

THE  
GOLDEN REMAINS  
OF THE  
EARLY MASONIC WRITERS;  
ILLUSTRATING  
THE PRINCIPLES OF THE ORDER.

WITH  
AN INTRODUCTORY ESSAY AND EXPLANATORY NOTES,

BY  
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PETER'S LODGE, WOLVERHAMPTON; THE WITHAM LODGE, LINCOLN;  
THE ST. PETER'S LODGE, PETERBOROUGH; LIGHT OF THE NORTH  
LODGE, LONDONDERRY; ROYAL STANDARD LODGE, KIDDER-  
MINSTER; LODGE RISING STAR OF WESTERN INDIA,  
BOMBAY; ST. GEORGE'S LODGE, MONTREAL,  
ETC. ETC. ETC.

VOL. II.

MASONIC PRINCIPLES.

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“ I here present thee with a hive of bees, laden some with wax, and some with honey.”  
QUARLES.

“ In winter you may reade them ad ignem, by the fireside, and in summer ad umbram,  
under some shadie tree; and therewith passe away the tedious howres.”—SALTONSTALL.

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MDCCCXLVII.



A  
CANDID DISQUISITION  
OF THE  
PRINCIPLES AND PRACTICES  
OF THE  
MOST ANCIENT AND HONOURABLE SOCIETY  
OF  
FREE AND ACCEPTED MASONS;  
TOGETHER WITH  
STRICTURES ON THE ORIGIN, NATURE, AND DESIGN  
OF THAT INSTITUTION.

BY  
WELLINS CALCOTT, P. M.,  
AND OTHER MASONIC WRITERS OF THE EIGHTEENTH CENTURY.

WITH COPIOUS NOTES BY  
THE REV. GEORGE OLIVER, D. D.,  
P. D. G. M. OF THE G. L. OF MASSACHUSETTS, ETC. ETC. ETC.

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Ab ipso  
Ducit opes animumque ferro.  
HOR.

LONDON:  
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MDCCCXLVII.



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## ORIGINAL DEDICATION.

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TO THE MOST PUISSANT AND NOBLE PRINCE

HENRY SOMERSET,

DUKE OF BEAUFORT; MARQUIS AND EARL OF WORCESTER AND GLAMORGAN;  
VISCOUNT GROS MONT; BARON HERBERT; LORD OF RAGLAND, CHEP-  
STOW, AND GOWER; AND BARON BEAUFORT OF CALDECOT CASTLE;  
MOST WORSHIPFUL GRAND MASTER OF THE MOST ANCIENT  
AND HONOURABLE SOCIETY OF FREE AND ACCEPTED  
MASONS IN ENGLAND.

MAY IT PLEASE YOUR GRACE.—The following sheets, tending to inculcate the exalted principles of benevolence, universal harmony, and unlimited charity, have a peculiar claim to your Grace's patronage and protection, who so zealously and successfully have supported and diffused the blessings of our laudable institution. Honours! derived from such a source, and established on a constant adherence to such excellent designs, can never fade. And while they endear your Grace to every humane heart, must also inspire the friends to our society with the most lively sentiments of gratitude and pleasure, both for your Grace's attention,

and known goodness to particular brethren, and your readiness to propose and adopt every measure calculated to add dignity to our establishment, and give energy and authority to its laws.

This glorious prospect gives us the fullest hopes, that under your Grace's illustrious patronage, the benign sentiments of charity, and the indispensable duty of promoting the general welfare of mankind, will be more universally and extensively received.

Encouraged by these considerations, I flatter myself, your Grace will forgive my endeavour to secure permanency to the following sheets, by prefixing a name, which must be revered by every friend to the interests of humanity, and the benevolent intentions of our institution, till time and Masonry shall be no more.

May it please your Grace,

Your Grace's most dutiful,

And devoted humble servant,

WELLINS CALCOTT.



# MASONIC PRINCIPLES.

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## INTRODUCTION.

ON THE SOCIAL POSITION OF SYMBOLICAL MASONRY IN THE  
EIGHTEENTH CENTURY. BY THE EDITOR.

“ I have endeavoured all through my masonic career, to bring into Masonry the great fact, that from the highest to the lowest, all should feel convinced that the one could not exist without the other. Every Mason owes respect to the recognized institutions of society, and the higher his station, the more is required of him. The great power of Masonry is the example—the chain extends from the highest to the lowest, and if one link shall break, the whole is endangered.”—DUKE OF SUSSEX.

A CERTAIN piquante preparation having been highly commended in the presence of Dionysius, the tyrant of Sicily, he sent to Lacedemon to secure the services of the artiste to whom the invention was attributed; and having been successful, he ordered him to spare no expense in its composition, and to serve it up every day at the royal table. The cook exerted all his skill to concoct this delicacy, *secundum artem*, that it might be approved by the king, and sustain its credit in Sicily, as it had

already done in his own country. The exercise of his genius, however, was of no avail, for when Dionysius tasted it, he found it not only nauseous to the palate, but rejected by his stomach; and he cast it aside in terms of the greatest loathing and dislike. But the cook, who knew the merits of his preparation, was not so easily silenced. Being sent for, he said that the reason why it disagreed with the royal palate did not arise from any defect in its composition, but from a want of preparation in the recipient, who ought, like the Lacedemonians, to have accustomed himself to exercise and abstinence, and frequent bathings in the running stream, which would have given him a proper relish for such an excellent and nutritious food; for, as has been observed by a gastronomic writer, "the connection between a good sauce, whereby the powers of the food are cemented, and a good stomach, wherewith the constitution is supported and the social system maintained, possess the only legitimate title to respect."

The disquisitions on Freemasonry may be likened to this rich condiment; for it contains the ingredients of sound morality—the theological and cardinal virtues—charity and benevolence—truth, honour, and mercy—secrecy, fidelity, and obedience, carefully amalgamated with history, legend, and science, so as to produce an intellectual repast of surpassing richness and value. But the enjoyment of this rare collection of delicacies is reserved for those only whose minds have been prepared by

the previous course of gradual training which always accompanies initiation. The cowan would probably reject it as a nauseous composition, unsuited to his taste, and possessing no attractions which are likely to afford any entertainment to his imagination.

At the commencement of the eighteenth century, a prejudice unfortunately existed against committing any of the details of Freemasonry to print; and several valuable MSS. were sacrificed rather than risk their probable subjection to that ordeal; a feeling something akin to that of the antiquary who destroys all duplicates of his coin, or other rarity, to enhance its value. As Masonry progressed, however, a better and more liberal spirit displayed itself amongst the fraternity. Indeed, the objections which prevailed against the institution were principally excited by this exclusive practice; and as it gradually spread over the face of the country, and attracted public attention, some general detail of its elementary truths—some public statement of its benevolent tenets, became absolutely necessary to sustain its credit amongst those who regarded its introduction amongst them with suspicion, as the vehicle of designs which might compromise some of the most holy feelings of social life. Vague fears were entertained of treason to the sovereign,<sup>1</sup> apos-

<sup>1</sup> A public protest was entered by the regular Grand Lodge in an address to his majesty, on the occasion of his escape from assassination, in 1800, against the charge of disloyalty. In this document the Grand Lodge says—"When principles were first promulgated in France, which, to our conception, tended to the

tacy in religion, violation of the ties of friendship, breaches of hospitality, and invasion of domestic peace, from the secret character of the institution, and the inviolable attachment to each other amongst the brotherhood, which was too conspicuous to be overlooked. If a dissipated individual were found amongst the craft—if a Mason omitted to discharge his moral and social duties with the strictest punctuality, or failed in the performance of his obligations as a good husband, father, or friend, his example was seized on with avidity, and cited as an evidence of the immoral tendency of the institution. So ready are mankind to substitute exceptions for rules, and to argue from them, as if they formed a solid basis of truth.

To this mass of anticipated evil, the Masons of the last century possessed no public means of reply. A few brief orations and charges were all they could adduce to satisfy their uninitiated friends of the purity and innocence of their proceedings. Nume-

overthrow of all peace and order in society, we felt ourselves called upon to depart from a rule which had been till then religiously observed in our association. As a veil of secrecy conceals the transactions of our meetings, our fellow subjects have no assurance that there may not be in our association a tendency injurious to their interests, other than the general tenor of our conduct, and a notoriety that the door of Freemasonry is not closed against any class, profession, or sect, provided the individual desiring admission be unstained in moral character. To remove, therefore, as far as possible, any ground for suspicion, it has been, from time immemorial, a fundamental rule, most rigidly maintained, that no political topic shall, on any account, be mentioned in the Lodge."

rous publications were abroad charging them with every repugnant practice, and every revolting propensity;<sup>2</sup> and their hands were bound—their tongues were obliged to be silent; and it was an understood principle that any invitation to join the craft was illegal. This excellent practice has descended to our own times; for the candidate's declaration states that, "unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry; being prompted thereto by a favourable opinion conceived of the institution, and a desire of knowledge."

Here we perceive the advantage of a masonic literature. The more inveterate any opponent of the Order may appear to be, the greater is the probability that he will resort to the publications of Masonry for information, if it be only to search for unfavourable points which may furnish him with arguments against it. And this is the course we invite all cowans to pursue; being assured that if they possess the slightest degree of candour, they will be led to a right conclusion; and it is to the

<sup>2</sup> Robison says that on the continent, before 1743, "the lodges of Freemasonry had become the places for making proselytes to every strange and obnoxious doctrine. Theurgy, Cosmogony, Cabala, and many whimsical and mystical doctrines which have been grafted on the distinguishing tenets of the pure morality of the Jews and Christians, were subjects of frequent discussion in the lodges. The celebrated Chevalier Ramsay had a great share in all this business."

credit of the Order, that an impartial examination of its evidences, has, in almost every instance, produced a conviction of the truth and reasonableness of its principles, and led to an entire change of opinion.

Now, if masonic information were accessible only in the lodge, it is quite clear that false and improbable opinions would admit of no mitigation. The opponent would never be invited to seek for knowledge there; and his misconceptions would consequently never be removed.

The instances are numerous where men, who have entertained unfavourable impressions respecting the tendency of Freemasonry, have been converted by the perusal of judicious publications on the philosophy of the Order, and have not only sought initiation, but have become good and worthy Masons, and shone as luminaries of the fraternity. Such a result places Freemasonry on high ground. It is shown as possessing principles of strict morality, and a triumphant portion of genuine Christian philosophy, which invests it with attractions that men of learning and discrimination, as well as piety and sound religious feelings, have not the power to resist.

When a candidate enters a lodge for the first time, he finds its business conducted with such an attention to gravity and seriousness, as produces the most agreeable sensations. He is captivated by the decorum of the proceedings, even before he has an opportunity of judging how far the professions

of philosophy and science to which the publications of the society have laid claim, are likely to be realized. He sees the recommendation of Bishop Hall broadly worked out, and producing mutual happiness, cemented by peace, harmony, and brotherly love; for "recreation is intended to the mind as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, that spends his whole time in recreation, is ever whetting, never mowing; his grass may grow, and his steed starve; as, contrarily, he that always toils and never recreates, is ever mowing, never whetting; labouring much to little purpose. As good no scythe as no edge. Then only doth the work grow forward, when the scythe is so seasonably and moderately whetted that it may cut, and so cut that it may have the help of sharpening."

It was this decorum and order which induced Colonel Stone, a bitter enemy of Masonry, candidly to admit had created in his mind such a favourable opinion of the institution as could never be entirely removed, even amidst the agitation attending the unfortunate anti-masonic excitement in the United States, when it raged with volcanic fury in the year 1831. He thus describes his impressions, in his *Letters on Masonry*, which produced a sensible effect at the time, from the mildness of the tone in which they were written:—"On the next night of meeting, the initiates were of course allowed to be present at the opening of the lodge; and equally

impressive on that occasion was the ceremony, as at the conclusion of the last sitting—everything being conducted in such a manner as to inculcate respect for those in authority, with solemn reverence and adoration for the Deity, whose blessing and direction in our labours was invoked—not in a light and thoughtless manner, as some may perhaps infer—but with the gravity and decency of a well-regulated church. The charge on opening the lodge is in the words of the 133rd Psalm. ‘Behold, how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments; as the dew of Hermon, that descended upon the mountains of Zion; for there the Lord commanded a blessing, even life for evermore.’ Such a charge, being appropriately pronounced to an audience apparently feeling the force of every word, was certainly well calculated to arrest the attention, and, for a time at least, to soften the asperities of temper, to chasten the mind and the heart, and in all respects to make a favourable impression, even upon those whose temperaments and habits were not of a decidedly religious character.”<sup>3</sup>

Amongst our brethren of the last century, the advantages of a masonic literature were *in posse*; and they even doubted whether its operation would be salutary. Those who were willing to admit that the science and philosophy of Masonry would appear

<sup>3</sup> Stone’s Letters on Masonry, p. 18.



more brilliant by a free discussion of its principles, shrank from the experiment, lest they should unwittingly reveal those peculiar secrets on which the system is so securely based. Still the question was asked, why should disquisitions on the general subjects of Masonry be prohibited? Is it because they will not bear exposure? Is it because we walk in darkness, or because our deeds are evil? None of these hypotheses were conceived to be true. The prejudices of the uninitiated were so strong, that Freemasonry was considered a system of fortune-telling,<sup>4</sup> magic, and diablerie, or something worse.<sup>5</sup> This might partly proceed, as it

<sup>4</sup> Whether the art of vaticination, and the interpretation of dreams, be a part of "the facultie of Abrac," ascribed to the Masons of the last century, it will be unnecessary to venture an opinion; but it is quite certain that there is still a vast deal of this absurd superstition in the world at large. "It is quite astonishing," says Mackay, in his book on Popular Delusions, "to see the great demand there is for dream-books, and other trash of that kind. Two dream-books in England enjoy an extraordinary popularity, and have run through upwards of fifty editions in as many years in London alone; besides being reprinted in Manchester, Edinburgh, Glasgow, and Dublin. It is stated, on the authority of one who is curious in these matters, that there is a demand for these works, which are sold at sums varying from a penny to sixpence, chiefly to servant girls and imperfectly educated people all over the country, of upwards of 11,000 annually; and that at no period during the last thirty years has the average number sold been less than this. The total number during this period would thus amount to 330,000!"

<sup>5</sup> Thus, as the masonic poet of the last century observes—

Not so the assembly of the Scottish kirk,  
Their wisdoms went a better way to work.

probably did, from the papal proscription of Freemasonry, enforced by the denunciation of the Mason-oath, under a formal act of the Associate Synod of Scotland. These united causes would have overwhelmed it, but for the protection which it received from the intrepid conduct of a few masonic writers.

And as for the female part of society, they entertained a firm belief that every degree of moral turpitude was practised in our secret conclaves, equally at variance with our religious profession, and our duties as fathers, husbands, brothers, and friends. This delusion was to be removed; and the ladies were to be convinced that the pursuits of Masonry were innocent and rational, and worthy of the profession and practice of their dearest connections.<sup>6</sup>

When they were told that Masons practised charms,  
 Invoked the deil, and raised tempestuous storms,  
 Two of their body prudently they sent,  
 To learn what could by Masonry be meant;  
 Admitted to the lodge, and treated well,  
 At their return the assembly hoped they'd tell.  
 "We say na mair than this," they both replied,  
 "Do what we've done, and ye'll be satisfied."

<sup>6</sup> It was customary in provincial towns, where lodges were established, to patronize the theatre, by giving the sanction of their name to some particular play, at least once in every season; and original prologues and epilogues were generally produced by some poetical brother. The former were usually on the general principles of the craft; but the latter were almost always given to a female performer, and contained replies to any local objections which occupied the attention of the ladies at the moment; and the conclusion was often completely satisfactory.

This change in their sentiments and feelings, it was presumed would be effected by some judicious publications on the nature and design of the Order. The experiment was made, and it was eminently successful. Numerous individuals were incorporated into the society who would not have entertained the most distant idea of initiation, had it not been for the influence of Calcott's "Candid Disquisition on the Principles and Practices of the most Ancient and Honourable Society of Free and Accepted Masons; together with some Strictures on the Origin, Nature, and Design of that Institution;" which was published A. D. 1769. Instances are on record of worthy men being admitted late in life, who deeply regretted that they were not acquainted with its merits at an earlier period; and it was found practically true that in the provinces, where this work was most extensively circulated, Freemasonry flourished the most abundantly, and with the most valuable fruits.

The interest which the above publication excited amongst the fraternity, is shown in the subscription list for more than twelve hundred copies, which is prefixed to the royal paper copy. And this is not surprising, when we consider that it was published at a period when the Order was undergoing considerable changes on the continent; and a return to pure symbolical Masonry was expected from the conduct of the Lodge of Amity at Berlin, which obtained a patent from the Grand Lodge of England by the appellation of *Le Royale York de*

*l'Amitié*, which was adopted in honour of the Duke of York, who had been there initiated into Masonry.<sup>7</sup> The King of Prussia had announced himself the Grand Master of continental Masonry, and added eight new degrees to the twenty-five which formed the staple of the Order called the Emperor of the East and West, as a test to distinguish his followers from those who refused to unite under his

<sup>7</sup> The history of all the degrees known in France, after the three first, is cleared up by M. Thory, both in his *Acta Latomorum* and *Histoire de Grand Orient de France*; nor was Robison much wrong in the facts, although he grievously erred both in his dates and deductions. The French Grand Lodge, and the Grand Orient themselves, acknowledged no degrees to be genuine except the three blue ones, till 1786; although many of the sublime degrees are both respectable and useful. Before this time, the Jesuits of the college of Clermont founded the "*Chapitre de Clermont*," and collected about ten or twelve degrees, which were practised there as early as the year 1753, for Baron Hunde was initiated there in 1754, and from these degrees he concocted his system called the *Stricten Observanz*, consisting of seven new degrees, in which he reduced all Masonry to templarism. His system was partially introduced into England. About this time the Council of Emperors took the name of Princes of the Royal Secret, being the highest degree then practised; and they published a list of the twenty-five degrees. In 1763 the Grand Lodge of France tried to put down, by the arm of the law, the Chapter of Clermont and some other councils, because it was pretended that they interfered with their privileges as the governing body of French Masonry. The attempt, however, failed; and in 1772 the irregular lodges in Paris formed themselves into the Grand Orient, and issued a bulletin, that the grand lodge had ceased its functions, and that they stood at the head of French Masonry. In 1776 another body started up in Paris, called *Le Mere Loge Ecossais de France*. Such confusion was found amongst continental Masonry.

banner. Then assuming an authority over the New World, he sent out deputies to introduce his system in America, as well as divers parts of the continent of Europe; and although rejected by the Grand Lodge of England, it formed a lodgement in the city of York, and a consistory was established there, which endeavoured to extend its branches far and wide. The effort, however, was unsuccessful; for the fraternity of that period were wedded to the ancient system of blue Masonry, and the publication before us was well calculated to confirm their predilections, by reconciling and explaining a few of those abstruse points which the English fraternity, justly or otherwise is a question not to be discussed here, were then induced to consider as anomalies in the institution.

And, indeed, on a general view of symbolical Freemasonry, extending, as it does, throughout all time, it was regretted by intelligent brethren that in the revision of the Order at the revival in 1717, a greater attention was not paid to promote that harmony of parts which is so essential to the character of a scientific institution. In the formation of the present system, it was thought that the unities of time, place, and circumstance, ought to have been so artificially arranged, that the interest and information of each successive degree should have preserved an increasing ratio, like the acts of a play, or the books of an epic poem. The action should have risen gradually to the climax by well defined steps, and without a violation of chronological or his-

torical truth. This might easily have been effected, if the conclusions had been made more obvious to common observation, by their embodiment in the ordinary ritual.<sup>8</sup>

It may be urged that our brethren, at the commencement of the last century, conceived themselves bound to take Freemasonry as they found it, and that the landmarks were considered too sacred to admit of any alteration. But it is questionable whether a more extensive renovation of the Order would have endangered these tokens of primitive truth. A well pruned tree bears the choicest fruit. The landmarks at that period were few and isolated ;

<sup>8</sup> Des Etangs has promulgated an opinion something allied to the above. He says—" The ceremonial and lectures now used at initiation are probably founded upon practices and ceremonies gathered from the ancient religions of India and Egypt, from the old books of Judaism and Christianity, which doubtless in former times were useful in preserving the memory of some truths, but which by no means answer the expectations of an enlightened age like this. While all else is progressing towards perfection, it is painful to see that Masonry alone is stationary. We know not by whom these lectures and rites were revised and modelled; but forty years experience has proved that they leave on the minds of the initiated but imperfect impressions. We have heard Masons complain of them ; and we have seen brethren become indifferent to the forms of an institution which did not answer their expectations. What is the remedy for this evil? There is but one—to remodel our rites. But who could undertake such a labour? A general meeting?—committees?—several delegated Masons?—certainly not; for a century would pass away ere they agreed on the subject matter before them, or its proper form. This sort of legislation must issue from a single brain; there must be unity of intention, unity of action. Zeal or love of mankind in one man could alone attempt such a work."

for the blue lodges had no lectures; and the ceremonies were simple, and capable of being remodelled without any material alteration. The essentials might have been preserved, with such judicious modifications as would have placed Freemasonry before the public as a science, invested with the attribute of uniformity, and not susceptible of change in its exportation to other countries, or transmission to posterity in our own.

In the absence of this careful organization, some anomalies gradually introduced themselves into the system, which have become confirmed by time and habitual practice; each variety in different countries being patronized by its own authorities. At the first grand lodge holden in London under the revised system, it was made a standing order that, like the laws of the Medes and Persians, no circumstances whatever should be considered sufficient to authorize an alteration of the landmarks. And this was only a confirmation of a very ancient rule, by which the fraternity, in all ages, have considered themselves bound. Their obligations centred in this point; and it is from this judicious regulation that Freemasonry descended in its pristine purity down to the eighteenth century. From that period, however, although the signs, tokens, and words remain unchanged, some important additions have been made to the system as it was then practised; and with these additions a diversity of opinion has sprung up, respecting some of the minor points, which would probably have been avoided if greater

circumspection had been used when the Order assumed a permanent form, adapted to general practice. It is clear, therefore, that such a course, instead of endangering would have preserved the landmarks, and given to Freemasonry a consistency which would have ensured its duration, and cemented its popularity.

The restorers of the Order set out with a declaration, 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." This provision is scarcely verified by facts; for Freemasonry had not for ages been so restricted, but had been practised by gentlemen and scholars long before the seventeenth century. It was carried over to France by the adherents of James II., and lodges were regularly opened under the sanction of the court.

But the declaration is an evident proof that Freemasonry was then remodelled, and fitted for promulgation as an Order divested of its practical operative character, but retaining its mechanical symbols, with a view of being adapted to the recreation of the nobility and gentry. Whether this re-arrangement of an established institution was consistent with its inherent principles, is not a question for our present consideration; it is enough for us to know that it actually took place; and it formed an article of accusation which the schismatics, under Laurence Dermot and his associates, did not fail



to take advantage of, when their insubordination brought upon them the censure of the grand lodge. They said, "the moderns plausibly call these transactions a revival of the grand lodge. Feasible as this story of a supposed revival may appear, one minute's reflection will show an ancient Mason the fallacy of this part of their history. This will be done by considering, that had it been a revival of the ancient craft only, without innovations or alterations of any kind, the Free and Accepted Masons in Ireland, Scotland, the East and West Indies, and America, where no change has yet happened; nay, Freemasons in general would agree in secret language and ceremonies with the members of the modern lodge. But daily experience points out the contrary; and this is an incontrovertible proof that, instead of a revival, a discontinuance of ancient Freemasonry then took place."<sup>9</sup>

Yet, however we may regret that the individuals who constituted the original grand lodge, and undertook the office of remodelling speculative Masonry, did not exercise a more discriminating judgment in giving it a higher polish, and investing it with a greater degree of practical utility; it is now too late to apply a remedy. Very considerable alterations have been gradually introduced into the ceremonial; and before the end of the last century many absurd practices were used, which the present more refined age has judiciously pruned away. Uniformity is

<sup>9</sup> Ahiman Rezon. p. ix., ed. 1813.

the essence of Freemasonry; and its sincere friends, in every age, have been anxious to preserve it unimpaired. As an universal system, this quality is essential to its existence; for if the secrets and ceremonies be not one and the same in all its phases; if they be not immutable and inviolate, the identity of the institution would become questionable, and its claims to credence be considerably weakened. It is true, the existence of minute deviations can scarcely be avoided, because no human institution is perfect; and even in the doctrines of our holy religion, the most discordant opinions are promulgated by the several sects of its professors. We no longer wonder, therefore, that although Freemasonry possesses an abundance of laws to regulate its discipline, there can be none to regulate private opinion; for differences would exist if the rule were ever so absolute.

Many of these differences are of no great moment; for instance, we find in the writings of the last century, the title "Free and Accepted" applied to the craft in such a manner, as to show that it was a phrase commonly received and well understood; but there are some doubts whether it can be authenticated by any specific date. A variety of opinions exist upon this point. Some say that it originated at the building of the first or the second temple; others at the crusades; others think that it was first applied to the operative Masons, who were distributed throughout Europe during the middle ages, under the papal protection, to build churches and

monasteries; while some think that it was assumed at a much more recent period. The arguments which are used to substantiate these opinions, are deserving of a brief and passing notice.

The lectures which were used in the latter part of the eighteenth century affirmed, that "the Masons who were chosen by King Solomon to build the temple were declared **FREE**, and were exempted from the payment of all imposts, duties, and taxes, for them and their descendants. After the destruction of this temple, the posterity of the builders were carried into captivity; but at length Cyrus graciously permitted them to erect a second temple, and liberated the captives for that purpose; from which period they were called "Free and Accepted Masons." Now there appears to be some probability in this assertion, because it is historically true that the Masons who built the second temple were declared by Darius **FREE**, and exempted from taxation.

Chambers, in his Encyclopedia, describes Freemasonry as "a very ancient society or body of men, so called from some extraordinary knowledge of masonry or building. They were very considerable for numbers and character, consisting principally of persons of merit and consideration. Some have traced the origin of Masonry in general to the year 674, when the manufacture of glass was first introduced. It is certain that after this time, many of the public buildings in England, in the Gothic style, were erected by men in companies, who, it is

said, called themselves **FREE**, because they were at liberty to work in any part of the kingdom they might select." On the contrary, Hutchinson affirms that "the title of Free and Accepted was derived from the crusades.<sup>10</sup> There the volunteers entering into that service must be free men, born free, and not villains, or under any vassalage; for it was not until long after the crusades that vassalage and feudal services, together with slavish tenures, were taken away. They were entitled to the style of accepted under that plenary indulgence which the pope published for all that would confess their sins, and enlist in the enterprize of the holy war, whereby they were accepted and received into the bosom of the father of the church."<sup>11</sup>

Thory maintains the opinion that "the year 1646 was remarkable for the invention of the first degree of symbolical Masonry; and to distinguish it from the societies of working masons, it was then first called **FREE** masonry."<sup>12</sup> Another French writer avers that it was invented by Oliver Cromwell.

<sup>10</sup> "Many learned men have affirmed," says Laurie (p. 84), "that Freemasonry was a secondary order of chivalry, and derived its origin from the usages of that institution." See Robison's *Proofs for the Opinions of the Chevalier Ramsay, Baron Hunde, and others on this point.* See also Leyden's *Preliminary Dissertation to the Complaynt of Scotland*; and the Preface to the sixth edition of Gwillim's *Display of Heraldry*. For what reasons these authors deduce the forms of Freemasonry from the ceremonies of chivalry, it is impossible to conjecture.

<sup>11</sup> Hutch. Spirit. p. 198, N. Ed.

<sup>12</sup> Acta. Latom. vol. i. p. 13.

“Let me,” says he, “be permitted to make the reparation due to the memory of Cromwell; and of attributing to him the honour of having given birth to a society which claims for itself an existence of some thousands of years, when it is well known that it has scarcely seen one hundred and fifty, and that it first saw the light in England. *This truth the Masons themselves have never denied*; all agreeing that England is the fruitful parent, and that all other lodges established in every part of the world are nothing more than branches of it.” And in a German publication on Freemasonry, it is asserted that the title of Free and Accepted was conferred upon the Order in the seventeenth century. The passage is curious, and I copy it from M. Beyerle’s translation. “Ils entrèrent tous dans le confrérie, et se firent appeler Free and Accepted Masons, prenant d’ailleurs toutes se marques exterieures. Free, en Français, libre, franc, est le titre que prend en Angleterre tout membre d’une de ces corps; le droit en leu-meme s’appelle *Freedom*, Franchise; les confreres s’appellent *Freemen*; *Accepted*, accepté, signifie ici que cette société particulière avait été incorporée aux Maçons et c’est ainsi que le hasards fit maître cette denomination de Franc-Maçon qui, dans la suite, devint si famense; il est cependant possible qu’on ait fait quelque allusion à l’edification de la maison de Salomon; allegorie favourite à laquelle on etait accoutume.”<sup>13</sup>

Again, many theories were afloat in the eighteenth

<sup>13</sup> Vol. ii. p. 261.

century respecting the legend of the third degree. I shall touch upon the subject with a delicate hand, but it is important, and ought not to be overlooked. This tradition is generally understood in a literal sense, as the relation of a series of events which actually occurred at the period referred to. Some consider it to be an astronomical allusion to a peculiar configuration of the asterisms at a certain period of time.<sup>14</sup> Others believe that it was derived from the mythological allegory of Osiris or Adonis, on which the spurious Freemasonry was founded.<sup>15</sup> Bro. Nash, of Bristol, offers an argument to illustrate this opinion. He observes, "I look on Freemasonry as at present practised, to consist of two distinct and divisible portions, derived from two distinct sources, and which may be termed original and supplementary; the former of which is comprised in the third or Master Mason's degree. The general tenor of the ceremonies was practised at the initiations into the ancient mysteries."<sup>16</sup> It has also been interpreted as an apologue referring to the helioarkite superstition. Those who hold this opinion, arguing from the elaborate works of Bryant and Faber, conclude that "all ancient mythology, and all ancient mysteries, Masonry included, arose from a distorted account of Noah, who was symbolically killed by entering into the ark, and revived, or

<sup>14</sup> Sir William Drummond, the erudite author of the *Origines*, has a theory of this kind; the MS. in which it is contained may be found in the archives of the Chapter, No. 1, at Edinburgh.

<sup>15</sup> Fellows. *Expos. of Myst.* p. 15.

