am dealing here with matters of fact and not proposing to account for the facts themselves within the limits of a single study. The Chevalier Ramsay never spoke of the Templars: his affirmation was that the hypothetical building confraternity of Palestine united ultimately with the Knights of St. John of Jerusalem; that it became established in various countries of Europe as the Crusaders drifted back; and that its chief centre in the thirteenth century was Kilwinning in Scotland. But the French or otherwise German Masonic mind went to work upon this thesis, and in presenting the Craft with the credentials of Knightly connections it substituted the Order of the Temple for the chivalry chosen by Ramsay. The Battle of Lepanto and the Siege of Vienna had invested the annals of the St. John Knighthood with a great light of valour; but this was as little and next to nothing in comparison with the talismanic attraction which for some reason attached to the Templar name and was obviously thrice magnified when the proposition arose that the great chivalry had continued to exist in secret from the days of Philippe le Bel even to the second half of the eighteenth century. There were other considerations, however, which loomed largely, and especially in regard to the sudden proscription which befell the Order in 1307. Of the trial which followed there were records available to all, in successive editions of the French work of Dupuy, first published in 1685; in the German Historical Tractatus of Petrus Putemanus published at Frankfort in 1665; in Gurther's Latin Historia Tempiarsorum of 1691; and in yet other publications prior to 1750. There is not a little evidence of one impression which was produced by these memorials, the notion, namely, of an unexplored realm of mystery extending behind the charges. It was the day of Voltaire, and it happened that a shallow infidelity was characterised by the kind of licence which fosters intellectual extravagance, by a leaning in directions which are generally termed superstitious- though superstition itself was pilloried- and in particular by attraction towards occult arts and supposed hidden knowledge. Advanced persons were ceasing to believe in the priest but were disposed to believe in the sorcerer, and the Templars had been accused of magic, of worshipping a strange idol, the last suggestion- for some obscure reason- being not altogether indifferent to many who had slipped the anchor of their faith in God. Beyond these frivolities and the foolish minds that cherished them, there were
other persons who were neither in the school of a rather cheap infidelity nor in that of common superstition, but who looked seriously for light to the East and for its imagined traditional wisdom handed down from past ages. They may have been dreamers also, but they were less or more zealous students after their own manner; within their proper measures, and the **Templar** Chivalry drew them because they deemed it not unlikely that its condemnation by the paramount orthodoxy connoted a suspicion that the old Knighthood had learned in Palestine more than the West could teach. Out of such elements were begotten some at least of the **Templar** Rites and they grew from more to more, till this particular aspect culminated in the **Templar** dramas of Werner, in which an Order concealed through the ages and perpetuated through saintly custodians reveals to a chosen few among Knights **Templar** some part of its secret doctrine-the identity of Christ and Horus, of Mary the Mother of God, and Isis the Queen of Heaven. The root of these dreams on doctrine and myth transfigured through the ages- with a heart of reality behind it- will be found, as it seems to me, in occult derivations from **Templar** Ritual which belong to *circa* 1782 and are still in vigilant custody on the continent of Europe. I mention this lest it should be thought that the intimations of a German poet, though he was an active member of the **Templar** Strict Observance, were mere inventions of an imaginative mind.

There is no historical evidence for the existence of any **Templar** perpetuation story prior to the Oration of Ramsay, just as there is no question that all documents produced by the French non-Masonic Order of the Temple, founded in the early years of the nineteenth century, are inventions of that period and are fraudulent like the rest of its claim, its list of Grand Masters included. There is further- as we have observed- no evidence of any Rite or Degree of Masonic Chivalry prior to 1737, to which date is referred the discourse of Ramsay. That this was the original impetus which led to their production may be regarded as beyond dispute, and it was the case especially with Masonic **Templar** revivals. Their thesis was his thesis varied. For example, according to the Rite of the Strict Observance the proscribed Order was carried by its Marshal, Pierre d'Aumont, who escaped with a few other Knights to the Isles of Scotland, disguised as Operative Masons. They remained there and under the same veil the Templars continued to exist in secret from generation to generation under the shadow of the mythical Mount Heredom of Kilwinning. To whatever date the old dreams ascribe it, when Emblematic **Freemasonry** emerged it was *ex hypothesi*-a product of the union between Knights **Templar** and ancient Scottish Masonry. Such is the story told.
The Strict Observance was founded by Baron von Hund in Germany between about 1751 and 1754 or 1755, and is usually regarded as the first Masonic Chivalry which put forward the story of Templar perpetuation. I have accepted this view on my own part, but subject to his claim at its value - if any - that he had been made a Knight of the Temple in France, some twelve years previously. The question arises, therefore, as to the fact or possibility of antecedent Degrees of the kind in that country, and we are confronted at once by many stories afloat concerning the Chapter of Clermont, the foundation of which at Paris is referred to several dates. It was in existence, according to Yarker, at some undetermined period before 1742, for at that date its Masonic Rite, consisting of three Degrees superposed on those of the Craft, was taken to Hamburg. A certain Von Marshall, whose name belongs to the history of the Strict Observance, had been admitted in the previous year, Von Hund himself following in 1743- not at Hamburg, but at Paris- for all of which no authority is cited and imagination may seem to have been at work. But some of the statements, including those of other English writers, are referable to a source in Thory's Acta Latamorum. When Woodford speaks of Von Hund's admission into Templar Masonry at Clermont as not a matter of hypothesis, but of certain knowledge, he is dependent on the French historian, according to whom the German Baron was made a Mason at Paris in 1742. The Chapter of Clermont was founded in that city so late as 1754, and some time subsequently Von Hund returned thither, with the result that he derived Templar teaching from Clermont, on which he built up the Observance system. But, whatever the point is worth, this story is not only at issue with that of Von Hund himself, but with the current chronology of the Observance. To involve matters further, the Chapter is reported otherwise to have derived its Templar element from something unspecified at Lyons which is referred to 1738. The utmost variety of statement will be found, moreover, as to the content of the Clermont Rite, the Templar character of which has been also challenged. It is proposed otherwise that the Chapter was founded on a scale of considerable magnitude, that it was installed in a vast building, and that it attracted the higher classes of French Freemasons, which notwithstanding it ceased to exist in 1758, being absorbed by the Council of Emperors established in that year for the promulgation of a different Grade system.

I am in a position to reflect some light for the relief of these complications by reference to Dutch archives which have come to my knowledge. The date of the Chapter's foundation remains uncertain, but it was in activity between 1756 and 1763, so that it was not taken over- as Gould suggests- by those Masonic
Emperors to whom we are indebted for the first form of the Scottish Rite, Ancient and Accepted. It is not impossible that its foundation is referable to the first of these dates, when it superposed on the three Craft Grades as follows: (I) Grade of Scottish Master of St. Andrew of the Thistle, being the Fourth Grade of Masonry, "in which allegory dissolves"; (2) Grade of Sublime Knight of God and of his Temple, being the Fifth and Last Grade of Free Masonry. At a later period, however, it became the Seventh Grade of the Rite, owing to the introduction of an Elect Degree which took the number 5 under the title of Knight of the Eagle, followed by an Illustrious Degree, occupying the sixth place and denominated Knight of the Holy Sepulchre. The Grade final in both enumerations- otherwise Knight of God- presented a peculiar, as it was also an early version of the perpetuation story, from which it follows that the Clermont Rite was Templar. I have so far failed to trace any copy of the Ritual in this country with the exception of that which has been placed recently in my hands, an example of the discoveries that await research in continental archives. The Templar element- which may be called the historical part- is combined with a part of symbolism, for though allegory is said to be abandoned in the Fourth Degree, its spiritual sister is always present in Ritual. The aspect which it assumes in the present case is otherwise known in Masonry, the Chapter representing the Holy City, the New Jerusalem, with its twelve gates, as a tabernacle of God with men. The Candidate is represented therefore as seeking the light of glory and a perfect recompense, while that which he is promised is an end of toils and trials. He is obligated as at the gates of the City and is promised the Grand Secret of those who abide therein. The City is spiritually speaking- in the world to come, and the reward of chivalry is there; but there is a reward also on earth within the bonds of the Order, because this is said to be divine and possessed of the treasures of wisdom. The kind of wisdom and the nature of the Great Secret is revealed in the Perpetuation Story, and so far as I am aware offers the only instance of such a claim being made on behalf of the Templars, in or out of Masonry. It belongs to a subject which engrossed the zeal of thousands throughout the seventeenth century and had many disciples- indeed, they were thousands also- during the Masonic Age which followed. The story is that the Templars began in poverty, but Baldwin II, King of Jerusalem, gave them a house in the vicinity of the site where Solomon's Temple was built of old. When it was put in repair by Hugh de Payens and the rest of the first Brethren, their digging operations unearthed an iron casket which contained priceless treasures, and chief among all the true process of the Great Work in Alchemy, the secret of transmuting metals, as
communicated to Solomon by the Master Hiram Abiff. So and so only was it possible to account for the wealth of adornment which characterised the First Temple. The discovery explains also the wealth acquired by the Templars, but it led in the end to their destruction. Traitors who knew of the secret, though they had not themselves attained it, revealed the fact to Clement V and Philip the Fair of France, and the real purpose of the persecution which followed was to wrest the transmuting process from the hands of its custodians. Jacques de Molay and his co-heirs died to preserve it, but three of the initiated Knights made their escape and after long wandering from country to country they found refuge in the caves of Mount Heredom. They were succoured by Knights of St. Andrew of the Thistle, with whom they made an alliance and on whom they conferred their knowledge. To conceal it from others and yet transmit it through the ages they created the Masonic Order in 1340; but the alchemical secret, which is the physical term of the Mystery, has been ever reserved to those who can emerge from the veils of allegory- that is to say, for the chiefs of St. Andrew of the Thistle, who are Princes of the Rosy Cross, and the Grand Council of the Chapter.

The alchemical side of this story is in a similar position to that of the perpetuation myth, of which it is an early version. There is nothing that can be taken seriously. But this is not to say that in either case there is no vestige of possibilities behind. Modern science tends more and more to show us that the transmutation of metals is not an idle dream and- speaking on my own part- there are well-known testimonies in the past on the literal point of fact which I and others have found it difficult to set utterly aside. So also there are few things more certain in history than is the survival of Knights Templar after their proscription and suspension as an Order. With this fact in front of us it is not as a hypothesis improbable that there or here the chivalry may have been continued in secret by the making of new Knights. It is purely a question of evidence, and this is unhappily wanting. The traditional histories of Knightly Masonic Degrees- like those of the Chapter of Clermont, the Strict Observance and the Swedish Rite- bear all the marks of manufacture; the most that can be said concerning them- and then in the most tentative manner- is that by bare possibility there may have been somewhere in the world a rumour of secret survival, in which case the root matter of their stories would not have been pure invention. The antecedent material would then have been worked over and adapted to Masonic purposes, inspired by the Oration of Ramsay.

It is to be presumed that when this speculation is left to stand at its value, there is no critical mind which will dream of
an authentic element in Hugh de Payen's supposed discovery of the Powder of Projection at or about the site of the Jewish Temple. This romantic episode stands last in a series of similar fictions which are to be found in the history of Alchemy. When we are led to infer therefore by the records before me that the Chapter of Clermont reached its end circa 1763, we shall infer that it was in a position no longer to carry on the pretence of possessing and being able to communicate at will the Great Secret of Alchemy. It is evident from the Ritual that this was not disclosed to those who, being called in their turn, were admitted to the highest rank and became Knights of God. It was certainly promised, however, at a due season as a reward of merit. From a false pretence of this kind the only way of escape would be found by falling back upon renounced and abjured allegory. Now, we have seen that the Chapter in its last Degree represented the New Jerusalem, and therefore its alchemy might well be transferred from a common work in metals to the spiritual side of Hermeticism. Those who have read Robert Fludd and Jacob Bohme will be acquainted with this aspect; but it may not have satisfied the figurative Knights of God, who had come so far in their journey from the Lodge of Entered Apprentice to a Temple of supposed adeptship. The Chapter therefore died.

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I HAVE met with another French Ritual in a great manuscript collection and again—so far as ascertained— it seems to be the sole copy in England, though it is not unknown by name, in view of the bibliographies of Kloss and Wolfsteig. It is called *Le Chevalier du Temple*, and is of high importance to our subject. The collection to which I refer is in twelve volumes, written on old rag paper, the watermark of which shows royal arms and the lilies of France: it is pre-French Revolution and post 1768—say, on a venture, about 1772. The Ritual to which I refer extends from p. 73 to 202 of the fifth volume, in a size corresponding to what is termed crown octavo among us. The hand is clear and educated. The particular Templar Chivalry is represented as an Order connected with and acknowledging nothing else in Freemasonry except the Craft Degrees. In respect of antiquity it claims descent by succession from certain Canons or Knights of the Holy Sepulchre, who first bore the Red Cross on their hearts, and were founded by James the First, brother of the first Bishop of Jerusalem. These Canons became the Knights Hospitallers of a much later date. On these followed the Templars, from whom the Masonic Knights of the Temple more especially claimed derivation, though in some obscure manner they held descent from all, possibly in virtue of spiritual consanguinity postulated between the various Christian chivalries of Palestine. The traditional history of the Grade is given at unusual length and is firstly that of the Templars, from their
foundation to their sudden fail, the accusations against them included; it is a moderately accurate summary, all things considered. There is presented in the second place a peculiar version of the perpetuation story which is designed on the one hand to indicate the fact of survival in several directions, and on the other to make it clear that Templar Masonry had in view no scheme of vengeance against Popes and Kings. After the proscription of the chivalry it is affirmed that those who remained over were scattered through various countries, desolate and rejected everywhere. A few in their desperation joined together for reprisals, but their conspiracy is characterised as detestable and its memory is held in horror. It fell to pieces speedily for want of recruits. Among the other unfortunate Knights who had escaped destruction, a certain number entered also into a secret alliance and chose as time went on their suitable successors among persons of noble and gentle birth, with a view to perpetuate the Order and in the hope at some favourable epoch that they would be restored to their former glory and reenter into their possessions. We hear nothing of Kilwinning or Heredom, and indeed no one country is designated as a place of asylum; but it is affirmed that this group of survivors created Freemasonry and its three Craft Degrees to conceal from their enemies the fact that the Chivalry was still in being and to test aspirants who entered the ranks, so that none but those who were found to be of true worth and fidelity should be advanced from the Third Degree into that which lay beyond. To such as were successful the existence of the secret chivalry became known only at the end of seven years, three of which were passed as Apprentice, two as Companion or Fellow Craft, and two as Master Mason. It was on the same conditions and with the same objects that the Order in the eighteenth century was prepared to receive Masons who had been proved into that which was denominated the Illustrious Grade and Order of Knights of the Temple of Jerusalem.

The Candidate undertakes in his Obligation to do all in his power for the glorious restoration of the Order; to succour his Brethren in their need; to visit the poor, the sick and the imprisoned; to love his King and his religion; to maintain the State; to be ever ready in his heart for all sacrifice in the cause of the faith of Christ, for the good of His Church and its faithful. The Pledge is taken on the knees, facing a tomb of black marble which represents that of Molay, the last Grand Master and martyr-in-chief of the Order. Thereafter the inward meaning of the three Craft Degrees is explained to the Candidate. That of Apprentice recalls the earliest of Christian chivalries, being the Canons or Knights of the Holy Sepulchre, who for long had no distinctive clothing and hence the divested state of the Masonic
Postulant. But this state signified also that his arm is ever ready to do battle with the enemies of the Holy Christian Religion and his heart for the sacrifice of his entire being to Jesus Christ. The alleged correspondences and meanings are developed at some length, but it will be sufficient to mention that the Masonic Candidate enters the Lodge poor and penniless, because that was the condition at their beginning of the Templars and the other Orders of Christian Knighthood.

The Candidate is prepared for the Second Craft Degree in a somewhat different manner from that of the First, and this has reference to certain distinctions between the clothing of a Knight of the Holy Sepulchre and that of a Knight of St. John. The seven steps are emblematic of the seven sacraments of the Holy Church, by the help of which the Christian Chivalries maintained their faith against the infidel, and also of the seven deadly sins which they trampled under their feet. The Blazing Star inscribed with the letter Yod, being the initial letter of the Name of God in Hebrew, signified the Divine Light which enlightened the Chivalries and was ever before their eyes, as it must be also present for ever before the mind's eye of the Masonic Templars, a sacred symbol placed in the centre of the building. In French Freemasonry the Pillar B belonged to the Second Degree and was marked with this letter, which had reference to Baldwin, King of Jerusalem, who provided a House for the Templars in the Holy City. The Traditional History of the Master Grade is that of the martyrdom of Jacques de Molay, the last Grand Master of the Temple. The three assassins answered to Philip the Fair, Pope Clement V and the Prior of Montfaucon, a Templar of Toulouse, who is represented as undergoing a sentence of imprisonment for life at Paris on account of his crimes, by the authority of the Grand Master. He is said to have betrayed the Order by making false accusations and thus secured his release. The initials of certain Master Words are J.B.M., and they are those also of Jacobus Burgundus Molay.

The Chevalier du Temple has unfortunately no history, so far as I have been able to trace. I have met with it as a bare title in one other early collection, which has become known to me by means of a Dutch list of MSS., and there is no need to say that it occurs in the nomenclature of Ragon. It is numbered 69 in the archives of the Metropolitan Chapter of France, and 8 in the Rite of the Philalethes: they may or may not refer to the same Ritual as that which I have summarised here. There is no means of knowing. In any case the 36th Grade of Mizraim and the 34th of Memphis, which became No. 13 in the Ancient and Primitive Rite, is to be distinguished utterly: it is called Knight of the Temple, but has no concern with the Templars and is quite worthless. It
should be added that in one of the discourses belonging to *Le Chevalier du Temple* there is a hostile allusion to the existing multiplicity of Masonic and pseudo-Masonic Grades, and this may suggest that it is late in the order of time. A great many were, however, in evidence by and before the year 1759. We should remember Gould's opinion that there was an early and extensive propagation of *Ecossais* Grades, and the source of these was obviously in the Ramsay hypothesis. It is certain also that *Elu* Grades were not far in the rear. The date of the particular *Collection Maconnique* on which I depend is, of course, not that of its contents. On the whole there seems nothing to militate against a tentative or provisional hypothesis that *Chevalier de Temple* was no later and may have been a little earlier than the Clermont Knight of God, thus giving further colour to the idea that *Templar* Masonry and its perpetuation story arose where it might have been expected that they would arise, in France and not in Germany. I have said that the Grade under notice has no reference to Scotland or to any specific place of *Templar* refuge after the proscription. But the chivalrous origin of Masonry is not less a Ramsay myth, and it characterises almost every variant of *Templar* perpetuation which has arisen under a Masonic aegis, from that of the Knights of God and the *Chevalier du Temple* to that of Werner and his *Sons of the Valley*, belonging to the year 1803. There stand apart only the English Religious and Military Order and the late French Order of the Temple which depends from the Charter of Larmenius, but this was not Masonic, though its pretence of *Templar* perpetuation and succession is most obviously borrowed from Masonry. In conclusion, I shall think always that Baron von Hund drew from France, whether directly at Paris or via Hamburg in his own country.

We have seen that the Strict Observance appeared in Germany between 1751 and 1755, a development according to its founder of something which he had received in France so far back as 1743. No reliance can be placed on this statement, nor is the year 1751 in a much better position. Hund is supposed to have founded a Chapter of his *Templar* Rite about that time on his own estate at Unwurdi, where the scheme of the Order was worked out. We hear also of a later scheme, belonging to 1755 and dealing with financial matters. But the first evidential document is a *Plan of the Strict Observance*, laying claim on January 13, 1766, as its date of formulation, and there is a record of the Observance Master Grade, with a Catechism attached thereto, belonging to the same year. But as 1751 seems too early for anything in the definite sense so 1766 is much too late. A memoir of Herr von Kleefeld by J. C. Schubert bears witness to the former's activities on behalf of the Strict Observance between 1763 and 1768. The Rite, moreover, was
sufficiently important in 1763 for an impostor named Johnson to advance his claims upon it and to summon a Congress at Altenberg in May, 1764, as an authorised ambassador of the Secret Headship or Sovereign Chapter in Scotland. His mission was to organise the Order in Germany, and for a time Von Hund accepted and submitted, from which it follows that his own Rite was still in very early stages. I make no doubt that it made a beginning privately *circa* 1755, and that a few persons were knighted, but Von Hund had enough on his hands owing to the seven years' war, so that from 1756 to 1763 there could have been little opportunity for Templar Grades under his custody, either on his own estates or elsewhere.

Meanwhile the Clermont Rite was spreading in Germany and in 1763 there were fifteen Chapters in all. There is hence an element which seems nearer certitude rather than mere speculation in proposing that the Templar claim on Masonry was imported from France into Germany, that Von Hund's business was to derive and vary, not to create the thesis. Of the great success which awaited the Strict Observance, once it was fairly launched, of its bid for supremacy over all continental Masonry and of the doom which befell it because no investigation could substantiate any of its claims, there is no opportunity to speak here. It may be said that a final judgment was pronounced against it in 1782 when the Congress of Wilhelmsbad set aside the Templar claim and approved the Rectified Rite, otherwise a transformed Strict Observance, created within the bosom of the Loge de Bienfaisance at Lyons and ratified at a Congress held in that city prior to the assembly at Wilhelmsbad. The Grades of the Strict Observance superposed on the Craft were those of Scottish Master, Novice and Knight Templar; those of the revision comprised a *Regime Ecossois*, described as Ancient and Rectified, and an *Ordre Intérieur*, being Novice and Knight Beneficent of the Holy City. It laid claim on a spiritual consanguinity only in respect of the Templar Chivalry, apart from succession and historical connection, but it retained a certain root, the poetic development of which is in Werner's *Sons of the Valley* already mentioned, being the existence from time immemorial of a Secret Order of Wise Masters in Palestine devoted to the work of initiation for the building of a spiritual city and as such the power behind the Temple, as it was also behind Masonry.

In conclusion as to this part of my subject, the combined influence of the Templar element in the Chapter of Clermont and that of the Strict Observance which superseded it had an influence on all Continental Masonry which was not only wide and general, but lasting in the sense that some part of it has persisted there and here to the present day. The eighth Degree of the Swedish Rite, being that of Master of the Temple, communicated its particular version of the perpetuation myth, being (I) that Molay
revealed to his nephew Beaujeu, shortly before his death, the Rituals and Treasures of the Order; (2) that the latter escaped, apparently, with these and with the disinterred ashes of the master, and was accompanied by nine other Knights, all disguised as Masons; (3) that they found refuge among the stonemasons. It is said that in Denmark the history of Masonry, owing to the activity of a Mason named Schubert, became practically that of the Observance, until 1785, when the Rectified Rite was introduced as an outcome of the Congress of Wilhelmsbad. It was not until 1853 that the Swedish Rite replaced all others, by reason of a royal decree. So late as 1817 the Rectified Rite erected a central body in Brussels. In 1765 the Observance entered Russia and was followed by the Swedish Rite on an authorised basis in 1775. Poland and Lithuania became a diocese of the Observance Order in 1770, and it took over the Warsaw Lodges in 1773. The story of its influence in Germany itself is beyond my scope. It is written at large everywhere: at Hamburg from 1765, when Schubert founded an independent Prefectory, to 1781 (when the Rectified Rite was established for a brief period by Prince Karl von Hesse); at Nuremberg in 1765, under the same auspices; in the Grand Lodge of Saxony from circa 1762 to 1782; at Berlin, in the Mother Lodge of the Three Globes, from 1766 to 1779, when the Rosicrucians intervened; at Königsberg from 1769 to 1799 in the Provincial Grand Lodge; in the Kingdom of Hanover, at the English Provincial Grand Lodge, from 1766 to 1778; and even now the list is not exhausted. The explanation of this influence through all its period and everywhere is (I) that which lay behind the romantic thesis of Ramsay, as shown by his work on the *Philosophical Principles of Natural and Revealed Religion*, published in 1748- I refer to the notion that there was a Mystery of Hidden Knowledge perpetuated in the East from the days of Noah and the Flood; (2) that which lay behind, as already mentioned, the talismanic attraction exercised on Masonic minds in the eighteenth century by the name of Knights Templar, because the Church had accused them. They had learned strange things in the East: for some it corresponded to the view of Ramsay, for others to occult knowledge on the side of Magic, and for the Chapter of Clermont to Alchemy. The collapse of the Strict Observance was not so much because it could not produce its hypothetical unknown superiors, but because it could not exhibit one shred or vestige of the desired secret knowledge.

I have now accounted at length for that which antecedes the present English Military and Religious Order of the Temple and Holy Sepulchre, so far as possible within the limits at my disposal. The Clerical Knights Templar, which originated at Weimar with the Lutheran theologian, J. A. von Starck, and presented its
claims on superior and exclusive knowledge to the consideration of
the Strict Observance about 1770, represent an intervention of
that period which has been judged—justly or not—without any
knowledge of the vast mass of material which belongs thereto and
of which I in particular had not even dreamed. The fact at least
of its existence is now before me, and I await an opportunity to
examine it. I can say only at the moment that it was devised, as
my reference shows, to create an impression that an alleged
Spiritual Branch of the old Knights Templar possessed their real
secrets and had been perpetuated to modern times. It was,
therefore, in a position to supply what the Strict Observance
itself wanted; but the alleged Mysteries of the Order appear to be
those of Paracelsus and of Kabalism on the magical side. I have
left over also: (1) Les Chevaliers de la Palestine, otherwise
Knights of Jerusalem, because although it is a Templar Grade, it
is concerned with the old chivalry at an early period of its
history, and not with its transmission to modern times; (2) the
Grade of Grand Inspector, otherwise Kadosh, though I am acquainted
with a very early and unknown Ritual, because it does not add to
our knowledge in respect of the Templar claim on Masonry. In the
earliest form it shows that the judgment incurred by those who
betrayed, spoliating and destroyed the Order had been imposed
Divinely; that the hour of vengeance was therefore fulfilled, and
that the call of Kadosh Knights was to extirpate within them those
evil tendencies which would betray, spoliate and destroy the soul.
(3) Sublime Prince of the Royal Secret, because in the sources
with which I am acquainted it recites the migrations of Templars
and only concerns us in so far as it reproduces and varies the
Ramsay thesis in respect of Masonic connections. It is important
from this point of view. (4) Sovereign Grand Inspector General,
because I have failed so far to meet with any early codex, and
that of Ragon is a Templar Grade indeed but concerned more
especially with wreaking a ridiculous vengeance on the Knights of
Malta, to whom some of the Templar possessions were assigned. (5)
Knight Commander of the Templar, because, according to the plenary
Ritual in manuscript of Albert Pike, it is exceedingly late and is
concerned in his version with the foundation and history of the
Teutonic Chivalry, which is beside our purpose.
In respect of the English Military and Religious Order I have
met with nothing which gives the least colour to a supposition of
Gould that it arose in France: the Chevalier du Temple is its
nearest analogy in that country, but the likeness resides in the
fact that both Orders or Degrees have a certain memorial in the
centre of the Chapter or Preceptory: we know that which it
represents in at least one case and in the other, as we have seen,
it is the tomb of the last Grand Master. But failing an origin in
France it is still less likely that it originated elsewhere on the continent, as, for example, in Germany. I conclude, therefore, that it is of British birth and growth, though so far as records are concerned it is first mentioned in America, in the Minutes of a Royal Arch Chapter, dated August 28, 1769. I have sought to go further back and so far have failed. It was certainly working at Bristol in 1772, and two years later is heard of in Ireland. It is a matter of deep regret that I can contribute nothing to so interesting and vital a question, which appeals especially to myself on account of the beauty and spiritual significance of the Ritual in all its varied forms. The number of these may be a source of surprise to many, and I have pointed out elsewhere that however widely and strangely they differ from each other they have two points of agreement: there is no traditional history presenting a perpetuation myth or a claim on the past of chivalry, while except in one very late instance, there is no historical account whatever; and they are concerned with the one original Templar purpose, that of guarding the Holy Sepulchre and pilgrims to the Holy Places. They offer no version of Masonic origins, no explanation of Craft Symbolism, no suggestion of a secret science behind the Temple, no plan of restoring the Order to its former glory, and, above all, to its former possessions. The issue is direct and simple, much too simple and far too direct for a Continental source. Moreover, the kind of issue would have found no appeal in France; for example, or Germany, because there was no longer any need in fact to guard the tomb of Christ, and there were no pilgrims in the sense of crusading times. Finally, they would not have allegorised on subjects of this kind.

I am acquainted personally with nine codices of the Ritual, outside those which belong to Irish workings, past and present, an opportunity to examine which I am hoping to find. The most important are briefly these: (1) That of the Baldwyn Encampment at Bristol, which is probably the oldest of all: the procedure takes place while a vast army of Saracens is massing outside the Encampment. (2) That of the Early Grand Rite of Scotland, subsequently merged in the Scottish Chapter General: the Pilgrim comes to lay the sins and follies of a life-time at the foot of the Cross, and he passes through various symbolical veils by which the encampment is guarded. (3) That connected with the name of Canongate Kilwinning under the title of Knight Templar Masonry, in which there is a pilgrimage to Jericho and the Jordan. (4) That of St. George Aboyne Templar Encampment at Aberdeen, a strange elaborate pageant, in which the Candidate has a searching examination on matters of Christian doctrine. (5) That of the Royal, Exalted, Military and Holy Order of Knights of the Temple,
in the library of Grand Lodge. It represents a revision of working and belongs to the year 1830. It is of importance as a stage in the development of the English Military Order. (6) That which Matthew Cooke presented to Albert Pike, by whom it was printed in the year 1851. It is practically the same as ours and was ratified at Grand Conclave on April 11 of that year. (7) That of the Religious and Military Order, of the grace and beauty of which I have no need to speak. The two that remain over are Dominion Rituals of the Order of the Temple, being that in use by the Sovereign Great Prior of Canada prior to 1876, and that which was adopted at this date under the auspices of the Grand Master, Wm. J. B. MacLeod Moore. They are of considerable interest as variants of the English original, but the second differs from all other codices by the introduction of three historical discourses, dealing with the origin of the Templar Chivalry, its destruction and its alleged Masonic connections, which are subject to critical examination, the conclusion reached being that the Templar system is Masonic only in the sense that none but Masons are admitted. The appeal of the entire sequence is one and the same throughout, an allegory of human life considered as pilgrimage and warfare, with a reward at the end in Christ for those who have walked after His commandments under the standard of Christian Chivalry. We have very little need to make a choice between them, either on the score of antiquity or that of Ritual appeal. A descent from the Knights Templar is of course implied throughout, but it is possible to accept this, not indeed according to the literal and historical sense, but in that of the relation of symbols. The old Chivalry was founded and existed to defend the Church and its Hallows, and Masonic Knights Templar are dedicated to the same ends though official obediences alter and Hallows transform. The Holy Sepulchre for them is the Church of Christ, however understood, and if there is anything in the old notion that the Christian Chivalry in the past had sounded strange wells of doctrine, far in the holy East, there are such wells awaiting our own exploration, to the extent that we can enter into the life behind doctrine, and this is the life which is in Christ. Finally the modern chivalry is of Masons as well as Templars, because in both Orders there is a quest to follow and attain. But this Quest is one, a Quest for the Word, which is Christ, and a Quest for the Abodes of the Blessed, where the Word and the Soul are one. Scanned from the periodical "The Occult Review", Volume XLV, nos. 1 and 4, January and April, 1927.

THE END
FOREWORD

Within the pages of this little volume are to be found some of the most priceless gems belonging to the deepest phases of the Christian religion. These gems are the result of the spiritual investigations of that inspired and illumined Seer, Max Heindel, the authorized messenger of the Elder Brothers of the Rose Cross, who are working to disseminate throughout the Western World the deeper spiritual meanings which are both concealed and revealed within the Christian religion.

The various important steps as outlined in the life of our Savior, Christ Jesus, form the general plan of Initiation for humanity. Max Heindel in this work gives a deeper and more mystic insight into this alchemical process as it takes place in the body of man himself. For we are but "a little lower than the angels...and it doth not yet appear what we shall be."

This volume will be a welcome addition to the libraries of many ministers and church organizations throughout the world. It will sound a new note of inspiration and encouragement to all those who labor in His name.
The Rosicrucian School has a priceless heritage in the opportunity to promulgate, during this crucial time in the spiritual evolution of men and nations, the esoteric teachings belonging to the Christian Church. "Unto whomsoever much is given, of him shall be much required." Therefore it is in the spirit of reverence and humility that the Rosicrucian Fellowship dedicates the priceless teachings contained within this little book to the service of all humanity.

May its Truth enlighten, its Wisdom guide, and its Love enfold all those who come to partake of its Waters of Life. And may each one who comes find the Illumined Way that is outlined herein.

"The kingdom of heaven is like unto a merchantman, seeking goodly pearls. Who, when he had found one pearl of great price, went and sold all that he had and bought it."

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PART ONE
THE TABERNACLE IN THE WILDERNESS

CHAPTER ONE
THE ATLANTEAN MYSTERY TEMPLE

Ever since mankind, the prodigal spirit sons of our Father in Heaven, wandered into the wilderness of the world and fed upon the husks of its pleasures, which starve the body, there has been within man's heart a soundless voice urging him to return; but most men are so engrossed in material interests that they hear it not. The Mystic Mason who has heard this inner voice feels impelled by an inner urge to seek for the Lost Word; to build a house of God, a temple of the spirit, where he may meet the Father face to face and answer His call.

Nor is he dependent upon his own resources in this quest, for our Father in Heaven has Himself prepared a way marked with guide posts which will lead us to Him if we follow. But as we have forgotten the divine Word and would be unable now to comprehend its meaning, the Father speaks to us in the language of symbolism, which both hides and reveals the spiritual truths we must understand before we can come to Him. Just as we give to our children picture books which reveal to their nascent minds intellectual concepts which they could not otherwise understand, so also each God-given symbol has a deep meaning which could not be learned without that symbol.

God is spirit and must be worshipped in spirit. It is therefore strictly forbidden to make a material likeness of Him, for nothing we could make would convey an adequate idea. But as we hail the flag of our country with joy and enthusiasm because it awakens in our breasts the tenderest feelings for home and our loved ones, because it stirs our noblest impulse, because it is a symbol of all the things which we hold dear, so also do different divine symbols which have been given to mankind from time to time speak to that forum of truth which is within our hearts, and awaken our consciousness to divine ideas entirely beyond words. Therefore symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying it with our intellects and our hearts.
It is obvious that our mental attitude today depends on how we thought yesterday, also that our present condition and circumstances depend on how we worked or shirked in the past. Every new thought or idea which comes to us we view in the light of our previous experience, and thus we see that our present and future are determined by our previous living. Similarly the path of spiritual endeavor which we have hewn out for ourselves in past existences determines our present attitude and the way we must go to attain our aspirations. Therefore we can gain no true perspective of our future development unless we first familiarize ourselves with the past.

It is in recognition of this fact that modern Masonry harks back to the temple of Solomon. That is very well as far as it goes, but in order to gain the fullest perspective we must also take into consideration the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness. We must understand the relative importance of that Tabernacle, also of the first and second temples, for there were vital differences between them, each fraught with cosmic significance; and within them all was the foreshadowing of the CROSS, sprinkled with BLOOD, which was turned to ROSES.

THE TABERNACLE IN THE WILDERNESS

We read in the Bible the story of how Noah and a remnant of his people with him were saved from the flood and formed the nucleus of the humanity of the Rainbow Age in which we now live. It is also stated that Moses led his people out of Egypt, the land of the Bull, Taurus, through waters which engulfed their enemies and set them free as a chosen people to worship the Lamb, Aries, into which sign the sun had then entered by precession of the equinox. These two narratives relate to one and the same incident, namely, the emergence of infant humanity from the doomed continent of Atlantis into the present age of alternating cycles where summer and winter, day and night, ebb and flow, follow each other. As humanity had then just become endowed with mind, they began to realize the loss of the spiritual sight which they had hitherto possessed, and they developed a yearning for the spirit world and their divine guides which remains to this day, for humanity has never ceased to mourn their loss. Therefore the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, was given to them that they might meet the Lord when they had qualified themselves by service and subjugation of the lower nature by the Higher Self. Being designed by Jehovah it was the embodiment of great cosmic truths hidden by a veil of symbolism which spoke to the inner or Higher Self.

In the first place it is worthy of notice that this divinely designed Tabernacle was given to a chosen people, who were to build it from freewill offerings given out of the fullness of their hearts. Herein is a particular lesson, for the divine pattern of the path of progress is never given to anyone who has not first made a covenant with God that he will serve Him and is willing to offer up his heart's blood in a life of service without self-seeking The term "Mason" is derived from
PHREE MESSEN, which is an Egyptian term meaning "Children of Light." In the parlance of Masonry, God is spoken of as the Grand Architect. ARCHE is a Greek word which means "Primordial substance." TEKTON is the Greek name for builder. It is said that Joseph, the father of Jesus, was a "CARPENTER," but the Greek word is TEKTON--builder. It is also said that Jesus was a "tekton," a builder. Thus every true mystic Freemason is a child of light according to the divine pattern given him by our Father in Heaven. To this end he dedicates his whole heart, soul, and mind. It is, or should be, his aspiration to be "greatest in the kingdom of God," and therefore he must be THE SERVANT OF ALL.

The next point which calls for notice is the location of the temple with respect to the cardinal points, and we find that it was laid directly east and west. Thus we see that the path of spiritual progress is the same as the star of empire; it travels from east to west. The aspirant entered at the eastern gate and pursued the path by way of the Altar of Burnt Offerings, the Brazen Laver, and the Holy Place to the westernmost part of the Tabernacle, where the Ark, the greatest symbol of all, was located in the Holy of Holies. As the wise men of the East followed the Christ star westward to Bethlehem, so does the spiritual center of the civilized world shift farther and farther westward, until today the crest of the spiritual wave which started in China on the western shores of the Pacific has now reached the eastern shores of the same ocean, where it is gathering strength to leap once more in its cyclic journey across the waste of waters, to recommence in a far future a new cyclic journey around the earth.

The ambulant nature of this Tabernacle in the Wilderness is therefore an excellent symbolical representation of the fact that man is migratory in his nature, an eternal pilgrim, ever passing from the shores of time to eternity and back again. As a planet revolves in its cyclic journey around the primary sun, so man, the little world or microcosm, travels in cyclic circle dance around God, who is the source and goal of all.

The great care and attention to detail regarding the construction of the Tabernacle in the Wilderness shows that something far more exalted than what struck the eye of sense was intended in its construction. Under its earthly and material show there was designed a representation of things heavenly and spiritual such as should be full of instruction to the candidate for Initiation and should not this reflection excite us to seek an intimate and familiar acquaintance with this ancient sanctuary? Surely it becomes us to consider all parts of its plan with serious, careful, and reverential attention, remembering at every step the heavenly origin of it all, and humbly endeavoring to penetrate through the shadows of its earthly service into the sublime and glorious realities which according to the wisdom of the spirit it proposes for our solemn contemplation.

In order that we may gain a proper conception of this sacred place we must consider the Tabernacle itself, its furniture and its court. The illustration opposite
page 33 may assist the student to form a better conception of the arrangement within.

**THE COURT OF THE TABERNACLE**

This was an enclosure which surrounded the Tabernacle. Its length was twice its width, and the gate was at the east end. This gate was enclosed by a curtain of blue, scarlet, and purple fine twined linen, and these colors show us at once the status of this Tabernacle in the Wilderness. We are taught in the sublime gospel of John that "God is Light," and no description or similitude could convey a better conception or one more enlightening to the spiritual mind than these words. When we consider that even the greatest of modern telescopes have failed to find the borders of light, though they penetrate space for millions and millions of miles, it gives us a weak but comprehensive idea of the infinitude of God.

We know that this light, which is God, is refracted into three primary colors by the atmosphere surrounding our earth, viz., blue, yellow, and red; and it is a fact well known to every occultist that the ray of the Father is blue, while that of the Son is yellow, and the color of the Holy Spirit's ray is red. Only the strongest and most spiritual ray can hope to penetrate to the seat of consciousness of the life wave embodied in our mineral kingdom, and therefore we find about the mountain ranges the blue ray of the Father reflected back from the barren hillsides and hanging as a haze over canyons and gulches. The yellow ray of the Son mixed with the blue of the Father gives life and vitality to the plant world, which therefore reflects back a green color, for it is incapable of keeping the ray WITHIN. But in the animal kingdom, to which unregenerate man belongs anatomically, the three rays are absorbed, and that of the Holy Spirit gives the red color to his flesh and blood. The mixture of the blue and the red is evident in the purple blood, poisoned because sinful. But the yellow is never evident until it manifests as a soul body, the golden "WEDDING garment" of the mystic Bride of the mystic Christ evolved from within.

Thus the colors on the veils of the Temple, both at the gate and at the entrance of the Tabernacle, showed that this structure was designed for a period previous to the time of Christ, for it had only the blue and the scarlet colors of the Father and the Holy Spirit together with their mixture, purple. But white is the synthesis of all colors, and therefore the yellow Christ ray was hidden in that part of the veil until in the fullness of time Christ should appear to emancipate us from the ordinances that bind, and initiate us into the full liberty of Sons of God, Sons of Light, Children of Light, Phree Messen or Mystic Masons.
CHAPTER TWO

THE BRAZEN ALTAR AND LAVER

THE BRAZEN ALTAR was placed just inside the eastern gate, and it was used for the sacrifice of animals during the temple service. The idea of using bulls and goats as sacrifices seems barbaric to the modern mind, and we cannot realize that they could ever have had any efficacy in that respect. The Bible does indeed hear out this view of the matter, for we are told repeatedly that God desires not sacrifice but a broken spirit and a contrite heart, and that He has no pleasure in sacrifices of blood. In view of this fact it seems strange that sacrifices should ever have been commanded. But we must realize that no religion can elevate those whom it is designed to help if its teachings are too far above their intellectual or moral level. To appeal to a barbarian, religion must have certain barbaric traits. A religion of love could not have appealed to those people, therefore they were given a law which demanded "an eye for an eye, and a tooth for a tooth." There is not in the Old Testament any mention whatever of immortality, for these people could not have understood a heaven nor aspired to it. But they loved material possessions, and therefore they were told that if they did right they and their seed should dwell in the land forever, that their cattle should be multiplied, et cetera.

They loved material possessions, and they knew that the increases of the flock were due to the Lord's favor and given by Him for merit. Thus they were taught to do right in the hope of a reward in this present world. They were also deterred from wrongdoing by the swift punishment which was meted out to them in retribution for their sins. This was the only way to reach them. They could not have done right for the sake of right, nor could they have understood the principle of making themselves "living sacrifices," and they probably felt the loss of an animal for sin as we would feel the pangs of conscience because of wrongdoing.

The Altar was made of brass, a metal not found in nature, but made by man from copper and zinc. Thus it is symbolically shown that sin was not originally contemplated in our scheme of evolution and is an anomaly in nature as well as its consequences, pain and death, symbolized by the sacrificial victims. But while the Altar itself was made from metals artificially compounded, the fire which burned thereon unceasingly was of divine origin, and it was kept alive from year to year with the most jealous care. No other fire was ever used, and we may note with profit that when two presumptuous and rebellious priests dared to disregard this command and use strange fire, they met with an awful retribution and instant death. When we have once taken the oath of allegiance to the mystic Master, the HIGHER SELF, it is extremely dangerous to disregard the precepts then given.

When the candidate appears at the eastern gate he is "poor, naked, and blind." He is at that moment an object of charity, needing to be clothed and brought to the light, but this cannot be done at once in the mystic Temple.
During the time of his progress from the condition of nakedness until he has been clothed in the gorgeous robes of the high priest there is a long and difficult path to be traveled. The first lesson which he is taught is that man advances by sacrifices alone. In the Christian Mystic Initiation when the Christ washes the feet of His disciples, the explanation is given that unless the minerals decomposed and were offered us as embodiments for the plant kingdom, we should have no vegetation; also, did not the plant food furnish sustenance for the animals, these latter beings could not find expression; and so on, the higher is always feeding on the lower. Therefore man has a duty to them, and so the Master washes the feet of His disciples symbolically performing for them the menial service as a recognition of the fact that they have served Him as stepping-stones to something higher.

Similarly, when the candidate is brought to the Brazen Altar, he learns the lesson that the animal is sacrificed for his sake, giving its body for food and its skin for clothing. Moreover, he sees the dense cloud of smoke hovering over the Altar and perceives within it a light, but that light is too dim, too much enshrouded in smoke, to be of permanent guidance to him. His spiritual eyes are weak, however, and it would not do to expose them at once to the light of greater spiritual truths.

We are told by the apostle Paul that the Tabernacle in the Wilderness was a shadow of greater things to come. It may therefore be of interest and profit to see what is the meaning of this Brazen Altar, with its sacrifices and burning flesh, to the candidate who comes to the Temple in modern times. In order that we may understand this mystery, we must first grasp the one great and absolutely essential idea which underlies all true mysticism, viz., that these things are WITHIN and not without. Angelus Silesius says about the Cross:

"Though Christ a thousand times in Bethlehem be born,
And not within thyself thy soul will be forlorn.

The Cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again."

This idea must be applied to every symbol and phase of mystic experience. It is not the Christ without that saves, but THE CHRIST WITHIN. The Tabernacle was built at one time; it is clearly seen in the Memory of Nature when the interior sight has been developed to a sufficient degree; but no one is ever helped by the outward symbol. We must build the Tabernacle within our own hearts and consciousness. We must live through, as an actual inner experience, the whole ritual of service there. We must become both the Altar of sacrifice and the sacrificial animal lying upon it. We must become both the priest that slays the
animal and the animal that is slain. Later we must learn to identify ourselves with the mystic Laver, and we must learn to wash therein in spirit. Then we must enter behind the first veil, minister in the East Room, and so on through the whole Temple service till we BECOME the greatest of all these ancient symbols, the Shekinah Glory, or it will avail us nothing. In short, before the symbol of the Tabernacle can really help us, we must transfer it from the wilderness of space to a home in our hearts so that when we have become everything that that symbol is, we shall also have become that which it stands for spiritually.

Let us then commence to build within ourselves the Altar of sacrifice, first that we may offer upon it our wrongdoings and then expiate them in the crucible of remorse. This is done under the modern system of preparation for discipleship by an exercise performed in the evening and scientifically designed by the Hierophants of the Western Mystery School for the advancement of the aspirant on the path which leads to discipleship. Other schools have given a similar exercise, but this one differs in one particular point from all previous methods. After explaining the exercises we shall also give the reason for this great and cardinal difference. This special method has such a far-reaching effect that it enables one to learn now not only the lessons which one should ordinarily learn in this life, but also attain a development which otherwise could not be reached until future lives.

After retiring for the night the body is relaxed. This is very important, for when any part of the body is tense, the blood does not circulate unimpeded; part of it is temporarily imprisoned under pressure. As all spiritual development depends upon the blood, the maximum effort to attain soul growth cannot be made when any part of the body is in tension.

When perfect relaxation has been accomplished, the aspirant to the higher life begins to review the scenes of the day, but he does not start with the occurrences of the morning and finish with the events of the evening. He views them in REVERSE order: first the scenes of the evening, then the events of the afternoon, and lastly the occurrences of the morning. The reason for this is that from the moment of birth when the child draws its first complete breath, the air which is inspired into the lungs carries with it a picture of the outside world, and as the blood courses through the left ventricle of the heart, each scene of life is pictured upon a minute atom located there. Every breath brings with it new pictures, and thus there is engraved upon that little seed atom a record of every scene and act in our whole life from the first breath to the last dying gasp. After death these pictures from the basis of our purgatorial existence. Under the conditions of the spirit world we suffer pangs of conscience so acute that they are unbelievable for every evil deed we have done, and we are thus discouraged from continuing on the path of wrongdoing. The intensity of the joys which we experience on account of our good deeds acts as a goad to spur us on the path of virtue in future lives. But in the post-mortem existence this panorama of life is reenacted in reverse order for the purpose of showing first the effects and then
the causes which generated them that the spirit may learn how the law of cause and effect operates in life. Therefore the aspirant who is under the scientific guidance of the Elder Brothers of the Rosicrucians is taught to perform his evening exercise also in reverse order and to judge himself each day that he may escape the purgatorial suffering after death. But let it be understood that no mere perfunctory review of the scenes of the day will avail. It is not enough when we come to a scene where we have grievously wronged somebody that we just say, "Well, I feel rather sorry that I did it. I wish I had not done it." At that time we are the sacrificial animal lying upon the Alter of Burnt Offerings, and unless we can feel in our hearts the divinely enkindled fire of remorse burn to the very marrow of our bones because of our wrongdoings during the day, we are not accomplishing anything.

During the ancient dispensation all the sacrifices were rubbed with salt before being placed upon the Altar of Burnt Offerings. We all know how it smarts and burns when we accidentally rub salt into a fresh wound. This rubbing of salt into the sacrifices in that ancient Mystery Temple symbolized the intensity of the burning which we must feel when we as living sacrifices place ourselves upon the Alter of Burnt Offerings. It is the feeling of remorse, of deep and sincere sorrow for what we have done, which eradicates the picture from the seed atom and leaves it clean and stainless, so that as under the ancient dispensation transgressors were justified when they brought to the Altar of Burnt Offerings a sacrifice which was there burnt, so we in modern times by scientifically performing the evening exercise of retrospection wipe away the record of our sins. It is a foregone conclusion that we cannot continue evening after evening to perform this living sacrifice without becoming better in consequence and ceasing, little by little, to do the things for which we are forced to blame ourselves when we have retired for the night. Thus, in addition to cleansing us from our faults this exercise elevates us to a higher level of spirituality than we could otherwise reach in the present life.

It is also noteworthy that when anyone had committed a grievous crime and fled to the sanctuary, he found safety in the shadow of the Alter of sacrifice, for there only the divinely enkindled fire could execute judgment. He escaped the hands of man by putting himself under the hand of God. Similarly also, the aspirant who acknowledges his wrongdoing nightly by fleeing to the altar of living judgment thereby obtains sanctuary from the law of cause and effect, and "though his sins be as scarlet they shall be white as snow."

THE BRAZEN LAVER

The Brazen laver was a large basin which was always kept full of water. It is said in the Bible that it was carried on the backs of twelve oxen, also made of brass, and we are told that their hind parts were toward the center of the vessel. It appears from the Memory of Nature, however, that those animals were not oxen but symbolical representations of the twelve signs of the zodiac. Humanity
was at that time divided into twelve groups, one group for each zodiacal sign. Each symbolic animal attracted a particular ray, and as the holy water used today in Catholic churches is magnetized by the priest during the ceremony of consecration, so also the water in this Laver was magnetized by the divine Hierarchies who guided humanity.

There can be no doubt concerning the power of holy water prepared by a strong and magnetic personality. It takes on or absorbs the effluvia from his vital body, and the people who use it become amenable to his rule in a degree commensurate to their sensitiveness. Consequently the Brazen Lavers in the ancient Atlantean mystery Temples, where the water was magnetized by divine Hierarchies of immeasurable power, were a potent factor in guiding the people in accordance with the wishes of these ruling powers. Thus the priests were in perfect subjection to the mandates and dictates of their unseen spiritual leaders, and through them the people were made to follow blindly. It was required of the priests that they wash their hands and feet before going into the Tabernacle proper. If this command was not obeyed, death would follow immediately on the priest entering into the Tabernacle. We may therefore say that as the keyword of the Brazen Altar was "justification" so the central idea of the Brazen Laver was "consecration."

"Many are called but few are chosen." We have the example of the rich young man who came to Christ asking what he must do to be perfect. He asserted that he had kept the law, but when Christ gave the command, "Follow me," he could not, for he had many riches which held him fast as in a vise. Like the great majority he was content if he could only escape condemnation, and like them he was too lukewarm to strive for commendation merited by service. The Brazen Laver is the symbol of sanctification and consecration of the life to service. As Christ entered upon His three years' ministry through the baptismal waters, so the aspirant to service in the ancient Temple must sanctify himself in the sacred stream which must sanctify himself in the sacred stream which flowed from the Molten Sea. And the mystic Mason endeavoring to build a temple "without sound of hammer" and to serve therein must also consecrate himself and sanctify himself. He must be willing to give up all earthly possessions that he may follow the CHRIST WITHIN. Though he may retain his material possessions he must regard them as a sacred trust to be used by him as a wise steward would use his master's possessions. And we must be ready in everything to obey this Christ within when he says, "Follow me," even though the shadow of the Cross looms darkly at the end, for without this utter abandonment of the life to the Light, to the higher purposes, there can be no progress. Even as the Spirit descended upon Jesus when he arose from the baptismal water of consecration, so also the mystic Mason who bathes in the Laver of the Molten Sea begins dimly to hear the voice of the Master within his own heart teaching him the secrets of the Craft that he may use them for the benefit of others.
CHAPTER THREE

EAST ROOM OF THE TEMPLE

HAVING MOUNTED the first steps upon the path the aspirant stands in front of the veil which hangs before the mystic Temple. Drawing this aside he enters into the East Room of the sanctuary, which was called the HOLY PLACE. No window or opening of any sort was provided in the Tabernacle to let in the light of day, but this room was never dark. Night and day it was brightly illuminated by burning lamps.

Its furniture was symbolical of the methods whereby the aspirant may make SOUL GROWTH BY SERVICE. It consisted of three principal articles: The ALTER OF INCENSE, the TABLE OF SHEWBREAD, and the GOLDEN CANDLESTICK from which the light proceeded.

It was not allowable for the common Israelite to enter this sacred apartment and behold the furniture. No one but a priest might pass the outer veil and go in even as far as this first room. The Golden Candlestick was placed on the south side of the Holy Place so as to be to the left of any person who stood in the middle of the room. It was made entirely of pure gold, and consisted of a shaft or principal stem, rising upright from a base, together with six branches. These branches started at three different points on the stem and curved upward in three partial circles of varying diameter, symbolizing the three periods of development (Saturn, Sun, and Moon Periods) which man went through before the Earth period, which was not half spent. This latter period was signified by the seventh light. Each of these seven branches terminated in a lamp, and these lamps were supplied with the purest olive oil, which was made by a special process. The priests were required to take care that the Candlestick was never without a light. Every day the lamps were examined, dressed, and supplied with oil so that they might burn perpetually.

The TABLE OF SHEWBREAD was placed on the north side of the apartment so as to be in THE RIGHT HAND of the priest when he walked up toward the second veil. Twelve loaves of unleavened bread were continually kept upon this table. They were placed in two piles, one loaf upon another, and on top of each pile there was a small quantity of frankincense. These loaves were called shewbread, or bread of the face, because they were set solemnly forth before the presence of the Lord, who dwelt in the Shekinah Glory behind the second veil. Every Sabbath day these loaves were changed by the priests, the old ones being taken away and new ones put in their place. The bread that was taken away was used by the priests to eat, and no one else was allowed to taste it; neither were they suffered to eat it anywhere except within the Court of the Sanctuary, because it was most holy, and therefore might only be taken by sacred persons
upon holy ground. THE INCENSE THAT WAS UPON THE TWO PILES OF SHEWBREAD WAS BURNED when the bread was changed, as an offering by fire unto the Lord, as a memorial instead of the bread.

The ALTAR OF INCENSE or the Golden Altar was the third article of furniture in the East Room of the Temple. It was situated in the center of the room, that is to say, halfway between the north and the south walls, in front of the second veil. No flesh was ever burned upon this Altar, nor was it ever touched with blood except on the most solemn occasions, and then its horns alone were marked with the crimson stain. The smoke that arose from its top was never any other than the smoke of burning incense. This went up every morning and evening, filling the sanctuary with a fragrant cloud and sending a refreshing odor out through all the courts and far over the country on every side for miles beyond. Because incense was thus burned every day it was called "A PERPETUAL INCENSE before the Lord."

It was not simple frankincense which was burned, but a compound of this with other sweet spices, made according to the direction of Jehovah for this special purpose and so considered holy, such as no man was allowed to make like unto for common use. THE PRIEST WAS CHARGED NEVER TO OFFER STRANGE INCENSE on the Golden Altar, that is, any other than the sacred composition. This Altar was placed directly before the veil on the outside of it, but before the Mercy Seat, which was within the second veil; for though he that ministered at the Altar of Incense could not see the Mercy Seat because of the interposing veil, yet he must look toward it and direct his incense that way. And it was customary when the cloud of fragrant incense rose above the temple for all the people who were standing without in the Court of the Sanctuary to send up their prayers to God, each one silently by himself.

THE MYSTIC SIGNIFICANCE OF THE EAST ROOM AND ITS FURNITURE

THE GOLDEN CANDLESTICK

As previously said, when the priest stood in the center of the East Room of the Tabernacle, the Seven-branched Candlestick was ON HIS LEFT toward the SOUTH. This was symbolical of the fact that the seven light-givers or planets which tread the mystic circle dance around the central orb, the sun, travel in the narrow belt comprising eight degrees on either side of the sun's path, which is called the zodiac. "God is Light," and the "Seven Spirits before the Throne" are God's ministers; therefore THEY ARE MESSENGERS OF LIGHT to humanity. Furthermore, as the heavens are ablaze with light when the moon in its phases arrives at the "full" in the eastern part of the heavens, so also the East Room of the Tabernacle was filled with LIGHT, indicating VISIBLY the presence there of God and His seven Ministers, the STAR ANGELS.
We may note, in passing, the light of the Golden Candlestick, which was clear and the flame odorless, and compare it with the smoke-enveloped flame on the Altar of Burnt Offerings, which in a certain sense generated darkness rather than dispelled it. But there is a still deeper and more sublime meaning in this fire symbol, which we will not take up for discussion until we come to the SHEKINAH GLORY, whose dazzling brilliance hovered over the Mercy Seat in the WEST ROOM. Before we can enter into this subject, we must understand all the symbols that lie between the Golden Candlestick and that sublime Father Fire which was the crowning glory of the Holy of Holies, the most sacred part of the Tabernacle in the Wilderness.