<sup>16</sup> *Freemasons' Quarterly Review*, 1839, p. 290.

raised, by coming out of it." Dr. Ashe, however, quoting from Hutchinson, says, "by the Apprentice's order is implied the first knowledge of the God of Nature in the earliest ages of man. Under the Craftsmen I have shown the mosaic legation, and the building of the temple at Jerusalem, together with the light which man received for the discovery of divine wisdom for geometrical solutions. The Master Mason represents a man under the Christian doctrine, saved from the grave of iniquity and raised to the life and grace of salvation."<sup>17</sup>

The existence of the degree of Past Master in the early part of the last century is deficient of proof. The general opinion is that it is of very recent origin, because it is neither mentioned nor referred to by Anderson, Calcott, Hutchinson, or Preston; nor in any of the constitutions before the union in 1813; and the old charges and constitutions state, that in ancient times no brother, however skilled in the craft, was called a Master Mason until he had been elected into the chair of a lodge. And it was also strictly provided that "no brother can be a Warden until he has passed the part of a fellowcraft, nor a Master till he has acted as a Warden; nor a Grand Warden until he has been Master of a lodge; nor Grand Master *unless he has been a fellowcraft before his election.*" And if the installation had been considered a separate degree in ancient times, it would have been so stated in the charge "of Masters." Nothing appears

<sup>17</sup> Ashe's Manual, p. 137, 140, N. Ed.

in the original laws of the Grand Lodge which can be construed into a recognition of that degree. *Former* Masters are mentioned, but not *Past* Masters. When the ceremony of installation was first invested with the distinction of a degree, it was made imperative on every candidate for exaltation that he should have passed the chair. This led to irregularities, and brethren were installed *pro forma*, who had not even served any of the inferior offices of the lodge, that they might be eligible to participate in the secrets of the Royal Arch. This custom has been properly discontinued; and every Master Mason is now eligible for exaltation, provided he obtain a certificate of moral worth from his lodge. A Past Master, or one who has actually served the office of Master, so long as he remains a subscribing member to any warranted lodge, is *ex officio* a member of the Grand Lodge; and appears to be entitled to many privileges. None but a Past Master can legally initiate, pass, or raise. A Master cannot resign his chair except to a Past Master. No board of Past Masters can be legally formed unless three or more installed Masters be present. In America a question has arisen on this point. "The Grand Lodge being composed of the Master and Wardens of subordinate lodges, as well as Past Masters, has, as members, many who are only Master Masons. In the selection of officers, how will these Master Masons be able to distinguish the Past Masters from the Masters? They are qualified to vote, without being qualified to be voted



for. They are members without the ordinary privilege of membership, that of holding office. A Master Mason can be elected to the office of Grand Master, because he may be qualified to preside after his election; but cannot be elected to the office of Grand Warden.”<sup>18</sup>

Other instances of uncertainty might be easily introduced, but these will be sufficient to show that there exists a diversity of opinion on particular points, which it would be well to settle. Uniformity of rites and ceremonies being considered the grand characteristic of Freemasonry, it has been the aim and design of all masonic governing bodies to promote the observance of it.<sup>19</sup> At the re-union in

<sup>18</sup> Moore's Masonic Magazine, vol. iii. p. 3.

<sup>19</sup> Our Brethren in the United States are fully impressed with the importance of this subject; and the National Convention of Grand Lodges in 1844, recommended that a delegate should be sent to England to commune with our Grand Lodge on the propriety of adopting a ritual which should be binding on the fraternity throughout the universe. A correspondent in Moore's Magazine has the following sensible observations on this recommendation. He says—“As the proposition has not yet received the sanction of a majority of the Grand Lodges, I wish to propose an amendment to the said recommendation, for the consideration of the fraternity. I am induced to make this proposition by a suggestion of the learned editor of the Freemasons' Quarterly Review, to the effect that the Grand Lodges of England, Ireland, and Scotland, unite and appoint a committee of delegation of brethren equal to the task of examination, and desirous of removing animosities, and promulgating such a uniform and correct system as shall stand the test of time, &c. This I regard as a most important measure, and one which may be carried out by those grand bodies. The proposition I wish to make is, that the Grand Lodges of the United States appoint three delegates to meet

1813, its importance was publicly declared; and it formed the chief article in the deed mutually executed by the two Grand Lodges. It was there provided that there shall be the most perfect unity of obligation, of discipline, of working the lodges, of making, passing, and raising, instructing and clothing brothers; so that but one pure unsullied system, according to the genuine landmarks, laws, and traditions of the craft, shall be maintained, upheld, and practised, throughout the masonic world, from the day and date of the said union until time shall be no more. And to prevent all controversy or dispute, as to the genuine and pure obligations, forms, rules, and ancient traditions of Masonry, and further to unite and bind the whole fraternity of Masons in one indissoluble bond, it is agreed that the obliga-

three from each of the aforesaid Grand Lodges, in London, or elsewhere, to examine and decide upon a system of work and lectures, which shall thereafter be uniformly practised, and binding on the fraternity in both hemispheres. I believe this plan feasible, and one that may be eminently successful in producing that uniformity we so much desire. I therefore beg to suggest the propriety of the Grand Lodges taking action on the subject; and to invest their delegates with full powers to deliberate upon masonic matters, and to decide upon and promulgate a system which shall be binding upon their great and wide-spread constituency. The adoption of this measure would be of great benefit to the craft, provided the delegates were worthy and well qualified; and that they give to the matter that attention it demands. A perfect uniformity in matters pertaining to the great family would ensue within the jurisdiction of the several Grand Lodges represented, and that uniformity would extend wherever Masonry is recognized throughout the world." (Moore's Masonic Magazine, vol. iii. p. 358.)

tions and forms that have, from time immemorial, been established and practised by the craft, shall be recognized as the pure and genuine obligations and forms by which the incorporated Grand Lodge of England, and its dependant lodges in every part of the world shall be bound.<sup>20</sup>

Under all these circumstances, it is to be presumed, that although Freemasonry might, and most probably did, occupy a proud position amidst the civil institutions of the country in the eighteenth century, its social condition was neither so perfectly organized, nor so clearly understood as at the present day. It had to contend against the prejudices of mankind, which were so strongly rooted as to be almost insuperable. The schism in the craft formed a strong argument against its moral influence amongst a certain description of people. The seceders vituperated the constitutional Masons; charged them with violating the landmarks of the Order, and bestowed upon them the invidious epithet of *modern* Masons; while the Grand Lodge fulminated its denunciations against them, as recusants and traitors to the cause. These proceedings furnished the enemies of Masonry with arguments against the Order, which they did not fail to use at every favourable opportunity. And this prevented Freemasonry from being universally received as a national institution, occupying a prominent station, and exercising a decided influence to promote the social happiness of the community at large.

<sup>20</sup> Articles of Union, iii. iv.

At that period the details were not so well defined, nor so generally comprehended as they are amongst ourselves. The laws were at first vague and ill-understood; and it has been by gradual improvements that they have attained their present perfection. And although there are still some anomalies which might be amended, yet the constitutions are admirably calculated to answer the end for which they were originally designed. It will be useless to enumerate all the objections which the prejudices of the last century arrayed against the progress of the Order, as a civil and social institution, as they will be found at large in the following pages. Many were deluded by the vague supposition that the mysteries of Masonry were merely a name, that the practices established among the fraternity were slight and superficial, and that our ceremonies were of such trifling import, as to be adopted or waived at pleasure.<sup>21</sup> Its opponents, however, were in the situation of the lady in the German dramatic sketch:—

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This secret art,  
Which men are so unwilling to impart,  
They'll sometimes figuratively explain;  
But we can't find the secret out, 'tis plain.  
The lodge, I think 's a kind of club, where they  
Who wish can idle all their time away.  
Perhaps, of this craft, which seems the light to shun,  
*The secret is, that secret there is none.*<sup>22</sup>

Freemasonry, however, was too pure to be seri-

<sup>21</sup> See Preston's Illustrations, ed. 1781, p. 14.

<sup>22</sup> Freemasons' Quarterly Review, 1836, p. 300.

ously affected by these proceedings ; and it kept on “the noiseless tenor of its way,” until the caviller was silenced, the sceptic convinced, and the genuine benefits of the institution disseminated over every part of the habitable globe.

## LECTURE I.

## ON THE ADVANTAGES OF SOCIETY.

BY WELLINS CALCOTT, P. M.

“Whoever shall address himself to write of matters of instruction, or of any other argument of importance, it behoveth that before he enter thereinto, he should resolutely determine with himself in what order he will handle the same; so shall he best accomplish that he hath undertaken, and inform the understanding, and help the memory of the reader.”—GWILLIM.

If we duly consider man, we shall find him a social being; and in effect, such is his nature, that he cannot well subsist alone; for out of society he could neither preserve life, display or perfect his faculties and talents, nor attain any real or solid happiness.

Had not the God of nature intended him for society, he would never have formed him subject to such a variety of wants and infirmities.<sup>1</sup> This would

<sup>1</sup> The colleges of Shammai and Hillel, says the Rabbi Marnasseh ben Israel, after disputing for two years and a half whether it was best for man to have come into the world or not; after long arguments and reasons adduced pro and contra, concluded that *it would have been better for him had he not been created (!)*; but since he was, he must look well to his actions; for the soul in quitting the world, after overcoming the trials it had experienced, would thereby greatly ameliorate the felicity it had pre-

have been highly inconsistent with divine wisdom, or the regularity of omniscience; on the contrary, the very necessities of human nature unite men together, and fix them in a state of mutual dependence on one another.<sup>2</sup> For select the most perfect and accomplished of the human race, a Hercules or a Sampson, a Bacon or a Boyle, a Locke or a Newton, nay, we need not except Solomon himself, and suppose him fixed alone, even in this happy country, where nature, from her bounteous stores, seems to have formed another Eden,<sup>3</sup> and we should soon find him deplorably wretched, and by being

viously enjoyed; and by this meritorious conduct gain what it had enjoyed, *gratis datus*, prior to entering the world. This also explains the text, Gen. vi. 6, where God is said to repent that he had made man on the earth, which means having brought the soul into the world. See the Conciliator, vol. i. p. 22.

<sup>2</sup> When men derive their entire resources from a casual supply of game in the infancy of society, they naturally confine their attention to the chase alone, and their solicitude is directed to their own sole gratification. But when experience has pointed out the advantages of union, they associate themselves into bodies, and become subject to laws and civil government. Sensible at length of their respective strength and resources, a spirit of rivalry commences between contiguous tribes, and excited by emulation and the pride of superiority, wars are generated, and men carry to the highest pitch the virtues of self-denial, steady valour, and a love of liberty.

<sup>3</sup> It is believed by the Mahometans that paradise was in one of the seven heavens, and from thence Adam was cast after his unhappy fall. Dr. Clark says, that "some place it in the third heaven, others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle region of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth."

destitute of a social intercourse, deprived of every shadow of happiness.

Therefore, for the establishment of our felicity, Providence in its general system with regard to the government of this world, has ordained a reciprocal connexion between all the various parts of it, which cannot subsist without a mutual dependence; and from the human species, down to the lowest parts of the creation, one chain unites all nature.<sup>4</sup> This is excellently observed, and beautifully described by a late celebrated poet, in the following lines:—

God in the nature of each being founds  
Its proper bliss, and sets its proper bounds ;  
But as he form'd a whole, the whole to bless,  
On mutual wants built mutual happiness.  
So from the first eternal order ran,  
And creature link'd to creature, man to man.—POPE.

Under these circumstances, men must of necessity form associations for their comfort and defence, as well as for their very existence.<sup>5</sup>

<sup>4</sup> And this is the gradual process by which the beneficial result was obtained. When fixed to a certain territory, subsistence becomes less precarious than before; the views of the settlers are enlarged, and gradual improvements are the natural result. The prey, which at first they surprised by dexterity or bore down by force, they learn to secure by art; animals are tamed, and the pastoral way of life commences. When advanced to this grade of civilization, they feed their cattle on the contiguous herbage; present possession being the only title to the occupation of lands in which none acknowledged an exclusive property. Conveniences increasing with the means of subsistence, population advances, and the practice of agriculture succeeds; which is a great step in the progressive movements of an infant colony.

<sup>5</sup> This is illustrated by Adam Smith as follows:—“ There are



Had revelation been altogether silent on this point, yet we might, by the mere light of nature, have easily discovered it to be our duty to be kindly affectioned one to another. No system can be more agreeable to the common sentiments of mankind, nothing built upon surer terms of equity and reason, than that I should treat my fellow-creature with the same candour and benevolence, with the same affection and sincerity I should expect myself. It is true this was not delivered in express words till the time of Moses, nor so fully explained and understood as at the coming of the prophets. Yet we have great reason to believe that it was the first law revealed to Adam, immediately upon his fall, and was a genuine precept of uncorrupted human na-

few subjects of contemplation more gratifying to the philosophical mind than to trace the progress of civilization and refinement. In the earliest stages of society, every gentleman builds his own hut, makes his own table, cuts out his own clothes, and dresses his own dinner; is, in short, his own tailor, cook, architect, and cabinet-maker. In process of time, when the principles of political economy became better understood, a separation of trades and professions takes place, and instead of one person doing twenty things for himself, twenty persons are employed to do one thing for him; even the button that fastens his coat has passed through a dozen hands at least. On this division of labour first taking effect, tradesmen who had nothing but their trade to depend upon, felt, or affected to feel, grateful to every customer who gave them a preference. We find that in the further progress of civilization, the act, which our illiterate ancestors described as buying and selling, is now refined into a mutual interchange of generosity and benevolence, in which the buyer is frequently under the most weighty obligations of gratitude to the seller."

ture.<sup>6</sup> That every one is naturally an enemy to his neighbour, was the malevolent assertion of a late philosopher (Hobbs), one who vainly thinking himself more deeply versed in the principles of man than any before him, and having miserably corrupted his own mind by many wild extravagancies, concluded, from such acquired corruption, that all men were naturally the same. How to reconcile a tenet of this kind with the justice and goodness of a supreme Being, seems a task too difficult for the most knowing person to execute; and what the author himself was contented barely to lay down,

\* There was a degree of pretended Masonry in existence on the continent of Europe at the time this treatise was written, called the Preadamites, which was founded on a theory propounded by a person of the name of Peyrayre, who was private secretary to the Prince of Conde during his imprisonment at Brussels. In this degree it was taught that a race of men existed, many ages before Adam, who had no law given to them by God; and that consequently there was no imputed sin in the world before Adam. The doctrine was founded on Rom. v.—“Unto the time of the law sin was in the world; but *sin was not imputed while there was no law*; but death reigned from Adam to Moses, &c.” The above explanation is, however, preposterous; for it is evident that St. Paul did not mean to say that there were men before Adam; not only because it is contrary to the Mosaical account, but because the same apostle says expressly (Acts xvii. 26), that God made from *one* all the race of men on the face of the whole earth. It is evident, therefore, that if all sprang from one, that one could be no other than Adam; and in this case what became of the descendants of the Preadamites; and if it be said that St. Paul meant the first of the Preadamites, what became of the descendants of Adam? The degree soon became extinct from its improbability.

without the least show of argument in its defence. That God should be a being of infinite justice, creating us in a necessary state of dependence on, and at the same time bring us into the world with inclinations of enmity and cruelty towards each other, is a contradiction so palpable, as no man can assert consistently with a reverential notion of his Maker. And were there no sufficient proofs against it, even from our imperfect ideas of the Creator, the very laws of nature would confute it.<sup>7</sup>

<sup>7</sup> Archbishop Tillotson attributes the evil dispositions which so frequently display themselves in the world to a very different cause. He says—"There is no greater evidence of the bad temper of mankind, than their proneness to evil speaking. For as our Saviour saith, 'out of the abundance of the heart the mouth speaketh,' and therefore we commonly incline to the censorious and uncharitable side. The good spoken of others we easily forget, or seldom mention; but the evil lies uppermost in our memories, and is ready to be published upon all occasions; nay, what is more ill-natured and unjust, though many times we do not believe it ourselves, we tell it to others, and venture it to be believed according to the charity of those to whom it is told. Another cause of the frequency of this vice is, that many are so bad themselves. For to think and speak ill of others is not only a bad thing, but a sign of a bad man. When men are bad themselves they are glad of any opportunity to censure others, and endeavour to bring things to a level; hoping it will be some justification of their own faults, if they can but make others appear equally guilty. A third cause of evil-speaking is malice and revenge. When we are blinded by our passions we do not consider what is true, but what is mischievous; we care not whether the evil we speak be true or not; nay, many are so base as to invent and raise false reports, on purpose to blast the reputations of those by whom they think themselves injured. This is a diabolical temper; and therefore St. James tells us, that the slanderer's tongue is set on fire of hell."

By the law of nature, I would be understood to mean, that will of God which is discoverable to us by the light of reason, without the assistance of revelation. Now nothing is more evident than this grand maxim, that whatever principles and actions have an inseparable connexion with the public happiness, and are necessary to the well-being of society, are fundamental laws of nature, and bear the stamp of divine authority.<sup>8</sup>

<sup>8</sup> The Abbé Reynall, in his history of the political and commercial state of the East and West Indies, speaks thus on the subject of sociability.—“ Society naturally results from population ; and government is a part of the social state. From considering the few wants that men have in proportion to the resources which nature affords them ; the little assistance and happiness they find in the civil state, in comparison of the pains and evils they accumulate in it ; their instinct for independence and liberty, common to them, with all other living beings, together with a number of reasons drawn from their natural construction ; from considering all these things it has been doubted, whether sociability was so natural to mankind as it has generally been thought to be. But on the other hand, the helplessness and duration of man’s infancy ; the nakedness of his body, not covered either with hairs or feathers ; the tendency of his mind to perfection, the necessary consequences of the length of his life ; maternal fondness, which is increased by cares and fatigues ; which, after it has carried the child in the womb for nine months, suckles it, and bears it in her arms for whole years ; the reciprocal attachment arising from this habit between two beings that relieve and caress each other ; the numerous marks of intercourse in an organization, that adds to the accents of the voice, common to so many animals, the language of the fingers, and the gestures that are peculiar to the human race ; natural events, which, in an hundred different ways, may bring together, or reunite, wandering and free individuals ; accidents and unforeseen wants, which oblige them to meet for the purpose of hunting, fishing, or even

This will more evidently appear from the following consideration. When the Grand Architect of the Universe had, with the greatest wisdom and most exact proportion, formed this globe, and replenished it with everything necessary for life and ornament, he last of all created man, after his own image, enduing him with rational and immortal powers, adequate to the present and future happiness for which he was designed.

But though he found himself in paradise, where everything abounded for his sustenance and delight, yet for want of a creature of the same rational nature with himself, his felicity was incomplete; so much did the innate ideas of society possess and influence the human mind from its first existence, that the highest enjoyments without participation were tasteless and unaffecting;<sup>9</sup> a strong proof that even in

of defence; in a word, the example of so many creatures that live in herds, such as amphibious animals and sea-monsters, flights of swallows and other birds, even insects that are found in columns and in swarms; all these facts and reasonings seem to prove that man, by his nature, tends to sociability, and that he reaches that end so much the more speedily, as he cannot populate much under the torrid zone, without being collected into wandering or sedentary tribes; nor spread himself much under the other zone, without associating with his fellow-creatures for the prey and the spoils which the wants of food and clothing require." (Vol. iv. p. 397, English Translation.)

• Our grandsire Adam, e'er of Eve possest,  
Alone, and e'en in paradise unblest,  
With mournful look the blissful scene survey'd,  
And wander'd in the solitary shade;  
The Maker saw, took pity, and bestow'd  
Woman, the last, the best reserve of God!

the original state of human nature, selfish and narrow principles had no share; and that to communicate blessings was to increase them. To gratify his wishes, enlarge his mind, and establish his (before imperfect) happiness, God created an help meet for him, "woman, his last best gift;"<sup>10</sup> thereby enabling him to exchange the solitary for the social life; an imperfect for a perfect bliss!<sup>11</sup> Now the human

<sup>10</sup> The Rabbi Elhazar, in the Gemara, translates the passage thus:—"I will make for him a help as opposite to him." And then he asks the question, how can she be a help and be opposite to him? To which he replies, that a wife is sometimes a help, and at other times contrary to a man, according to his merits or demerits. Thus, he adds, when any one married in Babylon, they used to ask him jocularly, whether it was *findeth, or I find?* from the two contrary verses of Solomon (Prov. xviii. 22; Eccl. vii. 26): "whoso findeth a wife findeth good;" and, "I find more bitter than death is woman;" meaning, to ask him how he had succeeded in his choice of a wife, whether well or ill. From this consideration the Rabbi Akiba says, **אִישׁ**, a man, and **אִשָּׁה**, a woman, when they conformed to the will of God, possessed together the name **אִי**, **IAH**, by which they secured their own happiness; but if otherwise, taking those letters from the two words, there remains in both **אִשׁ**, *fire*, only, the proper emblem of matrimonial disagreements and quarrels.

<sup>11</sup> The following portrait of our first progenitor when he first came into life, drawn by Buffon, is extremely beautiful, while, at the same time, it is quite consistent with the Mosaical history. Let us suppose a man in the same situation with him who first received existence; a man whose organs were perfectly formed, but who was equally new to himself, and to every object which surrounded him. Were he to give a history of his thoughts, and of the manner in which he received impressions, it might be in some such words as these:—"I remember the moment when my existence commenced, It was a moment replete with joy, with amazement and anxiety. I never knew what I was, where I was,

mind began to expand; a new train of ideas and affections succeeded; its joys were increased, and its wishes accomplished. These dispositions were continued with the species, and man has ever since had recourse to society as an essential means to humanize his heart and meliorate the enjoyments of life.

But, alas! he being created free in the exertion of the faculties, both of body and mind, and these faculties being vitiated by sin in our first parents, the taint became hereditary, and soon broke out in symptoms which foreboded destruction to the peace

nor whence I came. I opened my eyes, but what an amazing increase of sensation. The light, the celestial vault, the verdure of the earth, the transparency of the waters gave animation to my spirits, and conveyed pleasures which exceed the powers of expression. At first I believed that all these objects existed within me, and formed a part of myself. When, turning mine eyes to the sun, his splendour overpowered me. I voluntarily shut out the light, and felt a small degree of pain. During this moment of darkness, I imagined that I had lost the greatest part of my being. I was then roused by a variety of sounds. The singing of birds and the murmuring of breezes, formed a concert which excited the most sweet and enchanting emotions. I listened, and was convinced that these harmonious sounds existed within me. I made a step forwards; and afterwards renewing my motion, I walked with my face turned towards the heavens, till I struck against a palm tree. Seized with terror, I ventured to lay my hand upon the object, and perceived it to be a being distinct from myself. At last, the train of my ideas was interrupted, and I lost the consciousness of my existence. My sleep was profound; but having no mode of measuring time, I knew nothing of its duration. When I awakened, I was astonished to find by my side another form, perfectly similar to my own, but something more glorious and desirable."

and happiness of the world. Cain furnished an early and terrible instance of the truth of this assertion, when of the first two brothers that ever were on earth, one fell a victim to the envious fury of the other, and demonstrated that a train of new passions had taken possession of the human heart. Envy, hatred, and revenge now made their appearance, and bloodshed and discord followed.<sup>12</sup> Ties of consanguinity first cemented mankind; but after the sons of Noah had rendered the earth more populous, and the confusion of languages had separated one family from another, vice and impiety boldly reared their heads.<sup>13</sup> Therefore to remedy these dreadful

<sup>12</sup> A very simple comparison may make us conceive how the first colonies, which came from Asia to Europe, might lose the greatest part of their knowledge. Let us suppose a hundred persons, men and women, who had left a civilized country, cast upon a desert island, and resolved to settle in it. They would soon find themselves in want of everything, and obliged to supply those wants by very coarse expedients, and for want of practice would soon forget the arts used in their native country. A spirit of discord and independence would creep in among them; they would soon disband, and fall at once into the greatest misery and the grossest ignorance. See *Hist des Voy.* tom. xi. p. 206.

<sup>13</sup> The Chinese books thus describe the manners of the earliest period in their history.—Men sheltered themselves in dens and hollow caves, or dwelt in the wilderness amongst the beasts of the field, which they neither injured nor received any injury from. In succeeding ages the case was altered; and the animals, being armed with claws, teeth, horns, and venom, assaulted man, and gained the mastery over him. Yeautsao was the king at that period. Taking the hint from the nests of birds, he persuaded his subjects to build wooden houses of the same shape, as a protection from the wild beasts. Mankind knew not then how to



evils, and avert their consequences, the uniting various men and different orders in the bands of friendship, seemed the best and surest method, and was, indeed, the greatest and most effectual defence against the universal depravity of corrupted human nature.<sup>14</sup> It was here alone protection could be had, from the attacks of violence, or the insinuations of fraud, from the force of brutal strength, or the snares of guilty design.<sup>15</sup>

Further to promote these ends, and secure such blessings, laws were now necessarily introduced for the safety and advantage of every individual;<sup>16</sup> and of their good effect we in this nation ought to be

cultivate the earth, and they lived on herbs and fruits. They drank the blood of animals, and devoured the flesh quite raw, swallowing the hair and feathers.

<sup>14</sup> *Jura inventa metu injusti fateare necesse est,  
Tempora si fastosque velis evolvere mundi.*

*Hor. sat. iii. 110.*

<sup>15</sup> These deeds of violence, however, appear to have been confined to the race of Cain; for the posterity of Seth assumed the title of the Sons of God; which was applied to them by Moses, and adopted by the writers of the New Testament. Enoch was a person of extraordinary piety, walking with God, as the scripture expresses it, for the last three hundred years of his life; as a reward for which exemplary behaviour, in so corrupt an age, he was taken up into heaven without tasting of death.

<sup>16</sup> The Mexicans and Peruvians furnish us with an example how quickly a people may be civilized. When the Spaniards arrived in those countries they were very regular in their policy. They had good laws, and were acquainted with several of the arts and sciences. The courts of their emperors were very brilliant and magnificent. Yet it is supposed that these monarchies had not been in existence more than three hundred and fifty years.

better judges than the whole world besides, for ours we may extol, as St. Paul expresses himself, "in confidence of boasting."

If we confine ourselves to particular parts of society, and treat on bodies of men, who, though members of, and subordinate to the general system, unite themselves into distinct communities, for their own immediate advantage, and relatively for the public benefit, we shall find some entering into such associations upon different views, and to answer various purposes.<sup>17</sup> We, of this nation in particular, fear no enemy at our gates, no violence from our neighbours, and, I hope, no treachery from our friends; but assemble with men of similar opinions and manners, not out of necessity for the preservation of our lives, but to render them more beneficial to others and pleasing to ourselves; by enabling us to perform those duties, and afford that assistance to each other in a united capacity, which as individuals we were unable to do.

To this kind of associations, I shall confine myself in the following work, and shall treat on the ancient institution of Free and Accepted Masons in parti-

<sup>17</sup> This is a broad hint at the Charlatanerie which was going on at this period of time in France and Germany, when the practice of forbidden arts was mixed up with pure Masonry, and gave occasion for the censure which has been so unsparingly bestowed upon it. Thus it was said that in the Order "all distinctions of social rank are annihilated. And hence it could not be advisable to admit a young man, inexperienced and untried, to the full participation of their secrets; he must first be educated and moulded for the ends of the society. Even elder men it was found neces-

cular;<sup>18</sup> an establishment founded on the benevolent intentions of extending and confirming mutual happiness, upon the best and truest principles of moral and social virtue.

For among many instances of the above truth, apparent to every intelligent person, let us reflect, that in all societies and governments there are some indigent and miserable, whom we are taught to regard as objects of our compassion and our bounty; it is our indispensable duty to aid such with our council, commiserate their afflictions, and relieve them in their distress.

“’Tis what the happy to the unhappy owe,  
For what man gives, the gods on him bestow.”—POPE.

This principle is the bond of peace, and the cement of masonic affection.<sup>19</sup> Freemasons esteem

sary to subject to the probation of the lower degrees before they were admitted to the higher. Without such a regulation dangerous persons might sometimes have crept into the councils of the society; which in fact happened occasionally in spite of all provisions to the contrary.” (Lond. Mag. 1824, p. 7.)

<sup>18</sup> It will be understood that the words *Free and Accepted Masons*, wherever they may occur in this treatise, refer only to the members of symbolical Masonry, consisting of three degrees, and no more.

<sup>19</sup> Thus Freemasonry teaches that Relief is a principal tenet of the profession; and though to relieve the distressed is a duty incumbent on all men, it is more particularly so on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe calamity, alleviate misfortune, compassionate misery, and restore peace to the troubled mind, is the grand aim of the true Mason. On this basis he establishes his friendships, and forms his connections.

it as a virtue of the most diffusive nature, not to be confined to particular persons, but extended to the whole human race, to administer assistance to whom is their highest pride and their utmost wish, establishing friendships and forming connections, not by receiving, but conferring benefits. As soon might the builder alone work through each tedious course of an edifice without the assistance of his fellow-craftsmen, as poor, helpless unassisted man, toil through each chequered stage of human life.

The Almighty has therefore furnished men with different capacities, and blessed them with various powers, that they may be mutually beneficial and serviceable to each other; and indeed wherever we turn our eyes and thoughts, we shall find scope sufficient to employ those capacities, and exercise those powers, agreeable to the celebrated maxim of the great Socratic disciple, that we are not born for ourselves alone.<sup>20</sup>

That we may not be too much elevated with the contemplation of our own abundance, we should

<sup>20</sup> In the earliest times, however, the barbarians did not entertain these views of the social condition of man, as may be gathered from the description which Homer gives of the Cyclops. (Od. ix. 106.) "The Cyclops," says the poet, "are unacquainted with laws. Each father of a family rules over his wife and children. They give themselves no concern about the affairs of their neighbours; and have no assemblies to deliberate on public affairs. Their manners and customs depend on no general regulations. They neither plant nor sow, but live on the fruits which the earth spontaneously produces; and live on the summits of mountains, or in the deep caverns of the earth."

consider, no man comes into this world without imperfections; that we may not decline being serviceable to our fellow-creatures, we should reflect that all have their portion for improvement; that we may not be remiss or reluctant in good offices, we should remind ourselves, however affluent our fortune, we are not entirely independent of others, and where much is given much will be required: we are commanded to be fruitful in good works; and throughout the whole creation we shall find no precedent for inutility or indolence, for he that contributes neither study, labour, nor fortune to the public, is a deserter of the community. All human affections, if directed by the governing principle of reason, tend to promote some useful purpose. Compassion, if properly exerted, is the most beneficent of all human virtues, extending itself to a greater number of objects, exciting more lasting degrees of happiness, than any other.<sup>21</sup> Some affections are

<sup>21</sup> An instance of this beneficent exercise of compassion in the face of danger is recorded in the Freemasons' Quarterly Review for 1845. "When the star of the Emperor Napoleon was declining, and the wish for peace had become unanimous, the national guards were opposed to him. A portion of the imperial troops had fallen into an ambuscade of those guards, and destruction was on the point of falling upon them; the line was formed, the command to make ready and present had been given; when, at that very moment, one of the imperial troops exhibited the masonic sign of distress, and it was sufficient to preserve the lives of the whole party. Laurent Michel, the captain of the artillery, saw the sign, and immediately threw himself before the guns. It was the work of a moment; but his authority was sufficient to allow the devoted troops to disperse."

indeed more fierce and violent, but their action, like a sudden explosion of combustibles, is no sooner begun than its force is spent.