THE TABLE OF SHEWBREAD

The East Room of the Temple may be called the Hall of Service, for it corresponds to the three years' ministry of Christ, and contains all the paraphernalia for soul growth, though, as said, furnished with only three principal articles. Among the chief of these is the Table of Shewbread. Upon this table, as we have already seen, there were two piles of shewbread, each containing six loaves, and upon the top of each pile there was a little heap of frankincense. The aspirant who came to the Temple door "poor, naked, and blind" has since been brought to the light of the Seven-branched Candlestick, obtaining a certain amount of cosmic knowledge, and THIS HE IS REQUIRED TO USE IN THE SERVICE OF HIS FELLOW MEN; the Table of Shewbread represents this in symbol.

The grain from which this shewbread was made had been originally given by God, but then it was planted by mankind, who had previously plowed and tilled the soil. After planting their grain they must cultivate and water it; then when the grain had borne fruit according to the nature of the soil and the care bestowed upon it, it had to be harvested, threshed, ground, and baked. Then the ancient SERVANTS OF GOD had to carry it into the Temple, where it was placed before the Lord as bread to "SHEW" THAT THEY HAD PERFORMED THEIR TOIL AND RENDERED THE NECESSARY SERVICE.

The God-given grains of wheat in the twelve loaves represent the OPPORTUNITIES FOR SOUL GROWTH given by God, which come to all through the twelve departments of life represented by the twelve houses of the horoscope, under the dominion of the twelve divine Hierarchies known through the signs of the zodiac. BUT IT IS THE TASK OF THE MYSTIC MASON, THE TRUE TEMPLE BUILDER, TO EMBRACE THESE OPPORTUNITIES, TO
CULTIVATE AND NOURISH THEM SO THAT HE MAY REAP THEREFROM THE LIVING BREAD WHICH NURTURES THE SOUL.

We do not, however, assimilate our physical food IN TOTO; there is a residue, a large proportion of ash, left after we have amalgamated the quintessence into our system. Similarly, the shewbread was not burned or consumed before the Lord, but two small heaps of frankincense were placed on the two stacks of shewbread, one on each pile. This was conceived to be the aroma thereof, and was later burned on the Altar of Incense. Likewise the soul sustenance of service gathered daily by the ardent Mystic Mason is thrown into the mill of retrospection at eventide when he retires to his couch and performs there the scientific exercises given by the Elder Brothers of the Rose Cross.

There is a time each month which is particularly propitious for extracting the frankincense of soul growth and burning it before the lord so that it may be a sweet savor, TO BE AMALGAMATED WITH THE SOUL BODY and form part of that golden, radiant "wedding garment." This as at the time when the moon is at the full. Then she is in the east, and the heavens are ablaze with light as was the East Room of the ancient Atlantean Mystery Temple where the priest garnered the pabulum of the soul, symbolized by the shewbread and the fragrant essence, which delighted our Father in Heaven then as now.

Let the Mystic Mason take particular note, however, that the loaves of shewbread were not the musings of dreamers; they were not the product of speculation upon the nature of God or light. THEY WERE THE PRODUCT OF ACTUAL TOIL, of orderly systematic work, and it behooves us to follow the path of actual service if we would garner treasure in heaven. Unless we really WORK and SERVE humanity, we shall have nothing to bring, no bread to "shew," at the Feast of the Full Moon; and at the mystic marriage of the higher to the lower self we shall find ourselves minus the radiant golden sold body, the mystic wedding garment without which the union with Christ can never be consummated.

THE ALTER OF INCENSE

At the Altar of Incense, as we saw in the general description of the Tabernacle and its furniture, incense was offered before the lord continually, and the priest who stood before the altar ministering was at that time looking toward the mercy Seat over the Ark, though it as impossible for him to see it because of the SECOND VEIL which was interposed between the first and second apartments of the Tabernacle, the Holy Place and the Holy of Holies. We have also seen in the consideration of the "shewbread" that INCENSE symbolizes the extract, THE AROMA OF THE SERVICE we have rendered according to our opportunities; and just as the sacrificial animal upon the Brazen Altar represents the deeds of wrongdoing committed during the day, so the incense burned upon the Golden Altar, which is a sweet savor to the Lord, represents the virtuous deeds of our lives.
CHAPTER FOUR
THE ARK OF THE COVENANT

It is noteworthy and fraught with great mystic significance that the aroma of VOLUNTARY SERVICE is represented as SWEET-SMELLING, FRAGRANT INCENSE, while the odor of sin, selfishness, and transgression of the law, represented by COMPULSORY SACRIFICE upon the Altar of service, is nauseating; for it needs no great imagination to understand that the cloud of smoke which went up continually from the burning carcasses of the sacrificial animals created a nauseating stench to show the exceeding loathsomeness of it, while the perpetual incense offered upon the Altar before the second veil showed by antithesis the beauty and sublimity of selfless service, thus exhorting the Mystic Mason, as a CHILD OF LIGHT, to shun the one and cleave to the other.

Let it be understood also that SERVICE does not consist in doing great things only. Some of the heroes, so-called were mean and small in their general lives, and rose only to the occasion upon one great and notable day. Martyrs have been put on the calendar of saints because they DIED for a cause; but it is a greater heroism, it is a greater martyrdom sometimes, to do the little things that no one notices and sacrifice self IN SIMPLE SERVICE TO OTHERS.

We have seen previously that the veil at the entrance to the outer court and the veil in front of the East Room of the Tabernacle were both made in four colors, blue, red, purple, and white. But THE SECOND VEIL, which divided the East Room of the Tabernacle from the West Room, differed with respect to make-up from the other two. It was wrought with the figures of Cherubim. We will not consider, however, the significance of this fact until we take up the subject of the NEW MOON AND INITIATION, but will now look into the second apartment of the Tabernacle, the western room, called the Most Holy or the Holy of Holies. Beyond the second veil, into this second apartment, no mortal might ever pass save the HIGH PRIEST, and he was only allowed to enter on one occasion in the whole year, namely, Yom Kippur, the Day of Atonement, and then only after the most solemn preparation and with the most reverential care. The Holiest of All was clothed with the solemnity of another world; it was filled with an unearthly grandeur. The whole Tabernacle was the sanctuary of God, but here in this place was the awful abode of His presence, the special dwelling place of the SHEKINAH GLORY, and well might mortal man tremble to present himself within these sacred precincts, as the High Priest must do on the Day of Atonement.

In the westernmost end of this apartment, the western end of the whole Tabernacle, rested the "ARK OF THE COVENANT." It was a hollow receptacle
containing the GOLDEN POT OF MANNA, AARON'S ROD THAT BUDDED, AND THE TABLES OF THE LAW which were given to Moses. While this Ark of the Covenant remained in the Tabernacle in the Wilderness, TWO STAVES WERE ALWAYS WITHIN THE FOUR RINGS OF THE ARK so that it could be picked up instantly and moved, but when the Ark as finally taken to Solomon's Temple, the staves were taken out. This is very important in its symbolical significance. Above the Ark hovered the Cherubim, and between them dwelt the uncreated glory of God. "Three," said He to Moses, "I will meet with thee, and I will commune with thee from above the Mercy Seat, from between the two Cherubim which are upon the Ark of the Testimony."

The glory of the Lord seen above the Mercy Seat was in the appearance of a cloud. The Lord said to Moses, "Speak unto Aaron they brother that he come not at all time into the Holiest Place within the veil before the Mercy Seat which is upon the Ark, that he die not, for I will appear in the cloud upon the Mercy Seat." This manifestation of the divine presence was called among the Jews the SHEKINAH GLORY. Its appearance was attended no doubt with a wonderful spiritual glory of which it is impossible to form any proper conception. Out of this cloud the voice of God was heard with deep solemnity when He was consulted in behalf of the people.

When the aspirant has qualified to enter into this place behind the second veil, he finds everything DARK to the physical eye, and it is necessary that he should have another light WITHIN. When he first came to the eastern Temple gate, he was "POOR, NAKED, AND BLIND," asking for LIGHT. He was then shown the dim light which appeared in the smoke above the Altar of sacrifice, and told that in order to advance he must kindle within himself that flame by remorse for wrongdoing. Later on he was shown the more excellent light in the East Room of the Tabernacle, which proceeded from the Seven-branched Candlestick; in other words he was given the light of knowledge and of reason that by it he might advance further upon the path. But it was required that BY SERVICE he should evolve within himself and around himself another light, the golden "wedding garment," which is also THE CHRIST LIGHT OF THE SOUL BODY. By lives of service this glorious soul-substance gradually pervades his whole aura until it is ablaze with a golden light. Not until he has evolved this INNER illumination can he enter into the darkened precincts of the second Tabernacle, as the Most Holy place is sometimes called.

"GOD IS LIGHT; if we walk in the light as He is in the Light, we have fellowship one with another." This is generally taken to indicate only the fellowship of the Saints, but as a matter of fact it applies also to the fellowship which we have with God. When the disciple enters the second Tabernacle, THE LIGHT WITHIN HIMSELF VIBRATES TO THE LIGHT OF THE SHEKINAH GLORY between the Cherubim, and he realizes the fellowship with his FATHER FIRE.
As the Cherubim and the Father Fire which hover above the Ark represent the divine Hierarchies which overshadow mankind during his pilgrimage through the wilderness, so THE ARK WHICH IS FOUND THERE REPRESENTS MAN IN HIS HIGHEST DEVELOPMENT. Three were, as already said, three things within the Ark: the Golden Pot of Manna, the Budding Rod, and the Tables of the Law. When the aspirant stood at the eastern gate as a child of sin, THE LAW WAS WITHOUT AS A TASKMASTER to bring him to Christ. It exacted with unrelenting severity an eye for an eye and a tooth for a tooth. Every transgression brought a just recompense, and man was circumscribed on every hand by laws commanding him to do certain things and refrain from doing others. But when THROUGH SACRIFICE AND SERVICE he has finally arrived at the stage of evolution represented by the Ark in the western room of the Tabernacle, the TABLES OF THE LAW ARE WITHIN. He has then become emancipated from all outside interference with his actions; not that he would break any laws, but because HE WORKS WITH THEM. Just as we have learned to respect the property right of others and have therefore become emancipated from the commandment. "Thou shalt not steal," so he who keeps all laws because he wants to do so has on that account no longer need of an exterior taskmaster, but gladly renders obedience in all things because HE IS A SERVANT OF THE LAW AND WORKS WITH IT, FROM CHOICE AND NOT THROUGH NECESSITY.

THE GOLDEN POT OF MANNA

Manas, mensch, mens, or man is readily associated with the MANNA that came down from heaven. it is the HUMAN SPIRIT that descended from our Father above for a pilgrimage through matter, and the Golden Pot wherein it was kept symbolizes the golden aura of the soul body.

Although the Bible story is not in strict accordance with the events, it gives the main facts of the mystic manna which fell from heaven. When we want to learn what is the nature of this so-called BREAD, we may turn to the sixth chapter of the Gospel of John, which relates how Christ fed the multitudes with LOAVES AND FISHES, symbolizing the mystic doctrine of the 2000 years which He was then ushering in, for during that time the sun BY PRECESSION OF THE EQUINOX has been passing through the sign of the fishes, Pisces, and the people have been taught to abstain at least one day during the week (Friday) and at a certain time of the year from the fleshpots which belonged to Egypt or ancient Atlantis. They have been given the Piscean water at the temple door, and the Virginian Wafers at the communion table before the altar when they worshiped the Immaculate Virgin, representing the celestial sign Virgo (which is opposite the sign Pisces), and entered communion with the sun begotten by her.

Christ also explained at that time in mystic but unmistakable language what that LIVING BREAD, or manna, was, namely, the Ego. This explanation will be found in verses thirty-three and thirty-five, where we read: "For the bread of God is he which cometh down from heaven and giveth light unto the world--I am
(EGO SUM) THE BREAD OF LIFE." This, then, is the symbol of the golden pot of manna which was found in the Ark. This manna is the Ego or human spirit, which gives life to the organisms that we behold in the physical world. It is hidden within the Ark of each human being, and the Golden pot or soul body or "wedding garment" is also latent within every one. It is made more massive, lustrous, and resplendent by the spiritual alchemy whereby service is transmuted to soul growth. It is THE HOUSE NOT MADE WITH HANDS, eternal in the heavens, wherewith Paul longed to be clothed, as said in the Epistle to the Corinthians. Every one who is striving to aid his fellow men thereby garners within himself that golden treasure, laid up in heaven, where neither moth nor rust can destroy it.

AARON'S ROD

An ancient legend relates that when Adam was expelled from the Garden of Eden, he took with him three slips of the TREE OF LIFE, which were then planted by Seth. Seth, the second son of Adam, is, according to the Masonic legend, father of the spiritual hierarchy of CHURCHMEN working with humanity through Catholicism, while the sons of Cain are the CRAFTSMEN of the world. The latter are active in Freemasonry, promoting material and industrial progress, as builders of the temple of Solomon, the universe, should be. The three sprouts planted by Seth have had important missions in the spiritual development of humanity, and one of them is said to be the Rod of Aaron.

In the beginning of concrete existence generation was carried on under the wise guidance of the angels, who saw to it that the creative act was accomplished at times when the interplanetary rays of force were propitious; and man was also forbidden to eat of the Tree of Knowledge. The nature of that tree is readily determined from such sentences as "Adam KNEW his wife, and she bore Cain"; "Adam KNEW his wife, and she bore Seth"; "how shall I bear a child seeing that I KNOW not a man?" as said by Mary to the angel Gabriel. In the light of this interpretation the STATEMENT of the Angel (it was not a curse) when he discovered that his precepts had been disobeyed, namely, "dying thou shalt die," is also intelligible, for the bodies generated regardless of cosmic influences could not be expected to persist. Hence man was exiled from the etheric realms of spiritual force (Eden), where grows the tree of vital power; exiled to concrete existence in the dense physical bodies which he has made for himself by generation. This was surely a blessing, for who has a body sufficiently good and perfect in his own estimation that he would like to live in it forever? Death, then, is a boon to the spiritual realms for a season, and build better vehicles each time we return to earth life. As Oliver Wendell Holmes says:

"Build thee more stately mansions, O my soul!
As the swift seasons roll.
Leave thy low-vaulted past,
Let each new temple, nobler than the last,
Shut tree from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell
by life's unresting sea."

In the course of time when we learn to shun the pride of life and the lust of the flesh, generation will cease to sap our vitality. The vital energy will then be used for regeneration, and the spiritual powers, symbolized by Aaron's Rod, will be developed.

The wand of the magician, the holy spear of Parsifal the Grail king, and the budding Rod of Aaron are emblems of this divine creative force, which works wonders of such a nature that we call them miracles. But let it be clearly understood that no one who has evolved to the point in evolution where he is symbolized by the Ark of the Covenant in the West Room of the Tabernacle ever uses this power for selfish ends. When Parsifal, the hero of the soul myth by that name, had witnessed the temptation of Kundry and proved himself to be emancipated from the greatest sin of all, the sin of lust and unchastity, he recovered the sacred spear taken by the black magician, Klingsor, from the fallen and unchaste rail king, Amfortas. Then for many years he traveled in the world, seeking again the Castle of the Grail, and he said: "Often was I sorely beset by enemies and tempted to use the spear in self-defense, but I knew that THE SACRED SPEAR MUST NEVER BE USED TO HURT, ONLY TO HEAL."

An that is the attitude of everyone who develops within him the budding Rod of Aaron. Though he may turn this spiritual faculty to good account in order to provide bread for a multitude, he would never think of turning a single stone to bread FOR HIMSELF that his hunger might be appeased. Though he were nailed to the cross to die, he would not free himself by spiritual power which he had readily exercised to save others from the grave. Though he were reviled every day of his life as a fraud or charlatan, he would never misuse his spiritual power to show a sign whereby the world might know without the shadow of a doubt that he was regenerate or heaven-born. This was the attitude of Christ Jesus, and its has been and is imitated by everyone who is a Christ-in-the-making.

CHAPTER FIVE
THE SACRED SHEKINAH GLORY

The Western Room of the Tabernacle was as dark as the heavens are at the
time when the lesser light, the moon, is in the western portion of sky at eventide
with the sun; that is to say, at the new moon, which begins a new cycle in a new
sign of the zodiac. In the westernmost part of this darkened sanctuary stood the
Ark of the Covenant, with the Cherubim hovering above, and also the fiery
Shekinah Glory, out of which the Father of Light communed with His worshipers,
but which to the physical vision was invisible and therefore dark.

We do not usually realize that the whole world is afire, that fire is in the water,
that it burns continually in plant, animal, and man; yes, there is nothing in the
work that is not ensouled by fire. The reason why we do not perceive this more
clearly is that we cannot dissociate fire and flame. But as a matter of fact, FIRE
bears the same relation to FLAME as SPIRIT to the BODY; it is the unseen but
potent power of manifestation. In other words, the true fire is dark, invisible to the
physical sight. IT IS ONLY CLOTHED IN FLAME WHEN CONSUMING
PHYSICAL MATTER. Consider, for illustration, how fire leaps out of the flint
when struck, and how a gas flame has the darkened core beneath the light-giving
portion; also how a wire may carry electricity and be perfectly cold, yet it will emit
a flame under certain conditions.

At this point it may be expedient to mark the difference between the Tabernacle
in the Wilderness, Solomon's Temple, and the later Temple built by Herod. There
is a very vital difference. Both the MIRACULOUSLY ENKINDLED FIRE on the
Brazen Altar in the eastern part of the Tabernacle and the invisible SHEKINAH
GLORY in the distant western part of the sanctuary were also present in
Solomon's Temple. These were thus sanctuaries in a sense not equaled by the
Temple built by Herod. The latter was, nevertheless, in a sense the most glorious
of the three, for IT WAS GRACED BY THE BODILY PRESENCE OF OUR
LORD, CHRIST JESUS, IN WHOM DWELT THE GODHEAD. Christ made the
first self-sacrifice, thereby abrogating the sacrifice of animals, and finally at the
consummation of His work in the visible world RENT THE VEIL and opened a
way into the Holy of Holies, not only for the favored few, the priests and Levites,
but that WHOSOEVER WILL may come and serve the Deity whom we know as
our Father. Having fulfilled the law and the prophets Christ has done away with
the OUTWARD sanctuary, and from henceforth the Altar of Burnt Offerings must
be set up WITHIN the heart to atone for wrongdoing; the Golden Candlestick
must be lighted WITHIN the heart to guide us upon our way, as the Christ
WITHIN, the Shekinah Glory of the Father, must dwell WITHIN the sacred
precincts of our own God Consciousness.

THE SHADOW OF THE CROSS

Paul in his letter to the Hebrews gives a description of the Tabernacle and
much information about the customs used there which it would benefit the
student to know. Among other things note that he calls the Tabernacle "a shadow of good things to come." There is in this ancient Mystery Temple a promise given which has not yet been fulfilled, a promise that holds good today just as well as upon the day it was given. If we visualize in our mind the arrangement of things inside the Tabernacle, we shall readily see the shadow of the Cross. Commencing at the eastern gate there was the ALTAR OF BURNT OFFERINGS; a little farther along the path to the Tabernacle itself we find the LAVER OF CONSECRATION, the Molten Sea, in which the priests washed. Then upon entering the East Room of the Temple we find an article of furniture, THE GOLDEN CANDLESTICK, at the EXTREME LEFT, and the TABLE OF SHEWBREAD at the EXTREME RIGHT, the two forming a cross with the path we have been pursuing toward and within the Tabernacle. In the center in front of the second veil we find the ALTAR OF INCENSE, which forms the center of the cross, while the Ark placed in the westernmost part of the West Room, the Holy of Holies, gives the short or upper limb of the cross. In this manner the symbol of spiritual unfoldment which is our particular ideal today was shadowed forth in the ancient Mystery Temple, and that consummation which is attained at the end of the cross, the achievement of getting the law WITHIN as it was within the Ark itself, is the one that we must all concern ourselves with at the present time. The light that shines over the Mercy Seat in the Holy of Holies at the head of the cross, at the end of the path in this world, is a light or reflection from the invisible world into which the candidate seeks to enter when all the world has grown dark and black about him. Only when we have attained to that stage where we perceive the spiritual light that beckons us on, the light that floats over the Ark, only when we stand in the shadow of the cross, can we really know the meaning, the object, and the goal of life.

At present we may take the opportunities which are offered and perform service more or less efficiently, but it is only when we have by that service evolved the spiritual light WITHIN ourselves, which is the SOUL BODY, and when we have thus gained admission to the West Room, called the Hall of Liberation, that we can really perceive and understand why we are in the world, and what we need in order to make ourselves properly useful. We may not remain, however, when access has been gained. The High Priest was only allowed to enter ONCE A YEAR; there was a very long interval of time between these glimpses of the real purpose of existence. In the times between it was necessary for the High Priest to go out and function among his brethren, humanity, and serve them to the very best of his ability, also to sin, because he was not yet perfect, and then reenter the Holy of Holies after having made proper amends for his sins.
Similar it is with ourselves at this day. We at times attain glimpses of the things that are in store for us and the things we must do to follow Christ to that place where He went. You remember that He said to His disciples: Ye cannot follow me now, but ye shall follow me later. And so it is with us. We have to look again and again into the darkened temple, the Holy of Holies, before we are really fit to stay there; before we are really fitted to take the last step and leap to the summit of the cross, THE PLACE OF THE SKULL, that point in our heads where the spirit takes its departure when it finally leaves the body, or off and on as an Invisible Helper. That Golgotha is the ultimate of human attainment, and we must be prepared to enter the darkened room many times before we are fitted for the final climax.

THE FULL MOON AS A FACTOR IN SOUL GROWTH

Let us now consider the Path of Initiation as symbolically shown in the ancient Temples with the Ark, Fire, and Shekinah, and in the later Temples where Christ taught. Note first that when man was expelled from the Garden of Eden because he had eaten of the Tree of Knowledge, Cherubim guarded the entrance with a flaming sword. Passages like the following, "Adam KNEW Eve, and she bore Abel"; "Adam KNEW Eve, and she bore Seth"; "Elkanah KNEW Hannah, and she bore Samuel"; also Mary's question to the angel Gabriel, "How shall I conceive seeing that I KNOW not a man?" all show plainly that indulgence of the passions in the creative act was meant by the phrase, "eating the Tree of Knowledge." When the creative act was performed under inauspicious planetary rays it was a sin committed against the laws of nature, which brought pain and death into the world, estranged us from our primal guardians, and forced us to roam the wilderness of the world for ages.

At the gate of the mystic Temple of Solomon we find the Cherubim, but the fiery sword is not longer in their hand; instead they hold a FLOWER, a symbol full of mystic meaning. Let us compare man with a flower that we may know the great import and significance of this emblem. Man takes his good by way of the head, whence it goes downward. The plant takes nourishment through the root and forces it upward. Man is passionate in love, and he turns the generative organ toward the earth and hides it in shame because of this taint of passion. The plant knows no passion, fertilization is accomplished in the most pure and chaste manner imaginable, therefore it projects its generative organ, the flower, TOWARD THE SUN, a thing of beauty which delights all who behold it. Passionate fallen man exhales THE DEADLY CARBON DIOXIDE; the chaste flower inhales this poison, transmutes it, and gives it back pure, sweet, and scented, a fragrant elixir of life.

This was the mystery of the Grail Cup; this is the emblematic significance of the Cup of Communion, which is called "KELCH" in German "Calix" in Latin, both names signifying the seed pod of the flower. The Communion Cup with its mystic blood cleansed from the passion incident to generation brings to him who truly
drinks thereof eternal life, and thus it becomes the vehicle of regeneration, of the mystic birth into a higher sphere, a "foreign country," where he who has served his apprenticeship in Temple building and has mastered the "art and crafts" of this world may learn higher things.

The symbol of the Cherubim with the open flower placed upon the door of Solomon's Temple delivers the message to the aspirant that PURITY IS THE KEY by which alone he can hope to unlock the gate to God; or as Christ expressed it, "Blessed are the pure in heart for they shall see God." The flesh must be consumed on the Altar of self-sacrifice, and the soul must be washed in the Laver of Consecration to the higher life where it may approach the Temple door. When "naked," "poor," and "blinded" by tears of contrition it gropes in darkness, seeking the Temple door, it shall find entrance to the Hall of Service, the East Room of the Tabernacle, which is ablaze with light from the Seven-branched Candlestick, emblematic of the luminosity of the full moon, the moon changing in cycles of seven days. In this Hall of Service the aspirant is taught to weave the luminous vesture of flame which Paul called "some psuchicon," or soul body (1st Cor., 15:44), from the aroma of the shewbread.

When we speak of the soul body we mean exactly what we say, and this vehicle is in nowise to be confused with the soul that permeates it. The Invisible Helper who uses it on soul flights knows it to be as real and tangible as the dense body of flesh blood. But within that golden "wedding garment" there is an INTANGIBLE SOMETHING cognized by the spirit of introspection. It is unnamable and indescribable; it evades the most persistent efforts to fathom it, yet it is there just as certainly as the vehicle which it fills—yes, and more so. It is not life, love, beauty, wisdom, nor can any other human concept convey an idea of what it is, for it is the sum of all human faculties, attributes, and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain, and we should be rich in its possession, for through it we feel the drawing power of our Father in Heaven, that inner urge which all aspirants know so well.

To this inner something Christ referred when He said: No man cometh to me except my Father draw him. Just as the true fire is hidden in the flame that encloses it, so that unnameable, intangible something hides in the soul body and burns up the frankincense extracted from the shewbread; thus it lights the fire which makes the soul body luminous. And the AROMA OF LOVING SERVICE to others penetrates the veil as a sweet savor to God, who dwells in the Shekinah Glory similar created above the Ark in the innermost sanctuary, the Holy of Holies.
CHAPTER SIX

THE NEW MOON AND INITIATION

When the candidate entered at the eastern gate of the Temple looking for light, he was confronted by the fire on the Altar of Burnt Offerings, which emitted a dim light enveloped in clouds of smoke. He was then in the spiritually darkened condition of the ordinary man; he lacked the light within and therefore it was necessary to give him the light without. But when he has arrived at the point when he is ready to have evolved the luminous soul body in the service of humanity. Then he is thought to have the light within himself, "the light that lighteth every man." Unless he has that, he cannot enter the dark room of the Temple.

What takes place secretly in the Temple is shown openly in the heavens. As the moon gathers light from the sun during her passage from the new to the full, so the man who treads the path of holiness by use of his golden opportunities in the East Room of selfless service gathers the materials wherewith to make his luminous "wedding garment," and that material is best amalgamated on the night of the full moon. But conversely, as the moon gradually dissipates the accumulated light and draws nearer the sun in order to make a fresh start upon a new cycle at the time of the new moon, so also according to the law of analogy those who have gathered their treasures and laid them up in heaven by service are at a certain time of the month closer to their Source and their Maker, their Father Fire in the higher spheres, than at any other time. As the great saviors of mankind are born at the winter solstice on the longest and darkest night of the year, so also the process of Initiation which brings to birth in the invisible world one of the lesser saviors, THE INVISIBLE HELPER, is most easily accomplished on the longest and darkest night of the month, that is to say, on the night of the new moon when the lunar orb is in the westernmost part of the heavens.

All occult development begins with the vital body, and the keynote of that vehicle is "repetition." To get the best out of any subject repetition is necessary. In order to understand the final consummation to which all this has been leading up, let us take a final look from another angle at the three kinds of fire within the Temple.

Near the eastern gate was the Altar of Burnt Offering. On that altar smoke was continually generated by the bodies of the sacrifices, and the pillar of smoke was seen far and wide by the multitude who were instructed in the inner mysteries of life. The flame, the light, hidden in this cloud of smoke was at best but dimly perceived. This showed that the great majority of mankind are taught principally by the immutable laws of nature, which exact from them a sacrifice whether they know it or not. As the flame of purification was then fed by the more coarsely constructed and baser bodies of animal sacrifices, exacted under the Mosaic law, so also today the baser and more passionate mass of humanity is being brought
into subjection by fear of punishment by the law in the present world-more than by apprehension of what my follow in the world to come.

A light of a different nature shone in the East Room of the Tabernacle. Instead of drawing its nourishment from the sinful and passionate flesh of the animal sacrifices, it was fed by olive oil procured from the chaste plant kingdom; and its flame was not shrouded in smoke, but was clear and distinct, so that it might illuminate the room and guide the priests, who were the servants of the Temple, in their ministrations. The priests were endeavoring to work in harmony with the divine plan, therefore they saw the light more clearly that the uninstructed and careless multitude. Today also the mystic light shines for all who are endeavoring to really serve at the shrine of self-sacrifice-particularly for the pledged pupils of a Mystery School such as the Rosicrucian Order. They are waling in a light not seen by the multitude, and if they are really serving, they have the true guidance of the Elder Brothers of humanity, who are always ready to help them at the difficult points on the Path.