The rational, the manly pleasure, which necessarily accompanies compassion, can only be known to those who have experienced its effects; for who ever relieved the indigent, and did not at the same time receive the highest gratification? To see a fellow-creature labouring in agony and pain, or struggling under the oppressive burthen of helplessness and want, presently raises pity in the human breast, induces us to sympathize with the object in his distress, and inspires us with the tender dispositions of charity and assistance.<sup>22</sup>

<sup>22</sup> In the year 1845, when our eloquent and excellent brother B. Bond Cabbell occupied the chair at the dinner for the benefit of the Aged Masons' Asylum, he thus expressed himself in language which deserves to be universally known. "Looking at the fundamental principle of this institution, and the dispensation of charity, he had no hesitation in saying, that the first principle should be speedy relief. *Bis dat qui cito dat.* The sooner we gave to the poor and needy, the sooner we fulfilled the duties of that stewardship, which, by the dispensation of an all-wise Providence, was confined to those who enjoyed this world's wealth. But he thought there was one great omission in the circle of our charities. We had an institution for girls, another for boys, and an asylum for the old men; but he was sorry to say that there was none for the widow. It did appear most extraordinary that in Freemasonry, the great end and object of which were charity, there should be no particular fund for the widow; when, in almost all societies, in almost all the different professions, whether the army, the navy, the church, the medical profession, or the various trades, one of the first and foremost of their charitable institutions was, a fund for the relief of the widow; while the

If our pleasure was to be estimated in proportion to its extent and duration, that of doing good must rival and outshine all others the mind is susceptible of, being, both from its nature and the variety of objects on which it acts, greatly superior to the fleeting and unsatisfactory enjoyment arising from the satisfying our sensual appetites. Hence compassion, both on account of its duration, from its pleasing effects, and its unbounded utility to the world, ought to be highly valued and duly cultivated by all who consult their own felicity, or the prosperity and interest of that country or people to which they belong.

It would be absurd to dwell longer on this head, as I am addressing a body who, in every age, from the earliest times to the present day, have been justly celebrated for their disinterested liberality, and whose proceedings have been constantly directed by the desire of doing good to, and promoting the happiness of every individual.

From the foregoing considerations, the necessity of constituting particular societies, is strikingly obvious ; for next to the veneration of the Supreme

fraternity of Freemasons was without an institution of the kind. He hoped, however, that the day was not far distant when an ample provision for the Mason's widow would be made. It was impossible to pass over the importance of such an institution. When they looked with satisfaction upon the schools in which they trained up children in the way they should go, educating them in the principles of virtue and holiness, could they forget the widowed mother who had brought up her family in virtue and integrity, but was now pining in want and misery."

Being, the love of mankind seems to be the most promising source of real satisfaction.<sup>23</sup> It is a never failing one to him who, possessed of this principle, enjoys also the means of indulging it; and who makes the superiority of his fortune, his knowledge, or his power, subservient to the wants of his fellow-creatures. It is true there are few whose abilities or fortunes are so adapted to the necessities and infirmities of human nature as to render them capable of performing works of universal beneficence, but a spirit of universal benevolence may be exercised by all; and the bounteous Father of Nature has not proportioned the pleasure to the greatness of the effect, but to the greatness of the cause. Here let not my meaning be mistaken; I would not be understood to insinuate that we are so obliged to be bountiful that nothing will excuse us; for it is an universal maxim among Masons, that justice must precede charity; and except where the exigencies of the distressed call for immediate relief, we should always recollect our natural connections and debts to the world, whenever our dis-

<sup>23</sup> In a masonic MS. written as early as the tenth century, the virtue of brotherly love is made imperative on the fraternity.

At thys semblé were poyntes y-ordeynt mo,  
 Of grete lordys and maystrys also,  
 That whose wol conne thys craft and com to astate,  
 He most love wel God, and holy churche algate,  
 And his mayster also, that he ys wyth,  
 Wheresever he go, yn fylde or fryth;  
 And thy felows thou love also,  
 For that thy craft wol that thou do.



positions may prompt us to bestow any singular bounty. And give me leave to observe, it is not the idle, indolent, or extravagant, but the industrious, though distressed brother, who has a just title to our extraordinary beneficence; a circumstance that ought always to direct the exertion of the above virtue.

Having thus in some measure deduced the nature and necessity of society, and in part shown the duties incumbent upon us as members of it.<sup>24</sup> May we as upright men and Masons faithfully discharge the duties of our various stations; and above all be ever ready to do to others as we could in their circumstances reasonably wish to be done unto.

They who move in a higher sphere have indeed a larger province wherein to do good; but those of an inferior degree will be as eminently distinguished

<sup>24</sup> Sir R. Steele has drawn a beautiful picture of the innocence of mankind in the first stage of society. "Before mankind was formed into large societies, or cities were built and commerce established, the wealth of the world consisted chiefly in flocks and herds. The tending of these we find to have been the employment of the first princes, whose subjects were sheep and oxen, and their dominions the adjoining vales. As they lived in great affluence and ease, we may presume that they enjoyed such pleasures as that condition afforded, free and uninterrupted. Their manner of life gave them vigour of body and serenity of mind. The abundance they were possessed of, secured them from avarice, ambition, or envy; they could scarcely have any anxieties or contentions where every one had more than he could tell what to do with. It was a state of ease, innocence, and contentment; where plenty begot pleasure, and pleasure begot singing, and singing begot poetry, and poetry begot pleasure again." (Guardian, No. xxii.)

in the mansions of bliss, if they move regularly, if they are useful members of society, as the highest. He who performs his part best, not he who personates an exalted character, will meet with applause. For the moon, though it borrows its light from the sun, also sets forth the glory of God; and the flowers of the field declare a Providence equally with the stars of the firmament.

To conclude then, let me exhort all my worthy brethren to be diligent in the cultivation of every moral and social virtue, for so long only do we act consistently with the principles of our venerable institution. Then what has been said, though on an occasion far more important to mankind, may not improperly be appropriated as the badge of our respectable Order, "By this shall all men know that you belong to the brethren, if your hearts glow with affection, not to Masons alone, but to the whole race of mankind."<sup>25</sup> And well indeed

<sup>25</sup> An intelligent friend of my own, who delights the readers of the Freemasons' Quarterly Review with a series of papers under the sobriquet of Cato, enters into a calculation on this subject. He says—"God forbid that I should wish to do away with our festive gatherings, but I would have the value of them estimated, not by the length of the tavern bill, but by the usefulness of the men composing them. We may be equally happy without washing down our repast with wine, at the rate of sixpence a mouthful, and we should be better fulfilling the duties of our calling. We will suppose that a lodge of twenty-four have sat down to refreshment. We shall not be accused of exaggeration if we say that they would drink half-a-dozen of wine at supper, the cost of which would be thirty-six shillings. The average number of meetings during the year is eight, so that we shall have a sum

may ours be called a happy institution; whose supreme wish is founded on the truest source of felicity, and whose warmest endeavours are ever exerted in cementing the ties of human nature by acts of benevolence, charity, and social affection; and which, amidst the corruption and immorality of the latter ages, has maintained in its assemblies the genuine principles and unsullied reputation acquired and established in the first.

Whilst qualities like these direct your proceedings, and influence your actions, Freemasonry must ever be revered and cultivated by the just, the good, and the exalted mind, as the surest means of establishing peace, harmony, and good-will amongst men.

of 14*l.* 8*s.* unnecessarily spent in wine by one lodge. We will speak of the Metropolis alone. It contains, I believe, about one hundred lodges; we will take the average waste of funds at less than one third of the above sum, say 4*l.*, and we shall have thus squandered in London alone 400*l.* a year. Is this an exaggerated picture? Oh, my brethren, think of the good that we might do with 400*l.* a year." (F. Q. R. 1945, p. 309.) This is well as far as it goes, but I would go one step farther. Let the brethren continue their social meetings; but charge the wine twelve shillings a bottle instead of six, and appropriate the balance to charitable purposes. Here would be a fund of 400*l.* a year without the diminution of any social conviviality; and six bottles amongst twenty-four persons is not an intemperate allowance.

## LECTURE II.

## ON PRIMITIVE FREEMASONRY.

BY WELLINS CALCOTT, P. M.

“ We are not magisterial in opinions, nor have we, dictator-like, obtruded our conceptions, but, in the humility of enquiries or disquisitions, have only proposed them unto more certain discerners. And therefore opinions are free ; and open it is for any to think or declare the contrary. And we shall so far encourage contradiction, as to promise no disturbance, or re-oppose any pen that shall fallaciously or captiously refute us ; that shall only lay hold of our lapses, single out digressions, corollaries, or ornamental conceptions, to evidence his own in as indifferent truths.”—BROWN.

THE antiquity and utility of Freemasonry being generally acknowledged in most parts of the habitable globe, it would be as absurd to conceive it required new aids for its support, as for him who has the use of sight to demand a proof of the rising and setting of the sun. Nevertheless, in compliance with the requests of many worthy brethren, I shall lay before my readers some strictures on the origin, nature, and design of that institution ; and with prudent reserve, confute and avert the many shameful and idle falsehoods which are industriously propagated by its enemies,<sup>1</sup> the better to inform the candid

<sup>1</sup> There had been a sharp attack upon Masonry in the year before Calcott published his work, in a sermon with the very

and well-meaning, who might not readily know how to investigate the truth, or want leisure and opportunity for that purpose.

With this view, I have made it my business to collect a great number of passages from writers eminent for their learning and probity, where I thought they might serve to illustrate my subject. The propriety of such proceeding is too obvious to need any apology.

If our first parent and his offspring had continued in the terrestrial paradise, they would have had no occasion for mechanic arts, or any of the sciences now in use; Adam being created with all those perfections and blessings which could either add to his dignity, or be conducive to his real welfare. In that happy period he had no propensity to evil, no perverseness in his heart, no darkness or obscurity in his understanding; for had he laboured under these maladies, he would not have been a perfect

extraordinary title of "Masonry the way to Hell. A Sermon wherein is clearly proved, both from reason and scripture, that all who profess the mysteries are in a state of damnation. London, Robinson and Roberts, 1768." This produced replies and rejoinders under the titles of "Remarks on a sermon lately published, entitled Masonry the way to Hell; being a defence of that Order against Jesuitical sophistry and false calumny, by John Thompson. 1768." And another was called "An Answer to a certain pamphlet lately published under the solemn title of a sermon, or Masonry the way to Hell. By John Jackson, philanthropos. 1768." The controversy terminated in a concluding pamphlet with the triumphant title of "Masonry the turnpike-road to happiness in this life, and eternal happiness hereafter. London, Bladon, 1768."

man,<sup>2</sup> nor would there be any difference betwixt man in a state of innocence, and in a state of degeneracy and corruption. It was therefore in consequence of his wilful transgression that any evils came upon him.<sup>3</sup> And having lost his inno-

<sup>2</sup> The theosophical Masons of the last century asserted in their abstruse lectures, that "Adam was created perfect, with both tinctures of fire and light, masculine and feminine, in virgin modesty, purity, and chastity; and that his progeny was intended to have been a virgin holy race. That it was not so is apparent. The woman was separated from him by a holy violence; and that the fiat took not only part of one part of him, but part of every part; and it is visible that though the woman is the weaker part, yet hath she every of the four first forms of the eternal nature also, every of the principles and every of the faculties, powers, passions, &c., were all as truly imparted to her from Adam, as was the spirit of Moses to the seventy Elders, or the spirit of Elijah to Elisha; but the manner how it was done was much otherwise; being unknowingly as to him violently, and with notable penetration."

<sup>3</sup> The origin of Masonry is thus accounted for by Bro. Bottomley in his Oration at laying the foundation-stone of Freemasons' Hall in Queen Street:—"Mankind having lost their native innocence, and forfeited their Creator's special favour and protection, the inclemency of the revolving seasons, the rapacity of ferocious animals, and that unfriendly hostile disposition one towards another, which too soon sprung forth as a natural fruit of their own depravity, rendered it necessary for them to build such places of safety for their residence and repose, as the different circumstances of time and place, the different materials and qualifications in the art of building they were then in possession of gave opportunity and ability to build. Thus came the universal science of Freemasonry into use, which, though at first without regularity and order, though crude and indigested, as it needs must be, very early comprised in it all or most of the liberal sciences."

cence, he in that dreadful moment forfeited likewise his supernatural lights and infused knowledge, whereby every science, as far as human nature is capable of, was rendered familiar to him without the tedious labour of ratiocination, requisite to men even of the greatest abilities, whose ideas after all, remain weak and imperfect.<sup>4</sup>

From this remarkable and fatal era, we date the necessity and origin of the sciences. First arose divinity, whereby was pointed out to fallen man the ways and will of God, the omnipotence and mercy of an offended Creator; then law,<sup>5</sup> as directing us to distribute justice to our neighbour, and relieve those who are oppressed or suffer wrong. The royal art was beyond all doubt coeval with the

<sup>4</sup> Opinions have varied respecting the punishment pronounced against Adam; some consider it in a corporeal sense, others imply a twofold meaning in the words "dying, thou shalt die." (Gen. ii. 17.) And therefore, in Bereshit Raba it is explained to mean death to Adam and death to Eve; or, in other words, death to him, and death to all his descendants; for Adam not only brought death upon himself, but upon the whole human race. Others take the repetition to mean death both corporeal and spiritual; and that on the day Adam sinned, he not only became liable to death, but also to the loss of divine grace and glory. But Rabbi Joseph Albo adds, that these punishments are conditional, and may be remedied by repentance; because, if God's justice condemns, his mercy will pardon the sinner.

<sup>5</sup> No sooner had Adam transgressed the divine command, than we find him cited to appear before the Almighty Judge. When, self accused, after hearing his defence, sentence was pronounced upon him; a method of proceeding in that science, which has been adopted in criminal cases by the more enlightened nations from that period and example down to the present day.

above sciences,<sup>6</sup> and was carefully handed down by Methusalah, who died but a few days before the general deluge, and who had lived two hundred and forty-five years with Adam, by whom he was instructed in all the mysteries of this sublime science, which he faithfully communicated to his grandson Noah, who transmitted it to posterity.<sup>7</sup> And it has ever been preserved with a veneration and prudence suitable to its great importance, being always confined to the knowledge of the worthy only. This is confirmed by many instances, which men of reading and speculation, especially such as are of this society, cannot suffer to escape them.

At first mankind adhered to the lessons of nature ;

<sup>6</sup> Hear, however, what the Abbe Barruel says of the origin of Freemasonry. "Let us begin by rejecting the opinions of all those demi adepts, who, in their research on Masonry, led away by the similarity of the name, really believe themselves descended from the masons who built the Tower of Babel, or who raised the pyramids of Egypt, or more particularly from those who erected Solomon's temple. We will subdivide into two classes the divers opinions set forth in order to enoble their origin. In the first class we comprehend all those who ascend back to the mysteries of the Egyptian priests, to those of Eleusis or the Greeks, or those who pretend to filiate from the Druids, or even who call themselves descendants of the Jews. In the second class we consider those who only trace themselves from the Knights Templars, or the age of the crusades." (Hist. Jac. vol. ii. p. 349.) The author then proceeds to confute all the former opinions, for the purpose of establishing the modern origin of Freemasonry, and of heaping on it all the obliquy which was attached to that military order at its dissolution.

<sup>7</sup> A full account of the above transmission of the divine science is given in the degree of Knights of the Ninth Arch, which also



she used necessity for the means, urged them to invention, and assisted them in the operation.<sup>8</sup> Our primitive fathers seeing the natural face of the earth was not sufficient for the sustenance of the animal creation, had recourse to their faithful tutoress, who taught them how to give it an artificial face, by erecting habitations and cultivating the ground;<sup>9</sup> and these operations, among other valuable effects, led them to search into and contemplate upon the nature and properties of lines, figures, superficies, and solids; and by degrees to form the sciences of accounts for the preservation of its occult secrets during the prevalence of the waters by which the world was drowned.

<sup>8</sup> Thus Tubal Cain, who invented the art of working in metals, first found out the use of fire. This was the most difficult process of the two. "It is a well-known fact," says Chambers, (Journal, 1846, p. 398,) "that none of the inferior animals can make a fire. Even the orang outang, when he comes upon a fire left by man in the woods, though he may warm himself by the embers, never thinks of prolonging the blaze by adding fresh fuel; this is a step beyond the range of his capabilities. Man alone is a fire-using animal; and however simple it may appear, the lighting of a fire is an art, and an art that requires some skill too, as any one may ascertain who attempts it for the first time. Amongst the thousands of individuals in civilized society, how very few, except those regularly trained to it, could kindle a fire if left to their own resources. Yet how expertly will every savage perform this office."

<sup>9</sup> The practice of agriculture soon came to be directed by the appearances of the heavens which produced the various seasons of the year, by which their operations were made productive; and they soon discovered that to ensure success to their endeavours, they must committ heir seeds to the ground at one particular season of the year, if they hoped to reap an abundant harvest in another.

geometry and architecture, which have been of the greatest utility to the human species.<sup>10</sup> Hence we were first taught the means whereby we might attain practice, and by practice introduce speculation.<sup>11</sup>

From the flood to the days of King Solomon, the

<sup>10</sup> The antediluvians seem to have spent their time rather in luxury and wantonness, to which the abundant fertility of the first earth invited them, than in discoveries and improvements, which probably they stood much less in need of than their successors. The art of working metals was only found in the last generation of Cain's line; and music, which they might be supposed to practice for their pleasure, was not brought to any perfection before the same generation. It is clear, however, that they were acquainted with the details of domestic architecture, because Moses says Cain built a city, which could not have been accomplished without some knowledge of geometry. According to Goguet, the art of building was one of the first that was practised, both before and after the flood. Architecture, therefore, owed its birth to necessity, and its embellishments to luxury. Men, by reflecting upon their works, and comparing them with each other, improved their taste and skill. They first discovered the rules of proportion. They afterwards added such ornaments as were suggested by knowledge, or by fancy, in different ages and countries. So that architecture has been always changing; been embellished, corrupted, and restored, according to the good or ill taste of different ages and nations.

<sup>11</sup> One of the most sensible and obvious effects of agriculture is, that those people who applied themselves to it were obliged to settle in a particular district. It has forced them to build houses of solid materials, and near to each other, that they might be better enabled to give mutual assistance. It is thus that cities were formed. The first mentioned in history began in Chaldea, China, and Egypt, where the people had applied themselves to agriculture from time immemorial. According to the best writers, the study of politics began with the building of cities: and the

liberal arts and sciences gradually spread themselves over different parts of the globe; every nation having had some share in their propagation; but according to their different manners, some have cultivated them with more accuracy, perseverance, and success than others;<sup>12</sup> and though the secrets of the royal art have not been indiscriminately revealed, they have nevertheless been communicated in every age to such as were worthy to receive them.

But I am not at liberty to undraw the curtain, and publicly descant on this head: it is sacred, and ever will remain so; those who are honoured with the trust, will not reveal it except to the truly qualified brother, and they who are ignorant of it cannot betray it.

I shall, however, observe, that this art was called royal, not only because it was originally practised by kings and princes,<sup>13</sup> who were the first professors of it, but likewise on account of the superiority

foundation of cities gave birth to great empires. Accordingly we see that those people who understood husbandry, formed the first great and powerful states. (Goguet, vol. i. p. 36.)

<sup>12</sup> We may instance the temple of Diana at Ephesus, one of the wonders, which was finished under the direction of the Master Masons, Dresiphon and Archiphron; the tomb of Mausolus, King of Caria, another of the wonders, which was built with great magnificence by order of his sorrowful widow, Artemisia, and performed by the four great Master Masons of that age, Leochares, Briax, Scopas, and Timotheus. See the first edition of the Freemasons' Pocket Companion, 1736, p. 3.

<sup>13</sup> The celebrated Selden tells us, that civil society, beginning first in particular families, under economic rule, representing

which so sublime a science gave its disciples over the rest of mankind.<sup>14</sup>

This supreme and divine knowledge being derived from the Almighty Creator to Adam, its

what is now a commonwealth, had in its state, the husband, father, and master, as king (Selden's Works, tom. iii. col. 927). And in Abraham's treaty with the sons of Heth, for a burying-place for Sarah, they style him a mighty prince; as indeed he was (Gen. xxiii. 6). In a word, not only Adam, but all the succeeding patriarchs, as well before as after the flood, had by the law of nature kingly power over their respective families.

<sup>14</sup> There exist a great variety of opinions respecting the antiquity of the Order. Anderson, in his History of Masonry, treats of it simply as a mechanical art, and confining himself to its operative division, traces it back to the creation, or building of the world, which he treats as a sublime exertion of the science of geometry. But the Masons of the present day are speculative, and the question is, what claim to antiquity can be established for it in this superior form. If speculative Masonry be accurately defined as "a beautiful system of morality, veiled in allegory, and illustrated by symbols," then a similar institution will appear to have been proposed to the first man in the garden of Eden. Thus the Theosophists, who flourished on the Continent when the above treatise was written, taught their followers that "Adam had the eternal essences of the first principle behind him, and the divine light of the second principle before him; both were as fire and light. The outward world of stars and four elements under him, and were impotent as to him; his breath was that of the Holy Ghost, paradisaical." However this may be, we know that the names which Adam gave to the beasts were symbolical of their properties; the test of obedience was symbolical, as were also the fall, and the promise of a Saviour who should bruise the serpent's head. The Freemasonry of Adam may be therefore correctly applied to the above definition; and thus, whether it be understood as an operative or speculative science, the result, so far as regards its antiquity, will be the same.

principles ever since have been, and still are, most sacredly preserved and inviolably concealed.<sup>15</sup> For as all things in process of time are liable to decay and corruption, the ancient professors, wisely foreseeing the great abuses which their exalted mysteries might sustain if generally made known, determined to confine the knowledge of them only to select brethren, men whom they had found by long experience to be well versed in the general principles of the society, and who were eminent for their piety, learning, and abilities.

Hence it is that a man may be sufficiently able to acquit himself in every test that is laid down by our present institution, to prove his regular initiation therein, and also to show that he is not unacquainted with its general principles, and yet at the same time he may be totally ignorant and undeserving of the more valuable parts of the ancient society. These, like the adyta of the ancient temples, are hid from vulgar eyes.<sup>16</sup> It is not every

<sup>15</sup> M. Jurieu contends, in opposition to the above assertion, in his *Histoire de dogmes et culte de l'Eglise*, that God gave only one command to Adam, viz., not to eat the forbidden fruit; but he must have examined the subject very superficially, or he would have entertained a different opinion. For, though they are not particularly mentioned, yet was not Adam obliged to worship God, to offer a sacrifice of praise and thanksgiving for benefits received, with a great many other duties from the creature to his Creator. Was he not obliged to consider the seventh day as holy and sanctified, after God had blessed it in such a solemn manner? It is evident, therefore, that Adam had more than one obligation on him from his first creation.

<sup>16</sup> This is the reason why so many, who have been initiated into

one who is barely initiated into Freemasonry, that is entrusted with all the great mysteries thereto belonging; they are not attainable as things of course, nor by every capacity; for as Mr. Locke very justly observes (speaking of this society), "though all have a right and opportunity (if they be worthy and able to learn) to know all the arts and mysteries belonging to it, yet that is not the case, as some want capacity and others industry to acquire them." Nevertheless, such is the real felicity, necessarily resulting from a knowledge and practice of the general principles of this fraternity, as alone was ever found sufficient to entitle it to a preference of all other human institutions.

From the earliest ages of antiquity, the royal art was ever taught with the greatest circumspection, not in schools or academies to a promiscuous audience, but was confined to certain families; the rulers

the society, feel indisposed to continue their attendance on its duties. They mistake its design; believing, perhaps, that it is merely a convivial society, they search no deeper into its mysteries than the technicalities of the Order, and soon become indifferent to its practice. Freemasonry is like all other sciences. To understand its nature and design, it must be studied with zeal and practised with assiduity. It was this indifference which originated all the charges against it. Men expected to find in the tyled recesses of the lodge a ready way to knowledge, and being disappointed, they gave up the inquiry on the very threshold, and pronounced an unadvised sentence against it as being unproductive of any solid or beneficent fruits. Let the science be carefully investigated—let it be subjected to any unprejudiced test, and it will not only emerge from the ordeal, like silver purified in the fire, but will amply reward any extent of labour which may be employed in the research.

of which instructed their children or disciples, and by this means conveyed their mysterious knowledge to posterity,

After the flood,<sup>17</sup> the professors of this art (according to ancient traditions), were first distinguished by the name of Noachidæ (or sons of Noah), afterwards by that of sages or wise men,<sup>18</sup> (men instructed as Moses in all the wisdom of the Egyptians), Chaldeans, philosophers, masters in

<sup>17</sup> The twenty-second degree of the rite Ancien et Accepte was established to commemorate this event, and to embody certain particulars which are supposed to have occurred during the construction of the ark; it is called Knights of the Royal Axe, Grand Patriarch, or Prince of Libanus. The Tyrians, says the lecture, were always a very zealous and enterprising people. They were employed by Noah before the deluge in felling and squaring the cedars of mount Lebanon for building the ark, and the work was placed under the direction of Japhet. The descendants of these Tyrians were again employed by Moses to cut cedars from the same mountain for the construction of the ark of the covenant; and lastly, their posterity were employed by Solomon to prepare the timber, on a more extensive scale, for the temple at Jerusalem. The Samaritans had the direction of conveying these materials to Joppa.

<sup>18</sup> There is a degree of sublime Masonry called the Noachites, or Chevalier Prussien, which refers to this event. The G. M. General of the Order is the King of Prussia, and his predecessors are said to have been protectors of it for three hundred years. The knights of this degree are assimilated with the Titans, who are fabled to have attempted to invade the heavens for the purpose of dethroning Jupiter. On the night of the full moon in March, the Noachites celebrate the confusion of tongues and the dispersion of mankind, that being supposed to be the anniversary of God's vengeance on the builders of Babel. A candidate cannot be initiated into this degree except by the light of the moon.

Israel, &c., and were ever venerated as sacred characters. They consisted of persons of the brightest parts and genius, who exerted their utmost abilities in discovering and investigating the various mysteries of nature, from whence to draw improvements and inventions of the most useful consequences. Men, whose talents were not only employed in speculation, or in private acts of beneficence, but who were also public blessings to the age and country in which they lived, possessed with moderate desires, who knew how to conquer their passions, practisers and teachers of the purest morality, and ever exerting themselves to promote the harmony and felicity of society. They were, therefore, consulted from all parts, and venerated with that sincere homage which is never paid but to real merit, and the greatest and wisest potentates on earth, esteemed it an addition to their imperial dignities, to be enrolled among such bright ornaments of human nature.

A principal excellence which rendered them famous among men, was taciturnity, which in a peculiar manner they practised and inculcated as necessary for concealing from the unworthy what few were qualified to learn, and still fewer to teach.<sup>19</sup>

In the first ages of the world, science was in a low state, because the uncultivated manners of our

<sup>19</sup> This was the excellence of the Pythagoreans, who, besides the quinquennial silence whilst they were exoterics, had another, termed *παντελής ἐχεμυθία*, a perpetual, or complete silence, proper to the esoterics. This, however, was not used with respect to each other, but towards all such as were not of the society.



forefathers rendered them in general incapable of that knowledge which their posterity have so amply enjoyed: the professors of the royal art, therefore, found it absolutely requisite to exclude the more unworthy and barbarous part of mankind from their assemblies, and to conceal their mysteries under such hieroglyphics,<sup>20</sup> symbols, allegories, and figures, as they alone could explain (even at this day it is indispensable in us, to prevent future bad consequences, by concealing from vulgar eyes the means used by them to unfold such mysteries), wherefore the greatest caution was ever observed at their meetings, that no unqualified person might enter amongst them; and every method was employed to tyle them securely, and conceal the real intent and design of their convocations.<sup>21</sup>

<sup>20</sup> Hieroglyphics are properly emblems or signs of divine, sacred, or supernatural things, by which they are distinguished from common symbols, which are signs of sensible or natural things. Hermes Trismegistus is commonly esteemed the inventor of hieroglyphics; he first introduced them into the heathen theology, from whence they have been transplanted into the Jewish and Christian. Sacred things, says Hippocrates, should only be communicated to sacred persons. Hence it was, that the ancient Egyptians communicated to none but their kings and priests, and those who were to succeed to the priesthood and the crown, the secrets of nature and the mysteries of their morality and history; and this they did by a kind of cabala, which, at the same time that it instructed them, only amused the rest of the people. Hence the use of hieroglyphics, or mystic figures, to veil their morality, politics, &c. from profane eyes. (Spon.)

<sup>21</sup> Dædalus, an itinerant Freemason of the day, used this mystery when he instructed the Greeks in sculpture and mechanics, and built an impregnable fortress at Agrigentum, in the very

In order to render their proceedings more edifying and extensively useful, charges were delivered at certain times, as well for regulating the conduct of the fraternity, as preserving that mark of distinction, which their superior merit justly entitles them to.<sup>22</sup>

Several of those ancient orations are still extant, by which it appears, that among others, one of their principles was to inculcate by precept, and enforce by example, a strict observance of the moral law, as the chief means of supporting government and authority. And it is evident that they thereby effected their purpose, and secured to themselves the favour, respect, and esteem of the world in general; and, notwithstanding the indolence and ignorance of some ages, the various countries, languages, sects, and parties, through which Masonry has passed, always subjected to the necessity of oral tradition,<sup>23</sup> and under the numerous disadvantages

beginning of the Grecian history. He is said to have invented the axe, the saw, the plumb-line, the auger, and glue; and that he carved statues so admirably, that they seemed to be alive.

<sup>22</sup> See *Golden Remains*, vol. i.

<sup>23</sup> There appears to have been little fear of tradition being corrupted amongst the Jews, because there was a certain unmixed lineal descent from father to son in the Jewish nation. The great cause of most of the confusion in the tradition of other nations, was the frequent mixing of several families one with another; now that God might, as it were on purpose, satisfy the world of the Israelites' capacity to preserve the tradition entire, he prohibited their mixture by marriages with the people of other nations and families. So that in Moses's time it was a very easy matter to run up their lineal descent as far as the

with which the Masters of the royal art had to struggle in the course of many centuries, still does it retain, in a great degree, its original perfection; a circumstance that not only bears honourable testimony of intrinsic worth, but is highly to the praise of those to whom this important trust has been from time to time committed.

After this concise and general account of the ancient professors of the royal art, and the sublime truths which they were possessed of, and were by them transmitted down to posterity in the manner before described, we will proceed to the building of that glorious edifice, at which period this society became a regular and uniform institution, under the denomination of Free and Accepted Masons, whose customs and proceedings I shall describe, as far as may be necessary and prudent.

Though the almighty and eternal Jehovah has no occasion for a temple, or house to dwell in, for the heaven of heavens is not capable of containing his immensity, yet it was his divine will that a taber-

flood, nay, up to Adam; for Adam conversed sometime with Lamech, Noah's father. Can we then think Noah ignorant of the ancient tradition of the world, when his father was so long cœvous with Adam; and Methusalah, his grandfather, was six hundred years cotemporary with Noah. Shem his son was probably living in some part of Jacob's time, or Isaac's at the least; and how easily and uninterruptedly might the general tradition of the ancient history be continued thence to the time of Moses, when the number of families agreeing in this tradition was increased, and withal incorporated by a common ligament of religion. (Orig. Sac. b. ii. c. 2.)

nacle should be erected for him in the wilderness by Moses, and afterwards a temple by Solomon at Jerusalem, as his sanctuary; both of which were to be constructed, not according to human invention, but after a pattern which the Lord himself had given. The whole model of the tabernacle was shown to Moses on mount Sinai (Exod. xxv. 9), and the pattern of the temple was likewise given to David by the hand of the Lord, and by him delivered to Solomon his son (1 Chron. xxviii. 11).

The tabernacle might be considered as the palace of the Most High, the dwelling of the God of Israel,<sup>24</sup>

<sup>24</sup> Dr. Kitto is very clear on this subject in his History of Palestine. He says—"We are disposed to regard the tabernacle, and afterwards the temple, as, like the other parts of the ritual, an accommodation, or rather an appropriation to right objects, of ideas which then prevailed in the world, and with which the minds of the Israelites were thoroughly saturated. The heathen boasted of the presence of their gods among them in their temples and tabernacles; and as, perhaps, the Hebrews could not, more than they, take in the idea of God's universal presence, or derive from it the satisfaction which the notion of his peculiar local presence was calculated to afford, he condescended to give them in the Shekinah, a manifest and unquestionable symbol of his presence among them; and since the service rendered to him was to be of a ritual nature he directed that a suitable abode should be prepared for this presence. There he would keep the state of a court, as supreme civil magistrate and king of Israel; from thence he would issue his laws and commandments as from an oracle; and to that place, where their king abode and where their God manifested his presence, they were, as to their *kebla*, to turn their faces in all their service and worship. The east, or point of sun-rising, was the *kebla* of those who worshipped the host of heaven; and it is probably for this reason that the front

wherein the Israelites, during their journeyings in the wilderness, performed the chief of their religious exercises, offered their sacrifices, and worshipped God.<sup>25</sup> It was thirty cubits in length, ten in breadth, and ten in height; it was divided into two partitions, the first was called the holy place, which was twenty cubits long and ten wide: here were placed the table of shew-bread, the golden candlestick, and the golden altar of incense. The second was called the most holy place, whose length was ten cubits, and breadth ten cubits, wherein, before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. The most holy place was divided from the holy place by a curtain or veil of very rich cloth, which hung upon four pillars of shittim wood, that were covered with plates of gold.<sup>26</sup>

The temple erected by Solomon (which was built after the model of the tabernacle) on mount Moriah, had<sup>27</sup> its foundation laid in the year of the world

of the tabernacle and temple fronted the east, so that those who worshipped God in his courts, must needs turn their faces to the east." (Palestine, b. ii. c. 5.)

<sup>25</sup> The tabernacle was erected about A. L. 2513.

<sup>26</sup> Exod. xxvi. 31; Heb. ix. 23.

<sup>27</sup> The mountain of Moriah was always esteemed a consecrated place. Calmet says, that on its summit there was a plot of ground of convenient size for the resort of the worshippers in the most early times, in the form of an oblong square, prepared and levelled, and inclosed by a plantation of trees. Here it was that Abraham offered his son Isaac; which points out its sanctity at a much earlier period. And here David offered up his prayers on the

2992, before Christ 1008, before the vulgar era 1012; and it was finished A. L. 3000, and dedicated 3001, before Christ 999, before the vulgar era 1003. The glory of this temple did not consist in the magnitude of its dimensions; for though it was twice as long and capacious every way as the tabernacle, yet, alone, it was but a small pile of building. The main grandeur and excellency were in its ornaments,<sup>28</sup> the workmanship being everywhere exceedingly curious, and the overlayings prodigious; in its materials, being built of new large stones, hewn out in the most curious and ingenious manner; in its out-buildings, which were large, beautiful, and sumptuous; but still more admirable in this majestic edifice, were those extraordinary marks of divine favour with which it was honoured, viz. the ark of the covenant, in which were put the tables of the law, and the mercy seat, which was upon it; from whence the divine oracles were given out, with an audible voice, as often as God was consulted in behalf of his people; the Shekinah, or

threshing-floor of Araunah the Jebusite, when it pleased the Lord to stop the pestilence which raged amongst his people. And here it was that Solomon erected his magnificent temple. "The Orientals," says Volney (vol. ii. p. 305), "never call Jerusalem by any other name than *Elkuds*, the holy; sometimes adding the epithet *Elsheriff*, the noble. This word *Elkuds*, seems to me the etymological origin of all the *Cassiuses* of antiquity, which, like mount Moriah, were high places, and had temples and oratories erected on them."

<sup>28</sup> And these ornaments were so costly, that the amount is almost incredible. See the *Historical Landmarks of Masonry*, vol. ii. p. 274.

the divine presence, manifested by a visible cloud resting over the mercy seat; the urim and thummim, by which the high priest consulted God in difficult and momentous cases, relating to the public interest of the nation; the holy fire, which came down from heaven, upon the altar, at the consecration:—these, indeed, were excellencies and beauties derived from a divine source, distinguishing and exalting this sacred structure above all others.<sup>29</sup> David, filled with the hopes of building this temple, declared his intentions to Nathan the prophet;<sup>30</sup> but this was not permitted him, because his reign had been attended with wars, bloodshed, and slaughter, and he still had to contend with many powerful enemies; but, though forbid to execute this divine and glorious work, he made considerable preparations for that purpose; which having done, and drawing towards his latter end, he assembled all the princes and chief persons of his kingdom, and ordered and encouraged Solomon publicly, and in their presence to pursue such his intention,<sup>31</sup> and delivered the pattern, or scheme, of all the houses,<sup>32</sup> &c., the courses of the priests and Levites, and likewise the pattern of the cherubims, earnestly exhorting his servants, in regard to the tender age of his son Solomon, who was yet but very young, to yield him their councils and assistance, in erecting a palace, not designed for man, but for the Lord God. David himself gave towards the building of

<sup>29</sup> 1 Kings xviii. 38.

<sup>30</sup> 2 Sam. vii. 1, 2, 3.

<sup>31</sup> 1 Chron. xxviii. 1—10.

<sup>32</sup> 1 Chron. xxviii. 11, 12.

the temple, out of his own treasures, besides a vast variety of precious stones, three thousand talents of gold of Ophir, and seven thousand talents of silver.<sup>33</sup>

The princes of his kingdom followed the glorious example of their king, and gave five thousand talents and ten thousand drachms of gold, ten thousand talents of silver, eighteen thousand talents of brass, and one hundred thousand talents of iron, as also a great many of the most precious stones.<sup>34</sup>

When David the king was dead,<sup>35</sup> and Solomon was established on his throne, he resolved to carry into execution his father's design, and to erect a temple to his great Creator.

For which purpose he applied to Hiram, King of Tyre, for assistance;<sup>36</sup> and having readily obtained a promise of what he desired, and procured from thence, and other parts, men and materials sufficient for his intentions, he began that great and majestic fabric; and as method and order are known

<sup>33</sup> 1 Chron. xxix. 25.    <sup>34</sup> 1 Chron. xxix. 6, 7, 8.    <sup>35</sup> A. L. 2989.

<sup>36</sup> The introduction of the Tyrian workmen was attended with an evil which it was found difficult to prevent. The mysteries of Tyre thus became known to the Israelites; and they displayed a predilection for them that made several regulations necessary to prevent the contamination of the people. The Tyrians used mournful dirges for the loss of Adonis, during the celebration of their mysteries, the measures and harmony of which seems to have been very affecting, and to have made a strong impression on the minds of the Israelites, who entered so enthusiastically into them, that in process of time it was found necessary to prohibit the Israelites from weeping, or making any lamentations at a public festival. See Euseb. l. i. c. 10; Jos. Ant. l. xi. c. 5; Nehem. viii. 9; 1 Esdras ix. 52, &c. &c.



and confessed to be essentials requisite in conducting all great designs and undertakings, he proceeded in the following manner. He numbered and classed his men according to their skill and abilities, viz.—

1. Harodim, princes, rulers or provosts, in number 300
2. Menatzchim, overseers and comforters of the people in working, that were expert Master Masons . . . . . 3300
3. Ghiblim, stone-squarers, polishers, and sculptors;<sup>37</sup> and Ishchotzeb, men of hewing; Benai, setters, layers or builders, being able and ingenious fellowcrafts . . . . . 80,000
4. The levy out of Israel,<sup>38</sup> appointed to work in Lebanon one month in three, 10,000 each month, under the direction of noble Adoniram, who was the Junior Grand Warden . 30,000

<sup>37</sup> These were the Dionysiaks, a society of architects who built the temple of Hercules at Tyre, and many magnificent edifices in Asia Minor, before the temple of Solomon was projected. They were the Masters and Wardens of the lodges of Masons during the erection of this famous edifice; to them was entrusted the execution of those works of art and genius which were projected by the taste of the chief architect H. A. B.; they maintained order and regularity throughout the vast number of inferior workmen and labourers who were assembled on that august occasion, and without the exercise of some judicious regulations, enforced by consummate tact and judgment, so unwieldy a body could not have been conveniently managed. And the results prove the superior talent of these men who constructed an edifice, where each part fitted with such exactness, that the joints could not be discovered by a casual glance; and which consequently had the appearance of being one immense block of polished white marble, roofed with burnished gold.

<sup>38</sup> It must be observed here, that the Israelites entertained a great jealousy lest their liberties should be infringed on; for

Whole number employed, exclusive of the two Grand Wardens, and of the men of burthen, who were the remains of the old Canaanites, who, being bondmen, are not numbered among Masons,<sup>39</sup> was . . . . . 113,600

being the descendants of Isaac they were consequently free, and therefore as Solomon wanted their services, and could not conveniently dispense with them, he contrived to let them enjoy two-thirds of their time in the bosom of their families, while one-third only was employed in labour. It was this regulation which induced them to lend a helping hand towards the erection of the temple. Thus in the preparatory works, while ten thousand men were busily employed in the forest, twenty thousand were at home pursuing their usual avocations, and the change was made monthly. They were not required, however, to labour in the stone quarries, where the toil was much more severe. The bearers of burdens in these onerous works were selected from the remnant of the Canaanites, who were kept incessantly employed; and with these were classed many foreigners, who had been captured in the wars of David, and lived as prisoners in the land of Israel.

<sup>39</sup> "With so much information before us at the present day, it is almost needless for me to assert," says Bardwell, in his elaborate work on Ancient and Modern Temples, "that the temple of Solomon was in the Egyptian style of architecture. The Jews had no peculiar style of their own, for ever since they had settled in Canaan, four hundred years previous, they had been constantly engaged in wars, and consequently had no opportunity of cultivating the fine arts. Besides, Solomon was in constant intercourse with the Pharaoh of his age, and married his daughter; and in no part of the world had temple architecture, and the art of cutting and polishing stones ever arrived, before or since, to such perfection as in Egypt. The building of the temple of Solomon, also, was not entered upon hastily; on the contrary, the architect, from the Egyptian colony of Tyre, had sent in his plans to King David years before the building was commenced; these plans that much honoured man carefully delivered to Solo-

Solomon likewise partitioned the fellowcrafts into certain lodges, appointing to each, one to preside as a master, assisted by two others as guardians, that they might receive commands in a regular manner, take care of the tools and jewels, and be duly paid, fed, clothed, &c.<sup>40</sup>

The necessary regulations being previously settled, to preserve that order and harmony which would be absolutely requisite among so great a number of men, in executing so large a work; he also took into consideration the future agreement and prosperity of the craft, and deliberated on the best means to secure them by a lasting cement.<sup>41</sup>

mon, with a schedule of the materials which he had collected for the work. The architect, therefore, having had plenty of time to perfect his plan, naturally made his design from the best existing examples, the temples of his father land."

<sup>40</sup> The day's work closed when the sun set in the west (Deut. xxiv. 15). All the expressions in scripture about hired servants imply that they were hired by the day. "This is still the case in the East, where not only labourers but mechanics, whether they work for a householder or for a master in their own craft, are paid by the day, and regularly expect their day's wages *when the sun goes down*. It has never come to our knowledge that they work at any trade after sunset, even in winter." (Pict. Bibl. vol. i. p. 499.)

<sup>41</sup> There are many traditions extant in Masonry about these arrangements. The number of orders or degrees are said to have been nine, and each degree had its own proper rank in the division of labour. The entered apprentices were admitted to the first degree; and the Master of the lodge was a mark man. The second, or fellowcraft degree, was confined to its own class, and its ruler was a Mark Master. The mark appears to have been a subsidiary degree, where a Master occupied the chair. The

Now, brotherly love and immutable fidelity presented themselves to his mind, as the most proper basis for an institution, whose aim and end should be to establish permanent unity among its members, and to render them a society, who, while they enjoyed the most perfect felicity, would be of considerable utility to mankind. And being desirous to transmit it under the ancient restrictions as a blessing to future ages, Solomon decreed, that whenever they should assemble in their lodges to discourse upon, and improve themselves in the arts and sciences; and whatever else should be deemed proper topics to increase their knowledge, they should likewise instruct each other in secrecy and prudence, morality and good fellowship; and for these purposes he established certain peculiar rules and customs to be invariably observed in their conversations, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, social, and religious duty, lest while they were so highly honoured by being employed in raising a temple to the great Jehovah, they should neglect to secure to themselves a happy admittance

third degree had a still higher rank, and the Master was called an Architect. The degree of architect followed next, over which presided a Grand Architect. Then rising in dignity came the degree of grand architect, over which was placed an Excellent Mason. The degree of excellent mason had for its Master a Super-excellent; and the super-excellent lodge was governed by the Grand Master himself, viz., H. A. B., assisted by his wardens Adoniram and Tito Zadok.

into the celestial lodge, of which the temple was only to be a type.<sup>42</sup>

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 two-fold advantage from the principles of geometry and architecture, on the one part, and the precepts of wisdom and ethics on the other.<sup>43</sup> The next cir-

<sup>42</sup> A very curious problem may be found in the F. Q. R. for 1836, p. 418, which refers to an afflicting event which threw the workmen into confusion before the temple was finished. It appears that H. A. B. had sent to certain fellowcrafts *thirteen* stones, directing that with these they should complete a small *square* near the cape stone, being the only portion which remained unfinished. Every stone of the temple was formed into a square, containing five equilateral triangles, each being equal to a cube, and each side and base of the triangles being equal to a plumb-line. The space, therefore, which remained to be completed was the last triangle of the last stone, and equal to the eighth part of the plumb-line, or one-eighth of the circle, and one-fifteenth of the triangle, which number is in Hebrew  $\text{י"ד}$ , or the great name of the Almighty. This problem is fully demonstrated in the above volume.

<sup>43</sup> An old illustration, used in the first lectures of Masonry, thus explained the six liberal arts and sciences blended in astronomy:—"Of all the noble sciences ever cultivated by man, astronomy stands confessedly the most exalted and sublime, whether we consider its magnitude, subjects, or extension; and when we explore its demonstrative truths, we are lost in astonishment in the boundless fields of ether which contain the starry firmament of heaven. Astronomy may justly be said to

cumstance which demanded Solomon's attention was, the readiest and most effectual method of paying the wages of so vast a body of men, according to their respective degrees, without error or confusion, that nothing might be found among the Masons of Sion, save harmony and peace.<sup>44</sup> This was settled in a manner well known to all regularly made Masons, and therefore is unnecessary, as also improper, to be mentioned here.<sup>45</sup>

These arrangements being adjusted, the noble structure was began,<sup>46</sup> and conducted with such grandeur, order, and concord, as afforded Solomon the most exalted satisfaction, and filled him with the strongest assurance, that the royal art would be

comprehend the whole of the other six. Thus, by grammar we correctly express the substance of our observations; by rhetoric we impress the truths therein contained, which are demonstrated by logic; by arithmetic we make our calculations; by geometry we measure the magnitudes and distances of those vast orbs; and by the use of music we are able to understand the harmony of the Creator's works. And it is by the help of this science that mankind plough in safety the trackless ocean, and traverse the sandy waste of the desert. By such means commerce civilizes rude and savage nations, unites men of different countries, sects, and opinions, and conciliates true friendship amongst those who would otherwise have remained at a perpetual distance."

<sup>44</sup> 1 Kings vi. 7.

<sup>45</sup> See the Historical Landmarks of Masonry, vol. i. p. 435.

<sup>46</sup> This noble structure was erected on mount Moriah in the month Zif, which answers to our April, being the second month of the sacred year (A. L. 2992), and was carried on with such prodigious expedition, that it was completely finished in little more than seven years, in the month Bul, which answers to our October (A. L. 2999), and was dedicated the year following.

further encouraged in future ages, and amongst various nations, from the excellencies of this temple, and the fame and skill of the Israelites, in the beauty and symmetry of architecture therein displayed.

He was likewise sensible, that when this building should be completed, the craftsmen would disperse themselves over the whole earth;<sup>47</sup> and being desirous to perpetuate, in the most effectual manner, the harmony and good-fellowship already established among them, and to secure to themselves, their future pupils, and their successors, the honour and respect due to men whose abilities were so great, and would be so justly renowned. In conjunction with Hiram, King of Tyre, and Hiram Abiff, the deputy Grand Master,<sup>48</sup> he concerted a proper plan

<sup>47</sup> And they did disperse over the face of the earth, leaving behind them, wherever they went, substantial tokens of their presence, in the shape of magnificent buildings, the ruins of many of which still remain to testify their great and unequalled talents in the science of architecture, and its accompanying arts, sculpture and painting. But before they took leave of Palestine, they erected two palaces for Solomon and his queen; and carved that celebrated throne of ivory, guarded by twelve golden lions. They built the house of the forest of Lebanon, and the magnificent city of Palmyra. And in his dotage Solomon employed them to construct temples for Chemosh, Ashtaroth, and Moloch; after which they began to travel, and carried with them the secrets of the fraternity into Syria, Asia Minor, Mesopotamia, Assyria, India, Egypt, and many other parts of Asia and Africa. The tradition is that they travelled to Hercules's pillars on the west and to China on the east; and the old constitutions of Masonry affirm, that one called Ninus, who had been at the building of Solomon's temple, carried the art into Germany and Gaul.

<sup>48</sup> The plans of this great architect were not only perfect with regard to the temple itself, but also in the contrivance of its

to accomplish his intentions; in which it was determined, that, in conformity to the practice of the original professors of the royal art, general distinguishing characteristics should be established, for a proof of their having been fellow-labourers in this glorious work, to descend to their successors in all future ages, who should be in a peculiar manner qualified to cultivate the sublime principles of this noble establishment; and such were adopted and received accordingly.<sup>49</sup> With respect to the method which would be hereafter necessary for propagating the principles of the society, Solomon pursued the

numerous appendages.—“The temple was surrounded on the north, south, and east by the inner or priests’ court, which had a triple colonnade around it; and before the western front was the great court, square and very spacious, having in the midst the great brazen altar, as wide as the front of the temple itself, viz., thirty-seven feet six inches square; it contains also the magnificent basin, called the molten sea, besides ten other lavatories, all of splendid workmanship in brass. The great court had three propylea, with gates of brass, and was surrounded also with a triple colonnade.” (Bardwell, *ut supra*.)

<sup>49</sup> There is a society mentioned in the Freemasons’ Lexicon, called the African Builders, which dates its origin from these architects. They called themselves *Ædiles Architectæ*, or Master Builders. Many of them are said to have come into England with Prince Edward, son of Henry III., and were introduced into Scotland by Lord Stewart about the Masonic year 2307. They had landed property granted to them under the proviso, that they were to abide by the ancient customs of the fraternity, and to obey the laws of the land. By degrees they received the protection of various kings. We find them in Sweden so early as A. D. 1125; they were acknowledged, as it is asserted, in England by Richard I., in Ireland a little earlier, and in Scotland, under the patronage of Alexander III., about 1284.



uniform and ancient custom, in regard to degrees of probation and injunctions to secrecy; which he himself had been obliged to comply with before he gained a perfection in the royal art, or even arrived at the summit of the sciences; therefore, though there were no apprentices employed in the building of the temple, yet as the craftsmen were all intended to be promoted to the degree of Masters, after its dedication; and as these would secure a succession, by receiving apprentices, who might themselves in due time also become Master Masons, it was determined, that the gradations in the science should consist of three distinct degrees,<sup>50</sup> to each of which should be adapted a particular distinguishing test, which test, together with the explication, was accordingly settled and communicated to the fraternity, previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved, and transmitted down to posterity by faithful brethren, ever since their emigration. Thus the centre of union among Freemasons was firmly fixed; their cabala regulated and established; and their principles directed to the excellent purposes of their original intention.

<sup>50</sup> This is in conformity with true ancient Masonry. The schismatics, who styled themselves *ancient* Masons, in the last century asserted that Masonry consists of four degrees, the latter of which was the Royal Arch. See the *Ahiman Rezon*. ed. 1813, p. 113. At the period when this assertion was made, the constitutional Masons knew nothing of that degree.

## LECTURE III.

## ON THE SANCTIONS OF THE MASONIC ORDER.

BY WELLINS CALCOTT, P. M.

“ Regard not who it is which speaketh, but weigh only what is spoken. Thinke not that ye reade the words of one who bendeth himselfe as an adversary against the truth, which ye have alreadie embraced ; but the words of one who desireth even to embrace together with you the selfe same truth, if it bee the truth ; and for that cause (for no other, God hee knoweth) hath undertaken the burthensome labour of this painfull kind of conference. For the playner accesse whereunto, let it bee lawfull for me to rip up to the very bottom how and by whom your discipline was planted, at such time as this age we live in began to make first triall thereof.”—BISHOP HOOKER.

THE harmony and connection of the society of Freemasons, and the excellent precepts and principles thereof, have produced the utmost good consequence, not only to the particular members of it, but frequently to the nations where it has been cultivated and practised.

For united by the endearing name of brother,<sup>1</sup> they live in an affection and friendship rarely to be

<sup>1</sup> The epithet of brother, like music, has a charm to soothe a savage breast ; it dissolves the distance too frequently kept up between high and low ; yet those brethren of an inferior station of life who are thus favoured by the rich and powerful, under the influence of true masonic principles, should never forget their proper position, so as to assume too much on the score of brother-

met with even among those whom the ties of consanguinity ought to bind in the firmest manner.<sup>2</sup> That intimate union which does so much honour to humanity in general, in the particular intercourse which prevails among Freemasons, diffuses pleasure that no other institution can boast. For the name which they mutually use one towards another is not

hood ; but gratefully acknowledge the honour done them, not only by Freemasonry itself, but also by those who thus condescend to grasp them by the right hand of fellowship.

<sup>2</sup> And this bond is so universal that it admits of no exclusion amidst the worthy portion of God's creatures. Climate, colour, education, or religion, make no difference amongst the worshippers of the Most High. The Jew or the Mussulman may claim a right to a participation in our mysteries without the slightest fear that his claim will not be allowed. Even Barruel, that bitter enemy to the craft, was willin to make this admission. He says—"As for the Jewish part of the craft, we recommend our readers to peruse the treatise of a most learned and zealous Mason, dedicated *Deuen die es Verstehen* to those who can understand. He leaves no stone unturned to prove the identity of the ancient mysteries of Eleusis, of the Jews, of the Druids, and of the Egyptians, with those of Freemasonry. And indeed when we reflect on the history of the name of Jehovah, lost by the assassination of Adoniram, it may be very probable that the Jews had a part in Masonry, as it is drawn from the Chaldaic paraphrase, invented by the Rabbins to rob Christ of his divinity and power. They supposed that Christ being one day in the Temple of Jerusalem, had seen the Holy of Holies where the high priest alone had a right to enter ; that he there saw the name of Jehovah ; that he carried it away with him ; and that by virtue of this ineffable name he had wrought his miracles. The whole of this fable is evidently directed against the tenets of the Christians on the divinity of Christ. The importance which Masons annex to the recovering of the name of Jehovah, and particularly all their mysteries in the degree of Rosæ Crucis, has the same object in view." (Hist. Jac. vol. ii. p. 358.)

a vain compliment, or an idle parade; no, they enjoy in common all the felicities of a true brotherhood. Here merit and ability secure to their possessors an honourable regard and a respectful distinction, which every one receives with an unaffected complacency and a perfect humility; constantly exerting himself for the general good, without vanity and without fear. For they who are not adorned with the same advantages, are neither mortified nor jealous. No one contends for superiority; here emulation is only with a view to please; the man of shining abilities, and those unblessed with such ornaments, are here equally admitted; all may here perform their parts; and what may seem surprising amongst such a variety of characters, haughtiness or servility never appear. The greatest admit of a social familiarity; the inferior is elevated and instructed, constantly maintaining by these means a beneficent equality.<sup>3</sup>

With respect to the conversation which they

<sup>3</sup> Thus the candidate was taught at his initiation a general and unlimited regard for men of virtue, honour, and integrity, however they might be distinguished by private persuasion; and that Masonry by uniting all countries, sects, and principles into one inseparable band of affection, conciliates true friendship, and effectuates the noble purpose of making each other happy, and rejoicing in each other's felicity. Hence disputes on religion and politics are never suffered to interrupt the friendly intercourse of our regular assemblies; although he was charged cheerfully to conform to the government under which he lived; to consider the interest of the community as his own; and to be ready on all occasions to give proofs of loyalty to his sovereign, and affection to his country.

hold during their assemblies, it is conducted with the most perfect decency. Here it is an universal maxim never to speak of the absent but with respect; ill-natured satire is excluded; all raillery is forbidden; they will not even suffer the least irony or the poignant strokes of wit, because they generally have a malignant tendency; they tolerate nothing which carries with it even the appearance of vice.<sup>4</sup>

Their pleasures are never embittered by ungrateful reflections, but produce a serene and lasting composure of mind. They flow not like a torrent which descends with noise and impetuosity, but like a peaceful stream within its own channel, strong without violence, and gentle without dulness.

This exact regularity, very far from occasioning a melancholy seriousness, diffuses, on the contrary, over the heart, and over the understanding, the most pure delights; the bright effects of enjoyment

<sup>4</sup> About this time several members were expelled for an omission of the above rule; and at their expulsion the W. M. observed that "as in all numerous bodies and societies of men some unworthy will ever be found, it can be no wonder that, notwithstanding the excellent principles and valuable precepts laid down and inculcated by our venerable institution, we have such amongst us; men who, instead of being ornaments or useful members of our body, I am sorry to say, are a shame and disgrace to it. They are sufficiently characterized by a natural propensity to backbite and slander their brethren; vices truly detestible in all men, and more particularly so in Masons, who, by the regulations of their Order, are exhorted and enjoined to speak as well of a brother in his absence as in his presence; and if his conduct be objectionable, to adopt the distinguishing virtue of the science."

and hilarity shine forth in the countenance;<sup>5</sup> and although the appearances are sometimes a little more sprightly than ordinary, decency never runs any risk; it is wisdom in good humour. For if a brother should happen to forget himself, or in his discourse have the weakness to use such expressions as are distinguished under the name of liberties, a formidable sign would immediately call him to his duty; a brother may mistake as a man, but he hath opportunity and courage to recover himself, because he is a Freemason. Although order and decorum are always scrupulously observed in the lodges of Freemasons, these exclude not in any wise gaiety and cheerful enjoyment. The conversation is animated, and the kind and brotherly cordiality that presides there affords the most pleasing sensation.

These particulars may justly recal to our minds the happy time of the divine Astrea;<sup>6</sup> when there

<sup>5</sup> Religion itself inculcates friendship by the most engaging motives; but its effects are not often found amongst its professors. In Masonry, however, friendship is more common, because it is the mainspring of the Order; and hence proceeds the great necessity of caution in the selection of proper persons as candidates for our mysteries. Discontented or designing men, if once admitted into the lodge, may soon create divisions by engaging the affections of the unwary and unsuspecting amongst the brotherhood, by abusing their friendship and making them a prey to artifice and fraud. In short, as friendship is the bond and cement of our Order, no brother ought to recommend any one to become a Mason, but such as he would make partakers of his own private confidence.

<sup>6</sup> Astrea was the goddess of justice, said to have dwelt on earth during the golden age; and the old traditions of Masonry say

was neither superiority nor subordination, because men were as yet untainted by vice, and uncorrupt.<sup>7</sup>

Having now given a general sketch of the nature of this institution, from whence a candid reader may form no inconsiderable idea of that composed wisdom and laudable harmony which governs in the fellowship of Freemasons, we shall proceed in taking some notice of the several accusations frequently brought against it.

And first, as none can venerate and esteem the fair sex more than Freemasons do, we cannot but reckon it a misfortune that the ladies should be offended at their non-admission into this Order;<sup>8</sup> and the more so, as they no sooner learn with what

that she was so satisfied with the spirit of our Order, that she took it under her own protection; but that the vices and crimes of the uninitiated, which she could not restrain, disgusted her so much, that she fled from the earth to take up her residence in the Grand Lodge above.

<sup>7</sup> The legend is thus given by Ovid:—

“Needless was written law, where none oppress’d;  
The law of man was written in his breast;  
No suppliant crowds before the judge appear’d,  
No court erected yet, nor cause was heard,  
But all was safe, for conscience was their guard.  
No walls were yet, nor fence, nor moat, nor mound,  
No drum was heard, nor trumpet’s angry sound;  
Nor swords were forg’d; but void of care and crime,  
The soft creation slept away their time.” (Dryden.)