But the most sacred fire of all was the Shekinah Glory in the West Room of the Tabernacle above the Mercy Seat. As this West Room was dark, we understand that it was an invisible fire, a light from another world.

Now mark this, the fire that was shrouded in smoke and flame upon the Altar of Burnt Offerings, consuming the sacrifices brought there in expiation of sins committed under the law, was the symbol of JEHOVAH THE LAWGIVER; and we remember that the law was given to brings us to Christ. The clear and beautiful light which shone in the Hall of Service, the East Room of the Tabernacle, is the golden-hued Christ light, which guides those who endeavor to follow in His steps upon the path of self-forgetting service.

As the Christ said, "I go to my Father," when He was about to be crucified, so also the Servant of the Cross who has made the most of his opportunities in the visible world is allowed to enter the glory of his Father Fire, the invisible Shekinah Glory. He ceases then to see through the dark glass of the body, and beholds his Father face to face in the invisible realms of nature.

The church steeple is very broad at the bottom, but gradually it narrows more and more until at the top it is just a point with the cross above it. So it is with the path of holiness; at the beginning there are many things which we may permit ourselves, but as we advance, one after another of these digressions must be done away with, and we must devote ourselves more and more exclusively to the service of holiness. At last there comes a point where this path is as sharp as the razor's edge, and we can then only grasp at the cross. But when we have attained that point, when we can climb this narrowest of all paths, then we are fitted to follow Christ into the beyond and serve there as we have served here.
Thus this ancient symbol shadowed forth the trial and triumph of the faithful servant, and thought it has been superseded by other and greater symbols holding forth a higher ideal and a greater promise, the basic principles embodies in it are as valid today as ever.

In the Altar of Burnt Offerings we see clearly the nauseating nature of sin and the necessity of expiation and justification.

By the Molten Sea we are still taught that we must live the stainless life that of holiness and consecration.

From the East Room we learn today how to make diligent use of our opportunities to grow the golden grain of selfless service and make that "living bread" which feeds the soul, the Christ within.

And when we have ascended the steps of Justification, Consecration, and Self-Abnegation, we reach the West Room, which is the threshold of Liberation. Over it we are conducted into greater realms, where greater soul unfoldment may be accomplished.

But through this ancient Temple stands no longer upon the plains where the wandering hosts pitched their camps in the hoary past, it may be made a much more potent factor for soul growth by any aspirant of today that it was by the ancient Israelites provided he will build it according to pattern. Nor need the lack of gold wherewith to build distress anyone, for now the true tabernacle must be built in heaven-and "HEAVEN IS WITH YOU." To build well and true, according to the rules of the ancient craft of Mystic Masonry, the aspirant must learn first to build within himself the altar with its sacrifices, then he must watch and pray while patiently waiting for the divine fire to consume offering. Then he must bathe himself with tears of contrition till he has washed away the stains of sin. Meanwhile he must keep the lamp of divine guidance filled that he may perceive how, when, and where to serve; he must work hard to have abundance of "bread of shew," and the incense of aspiration and prayer must be ever in his heart and on his lips. Then YOM KIPPUR, the Great Day of At-one-ment, will surely find him ready to go to his Father, and learn how better to help his younger brothers to ascent the Path.

PART II

CHAPTER ONE
THE ANNUNCIATION AND IMMACULATE CONCEPTION

Much is said in certain classes of the Western World about Initiation. This in the minds of most people seems usually to be associated with the occultism taught in the religions of the far East; something that is peculiar to the devotees of Buddhism, Hinduism, and kindred systems of faith, and which in nowise appertains to the religion of the Western World, particularly to the Christian religion.

We have shown in the preceding series on "Symbols and Ancient and Modern Initiation: that this idea is entirely gratuitous, and that the ancient Tabernacle in the Wilderness pictures in its symbolism the path of progression from childlike ignorance to superhuman knowledge. As the VEDAS brought light to the devotees who worshiped in faith and fervor on the banks of the Ganges in the sunny South, so the Eddas were a guiding star to the sons of the rugged Northland, who sought the Light of life in ancient Iceland where the sturdy Vikings steered their ships in frozen seas. "Arjuna," who fights the noble fight in the "Mahabharata," or "Great War," constantly being waged between the higher and the lower self, difference in nowise from the hero of the northern soul myth, "Siegfried," which means, "He who through victory gains peace."

Both are representative of the candidate undergoing Initiation. And though their experiences in this great adventure vary in certain respects called for by the temperamental differences of the northern and southern peoples, and provided for in the respective schools to which they are referred for soul growth, the main features are identical, and the end, which is enlightenment, is the same. Aspiring souls have walked to the Light in the brilliantly illuminated Persian temples where the sun god in his blazing chariot was the symbol of Light, as well as under the mystic magnificence of the iridescence shed abroad by the aurora borealis of the frozen North. That the true Light of the deepest esoteric knowledge has always been present in all ages, even the darkest of the so-called dark, there is ample evidence to show.

Raphael used his wonderful skill with the brush to embody it in two of his great paintings, "The Sistine Madonna" and the "Marriage of the Virgin," which we would advise the interested reader to examine for himself. Copies of these paintings are procurable in almost any art store. In the original there is a peculiar tint of golden haze behind the Madonna and Child, which

though exceedingly crude to one gifted with spiritual sight, is nevertheless as close an imitation of the basic color of the first-heaven world as it is possible to
make with the pigments of earth. Close inspection of this background will reveal the fact that it is composed of a multitude of what we are used to call "angel" heads and wings.

This again is as literal a pictorial representation of facts concerning the inhabitants of that world as could be given, for during the process of purgation which takes place in the lower regions of the Desire World the lower parts of the body are actually disintegrated so that only the head, containing the intelligence of the man, remains when he enters the first heaven, a fact which has puzzled many who have happened to see the souls there. The wings of course have no reality outside the picture, but were placed there to show ability to move swiftly, which is inherent in all beings in the invisible worlds. The People is represented as pointing to the Madonna and the Christ Child, and a close examination of the hand wherewith he points will show that it has six fingers. There is not historical evidence to show that the Pontiff actually had such a deformity, neither can that fact be an accident; the six fingers in the painting must therefore have been due to design on the part of the painter.

What its purpose was we shall learn by examination of the "Marriage of the Virgin," where a similar anomaly may be noted. In that picture Mary and Joseph are represented together with the Christ Child under such conditions that it is evident that they are just on the eve of departure for Egypt, and a Rabbi is in the act of joining them in wedlock. The left foot of Joseph is the foremost object in the picture, and if we count we shall find it represented as having six toes. By the six fingers in the Pope's picture and the six toes of Joseph, Raphael wants to show us that both possessed a sixth sense such as is awakened by Initiation. By this subtle sense the foot of Joseph was guided in its flight to keep secure that sacred things which had been entrusted to his care. To the other was given a sixth sense that he might not be a blind leader of the blind but might have the "seeing eye" required to point out the Way, the Truth, and the Life. And it is a fact, though not commonly known, that with one or two exceptions when political power was strong enough to corrupt the College of Cardinals, all who have sat upon the so-called throne of Peter have had the spiritual sight in a greater or lesser degree.

We have seen in the articles on "Symbols of Ancient and Modern Initiation," which preceded the present article, that the Atlantean Mystery Temple known as the Tabernacle in the Wilderness was a school of soul growth; and it should not surprise us to learn that the four Gospels containing the life of Christ are also formulae of Initiation, revealing another and a later Path to power. In the ancient Egyptian Mysteries, Horus was the first fruit whom the aspirant endeavored to imitate, and it is significant that in the Ritual of Initiation which was in vogue in that day and which we now call the "Book of the Dead," the aspirant to Initiation was always addressed Horus so-and-so. Following the same method today we might appropriately address those following the Christian Path of Initiation as Christ so-and-so, for as a matter of fact all who tread this Path are really Christ-
in-the-making. Each in his or her turn will reach the different stations of the Via Dolorosa, or Path of Sorrow, which leads to Calvary, and experience in his or her own body the pangs and pains suffered by the Hero of the Gospels. Initiation is a cosmic process of enlightenment and evolution of power; therefore the experiences of all are similar in the main features.

The Christian Mystic form of Initiation differs radically from the Rosicrucian method, which aims to bring the candidate to compassion through knowledge, and therefore seeks to cultivate in him the latent faculties of spiritual sight and hearing at the very start of his career as an aspirant to the higher life. It teaches him to know the hidden mysteries of being and to perceive intellectually the unity of each with all, so that at last through this knowledge there is awakened within him the feeling that makes him truly realize his oneness with all that lives and moves, which puts him in full and perfect tune with the Infinite, making him a true helper and worker in the divine kingdom of evolution.

The goal attained through the Christian Mystic Initiation is the same, but the method, as said, is entirely different. In the first place, the candidate is usually unconscious of trying to attain any definite object, at least during the first stages of his endeavors, and there is in this noble School of Initiation but no Teacher, the Christ, who is ever before the spiritual vision of the candidate as the Ideal and the Goal of all his striving. The Western world, alas! has become so enmeshed in intellectuality that its aspirants can only enter the Path when their reason has been satisfied; and unfortunately it is a desire for more knowledge which brings most of the pupils to the Rosicrucian School. It is an arduous task to cultivate in them the compassion which must blend with their knowledge and be the guiding factor in the use of it before they are fitted to enter the Kingdom of Christ. But those who are drawn to the Christian Mystic Path feel no difficulty of that nature. They have within themselves an all-embracing love, which urges them onward and eventually generates in them a knowledge which the writer believes to be far superior to that attained by any other method. One who follows the intellectual Path of development is apt to sneer superciliously at another whose temperament impels him along the Mystic Path. Such an attitude of mind is not only detrimental to the spiritual development of whoever entertains it, but it is entirely gratuitous, as the works of Jacob Boehme, Thomas a Kempis, and many other who have followed the Mystic Path will show. The more knowledge we possess the greater condemnation also shall we merit if we do not use it right. But love, which is the basic principle in the Christian Mystic's life, can never bring us into condemnation or conflict with the purposes of God. It is infinitely better to be able to FEEL any noble emotion than to have the keenest intellect and one which is able to define all emotions. Hairsplitting over the constitution and evolution of the atom surely will not promote soul growth as much as humble helpfulness toward our neighbor.

There are nine definite steps in the Christian Mystic Initiation, commencing with the Baptism, which is dedicatory. The Annunciation and Immaculate Conception
precede as matters of course for reasons given later. Having prepared our minds by the foregoing consideration, we are now ready to consider each stage separately in this glorious process of spiritual unfoldment.

THE ANNUNCIATION AND IMMACULATE CONCEPTION

The Christian Mystic is emphatically not the product of one life, but the flower of many preparatory existences, during which he has cultivated that sublime compassion which makes him feel the whole world's woe, and conjures up before his spiritual vision the Christ Ideal as the true balm of Gilead, its practice the only palladium against all human grief and sorrow. Such a soul is watched over special care by the divine Hierarchies who have charge of our progression along the path of evolution, and when the time is ripe for him to enter that life in which he is to run the final race to reach the goal and become a Savior of his kind, angels are indeed watching, waiting, and singing hosannas in joyful anticipation of the great event.

Like always seeks like, and naturally the parents are carefully selected for (and by such a noble soul from among the "sons and daughters of the King." They may be in the poorest circumstances from a worldly point of view; it may be necessary to cradle the babe in a manger, but no richer gift ever came to parents that such a noble soul. Among the qualifications necessary to be the parents of such an Ego is that the mother be a "virgin" and the father a "builder."

It is stated in the Bible that Joseph was a CARPENTER, but the Greek word is "tekton" which means "builder." In Mystic Masonry God is called the Grant Architect. ARCHE is the Greek word signifying primordial substance, and a tekton is a builder. Thus God is the Great Master Builder, who out of primordial substance fashioned the world as an evolutionary field for various grades of beings. He uses in His universe many tektons, or builders, of various grades. Everyone who follows the Path of spiritual attainment, endeavoring to work constructively with the laws of nature as a servant of humanity, is a TEKTON or builder in the sense that he has the qualifications necessary to aid in giving birth to a great soul. Thus when it is said that Jesus was a carpenter and the son of a carpenter, we understand that they were both TEKTONS or builders along cosmic lines.

The Immaculate Conception, like all other sublime mysteries, has been dragged down into the gutter of materiality, and being so sublimely spiritual it has perhaps suffered more by this rude treatment than any other of the spiritual teachings. Perhaps it has suffered even more from the clumsy explanation of ignorant supporters that from the jeers and sneers of the cynic. The doctrine of the Immaculate Conception, as popularly understood, is that about two thousand years ago God in a miraculous manner fertilized a certain Mary who was a virgin, as the result she gave birth to Jesus, an individual who is consequence was the
Son of God in a sense different from all other men. There is also in the popular mind the idea that this incident is unique in the history of the world.

It is particularly the latter fallacy which has served to distort the beautiful spiritual truth concerning the Immaculate Conception. It is not unique in any sense. Every great soul who has been born into the world to live a life of sublime saintliness, such as required for the Christian Mystic Initiation, has also found entrance through of immaculate virginity who were not besmirched by passion in the performance of the generative act. Men do not gather grapes of thorns. It is an axiomatic truth that like begets like, and before anyone can become a Savior, he must himself be pure and sinless. He, being pure cannot take birth from one who is vile; HE MUST BE BORN OF VIRGIN PARENTS.

But the virginity to which we refer does not comprehend a merely physical condition. There is not inherent virtue in physical virginity, for all possess it at the beginning of life no matter how vile their disposition may be. The virginity of the mother of a Savior is a quality of the soul, which remains unsullied regardless of the physical act of fertilization. When people perform the first creative act without desire for offspring, merely for gratification of their animal lusts and propensities, they lose the only (physical) virginity they ever possessed; but when prospective parents unite in a spirit of prayer, offering their bodies upon the altar of sacrifice in order to provide an incoming soul with the physical body needed at the present time to further spiritual development, their purity of purpose preserves their virginity and draws a noble soul to their hearth and home. Whether a child is conceived in sin or immaculately depends upon its own inherent soul quality, for that will unerringly draw it to parents of a nature like unto its own. To become the son of a virgin predicates a past career of spirituality for the one who is so born.

The "mystic birth" of a "builder" is a cosmic event of great importance, and it is therefore not surprising that it is pictured in the skies from year to year, showing a graphic symbolism in the great world or macrocosm what will eventually take place in man, the little world or microcosm. We are all destined to experience the things that Jesus experienced, including the Immaculate Conception, which is a prerequisite to the life of saints and saviors of varying degrees. By understanding this great cosmic symbol we shall more easily understand its application to the individual human being. The sun is "THE LIGHT OF THE WORLD" in a material sense. When in winter time it reaches the extreme southern declination at the solstice on December 23rd, the people in the northern hemisphere, where all the present religions have had their birth, are plunged into the deepest darkness and bereft of the all-sustaining vital power emanating from the sun, which is them partly dead so far as its influence upon men in concerned. It is therefore necessary that a new light shine in the darkness, that a SUN OF GOOD be born to same humanity from the cold and famine which must inevitably result if the sun were to remain in the southern position which he occupies at the winter solstice.
On the night between the 24th and 25th of December, the sun having commenced to slowly rise toward the earth's equator, the zodiacal sign of Virgo, the immaculate celestial Virgin, is on the eastern horizon in all northern latitudes (in the hours immediately preceding midnight). In the science of astrology it is the sign and degree on the eastern horizon at the time of birth which determine the form or body of the creature then born. Therefore the Sun of Good is said to have been born of Virgo, the sublime celestial Virgin, who remains as pure after giving birth to her Sun Child as she was before. By analogy the Son of God who comes to save his fellow men must also be born of an immaculate spiritual virgin.

From what has been said it is evident that a great period of preparation precedes the entrance of a Christian Mystic into the present sphere of human life, though he in his physical consciousness is usually entirely unaware of the fact of the great adventure in store for him. In all probability his childhood days and early youth will pass in obscurity, while he lives an inner life of unusual depth, unconsciously preparing himself for the Baptism, which is the first of the nine steps of this method of attainment.

CHAPTER TWO

MYSTIC RITE OF BAPTISM

It is noteworthy that nearly all religious systems have prescribed ablutions previous to the performance of religious duties, and the worship performed in the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, was no exception, as we have seen from the previous articles on "Symbols of Ancient and Modern Initiation." After having obtained justification by sacrifice on the Brazen Altar, the candidate was compelled to wash in the Laver of Consecration, the Molten Sea, before he was allowed to enter upon the duties of his ministry in the sanctuary proper. And it is in conformity with this rule that we find the Hero of the Gospels going to the river Jordan, where He underwent the mystic rite of Baptism. When He rose, we learn that the Spirit descended upon Him. Therefore it is obvious that those who follow the Christian Mystic Path of Initiation must also be similarly baptized before they can receive the Spirit, which is to be their true guide through all the trials before them.

But what constitutes Baptism is a question which has called forth arguments of almost unbelievable intensity. Some contend that it is a sprinkling with water, and other insist upon the immersion of the whole body. Some say that it is sufficient to take an infant into church, sprinkle it with water despite its protests, and presto! it becomes a Christian, an heir of heaven; whereas should it unfortunately die before this sacred rite is performed, it must inevitably go to hell. Others take the more logical position that the desire of an individual for admission into the church is the prime factor necessary to make the rite effective, and therefore wait
until adult age before the performance of the ceremony, which requires an immersion of the whole body in water. But whether the rite is performed in infancy or in later life, it seems strange that momentary immersion or sprinkling with water should have the power to save the soul; and when we examine the subsequent life of those who have thus been baptized, even in adult age and with their full consent and desire, we find little or no improvement in the great majority. Therefore it seems evident that this cannot be the proper rite, because the Spirit has not descended upon them. Consequently we must look for another explanation of what constitutes a true mystic rite of Baptism.

A story is told of an Ottoman king who declared war on a neighboring nation, fought a number of battles against it with varying success, but was finally conquered and taken captive to the palace of the victor, where he was compelled to work in the most menial capacity as a slave. After many years fortune favored him, and he escaped to a far country, where by hard work he acquired a small estate, married, and had a number of children, who grew up around him. Finally he found himself upon his deathbed at a very ripe old age, and in the exertion of drawing his last breath he raised himself upon his pillow and looked about him, but there were no sons and daughters there. He was not in the place which he had regarded as home for so many years, but in his own palace which he thought he had left in his youth, and he was as young as when he left it. There he found himself sitting in a chair with a basin of water close to his chin and a servant engaged in washing his hair and beard. He had just immersed his face in the water when the dream of going to war had started, and a lifetime had been lived in dreamland during the few seconds it took until he raised his face. There are thousands of other instances to show that outside the physical world time is nonexistent and the happenings of millennia are easily inspected in a few moments.

It is also well known that when people are under water and in the act of drowning, their whole preceding life is reenacted before their eyes with crystal clarity, even the minutest details which have been forgotten during the passing years standing out sharply. Thus there must be and is a storehouse of events which may be contacted under certain conditions when the senses are stilled and we are near sleep or death.

To make this last sentence clear it should be understood and borne in mind that man is a composite being, having finer vehicles which interpenetrate the physical body, usually regarded as the whole man. During death and sleep this dense body is unconscious on account of a complete separation between it and the finer vehicles; but this separation is only partial during dream-filled sleep and prior to drowning. This condition enables the spirit to impress events upon the brain with more or less accuracy according to circumstances, particularly those incidents which are connected with itself. In the light of these things we shall understand what really constitutes the rite of Baptism.
According to the Nebular Theory that which is now the earth was at one time a luminous fire-mist, which gradually cooled by contact with the cold of space. This meeting of heat with cold generated moisture, which evaporated and rose from the heated center, until the cold condensed it and it fell again as moisture upon the heated world. The surface of the earth being thus subjected to alternate liquidation and evaporation for ages, it finally crystallized into a shell which perfectly covered the fiery center. This soft moisture-laden shell naturally generated a mist, which surrounded the planet as an atmosphere, and this was the cradle of everything that has its being upon the earth: man, animal, and plant.

The Bible describes this condition in the second chapter of Genesis, where we are told that at the time of the first man a mist went up from the earth, "for it had not yet rained." This condition evidently continued until the Flood, when the moisture finally descended and left the atmosphere clear so that the rainbow was seen for the first time, the darkness was dispelled, and the age of alternation, day and night, summer and winter, commenced.

By a study of the cosmology and the pictorial account of evolution given in the Northern Eddas, treasured among the sages of Scandinavia before the Christian Era, we may learn more of this period in the earth’s history and the bearing which it has upon our subject. As we teach our children, by means of stories and pictures, truths that they could not intellectually grasp, so the divine leaders of mankind were wont to teach the infant souls in their charge by pictures and allegories, and through these prepare them for a higher and nobler teaching of a later day. The great epic poem which is called "The Lay of the Niebelung," gives us the story of which we are in search, the cosmic origin of the rite of Baptism and why it is necessarily the preliminary step in the spiritual unfoldment of the Christian Mystic.

The cosmogony of the Eddas is similar to that of the Bible in some respects, and in others gives points which bear out the theory of Laplace. We quote from the poetical version of Oehlenschlaeger:

"In the Being's earliest Dawn
All was one dark abyss,
Nor heaven nor earth was known.
Chill noxious fogs and ice,
North from murk Niflheim's hole,
Piled up in mountains lay;
From Muspel's radiant pole,
Southwards fire held the sway.

"Then after ages passed,
Mid in the chaos met
A warm breath, Niflheim's blast,
Cold with prolific heat.
Hence pregnant drops were formed,
Which by the parent air
From Muspel's region warmed,
Produced great Aurgelmer."

Thus by the action of heat and cold Aurgelmer, or as he is also called, the Giant Ymer, was first formed. This was the pregnant seed ground whence came the spiritual Hierarchies, the spirits of the earth, air, and water, and finally man. At the same time the All-Father created the Cow Audumla, from whose four teats issued four streams of milk, which nourished all beings. These are the four ethers, one of which now sustains mineral, two feed the plant, three the animal, and all four the human kingdom. In the Bible they are the four rivers which went forth out of Eden.

Eventually, as postulated by science, a crust must have been formed by the continued boiling of the water, and from this drying crust a mist must have ascended as taught in the second chapter of Genesis. By degrees the mist must have cooled and condensed, shutting out the light of the sun, so that it would have been impossible for early mankind to perceive the body even had they possessed the physical vision. But under such conditions they had no more need of eyes that a mole which burrows in the ground. They were not blind, however, for we're told that "THEY SAW GOD"; and as "spiritual things (and beings) are spiritually perceived," they must have been gifted with spiritual sight. In the spiritual worlds there is a different standard of reality than here, which is the basis of myths.

Under these conditions there could be no clashing of interests, and humanity regarded itself as the children of one great Father while they lived under the water of ancient Atlantis. Egoism did not come into the world until the mist had condensed and they had left the watery atmosphere of Atlantis. When their eyes
had been opened so that they could perceive the physical world and the things therein, when each saw himself or herself as separate and apart from all others, the consciousness of "me and mine, thee and thine," took shape in the nascent minds, and a grasping greed replaced the fellow feeling which obtained under the waters of early Atlantis. From that time to the present stage of egoism has been considered the legitimate attitude, and even in our boasted civilization altruism remains a Utopian dream not to be indulged in by practical people.

Had mankind been allowed to travel the path of egoism without let or hindrance, it is difficult to see where it all would have ended. But under the immutable Law of Consequence every cause must produce an adequate effect; the principle of suffering was born from sin for the benevolent purpose of guiding us back to the path of virtue. It takes much suffering and many lives to accomplish this purpose, but finally when we have become men of sorrows and acquainted with grief, when we have cultivated that keen and ready sympathy which feels all the woe of the world, when the Christ has been born within, there comes to the Christian Mystic that ardent aspiration to seek and to save those who are lost and show them the way to everlasting light and peace.

But to show the way, we must know the way; without a true understanding of the CAUSE OF SORROW we cannot teach others to obtain permanent peace. Nor can this understanding of sorrow, sin, and death be obtained from books, lectures, or even the personal teachings of another; at least an impression sufficiently intense to fill the aspirant's whole being cannot be conveyed in that way. Baptism alone will accomplish the purpose in an adequate manner; therefore the first step in the life of a Christian Mystic is Baptism.

But when we say Baptism, we do not necessarily mean a physical Baptism where the candidate is either sprinkled or immersed and where he makes certain promises to the one who baptizes him. The Mystic Baptism may take place in a desert as easily on an island, for it is a spiritual process to attain a spiritual purpose. It may take place at any time during the night or day, in summer or winter, for it occurs at the moment when the candidate feels with sufficient intensity the longing to know the cause of sorrow and alleviate it. Then the Spirit is conducted under the waters of Atlantis, where it sees the primal condition of brotherly love and kindness; where it perceives God as the great Father of His children, who are there surrounded by His wonderful love. And by the conscious return to this Ocean of Love, the candidate becomes so thoroughly imbued with the feeling of kinship that the spirit of egoism is banished from him forever. It is because of this saturation with the Universal Spirit that is able later to say: "If a man takes your coat, give him you cloak also; if he asks you to walk one mile with him, go with him two miles." Feeling himself one and all, the candidate does not even consider the murder of himself as mistreatment, but can say: "Father, forgive them." They are identical with himself, who suffers by their action; he is the aggressor as well as the victim. Such is the true Spiritual Baptism of the
Christian Mystic, and any other baptism that does not produce this universal fellow feeling is not worthy of the name.

CHAPTER THREE

THE TEMPTATION

We often hear about devout Christians complain of their periods of depression. At times they are almost in the seventh heaven of spiritual exaltation, they all but see the face of Christ and feel as if He were guiding their every step; then without any warning and without any cause that they can discover the clouds gather, the Savior hides His face, and the world grows black for a period. They cannot work, they cannot pray; the world has no attraction, and the gate of heaven seems shut against them, with the result that life appears worthless so long as this spiritual expression lasts. The reason is, of course, that these people live in their emotions, and under the immutable Law of Alternation the pendulum is bound to swing as far to one side of the neutral point as it has swung to the other. The brighter the light, the deeper the shadow, and the greater the exaltation, the deeper the depression of spirit which follows it. Only those who by cold reason restrain their emotions escape the periods of depression, but they never taste the heavenly bliss of exaltation either. AND IT IS THIS EMOTIONAL OUTPOURING OF HIMSELF WHICH FURNISHED THE CHRISTIAN MYSTIC WITH THE DYNAMIC ENERGY TO PROJECT HIMSELF INTO THE INVISIBLE WORLDS, WHERE HE BECOMES ONE WITH THE SPIRITUAL IDEAL WHICH HAS BECKONED HIM ON AND AWAKENED IN HIS SOUL THE POWER TO RISE TO IT, as the sun built the eye wherewith we perceive it. The nestling takes many a tumble ere it learns to use its wings with assurance, and the aspirant upon the path of Christian Mysticism may soar to the very throne of God times out of number and then fall to the lowest pit of hell's despair. But some time he will overcome the world, defy the Law of Alternation, and rise by the power of the Spirit to the Father of Spirits, free from the toils of emotion, filled with the peace that passeth understanding.

But that is the end attained only after Golgotha and the Mystic Baptism, the latter of which we discussed in the preceding chapter. Moreover, it is only the beginning of the active career of the Christian Mystic, in which he becomes thoroughly saturated with the tremendous fact of the unity of all life, and imbued with a fellow feeling for all creatures to such an extent that henceforth he can not only enunciate but practice the tenets of the Sermon on the Mount.

Did the spiritual experiences of the Christian Mystic take him no further, it would still be the most wonderful adventure in the world, and the magnitude of
the event is beyond words, the consequences only dimly imaginable. Most students of the higher philosophies believe in the brotherhood of man from the mental conviction that we have all emanated from the same source, as rays emanate from the sun. But there is an abyss of inconceivable depth and width between this cold intellectual conception and the baptismal saturation of the Christian Mystic, who feels it is his heart and in every fiber of his being with such an intensity that it is actually painful to him; it fills him with such a yearning, aching love as that expressed in the words of the Christ: "Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings;" a brooding, yearning, and achingly protective love which asks nothing for self save only the privilege to nurture, to shield, and to cherish.

Were even a faint resemblance to such a universal fellow feeling abroad among humanity in this dark day, what a paradise earth would be. Instead of every man's hand being against his brother to slay with the sword, with rivalry and competition, or to destroy his morals and degrade him by prison stripes or industrial bondage under the whiplash of necessity, we should have neither warriors nor prisoners but a happy contented world, living in peace and harmony, learning the lessons which our Father in Heaven aims to teach us in this material condition. AND ALL THE MISERY IN THE WORLD MAY BE ACCOUNTED FOR BY THE FACT THAT IF WE BELIEVE IN THE BIBLE AT ALL, WE BELIEVE WITH OUR HEAD AND NOT WITH OUR HEART.