<sup>8</sup> On the continent, however, there were several lodges in which females were admitted; and we find them practising Freemasonry on a very extensive scale under the patronage of ladies of the highest rank. The first Grand Mistress was the Duchess of Bourbon, who was installed in 1775, with great pomp. At a meeting in 1777, at which the G. M. presided, several illustrious

moderation the Masons comport themselves, in their assemblies, but without knowing the reason why they are not admitted, they censure us with all the severity their delicate minds are capable of. This we must be●leave to say is entirely owing to mistaken prejudice; for a little reflection would convince them that their not being received into this institution is not in the least singular.<sup>9</sup> They stand in the same predicament with respect to the priesthood, and many other particular societies; the solemn assemblies of the ancients,<sup>10</sup> the senates of Pagan, and the conclaves of papal Rome, all national senates and ecclesiastical synods, universities and seminaries of learning, &c., with which they might with equal propriety be offended.<sup>11</sup>

persons were present. The Duchesses of Bourbon and Chartres, the Princess Lamballe, Madame de Genlis, &c. We have records of several other meetings of female lodges, at which large sums were collected for charitable purposes.

<sup>9</sup> De Quincy, in his tirade against Freemasonry, gives a very ungallant reason for this exclusion. He says—"For what reason women were excluded, I suppose it can hardly be necessary to say. The absurd spirit of curiosity, talkativeness, and levity, which distinguish that unhappy sex, were obviously incompatible with the grave purposes of the Rosicrucians and Masons. Not to mention that the familiar intercourse which co-membership in these societies brings along with it, would probably have led to some disorders in a promiscuous assemblage of both sexes, such as might have tainted the good fame or even threatened the existence of the Order."

<sup>10</sup> In some of the states of Greece the women shared in all the privileges of men, particularly in Lacedemon. They were not only inured to the same exercises, but were initiated into the same mysteries, and subjected to the same punishments.

<sup>11</sup> On the continent many lodges were called *Androgyne*, because



Next to the displeasure of the ladies, we will consider a charge with regard to governments, which in other countries, less happy in their constitution than our own, has at different times been unjustly prosecuted against the fraternity.

It has been imagined that there is everything to be feared for the tranquillity of the state, from a numerous association of men of merit and character intimately united under the seal of secrecy.<sup>12</sup> I agree that this suspicion has in it something very specious; for if the passion of a single man hath caused, as we have seen more than once, strange revolutions in a state, what might not be produced

males and females were equally admitted into them. No married woman could be accepted unless her husband were a Freemason. They were also called lodges of adoption, or of hope.

<sup>12</sup> The Freemasons were incorporated in the character of a secret society in the thirteenth century; and it was only by preserving this character that the ecclesiastical buildings which now form the grace and ornament of our land could ever have been produced. The pointed arch, which constituted one of the great secrets of the lodges of that period, is more graceful and majestic than any regular mathematical figure, more elegant and aspirant in its contour, having all the sprightly character of a lambent flame, and, above all, shadowing forth the prime doctrines of our holy faith, rendered it peculiarly appropriate to ecclesiastical buildings. "We accordingly find it," says Bardwell, "for four centuries, not in certain parts of these buildings only, but pervading, with a simplicity and universality at once grand and enchanting, every part of the order, and exercising a secret, invisible, and magical charm over the most common imaginations." This superb decoration, though it was known in all ages, was disregarded until the Freemasons of the twelfth and thirteenth centuries developed its beauties and extensive application, and reduced it to consistency and perfection.

by a body so numerous and united as that of Free and Accepted Masons, were they liable to these intrigues and cabals which pride and ambition instil but too often into the human heart.

But there is nothing to be apprehended from Freemasons in these respects; they are actuated by the love of order and peace, and are as much attached to civil society as united among themselves. It is in this school that a man may learn most effectually what respect, what submission, what veneration he ought to have for his God, his country, and his king; it is among them that subordination is fully practised, and deemed a virtue not a yoke.

Equally without reason have they also been accused of holding assemblies for no other purpose than that of speaking with the greater freedom on religious, as well as political matters.<sup>13</sup> These topics are never suffered to be agitated; for it is a fundamental maxim of this institution to prohibit all such disputes. The God of heaven, and the rulers of the earth, are by them inviolably respected. And with regard to the sacred person of majesty, every congregated lodge, solemnizes the name with all possible grandeur and respect.

<sup>13</sup> The most ancient Gothic charges with which we are acquainted provide that "no private piques, no quarrels about nations, families, religions, or politics, must be brought within the door of the lodge; for, as Masons, we are of the oldest catholic religion, and of all nations upon the square, level, and plumb; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the lodge."

Thus these accusations fall to the ground.

It is also alleged by the objectors to Freemasonry that upon the initiation of a member into this mystery, he lays himself under a solemn obligation by an oath, with very severe penalties.<sup>14</sup> This by them

<sup>14</sup> The extent to which the masonic vows of secrecy bind the fraternity has been so ill-defined, that no certain opinion appears to be entertained respecting it; although it is of the utmost moment to the stability of the institution that the subject should be clearly understood. Col. Stone (*Letters on Masonry*, p. 71,) thus states his opinion on this important subject:—“From the period at which I reached the summit of what is called ancient Masonry, I have held but one opinion in relation to masonic secrets; and in that opinion I have always found my intelligent brethren ready to concur. It was this—that the essential secrets of Masonry, consisted in nothing more than the signs, grips, pass-words, and tokens, essential to the preservation of the society from the inroads of impostors; together with certain symbolical emblems, the technical terms appertaining to which served as a sort of universal language, by which the members of the fraternity could distinguish each other. Such, and such only, have I been accustomed to consider as the essential secrets of the Order—secrets of not the least consequence in the world, but which were essential for the preservation of the society. All the principles, history, and traditions of the Order, I have always made the subjects of free conversation, whenever it was desired.” Webb, Town, Preston, Hutchinson, Ashe, &c., are pretty much of the same opinion, although each of them exhibits some shade of difference. Town observes, (*Spec. Mas.* p. 37,) “By a full and fair exposition of our great leading principles, we betray no masonic secrets; these are safely locked up in the heart of every Mason, and are never to be imparted except in a constitutional manner; but our leading tenets are no secrets. It is no secret that Masonry is of divine origin; it is no secret that the system embraces and inculcates evangelical truth; it is no secret that there is no duty enjoined, nor a virtue required in the

is pronounced an unwarrantable proceeding. Certainly these persons are as ignorant as they are ungenerous, and for want of better judgments form erroneous notions, and from false premises draw false conclusions. To obviate this objection, we will trace the antiquity of swearing, and observe the different customs adopted by the ancients on this head; afterwards examining the nature of an oath, supposing (for the sake of argument, but not granting) that one is required as set forth by the adversaries of Masonry, we will consider how far it is or is not warrantable in the present case.

We are informed by sacred history what was the custom of swearing among the Hebrews, who sometimes swore by stretching forth their hands;<sup>15</sup> sometimes the party swearing put his hand under the other's thigh;<sup>16</sup> which was the manner of administration used by Abraham and Jacob. Sometimes standing before the altar, as we read in Kings;<sup>17</sup> which was also the custom of the Athenians,<sup>18</sup> the Carthaginians,<sup>19</sup> and the Romans.<sup>20</sup>

The Jews chiefly swore by Jerusalem, by the volume of inspiration, but what is found in, and taught by, speculative Freemasonry; it is no secret that the appropriate Name of God has been preserved in this institution in every country where Masonry existed, while the rest of the world was literary sunk in heathenism; and above all, it is not, neither can it be, a secret, that a good Mason is, of necessity, truly and emphatically a Christian."

<sup>15</sup> Gen. xiv. 27.

<sup>16</sup> Gen. xxiv. 21; xlvii. 29.

<sup>17</sup> Kings viii. 31.

<sup>18</sup> Alex. ab. Alex. l. 5. c. 10.

<sup>19</sup> Livius, dec. iii. l. 1.

<sup>20</sup> Juven. sat. iii.; Val. Max. l. ix. c. 3.

temple, by the gold of the temple, by the altar, and the gift on the altar.<sup>21</sup>

The Greeks esteemed it an honour paid their deities,<sup>22</sup> to use their names in solemn contracts, promises, and asseverations; and call them to witness men's truth and honesty, or to punish their falsehood and treachery. This was reputed a sort of religious adoration, being an acknowledgment of the omnipotence and omnipresence, and, by consequence, of the divinity of the being thus invoked;<sup>23</sup>

<sup>21</sup> Among the Jews the oath was administered by the judge, who stood up and abjured the party who was to be sworn. To this mode of administering an oath Moses alludes when he says, (Lev. v. 1,) "If a person sin hearing the voice of swearing, *i. e.* of adjuration; being called on to witness whether he had seen or known of the transaction," &c. And this we take to be the true import of Prov. xxix. 24,—“Whoso is partner, accomplice, even after the fact, with a thief, hateth his own soul; he heareth the voice of cursing, *i. e.* the adjuration by the judge, when enquiry is making after the truth of a fact, but does not discover his knowledge of the matter;” is consequently guilty of perjury. See 1 Kings viii. 31; 2 Chron. vi. 22. In this manner our Saviour was adjured by Caiaphas, (Matt. xxvi. 63.) Jesus had remained silent under a long examination, when the high priest rising up, knowing a sure mode of obtaining an answer, said—“I adjure thee by the living God, that thou tell us whether thou be the Christ.”

<sup>22</sup> Pythagoras bound his disciples by a solemn oath called Tetractys, a word equivalent with the Tetragrammaton of the Jews; and was considered the root and principle of all things. This was the formula:—

Eternal Nature's fountain I attest,  
Who the Tetractys to our soul exprest.

<sup>23</sup> The Romans believed that an oath in the name of Jupiter Lapis was the most solemn of all others. Some think it was

and the inspired writers, for the same reason, forbid to swear by the pagan deities, and commanded to swear by the true God. Thus in Deuteronomy,<sup>24</sup> “Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.” And in Jeremiah,<sup>25</sup> ‘How shall I pardon thee for this? thy children, have forsaken me, and sworn by them that are no Gods.’ And to forbear other instances, the worshippers of the true God, are by David represented to swear by him, *i. e.* by invoking his name.

The antiquity of swearing, as well as the manner of administering an oath, having now been sufficiently shown, we will in the next place, as far as may be necessary, take notice of the fundamental principles of this establishment, as the most proper method to form a right judgment of it; and then, in answer to the present objection, we will examine how far an oath would, or would not, be justifiable on the initiation of a Mason, and supposing it to be required even under such penal sanctions as have been pretended.

If we examine the laws and regulations of Freemasonry, it will appear that the end and purport of it is truly laudable, being calculated to regulate our passions, to assist us in acquiring knowledge of the

derived from the stone which Saturn gave to his wife Ops in lieu of Jupiter; but more probably from the flint stone which was used in making bargains. The person making the oath held it in his hand, and said—“If I knowingly deceive, let Diespiter cast me away from all that is good as I cast away this stone.” On which he threw the stone away.

<sup>24</sup> Deut. vi. 13.

<sup>25</sup> Jer. v. 7.

arts and sciences, and to promote morality and beneficence, as well as to render conversation agreeable, innocent, and instructive; and so to influence our practice as to make us useful to others, and happy in ourselves. With regard to the relation we have, as members, to society in general, it will appear equally evident from the said regulations that a Freemason is to be a peaceable subject, conforming cheerfully to the government under which he lives; is to pay a due deference to his superiors; and from his inferiors is to receive honour rather with reluctance than to extort it. He must be a man of universal benevolence and charity; not tenacious of his abundance, when the exigences of his fellow-creatures lay a legitimate claim to his bounty.

Masons not only challenge, but have ever supported that character amongst the honest and candid part of mankind, whose equity and reason would never suffer them to entertain ill-grounded prejudices.

The great Mr. Locke appears to have been so delighted with some of our principles, that he tells Lady Masham, to whom he was writing on this subject, "that it was his wish they were communicated to all mankind, since there is nothing more true than what the Masons teach; that the better men are, the more they love one another: virtue having in itself something so amiable as to charm the heart of all who behold it."

And another,<sup>26</sup> speaking of Freemasons, says—  
“No abuse is tolerated among them, no intemperance allowed; modesty, union, and humility, are strongly recommended.” Again, “this society is no ways offensive to religion, good manners, or political governments; it has, and does still flourish in Great Britain and its dominions, under the protection of the greatest personages, even princes of the royal blood.”

Mr. Chambers, in his Cyclopædia, also testifies “that Free and Accepted Masons are a very ancient society or body of men, so called either from some extraordinary knowledge of masonry or building, which they were supposed to be masters of, or because the first founders of this society were of that profession.”

“They are very considerable, both for number and character,; being found in every country in Europe, and consisting principally of persons of merit and consideration. As to antiquity, they lay claim to a standing of some thousand years, and, it is said, can trace up their original as early as the building of Solomon’s temple.”

“What the end of their institution is seems still to be a secret, though as much of it as is known appears laudable, as it tends to promote friendship, society, mutual assistance, and good fellowship.”

“The brethren of this family are said to be possessed of a number of secrets, which have been

<sup>26</sup> Vid. Rel. Cast. vol. vi. fol.



religiously observed from age to age. Be their other good qualities whatever they will, it is plain they are masters of one in a very great degree, namely, secresy."<sup>27</sup>

Now let us ask, if a number of persons have formed themselves into a body with a design to improve in useful knowledge, to promote universal benevolence, and to cultivate the social virtues of human life; and have bound themselves by the solemn obligation of an oath to conform to the rules of such institution, where can be the impiety, immorality, or folly of such proceeding? Is it not the custom of most communities, in the state, amongst the learned bodies, in commerce, &c.? A case too commonly known to require a recital of particular instances. I shall therefore content myself with adding this observation, viz. that Bishop Saunderson, an eminent casuist, in his lectures on the subject of oaths,<sup>28</sup> very judiciously asserts that when a thing is not by any precept or interdict human or divine, so determined, but every man may at his choice do, or not do, as he sees expedient, let him do what he will, he sinneth not. As if Caius should swear to sell his land to Titius, or to lend him an hundred

<sup>27</sup> This is a virtue on which Masons of all ages have particularly prided themselves; and notwithstanding it has formed an invariable article of accusation against the Order, still the brethren have uniformly adhered to it with great tenacity, as one of the main pillars on which its stability is securely based.

<sup>28</sup> Prælect iii. sect. 15.

crowns, the answer is brief, an oath in this case is both lawful and binding.<sup>29</sup>

And as the principles of this institution are truly praiseworthy, containing those valuable requisites which will ever secure the esteem and admiration of all good men, as well as, most assuredly, the envy of the bad, we will put this plain question—Is not the design of it of equal importance to the public with the lending of an hundred crowns to a private man? The answer and the consequences are both evident, that an oath on the subject of Freemasonry, if required, is both lawful and obligatory.

As for the terror of a penalty, it is a mistaken notion to imagine that the solemnity of an oath adds anything to the obligation, or that the oath is not equally binding without any penalty at all.

I shall add a few more quotations from the same excellent casuist, and leave the explanation and application to the intelligent.

A solemn oath of itself, and in its own nature, is not more obligatory than a simple one; because the obligation of an oath ariseth precisely from this, that God is invoked as a witness and avenger, no less in the simple one than in the solemn and corporal; for the invocation is made precisely by the pronounciation of the words, which is the same both

<sup>29</sup> These quotations were originally made by Dr. Anderson, (see the Golden Remains, vol. i. p. 52,) but finding them here, I do not consider myself authorized to reject them.

in the simple and solemn, and not by any corporal motion or concomitant sign in which the solemnity of the oath consists.<sup>30</sup>

And it is a matter well worthy the consideration of every man, that as the object of a lawful oath is God alone,<sup>31</sup> so it contains a solemn confession of his omnipresence, that he is with us in every place ; of his omniscience, that he knoweth all secrets of the heart, that he is a maintainer of truth and an avenger of falsehood ; of his justice, that he is willing, and of his omnipotence, that he is able to punish those that, by disregard to their oaths, shall dishonour him.<sup>32</sup>

<sup>30</sup> Prælect v. sect. xii.

<sup>31</sup> Our Saviour himself confirms the lawfulness of an oath, as Paley justly observes ; for being adjured by the living God, as has been observed above, condescended to answer the high priest without making any objection to the oath upon which he examined him. An oath is also used by St. Paul to the Romans, where he says—“ God is my witness that without ceasing I make mention of you in my prayers ;” and to the Corinthians still more strongly—“ I call God for a record upon my soul, that to spare you, I came not as yet to Corinth.” The Epistle to the Hebrews speaks of the custom of swearing judicially without any mark of disapprobation. “ Men verily swear by the greater ; and an oath for confirmation is to them an end of all strife.”

<sup>32</sup> The oath amongst Christians is of eternal obligation—amongst the Jews it was not so. “ A man or a woman, who hath taken a solemn vow, if it be no ways prejudicial to a third person, and they have sufficient grounds to repent of their rashness may, according to their traditions, procure a dispensation from a rabbi of repute, or from any three indifferent persons, who, if their reasons are approved of, shall say—‘ Be thou unbound,’ &c.—and this shall be deemed a sufficient dispensation.” (Customs of the Jews, p. 20.)

It is, therefore, of a very dangerous tendency for persons who have once taken an oath to trifle and play with the force of it, even supposing the occasion of such obligation was actually of small moment in itself. And this is positively determined by the same writer, in the following words, and ought to be a caution to all, not to violate an oath, lest they incur the fatal consequences of real perjury.<sup>33</sup>

“ A voluntary oath is the more binding for being voluntary, because there is no stricter obligation than that we take willingly on ourselves.”<sup>34</sup> And in another place he is more particular, where a matter is so trivial, that it is not worth the deliberation of a wise man, nor signifies a straw whether it be done or not done; as to reach up a chip, or to rub one’s beard; or for the slightness of it is not much to be esteemed, as to give a boy an apple, or to lend a pin; an oath is binding in matters of the least moment, because weighty and trivial things have a like respect unto truth and falsehood; and further, because every party swearing is bound to

<sup>33</sup> The ancient Masons were all bound by an oath. In the old masonic M. S. before quoted, the oath is thus mentioned:—

The fowrtethe poynt ys ful good lawe  
 To hym that wold ben under awe ;  
 A good trwe othe he most ther swere  
 To hys Mayster and hys felowes that ben there ;  
 He most be stedefast and trwe also,  
 To alle thys ordynance whersever he go,  
 And to hys lyge lord the kynge,  
 To be trwe to hym over alle thynges.

<sup>34</sup> Prælect. iv. sect. 11.

perform all he promised, as far as he is able, and as far as it is lawful; to give an apple to a boy, is both possible and lawful, he is bound, therefore, to perform it.<sup>35</sup> He ought to fulfil his oath."<sup>36</sup>

This is likewise confirmed by Moses,<sup>37</sup>—"If a man swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth." And it is threatened that every one that sweareth falsely shall be cut off by the curse<sup>38</sup>—"I will bring it forth, said the Lord of Hosts, and it shall enter into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof."<sup>39</sup>

<sup>35</sup> As oaths, says Paley, are designed for the security of the imposer, it is manifest that they must be interpreted and performed in the sense in which the imposer intends them, otherwise they afford no security to him. And this is the meaning and reason of the rule—*jurare in animum imponentis*.

<sup>36</sup> Prælect. iii. sect. 15.    <sup>37</sup> Num. xxx 2.    <sup>38</sup> Zech. v. 4.

<sup>39</sup> Grievous curses are promulgated against false swearers, and false oaths are among the greatest abominations before both God and man. That a person swear lawfully he must swear by the Most High God, since only the Most High God can judge of the sincerity of his affirmation, which is the essence of an oath. To swear by any person or thing not omniscient to know, and omnipotent to remunerate, is to trifle with an oath. The veracity of an oath is its essence; to preserve this veracity we should swear only on due deliberation, on actual knowledge, and agreeable to justice and equity; openly, candidly, with due circumspection, and, if necessary, with due inquiry and explanation. The end of an oath is to glorify God, by acknowledging his attributes of holiness, justice, truth, knowledge, &c. ; and to appease man by

The objectors being thus answered with respect to the lawfulness of an oath, supposing one to be required on the initiation of a Freemason (as to the certainty of which conjecture is their only support), I shall next take notice of the charge brought against them on account of secrecy, one of their grand characteristics, and the innocent cause of all the persecutions and reproaches they suffer.

We are condemned for keeping the essentials of our institution from the knowledge of those who are not members of it; which, it is said, must sufficiently prove them to be of a bad nature and tendency, else why are they not made public for the satisfaction of mankind.<sup>40</sup>

If secrecy be a virtue (a thing never yet denied), can that be imputed to us as a crime, which has been considered an excellence in all ages? Does not Solomon, the wisest of men, tell us, “he that

determining controversy, clearing the innocent, satisfying our brethren, or discharging our consciences; and an oath should be “the end of all strife.” See more of this in Taylor’s *Calmet* in loc.

<sup>40</sup> Professor Buhle boasts that Freemasonry has no longer any secrets, because he has disclosed them all. He says in his work on Rosicrucianism—“As for the secret of Freemasonry and its occult doctrines, I have displayed them all in the following pages. To a hoax played off by a young man of extraordinary talents, in the beginning of the seventeenth century, but for a more elevated purpose than most hoaxes involve, the reader will find that the whole mysteries of Freemasonry are here distinctly traced; such is the power of a grand and capacious aspiration of philosophic benevolence to embalm even the idlest levities, as amber enshrines straws and insects!”

discovers secrets is a traitor, but a man of a faithful spirit concealeth the matter.”<sup>41</sup>

In conducting all worldly affairs, secrecy is not only essential, but absolutely necessary; and was ever esteemed a quality of the greatest worth.

Thus we find the great Fenelon makes Ulysses, in the system of education which he delivers to

<sup>41</sup> Who can complain that the institution of Freemasonry is guarded by secrets, when it merely follows the example of the Deity, who conceals from the prying eyes of man the secret mysteries of his providence. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth. Secret things belong to God, says Moses, but the things which are revealed belong to us (Deut. xxix. 29). And what did the angel say to Manoah?—“Why askest thou after my name, seeing that it is secret?” (Judges xiii. 18.) Eliphaz, in his remonstrance to Job, asked him, whether he had heard the secret of God? (Job xv. 8.) David, however, clears up the mystery when he says—“The secret of the Lord is with them that fear him” (Ps. xxv. 14;) and it is more fully explained by St. Paul, who tells the Romans plainly that this mystery, which had been kept secret since the world began, was made manifest in Christ Jesus (Rom. xvi. 25); who is God over all, blessed for ever (Rom. ix. 5). Here then we have a full revelation of the great secret, which was known to the world only by those who feared God, and worshipped him in spirit and in truth, viz., the Noachidæ, and the pious Jews who lived before the advent of Christ, by whom the mystery was publicly revealed for the universal benefit of all mankind. Why not then, says the captious opponent of Freemasonry, why not reveal its secrets? We have declared over and over again, that the great secret of Christian Masonry is the practice of morality and virtue here, as a preparation for happiness in another world. If the cowan be not satisfied with this assurance, he must grovel on in darkness respecting the mysteries of Masonry, for he will find no more direct information, except he seek it in the tyled recesses of the lodge.

his friends for his son Telemachus, particularly enjoin them, above all, to render him just, beneficent, sincere, and faithful in keeping secrets; a precept that afterwards produced the best of consequences to the young prince, of whom it is recorded, that with this great excellence of taciturnity, he not only divested himself of that close mysterious air, so common to the reserved, but also constantly avoided telling the least untruth in support of this part of his character. A conduct, highly worthy the imitation of every one to whom secrets are entrusted, affording them a pattern of openness, ease, and sincerity; for while he seemed to carry his whole heart upon his lips, communicating what was of no importance, yet he knew how to stop just in the proper moment, without proceeding to those things which might raise any suspicion, or furnish even a hint to discover the purposes of his mind.

If we turn our eyes back to antiquity, we shall find the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates,<sup>42</sup> to whom they paid peculiar honour and veneration, who was represented with his right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes and ears, to signify, that of many things to be seen and heard, few are to be published.<sup>43</sup>

<sup>42</sup> Vid.—*Imagines deorum a vincentio chartario.*

<sup>43</sup> This Egyptian god was unknown to the Greeks till the time of Alexander. They worshipped him under the name of Sigalion,



And among the same people, the great goddess Isis, the Minerva of the Greeks, had always an image of a sphynx placed at the entrance of her temples,<sup>44</sup> to denote that secrets were there preserved under sacred coverings, that they might be kept from the knowledge of the vulgar, as much as the riddles of that creature.

Jamblichus, in his *Life of Pythagoras*, confirms the above opinion by observing, that from the mysterious knowledge of the Egyptians, that philosopher drew the system of his symbolical learning and instructive tenets,<sup>45</sup> seeing that the principles and wise

and loaded him with many attributes unknown to the ancient Egyptians. He appears as a young man, in an Egyptian mitre, holding a cornucopia, lotus, quiver, accompanied with the poppy and owl, draped in a long robe, head radiant, with a branch of perseæ, his finger on his mouth, and a basket on his head.

<sup>44</sup> A sphynx between two griffins sometimes forms the crest of Minerva, because she is said to have taught Œdipus how to overcome the sphynx; and that fable was intended to show that the inequality of fortune might be overcome by the prudence and skill of this wise goddess.

<sup>45</sup> Antiphon, in his book concerning such as were eminent for virtue, praises the perseverance of Pythagoras when he was in Egypt. Designing to become acquainted with the secret institutions of that country, he requested Polycrates the Tyrant to write to Amasis, King of Egypt, with whom he was on terms of friendship, that he might be admitted to a knowledge of these institutions. Amasis gave him letters to the priests of Heliopolis; but they being unwilling to communicate their secrets to a stranger, even though he were so highly recommended, sent him to the college at Memphis, which they pretended was more ancient, and consequently more learned than themselves. The hierophant at Memphis used the same caution, and sent him to Thebes. The priests here, being more immediately under the

doctrines of this nation were ever kept secret among themselves, and were delivered down, not in writing, but only by oral tradition. And, indeed, so cautious and prudent were they in these matters, that every disciple admitted to their wise and scientific mysteries, was bound in the most solemn manner to conceal such mysteries from the vulgar, or those whose ideas were not sufficiently exalted to receive them.<sup>46</sup> As a proof of this, we need only recollect the story of Hipparchus, a Pythagorean, who having, out of spleen and resentment, violated and broke through the several engagements of the society, was held in the utmost detestation, expelled the school

royal influence, dare not make any further excuses; but, in order to deter him from any further inquiries, they enjoined upon him such a severe preparation, and stringent penances, as they believed him to be incapable of performing. To their great astonishment he surmounted all these difficulties with apparent ease. They were so much gratified with his ready compliance with their injunctions, that they admitted him to a knowledge of all their most occult secrets; and Sanchides, the Archimagus or chief priest of the Egyptians, received him as his disciple. (Porph. vit. Pyth. p. 5; Clem. Alex. Strom. 1.)

<sup>46</sup> The course of instruction used by the Egyptians, according to the above authorities, was to teach first the epistolographic method of writing; then the hieratic, which was used only to note down and preserve the most sacred things; and, lastly, the perfect hieroglyphic, consisting of two divisions, the kuriologic and the symbolic. Of the latter there are also two divisions, one being the tropical method of writing, the other enigmatical. For instance, by the kuriologic method, to express the sun they made a circle, for the moon a lunette. Tropically they expressed themselves by exchanging or transfiguring ideas. When they deliver the praises of kings in theological fables they write by anaglyphics.

as one most infamous and abandoned, and as he was dead to the principles of virtue and philosophy, had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity, drove the unhappy wretch to such despair, that he proved his own executioner; and so abhorred was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times; instead of which, his body was suffered to lie upon the sea shore of the isle of Samos.<sup>47</sup>

Among the Greek nations, the Athenians had a statue of brass, which they awfully revered; this figure was without a tongue, by which secrecy was intimated.

The Romans had a goddess of silence, named Angerona, represented with her forefinger on her lips, a symbol of prudence and taciturnity.<sup>48</sup>

<sup>47</sup> Lyses reproving Hipparchus for communicating the secrets to uninitiated persons said, according to Jamblichus (c. xviii. p. 80)—“ They tell me that you teach our esoteric doctrines in public, which Pythagoras forbid. But you took no heed after you had tasted the Sicilian delicacies, which you ought not to have tasted a second time. If you repent, and alter your courses I shall rejoice; if not, *you are dead to me*; for it is not lawful to teach every one that which was acquired with much labour, nor to reveal the Eleusinian mysteries to profane persons; because if you do this you are not only unjust, but irreligious.” In the face of this admonition, Hipparchus published the Pythagoric secrets, and being expelled the society, a tomb was made for him as if he were dead. (Clem. Alex. Strom. 5.)

<sup>48</sup> Angerona was distinguished by the modius and club; one hand being held to her mouth, which was closed with a bandage, and the other placed behind her.

Annaxarchus, who (according to Pliny) was apprehended in order to extort his secrets from him, bit his tongue in the midst, and afterwards spit it in the tyrant's face, rather choosing to lose that organ, than to discover those things which he had promised to conceal.

We read likewise that Cato the censor often said to his friends, of three things which he had good reason to repent, the principal was divulging a secret.

The Druids in our own nation (who were the only priests among the ancient Britons) committed nothing to writing.<sup>49</sup> And Cæsar observes, that they had a head or chief, who exercised a sort of excommunication, attended with dreadful penalties, on those who either published or profaned their mysteries.

Therefore, since it evidently appears from the

<sup>49</sup> According to Davis, there were three distinct modes or stages of mysticism amongst the Britons, which represented the three degrees of their spurious Freemasonry, and referred to as many different periods in their religion. That of Menu, the son of the *three loud calls*, and of Uthyr Bendragon, or the *wonderful supreme leader*, was the first, which referred to the patriarchal religion, which was practised amongst the Cymri by some of the Noachidæ. The second, which verged more strongly towards the Sabian idolatry, was that of Coll, the son of Collvrevi, and of Eiddilic Corr, or Gwyddelin Corr; and this agreed with the mode of Rhuddlwm Gawr, or the *red bony giant*. The third was that of Math, the son of Mathonwy, Drych eil Cibddar, and Gwydion ab Don; and seems to have been a mixture of the two former, *i. e.* of the superstition of the original Cymry, and the more idolatrous rites of the Phœnicians; or that confusion of principles which we find in the old British bards, and which Mr. Bryant has detected amongst many ancient nations.

foregoing instances (among many others) that there ever were secrets amongst mankind, as well respecting societies as individuals, and that the keeping those inviolable was always reputed an indispensable duty, and attended with an honourable estimation; it must be very difficult to assign a sufficient reason why the same practice should be at all wondered at, or less approved in the Free and Accepted Masons of the present age, than they were among the wisest men and greatest philosophers of antiquity.

The general practice and constant applause of the ancients, as well as the customs of the moderns, one would naturally imagine should be sufficient to justify Masons against any charge of singularity or innovation on this account; for how can this be thought singular, or new, by any one who will but calmly allow himself the smallest time for reflection.