When we came up through the waters of Baptism, the Atlantean Flood, into the Rainbow Age of alternating seasons, we became prey to the changing emotions which whirl us hither and yon upon the sea of life. The cold faith restrained by reason entertained by the majority of professing Christians may given them a need of patience and mental valance which bears them up under the trials of life, but when the majority get the LIVING FAITH of the Christian Mystic which laughs at reason because it is HEART-FELT, then the Age of Alternation will be past, the rainbow will fall with the clouds and the air which now composes the atmosphere, and there will be a new heaven of pure ether, where we shall receive the Baptism of Spirit and "THERE SHALL BE PEACE" (Jerusalem).

We are still in the Rainbow Age and subject to its low, so we may realize that as the Baptism of the Christian Mystic occurs at a time of spiritual exaltation, it must necessarily be followed by a reaction. The tremendous magnitude of the revelation overpowers him, he cannot realize it or contain it in his fleshly vehicle, so he flees the haunts of men and betakes himself to the solitude allegorically represented as a desert. So rapt is he in his sublime discovery that for the time being in his ecstasy he sees the Loom of Life upon which the bodies of all that live are woven, from the least to the greatest-the mouse and the man, the hunter and his prey, the warrior and his victim. But to him they are not separate and apart, for he also beholds the one divine thread of golden life-light "which runs through all and doth all unite." Nay, more, he hears in each the flaming keynote
sounding its aspirations and voicing its hopes and fears, and he perceives this composite color-sound as the world anthem of God made flesh. This is at first entirely beyond his comprehension; the tremendous magnitude of the discovery hides it from him, and he cannot conceive what it is that he sees and feels, for there are no words to describe it, and no concept can cover it. But by degrees it dawns upon him that HE IS AT THE VERY FOUNTAIN OF LIFE, beholding, nay, more, FEELING its every pulse beat, and with this comprehension he reaches the climax of his ecstasy.

So rapt has the Christian Mystic been in his beautiful adventure that bodily wants have been completely forgotten till the ecstasy has passed, and it is therefore only natural that the feeling of hunger should be his first conscious want upon his return to the normal state of consciousness; and also naturally comes the voice of temptation: "COMMAND THAT THESE STONES BE MADE BREAD."

Few passages of the sacred Scriptures are darker than the opening verses of the Gospel of St. John: "In the beginning was the word . . . . and without it was not anything made that was made." A slight study of the science of sound soon makes us familiar with the fact that sound is vibration and that different sounds will mold sand or other light materials into figures of varying form. The Christian Mystic may be entirely ignorant of this fact from the scientific point of view, but he has learned at the Fountain of Life to sing the SONG OF BEING, which cradles into existence whatever such a master musician desires. There is one basic key for the indigestible mineral stone, but a modification will turn it to gold wherewith to purchase the means of sustenance, and another keynote peculiar to the vegetable kingdom will turn it into food, a fact known to all advanced occultists who practice incantations legitimately for spiritual purposes but never for material profit.

But the Christian Mystic who has just emerged from his Baptism in the Fountain of Life immediately shrinks in horror at the suggestion of using his newly discovered power for a selfish purpose. It was the very soul quality of unselfishness that led him to the waters of consecration in the Fountain of life, and sooner would he sacrifice all, even life itself, that use this new-found power to spare himself a pang of pain. Did he not see also the Woe of the World? And does he not feel it in his great hearth with such an intensity that the hunger at once disappears and is forgotten? He may, will, and does use this wonderful power freely to feed the thousands that gather to hear him, but never for selfish purposes else he would upset the equilibrium of the world.

The Christian Mystic does not reason this out, however. As often stated, he has not reason, but he has a much safer guide in the interior voice which always speaks to him in moments when a decision must be made. "MAN DOES NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH FROM GOD"; another mystery. There is not need to partake of earthly bread for one
who has access to the Fountain of Life. The more our thoughts are centered in God, the less we shall care for the so-called pleasures of the table, and by feeding our gross bodies sparingly on selected simple foods we shall obtain an illumination of spirit impossible to one who indulges in an excessive diet of coarse foods which nourish the lower nature. Some of the saints have used fasting and castigation as a means of soul growth, but that is a mistaken method for reasons given in an article on "Fasting for Soul Growth" published in the December 1915 number of "Rays from the Rose Cross." The Elder Brothers of humanity who understand the Law and live accordingly use food only at intervals measured by years. The word of God is to them a "living bread." So it becomes also to the Christian Mystic, and the Temptation instead of working his downfall has led him to greater heights.

CHAPTER FOUR

THE TRANSFIGURATION

We remember that by the mystic processes of the true Spiritual Baptism the aspirant becomes so thoroughly saturated with the Universal Spirit that as a matter of actual fact, feeling, and experience he becomes one with all that lives, moves, and has its being, one with the pulsating divine Life which surges in rhythmic cadence through the least and the greatest alike; and having caught the keynote of the celestial song he is then endued with a power of tremendous magnitude, which he may use either for good or ill. It should be understood and remembered that though gunpowder and dynamite facilitate farming when used for blowing up tree stumps which would otherwise require a great deal of manual labor to extract, they may also be used for destructive purposes as in the great European war. Spiritual powers also may be used for good or ill depending upon the motive and character of the one who wields them. Therefore, whoever has successfully undergone the rite of Baptism and thereby acquired spiritual power is forthwith tempted that it may be concerned decided whether he will range himself upon the side of good or evil. At this point he becomes either a future "Parsifal," a "Christ," a "Herod," or a "Klingsor" who fights the Knights of the Holy Grail with all the powers and resources of the Black Brotherhood.

There is a tendency in modern materialistic science to repudiate as fable, worthy of attention only among superstitious servant girls and foolish old women, the ideas commonly believed in as late as the Middle Ages, that such spiritual communities as the Knights of the Grail at one time existed, or that there are such beings as the "Black Brothers." Occult societies in the last half century have educated thousands to the fact that the Good Brothers are still in evidence and may be found by those who seek them in the proper way. Now unfortunately the
tendency among this class of people is to accept anyone on his unsupported
claims as a Master or an dept. But even among this class there are few who take
the existence of the Black Brothers seriously, or realize what an enormous
amount of damage they are doing in the world, and how they are aided and
abetted by the general tendency of humanity to cater to the lusts of the flesh. As
the good forces, which are symbolized as the servants of the Holy Grail, live and
grow by unselfish service which enhances the luster of the glowing Grail Cup, so
the Powers of Evil, known as the Black Grail and represented in the Bible as the
court of Herod, feed on pride and sensuality, voluptuousness and passion,
embodied in the figure of Salome, who glories in the murder of John the Baptist
and the innocents. It was shown in the legend of the Grail as embodied in
Wagner's "Parsifal" that when the Knights were denied the inspiration from the
Grail Cup, on which they fed and which spurred them onto deeds of greater love
and service, their courage flagged and they became inert. Similarly with the
Brothers of the Black Grail. Unless they are provided with words of wickedness
they will die from starvation. Therefore they are ever active in the world stirring
up strife and inciting others to evil.

Were not this pernicious activity counteracted in a great measure by the Elder
Brothers at their midnight services at which they make themselves magnets for
all the evil thoughts in the Western World and then by the alchemy of sublime
love transmute them to good, a cataclysm of still greater magnitude that the
recent World War would have occurred long ago. As it is, the Genius of Evil has
been held within bounds in some measure at least. Were humanity not so ready
to range itself on the side of evil, success would have been greater. But it is
hoped that the spiritual awakening started by the war will result in turning the
scale and give the construction agencies in evolution the upper hand.

It is a wonderful power which is centered in the Christian Mystic at the time of
his Baptism by the descent and concentration within him of the Universal Spirit;
and when he has refused during the period of temptation to desecrate it for
personal profit or power, he must of necessity give it vent in another direction, for
he is impelled by an irresistible inner urge which will not allow him to settle down
to an inert, inactive life of prayer and meditation. The power of God is upon him
to preach and glad tidings to humanity, to help and heal. We know that a stove
which is filled with burning fuel cannot help heating the surrounding atmosphere;
neither can the Christian Mystic help radiating the divine compassion which fills
his heart to overflowing, nor is he is doubt whom to love or whom to serve or
where to find his opportunity. As the stove filled with burning fuel radiates heat to
all who are within its sphere of radiation, so the Christian Mystic feels the love of
God burning within his heart and is continually radiating it to all with whom he
comes in contact. As the heated stove draws to itself by its genial warmth those
who are suffering with physical cold, so the warm love rays of the Christian
Mystic are as a magnet to all those whose hearts are chilled by the cruelty of the
world, by man's inhumanity to man.
If the stove were empty but endowed with the faculty of speech, it might preach forever the gospel of warmth to those who are physically cold, but even the finest oratory would fail to satisfy its audience. When it has been filled with fuel and radiates warmth, there will be no need of preaching. Men will come to it and be satisfied. Similarly a sermon on brotherhood by one who has not laved in the "Fountain of Life" will sound hollow. The true Mystic need not preach. His every act, even his silent presence, is more powerful that all the most deeply thought-out discourses of learned doctors of philosophy.

There is a story of St. Francis of Assisi which particularly illustrates this fact, and which we trust may serve to drive it home, for its exceedingly important. It is said that one day St. Francis went to a young brother in the monastery with which he was then connected and said to him: "Brother, let us go down to the village and preach to them." The young brother was naturally overjoyed at the honor and opportunity of accompanying so hold a man as St. Francis, and together the two started toward the village, talking all the while about spiritual things and the life that leads to God. Engrossed in this conversation they passed through the village, walking along its various streets, now and then stopping to speak a kindly word to one or another of the villagers. After having made a circuit of the village St. Francis was heading toward the road which led to the monastery when of a sudden the young brother reminded him of his intention to preach in the village and asked him if he had forgotten it. To this St. Francis answered: "My son, are you not aware that all the while we have been in this village we have been preaching to the people all around us? In the first place, our simple dress proclaims the fact that we are devoted to the service of God, and as soon as anyone sees us his thoughts naturally turn heavenward. Be sure that everyone of the villagers has been watching us, taking note of our demeanor to see in how far it conforms with our profession. They have listened to our words to find whether they were about spiritual or profane subjects. They have watched our gestures and have noted that the words of sympathy we dispensed came straight from our hearts and went deep into theirs. We have been preaching a far more powerful sermon that if we had gone into the market place, called them around us, and started to harangue them with an exhortation to holiness."

St. Francis was a Christian Mystic in the deepest sense of the word, and being taught from within by the spirit of God he knew well the mysteries of life, as did Jacob Boehme and other holy men who have been similarly taught. They are in a certain sense wiser than the wisest of the intellectual school, but it is not necessary for them to expound great mysteries in order to fulfill their mission and serve as guide posts to others who are also seeking God. The very simplicity of their words and acts carries with it the power of conviction. Naturally, of course, all do not rise to the same heights. All have not the same powers anymore than all the stoves are of the same size and have the same heating capacity. Those who follow the Christian Mystic path, from the least to the greatest, have experienced the powers conveyed by Baptism according to their capacity. They have been tempted to use those powers in an evil direction for personal gain,
and having overcome the desire for the world and worldly things they have turned to the path of ministry and service as Christ did; their lives are marked not so much by what they have said as by what they have done. The true Christian Mystic is easily distinguished. He never uses the six week days to prepare for a grand oratorical effort to thrill his hearers on Sunday, but spends every day alike in humble endeavor to do the Master's will regardless of outward applause. Thus unconsciously he works up toward that grand climax which in the history of the noblest of all who have trod this path is spoken of as the "Transfiguration."

The Transfiguration is an alchemical process by which the physical body formed by the chemistry of physiological processes is turned into a living stone such as is mentioned in the Bible. The medieval alchemists who were seeking the Philosopher's Stone were not concerned with transmutation of such dross as material god, but aimed at the greater goal as indicated above.

Moisture gathered in the clouds falls to earth as rain when it has condensed sufficiently, and it is again evaporated into clouds by the heat of the sun. This is the primal cosmic formula. Spirit also condenses itself into matter and becomes mineral. But though it be crystallized into the harness of flint, life still remains, and by the alchemy of nature working through another life stream the dense mineral constituents of the soil are transmuted to a more flexible structure in the plant, which may be used as food for animal and man. These substances become sentient flesh by the alchemy of assimilation. When we note the changes in the structure of the human body evidenced by comparison of the Bushmen, Chinese, Hindus, Latins, Celts, and Anglo-Saxons, it is plainly apparent that the flesh of man is even now undergoing a refining process which is eradicating the coarser, grosser substances. In time by evolution this process of spiritualization will render our flesh transparent and radiant with the Light that shines within, radiant as the face of Moses, the body of Buddha, and the Christ at the Transfiguration.

At present the effulgence of the indwelling Spirit is effectually darkened by our dense body, but we may draw hop even from the science of chemistry. There is nothing on earth so rare and precious as radium, the luminous extract of the dense black mineral called pitchblende; and there is nothing so rare as that precious extract of the human body, the radiant Christ. At present we are laboring to form the Christ within, but when the inner Christ has grown to full stature, He will shine through the transparent body as the LIGHT OF THE WORLD.
It is an anatomical fact of common knowledge that the spinal cord is divided into three sections, from which the motor, sensory, and sympathetic nerves are controlled. Astrologically these are ruled by the moon, Mars, and Mercury, which are divine Hierarchies that have played a great role in human evolution through the nervous systems indicated. Among the ancient alchemists these were designated by the three alchemical elements, salt, sulphur, and mercury. Between them and upon them played the spinal Spirit Fire of Neptune. It rose in a serpentine column through the spinal cord to the ventricles of the brain. In the great majority of mankind the Spirit Fire is still exceedingly weak. But whenever a spiritual awakening occurs in anyone such as that which takes place in a genuine conversion, or better still at the Baptism of the Christian Mystic, the downpouring of the Spirit, which is an actual fact, augments the spinal Spirit Fire to an almost unbelievable extent, and forthwith a process of regeneration begins whereby the gross substances of the threefold body of many are gradually thrown out, rendering the vehicles more permeable and quickly responsive to spiritual impulses. The further the process if carried, the more efficient servants they become in the vineyard of the Master.

The spiritual awakening which starts this process of regeneration in the Christian Mystic who purifies himself by prayer and service, comes also of course to those who are seeking God by way of knowledge and service, but it acts in a different way, which is noted by the spiritual investigator. In the Christian Mystic the regenerative spinal Spirit Fire is concentrated principally upon the lunar segment of the spinal cord, which governs the sympathetic nerves under the rulership of Jehovah. Therefore his spiritual growth is accomplished by faith as simple, childlike, and unquestioning as it was in the days of early Atlantis when men were mindless. He therefore draws down the great white Light of Deity reflected through Jehovah, the Holy Spirit, and attains to the whole wisdom of the world without the necessity of laboring for it intellectually. This gradually transmutes his body into THE WHITE PHILOSOPHER’S STONE, THE DIAMOND SOUL.

In those, on the other hand, whose minds are strong and insistent on knowing the reason why and the wherefore of every dictum and dogma, the Spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason, to purify the former of the primal passion that it may become chaste as the rose, and thus transmute the body into the RUBY SOUL, THE RED PHILOSOPHER’S STONE, TRIED BY FIRE, PURIFIED, A CREATIVE BUDDING INDIVIDUALITY.

All who are upon the Path, whether the path of occultism or of mysticism, are weaving the "golden wedding garment" by this work from within and from without. In some the gold is exceedingly pale, and in others it is deeply red. But eventually when the process of Transfiguration has been completed, or rather when it is nearing completion, the extremes will blend, and the transfigured bodies will become balanced in color, for the occultist must learn the lesson of
deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts without drawing upon the universal source of all wisdom.

This view gives us a deeper insight into the Transfiguration reported in the Gospels. We should remember distinctly that IT WAS THE VEHICLES OF JESUS WHICH WERE TRANSFIGURED temporarily by the indwelling Christ Spirit. But even while allowing for the enormous potency of the Christ Spirit in effecting the Transfiguration it is evident that Jesus must be a sublime character without a peer. The Transfiguration as seen in the Memory of Nature reveals his body as a dazzling white, thus showing his dependence upon the Father, the Universal Spirit. There is a great diversity in present attainments, but in the kingdom of Christ the differences will gradually disappear, and a uniform color indicating both knowledge and devotion will be acquired by all. This color will correspond to the pink color seen by occultists as the Spiritual Sun, the vehicle of the Father. When this has been accomplished, the Transfiguration of humanity will be complete. We shall then be one with our Father, and His kingdom will have come.

CHAPTER FIVE

THE LAST SUPPER AND THE FOOTWASHING

We are told in the Gospels which relate the story of the Christian Mystic Initiation, how on the night when Christ had partaken of the Last Supper with His disciples, His ministry being finished at that time, He rose from the table and girded Himself with a towel, then poured water into a basin and commenced to wash His disciples' feet, an act of the most humble service, but prompted by an important occult consideration.

Comparatively few realize that when we rise in the scale of evolution, we do so by trampling upon the bodies of our weaker brothers; consciously or unconsciously we crush them and use them as stepping-stones to attain our own ends. This assertion holds good concerning all the kingdoms in nature. When a life wave has been brought down to the nadir of involution and encrusted in mineral form, that is immediately seized upon by another slightly higher life wave, which takes the disintegrating mineral crystal, adapts it to its own ends as crystalloid, and assimilates it as part of a plant form. If there were no minerals which could thus be seized upon, disintegrated, and transformed, plant life would be an impossibility. Then again, the plant forms are taken by numerous classes of animals, masticated to a pulp, devoured, and made to serve as food for this higher kingdom. If there were no plants, animals would be an impossibility; and the same principle holds good in spiritual evolution for if there were no pupils
standing on the lower round of the ladder of knowledge and requiring instruction, there would be no need for a teacher. But here there is one all-important difference. The teacher grows by GIVING to his pupils and serving them. From their shoulders he steps to a higher rung on the ladder of knowledge. HE LIFTS HIMSELF BY LIFTING THEM, but nevertheless he owes them a debt of gratitude, which is symbolically acknowledged and liquidated by the foot washing—an act of humble service to those who have served him.

When we realize that nature, which is the expression of God, is continually exerting itself to create and bring forth, we may also understand that whoever kills anything, be it ever so little and seemingly insignificant, is to that extent thwarting God's purpose. This applies particularly to the aspirant to the higher life, and therefore the Christ exhorted His disciples to be wise as serpents but harmless as doves notwithstanding. But no matter how earnest our desire to follow the precept of harmlessness, our constitutional tendencies and necessities force us to kill at every moment of our lives, and it is not only in the great things that we are constantly committing murder. It was comparatively easy for the seeking soul symbolized by Parsifal to break the bow wherewith he had shot the swan of the Grail knights when it had been explained to him what a wrong he had committed. From that time Parsifal was committed to the life of harmlessness so far as the great things were concerned. All earnest aspirants follow him readily in that act once it has dawned upon them how subversive of soul growth is the practice of partaking of food which requires the death of an animal.

But even the noblest and most gentle among mankind is poisoning those about him with every breath and being poisoned by them in turn, for all exhale the death-dealing carbon dioxide, and we are therefore a menace to one another. Nor is this a far-fetched idea; it is a very real danger which will become much more manifest in course of time when mankind becomes more sensitive. In a disabled submarine or under similar conditions where a number of people are together the carbon dioxide exhaled by them quickly makes the atmosphere unable to sustain life. There is a story from the Indian Mutiny of how a number of English prisoners were huddled in a room in which there was only one small opening for air. In a very short time the oxygen was exhausted, and the poor prisoners began to fight one another like beasts in order to obtain a place near that air inlet, and they fought until nearly all had died from the struggle and asphyxiation.

The same principle is illustrated in the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, where we find a nauseating stench and a suffocating smoke ascending from the Altar of Burnt Offerings, where the poison-laden bodies of the UNWILLING VICTIMS sacrificed for sin were consumed, and where the light shone but dimly through the enveloping smoke. This we may contrast with the light which emanated clear and bright from the Seven-branched Candlestick fed by the olive oil extracted from the chaste plant, and where the incense symbolized by the WILLING SERVICE of devoted priests rose to heaven.
as a sweet savor. This we are told in many places, was pleasing to Deity, while the blood of the unwilling victims, the bulls and the goats, was a source of grief and displeasure to God, who delights most in the sacrifice of prayer, which helps the devotee and harms no one.

It has been stated concerning some of the saints that they emitted a sweet odor, and as we have often had occasion to say, this is no mere fanciful story—it is an occult fact. The great majority of mankind inhale during every moment of life the vitalizing oxygen contained in the surrounding atmosphere. At every expiration we exhale a charge of carbon dioxide which is a deadly poison and which would certainly vitiate the air in time if the pure and chaste plant did not inhale this poison, use a part of it to build bodies that last sometimes for many centuries or even millennia as instanced in the redwoods of California, and give us back the rest in the form of pure oxygen which we need for our life. These carboniferous plant bodies by certain further processes of nature have in the past become mineralized and turned to stone instead of disintegrating. We find them today as coal, THE PERISHABLE PHILOSOPHER'S STONE MADE BY NATURAL MEANS IN NATURE'S LABORATORY. But the Philosopher's Stone may also be made artificially by man from his own body. It should be understood once and for all that the Philosopher's Stone is not made in an exterior chemical laboratory, but that the body is the workshop of the Spirit which contains all the elements necessary to produce this ELIXIR VITAE, and that the Philosopher's Stone is not exterior to the body, but THE ALCHEMIST HIMSELF BECOMES THE PHILOSOPHER'S STONE. The salt, sulphur, and mercury emblematically contained in the three segments of the spinal cord, which control the sympathetic, motor, and sensory nerves and are played upon by the Neptunian spinal Spirit Fire, constitute the essential elements in the alchemical process.

It needs no argument to show that indulgence in sensuality, brutality, and bestiality makes the body coarse. Contrariwise, devotion to Deity, an attitude of perpetual prayer, a feeling of love and compassion for all that lives and moves, loving thoughts sent out to all beings and those inevitably received in return, all invariably have the effect of refining and spiritualizing the nature. We speak of a person of that sort as breathing or radiating love, an expression which much more nearly describes the actual fact than most people imagine, for as a matter of actual observation the percentage of poison contained in the breath of an individual is in exact proportion to the evil in his nature and inner life and the thoughts he thinks. The Hindu Yogi makes a practice of sealing up the candidate for a certain grade of Initiation in a cave which is not much larger than his body. There he must live for a number of weeks breathing the same air over and over again to demonstrate practically that he has ceased exhaling the death-dealing carbon dioxide and is beginning to build his body therefrom.

The Philosopher's Stone then is not a body of the same nature as the plant, though it is pure and chaste, but it is A CELESTIAL BODY such as that whereof St. Paul speaks in the 5th chapter of Second Corinthians, a body which becomes
immortal as a diamond or a ruby stone. It is not hard and inflexible as the mineral; it is A SOFT DIAMOND or ruby, and by every act of the nature described the Christian Mystic is building this body, though he is probably unconscious thereof for a long time. When he has attained to this degree of holiness it is not necessary for him to perform the foot washing so far as concerns the physical pupil who helps him to rise, but he will always have the feeling of gratitude, symbolized by that act, toward those whom he is fortunate enough to attract to himself as disciples and to whom he may give the living bread which nourishes them to immortality.

Students will realize that this is part of the process which eventually culminates in the Transfiguration, but it should also be realized that in the Christian Mystic Initiation there are no set and definite degrees. The candidate looks to the Christ as the author and finisher of his faith, seeking to imitate Him and follow in His steps through every moment of existence. Thus the various stages which we are considering are reached by processes of soul growth which simultaneously bring him to higher aspects of all these steps that we are now analyzing. In this respect the Christian Mystic Initiation differs radically from the processes in vogue among the Rosicrucians, in which an UNDERSTANDING upon the part of the candidate of that which is to take place is considered indispensable. But there comes a time at which the Christian Mystic must and does realize the path before him, and that is what constitutes Gethsemane, which we will consider in the next chapter.

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CHAPTER SIX

GETHSEMANE

THE GARDEN OF GRIEF

And when they had sung a hymn, they went out into the Mount of Olives. "And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered. But after that I am risen I will go before you into Galilee.

"But Peter said unto him, Although all shall be offended, yet will not I. "And Jesus saith unto him, Verily, I say unto thee that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

"But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.
"And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here while I shall pray. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceedingly sorrowful unto death: tarry ye here and watch. And He went forward a little, and fell on the ground, and prayed that if it were possible the hour might pass from him. And He said, Abba, Father, all things are possible unto thee; take away this cup from me: Nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." --MARK, 14:26-38.

In the foregoing Gospel narrative we have one of the saddest and most difficult of the experiences of the Christian Mystic outlined in spiritual form. During all his previous experience he has wandered blindly along, that is to say, blind to the fact that he is on the Path which if consistently followed leads to a definite goal, but being also keenly alert to the slightest sigh of every suffering soul. He has concentrated all his efforts upon alleviating their pain physically, morally, or mentally; he has served them in any and every capacity; he has taught them the gospel of love, "Thou shalt love thy neighbor as thyself"; and he has been A LIVING EXAMPLE to all in its practice. Therefore he has drawn to himself a little band of friends whom he loves with the tenderest of affection. Them has he also taught and served unstintingly, even to the foot washing. But during this period of service he has become so saturated with the sorrows of the world that he is indeed a MAN OF SORROWS and acquainted with grief as no one else can be.

This is a very definite experience of the Christian Mystic, and it is the most important factor in furthering his spiritual progress. So long as we are bored when people come to us and tell us their troubles, so long as we run away from them and seek to escape hearing their tales of woe, we are far from the Path. Even when we listen to them and have schooled ourselves not to show that we are bored, when we say with our lips only a few sympathetic words that fall flat on the sufferer’s ear, we gain nothing in spiritual growth. It is absolutely essential to the Christian Mystic that he become so attuned to the world’s woe that he feels every pang as his own hurt and stores it up within his heart.

When PARSIFAL stood in the temple of the Holy Grail and saw the suffering of Amfortas the stricken Grail King, he was mute with sympathy and compassion for a long time after the procession had passed out of the hall, and consequently could not answer the questions of Gurnemanz, and it was that deep fellow feeling which prompted him to seek for the spear that should heal Amfortas. IT WAS THE PAIN OF AMFORTAS FELT IN THE HEART OF PARSIFAL BY SYMPATHY WHICH HELD HIM FIRMLY BALANCED UPON THE PATH OF VIRTUE WHEN TEMPTATION WAS STRONGEST. It was that deep pain of compassion which urged him through many years to seek the suffering Grail
King, and finally when he had found Amfortas, this deep, heartfelt fellow feeling enabled him to pour forth the healing balm.

As it is shown in the soul myth of Parsifal, so it is in the actual life and experience of the Christian Mystic: he must drink deeply of the cup of sorrow, he must drain it to the very dregs so that by the cumulative pain which threatens to burst his heart he may pour himself out unreservedly and unstintedly for the healing and helping of the world. Then Gethsemane, the garden of grief, is a familiar place to him, watered with tears for the sorrows and sufferings of humanity.

Through all his years of self-sacrifice his little band of friends had been the consolation of Jesus. He had already learned to renounce the ties of blood. "Who is my mother and my brother? They that do the will of my Father." Though no true Christian neglects his social obligations or withholds love from his family, the spiritual ties are nevertheless the strongest, and through them comes the crowning grief; through the desertion of his spiritual friends he learns to drink to the dregs the cup of sorrow. He does not blame them for their desertion but excuses them with the words, "The Spirit is indeed willing, but the flesh is weak," for he knows by his own experience how true this is. But he finds that in the supreme sorrow they cannot comfort him, and therefore he turns to THE ONLY SOURCE OF COMFORT, THE FATHER IN HEAVEN. He has arrived at the point where human endurance seems to have reached its limit, and he prays to be spared a greater ordeal, but with a blind trust in the Father he bows his will and offers all unreservedly.

That is the moment of realization. Having drunk the cup of sorrow to the dregs, being deserted by all, he experiences that temporary awful fear of being utterly alone which is one of the most terrible if not the most terrible experience that can come into the life of a human being. All the world seems dark about. He knows that in spite of all the good he has done or tried to do the powers of darkness are seeking to slay him. He knows that the mob that a few days before had cried "Hosanna" will on the morrow be ready to shout "Crucify! Crucify!" His relatives and now his last few friends have fled, and they were also even ready to deny.