Do not all incorporated bodies amongst us enjoy this liberty without impeachment or censure? an apprentice is bound to keep the secrets of his master; a freeman is obliged to consult the interest of his company, and not prostitute in common the mysteries of his profession; secret committees and privy councils are solemnly enjoined not to publish abroad their debates and resolutions. In courts martial, the members are bound to secrecy, and in many cases, for more effectual security, an oath is administered.<sup>50</sup>

<sup>50</sup> Amongst Masons secrecy is known by the name of Crypto (see the Freemasons' Lexicon in loc.): from whence we derive cryptographic, or secret writing; cryptonymus, or one who conceals his name; crypto catholicism, &c. &c.

As in society in general, we are united together by our indigencies and infirmities, and a vast variety of circumstances contributing to our mutual and necessary dependence on each other (which lays a grand foundation for terrestrial happiness, by securing general amity and the reciprocation of good offices in the world) so, in all particular societies, of whatever denomination, they are all conjoined by a sort of cement; by bonds and laws that are peculiar to each of them, from the highest assemblies to the lowest. Consequently the injunctions of secrecy among Freemasons can be no more unwarrantable than in the societies and cases already pointed out; and to report, or even to insinuate, that they are, must argue a want of candour, a want of reason, and a want of charity; for by the laws of nature and of nations, every individual, and every society, has a right to be supposed innocent until proved otherwise.

Yet notwithstanding the mysteries of our profession are kept inviolable, none are excluded from a full knowledge of them, in due time and manner, upon proper application, and being found capable and worthy of the trust. To form other designs and expectations, is building on a sandy foundation, and will only serve to testify that, like a rash man, their discretion is always out of the way when they have most occasion to make use of it.

## LECTURE IV.

## THE SLANDERERS OF MASONRY REPREHENDED.

BY WELLINS CALCOTT, P. M.

“So much better were it in these our dwellings of peace, to endure any inconvenience whatsoever in the outward frame, than, in desire of alteration, to set the whole house on fire. Which mooved the heart of this writer to stand up and take upon him a generall defence both of Masonry and of her established lawes; and by force of demonstration, so farre as the nature of the present matter could beare, to make knowne to the world, and these oppugners of her, that all those bitter accusations laid to her charge are not the faults of her lawes and orders, but either their owne mistakes in the misunderstanding, or the abuses of men in the il execution of them.”—BISHOP HOOKER.

WE will now proceed to the next objection, viz., that “Masonry is a trifling institution, and that our principles contain nothing valuable in them.”<sup>1</sup>

<sup>1</sup> There is no pursuit under the sun which is trifling to a philosophic or serious mind. Thus Montagne says, “when my cat and I entertain each other with mutual apish tricks, as playing with a garter, who knows but that I make my cat more sport than she makes me? Shall I conclude her to be simple that has her time to begin or refuse sportiveness as freely as myself? Nay, who knows but it is a defect of my not understanding her language,—for doubtless cats talk and reason with one another,—that we agree no better? Or who can tell but that she pities me for being no wiser, and laughs and censures my folly, for making sport with her when we play together?” Thus freely speaks Montagne respecting cats; and I may add of Masonry what Isaak

These censurers finding it easier to decry a science than to understand it, are with wicked endeavours attempting to depreciate that which they cannot attain to, and would make their necessity appear a virtue, and their ignorance the effect of choice.<sup>2</sup>

This turn of mind is the despicable offspring of envy; and so selfish are such men, that they would rather prefer having the whole circle of the arts and sciences abolished, was it in their power, than that others should be possessed of a knowledge which they are themselves totally unacquainted with, and undeserving of.<sup>3</sup>

Walton says of anglers, that "I hope I may take as great a liberty to blame any opponent, and laugh at him, let him be never so serious, that condemns, without having heard what Masons can say in justification of their art; which I tell them is so full of pleasure that we need not borrow their thoughts to esteem ourselves happy." An anecdote is told of Henry IV., king of France, who was caught by the Spanish ambassador moving across the room on all fours, with his infant son astride across his back, and a whip in his hand. The king stopped and looked earnestly at the ambassador, said to him, "Pray, sir, have you any children?" "Yes, sire, several." "If that be the case," said the sovereign, "I shall not leave off; I shall complete my round."

<sup>2</sup> An American brother has dealt with this charge thus: "We are asked by those who are ignorant of the nature of our institution,—if Masonry be replete with every moral principle, both civil and divine, why is it not universally known? why is it not indiscriminately bestowed on all.—that all may be benefitted by such a benign institution? The answer is,—were the secrets of Masonry universally understood, the design of the noble art would be subverted, and being familiar, like many other important matters, would soon lose their value and sink into disrepute."

<sup>3</sup> A Masonic writer, in the early part of the last century, says,



But alas ! they disquiet themselves in vain ; we who are Masons, cannot but laugh at and pity such feeble attacks, and are heartily sorry for those who have no better understandings than to regard them.<sup>4</sup>

Did they know anything of our profession, they could not but esteem it, for they would be convinced that it is founded on the most exalted principles of morality and social virtue ; tending to promote the true happiness of mankind in general, the peace and satisfaction of every individual in particular :<sup>5</sup> to censure, then, and vilify what they

“ some have basely calumniated the fraternity as enemies to the fair sex, in terms not fit to be rehearsed, and unworthy of a reply. But though in lodge hours Masons do not allow of women’s company, like many other societies of men, yet they make as good husbands as any other men, according to their laudable charges. Others wonder at their admitting men of all professions, religions, and denominations ; but they do not consider that Masons are true Noachidæ, and require no other denominations, (all other distinctions being of yesterday) if the new brother is a good man and true,—for those of them that do not study architecture are often capable of encouraging the craft, and help to support the poor decayed brethren. Have not some rigid people been displeas’d at the occasional admission of worthless men ? But if the Freemasons are sometimes deceived about men’s characters, they are not the only persons who are so deceived. Yet when a brother is obnoxious to censure, *if they do not expel him, they endeavour to reform him.*”

<sup>4</sup> Hiero the Great used to say that he was never annoyed by any person, how freely soever he might speak to his prejudice. He considered that those who revealed a secret, inflicted an injury upon them to whom it was communicated ; for it is the nature of man to entertain a prejudice not only against those who tell what they ought to conceal, but against them also that hear what we would not have disclosed.

<sup>5</sup> In the United States of America, when the lodge is closed, the Master addresses the brethren as follows :—“ Brethren, we

are entirely ignorant of, discovers the baseness of their dispositions, and how little they are qualified to pass their judgments in matters of such importance.<sup>6</sup> Therefore, though we commiserate their

are now about to quit this sacred retreat of friendship and virtue, and to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in the lodge. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance; and if he be in error, it is your duty, in the most friendly manner, to remind him of his faults, that a reformation may ensue. But this is not the whole of your duty, which ought to extend to every created being. Do good to all, but more especially to them who are of the household of faith. Finally, brethren, be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with you and bless you."

<sup>6</sup> Censoriousness arises out of envy. It is the besetting sin of man; and therefore it was particularly prohibited in the Mosaic law. "Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou hate thy brother in thine heart." (Lev. xix. 16, 17.) The Apostle also ranks backbiters amongst the blackest crimes of those who are given up to a reprobate mind, and which, in the judgment of God are worthy of death; and he puts slanderers and revilers with those that shall not inherit the kingdom of God; and when he reckons up the sins of the last times, evil speakers are in the list of that black catalogue. St. Peter joins evil speaking with malice, hypocrisy, and envy; all which are the offspring of hell; and notwithstanding the highest pretensions to religion, St. James assures us that whoever bridles not his tongue, has no religion in his heart. And here I would observe that those who are conscious of being evil themselves, are generally the readiest to speak evil of others. Thus the Psalmist says of an immoral person—"Thou thoughtest wickedly that I was even such an one as thyself." They accuse people of wickedness which they do not know to be true; and censure them for what they cannot know to be true, viz., their intentions, and the thoughts of their hearts.

defects, we must at the same time be allowed to pronounce them unworthy our notice.<sup>7</sup>

Had our institution contained nothing commendable or valuable in it, it is impossible it should have existed, and been patronized by the wise, the good and great, in all ages of the world. For we cannot suppose that men, distinguished by every accomplishment that can adorn human nature, would embrace or continue in principles which they found to be nugatory, erroneous, or contemptible.<sup>8</sup> There-

<sup>7</sup> We should also learn from calumny to amend our lives, in order to enjoy the consciousness that it is altogether unmerited. It is related of Philip of Macedon, that when his friends advised him to banish a slanderer from his court, he declined to do it, lest the fellow should go about slandering him in other places. Smicythus accused Nicanor for one that commonly spoke evil of Philip, and advised his punishment; but Philip said, "No, for in the first place, Nicanor is not the worst of the Macedonians; and in the next, we ought to consider whether we have given him any cause." And on enquiry, finding that Nicanor had fallen into poverty, he ordered a considerable sum of money to be presented to him. After this, Smicythus reported that Nicanor had been loudly celebrating the king's munificence. He therefore said, "You now see that it is in our own power to be either well or ill spoken of." And when the Athenian orators had publicly reproached him, he expressed his obligations to them by saying—"I will now endeavour, both by my words and actions, to disprove everything they have said." He was in hopes that their reproaches would make him a better man. In like manner King David said—"It is good for me that I have been afflicted, that I might learn the statutes of the Lord."

<sup>8</sup> We are confidently told, however, that any permanent union of rich and poor, learned and ignorant, is utterly impossible. Thus a writer against Masonry says—"By persons not free, *i. e.*, incapable of initiation, we are to understand not merely slaves and vassals, but also those who were in the service of

fore the advice which Gamaliel<sup>9</sup> wisely gave to the persecutors of the apostles, might with great propriety be recommended to these railers against Freemasons. They may assure themselves, that if there was no more in our institution than their little minds suggest, it would have fallen to the ground ages past; but the contrary being the case, they may safely conclude, it will continue to exist notwithstanding any opposition, for ages yet to come.<sup>10</sup>

others. Even free-born persons are comprehended in this designation so long as they continued in a state of minority. Masonry presumes in all its members the devotion of their knowledge and powers to the objects of the institution. Now what services could be rendered by vassals, menial servants, day labourers, and journeymen, with the limited means at their disposal as to wealth and knowledge, and in their state of dependancy upon others? Besides, with the prejudices of birth and rank prevalent in that age, any admission of plebeian members would have immediately ruined the scheme. Indeed, we have great reason to wonder that an idea so bold for those times as the union of nobles and burghers under a law of perfect equality could ever have been realized. And, in fact, amongst any other people than the English, with their national habits of thinking and other favourable circumstances, *it could not have been realized.*" The above reasoning is most delusive, and is at variance with facts; for in all ages it has been realized; it is now realized; and it will be realized so long as the world shall last.

<sup>9</sup> Acts, v. 38.

<sup>10</sup> We cannot fail to perceive what has preserved the purity, and secured the perpetuity of the masonic institution, and maintained that striking uniformity in carrying out its moral and benevolent objects. If we recur to matters of fact, either in principle or practice, we arrive at the same conclusion. As the objects of masonic charity never vary in any age or country, and the evils to be cured, or misfortunes to be relieved, always require

Perhaps it will be said, that the moral and social principles we profess, are equally necessary to the support of every well-regulated society; how, then came Masons to appropriate the merit of such principles to themselves? I answer, they are not only deemed necessary, but taught, and brought into practice in the lodge; they are familiarized to us by such a plain, pleasing and peculiar method, that they seem no longer lessons or rules, but become inherent principles in the breast of every Freemason.<sup>11</sup> But from the corrupt state and dis-

the same remedy, at least in kind; the laws of our moral nature, and the sympathies of our hearts present a uniform succession of kindred motives which always prompt to kindred acts of benevolent effort. Take any set of collateral truths embodied in the system, as brotherly love, relief, and truth; and if you go over the whole world, you will not be able to find a human being of moderate intelligence, on whose natural conscience these duties have not been impressed by the hand of creative power, and a distinct sense of some binding obligation, interwoven with the laws of his nature. (Town's Prize Essay.)

<sup>11</sup> Many of the opponents of the masonic institution have believed, or affected to believe, that in its character and objects, it partakes largely of the nature of the holy vehme—the secret tribunal of Westphalia—which figures so advantageously in the wild legends of German romance, and which has been so effectively introduced by Sir Walter Scott into his novel of *Anne of Geierstein*. Others, again, and in great numbers, have not hesitated to stigmatize it as entertaining principles in common with the dreaded Illuminism which is believed to have been so potent an agent in precipitating France into the terrible revolution of 1789, the influence of which has scarcely yet subsided. But these suspicions are altogether idle and groundless, and not deserving of the slightest notice.

position of mankind, there are some who will always make it their business to asperse and ridicule whatever they suspect has the least beauty or excellency in it.

These envious beings, having just sense enough to imagine, that scandal is easier hit off than praise; and that satire will sooner procure them a name than panegyric, and looking at all societies through false and narrow mediums, they form judgments of them from their trifling selves;<sup>12</sup> acting in direct contradiction to the Apostle's exhortation to the Philippians, "If there be any virtue, if there be any praise, they will condemn those things," notwithstanding the strength of reason with which they are accompanied; notwithstanding the apparent benefit and advantage they may bring to mankind, so little relish have they for things excellent in themselves, so inattentive are they to the force of the clearest

<sup>12</sup> The fact is, if people are determined to find fault, they will be at no loss for excuses to justify themselves. The tale of Momus objecting to the beauty of Venus on account of the noise which her slippers made, is well known. Another amusing instance of the same propensity occurs to me, which is too characteristic to be withheld. A female partisan of the celebrated John Wilkes said, during the excitement of a political argument, "Well, sir, I suppose you will not venture to deny that Mr. Wilkes is a great man—an eloquent man, sir!" "By no means, madam; I have no doubt upon that point." "Well, then, sir," she continued, triumphantly, "and is he not a handsome man, sir?" "Why, madam, he squints!" "Squints! To be sure he does, sir! But, sir, he does not squint a bit more than a genius, and a man of spirit ought to do!"

reasoning, and so enveloped in ignorance and prejudice, that nothing is sufficient to convince them.<sup>13</sup> I do not mean that ignorance which implies a want of knowledge,<sup>14</sup> but that affected and presumptuous folly which despises it. And of such Solomon says, “seest thou a man that despiseth instruction? there is more hope of a fool than of him.”

<sup>13</sup> The Sword-bearer’s song was written to silence these unhappy censurers, beginning thus :—

To all whom Masonry despise,  
This council I bestow ;—  
Don’t ridicule, if you be wise,  
A secret you don’t know.  
Yourselves you banter, but not it,  
You show your spleen, but not your wit.

Our brethren in the early part of the last century, in their convivial moments of relaxation, were in the habit of exhibiting the utmost contempt for their censurers, in the concluding verse of the same song :—

Then let us laugh, since we’ve imposed  
On those who make a pother,  
And cry, the secret is disclosed  
By some false-hearted brother.  
The mighty secret’s gain’d, they boast,  
From Post-Boy and from Flying Post.

It is easy to imagine what “inextinguishable laughter shook the lodge,” every time the song was sung, and the allusion repeated ; for the “Post-Boy” and the “Flying Post” were two celebrated publications of the day, which professed to disclose the secrets of Masonry. See the Golden Remains, vol. i. p. 17.

<sup>14</sup> The natural and proper effect of a bare want of knowledge is, that men forbear to pass any judgment upon what they understand not ; and that they neither contend for, nor against any thing before they have some reason to determine them so to do.

If therefore these accusers have any remains of modesty, if the assertors of such calumny can ever blush, they are now put to the trial; for whilst they deal thus freely with the principles and proceedings of persons of the greatest honour and distinction, they are only discovering to the judicious part of mankind, the weakness of their heads and the wickedness of their hearts.<sup>15</sup> How truly do they come under the standard of that description which Justus Lipsius, an eminent writer, has given us of this abominable sect. "Calumny," says he, "is a filthy and pernicious infection of the tongue; generally aimed

<sup>15</sup> "Let us convince the world," says an American writer already cited, "that our hands are guided by justice, and that our hearts are expanded by benevolence. May Masons dedicate their hearts as a temple to Jehovah, that his unspeakable Name may enter therein, and dwell there for ever. May we remember with gratitude to heaven, and as a stimulus to perseverance, how many illustrious names that grace the pages of history have honoured the sublime art of Masonry. Search the annals of Europe, Asia, and Africa, you will there find our noble institution patronized by the greatest Christian kings, princes, and potentates of the earth; and the greatest heroes, the greatest statesmen, and many of the most eminent Christians that have traversed the soil of Colombia, are enrolled in the archives of the royal art. Let us imitate their virtues, and practise their examples. Let us wisely improve our time and all the blessings we enjoy. Let us square our conduct by reason and revelation. May HOLINESS TO THE LORD be engraven on all our thoughts, words, and actions; that when Time shall level our bodies with our mother earth, our souls may be in possession of that divine pass that will gain us admittance into the imperial city as members of that celestial lodge where the Word, the Chief Architect, sits as Grand Master."



by the most wicked and abandoned part of mankind against the most worthy and deserving of esteem, and wounds them unexpectedly. And to whom is it pleasing? To the most vile, the perfidious, the talkative. But what is its source? From what origin does it proceed? From falsehood as its father, from envy as its mother, and from curiosity as its nurse."<sup>16</sup>

Would such persons exercise but a very small portion of reason and reflection, they would readily perceive the madness of their attempt to depreciate a society which has ever withstood and repelled every attack made against it; still acquiring additional honour and strength; such proceedings affecting it no more than a javelin, thrown by the feeble hand of old age, that never reaches, or at most makes no impression on its destined mark.

<sup>16</sup> A modern philosopher is equally strong when he says—"To infuse suspicions, to kindle or continue disputes, to avert the favour and esteem of benefactors from their dependants, to render some one whom we dislike contemptible or obnoxious in the public opinion, are all offices of slander; of which the guilt must be measured by the intensity and extent of the misery produced. The disguises under which slander is conveyed, whether in a whisper, with injunctions of secrecy by way of caution, or with affected reluctance, are all so many aggravations of the offence, as they indicate more deliberation and design." (Paley's Moral Philosophy, b. ii. c. 12.)

## LECTURE V.

## ON THE EGYPTIAN HIEROGLYPHICS.

BY CAPT. G. SMITH, P. G. M.

And of such mystic fancies in the range  
 Of these deep cavern'd sepulchres are found  
 The wildest images, unheard of, strange,  
 Striking, uncouth, odd, picturesque, profound,  
 That ever puzzled antiquarian's brain ;  
 Prisoners of different nations, bound and slain,  
 Genii with heads of birds, hawks, ibis, drakes,  
 Of lions, foxes, cats, fish, frogs, and snakes,  
 Bulls, rams, and monkeys, hippopotami,  
 With knife in paw, suspended from the sky ;  
 Gods germinating men, and men turned gods,  
 Seated in honour with gilt crooks and rods ;  
 Vast scarabæi, globes by hands upheld,  
 From chaos springing, and an endless field  
 Of forms grotesque—the sphynx, the crocodile,  
 And other reptiles from the slime of Nile.

SALT.

EGYPT, from whence we derive many of our mysteries, hath always borne a distinguished rank in history, and was once celebrated above all others for its antiquities, learning, opulence, and fertility. Such, however, is the mutability of all sublunary things, that its present has no resemblance of its former state ; and those who read the ancient and

modern accounts of Egypt, can scarce believe that they appertain to the same country. Its learning and masonic mysteries are changed into ignorance, its opulence to poverty, and its fertility to frequent scarcity. Nevertheless, Egypt affords ample matter for admiration and pity; the explorer of nature and the royal art, as well as the admirer of antiquities, may both gratify the most boundless curiosity, in contemplating the wonderful productions of nature, and the stupendous remains of antiquity.<sup>1</sup>

The noble and sublime secrets of which we are possessed are contained in our traditions, represented by hieroglyphic figures, and intimated by our symbolical customs and ceremonies; whereby several useful lessons are inculcated for the more ample

<sup>1</sup> In the introduction to the "Egyptian Antiquities in the British Museum," just published, the authors pronounce these monuments to be the Alpha in the history of art. "The collection of the British Museum is so rich in this newly opened mine of antiquity, that Messrs. Arundale and Bonomi, so well known to Egyptian archæologists—both of whom have an *a priori* acquaintance with Egyptian monuments, from their travels in Egypt and Syria—have done their best to render the illustrations graphically correct. As to their value, considered in reference to art, it must be borne in mind that the best Egyptian is only second to the best Greek art; that these people stand prior to all other nations in reference to the present time; and that, as far as we can discern, they were the inventors of sculpture, painting, architecture, and iconography; and those who view the subject in a liberal and extended manner, and take delight in the beauties of art, whether developed in Doric simplicity, or the profusely ornamented taste of a later period, will find much that is grand and graceful, with the calm air of dignity, well suited to colossal and severe architecture."

extension of knowledge, and promotion of virtue and Masonry.<sup>2</sup>

The general depravity and incapacity of mankind, have made it expedient to tyle<sup>3</sup> and securely conceal our mysteries, or sublime truths, by hiero-

<sup>2</sup> The Marquis Spineto, in his lectures at Cambridge, is very diffuse and intelligible on this subject. He says—"Mankind have always turned with great interest to the subject of hieroglyphics. These were characters found on public monuments in Egypt. The inhabitants of that celebrated land were always considered as the great masters of the knowledge of the ancient world. Here were characters in which much of their knowledge might be contained, but it was quite impossible to know what their meaning was. On this subject, therefore, the curiosity of mankind has been always very intense. They were supposed to be the characters in which the priest expressed, or rather concealed, their knowledge; and it was even thought that, in later times, the priests themselves had lost the art of understanding them. In looking at the characters, some of them had the appearance of something like letters; some were pictures of birds or beasts; some of the human figure. Nothing could be more fitted to baffle enquiry, and perplex conjecture."

<sup>3</sup> Tyle, or tile, is a technical masonic term, and means no more than to guard the lodge from any one entering who is not a Mason; hence the person who performs this duty is called a Tyler. This purpose was effected in Egypt by using caves as places of initiation. Some think that the extensive grottos which still remain in the East were tombs. This, however, is a mistake. Thevenot indeed says that he went into these caverns, and saw several stone coffins. But these vessels were not in the shape of coffins, but had been placed there as reservoirs of water for the nocturnal lustrations. He himself says that they were of a square form, and bore a resemblance to *the basins of a fountain*. The hills where these caverns exist were famous in ancient times for the extraordinary noises which were said to proceed from them at midnight. Clemens Alexandrinus, (l. vi. p. 756,) mentions some sacred hills, from the bowels of which issued shouts,

glyphic and symbolical representations; to prevent their becoming familiar, common, and contemptible. For this reason the Egyptians, in the remotest antiquity, adopted, both in their writings and inscriptions, the use of hieroglyphics or mystical characters and symbols, consisting of various animals, the parts of human bodies, and mechanical instruments, by means of which they wrapped up and concealed their doctrines from the vulgar and unlearned.<sup>4</sup> Hence also, and for the same reason, the wisest nations have ever employed symbolical figures, or occult, allusive representations, to conceal their

as from a multitude of people, and also hymns, and other uncommon noises. These undoubtedly proceeded from the priests and others engaged in the ceremonies of initiation; which, during the stillness of the night, were reverberated from the mountains, and produced in those who heard them a reverential awe and terror. In subsequent ages these superstitions were succeeded by others equally false. When the country was overrun by the followers of Mahomet, the caverns of the Arkite Cabiri were henceforth the haunts of genii, and the receptacles of immense treasures, of enchanted lamps, and magical talismans. The Arabian Nights Entertainments are full of them; but the most extraordinary instances are those of Aladdin, Ali Baba, and the Second Calendar.

<sup>4</sup> There are three sorts of hieroglyphics which modern antiquarians have distinguished by the characteristic names of proper, abridged, and conventional. The hieroglyphic proper is a picture of the figure of the object intended to be represented; the abridged merely gives a sketch of the figure; and the conventional are those which exhibit the form of certain things. Besides these three different sorts of hieroglyphics, which all represent the image of the object more or less accurately, there is another sort, which is called *symbolical*. These hieroglyphics not being able to express by themselves the forms and figures of the thing itself, are made

mysteries.<sup>5</sup> In our tiling, or casting a veil over our mysteries, we imitate the wisdom of the most enlightened periods and nations. To distinguish a true brother from an impostor, certain tests have been wisely and judiciously invented. These are matters, however, which can by no means be specified, or particularly mentioned, but to the qualified and worthy Freemason.

The Egyptian priests regulated the proper symbols, and at the same time the most expressive of the divine attributes ;<sup>6</sup> and of the effects of divine

to do so by borrowing the image of another object which possesses some qualities common to both. Spineto has fully exemplified these principles in his fourth lecture, to which I would refer the curious reader for further information.

<sup>5</sup> The ancient Hebrews came from Egypt, where they abode four centuries. They adopted many of the manners, customs, and opinions of the Egyptians, and many of their gods. Moses, who delivered them from this yoke of bondage, was educated as an Egyptian of rank, and initiated into all their wisdom ; and we have, therefore, reasonable grounds for supposing that the sublime doctrine of the divine unity which the Egyptians had in their mysteries, was introduced into the Mosaic religion. They were desirous, like the Egyptians, of having a patron deity whom they might worship by name. But Moses, rejecting the gods of Egypt, referred them to the God of their fathers Abraham, Isaac, and Jacob. Many of the symbolical appendages to the tabernacle were derived from Egypt. The ark of the covenant containing the book of the law, was a transcript of a similar coffer used in Egypt to contain the sacred mysteries. The same may be said even of the cherubim, the form of the tabernacle, and all the holy vessels.

<sup>6</sup> From their skill in geometry, a science which was exclusively confined to the sacerdotal caste, the priests became the judges in all questions of disputed property, not only between individuals,

Providence in every part of the universe, they studied with great application and care, not only the peculiar properties of those animals, birds and fishes, herbs and plants, which Egypt produced, but also the geometrical properties of lines and figures;<sup>7</sup> by a regular connection of them in various orders, attitudes, and compositions, they formed the

but also between the nomes or municipalities into which Egypt was divided. They were thus enabled to acquire a complete command over legislation and the administration of justice, and to perpetuate their dominion even amidst revolutions and changing dynasties. Moses perceived the advantage of thus placing the law under the sanction of religion, and he conferred upon the Levitical priesthood the same right of precedency in civil tribunals which was possessed by the sacerdotal caste in Egypt. See Deut. xvii. 8—13.

<sup>7</sup> Justin Martyr proposes the following question:—"Why Moses, who was instructed in all the sciences which then flourished in Egypt, did not also apply himself to astronomy, geometry, astrology, and such like studies?" And he answers "that Moses devoted himself only to those sciences which were in the very highest esteem amongst the Egyptians; namely, the sciences which were taught by the legislator, warrior, statesman, and philosopher; and also a knowledge of hieroglyphics, in which the most distinguished persons received instruction in the temples." The Rabbins do not content themselves with the miracles which the scripture attributes to Moses in Egypt, but add others which they think contribute to exalt his character as the favoured prophet of God. Thus they say that he was born circumcised; that the daughter of Pharoah, who found him on the banks of the Nile, was leprous, and that as soon as she touched the ark in which the infant lay, she was immediately cured; and that when it was known to Pharoah that Moses had killed an Egyptian, he condemned him to lose his head, but the Almighty made his neck as hard as a pillar of marble, and the rebound of the sword killed the executioner.

whole system of their theology and philosophy, which was hidden under hieroglyphic figures and characters, known only to themselves and to those who were initiated into their mysteries.<sup>8</sup>

In this system their principal hero-gods, Osiris and Isis, theologically represented the Supreme Being, and universal nature;<sup>9</sup> and physically sig-

<sup>8</sup> In all ages this enquiry has been surrounded with great difficulties. Kircher thought he had discovered in them, as they were engraven on the monuments, an explanation of the entire cabalistic system of Egypt. Even in our more enlightened era, Spineto, who had studied them intensely, asks—"Was it a language of symbols? Did it consist of words? Was it made out of an alphabet? Was it a language spoken? Was it a dead language? If a living language, what living language? Was it a language known only to the priests themselves, as the Sanscrit of India was once supposed to be?" How endless were these fields of enquiry. Many writers offered their reasonings and conjectures on the subject, and from this moment the study of Egyptian antiquities, and of hieroglyphics in particular, was carried on in a direction totally different from truth; since imagination was substituted for reason, and conjecture for facts.

<sup>9</sup> There was a legend attached to the spurious Freemasonry of Egypt, which included the adventures of Osiris and Isis, which is worth quoting, and will doubtless be interesting to the Master Mason. Adonis, who was substituted for Osiris, was the son of Ammon by Myrrha the daughter of Cinyras, a Phœnician king, whose residence was at Byblos. Myrrha having given offence to her father, was banished, and withdrew with her husband and infant son into Arabia. After some stay there, they went into Egypt, where the young Adonis applied himself to the improvement of the Egyptians, teaching them agriculture, and enacting many laws respecting the property of lands. There Astarte (or Isis) became his wife; but Adonis, having gone into Syria, was wounded by a wild boar in the forest of Lebanon, where he had been hunting. Astarte thought his wound mortal, and manifested such an intensity of grief, that the people thought



nified the two great celestial luminaries, the sun and moon, by whose influence all nature was actuated.<sup>10</sup> In like manner the inferior heroes represented the subordinate gods, who were the ministers of the supreme spirit; and physically they denoted the mundane elements and powers. Their symbols represented, and comprehended under them, the natural productions of the Deity,<sup>11</sup> and the various beneficial effects of divine Providence in the works of creation; and also the order and harmony, the powers and mutual influence, of the several parts of the universal system.

him to be actually dead, and Egypt and Phœnicia made great lamentation for him. He recovered, however, and their mourning was exchanged for the most rapturous joy. To perpetuate the memory of this event, an annual festival was instituted, during which the people first mourned for him as dead, and then rejoiced at his restoration to life. Such is the Phœnician legend, which is but a different version of the Egyptian story of Osiris and Isis; and it is there added that the Egyptians, during the celebration of the festival, set upon the Nile a wicker basket containing a letter, which, by the course of the waves, was conveyed to the Phœnician coast, near Byblos, where it no sooner arrived than the people gave over mourning for Adonis, and began to rejoice for his return to life. This mourning and rejoicing were typical of the annual diminution and recovery of the power and glory of the sun; which was expressed in Egypt by the death and dismemberment of Osiris, and the recovery of his scattered remains, and in Phœnicia by the wound and revival of Adonis.

<sup>10</sup> The experienced brethren of the society are well informed what affinity these symbols bear to masonry, and why they are used in all masonic lodges.

<sup>11</sup> In the books of Hermes Trismegistus, who is said to have been cotemporary with the grandfather of Abraham, is this remarkable passage. Speaking of the Deity, he says: "If thou

This is the sum and substance of the Egyptian learning, so nearly connected with Freemasonry, so famed in ancient times throughout the world.<sup>12</sup> And in this general system the particular history of the hero-gods, together with the mystical knowledge of our society, was, and is, contained and applied to physical causes and theological science. The hieroglyphic system was composed with great art and sagacity; and was so universally esteemed and admired, that the most learned philosophers of other nations came into Egypt on purpose to be instructed in it, and to learn the philosophy and theology conveyed by these apposite symbols.<sup>13</sup>

wilt see him, consider and understand the sun, the course of the moon, and the order of the stars. Oh! thou unspeakable, unutterable, to be praised with silence!" From hence we are naturally led to perceive the origin of the Egyptian symbolization, and the reason for their adopting those objects, as expressive of the mighty majesty and omnipresence of the Deity.

<sup>12</sup> The ancient Egyptians were very exact in their administration of justice; and they concluded their trials by a curious symbolical process. When the affair had been fully examined, says Diodorus, (l. i. p. 86,) the president, before he pronounced sentence, took in his hand a little jewelled image, or breastplate, which was suspended from his neck. This image was without eyes, as a symbol of truth. When the judgment was pronounced, he touched the party with this image, as an attestation of the justice of the decision.

<sup>13</sup> Amongst these, Pythagoras appears to the greatest advantage. Clemens Alexandrinus says, (Strom. i. p. 302,) that he was admitted into the *adyta* of the Egyptian temples, and learned all the mystical philosophy of the priests. He continued in Egypt twenty-two years, studying the liberal sciences, and was initiated into all the religious mysteries of the gods. (Iambl. c. iv.)

In this hieroglyphic system the hero-gods not only represented and were symbols of the supreme gods and subordinate deities, but they had each their animal symbol to represent their peculiar power, energy, and administration; and their figures were compounded of one part or other of their symbols to express more sensibly the natural effects of divine energy attributed to them.<sup>14</sup>

Thus Osiris, when he represented the power and all-seeing providence of the Supreme Being, had a human body with a hawk's head, and a sceptre<sup>15</sup>

<sup>14</sup> Some animals were thought to discover qualities which aptly symbolized those attributed to a particular deity; or they also, perhaps, apprehended that the gods had made these living creatures more or less partakers of their divinity and perfections, that they might be instrumental in conveying a knowledge of them to men. Thus the hawk was thought, from its powers of vision, an apt emblem of the chief god, the all-seeing sun; and, therefore, the hawk was his symbol or representative. The cat was set apart to symbolize the moon, for which many reasons are assigned, but the chief of them seems to have been the remarkable contraction or dilation of the pupil of its eye, which was thought to illustrate the decrease and increase of the moon; and the animal, perhaps, considered to enjoy more than an ordinary participation in the lunar deity's influence. Hence the hawk and the cat were eminently sacred in Egypt, and it was death to kill them; this being considered an indignity to the deities whose representatives they were. See much more on this subject in the Pictorial Bible, under Deut. iv.

<sup>15</sup> This sceptre or rod, which is supposed to be a transcript of the rod of Moses, was believed to be capable of working miracles. The same thing was said of the cup of Joseph which was placed in the sack of Benjamin; and was probably used during the sacrifices. Thus Lucian, alluding to this Egyptian practice, derided them because they converted a drinking cup and a bit of stick into gods. A similar cup, however, is not only found in

in his hand, and decorated with the other regalia or ensigns of royalty. Under the same form he also represented the sun, the great celestial luminary,<sup>16</sup> and, as it were, the soul of the world; his symbol now was a bull, and the scarabæus, or beetle, which expressed the sun's motion by rolling balls of dung, containing its seed, backwards, or from east to west, his face being towards the east.<sup>17</sup> The symbolic bull was likewise of a particular form and make, to denote the various influences of the sun.<sup>18</sup>

the hand of Isis, but also in that of the Grecian Bacchus. And some learned writers are of opinion that the rod of Bacchus was borrowed from a tradition of the rod of Aaron. The same thing is said of the club of Hercules, which, according to the tradition of the Greeks, sprouted when it was put into the earth.

<sup>16</sup> Hence he was called Lucetius from *LUX*; and among the Latins Diespiter from *dies*. Which names were given to him because he cheers and comforts us with his invigorating beams; or, as Festus affirms, because he was believed to be the origin and cause of light.

<sup>17</sup> This was a symbolic way of representing the course of the sun; for which reason they feigned that the beetle lived six months above, and six months under the earth, to represent the approach of the sun towards the tropics.

<sup>18</sup> The particular attention paid by the ancients to the element of fire, of which the sun was the prototype, is not very surprising, when we consider that the Deity, in the greater part of his revelations, appeared in the fire. See Exod. iii. 2, 4; xiii. 21; xix. 16, 18; xxiv. 17; xxix. 43; Numb. ix. 16; Deut. v. 4 to 26, &c. R. Hannasse says that Ham taught his family the worship of fire; and Didymus Alexandrinus asserts that Ham and Zoroaster were the same person. For the above reason, it was ordained in the Jewish law that "the fire shall ever be burning upon the altar; it shall never go out." (Lev. vi. 13.) The Jewish tradition was, that there were *three* fires upon the altar. But the

Isis was formed with many breasts, to represent the earth, the universal mother,<sup>19</sup> and with a cornucopia in her hand, denoting the nutritive and productive powers of nature. Her symbol was a cow, part black and part white, to represent the enlightened and dark parts of the moon.

Hermes had a dog's head,<sup>20</sup> which was his symbol,

question is, how these fires could be preserved during the wanderings in the wilderness? It is said that two of the fires were allowed to go out, and the embers of the third were conveyed in a separate receptacle; because it was strictly commanded that the altar should be covered with a purple cloth, and the ashes taken from it. (Num. iv. 13.)

<sup>19</sup> She was called the great mother, or mother goddess, the eye of the sun, mistress of heaven, and directress of the gods, the queen of the upper and lower world. Her local titles were Mistress of the Abaton, Philæ, Snem, and Memphis; while others chiefly alluded to functions she performed with regard to Osiris, whom she overshadowed with her wings, or at whose bier she knelt and deplored. Since the dead were identified with Osiris, Isis was often depicted at the feet as Nephthys at the head of coffins. She is generally represented as a female, having on her head the disk and horns, her celestial type considered, probably, as some solar function, or else with the throne upon her head. (Gal. of Ant. p. 31.)

<sup>20</sup> In the character of Anubis, he is represented on the Egyptian monuments with the head of a dog or jackal, which was his living emblem, and his name approached that of Anebe, the Coptic word for a species of dog. Anubis appears under a double form, one of which has been supposed to be the god called by the Greeks Macedo, but is in the hieroglyphics Hophione, or seated in the roads of the sun's path. When in this capacity, he was represented as a jackal seated on a door or gate, and these doors were placed north and south. The one at the north was the guardian of the terrestrial world, while the one on the south was the Lord of heaven. (Ibid. p. 43.)

to denote his sagacity in the invention of arts and sciences; especially in his watchful diligence in the culture of religious rites and sacred knowledge; at the same time he symbolically represented the divine Providence, was worshipped as the chief counsellor of Saturn and Osiris; he who communicated the will of the gods to men, and by whom their souls were conducted into the other world.<sup>21</sup> He was likewise represented by the Ibis, and with the head of this bird, which was, at the same time, his symbol, to convey his energetic literature to the Egyptians, which they believed was done under the form of this bird, and confined to their nation only, as the Ibis was not known to live anywhere but in Egypt.<sup>22</sup>

<sup>21</sup> Hence it is that he has the appellation of the Lord of heaven, and resident in the divine gate, which apparently alludes to the gate of the disk of the sun, through which that luminary and the souls of the deceased passed. Anubis is often represented at the end of the first part of those papyri generally called Rituals, holding up the deceased at the door of the tomb to which the dead was about to be consigned; and this was also in allusion to his being attached to the embalming of the body. The office of Anubis did not end here. When the body passed through the Amenti, or future state, Anubis superintended the care of it, while the soul, under the form of a hawk with a human face, descended from above upon it, bearing in its hands life and breath, symbolized by a sail and signet; and he leads the deceased to receive the road in the region of Rosat. (Gal. of Ant. p. 44.)

<sup>22</sup> In fact the Ibis was the living emblem of the god Thoth. It occurs occasionally in the paintings, being either wholly black, or else black and white. Immense numbers of the mummies of this symbolical bird are found at Sakkara, Thebes, and Hermopolis.

The universal soul itself was beautifully represented by a winged globe, with a serpent emerging from it. The globe denoted the infinite, divine essence, whose centre, to use the expression in the Hermetic writings, was everywhere, and circumference nowhere;<sup>23</sup> the wings of the hawk representing the divine, all-comprehensive intellect; and the serpent denoted the vivifying power of God, by which life and existence are given to all things.<sup>24</sup>

Orus was a principal deity of the Egyptians, and, according to his hieroglyphic forms and habits, signified sometimes the sun,<sup>25</sup> and sometimes the

<sup>23</sup> Hence originated the circular dance, which was used in Egypt in honour of the sun; accompanied by the dithyrambic song; and is described in the *History of Initiation*, p. 184, New Edition.

<sup>24</sup> An ancient Phœnician fragment preserved in the *Œdipus Ægyptiacus* fully explains this symbol. Jupiter is an imagined sphere; from that sphere is produced a serpent. The former symbolizes God's eternity; the latter his word, which animates the world, and makes it prolific; the wings symbolize the spirit, or emanation from the other two, which was sometimes called *anima mundi*; but the Egyptians called him Kneph.

<sup>25</sup> He was probably one of the Cabiri, as appears from the following ceremony:—"On the 19th day of the month Athyr, men clad in long robes assisted the priests in bearing the sacred ark of Osiris down to the sea. This ark contained within it a little golden figure of a boat, into which they poured water, while they made the air resound with their cries that Osiris was found again. The whole, indeed, of the mystic rites of Osiris, were the same as those of Bacchus. Hence we find that he also was supposed to have been torn by the Titans, and to have been restored to life again; that he was compelled by Typhon, or the Ocean, to enter into an ark on the 17th day of the month Athyr, the very day on which Noah entered into his vessel; and that

harmony of the whole mundane system; at the same time, being the offspring of Osiris and Isis, he was always represented young. In his hieroglyphic figure he was represented with the staff, on the top of which was the head of the Upupa, to signify, by the variegated feathers of that bird, the beautiful variety of the creation.<sup>26</sup> In one of his hands he held a lituus, to denote the harmony of the system ;<sup>27</sup> and a gnomon in the other, to show

the Egyptians appointed two festivals in memory of this event, in one of which they celebrated the entrance of Osiris into the ark, and in the other his entrance into the moon." (Fab. Cab. vol. ii. p. 334.)

<sup>26</sup> It may be observed here, that on the monuments of Egypt the attributes of the several gods are denoted by colours, which were so exquisitely managed that they still retain their original brilliancy, though at the distance of two thousand or perhaps three thousand years. Amongst the colours, those which are Masonic were very conspicuous. Mr. Salt observes that their colours are generally pure and brilliant, and chiefly prismatic. Mr. Beechy, a son of the celebrated painter Sir William Beechy, professes himself to be exceedingly pleased with the combinations of colour upon these monuments. "One would think," says he, "it was in Egypt that Titian, Giorgione, and Tintoret had acquired all that vigour and magic of effect which distinguished them in point of arrangement, and principally in the combination of their colours."

<sup>27</sup> This was the tau cross, by which many of the Egyptian gods were distinguished. It was an emblem of life, and of fertility; whence, in their gross physical ideas, it was often interpreted of the phallus. A Christian writer of the second century applies it differently. "The cross," says Justin Martyr, "was the symbol of power and government; and is visible in almost everything you see; for cast your eyes upon the world, and tell me whether anything is transacted, any commerce maintained, without the resemblance of a cross? Without this trophy you cannot go to



the perfect proportion of its parts. Behind him was a triangle inscribed in a circle,<sup>28</sup> to signify that the world was made by the unerring wisdom of God. He had sometimes a cornucopia in his hand, to denote the fertility and production of the earth.

Harpocrates was described holding one of his fingers on his lips, to denote the mysterious and infallible nature of God, and that the knowledge of him was to be sought after with profound and silent meditation.

Upon the whole, almost all the Egyptian deities and symbols centered in two, namely, Osiris and Isis, who represented, under various hieroglyphic forms, both the celestial and terrestrial system, together with all the divine attributes, operations, and energy, which created, animated, and preserved them.<sup>29</sup>

sea, for navigation depends upon sails, and they are made in the fashion of a cross. There is neither ploughing nor digging, nor any handicraft work performed without instruments of this figure ; nay, a man is distinguished from a beast by the uprightnes of his body, and the extension of his arms, and the prominency of his nose he breathes through, which are all representations of the cross ; in allusion to which the prophet thus speaks,—the Breath of our nostrils, Christ the Lord." (Lament. iv. 20.) When the Greeks intimated the condemnation of a criminal to death, they marked his name in the judicial tablets with the letter  $\theta$  ; and on the contrary, when they wished to express his acquittal, they used the tau cross.

<sup>28</sup> This description must strike the learned Mason, but more particularly the informed Royal Arch Mason.

<sup>29</sup> In a ritual found engraven on the monuments of Egypt, the name of Osiris is said to be ineffable. In the dynasty of gods, Osiris was a king, and his name is consequently found inscribed in a cartouche. Osiris must therefore be considered in a two-

The Egyptians likewise concealed their moral philosophy under hieroglyphic symbols; but these were not the subjects of the hieroglyphics delineated on obelisks. And as hieroglyphic and symbolical figures were very ancient in Egypt, and first invented, at least formed into a system there, so they were thence carried into other countries, and initiated in all religious and masonic mysteries, as well as in political and moral science.<sup>30</sup>

Thus the preceding symbolical figures, making the substance of hieroglyphics, and belonging to Osiris, his family and cotemporaries, they were probably formed into a system soon after the death of the hero-gods, by some who had been instructed in the art of hieroglyphics by Hermes, the inventor of them.<sup>31</sup> The first he formed himself, and the

fold capacity—as the Lord of heaven, the beholder or the revealer of good things; and as the severe judge of the dead. In this latter type he is allied with Phtah Socharis Osiris, the god resident in the centre of the tomb; to Ra, the sun in the Amenti; and to Athom, the setting sun. This was a sacred triad, and its worship was universal in Egypt.

<sup>30</sup> “The Greeks,” says Spineto, “were fully persuaded that hieroglyphics were a sort of mystical characters, intended to preserve the most important mysteries and the most sublime inventions of man. They therefore considered the interpretation of these characters as exclusively confined to the priesthood, and even by them little understood, as their real and primitive knowledge had been lost and passed away in the annihilation of the power of the Pharaohs, first by the usurpation of the shepherd kings in the seventeenth dynasty, and afterwards by the irruption of the Persians under Cambyses.” (Hier. p. 48.)

<sup>31</sup> This deity was the mythic inventor of the arts and sciences, speech and writings, music and astronomy; and was named Tot, Thoth, Theuth, or Taaut, according to the different dialects.

others were probably added by his learned successors, who had been instructed by him in all his mysterious learning.

This hieroglyphic system was in its beginning more simple and less compounded than afterwards; for it had been improved for several ages before it appeared on the obelisks of the temples.<sup>32</sup> And hence we may infer the time of the first Egyptian hieroglyphic symbols; for, in all probability, they were not older than the time of the famous Hermes, who flourished in the reign, and some time after the death, of Osiris.

The hieroglyphic symbols were in early times carried into Greece, and gave the first occasion to the fables of the poets with regard to the metamorphoses of the gods, which they improved from inventions of their own; and from the knowledge of them the Greeks ascribed peculiar arts and

Although not always Ibis headed, yet the Ibis was his peculiar symbol, and distinguishes him from all other animal-headed deities. His name appears to mean "THE WORD," equivalent to the Logos of Plato. (Wilk. Man. and Cust. vol. ii. p. 3.)

<sup>32</sup> The Egyptians, at various periods, have entertained many opinions on the subject of religion, whence most of the symbols originated. "The unity of God, and the certainty of a life to come, were the first and only tenets of their religion. But obliged to speak to rude and ignorant people, the priests had recourse to hieroglyphics, to render more evident to the eyes of the vulgar the different attributes of the Deity. In progress of time these symbols lost their primitive significations, and the figures, which were but an expression of these attributes, were afterwards considered as different and distinct deities, though not quite unconnected with the Supreme Being." (Spineto Hier. p. 223.)

inventions to their gods, whose names they first received from Egypt.<sup>33</sup>

The Egyptians being thus more worthy of masonic attention than any other nation of antiquity, their history being more interesting to us than any other; hence it is from them, by an uninterrupted chain, all the most polite and best constituted nations of Europe have received their first principles of their laws, arts, and sciences. The Egyptians instructed and enlightened the Greeks,<sup>34</sup> who performed the same beneficent office to the Romans; and these lords of the world were not ashamed to borrow from the Greeks the knowledge which they wanted, which they afterwards communicated to the rest of

<sup>33</sup> "In a very remote period some revolutions in Egypt, whose early transactions are otherwise little known, compelled a large proportion of the inhabitants to seek foreign settlements. To this event Crete may have owed its early civilization. Some of the best supported of Egyptian colonies in Greece—traditions so little accommodated to national prejudice, yet so very generally received, and so perfectly consonant to all known history, that, for their more essential circumstances, they seem unquestionable. These settlers, of course, brought many oriental traditions, which, in process of ages, through the unavoidable incorrectness of oral delivery, became so blended with early Grecian story, that when at length letters came into use, it was no longer possible to ascertain what was properly and originally Grecian, and what had been derived from Phœnicia and Egypt. Hence the abundant source, and hence the unbounded scope of Grecian fable." (Mitford's Greece, vol. i p. 25.)

<sup>34</sup> And therefore the master of a Tyrian vessel was employed to seize and carry off a female attendant of the temple at Carnak on the Nile, for the purpose of introducing the mysteries of Egypt into Greece. This was accordingly done; the woman

mankind, and of which we are in possession to this day.

The Egyptians in the earliest ages constituted a great number of lodges, but with assiduous care kept their secrets of Masonry from all strangers.<sup>35</sup> They wrapt up their mysteries in disguised allusions, enigmas, fables, and allegories; from whence arose our various obscure questions and answers, and many other mystic obscurities, which lead to the

was conveyed to Thesprotia in Epirus, and there, at the foot of a wide-spreading oak, she delivered her prophecies in the name of the god, called by the Greeks Zeus. In process of time a temple was built, with habitations for the priests and hierophants, and the mysteries were established on a magnificent scale. This was the origin of the famous oracle at Dodona.

<sup>35</sup> These lodges or schools were attached to those magnificent temples which displayed the triumphs of architecture in their gigantic proportions, and the sublimity of their decorations. "When we consider that the great palace at Carnak is of a rectangular form, and its least width three hundred and twenty-one feet, we may form some idea of the prodigious difference between its area and that of St. Pauls, which is in the form of a cross. The Egyptian edifice has no lofty dome, like that which gives the Christian edifice an air of grandeur and unity, perhaps unattainable by any effort of Egyptian art; but the great hall of Carnak is, in its kind, a specimen of architecture equally calculated to excite our admiration. But words are inadequate to convey any idea of the extent of the remains of this wonderful place. Besides the great palace, with its propyla, obelisks, and avenues of colossal sphynxes, there are magnificent temples to the north and south of it, altogether forming an assemblage of remains, such as perhaps no other spot on earth can offer. What Thebes must have been in all its glory, before commerce deserted its temples for the sanctuaries of Memphis, and foreign conquest laid waste its palaces, it is impossible to conceive." (*Egypt. Ant.* vol. i. p. 93.)

royal craft; the true sense of which are practised by thousands, though understood but by few. These secrets have been imperfectly handed down to us by oral tradition only, and ought to be kept undiscovered to the labourers, craftsmen, and apprentices, till, by good behaviour and long study, they become better acquainted in geometry and the liberal arts, and thereby qualified for Masters and Wardens, which is seldom or ever the case with English Masons.

## LECTURE VI.

## THE SYMBOLS OF MASONRY EXPLAINED.

BY WELLINS CALCOTT, P. M.

“ Oh, it is not the form of the compass and square,  
 That to us can such pleasure impart,  
 But it is the deep moral inculcated there,  
 Which is stamp'd on each true Mason's heart,  
 Then a lodge of Freemasons, where'er it may be,  
 Is the dwelling of brotherly love,  
 For there's none who in thought or in action can flee  
 From the All-seeing Eye that's above.”

J. E. CARPENTER.

THE last accusation brought against Free and Accepted Masons, which I shall take any notice of, is, that they make use of hieroglyphic figures, parabolical, and symbolical customs and ceremonies, secret words and signs, with different degrees of probation peculiar to themselves: these are also censured.<sup>1</sup>

<sup>1</sup> Hieroglyphics were used before the discovery of the art of writing, and through paintings of natural or scientific objects were represented in visible things and ideas, which could not have been otherwise delineated. On account of its importance, and the difficulty of reading it, it was considered sacred. The real meaning of the hieroglyphics was a mystery of the ancient Egyptian priests, and could only be explained in the greater mysteries. The key to most of these hieroglyphics has been lost; and in the third and fourth century of the Christian era they were

What evil these refined casuists can point out in such proceedings, is not easy to imagine. But I think it no very difficult undertaking to justify them against any objection.

It is well known that such customs and ceremonies are as ancient as the first ages of the world, the philosophers of which practised the method of inculcating their sublime truths and important points of knowledge by allegory and mythology, the better to secure them from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not meet with the veneration they deserved, and therefore become too familiar and contemptible; for which reason they were accustomed to proceed with the utmost care and prudence. And Origen tells us<sup>2</sup>—"The Egyptian philosophers had sublime notions which they kept secret, and never discovered to the people, but under the veil of fables and allegories; also other eastern nations concealed secret mysteries under their religious ceremonies, a custom still retained by many of them."<sup>3</sup>

applied to theurgy, magic, alchymy, and astrology. Hieroglyphics must be understood to be pictorial representations; but the Freemason will be able to perceive which of the masonic objects he has to consider as hieroglyphics, and which as symbols. (Freemasons' Lexicon, in loc.)

<sup>2</sup> Origen Contra Celsum.

<sup>3</sup> The most singular custom among the Egyptians was to introduce, during and after their feasts, a wooden image of Osiris, in the form of an Egyptian mummy, sometimes erect, and sometimes extended on a bier, as a solemn warning of the brevity of



An interpretation, therefore, of these allegories, &c., as they come under my notice, shall be attended to; and will, I flatter myself, exactly square with the present purpose.

Of all the symbols appropriated to Jupiter, I shall only mention the crown of rays, with the petasus and caduceus, with which he is represented. The first denotes the power of the supreme being; the other, that power ought to be accompanied with prudence.<sup>4</sup>

The cock was a symbol peculiar to Mercury, as expressive of that vigilance which was so very necessary to him, destined to execute many functions; as sometimes this emblem hath an ear of corn in his bill, it may serve to point out to man, that plenty and happiness will be the consequence of care and attention.

The club is the symbol of Hercules, and denotes strength.

The various symbols belonging to the goddess Diana, were oxen, lions, griffins, stags, sphynxes,

life, and the vanity of all sublunary enjoyments. But a perverted use was frequently made of this solemn warning, and the Epicurean's moral was deduced from it—"Eat, drink, and be merry, for to-morrow we die."

<sup>4</sup> Plato thought that the sun was Jupiter; and Homer, as well as Euripides, pronounced him to be fate; which fate, according to the definition of Cicero, is "*Æterna rerum causa, cur ea quæ preterierint facta sint; et ea, quæ instant, fiant; et ea, quæ consequentur, futura sint.*" Others consider Jupiter to be the soul of the world, which is diffused not only through all human bodies, but likewise through all parts of the universe.

bees, boughs, roses, &c., which signify, in a mystical sense, the universe, with all its productions.<sup>5</sup>

The story of Minerva is entirely allegorical, relating, that Jupiter having devoured Metis (*i. e.* prudence), conceived Minerva, and was delivered of her. This symbol means plainly that prudence is wholly in God, and that he produces her externally by the wonderful works constantly manifested in his government of the universe.<sup>6</sup>

It will not be foreign to my subject to take notice that cities, rivers, regions, and even the various parts

<sup>5</sup> Diana had three names, and three distinct offices. In heaven she is called Luna, on the earth Diana, and in hell Hecate or Proserpine. In the former case she enlightens the world by her rays; as Diana she has the wild beasts of the forest in subjection; and as Proserpine she has authority over the spirits of the dead. She is sometimes represented with three heads, of a horse, a dog, and a female. For all these reasons she is called Triformis or Tergemina.

<sup>6</sup> Lempriere gives the following account:—Minerva is the goddess of wisdom, war, and all the liberal arts, and was produced from Jupiter's brains without a mother. The god, as it is reported, being afraid that his children would be more intelligent than himself, devoured his wife, and immediately felt a violent pain in his head, to relieve which he ordered Vulcan to cleave it open, which was no sooner done than Minerva sprang forth fully armed, and was immediately admitted into the assembly of the gods; which is thus explained—she is said to be born out of Jupiter's brain, because the seven liberal sciences were derived from thence, *i. e.*, from the inexhaustible fountain of divine wisdom, from whence proceed the blessings of wisdom and virtue. And she is said to have been born armed, because the soul of a wise man, being fortified with the above virtues, is invincible. He is prepared and armed against fortune; in danger he is intrepid, in crosses unbroken, in calamities impregnable.

of the globe had their proper symbols, which were so many ensigns to distinguish them. Cities were signified by women with towers on their heads; the east is represented by a woman mounted upon a car, with four horses, rising as they go. The west is signified likewise by a woman in a car drawn by two horses. The genius that precedes her, together with the horses falling down, by which the west, or sun setting is denoted.

The symbol of Asia was a woman with a mural crown, holding an anchor, to denote that the way thither was to cross the sea. Africa was represented by a woman with an elephant's trunk on her forehead. Thus were the different parts of the world represented under their respective symbols and hieroglyphics.<sup>7</sup>

To improve properly on these mystical writings, we must bring them home to ourselves, by way of application.

First, in a physical sense; for under the various names of pagan deities are concealed the body and substance of natural philosophy; under allegories, the poets express the wonderful works of nature.<sup>8</sup>

Secondly, in an ethical sense; the scope or intent

<sup>7</sup> In some of the ancient systems, Asia was symbolized by three serpents, and Africa by a scorpion.

<sup>8</sup> Pierius gives a remarkable symbol of the four elements, which is worthy of our notice. Juno is represented as being suspended from heaven by a chain, with a great stone fastened to her right foot. In this position the goddess herself was an emblem of the *air*, the chain signified *fire*, the stone *water*, and her left foot the *earth*.

of mythologists, was not fable but morality. Their design was to inform the understanding, correct the passions, and guide the will. Examples are laid down to kindle in the mind a candid emulation, leading through the temple of virtue to the temple of honour. They set off in the fullest colours, the beauty of virtue and deformity of vice.

Thirdly, in a theological sense; for let a skilful hand modestly draw aside the veil of poetry, and he will plainly discover the majestic form of divinity. I think it is an assertion of Tertullian (who lived in an early age of christianity), that many of the poetical fictions had their original from the scriptures. And Plato is said, by the best authorities, to have derived the sublimest principles of his philosophy from some writings of Moses, which he had met with and studied in the course of his travels in Egypt.<sup>9</sup> Doubtless as the ancients, before the invention of letters, expressed their conceptions in hieroglyphics, so did the poets their divinity in fables and parables.

We also find, that even when they set up stones in order to compose any memorial, there was something expressive either in the number,<sup>10</sup> of which

<sup>9</sup> Whenever it is asserted that the pagan accounts of things were borrowed from revelation recorded in the history of Moses, it must not be understood that all the fables and fictions of, the heathens were borrowed from thence, but only that the truths which appear amongst their fables and fictions (when stripped of their mythological disguise) were derived from some traditions they had of a revelation recorded in the sacred history.

<sup>10</sup> Pillars were held in superstitious reverence by all the heathen

the monument consisted, or in their shape, or in the order and figure in which they were disposed; of the first kind were the monuments of mount Sinai,<sup>11</sup> and that at Gilgal, erected by Joshua upon the banks of Jordan; they consisted of twelve stones each, because the people of Israel (for whose sake the altar was built, and the streams of Jordan dividing themselves, thereby opening a miraculous passage for the whole nation) were principally classed into twelve tribes,<sup>12</sup> and the same number of stones; for the above reason were set up in the midst of the place where the ark had rested.<sup>13</sup>

Likewise the famous pillars<sup>14</sup> before Solomon's world. They were esteemed sacred to the sun, and had a great variety of names assigned to them; such as Mnizurim, Sarsenim, Betyli, Agdi, Petræ Ambrosiæ, Petræ Gigoniæ, Petræ Sarpedoniæ, Larisseæ, and many others. These pillars were frequently disposed in the form of a circle, to represent the solar orb; of which this island contained a vast quantity of specimens. The large stones which lie scattered about upon Marlborough Downs, and which furnished materials for building both Abury and Stonehenge, are still called by the country people Sarsens, a word which, according to Faber, is compounded of Tzar-San, the rock of the sun.

<sup>11</sup> Exod. xxiv. 4.

<sup>12</sup> Josh. iv. 8.

<sup>13</sup> Josh. v. 9.