But when we are on the pinnacle of grief we are nearest to the throne of grace. The agony and grief, the sorrow and the suffering borne within the Christian Mystic's breast are more priceless and precious than the wealth of the Indies, for when he has lost all human companionship and when he has given himself over unreservedly to the Father a transmutation takes place: the grief is turned to compassion, the only power in the world that can fortify a man about to mount the hill of Golgotha and give his life for humanity, not a sacrifice of death but a LIVING SACRIFICE, lifting himself by lifting others.
CHAPTER SEVEN

THE STIGMATA AND THE CRUCIFIXION

As we said in the beginning of this series of articles, the Christian Mystic Initiation differs radically from the Occult Initiation undertaken by those who approach the Path from the intellectual side. But all paths converge at Gethsemane, where the candidate for Initiation is saturated with sorrow which flowers into compassion, a yearning mother love which has only one all-absorbing desire; to pour itself out for the alleviation of the sorrow of the world to save and to succor all that are weak and heavy-laden, to comfort them and give them rest. At that point the eyes of the Christian Mystic are opened to a full realization of the world's woe and his mission as a Savior; and the occultist also finds here the heart of love which alone can give zest and zeal in the quest. By the union of the mind and the heart both are ready for the next step, which involved the development of the STIGMATA, a necessary preparation for the mystic death and resurrection. The Gospel narrative tells the story of the STIGMATA in the following words, the opening scene being in the Garden of Gethsemane:

"Judas then having received a band of men and officers from the chief priests and Pharisees came thither with lanterns, torches, and weapons. Jesus therefore knowing all things that should come upon Him went forth and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus said unto them, I am He.....Then the band and the captain and the officers of the Jews took Jesus and bound Him and led Him away to Annas first.....The high priest then asked of His disciples and of His doctrine. Jesus answered him, I spake openly to the world.....Why asketh thou me? Ask them which heard me what I have said unto them; behold they know what I have said. Now Annas had sent Him bound unto Caiaphas the high priest.....Then they led Jesus from Caiaphas unto the hall of judgment.....

"Pilate then went out unto them and said, What accusation bring you against this man? They answered and said unto him, If He were not a malefactor we would not have delivered Him unto thee.....Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art though the King of the Jews? Jesus answered him, Sayest thou this thing of thyself or did others tell it to thee of me?.....My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate said unto Him, What is truth?.....Then he went out again unto the Jews and saith unto them, I find in Him
no fault at all. But we have a custom that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again saying, Not this man, but Barabbas. now Barabbas was a robber. Pilate therefore took Jesus and SCOURGED Him. And the soldiers platted A CROWN OF THORNS and put it on His head, and they put on Him a purple robe and said, Hail, King of the Jews; and they smote him with their hands.

"Pilate therefore went forth again and saith unto them, behold I bring Him forth unto you that ye may know that I find no fault in Him. Then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore, and officers saw Him, they cried out, saying, Crucify Him, Crucify Him. Pilate saith unto them, Take ye Him and crucify Him; for I find no fault in Him. The Jews answered him, We have a law and by our law He ought to die, because He made Himself the Son of God.....Pilate sought to release Him, but the Jews cried out saying, If thou let this man go, thou art not Caesar's friend; whoever maketh himself a king speaketh against Caesar.....They cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus and led Him away. And He, bearing His cross, went forth into a place called the PLACE OF A SKULL, which is, in the Hebrew, Golgotha. There they CRUCIFIED Him and two others with Him, one on either side and Jesus in the midst. And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS."

We have here the account of how the STIGMATA or punctures were produced in the Hero of the Gospels, though the location is not quite correctly described, and the process is represented in a narrative form differing widely from the manner in which these things really happen. But we stand here before one of the Mysteries which must remain sealed for the profane, though the underlying mystical facts are as plain as daylight to those who know. The physical body is not by any means the real man. Tangible, solid, and pulsating with life as we find it, it is really the most dead part of the human being, crystallized into a matrix of finer vehicles which are invisible to our ordinary physical sight. If we place a basin of water in a freezing temperature, the water soon congeals into ice, and when we examine this ice, we find that it is made up of innumerable little crystals having various geometrical forms and lines of demarcation. There are etheric lines of forces which were present in the water before it congealed. As the water was hardened and molded along these lines, so our physical bodies have congealed and solidified along the etheric lines of force of our invisible vital body, which is thus in the ordinary course of life inextricably bound to the physical body, waking or sleeping, until death brings dissolution of the tie. But as Initiation involves the liberation of the REAL MAN from the body of sin and death that he may soar into the subtler spheres at will and return to the body at his pleasure, it is obvious that before that can be accomplished, before the object of Initiation
can be attained, the interlocking grip of the physical body and the etheric vehicle which is so strong and rigid in ordinary humanity, must be dissolved. As they are most closely bound together in the palms of the hands, the arches of the feet, and the head, the occult schools concentrate their efforts upon severing the connection at these points, and produce the STIGMATA invisibly.

The Christian Mystic lacks knowledge of how to perform the act without producing an exterior manifestation. The STIGMATA develop in him spontaneously by constant contemplation of Christ and unceasing efforts to imitate Him in all things. These exterior STIGMATA comprise not only the wounds in the hands and feet and that in the side but also those impressed by the crown of thorns and by the scourging. The most remarkable example of stigmatization is that said to have occurred in 1224 to Francis of Assisi on the mountain of Alverno. Being absorbed in contemplation of the Passion he saw a seraph approaching, blazing with fire and having between its wings the figure of the Crucified. St. Francis became aware that in hands, feet, and side he had received externally the marks of crucifixion. These marks continued during the two years until his death, and are claimed to have been seen by many eyewitnesses, including Pope Alexander the Fourth.

The Dominicans disputed the fact, but at length made the same claim for Catherine of Sienna, whose STIGMATA were explained as having at her own request been made invisible to others. The Franciscans appealed to Sixtus the Fourth who forbade representation of St. Catherine to made with the STIGMATA. Still the fact of the STIGMATA is recorded in the Breviary Office, and Benedict the 13th granted the Dominicans a Feast in commemoration of it. Others, especially women who have the positive vital body, are claimed to have received some or all of the STIGMATA. The last to be canonized by the Catholic Church for this reason was Veronica Giuliana (1831). More recent cases are those of Anna Catherine Emmerich, who became a nun at Agnetenberg; L'Estatica Maria Von Moerl of Caldero; Louise Lateau, whose STIGMATA were said to bleed every Friday; and Mrs. Girling of the Newport Shaker community.

But whether the STIGMATA are visible or invisible the effect is the same. The spiritual currents generated in the vital body of such a person are so powerful that the body is scourged by them as it were, particularly in the region of the head, where they produce a feeling akin to that of the crown of thorns. Thus there finally dawns upon the person a full realization that the physical body is a cross which he is bearing, a prison and not the real man. This brings him to the next step in his Initiation, viz., the crucifixion, which is experienced by the development of the other centers in his hands and feet where the vital body is thus being severed from the dense vehicle.

We are told in the Gospel story that Pilate placed a sign reading, "JESUS NAZARENUS REX JUDAEOREM" on Jesus' cross, and this is translated in the authorized version to mean, "Jesus of Nazareth the King of the Jews." But the
initials INRI placed upon the cross represent the names of the four elements in Hebrew: IAM, water; NOUR, fire; RUACH, spirit or vital air; and IABESHAH, earth. This is the occult key to the mystery of crucifixion, for it symbolizes in the first place the salt, sulphur, mercury, and azoth which were used by the ancient alchemists to make the Philosopher's Stone, the universal solvent, the ELIXIR-VITAE. The two "I's" (IAM and IABESHAH) represent the saline lunar water: a, in a fluidic state holding salt in solution, and b, the coagulated extract of this water, the "SALT OF THE EARTH"; in other words, the finer fluidic vehicles of man and his dense body. N (NOUR) in Hebrew stands for fire and the combustible elements, chief among which are SULPHUR and PHOSPHORUS so necessary to oxidation, without which warm blood would be an impossibility. The Ego under this condition could not function in the body nor could thought find a material expression. R (RUACH) is the Hebrew equivalent for the spirit, AZOTH, functioning in the MERCURIAL mind. Thus the four letters INRI placed over the cross of Christ according to the Gospel story represent composite man, the Thinker, at the point in his spiritual development where he is getting ready for liberation from the cross of his dense vehicle.

Proceeding further along the same line of elucidation we may note that INRI is the symbol of the crucified candidate for the following additional reasons:

IAM is the Hebrew word signifying water, the fluidic LUNAR, moon element which forms the principal part of the human body (about 87 per cent). This word is also the symbol of the finer fluidic vehicles of desire and emotion. NOUR, the Hebrew word signifying fire, is a symbolic representation of the heat-producing red blood laden with martial Mars iron, fire, and energy, which the occultist sees coursing as a gas through the veins and arteries of the human body infusing it with energy and ambition without which there could be neither material nor spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought as already mentioned.

RUACH, the Hebrew word for spirit or vital air, is an excellent symbol of the Ego clothed in the mercurial Mercury mind, which makes MAN and enables him to control and direct his bodily vehicles and activities in a rational manner.

IABESHAH is the Hebrew word for earth, representing the solid fleshy part which makes up the CRUCIFORM EARTHY BODY crystallized within the finer vehicles at birth and severed from them in the ordinary course of things at death, or in the extraordinary event that we learn to die the mystic death and ascend to the glories of the higher spheres for a time.

This stage of the Christian Mystic's spiritual development therefore involves a reversal of the creative force from its ordinary downward course where it is wasted in generation to satisfy the passions, to an upward course through the tripartite spinal cord, whose three segments are ruled by the moon, Mars, and Mercury respectively, and where the rays of Neptune then lights THE
REGENERATIVE SPINAL SPIRIT FIRE. This mounting upward sets the pituitary body and the pineal gland into vibration, opening up the spiritual sight; and striking the frontal sinus it starts the CROWN OF THORNS throbbing with pain as the bond with the physical body is burned by the sacred Spirit Fire, which wakes this center from its age-long sleep to a throbbing, pulsating life sweeping onward to the other centers in the FIVE-POINTED STIGMATIC STAR. They are also vitalized, and the whole vehicle becomes aglow with a golden glory. Then with a final wrench the great vortex of the desire body located in the liver is liberated, and the martial energy contained in that vehicle propels upward the SIDEREAL VEHICLE (so-called because the STIGMATA in the head, hands, and feet are located in the same positions relative to one another as the points in a five-pointed star), which ascends through THE SKULL (Golgotha), while the CRUCIFIED CHRISTIAN utters his triumphant cry, "Consummatum est" (it has been accomplished), and soars into the subtler spheres to seek Jesus whose life he has imitated with such success and from whom he is thenceforth inseparable. Jesus is his Teacher and his guide to the kingdom of Christ, where all shall be united in one body to learn and to practice the RELIGION OF THE FATHER, to whom the kingdom will eventually revert that He may be All in All.

THE END

At the Sound of the Gavel

by

Mari A. Cuming

of

Day Star Lodge

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Most Worshipful Grand Master

Townsend Scudder

and

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At the Sound of the Gavel

by
Again convened as brethren true,
We stand together each for all,
With all for each, when that is due,
And Truth and Justice sound the call.
O fellows of the Mystic tie,
Exponents of the faithful breast,
Who under the All-Seeing Eye
Have through all trials borne the test,
'Tis well to meet as brethren should,
In loving converse, hand in hand,
No thought but for the common good;
A loyal and fraternal band.

The youngest suppliant at our gates
Who gropes toward the promised ray,
In trembling hope his fear abates
When prayer precedes his onward way.
Assured his trust in God alone
Is founded on Eternal right,
With willing feet he follows on
The rugged path that leads to Light-
Rapt inspiration fires his soul
When urged to play as best he can,
In humble constancy the role
Of brother and of upright man.

Across the Mosaic Pave he heads
A second time with anxious care
But guided skilfully he treads
The Steps that lead to learning fair-
Art, Architecture, Science, Skill,
The Lyre, the story of the Spheres,
Are dwelt upon and traveling still
An outer gate at last appears;
A warrior judge who stayed the tide
Of Ephraim's vindictive war
Proclaims how plenty may abide
While adding lustre to his star.

The inner portal's welcome space
Is safely passed, and now reveal
In Middle Chamber's specious grace
The Master Craftsman's skill and zeal.
Stern visaged Time with changeless speed
Brings changes to all things below;
Creation's miracle-the seed
From which all things created grow.
The atom's progress to the cell;
The cell's fruition in the shoot;
Still moving upward-these foretell
The dawn of reason in the brute.
Thus rdent Science would unroll,
As record of the Architect,
How man becomes a living soul
And stands before his God erect.
The heat, the storm, the winter's cold
Teach primates in their bitter need
With leaf and branch to build a fold,
Where sheltered they may thrive and breed;
To fend the wile of savage foes
Or guard his brood from savage beast,
The rude defense more seemly grows
As wants and knowledge are increased.
The dread volcano's belching stream
With dire destruction fills the air-
The thunder's roar, the lightning's gleam,
The earthquake's desolating share.
The mind, untutored, fins in these
Malignant purpose, hence in fear
With hideous rites would fain appease
Devouring demons lurking near.
So priesthood aims to guide the feet
Of such as falter by the way,
To temples raised in form complete,
The wonder of a later day.
War's devastation, and the hand
Of ruthless Ignorance and Time,
With cold and heat and drifting sand
And ravages of greed and crime,
Have razed and leveled many a fane,
And many a monument and tower,
Which skill and industry have lain
With utmost genius and power.
Nor was there spared the Temple raised
In city of the Shepherd King,
To One whose name is ever praised
With bended head or folded wing.
Yet though the lapse of time and tide
Are marked by wreckage on the shore,
And works of man may not abide,
But crumbling surely are no more;
Though fleeting generations pass
And Kings and kingdoms rise and fall,
Their Cities buried 'neath the grass,
Freemasonry survives through all,
And lives to shed its glowing rays
In ever spreading grace and power,
Till all mankind shall sing its praise
And hail its universal dower.

O Brethren of the Mystic tie,
Who take these lessons to the heart,
The Working Tools may here apply
As inspiration to impart
Faith, Love, and Hope to raise a fane
More glorious than that of yore
Which flourished on Judean Plain
Where Kedron's placid waters pour;
May admonition kindly spell
In Truth to the Attentive Ear,
While in the Faithful Bosom dwell
Masonic mysteries so dear.

A kindly warning waits on those
Who seek the Upper Chamber's art,
And holy promise at the close
Lends comfort to the Faithful Heart,
For all the Mystic Veil concealed
Is won and Knowledge is increased
By glory of the Lights revealed
As One approaches from the East.
While lesson of the Napthalite
In mimic tragedy is borne
Upon the mind, its solemn rite
Recalls the Resurrection Morn.

Speak softly, yet in accents clear,
With reverence due for One who fell-
Of all the Craft assembled here,
Choose of our best who is to tell.
No song or story ever rold
By minstrel, skald or troubadour,
Of martyr, knight or warrior bod,
In peace or war, on sea or shore,
Has deeper pathos, nobler strain
To urge the soul in high degree
Than reads Masonic hero slain
Defending his integrity.

From Labor to Refreshment's care,
O Brethren of the Mystic tie,
The Widow and the Orphan's share
Is ours to render and apply;
And ours a weaker Brother's woe
To lessen with a timely aid-
As we would reap, so must we sow,
In mighty love, "As hath been said."
The Square, the Plumb and the Gauge
Are at our hands to wisely raise
A structure lined on trestle page,
Where Justice reigns and Wisdom sways.

Fair emblem, gift of chaste design,
Theme of Masonic heraldry,
In fellowship of Grace Divine
Incline our hearts to purity.
So when our ebb of tide shall come
And from our nerveless hands shall fall
Life's Working Tools, as nearing home
We tremulously obey the call,
Where the Great Craftsman holds His State,
May we be greeted by the word
Of welcome at yon open gate
That leads to glory of the Lord.

THE END

BROTHERS and BUILDERS:
The Basis and Spirit of Freemasonry

BY: JOSEPH FORT NEWTON (Litt.D.)

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THE FOUNDATION.

THE basis of Freemasonry is a Faith which can neither be demonstrated nor argued down - Faith in God the wise Master-Builder by whose grace we live, and whose will we must learn and obey. Upon this basis Masonry builds, digging deep into the realities of life, using great and simple symbols to enshrine a Truth too vast for words, seeking to exalt men, to purify and refine their lives, to enoble their hopes; in short to build men and then make them Brothers and Builders.

There is no need - nay, it were idle - to argue in behalf of this profound and simple Faith, because any view of life which is of value is never maintained, much less secured, by debate. For though God, which is the name we give to the mystery and meaning of life, may be revealed in experience He cannot be uttered, and in a conflict of words we easily lose the sense of the unutterable God, the Maker of Heaven and earth and all that in them is, before whom silence is wisdom and wonder becomes worship. It is enough to appeal to the natural and uncorrupted sense of humanity, its right reason, its moral intuition, its spiritual instinct. Long before logic was
born man, looking out over the rivers, the hills and the far horizon, and into the still depths of the night sky, knew that there was Something here before he was here; Something which will be here when he is gone.

Happily we are not confronted by a universe which mocks our intelligence and aspiration, and a system of things which is interpretable as far as we can go by our minds, must itself be the expression and embodiment of Mind. What is equally wonderful and awful, lending divinity to our dust, is that the Mind within and behind all the multicolored wonder of the world is akin to our own, since the world is both intelligible by and responsive to our thought - a mystery not an enigma. And, if one door yields to our inquiry, and another door opens at our knock, and another and another, it only requires a certain daring of spirit - that is, Faith - to believe that, if not yet by us, why, then, by those who come after us, or, mayhap, by ourselves in some state of being in which we shall no longer be restrained by the weaknesses of mortality, or befogged by the illusions of time, the mind of man shall find itself at home and unafraid in the universe of God, a son and citizen of a City that hath foundations.

II.

What, now, precisely, does this profound faith mean to us here? Obviously, it means that we are here in the world to do something, to build something, to be something - not simply to pass the time or to wear out shoes - and what we do and build ought to express and perpetuate our personality, our character. There is one kind of immortality which we should earn in the world, by adding something of worth to the world, by so building ourselves into the order of things that whatever immortality this world may have, our life and labour shall share in it. Once, in the south of England, I heard a little poem which seemed to me to have in it a bit of final philosophy-not a great poem but telling a great truth:-

"The good Lord made the earth and sky,  
The rivers and the sea, and me,
He made no roads; but here am I as happy as can be.  
It's just as though He'd said to me,  
`John, there's the job for thee.' 

The idea in the rhyme is that in a very real sense God has completed nothing; not because He has not the power or the will to do so, but out of a kind of respect for men, so to put it, offering us a share in His creative work. He makes no roads, He builds no houses. True, he provides us with the material; He supplies us with firm foundations - and models of every shape of beauty - but the road and the house must be the work of man. Our good and wise poet, Edwin Markham, was right when he wrote:-

"We men of earth have here the stuff  
Of Paradise - we have enough!  
We need no other thing to build  
The stairs into the Unfulfilled -  
No other ivory for the doors -  
No other marble for the floors -  
No other cedar for the beam  
And dome of man's immortal dream.  
Here on the paths of everyday -  
Here on the common human way -  
Is all the busy gods would take  
To build a heaven, to mould and make  
New Edens. Ours the stuff sublime  
To build Eternity in time."

Not only are we here in the world to build something, but we are here to build upon the Will of God, in obedience to His purpose and design. The truth of a will within and behind everything is a truth which has far too little place in our lives; hence our impatience, our restlessness, and our sense of futility. Yet this truth of the Will of God as final has been the strength and solace of man in all his great days. The first fact of experience, if not the last truth of philosophy, is that the world has a mind of its own, which we call the will and purpose of God. Manifestly the only man who builds rightly is the man who builds with due regard for the laws, forces and
conditions of the world in which he lives.

Not one of us would trust ourselves to a house which had been built casually and haphazard. We demand of a wall that it shall have been built with respect to the centre of gravity of this earth, and to the position of the polar star. Our work, if it is to be of any worth, must be in harmony with the nature of things; and this is equally true when we think of the House of the Spirit not built with hands, but which, none the less, we are set to build in the midst of the years. Here also we build wisely only when we build in harmony with the Will of God as we believe and see it. All history enforces the truth that there is a Will, holy and inexorable, which in the end passes judgment upon our human undertakings. Men do not make laws; they discover them. Faith in God advises us, warns us, to regard the revelations of the moral, as well as the physical, Will of God, else our proudest fabric will totter to ruin.

Therefore we are here in the world to build upon the Will of God with the help of God, invoking His help in words of prayer and worship, but also in our efforts and acts of obedience, and proving ourselves worthy of that help, and retaining it, by keeping in the midst of it by humble fidelity. A wise man, especially a Freemason - if he knows his art - will rebuke himself and recall himself from any vagrant lapse or prolonged neglect, lest he go too far. Here is a matter which even the best of us too often forget. God no more wishes us to live without His aid than He wishes us to live without air. He is the breath of our spirit. Truly has it been said that the final truth about man is not that way down in the depths he is alone; but that in the depths he is face to face with God.

Long ago it was said: "Except the Lord build the house they labour in vain that build it." What the Psalmist means is that the great things in the world are not accomplished by man, either by his anxieties or by his ingenuities. By these lower, lesser faculties by cunning, by cleverness - we may achieve small and passing things. The truth is, rather, that the great things, the enduring things, are accomplished - not, indeed,
apart from us, and yet not wholly as the result of our efforts -
by One wiser than ourselves by whom we are employed in
the fulfilment of a design larger than we have planned and
nobler than we have dreamed. Those of our race who have
wrought the most beautiful and enduring works confess
themselves to have been used by a Hand and a Will other
than their own, as if caught up into the rhythm of "one vast
life that moves and cannot die."

Here is no abstract and unreal platitude, but a truth, a fact, a
source to which we may apply a daily test, and which we
need to invoke if we are to face the difficulties and
embarrassments - aye, the tragedies - of these our days and
years. Even the strongest of us need such resource the
better to confront the issues of the day, as well as to face the
vaster problems and mysteries which lie on all the horizons
of our life.

III.

Such is the foundation of Freemasonry, and the faith by
which it makes us builders upon the Will of God and by His
help, and brothers one of another. Upon this foundation is
erected an elaborate allegory of human life in all its varied
aspects: the Lodge a symbol of the world in which man lives,
moves and goes forth to his labour; initiation our birth into a
world in which we are to learn morality and charity; if
counted worthy passing out of youth into manhood with its
wider knowledge and heavier responsibilities; and finally, if
we have integrity and courage, the discovery that we are
citizens of Eternity in time: an ideal world ruled by love,
wisdom, strength and beauty. It is a great day for a young
man when Masonry reveals its meaning to him, unveiling its
plan of life, its purpose, and its prophecy of a Temple of
Brotherhood.

A great Freemason of Scotland, who recently climbed ahead
to work up in the dome of the Temple, left us a legacy of
inspiration and instruction in a book which is at once a
mentor and a memorial: "Speculative Masonry," by A. S.
MacBride, Lodge Progress, Glasgow. Even now it is a
classic of our literature, a light to lead his Brethren toward
the truth after he has vanished from among us. The book is
wise rather than clever, beautiful rather than brilliant; but
there is hardly a page that does not yield some insight to
illumine, some epigram to haunt the mind. The beauty of the
book is inwrought, not decorative; in the build of its thought
even more than in the turn of its sentences, and still more in
its spirit in which spiritual vision and practical wisdom are
blended. There are passages of singular nobility, as witness
this one on the Great Landmark:-

"Why is Masonry here, in this world of selfishness and strife?
Wherefore has it been developed, amid war and incessant
conflict, along the lines of peace and love; and so
marvelously moulded and developed that in every land it is
now known and by every race made welcome? Has all this
been done that it may live for itself alone? No, there, on its
Trestleboard is the Plan of the Great Architect and its
mission is to work out that plan. Out of the rough hard
quarries of a quarrelling humanity it has to build a Temple of
Brotherhood and Peace. This Temple is the Great Landmark
- the highest and grandest ideal of Masonry. To build,
strengthen and beautify it, we must bring in the aid of all the
arts and sciences, apply every resource that civilization and
progress can give us, and exercise all the powers and gifts
with which we have been endowed.

"What nobler work can we be engaged in, Brethren? Yet,
how far we are, as a rule, from understanding it. We seem to
be groping in the dark. Yet, it is ignorance more than
unwillingness that hinders the work. Like the ingenious
craftsman at the building of the Temple at Jerusalem, we
appear to be without plan and instruction, while, in reality,
our plan and instruction lie in the work itself. Then, like him,
we shall some day have our reward, and will gratefully
exclaim: Thank God, I have marked well."
CHAPTER 1

THE ALTAR

A MASONIC LODGE is a symbol of the world as it was thought to be in the olden time. Our ancient Brethren had a profound insight when they saw that the world is a Temple, over-hung by a starry canopy by night, lighted by the journeying sun by day, wherein man goes forth to his labor on a checker-board of lights and shadows, joys and sorrows, seeking to reproduce on earth the law and order of heaven. The visible world was but a picture or reflection of the invisible, and at its centre stood the Altar of sacrifice, obligation, and adoration.

While we hold a view of the world very unlike that held by our ancient Brethren - knowing it to be round, not flat and square - yet their insight is still true. The whole idea was that man, if he is to build either a House of Faith or an order of Society that is to endure, must imitate the laws and principles of the world in which he lives. That is also our dream and design; the love of it ennobles our lives; it is our labor and our worship. To fulfil it we, too, need wisdom and help from above; and so at the centre of our Lodge stands the same Altar - older than all temples, as old as life itself - a focus of faith and fellowship, at once a symbol and shrine of that unseen element of thought and yearning that all men are aware of and which no one can define.

Upon this earth there is nothing more impressive than the silence of a company of human beings bowed together at an altar. No thoughtful man but at some time has mused over the meaning of this great adoring habit of humanity, and the wonder of it deepens the longer he ponders it. The instinct which thus draws men together in prayer is the strange power which has drawn together the stones of great cathedrals, where the mystery of God is embodied. So far as we know, man is the only being on our planet that pauses to
pray, and the wonder of his worship tells us more about him than any other fact. By some deep necessity of his nature he is a seeker after God, and in moments of sadness or longing, in hours of tragedy or terror, he lays aside his tools and looks out over the far horizon.

The history of the Altar in the life of man is a story more fascinating than any fiction. Whatever else man may have been - cruel, tyrannous, or vindictive - the record of his long search for God is enough to prove that he is not wholly base, not altogether an animal. Rites horrible, and often bloody, may have been a part of his early ritual, but if the history of past ages had left us nothing but the memory of a race at prayer, it would have left us rich. And so, following the good custom of the men which were of old, we set up an Altar in the Lodge, lifting up hands in prayer, moved thereto by the ancient need and aspiration of our humanity. Like the men who walked in the grey years agone, our need is for the living God to hallow these our days and ve2rs, even to the last ineffable homeward sigh which men call death.

The earliest Altar was a rough, unhewn stone set up, like the stone which Jacob set up at Bethel when his dream of a ladder, on which angels were ascending and descending, turned his lonely bed into a house of God and a gate of heaven. Later, as faith became more refined, and the idea of sacrifice grew in meaning, the Altar was built of hewn stone - cubical in form - cut, carved, and often beautifully wrought, on which men lavished jewels and priceless gifts, deeming nothing too costly to adorn the place of prayer. Later still, when men erected a Temple dedicated and adorned as the House of God among men, there were two altars, one of sacrifice, and one of incense. The altar of sacrifice, where slain beasts were offered, stood in front of the Temple; the altar of incense, on which burned the fragrance of worship, stood within. Behind all was the far withdrawn Holy place into which only the high priest might enter.

As far back as we can go the Altar was the centre of human Society, and an object of peculiar sanctity by virtue of that
law of association by which places and things are consecrated. It was a place of refuge for the hunted or the tormented - criminals or slaves - and to drag them away from it by violence was held to be an act of sacrilege, since they were under the protection of God. At the Altar marriage rites were solemnized, and treaties made or vows taken in its presence were more holy and binding than if made elsewhere, because there man invoked God as witness. In all the religions of antiquity, and especially among the peoples who worshipped the Light, it was the usage of both priests and people to pass round the Altar, following the course of the sun - from the East, by way of the South, to the West - singing hymns of praise as a part of their worship. Their ritual was thus an allegorical picture of the truth which underlies all religion - that man must live on earth in harmony with the rhythm and movement of heaven.

>From facts and hints such as these we begin to see the meaning of the Altar in Masonry, and the reason for its position in the Lodge. In English Lodges, as in the French and Scottish Rites, it stands in front of the Master in the East. In the York Rite, so called, it is placed in the centre of the Lodge - more properly a little to the East of the centre - about which all Masonic activities revolve. It is not simply a necessary piece of furniture, a kind of table intended to support the Holy Bible, the Square and Compasses. Alike by its existence and its situation it identifies Masonry as a religious institution, and yet its uses are not exactly the same as the offices of an Altar in a cathedral or a shrine. Here is a fact often overlooked, and we ought to get it clearly in our minds.

The position of the Altar in the Lodge is not accidental, but profoundly significant. For, while Masonry is not a religion, it is religious in its faith and basic principles, no less than in its spirit and purpose. And yet it is not a Church. Nor does it attempt to do what the Church is trying to do. If it were a Church its Altar would be in the East and its ritual would be altered accordingly. That is to say, Masonry is not a Religion, much less a sect, but a Worship in which all men can unite,
because it does not undertake to explain, or dogmatically to settle in detail, those issues by which men are divided. Beyond the Primary, fundamental facts of faith it does not go. With the philosophy of those facts, and the differences and disputes growing out of them, it has not to do. In short, the position of the Altar in the Lodge is a symbol of what Masonry believes the Altar should be in actual life, a centre of union and fellowship, and not a cause of division, as is now so often the case. It does not seek uniformity of opinion, but it does seek fraternity of spirit, leaving each one free to fashion his own philosophy of ultimate truth. As we may read in the Constitutions of 1723 :-

"A Mason is obliged, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance."

Surely those are memorable words, a Magna Charta of friendship and fraternity. Masonry goes hand in hand with religion until religion enters the field of sectarian feud, and there it stops; because Masonry seeks to unite men, not to divide them. Here, then, is the meaning of the Masonic Altar and its position in the Lodge. It is, first of all, an Altar of Faith - the deep, eternal faith which underlies all creeds and overarches all sects; faith in God, in the moral law, and in the life everlasting. Faith in God is the corner-stone and the key-stone of Freemasonry. It is the first truth and the last, the truth that makes all other truths true, without which life is a riddle and fraternity a futility. For, apart from God the Father, our dream of the Brotherhood of Man is as vain as all the
vain things proclaimed of Solomon—a fiction having no basis or hope in fact.

At the same time, the Altar of Masonry is an Altar of Freedom—not freedom from faith, but freedom of faith. Beyond the fact of the reality of God it does not go, allowing every man to think of God according to his experience of life and his vision of truth. It does not define God, much less dogmatically determine how and what men shall think or believe about God. There dispute and division begin. As a matter of fact, Masonry is not speculative at all, but operative, or rather co-operative. While all its teaching implies the Fatherhood of God, yet its ritual does not actually affirm that truth, still less make it a test of fellowship. Behind this silence lies a deep and wise reason. Only by the practice of Brotherhood do men realize the Divine Fatherhood, as a true-hearted poet has written

"No man could tell me what my soul might be;  
I sought for God, and He eluded me;  
I sought my Brother out, and found all three."

Hear one fact more, and the meaning of the Masonic Altar will be plain. Often one enters a great Church, like Westminster Abbey, and finds it empty, or only a few people in the pews here and there, praying or in deep thought. They are sitting quietly, each without reference to others, seeking an opportunity for the soul to be alone, to communicate with mysteries greater than itself, and find healing for the bruisings of life. But no one ever goes to a Masonic Altar alone. No one bows before it at all except when the Lodge is open and in the presence of his Brethren. It is an Altar of Fellowship, as if to teach us that no man can learn the truth for another, and no man can learn it alone. Masonry brings men together in mutual respect, sympathy, and good-will, that we may learn in love the truth that is hidden by apathy and lost by hate.

For the rest, let us never forget—what has been so often and so sadly forgotten—that the most sacred Altar on earth is the
soul of man - your soul and mine; and that the Temple and its ritual are not ends in themselves, but beautiful means to the end that every human heart may be a sanctuary of faith, a shrine of love, an altar of purity, pity, and unconquerable hope.

CHAPTER II

THE HOLY BIBLE

UPON the Altar of every Masonic Lodge, supporting the Square and Compasses, lies the Holy Bible. The old, familiar Book, so beloved by so many generations, is our Volume of Sacred Law and a Great Light in Masonry. The Bible opens when the Lodge opens; it closes when the Lodge closes. No Lodge can transact its own business, much less initiate candidates into its mysteries, unless the Book of Holy Law lies open upon its Altar. Thus the book of the Will of God rules the Lodge in its labours, as the Sun rules the day, making its work a worship.

The history of the Bible in the life and symbolism of Masonry is a story too long to recite here. Nor can any one tell it as we should like to know it. Just when, where, and by whom the teaching and imagery of the Bible were wrought into Freemasonry, no one can tell. Anyone can have his theory, but no one can be dogmatic. As the Craft laboured in the service of the Church during the cathedral-building period, it is not difficult to account for the Biblical coloring of its thought, even in days when the Bible was not widely distributed, and before the discovery of printing. Anyway, we can take such facts as we are able to find, leaving further research to learn further truth.

The Bible is mentioned in some of the old Manuscripts of the Craft long before the revival of Masonry in 1717, as the book upon which the covenant, or oath, of a Mason was taken; but it is not referred to as a Great Light. For example, in the Harleian
Manuscript, dated about 1600, the obligation of an initiate closes with the words: "So help me God, and the holy contents of this Book. " In the old Ritual, of which a copy from the Royal Library in Berlin is given by Krause, there is no mention of the Bible as one of the Lights. It was in England, due largely to the influence of Preston and his fellow workmen, that the Bible came to its place of honour in the Lodge. At any rate, in the rituals of about 1760 it is described as one of the three Great Lights.

No Mason needs to be told what a great place the Bible has in the Masonry of our day. It is central, sovereign, supreme, a master light of all our seeing. From the Altar it pours forth upon the East, the West, and the South its white light of spiritual vision, moral law, and immortal hope. Almost every name found in our ceremonies is a Biblical name, and students have traced about seventy-five references to the Bible in the Ritual of the Craft. But more important than direct references is the fact that the spirit of the Bible, its faith, its attitude toward life, pervades Masonry, like a rhythm or a fragrance. As soon as an initiate enters the Lodge, he hears the words of the Bible recited as an accompaniment to his advance toward the light. Upon the Bible every Mason takes solemn vows of loyalty, of chastity and charity, pledging himself to the practice of the Brotherly Life. Then as he moves forward from one degree to another, the imagery of the Bible becomes familiar and eloquent, and its music sings its way into his heart.

Nor is it strange that it should be so. As faith in God is the cornerstone of the Craft, so, naturally, the book which tells us the purest truth about God is its altar-light. The Temple of King Solomon, about which the history, legends, and symbolism of the Craft are woven, was the tallest temple of the ancient world, not in the grandeur of its architecture but in the greatest of the truths for which it stood. In the midst of ignorant idolatries and debasing superstitions the Temple on Mount Moriah stood for the Unity, Righteousness, and Spirituality of God. Upon no other foundation can men build with any sense of security and permanence when the winds blow and the floods descend. But the Bible is not simply a foundation rock; it is also a quarry in which we find the truths that make us men. As in the old ages of geology rays of sunlight were stored up in vast beds of coal, for the uses of man, so in this old
book the light of moral truth is stored to light the mind and warm the heart of man.

Alas, there has been more dispute about the Bible than about any other book, making for schism, dividing men into sects. But Masonry knows a certain secret, almost too simple to be found out, whereby it avoids both intolerance and sectarianism. It is essentially religious, but it is not dogmatic. The fact that the Bible lies open upon its Altar means that man must have some Divine revelation - must seek for a light higher than human to guide and govern him. But Masonry lays down no hard and fast dogma on the subject of revelation. It attempts no detailed interpretation of the Bible. The great Book lies open upon its Altar, and is open for all to read, open for each to interpret for himself. The tie by which our Craft is united is strong, but it allows the utmost liberty of faith and thought. It unites men, not upon a creed bristling with debated issues, but upon the broad, simple truth which underlies all creeds and over-arches all sects - faith in God, the wise Master Builder, for whom and with whom man must work.

Herein our gentle Craft is truly wise, and its wisdom was never more needed than to-day, when the churches are divided and torn by angry debate. However religious teachers may differ in their doctrines, in the Lodge they meet with mutual respect and good-will. At the Altar of Masonry they learn not only toleration, but appreciation. In its air of kindly fellowship, man to man, they discover that the things they have in common are greater than the things that divide. It is the glory of Masonry to teach Unity in essentials, Liberty in details, Charity in all things; and by this sign its spirit must at last prevail. It is the beautiful secret of Masonry that all just men, all devout men, all righteous men are everywhere of one religion, and it seeks to remove the hoodwinks of prejudice and intolerance so that they may recognize each other and work together in the doing of good.

Like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol - that is, a part taken for the whole. It is a symbol of the Book of Truth, the Scroll of Faith, the Record of the Will of God as man has learned it in the midst of the years - the perpetual revelation of Himself which God has made, and is making, to
mankind in every age and land. Thus, by the very honour which Masonry pays to the Bible, it teaches us to revere every Book of Faith in which men find help for to-day and hope for the morrow. For that reason, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the Altar, and in a Lodge in the land of Mohammed the Koran may be used. Whether it be the Gospels of the Christian, the Book of Law of the Hebrew, the Koran of the Mussulman, or the Vedas of the Hindu, it everywhere Masonically conveys the same idea - symbolizing the Will of God revealed to man, taking such faith and vision as he has found into a great fellowship of the seekers and finders of the truth.

Thus Masonry invites to its Altar men of all faiths, knowing that, if they use different names for "the Nameless One of an hundred names," they are yet praying to the one God and Father of all; knowing, also, that while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and tragedy of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal, ever-unfolding Book of the Will of God which Lowell described in memorable lines: -

"Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountain shroud,
While thunder's surges burst on cliffs of cloud,
Still at the Prophet's feet the nations sit,"

None the less, while we honour every Book of Faith in which have been recorded the way and Will of God, with us the Bible is supreme, at once the mother-book of our literature and the master-book of the Lodge. Its truth is inwrought in the fiber of our being, with whatsoever else of the good and the true which the past has given us. Its spirit stirs our hearts, like a sweet habit of the blood; its light follows all our way, showing us the meaning and worth of life. Its very words have in them memories, echoes and overtones of voices long since hushed, and its scenery is interwoven with the holiest associations of our lives. Our fathers and mothers read it,
finding in it their final reasons for living faithfully and nobly, and it is thus a part of the ritual of the Lodge and the ritual of life.

Every Mason ought not only to honour the Bible as a great Light of the Craft; he ought to read it, live with it, love it, lay its truth to heart and learn what it means to be a man. There is something in the old Book which, if it gets into a man, makes him both gentle and strong, faithful and free, obedient and tolerant, adding to his knowledge virtue, patience, temperance, self-control, brotherly love, and pity. The Bible is as high as the sky and as deep as the grave; its two great characters are God and the Soul, and the story of their eternal life together is its everlasting romance. It is the most human of books, telling us the half-forgotten secrets of our own hearts, our sins, our sorrows, our doubts, our hopes. It is the most Divine of books, telling us that God has made us for Himself, and that our hearts will be restless, unhappy and lonely until we learn to rest in Him whose Will is our peace.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

"Pure and undefiled religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted by the world."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."
CHAPTER III

THE SQUARE

THE Holy Bible lies open upon the Altar of Masonry, and upon the Bible lie the Square and Compasses. They are the three Great Lights of the Lodge, at once its Divine warrant and its chief working tools. They are symbols of Revelation, Righteousness, and Redemption, teaching us that by walking in the light of Truth, and obeying the law of Right, the Divine in man wins victory over the earthly. How to live is the one important matter, and he will seek far without finding a wiser way than that shown us by the Great Lights of the Lodge.

The Square and Compasses are the oldest, the simplest, and the most universal symbols of Masonry. All the world over, whether as a sign on a building, or a badge worn by a Brother, even the profane know them to be emblems of our ancient Craft. Some years ago, when a business firm tried to adopt the Square and Compasses as a trade-mark, the Patent Office refused permission, on the ground, as the decision said, that "there can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. " They belong to us, alike by the associations of history and the tongue of common report.

Nearly everywhere in our Ritual, as in the public mind, the Square and Compasses are seen together. If not interlocked, they are seldom far apart, and the one suggests the other. And that is as it should be, because the things they symbolize are interwoven. In the old days when the earth was thought to be flat and square, the Square was an emblem of the Earth, and later, of the earthly element in man. As the sky is an arc or a circle, the implement which describes a Circle became the symbol of the heavenly, or skyey spirit in man. Thus the tools of the builder became the emblems of the thoughts of the thinker; and nothing in Masonry is more impressive than the slow elevation of the Compasses above the Square in the progress of the degrees. The whole meaning and
task of life is there, for such as have eyes to see.

Let us separate the Square from the Compasses and study it alone, the better to see its further meaning and use. There is no need to say that the Square we have in mind is not a Cube, which has four equal sides and angles, deemed by the Greeks a figure of perfection. Nor is it the square of the carpenter, one leg of which is longer than the other, with inches marked for measuring. It is a small, plain Square, unmarked and with legs of equal length, a simple try-square used for testing the accuracy of angles, and the precision with which stones are cut. Since the try-square was used to prove that angles were right, it naturally became an emblem of accuracy, integrity, rightness. As stones are cut to fit into a building, so our acts and thoughts are built together into a structure of Character, badly or firmly, and must be tested by a moral standard of which the simple try-square is a symbol.

So, among Speculative Masons, the tiny try-square has always been a symbol of morality, of the basic rightness which must be the test of every act and the foundation of character and society. From the beginning of the Revival in 1717 this was made plain in the teaching of Masonry, by the fact that the Holy Bible was placed upon the Altar, along with the Square and Compasses. In one of the earliest catechisms of the Craft, dated 1725, the question is asked: "How many make a Lodge?" The answer is specific and unmistakable: "God and the square, with five or seven right or perfect Masons." God and the Square, Religion and Morality, must be present in every Lodge as its ruling Lights, or it fails of being a just and truly constituted Lodge. In all lands, in all rites where Masonry is true to itself, the Square is a symbol of righteousness, and is applied in the light of faith in God.

God and the Square - it is necessary to keep the two together in our day, because the tendency of the time is to separate them. The idea in vogue to-day is that morality is enough, and that faith in God - if there be a God - may or may not be important. Some very able men of the Craft insist that we make the teaching of Masonry too religious. Whereas, as all history shows, if faith in God grows dim, morality become, a mere custom, if not a cobweb, to be thrown off lightly. It is not rooted in reality, and so lacks authority and
sanction. Such an idea, such a spirit - so wide-spread in our time, and finding so many able and plausible advocates - strikes at the foundations, not only of Masonry, but of all ordered and advancing social life. Once let men come to think that morality is a human invention, and not a part of the order of the world, and the moral law will lose both its meaning and its power. Far wiser was the old book entitled All in All and the Same Forever, by John Davies, and dated 1607, though written by a non-Mason, when it read the reality and nature of God in this manner: "Yet I this form of formless Deity drew by the Square and Compasses of our Creed."

For, inevitably, a society without standards will be a society without stability, and it will one day go down. Not only nations, but whole civilizations have perished in the past, for lack of righteousness. History speaks plainly in this matter, and we dare not disregard it. Hence the importance attached to the Square or Virtue, and the reason why Masons call it the great symbol of their Craft. It is a symbol of that moral law upon which human life must rest if it is to stand. A man may build a house in any way he likes, but if he expects it to stand and be his home, he must adjust his structure to the laws and forces that rule in the material realm. Just so, unless we live in obedience to the moral laws which God has written in the order of things, our lives will fall and end in wreck. When a young man forgets the simple Law of the Square, it does not need a prophet to foresee what the result will be. It is like a problem in geometry.

Such has been the meaning of the Square as far back as we can go. Long before our era we find the Square teaching the same lesson which it teaches us to-day. In one of the old books of China, called The Great Learning, which has been dated in the fifth century before Christ, we read that a man should not do unto others what he would not have them do unto him; and the writer adds, "this is called the principle of acting on the square." There it is, recorded long, long ago. The greatest philosopher has found nothing more profound, and the oldest man in his ripe wisdom has learned nothing more true. Even Jesus only altered it from the negative to the positive form in His Golden Rule. So, everywhere, in our Craft and outside, the Square has taught its simple truth which does not grow old. The Deputy Provincial Grand Master of North and East
Yorkshire recovered a very curious relic, in the form of an old brass Square found under the foundation stone of an ancient bridge near Limerick, in 1830. On it was inscribed the date, 1517, and the following words:-

"Strive to live with love and care
Upon the Level, by the Square."

How simple and beautiful it is, revealing the oldest wisdom man has learned and the very genius of our Craft. In fact and truth, the Square rules the Mason as well as the Lodge in which he labours. As soon as he enters a Lodge, the candidate walks with square steps round the square pavement of a rectangular Lodge. All during the ceremony his attitude keeps him in mind of the same symbol, as if to fashion his life after its form. When he is brought to light, he beholds the Square upon the Altar, and at the same time sees that it is worn by the Master of the Lodge, as the emblem of his office. In the north-east corner he is shown the perfect Ashlar, and told that it is the type of a finished Mason, who must be a Square-Man in thought and conduct, in word and act. With every art of emphasis the Ritual writes this lesson in our hearts, and if we forget this first truth the Lost Word will remain forever lost.

For Masonry is not simply a Ritual; it is a way of living. It offers us a plan, a method, a faith by which we may build our days and years into a character so strong and true that nothing, not even death, can destroy it. Each of us has in his own heart a little try-square called Conscience, by which to test each thought and deed and word, whether it be true or false. By as much as a man honestly applies that test in his own heart, and in his relations with his fellows, by so much will his life be happy, stable, and true. Long ago the question was asked and answered: "Lord, who shall abide in Thy tabernacle? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." It is the first obligation of a Mason to be on the Square, in all his duties and dealings with his fellow men, and if he fails there he cannot win anywhere. Let one of our poets sum it all up:-

"It matters not whate'er your lot
Or what your task may be,
One duty there remains for you,
One duty stands for me.
Be you a doctor skilled and wise,
Or do your work for wage,
A laborer upon the street,
An artist on the stage;
One glory still awaits for you,
One honor that is fair,
To have men say as you pass by:
'That fellow's on the square.'

"Ah, here's a phrase that stands for much,
'Tis good old English, too;
It means that men have confidence
In everything you do.
It means that what you have you've earned
And that you've done your best,
And when you go to sleep at night
Untroubled you may rest.
It means that conscience is your guide,
And honor is your care;
There is no greater praise than this:
'That fellow's on the square.'

"And when I die I would not wish
A lengthy epitaph;
I do not want a headstone large,
Carved with fulsome chaff.
Pick out no single deed of mine,
If such a deed there be,
To 'grave upon my monument,
For those who come to see.
Just this one phrase of all I choose,
To show my life was fair:
'Here sleepeth now a fellow who
Was always on the square.' "
CHAPTER IV

THE COMPASSES

IN our study of the Square we saw that it is nearly always linked with the Compasses, and these old emblems, joined with the Holy Bible, are the Great Lights of the Craft. If the Lodge is an "oblong square" and built upon the Square (as the earth was thought to be in olden time), over it arches the Sky, which is a circle. Thus Earth and Heaven are brought together in the Lodge - the earth where man goes forth to his labor, and the heaven to which he aspires. In other words, the light of Revelation and the law of Nature are like the two points of the Compasses within which our life is set tinder a canopy of Sun and Stars.

No symbolism can be more simple, more profound, more universal, and it becomes more wonderful the longer one ponders it. Indeed, if Masonry is in any sense a religion, it is Universe Religion, in which all men can unite. Its principles are as wide as the world, as high as the sky. Nature and Revelation blend in its teaching; its morality is rooted in the order of the world, and its roof is the blue vault above. The Lodge, as we are apt to forget, is always open to the sky, whence come those influences which exalt and ennoble the life of man. Symbolically, at least, it has no rafters but the arching heavens to which, as sparks ascending seek the sun, our life and labor tend. Of the heavenly side of Masonry the Compasses are the symbol, and they are perhaps the most spiritual of our working tools.

As has been said, the Square and Compasses are nearly always together, and that is true as far back as we can go. In the sixth book of the philosophy of Mencius, in China, we find these words: "A Master Mason, in teaching Apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compass and the square," Note the order of the words: the Compass has first place, and it should have to a Master
Mason. In the oldest classic of China, The Book of History, dating back two thousand years before our era, we find the Compasses employed without the Square: "Ye officers of the Government, apply the Compasses." Even in that far off time these symbols had the same meaning they have for us today, and they seem to have been interpreted in the same way.

While in the order of the Lodge the Square is first, in point of truth it is not the first in order. The Square rests upon the Compasses before the Compasses rest upon the Square. That is to say, just as a perfect square is a figure that can be drawn only within a circle or about a circle, so the earthly life of man moves and is built within the Circle of Divine life and law and love which surrounds, sustains, and explains it. In the Ritual of the Lodge we see man, hoodwinked by the senses, slowly groping his way out of darkness, seeking the light of morality and reason. But he does so by the aid of inspiration from above, else he would live untroubled by a spark. Some deep need, some dim desire brought him to the door of the Lodge, in quest of a better life and a clearer vision. Vague gleams, impulses, intimations reached him in the night of Nature, and he set forth and finding a friendly hand to help knocked at the door of the House of Light.

As an Apprentice a man is, symbolically, in a crude, natural state, his divine life covered and ruled by his earthly nature. As a Fellowcraft he has made one step toward liberty and light, and the nobler elements in him are struggling to rise above and control his lower, lesser nature. In the sublime Degree of a Master Mason - far more sublime than we yet realize - by human love, by the discipline of tragedy, and still more by Divine help the divine in him has subjugated the earthly, and he stands forth strong, free, and fearless, ready to raise stone upon stone until naught is wanting. If we examine with care the relative positions of the Square and Compasses as he advanced through the Degrees, we learn a parable and a prophecy of what the Compasses mean in the life of a Mason.
Here, too, we learn what the old philosopher of China meant when be urged Officers of the Government to "apply the Compasses," since only men who have mastered themselves can really lead or rule others. Let us now study the Compasses apart from the Square, and try to discover what they have to teach us. There is no more practical lesson in Masonry and it behoves us to learn it and lay it to heart. As the light of the Holy Bible reveals our relation and duty to God, and the Square instructs us in our duties to our Brother and neighbour, so the Compasses teach us the obligation which we owe to ourselves. What that obligation is needs to be made plain: it is the primary, imperative, everyday duty of circumscribing his passions, and keeping his desires within due bounds. As Most Excellent King Solomon said long ago, "better is he that ruleth his spirit than he that taketh a city."

In short, it is the old triad, without which character loses its symmetry, and life may easily end in chaos and confusion. It has been put in many ways, but never better than in the three great words: self-knowledge, self-reverence, self-control; and we cannot lose any one of the three and keep the other two. To know ourselves, our strength, our weakness, our limitations, is the first principle of wisdom, and a security against many a pitfall and blunder. Lacking such knowledge, or disregarding it, a man goes too far, loses control of himself, and by the very fact loses, in some measure, the self-respect which is the corner stone of a character. If he loses respect for himself, he does not long keep his respect for others, and goes down the road to destruction, like a star out of orbit, or a car into the ditch.

The old Greeks put the same truth into a trinity of maxims: "Know thyself; in nothing too much; think as a mortal" ; and it made them masters of the art of life and the life of art. Hence their wise Doctrine of the Limit, as a basic idea both of life and of thought, and their worship of the God of Bounds, of which the Compasses are a symbol. It is the wonder of our human life that we belong to the limited and to the unlimited. Hemmed in, hedged about, restricted, we long for a liberty
without rule or limit. Yet limitless liberty is anarchy and slavery. As in the great word of Burke, "it is ordained in the eternal constitution of things, that a man of intemperate passions cannot be free; his passions forge their fetters." Liberty rests upon law. The wise man is he who takes full account of both, who knows how, at all points, to qualify the one by the other, as the Compasses, if he uses them aright, will teach him how to do.

Much of our life is ruled for us whether we will or not. The laws of nature throw about us their restraining bands, and there is no place where their writ does not run. The laws of the land make us aware that our liberty is limited by the equal rights and liberties of others. Our neighbour, too, if we fail to act toward him squarely may be trusted to look after his own rights. Custom, habit, and the pressure of public opinion are impalpable restraining forces which we dare not altogether defy. These are so many roads from which our passions and appetites stray at our peril. But there are other regions of life where personality has free play, and they are the places where most of our joy and sorrow lie. It is in the realm of desire, emotion, motive, in the inner life where we are freest and most alone, that we need a wise and faithful use of the Compasses.

How to use the Compasses is one of the finest of all arts, asking for the highest skill of a Master Mason. If he is properly instructed, he will rest one point on the innermost centre of his being, and with the other draw a circle beyond which he will not go, until he is ready and able to go farther. Against the littleness of his knowledge he will set the depth of his desire to know, against the brevity of his earthly life the reach of his spiritual hope. Within a wise limit he will live and labour and grow, and when he reaches the outer rim of the circle he will draw another, and attain to a full-orbed life, balanced, beautiful, and finely poised No wise man dare forget the maxim, "In nothing too much," for there are situations where a word too much, a step too far, means disaster. If he has a quick tongue, a hot temper, a dark mood, he will apply the Compasses, shut his weakness
within the circle of his strength, and control it.

Strangely enough, even a virtue, if unrestrained and left to itself, may actually become a vice. Praise, if pushed too far, becomes flattery. Love often ends in a soft sentimentalism, flabby and foolish. Faith, if carried to the extreme by the will to believe, ends in over-belief and superstition. It is the Compasses that help us to keep our balance, in obedience to the other Greek maxim: "Think as a mortal" -- that is, remember the limits of human thought. An old mystic said that God is a circle whose centre is everywhere, and its circumference nowhere. But such an idea is all a blur. Our minds can neither grasp nor hold it. Even in our thought about God we must draw a circle enclosing so much of His nature as we can grasp and realize, enlarging the circle as our experience and thought and vision expand. Many a man loses all truth in his impatient effort to reach final truth. It is the man who fancies that he has found the only truth, the whole truth, and nothing but the truth, and who seeks to impose his dogma upon others, who becomes the bigot, the fanatic, the persecutor.

Here, too, we must apply the Compasses, if we would have our faith fulfil itself in fellowship. Now we know in part - a small part, it may be, but it is real as far as it goes - though it be as one who sees in a glass darkly. The promise is that if we are worthy and well qualified, we shall see God face to face and know ever as we are known. But God is so great, so far beyond my mind and yours, that if we are to know Him at all truly, we must know Him together, in fellowship and fraternity. And so the Poet-Mason was right when he wrote:-

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in."

CHAPTER V.
THE LEVEL AND PLUMB.

LIKE the Square and the Compasses, the Level and the Plumb are nearly always united in our Ritual. They really belong together, as much in moral teaching as in practical building. The one is used to lay horizontals, the other to try perpendiculares, and their use suggests their symbolism. By reason of their use, both are special working tools of the Fellowcraft, along with the Square; and they are also worn as jewels by two of the principal officers of the Lodge.

Among the Craft Masons of olden time the actual work of building was done by Fellowcrafts, using materials gathered and rough hewn by Apprentices, all working under the guidance of the Master. In our symbolism, as the Apprentice is youth, so the Fellowcraft is manhood, the time when the actual work of life must be done on the Level, by the Plumb and Square. Next to the Square and Compasses, the Level and Plumb are among the noblest and simplest symbols of the Craft, and their meaning is so plain that it hardly needs to be pointed out. Yet they are so important, in use and meaning, that they might almost be numbered among the Lesser Lights of the Lodge.

I.

The Level, so the newly made Mason is taught, is for the purpose of proving horizontals. An English writer finds a lesson in the structure of the Level, in the fact that we know that a surface is level when the fluid is poised and at rest. >From the use of the Level he bids us seek to attain a peaceful, balanced poise of mind, undisturbed by the passions which upset and sway us one way or the other. It is a counsel of perfection, he admits, but he insists that one of the best services of Masonry is to keep before us high ideals, and, what is more, a constantly receding ideal, otherwise we should tire of it.
Of course, the great meaning of the Level is that it teaches equality, and that is a truth that needs to be carefully understood. There is no little confusion of mind about it. Our Declaration of American Independence tells us that all men are "created equal," but not many have tried to think out what the words really mean. With most of us it is a vague sentiment, a glittering generality born of the fact that all are made of the same dust, are sharers of the common human lot, moved by the same great faith and fears, hopes and loves - walking on the Level of time until Death, by its grim democracy, erases all distinctions and reduces all to the same level.

Anyone who faces the facts knows well enough that all men are not equal, either by nature or by grace. Our humanity resembles the surface of the natural world in its hills and valleys. Men are very unequal in physical power, in mental ability, in moral quality. No two men are equal; no two are alike. One man towers above his fellows, as a mountain above the hills. Some can do what others can never do. Some have five talents, some two, and some but one. A genius can do with effortless ease what it is futile for others to attempt, and a poet may be unequal to a hod-carrier in strength and sagacity. When there is inequality of gift it is idle to talk of equality of opportunity, no matter how fine the phrase may sound. It does not exist.

By no glib theory can humanity be reduced to a dead level. The iron wrinkles of fact are stubborn realities. Manifestly it is better to have it so, because it would make a dull world if all men were equal in a literal sense. As it is, wherein one lacks another excels, and men are drawn together by the fact that they are unequal and unlike. The world has different tasks demanding different powers, brains to devise, seers to see, hands to execute, prophets to lead. We need poets to inspire, scientists to teach, pioneers to blaze the path into new lands. No doubt this was what Goethe meant when he said that it takes all men to make one man, and the work of each is the glory of all.
What, then, is the equality of which the Level is the symbol? Clearly it is not identity or even similarity of gift and endowment. No, it is something better; it is the equal right of each man to the full use and development of such power as he has, whatever it may be, unhindered by injustice or oppression. As our Declaration of Independence puts it, every man has an equal and inalienable right to "life, liberty and the pursuit of happiness," with due regard for the rights of others in the same quest. Or, as a famous slogan summed it up: "Equal rights for all; special privileges to none!" That is to say, before the law every man has an equal right to equal justice, as before God, in whose presence all men are one in their littleness, each receives equally and impartially the blessing of the Eternal Love, even as the sun shines and the rain falls on all with equal benediction.

Albert Pike, and with him many others, have gone so far as to say that Masonry was the first apostle of equality in the true sense. One thing we do know: Freemasonry presided over the birth of our Republic, and by the skill of its leaders wrote its basic truth, of which the Level is the symbol, into the organic law of this land. The War for Independence, and the fight for constitutional liberty, might have had another issue but for the fact that our leaders were held together by a mystic tie of obligation, vowed to the service of the rights of man. Even Thomas Paine, who was not a Mason, wrote an essay in honour of an Order which stood for government without tyranny and religion without superstition - two principles which belong together, like the Level and the Plumb. Thus, by all that is sacred both in our Country and our Craft, we are pledged to guard, defend, and practice the truth taught by the Level.

But it is in the free and friendly air of a Lodge of Masons, about an altar of obligation and prayer, that the principle of equality finds its most perfect and beautiful expression. There, upon the Level, the symbol of equality, rich and poor, high and low, prince and plain citizen - men of diverse creeds, parties, interests, and occupations - meet in mutual respect and real regard, forgetting all differences of rank and
station, and united for the highest good of all. "We meet upon the Level and part upon the Square"; titles, ranks, riches, do not pass the Inner Guard; and the humblest brother is held in sacred regard, equally with the brother who has attained the highest round of the wheel of fortune.

Every man in the Lodge is equally concerned in the building of the Temple, and each has his work to do. Because the task demands different gifts and powers, all are equally necessary to the work, the architect who draws the plans, the Apprentice who carries stones or shapes them with chisel and gavel, the Fellowcraft who polishes and deposits them in the wall, and the officers who marshal the workmen, guide their labor, and pay their wages. Every one is equal to every other so long as he does good work, true work, square work. None but is necessary to the erection of the edifice; none but receives the honour of the Craft; and all together know the joy of seeing the Temple slowly rising in the midst of their labors. Thus Masonry lifts men to a high level, making each a fellow-worker in a great enterprise, and if it is the best brotherhood it is because it is a brotherhood of the best.

II

The Plumb is a symbol so simple that it needs no exposition. As the Level teaches unity in diversity and equality in difference, so the Plumb is a symbol of rectitude of conduct, integrity of life, and that uprightness of moral character which makes a good and just man. In the art of building accuracy is integrity, and if a wall be not exactly perpendicular, as tested by the Plumb-line, it is weak and may fall, or else endanger the strength and stability of the whole. Just so, though we meet upon the Level, we must each build an upright character, by the test of the Plumb, or we weaken the Fraternity we seek to serve and imperil "Its strength and standing in the community.

As a workman dare not deviate by the breadth of a hair to the right or to the left if his wall is to be strong and his arch
stable, so Masons must walk erect and live upright lives. What is meant by an upright life each of us knows, but it has never been better described than in the 15th Psalm, which may be called the religion of a gentleman and the design upon the Trestleboard of every Mason:—

"Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is condemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

What is true of a man is equally true of a nation. The strength of a nation is its integrity, and no nation is stronger than the moral quality of the men who are citizens. Always it comes back at last to the individual, who is a living stone in the wall of society and the state, making it strong or weak. By every act of injustice, by every lack of integrity, we weaken society and imperil the security and sanctity of the common life. By every noble act we make all sacred things more sacred and secure for ourselves and for those who come after us. The prophet Amos has a thrilling passage in which he lets us see how God tested the people which were of old by the Plumb-line; and by the same test we are tried:—

"Thus He showed me: and, behold, the Lord stood upon a wall made by plumb-line, with a plumb-line in His hand. And the Lord said unto me, 'Amos, what seest thou?' And I said, 'A plumb-line.' Then said the Lord, 'Behold, I will set a plumb-line in the midst of my people of Israel: I will not again pass them by any more."
CHAPTER VI

THE MASTER’S PIECE.

IN the olden time it was no easy matter for a man to become a Freemason. He had to win the right by hard work, technical skill, and personal worth. Then, as now, he had to prove himself a freeman of lawful age and legitimate birth, of sound body and good repute, to be eligible at all. Also, he had to bind himself to serve under rigid rules for seven years, his service being at once a test of his character and a training for his work. If he proved incompetent or unworthy, he was sent away.

In all operative Lodges of the Middle Ages, as in the guilds of skilled artisans of the same period, young men entered as Apprentices, vowing absolute obedience, for the Lodge was a school of the seven sciences, as well as of the art of building. At first the Apprentice was little more than a servant, doing the most Menial work, and if he proved himself trustworthy and proficient his wages were increased; but the rules were never relaxed, "except at Christmastime," as the Old Charges tell us, when there was a period of freedom duly celebrated with feast and frolic.

The rules by which an Apprentice pledged himself to live, as we find them recorded in the Old Charges, were very strict. He had first to confess his faith in God, vowing to honour the Church, the State and the Master under whom he served, agreeing not to absent himself from the service of the Order save with the license of the Master. He must be honest and upright, faithful in keeping the secrets of the Craft and the confidence of his fellows. He must not only be chaste, but must not marry or contract himself to any woman during the term of his apprenticeship. He must be obedient to the Master without argument or murmuring, respectful to all Freemasons, avoiding uncivil speech, free from slander and dispute. He must not frequent any tavern or ale-house, except it be upon an errand of the Master, or with his
consent.

Such was the severe rule under which an Apprentice learned the art and secrets of the Craft. After seven years of study and discipline, either in the Lodge or at the Annual Assembly (where awards were usually made), he presented his "Masterpiece," some bit of stone or metal carefully carved, for the inspection of the Master, saving, "Behold my experience!" By which he meant the sum of his experiments. He had spoiled many a hit of stone. He had dulled the edge of many a tool. He had spent laborious nights and days, and the whole was in that tiny bit of work. His masterpiece was carefully examined by the Masters assembled and if it was approved he was made a Master Mason, entitled to take his kit of tools and go out as a workman, a Master and Fellow of his Craft. Not, however, until he had selected a Mark by which his work could be identified, and renewed his Vows to the Order in which he was now a Fellow.

The old order was first Apprentice, then Master, then Fellow - mastership being, in the early time, not a degree conferred, but a reward of skill as a workman and of merit as a man. The reversal of the order today is due, no doubt, to the custom of the German Guilds, where a Fellow Craft was required to serve two additional years as a journeyman before becoming a Master. No such custom was known in England. Indeed, the reverse was true, and it was the Apprentice who prepared his masterpiece, and if it was accepted, he became a Master. Having won his mastership, he was entitled to become a Fellow - that is, a peer and Fellow of the Craft which hitherto he had only served. Hence, all through the Old Charges, the order is "Masters and Fellows," but there are signs to show that a distinction was made according to ability and skill.

For example, in the Matthew Cooke MS. we read that it had been "ordained that they who were passing of cunning should be passing honoured," and those less skilled were commanded to call the more skilled "Masters." Then it is added, "They that were less of wit should not be called
servant nor subject, but Fellow, for nobility of their gentle blood." After this manner our ancient Brethren faced the fact of human inequality of ability and initiative. Those who were of greater skill held a higher position and were called Masters, while the masses of the Craft were called Fellows. A further distinction must be made between a "Master" and a "Master of the Work," now represented by the Master of the Lodge. Between a Master and the Master of the Work there was no difference, of course, except an accidental one; they were both Masters and Fellows. Any Master could become a Master of the Work provided he was of sufficient skill and had the fortune to be chosen as such either by the employer or the Lodge, or both.

What rite or ritual, if any, accompanied the making of a Master in the old operative Lodges is still a matter of discussion. In an age devoted to ceremonial it is hard to imagine such an important event without its appropriate ceremony, but the details are obscure. But this is plain enough: all the materials out of which the degrees were later developed existed, if not in drama, at least in legend. Elaborate drama would not be necessary in an operative Lodge. Even to-day, much of what is acted out in an American Lodge, is merely recited in an English Lodge. Students seem pretty well agreed that from a very early time there were two ceremonies, or degrees, although, no doubt, in a much less elaborate form than now practiced. As the Order, after the close of the cathedral-building period, passed into its speculative character, there would naturally be many changes and much that was routine in an operative Lodge became ritual in a speculative Lodge.

This is not the time to discuss the origin and development of the Third Degree, except to say that those who imagine that it was an invention fabricated by Anderson and others at the time of the revival of Masonry, in 1717, are clearly wrong. Such a degree could have been invented by anyone familiar with the ancient Mystery Religions; but it could never have been imposed upon the Craft, unless it harmonized with some previous ceremony, or, at least, with ideas, traditions
and legends familiar and common to the members of the Craft. That such ideas and traditions did exist in the Craft we have ample evidence. Long before 1717 we hear hints of "The Master's Part," and those hints increase as the office of Master of the Work lost its practical aspect after the cathedral-building period. What was the Master's Part? Unfortunately we cannot discuss it in print; but nothing is plainer than that we do not have to go outside of Masonry itself to find the materials out of which all three degrees, as they now exist, were developed.

Masonry was not invented; it grew. To-day it unfolds its wise and good and beautiful truth in three noble and impressive degrees, and no man can take them to heart and not be ennobled and enriched by their dignity and beauty. The first lays emphasis upon that fundamental righteousness without which a man is not a man, but a medley of warring passions - that purification of heart which is the basis alike of life and religion. The Second lays stress upon the culture of the mind, the training of its faculties in the quest of knowledge, without which man remains a child. The Third seeks to initiate us, symbolically, into the eternal life, making us victors over death before it arrives. The First is the Degree of Youth, the Second the Degree of Manhood, the Third the consolation and conquest of Old Age, when the evening shadows fall and the Eternal World and its unknown adventure draw near.

What, then, for each of us to-day, is meant by the Master's Piece? Is it simply a quaint custom handed down from our ancient Brethren, in which we learn how an Apprentice was made a Master of his Craft? It is that indeed, but much more. Unless we have eyes to see a double meaning everywhere in Masonry, a moral application and a spiritual suggestion, we see little or nothing. But if we have eyes to see it is always a parable, an allegory, a symbol, and the Master's Piece of olden time becomes an emblem of that upon which every man is working all the time and everywhere, whether he is aware of it or not: his character, his personality, by which he will be tested and tried at last. Character, as the
word means, is something carved, something wrought out of
the raw stuff and hard material of life. All we do, all we think,
goes into the making of it. Every passion, every aspiration
has to do with it. If we are selfish, it is ugly. If we are hateful,
it is hideous. William James went so far as to say that just as
the stubs remain in the check book, to register the
transaction when the check is removed, so every mental act,
every deed becomes a part of our being and character. Such
a fact makes a man ponder and consider what he is making
out of his life, and what it will look like at the end.

Like the Masons of old, apprenticed in the school of life, we
work for "a penny a day." We never receive a large sum all
at once, but the little reward of daily duties. The scholar, the
man of science, attains truth, not in a day, but slowly, little by
little, fact by fact. In the same way, day by day, act by act,
we make our character, by which we shall stand judged
before the Master of all Good Work. Often enough men
make such a bad botch of it that they have to begin all over
again. The greatest truth taught by religion is the forgiveness
of God, which erases the past and gives another chance. All
of us have spoiled enough material, dulled enough tools and
made enough mistakes to teach us that life without charity is
cruel and bitter.

Goethe, a great Mason, said that talent may develop in
solitude, but character is created in society. It is the fruit of
fellowship. Genius may shine aloof and alone, like a star, but
goodness is social, and it takes two men and God to make a
brother. In the Holy Book which lies open on our altar we
read: "No man liveth unto himself; no man dieth unto
himself." We are tied together, seeking that truth which none
may learn for another, and none may learn alone. If evil men
can drag us down, good men can lift us up. No one of us is
strong enough not to need the companionship of good men
and the consecration of great ideals. Here lies, perhaps, the
deepest meaning and value of Masonry; it is a fellowship of
men seeking goodness, and to yield ourselves to its
influence, to be drawn into its spirit and quest, is to be made
better than ourselves.
Amid such influences each of us is making his Master's Piece. God is all the time refining, polishing, with strokes now tender, now terrible. That is the meaning of pain, sorrow, death. It is the chisel of the Master cutting the rough stone. How hard the mallet strikes, but the stone becomes a pillar, an arch, perhaps an altar emblem. "Him that overcometh, I will make a pillar in the temple of my God. " The masterpiece of life, at once the best service to man and the fairest offering to God, is a pure, faithful, heroic, beautiful Character.

"Oh! the Cedars of Lebanon grow at our door, And the quarry is sunk at our gate; And the ships out of Ophir, with golden ore, For our summoning mandate wait; And the word of a Master Mason May the house of our soul create!

"While the day hath light let the light be used, For no man shall the night control! Or ever the silver cord be loosed, Or broken the golden bowl, May we build King Solomon's Temple In the true Masonic Soul!"

CHAPTER VII

THE RITE OF DESTITUTION.

NOTHING in Freemasonry is more beautiful in form or more eloquent in meaning than the First Degree. Its simplicity and dignity, its blend of solemnity and surprise, as well as its beauty of moral truth, mark it as a little masterpiece. Nowhere may one hope to find a nobler appeal to the native nobilities of man. What we get out of Freemasonry, as of anything else depends upon our capacity, and our response
to its appeal; but it is hard to see how any man can receive
the First Degree and pass out of the Lodge room quite the
same man as when he entered it.

What memories come back to us when we think of the time
when we took our first step in Freemasonry. We had been
led, perhaps, by the sly remarks of friends to expect some
kind of horseplay, or the riding of a goat; but how different it
was in reality. Instead of mere play-acting we discovered, by
contrast, a ritual of religious faith and moral law, an allegory
of life and a parable of those truths which lie at the
foundations of manhood. Surely no man can ever forget that
hour when, vaguely or clearly, the profound meaning of
Freemasonry began slowly to unfold before his mind.

The whole meaning of initiation, of course, is an analogy of
the birth, awakening and growth of the soul; its discovery of
the purpose of life and the nature of the world in which it is to
be lived. The Lodge is the world as it was thought to be in
the olden time, with its square surface and canopy of sky, its
dark North and its radiant East; its centre an Altar of
obligation and prayer. The initiation, by the same token, is
our advent from the darkness of prenatal gloom into the light
of moral truth and spiritual faith, out of lonely isolation into a
network of fellowships and relationships, out of a merely
physical into a human and moral order. The cable tow, by
which we may be detained or removed should we be
unworthy or unwilling to advance, is like the cord which joins
a child to its mother at birth. Nor is it removed until, by the
act of assuming the obligations and fellowships of the moral
life, a new, unseen tie is spun and woven in the heart,
uniting us, henceforth, by an invisible bond, to the service of
our race in its moral effort to build a world of fraternal
goodwill.

Such is the system of moral philosophy set forth in symbols
to which the initiate is introduced, and in this light each
emblem, each incident, should be interpreted. Thus
Freemasonry gives a man at a time when it is most needed,
if he be young, a noble, wise, time-tried scheme of thought
and moral principle by which to read the meaning of the world and his duty in it. No man may hope to see it all at once, or once for all, and it is open to question whether any man lives long enough to think it through - for, like all simple things, it is deep and wonderful. In the actuality of the symbolism a man in the first degree of Freemasonry, as in the last, accepts the human situation, enters a new environment, with a new body of motive and experience. In short, he assumes his real vocation in the world and vows to live by the highest standard of values.

Like every other incident of initiation, it is in the light of the larger meanings of Freemasonry that we must interpret the Rite of Destitution. At a certain point in his progress every man is asked for a token of a certain kind, to be laid up in the archives of the Lodge as a memorial of his initiation. If he is "duly and truly prepared" he finds himself unable to grant the request. Then, in one swift and searching moment, he realizes - perhaps for the first time in his life - what it means for a man to be actually destitute. For one impressive instant, in which many emotions mingle, he is made to feel the bewilderment, if not the humiliation, which besets one who is deprived of the physical necessities of life upon which, far more than we have been wont to admit, both the moral and social order depend. Then, by a surprise as sudden as before, and in a manner never to be forgotten, the lesson of the Golden Rule is taught - the duty of man to his fellow in dire need. It is not left to the imagination, since the initiate is actually put into the place of the man who asks his aid, making his duty more real and vivid.

At first sight it may seem to some that the lesson is marred by the limitations and qualifications which follow; but that is only seeming. Freemasons are under all the obligations of humanity, the most primary of which is to succor their fellow men in desperate plight. As Mohammed long ago said, the end of the world has come when man will not help man. But we are under special obligations to our Brethren of the Craft, as much by the promptings of our hearts as by the vows we have taken. Such a principle, so far from being narrow and
selfish, has the indorsement of the Apostle Paul in his exhortations to the early Christian community. In the Epistle to the Ephesians we read: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." It is only another way of saying that "charity begins at home," and for Masons the home is the Lodge.

So, then, the destitute to which this Rite refers, and whose distress the initiate is under vows to relieve, as his ability may permit, are a definite and specific class. They are not to be confused with those who are poverty stricken by reason of criminal tendencies or inherent laziness. That is another problem, in the solution of which Masons will have their share and do their part - a very dark problem, too, which asks for both patience and wisdom. No, the needy which this Rite requires that we aid are "all poor, distressed, worthy Masons, their widows and orphans"; that is, those who are destitute through no fault of their own, but as the result of untoward circumstance. They are those who, through accident, disease or disaster, have become unable, however willing and eager, to meet their obligations. Such are deserving of charity in its true Masonic sense, not only in the form of financial relief, but also in the form of companionship, sympathy and love. If we are bidden to be on our guard against impostors, who would use Masonry for their own ends, where there is real need our duty is limited only by our ability to help, without injury to those nearest to us.

A church, if it be worthy of the name, opens its doors to all kinds and conditions of folk, rich and poor alike, the learned and the unlearned. But a Lodge of Masons is different, alike in purpose and function. It is made up of picked men, selected from among many, and united for unique ends. No man ought to be allowed to enter the Order unless he is equal to its demands, financially as well as mentally and morally, able to pay its fees and dues, and to do his part in its work of relief. Yet no set of men, however intelligent and strong, are exempt from the vicissitudes and tragedies of life. Take, for example, Anthony Sayer, the first Grand Master of
the Grand Lodge of England. Towards the end of his life he met with such reverses that he became Tyler of Old King's Arms Lodge, No. 28, and it is recorded that he was assisted "out of the box of this Society." Such a misfortune, or something worse, may overtake any one of us, without warning or resource.

Disasters of the most appalling kind befall men every day, leaving them broken and helpless. How often have we seen a noble and able man suddenly smitten down in mid life, stripped not only of his savings but of his power to earn, as the result of some blow no mortal wit could avert. There he lies, shunted out of active life when most needed and most able and willing to serve. Life may any day turn Ruffian and strike one of us such a blow, disaster following fast and following faster, until we are at its mercy. It is to such experiences that the Rite of Destitution has reference, pledging us to aid as individuals and as Lodges; and we have a right to be proud that our Craft does not fail in the doing of good. It is rich in benevolence, and it knows how to hide its labors under the cover of secrecy, using its privacy to shield itself and those whom it aids.

Yet we are very apt, especially in large Lodges, or in the crowded solitude of great cities, to lose the personal touch, and let our charity fall to the level of a cold, distant almsgiving. When this is so charity becomes a mere perfunctory obligation, and a Lodge has been known to vote ten dollars for the relief of others and fifty dollars for its own entertainment!

There is a Russian story in which a poor man asked aid of another as poor as himself: "Brother, I have no money to give you, but let me give you my hand," was the reply. "Yes, give me your hand, for that, also, is a gift more needed than all others," said the first; and the two forlorn men clasped hands in a common need and pathos. There was more real charity in that scene than in many a munificent donation made from a sense of duty or pride.
Indeed, we have so long linked charity with the giving of money that the word has well nigh lost its real meaning. In his sublime hymn in praise of charity, in the thirteenth chapter of First Corinthians, St. Paul does not mention money at all, except to say "and although I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." Which implies that a man may give all the money he possesses and yet fail of that Divine grace of Charity. Money has its place and value, but it is not everything, much less the sum of our duty, and there are many things it cannot do. A great editor sent the following greeting at the New Year:

"Here is hoping that in the New Year there will be nothing the matter with you that money cannot cure. For the rest, the law and the prophets contain no word of better rule for the health of the soul than the adjuration: Hope thou a little, fear not at all, and love as much as you can."

Surely it was a good and wise wish, if we think of it, because the things which money cannot cure are the ills of the spirit, the sickness of the heart, and the dreary, dull pain of waiting for those who return no more. There are hungers which gold cannot satisfy, and blinding bereavements from which it offers no shelter. There are times when a hand laid upon the shoulder, "in a friendly sort of way," is worth more than all the money on earth. Many a young man fails, or makes a bad mistake, for lack of a brotherly hand which might have held him up, or guided him into a wiser way.

The Rite of Destitution! Yes, indeed; but a man may have all the money he needs, and yet be destitute of faith, of hope, of courage; and it is our duty to share our faith and courage with him. To fulfill the obligations of this Rite we must give not simply our money, but ourselves, as Lowell taught in "The Vision of Sir Launfal," writing in the name of a Great Brother who, though he had neither home nor money, did more good to humanity than all of us put together - and who still haunts us like the dream of a Man we want to be.
"The Holy Supper is kept indeed,
In what so we share with another's need;
Not that which we give, but what we share,
For the gift without the giver is bare;
Who bestows himself with his alms feeds three:
Himself, his hungering neighbour, and Me!"

CHAPTER VIII.

THE INN OF YEAR’S END.

OUR Ancient Brethren were Pilgrims as well as Builders; and so are we. The idea of life as a journey runs all through the symbolism of Freemasonry, and to forget that truth is to lose half its beauty. Initiation itself is a journey from the West to the East in quest of that which was lost. The reason why a man becomes a Master Mason is that he may travel in foreign countries, work and receive the wages of a Master.

What is symbolism with us was the actual life of Masons in days of old. An Apprentice presented his masterpiece, and if it was approved, he was made a Master and Fellow. He could then take his kit of tools and journey wherever his work called him, a Freemason - free, that is, as distinguished from a Guild Mason, who was not allowed to work beyond the limits of his city. Thus he journeyed from Lodge to Lodge, from land to land, alone, or in company with his fellows, stopping at inns betimes to rest and refresh himself. Sometimes, as Hope describes in his Essay on Architecture, a whole Lodge travelled together, a band of pilgrim builders.

Like our Brethren in the olden time, we too are pilgrims - life a journey, man a traveller - and each of the Seven Ages is neighbour to the rest; and so the poets of all peoples have read the meaning of life, as far back as we can go. It is a long road we journey together, but there are inns along the way, kept by Father Time, in which we may take lodging for
the night, and rest and reflect - like the Inn of Year's End, at which we arrive this month, in which there is goodly company, and much talk of the meaning of the journey and the incidents of the road.

Yes, the winding road is a symbol of the life of man true to fact. Once we are aware of ourselves as pilgrims on a journey, then the people and the scenes about us reveal their meaning and charm. If we forget that life is a Pilgrim's Progress, we have no clue at all to an understanding of it. Strangely enough, when we settle down to be citizens of this world, the world itself becomes a riddle and a puzzle. By the same token, the greatest leaders of the race are the men in whom the sense of being pilgrims and sojourners on the earth is the most vivid. It is the strangers in the world, the manifest travellers to a Better Country, who get the most out of life, because they do not try to build houses of granite when they only have time to pitch a tent, or turn in at an inn.

In the friendly air of the Inn of Year's End, where we make merry for to-night, there is much congratulation upon so much of the journey safely done, and much well-wishing for the way that lies ahead. Also, there is no end of complaint at the aches and ills, the upsets and downfalls, of the road. All kinds of faiths and philosophies mingle, and there is no agreement as to the meaning or goal of the journey. Some think life a great adventure, others hold it to be a nuisance. Many agree with the epitaph of the poet Gay in Westminster Abbey:

"Life is a jest, and all things show it: I thought so once, and now I know it."

But a Mason, if he has learned the secret of his Craft, knows that life is not a jest, but a great gift, "a little holding lent to do a mighty labor." He agrees with a greater and braver poet who said:

"Away with funeral music - set The pipe to powerful lips -"
The cup of life's for him that drinks,
And not for him that sips."

At the end of an old year and the beginning of a new, we can see that it simplifies life to know that we are pilgrims in a pilgrim world. When a man starts on a journey he does not take everything with him, but only such things as he really needs. It is largely a matter of discrimination and transportation. To know what to take and what to leave is one of the finest arts. It asks for insight, judgment, and a sense of values. One reason why the race moves so slowly is that it tries to take too much with it, weighing itself down with useless rubbish which ought to be thrown aside. Much worthless luggage is carted over the hills and valleys of history, hindering the advance of humanity. It is so in our own lives. Men stagger along the road with acres of land on their backs, and houses and bags of money. Others carry old hates, old grudges, old envies and disappointments, which wear down their strength for nothing. At the end of the year it is wise to unpack our bundle and sort out the things we do not need - throwing the useless litter out the window or into the fire.

How much does a man really need for his journey? If the wisdom of the ages is to be believed, the things we actually need are few, but they are very great. "There abideth Faith, Hope, and Love, these three; and the greatest of these is Love." Brotherly Love, Relief, and Truth, to which let us add Courage, which is the root of every virtue and the only security - what more do we need? In a world where the way is often dim, the road rough, and the weather stormy, we have time only to love and do good. Hate is the worst folly. After all, what do we ask of life, here or hereafter, but leave to love, to serve, to commune with our fellows, with ourselves, with the wonderful world in which we live, and from the lap of earth to look up into the face of God? Neither wealth nor fame can add anything worth while.

The human procession is endlessly interesting, made up of all kinds of folk - quaint, fantastic, heroic, ignoble, joyous,
sorrowful, ridiculous and pathetic - some marching, some straggling through the world. There are Greathearts who patrol the road, and angels who walk with us in disguise - angels, we know them to be, because they believe in us when we do not believe in ourselves, and thus make us do our best. And there are skulkers who shirk every danger and wander to no purpose, like the tramp in a western village who, when asked if he was a traveller, replied :-

"Yep, headed south this trip; Memphis maybe, if I don't lay off sooner. I suppose I'm what you call a bum, partner; but I ain't as bad as some of 'em. I've been hitting the road fer quite a spell, nigh forty years; but I hold a feller has a right to live the way he wants to as long as he lets other folks alone. Anyway, I've had a heap of fun. Oh yes, I might have settled down and got married and raised a lot of kids I couldn't a-take care of, same as a lot of fellers. But I didn't. They say kids come from heaven, so I jest thought I'd leave mine stay there. It keeps me a-hustlin' to look after myself, and handin' out a bit now and then to some poor devil down on his luck. Well, so long, partner."

There is the shirk, the loafer, idle and adrift, living without aim or obligation - trying to slip through and get by. But there are spiritual loafers and moral tramps almost as bad, though they do not flip trains or ask for a "hand-out" at the back door. Any man is a loafer who takes more out of life than he puts into it, leaving the world poorer than he found it. He only has lived who, coming to the All-Men's Inn called death, has made it easier for others to see the truth and do the right.

When we know we are journeymen Masons, seeking a Lodge, we can the better interpret the ills that overtake us. One must put up with much on a journey which would be intolerable at home. Our misfortunes, our griefs are but incidents of the road. Our duties, too, are near at hand. The Good Samaritan had never met the man whom he befriended on the road to Jericho. He did not know his name. He may have had difficulty in understanding his language. None the less, he took him to the next inn, and
paid for his keep. Finding his duty by the roadside, he did it, and went on his way. Such is the chivalry of the road, and if a man walks faithfully he will come to the house of God.

Since we pass this way but once, we must do all the good we can, in all ways we can, to all the people we can. There come thoughts of those who walked with us in other days, and have vanished. They were noble and true. Their friendship was sweet, and the old road has been lonely since they went away. Toward the end life is like a street of graves, as one by one those who journey with us fall asleep. But if we walk "the Road of the Loving Heart," and make friends with the Great Companion, we shall not lose our way, nor be left alone when we come at last, as come we must, like all Brothers and Fellows before us, to where the old road dips down into the Valley of Shadows.

It is strange; the soul too is a pilgrim, and must pass on. Walking for a brief time in this vesture of clay, it betakes itself on an unknown journey. A door opens, and the pilgrim spirit, set free, makes the great adventure where no path is. But He who made us Brothers and Pilgrims here will lead us there, and the way He knoweth. No blind and aimless way our spirit goeth, but to Him who hath set Eternity in our hearts. Such thoughts visit us, such faiths and hopes cheer us, gathered in the Inn of Year's End, thinking of the meaning of the way.

I go mine, thou goest thine; Many ways we wend, Many ways and many days, Ending in one end. Many a wrong and its crowning song, Many a road and many an Inn; Far to roam, but only one home For all the world to win."
THE END