<sup>14</sup> As there is a seeming contradiction in the accounts of the height of these pillars, it may not be amiss here to reconcile that matter. It is said, "he set them up in the porch of the temple" (1 Kings vii. 21); and "he made before the house two pillars; and he reared up the pillars before the temple" (2 Chron. iii. 15, 17); which expressions taken together sufficiently seem to imply the pillars were before the temple in its porch. But it is not quite so easy to assign the height of them. In one place it is said of Solomon, "he cast two pillars of brass, eighteen cubits

temple, were not placed there for ornament alone; their signification, use, and mystical meanings are

high each" (1 Kings vii. 15). In another we read, "he made two pillars of thirty and five cubits high" (2 Chron. iii. 15). This seeming inconsistency between the two sacred historians, may be easily reconciled; but at the same time it serves to prove they did not combine together, or were corrected or amended by each other. To reconcile this seeming inconsistency, let us only suppose the pedestal or basis of the columns to have been seventeen cubits high, this added to the eighteen cubits (1 Kings vii. 16; Jer. lii. 21), for the shaft, will together make exactly thirty-five cubits, the number mentioned (2 Chron. iii. 15); lastly, taking (1 Kings vii. 16) five cubits, being the height of the chapter, we shall have the true height of the pillars, viz., forty cubits. It is true, that in another place (2 Kings xxv. 17), the height of the chapter is said to have been three cubits; but here we apprehend we have the dimensions of the chapter only, strictly so called (Cohereth, in the Hebrew, or crowning), which is expressed to have been three cubits, but then there is left to be understood, "the wreathen work on it round about," which was two cubits more, both which sums added, make that of five, the number set down before by the same author. It is supposed that Solomon had respect to the pillar of the cloud, and the pillar of fire, which went before the Israelites, and conducted them in the wilderness; and was the token of the divine providence over them: and thus Solomon set them up before the temple, hoping and praying that the divine light, and the cloud of God's glory, would vouchsafe to enter in there, and that God and his providence would dwell among them in this house. The pillar on the right hand represented the pillar of the cloud, and that on the left, the pillar of fire. The name of the former signifies, he will establish, which intimates God's promise to establish the throne of David, and his people Israel. The name of the latter signifies, herein is strength; either alluding to the divine promise, in which was all their strength and settlement; or rather to the ark, which was within the temple, and called the strength of the Lord (2 Chron. vi. 42).

so well known to the expert Masons,<sup>15</sup> that it would be both unnecessary, as it is improper, for me to assign them here; neither are the reasons why they were made hollow known to any but those who are acquainted with the arcana of this society, though that circumstance so often occurs in scripture.

And with respect to assemblies and establishments among men, they ever had signs and words, symbolical customs and ceremonies,<sup>16</sup> different degrees of probation, &c., this manifestly appears from all histories, both sacred and profane.

When the Israelites marched through the wilderness, we find that the twelve tribes had between them four principal banners or standards: every one of which had its particular motto: and each standard also had a distinct sign described upon it. They encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah; on the west were three tribes under the standard of Ephraim; on the south were three tribes

<sup>15</sup> And it might be added, "together with the lily work, net work, and pomegranates thereon," all of which had an excellent symbolical reference.

<sup>16</sup> Wherever brethren meet, however they may be diversified by climate, colour, education, or religion; though they may be perfectly ignorant of each other's language, still they possess a medium of communication, which may not only be applied universally, but is sure to be understood. Even the blind, the deaf, and the dumb would have no difficulty in recognizing a brother. And amidst the blackest darkness, where no sign or gesture can be seen, the mutual recognition of brethren is practicable and easy of accomplishment.

under the standard of Reuben; and on the north were three tribes under the standard of Dan;<sup>17</sup> and the standard of Judah was a lion, that of Ephraim an ox, that of Reuben a man, and that of Dan an eagle.<sup>18</sup> Whence were framed the hieroglyphics of

<sup>17</sup> Numbers ii.

<sup>18</sup> I need not observe that I am a believer in this appropriation of the component parts of the cherubic symbol of the Deity; but it may be right to say, that there are conflicting opinions on the subject, which I admit is intricate and difficult of proof. Bishop Patrick says (vol. i. p. 542)—“How these banners and ensigns were distinguished one from another, we have no certain knowledge. The later Jews say that Judah carried in his standard the figure of a lion, and Reuben the figure of a man, Ephraim of an ox, and Dan of an eagle; for which I can see no ground. For though Judah be compared to a lion, yet the reasons which are given for the others are very absurd; for there is not one word of any such thing in their ancient writers; no, not in the whole body of the Talmud, as the famous Bochart assures us. And it is not likely that they who so lately smarted for making the golden calf, would adventure to make any other images, and expose them to the eyes of all the people. Nor is it impertinent to observe, that when Vitellius, in after ages, was to march against the Arabians through Judea, the great men of the nation met him, and beseeched him to march another way, the law of their country not allowing images, such as were in the Roman ensigns, to be brought into it. It is more probable that the name of Judah might be embroidered in great letters in his standard, and of Reuben in his, and so of the rest; or they were distinguished by their colours only, as our regiments are.” Notwithstanding this plausible reasoning, we have sufficient evidence that the Jews did use figures of men and animals; as witness the cherubim, &c., on the veils of the tabernacle and temple, the oxen that supported the molten sea, the lions on Solomon's throne, &c.; and I see no reason why the banners of the tribes should not have been emblazoned with symbolical figures.



cherubims and seraphims, to represent the people of Israel.<sup>19</sup>

The ancient prophets, when they would describe things emphatically, did not only draw parables from things which offered themselves, as from the rent of a garment,<sup>20</sup> from the sabbatic year,<sup>21</sup> from the vessels of a potter,<sup>22</sup> but also when such fit objects were wanting, they supplied them by their own actions, as by rending a garment,<sup>23</sup> by shooting,<sup>24</sup> by making bare their body,<sup>25</sup> by imposing significant names to their sons,<sup>26</sup> hiding a girdle in the bank of Euphrates,<sup>27</sup> by breaking a potter's vessel,<sup>28</sup> by putting on fetters and yokes,<sup>29</sup> by binding a book to a stone, and casting them both into Euphrates,<sup>30</sup> by besieging a painted city,<sup>31</sup> by dividing hair into three parts,<sup>32</sup> by making a chain,<sup>33</sup> by carrying out household stuff, like a captive and trembling,<sup>34</sup> by which kind of types the prophets of old were accustomed to express themselves.

Thus having in an ample manner set forth the antiquity, meaning, and propriety of the use of hieroglyphics, symbols, allegory, &c., from the ear-

<sup>19</sup> A cherubim had one body with four faces; the faces of a lion, an ox, a man, and an eagle, looking to the four winds of heaven, without turning about, as in Ezekiel's vision, chap. i. And the four seraphims had the same four faces with four bodies, one face to each body.

<sup>20</sup> 1 Samuel xv.

<sup>21</sup> Isaiah xxxvii.

<sup>22</sup> Jeremiah xviii., &c.

<sup>23</sup> 1 Kings xi.

<sup>24</sup> 2 Kings xiii.

<sup>25</sup> Isaiah xx.

<sup>26</sup> Isaiah viii. Hosae i.

<sup>27</sup> Jeremiah xiii.

<sup>28</sup> Jeremiah xix.

<sup>29</sup> Jeremiah xviii.

<sup>30</sup> Jeremiah li.

<sup>31</sup> Ezekiel iv.

<sup>32</sup> Ezekiel v.

<sup>33</sup> Ezekiel vii.

<sup>34</sup> Ezekiel xii. &c.

liest times, and among the wisest and best of men, and if such customs have been retained by this ancient and venerable institution, strange indeed, and destitute of reason and justice must they appear, who should make the least objections to such proceedings; such mistaken censurers should be left to the enjoyment of their own ignorance, malevolence, and detraction.

The book of Judges informs us, that the Gileadites made use of an expressive and distinguishing mark, when pursued over the river Jordan by the Ephraimites.<sup>35</sup>

The Essenes among the Jews (a sort of Pythagoreans), also conversed one with another by signs and words, which they received on their admission, and which were preserved with care and reverence, as the great characteristic of that sect.

The Greeks likewise had a particular method,<sup>36</sup>

<sup>35</sup> This was the word Shibboleth. (See Judges xii. 6.) This word had two significations; the one "an ear of corn," the other "a stream of water." The method used by Jephtha to discover the Ephraimites, by a defective pronunciation, was in conformity with oriental custom. Thus, Burder says—"In Arabia the difference of pronunciation, by persons of various districts, is much greater than in most other places. The letters which the Arabs of the north and west pronounce as K or Q, at Maskat are pronounced tsh; so that *bukkra kiab* is by the Maskat Arabs pronounced *butcher tchiab*." Burder gives several anecdotes to illustrate this difference, which will rationally account for the difference between the words Shibboleth and Sibboleth, as recorded in the above passage in scripture.

<sup>36</sup> But their indiscretion in too frequently questioning one another, without proper caution, often caused great confusion

which before an engagement was adopted by the general and officers, and by them communicated to the whole army, as a mark of distinction to know friends from enemies. It commonly contained some good omen,<sup>37</sup> or the name of some deity worshipped by their country, or some hero from whom they expected success in their enterprizes. And it is judiciously remarked by Laertius, that as generals use watch-words in order to discover their own soldiers from an enemy (practised in all armies and garrisons at this day), so it is necessary to communicate to the members of a society certain distinctions whereby they may discover strangers from individuals of their own sect.

And is it not within the reach of every one's observation, that there is a meaning in many acts and gestures, and that nature has endowed mankind with particular motions to express the various intentions of the mind. We all understand weeping,<sup>38</sup> laughing, shrugs, frowns, &c., as forming a species of universal language. Applications are many times made, and a kind of dialogue maintained, only by

among themselves, and discovered the word at last to their enemies.

<sup>37</sup> The faith of the modern orientals in omens is illustrated by the universal use of amulets to avert danger, or to be the authors of blessings. There are few persons to be seen without them. Those which are used by ladies are commonly inclosed in lockets, or ornamental caskets of gold, and sometimes worn as broaches, ear-rings, or attached to the necklace.

<sup>38</sup> "Tears have the weight of a voice." (Ovid.)

the casts of the eye<sup>39</sup> and motions of the adjacent muscles; and we read even of feet that speak;<sup>40</sup> of a philosopher who answered an argument only by getting up and walking.<sup>41</sup>

Bending the knees, in adoration of the Deity, is one of the most ancient customs among men. Bowing or prostrating the body, is a mark of humiliation. Even joining right hands is a pledge of fidelity; for Valerius Maximus tells us that the ancients had a moral deity whom they called Fides, a goddess of honesty or fidelity; and adds, when they promised anything of old, they gave their hand upon it, as we do now, and therefore she is represented as giving her hand, and sometimes as only two hands conjoined.<sup>42</sup> Chartarius more fully describes this, by observing that the proper residence of faith or

<sup>39</sup> "The eyes, the eye-brows, the forehead, in a word, the whole countenance is a certain tacit speech of the mind." (Cic.)

<sup>40</sup> "He speaketh with his feet." (Prov. vi. 13.)

<sup>41</sup> Sextus Empiricus. The Orientals are very expert in making communications to each other by means of signs and gestures with the eyes, hands, or feet. The number of signs of this sort having a well understood conventional meaning, and in current use among the people, is very great; and which, although unintelligible to Europeans, are common to different nations in the east. But, besides such common significant movements or signs, they have an artificial system of signs, by which any kind of communication may be held without speaking, and by means of which even the deaf and dumb may receive instruction, and communicate and understand. (Pict. Bible, in Prov. vi. 13.)

<sup>42</sup> Two right hands joined together was also an ancient symbol of concord; and when accompanied, as it sometimes was, with the caduceus and cornucopiæ, signified that concord usually pro-

fidelity was thought by the ancients to be in the right hand. And therefore this deity, he informs us, was sometimes represented by two right hands joined together; sometimes by two little images shaking each other's right hand; so that the right hand was by them held sacred, and was symbolically made use of in a solemn manner to denote fidelity. And we read in the Book of Ruth of particular customs practised among the Israelites, whenever they meant to confirm any compact they entered into.<sup>43</sup>

With respect to probationary degrees, the instances that might be produced of the antiquity, necessity, and general use of them, would fill a large volume; suffice it here to mention the following.

duces plenty. The hands raised up to heaven symbolized persons cut off in the flower of their age; being raised towards the chin, was an emblem of reflection.

<sup>43</sup> The left hand is also mentioned in the system of Freemasonry as being nearest to the heart. Levinus Lemnius, speaking of the ring-finger, says that "a small branch of the artery, and not of the nerves, as Gellius thought, is stretched from the heart unto this finger. I use to raise such as are fallen into a swoon by pinching this joint, and by rubbing the ring of gold with a little saffron, for by this a restoring force that is in it passeth to the heart, and refresheth the fountain of life, unto which this finger is joined; wherefore it deserveth that honour above the rest, and antiquity thought fit to encompass it about with gold. Also the worth of this finger that it receives from the heart procured thus much, that the old physicians, from whence also it hath the name of Medicus, would mingle their medicaments and potions with this finger, for no venom can stick upon the very outmost part of it, but it will offend a man, and communicate itself to the heart."

The philosophers inform us that the Egyptian king Xopper commanded that the secret of which he was possessed should not be divulged to any but those who were found skilful in every step they advanced; also the great heathen king Xopholet ordered the grand secret of which he was possessed to be revealed to none but to those who, after thorough examination, were found to be worthy; and inflicted disgrace and severe punishments on those who should transgress this law.

And if we examine the customs of the Jews, we shall see that the Levites had the several degrees of initiation, consecration, and ministration; and in their grand sanhedrim they had also three chief officers, the principal, vice-principal, and the chacam, *i. e.* wise man; the last two were called assistant counsellors. Their pupils were divided into three distinct classes, who, according to their abilities, were from time to time elected to fill up the vacant offices in this great assembly.<sup>44</sup>

About the time of our Saviour's nativity, the eastern schools used a set form of discipline. The scholar was first termed disciple, in respect of his learning; a junior in respect of his minority; bachur (*i. e.* one chosen or elected) in respect of his election

<sup>44</sup> This was the masonic triangle; and the ancient Egyptians expressed the attributes of the Deity by this figure. His mercy was symbolized by the water-triangle  $\nabla$ ; and his justice by the fire triangle  $\triangle$ . The perfect godhead was represented by the union of both.  $\star$

and co-aptation into the number of disciples. And after he had proved himself a proficient in their studies, and was thought worthy of some degree, by imposition of hands, he was made a graduate.

At the east end of every school or synagogue, the Jews had a chest called Aron, or ark, in which was locked up the Pentateuch in manuscript, wrote on vellum, in square characters, which, by express command, was to be delivered to such only as were found to be wise among them.<sup>45</sup> This method of proceeding was also observed at the building of Solomon's temple, when we know the craftsmen were not to be made masters until that glorious edifice should be completed, that so they might acquire competent skill, and be able to give ample proof of their qualifications.

Pythagoras, who flourished above five hundred years before Christ,<sup>46</sup> never permitted a pupil to

<sup>45</sup> This was called Merubad, and contained the Pentateuch written upon vellum from the original by Esdras. We are told that there is a copy at Grand Cairo, which Esdras made from the hand-writing of Moses himself, as is mentioned in 2 Esdras, viii. These five books of Moses are not in the form of a modern volume, but like the ancient roll, written upon vellum, and sewed together with the sinews of some clean beast. Being rolled up, it is wrapped in fine linen or embroidered silk. Sometimes they cover the ends of the stick or instrument on which it is rolled, which they call Hezhaim, with ornaments of wrought silver, which have pomegranates and small bells fastened to them, and over all they set a crown of gold called Hatara.

<sup>46</sup> As many of our mysteries and moral principles were derived from the doctrines of Pythagoras, who had acquired his learning in Egypt, it is not to be wondered at that some of our symbols which represent the attributes of the Deity, are similar to those

speak in his school till he had undergone a probation of five years' silence.<sup>47</sup>

The Essenes<sup>48</sup> already mentioned had the fol- which were used for the same purpose in Egypt. The Pythagorean system of philosophy points out to us a reason for the figure of the sun being introduced into the lodge, as the centre of the planetary system which he taught, as well as the emblem of the Deity whom he served. This grand Mesouraneo was a symbol expressing the esoteric principle of his doctrines. It also represented the Abrax, which governed the starry world and the diurnal revolution of the earth.

<sup>47</sup> This quinquennial silence was called Echemythia, because our thoughts are kept secret in our bosoms. The reason which Pythagoras assigned for this silence was, "that the soul might be converted into herself from external things, and from brutal passions; and from the body even unto her own life which is to live for ever." (Simplic. in Epictet.) Or as Clemens Alexandrinus more intelligibly expresses it, "that his disciples, being diverted from sensible things, might seek God with a pure mind." (Strom. 5.) Hence, when it was demanded of Lucian how Pythagoras could bring men to the remembrance of things which they had formerly known, he replied, "By long and quiet silence—speaking nothing for five years."

<sup>48</sup> The Essenes were men of excellent morals, eminent for their justice, beyond either Greeks or barbarians, as a virtue that had been a long time their application and study. (Josephus lib. 18, c. 12.) It is remarkable, that of the three famous sects among the Jews in the days of our Lord, Pharisees, Sadduces, and Essenes, we find, though the first two were censured by him, the Essenes were not. It is further related of this sect, that they were, above all others, strict observers of the Sabbath day; on it they would dress no meat, light no fire, remove no vessels out of their places, &c. (Josephus, de Bello. lib. 1, c. vii.) Nay more, they observed, every seventh week, a solemn pentacost. (Philo. de vita contemplat.) And if Jews, without any divine injunction in this particular, could so religiously observe the Sabbath, how must Christians stand condemned, who, in flat disobedience to the command of an Omnipotent God, will not devote so much



lowing customs when a person desired admittance into their society. He was to pass through proper degrees of probation before he could be a master of their mysteries; when he was received into the class of novices, he was presented with a white garment, and when he had been long enough to give some competent proof of his secrecy and virtue, he was admitted to further knowledge, but still he went on with the trial of his integrity and good morals; and at length, being found worthy in every respect, was fully admitted into their mysteries; but before he was received as an established member, he was first to bind himself by solemn obligations and professions to do justice, to do no wrong, to keep faith with all men, to embrace the truth, to keep his hand clear from fraudulent dealings, not to conceal from his fellow-professor any of the mysteries, nor to communicate them to the profane, though it should be to save his life; to deliver nothing but what he received, as well as to endeavour to preserve the principles that he professed. Every member ate and drank at one common table, and any brethren of the same fraternity who came from places ever so remote, were sure to be received at their meetings.<sup>49</sup>

And it may be further remarked of the Jews, as one day in seven to honour him who gives them all things. All Free and Accepted Masons well know how great a violation of our principles every instance of such conduct is. And every true brother will be careful not to offend herein. For by the fruit the tree is known.

<sup>49</sup> Philo. de Vit. contemplat. Joseph. antiqu. l. 8, c. ii.

that in the feast of the seventh month, the high priest was not even permitted to read the law to the people until he had studied it seven days, viz., upon the fourth, fifth, sixth, seventh, eighth, ninth, and tenth days, being attended by some of the priests to hear him perform, and to judge of his qualifications for that purpose.<sup>50</sup>

The above proceeding is so far from being novel, that it is practised in our own nation, even at this day, in the learned societies of every denomination. For instance, in academical degrees, there are bachelor, master, doctor; in the church, the several orders of deacon, priest, and bishop; in the municipal law, those of student, barrister, and serjeant; in the civil law and physic, student, bachelor, and doctor. In each of these the disciple or scholar undergoes proper examinations, and must, or at least ought,

<sup>50</sup> Vide Sir Isaac Newton's observations on the Apocalypse of St. John. These seven days are alluded to, by the Lamb's opening the seven seals successively. As this festival, says Kitto, was held at or immediately after the vintage, and was partly a vintage feast, the heathen considered it to be the same as their own bacchanalia, and that the Jews were performing the initiations into the mysteries of the Dionysiaca. Plutarch is quite clear upon this point. He says that in the time of this vintage, the Jews spread tables furnished with all manner of fruits, and lived in booths generally made of palm and ivy wreathed together, which they called the Feast of Tabernacles. On the last day of the feast, they had certain celebrations which clearly show that the festival was held in honour of Bacchus; for they carried in their hands branches of palm, &c., and went in solemn procession to the temple, accompanied by instruments of music. Still Plutarch acquits the Jews of those infamous orgies which accompanied the Bacchanalian celebrations.

to be found well qualified prior to his admission to a superior rank.

And as Freemasonry is in like manner a progressive science, not to be perfectly attained but by time, patience, and application, how necessary is it that testimonies of proper qualifications should be required for the respective degrees before the candidate can attain them,<sup>51</sup> both in regard to science and morality; as the honour of the institution should always be a principal object in view to every Free and Accepted Mason, who ought to be well instructed in the scientific knowledge and moral and social virtues peculiar to an inferior,<sup>52</sup> ere he will be admitted to the more sublime truths of the perfect and well qualified Mason.

The nature of my design leads me in the next place to the consideration of the name which has

<sup>51</sup> This laudable custom is very properly followed out in Freemasonry; and each degree has a series of qualification questions attached to it, which the candidate is required to be master of before he can be admitted to a superior degree.

<sup>52</sup> Was a contrary practice to be adopted in our gradations in the craft, and subsequent degrees should be conferred without taking due time to make proper trial of the abilities, proficiency, and morality of the candidate, no one acquainted with our constitution would hesitate a moment to pronounce such practice an evident violation of its principles; and should that ever prove to have been the case, it is hoped those who erred therein will inform themselves of the great impropriety of such proceedings, and think it a duty which they owe to the society and to their own honour, to discontinue such practice, or they will give cause to suspect that they wish not to regulate their proceedings by the true plan of Masonry.

been adopted by our institution from its first establishment; and to inform the unlettered or inattentive brother that this did not arise merely from our skill in architecture, or the principles of building,<sup>53</sup> but from a more comprehensive acquaintance and knowledge of the sublimest principles of philosophy and moral virtues; which, however excellent they may be in the opinion of the learned and judicious part of mankind, cannot be indiscriminately revealed to every one; lest, instead of that respect which they require, for want of right understanding and a sound mind, they might not produce their just and necessary consequences; as even the purest morality and wisest systems have been too often ridiculed by the folly or perverseness of weak or wicked men.

Therefore the name of Mason is not to be considered in the contracted implication of a builder of habitations, &c.<sup>54</sup> But figuratively pursuant to

<sup>53</sup> Although these principles alone would have distinguished the Freemasons above every other body of men; and for this reason, as Bardwell truly informs us, (*Temples*, p. 148,) "they carefully concealed their principles of design from the public eye. Some few of the drawings have been recently discovered among the archives of some German monasteries, which show the deep science, long foresight, and complicated calculations employed in their execution."

<sup>54</sup> In the ancient masonic MS. printed by Halliwell, the Order is identified with Geometry.

Yn that tyme, throgħ good Gemetry,  
Thys onest craft of good masonry  
Wes ordeynt and made yn thys manere,  
Y-cownterfetyd of thys clerkys y-fere;

the method of the ancient society on which this institution is founded ;<sup>55</sup> and taken in this sense, a Mason is one who, by gradual advances in the sublime truths and various arts and sciences which the principles and precepts of Freemasonry tend to inculcate and establish, is *raised* by regular courses to such a degree of perfection as to be replete with happiness himself, and extensively beneficial to others.

As to the appendage *free*, that evidently owed its rise to the practice of the ancients, who never suffered the liberal arts and sciences to be taught to any but the free-born.

I now presume I have sufficiently exposed and everted all the foregoing allegations. And having also traced back to the earliest ages the use and meaning of symbols and hieroglyphics,<sup>56</sup> and likewise fully demonstrated the original intention and use of

At these lordys prayers they cownterfetyd Gemetry,  
And gaf hyt the name of masonry—  
Far the moste oneste craft of alle.

<sup>55</sup> The Apostles also frequently made use of this term in the like sense, Acts xx. 32, Ephes. ii. 22.

<sup>56</sup> Calcott, in the above disquisition, has overlooked one very important symbol, and that is the dove, which occupies a high station amongst the hallowed emblems of Masonry ; the reasons for such an appropriation are fully competent to justify the proceeding. The dove was an agent at the creation of the world, (Gen. i. 2) ; at the Deluge, (ib. viii. 8) ; and at the baptism of Christ, (Matt. iii. 16). In each case it was an emblem of power, of unity, and love. Amongst the diluvian asterisms in the celestial sphere, we find the dove. I know it is objected that the dove is a comparatively recent introduction, ; but it was evidently

allegorical figures and ceremonies, and the reasonableness and necessity of progressive degrees in the pursuit of every art and science, no unprejudiced person will think it extraordinary that those customs and ceremonies established and connected with our institution have been most sacredly and inviolably preserved and adhered to by us to this day; but what such customs and ceremonies are, for what ends and purposes used, never can be known except to true and lawful brethren.

Therefore, however anxious and restless the busy and invidious may be, and whatever attempts they may make to traduce our institution and proceedings, or discover our mysteries, all their endeavours will prove ineffectual. They will still find that the only means to attain to the knowledge of our mysteries are abilities, integrity, firmness,<sup>57</sup> and a due and

placed there to render the diluvian emblems complete. And Mr. Maurice (*Hist. Hind.* vol. i. p. 346,) says that "without the addition of the more modern constellation called Columba Noachi, both the dove and raven of Noah have, for an immemorial period, enjoyed an elevated situation in the skies." In the spurious Freemasonry, the dove was an object of adoration, not only as an emblem of safety, figured by the olive-branch presented to the candidate in the opening ceremonies of his initiation, but also as "the restorer of Light" at the termination of the aphanism.

<sup>57</sup> Or fortitude. Several tests to prove the fortitude of a candidate were used in many lodges at the time when the above dissertation was written, which have been properly discontinued. A bowl of boiling lead was sometimes produced, into which he was directed to plunge his right hand. The fearless aspirant for masonic honours would unhesitatingly obey, and the contents were found to be harmless quicksilver. Again, the candidate was directed to ascend to the summit of a ladder with naked feet,

constant perseverance in the great duties of moral and social life, in principles of religion and virtue, and whatever is commendable and praiseworthy. These are the steps, and this the clue, that will lead and direct the practisers of such excellencies to the heights of Freemasonry; and, while they adhere to them, will effectually secure them favour and esteem from every able and faithful brother, and the warmest approbation and satisfaction from their own hearts.

which had been erected conveniently for the purpose. At the foot of the ladder was placed a board full of sharp-pointed spikes. Upon this he was directed to leap. His compliance, however, was attended with no danger, because the spikes were made of wax; and his resolution was rewarded with the approbation of the brethren present. Many tests, or trials of fortitude, equally unauthorized, were introduced in some of the lodges, but they formed no part of the system of Freemasonry, and their practice would scarcely have been tolerated by the Grand Lodge.

## LECTURE VII.

## ON THE BUILDING OF MASONIC HALLS.

BY WELLINS CALCOTT, P. M.

“ A Masons’ lodge, being duly constituted, and religiously consecrated, it is the fault of its members, whoever they may be, if they prove not to the public around them that WISDOM HAS BUILDED HER HOUSE ; and that therefore there is now an additional place of security, improvement, and happiness for Masons ; and into which others, whosoever are inclined to virtue, may enter, may eat of wisdom’s bread, and may drink of the wine which she hath mingled ; may forsake the foolish, and live and walk in the way of understanding.”—INWOOD.

THE practice of holding lodges in buildings erected entirely for that purpose, or in spacious rooms in private houses set apart for that use solely, is highly commendable ; must it not therefore give singular pleasure to every good Mason in this kingdom, to find that our noble and worthy Grand Master, whose zeal for the dignity and prosperity of Masonry never was exceeded by any of his predecessors, has proposed a plan for the laudable purpose of raising a fund to build a hall, and purchase jewels and furniture for the use of the Grand Lodge, independent of the fund of charity ? The reasons produced in support of this scheme are numerous ; and, among others, those contained in



the following letter are worthy of regard; and notwithstanding this letter came to hand previous to the Grand Master's proposal, still it may not be improper to insert it here, as it breathes the true spirit of Masonry, and contains very reasonable arguments in support of this scheme; and also as I am persuaded that this treatise will be read by many Masons who, on account of their not frequenting lodges, might otherwise remain unacquainted with so noble a design, and thereby lose the opportunity of gratifying themselves by contributing towards it.

TO MR. WELLINS CALCOTT.

*Windsor, October 1, 1768.*

Sir and Brother,—I understand we shall soon be favoured with your Masonic Treatise, and shall esteem myself obliged if you will afford me that opportunity to recal the attention of our worthy brethren to an object which well deserves their serious consideration: I mean the erection of a commodious building, for the particular, as well as the general, assemblies of the society.<sup>1</sup>

Is it not generally to be lamented, that a society so numerous, and so highly honoured in its members, (being in a great degree composed of persons of rank and fortune,) should, as oft as they have occasion for general meetings, be obliged to resort to taverns, or to hire halls of inferior communities, and those, at the best, very ill adapted for such meetings; as all places must generally be that are not particularly constructed for our purpose?<sup>2</sup>

<sup>1</sup> Freemasons' Hall was dedicated in 1776.

<sup>2</sup> At the laying of the foundation stone of the hall, Bro. Bot-

Give me leave to say, it reflects great dishonour on this country, justly styled "the grand local standard of Masonry." As Englishmen, we should blush to be told that in every other nation in Europe, they hold their lodges in buildings erected and adorned for their particular use, and that only. I can appeal to your own experience of the lodges in our sister kingdom, Scotland, for one instance; of whose proceedings I have oft heard you make honourable mention, particularly taking notice that they assembled in buildings, which were their own property, set apart for that purpose alone, whereby they not only were secured from every danger of molestation, or the insults and disrespectful treatment of publicans, but accumulated considerable funds.

Besides, our meeting at the houses of publicans gives us the air of a Bacchanalian society, instead of that appearance of gravity and wisdom which our order justly requires.<sup>3</sup>

tomley, in his Oration, expressed himself thus:—"So useful have stately public buildings in all ages been, in promoting the particular views and pursuits of those who have built them, that the raising superb and magnificent structures hath been common to all numerous societies, as well religious as scientific, as well military as commercial. This was discovered so early as the days of Nimrod; for the Babel builders under him are found to say—'Let us build us a city and tower—let us make us a name—lest we be scattered abroad.' Innumerable other instances historians have recorded of societies, as soon as they were able, having built themselves magnificent edifices for their public assemblies and for other purposes; and frequently, according to the magnitude and grandeur of such structures, they have flourished and been esteemed. On this self-same principle Freemasons have long ardently wished to build themselves a hall, wherein they might with honour equal to the occasion hold their general meetings."

<sup>3</sup> This was an evil which required great precaution in those times when club enjoyments led to excess, and men seldom left such meetings entirely sober. It was the prevailing error of the

How properly might it be remarked on such conduct, that as almost all the companies that resort with so much formality to the city-halls, have in view chiefly feasting and jollity, so Masons assemble with an air of festivity at taverns, to perform the serious duties of their profession, under the regulations of morality and philosophy. Such a conduct, in the eyes of every thinking man, must appear, even on the first view, to be ridiculous and absurd, and I doubt not will be thought more so by every one who shall have the perusal of your intended treatise.<sup>4</sup>

day to class Freemasonry with the numerous ephemeral societies which characterized the eighteenth century; and every writer on Masonry considered it his duty, not only to repudiate the principle, but to caution the brethren against the indulgence of propensities which might lend an indirect sanction to it. Bro. Stephen Jones has an excellent remark on this very subject, which is worthy the attention of the craft. He says—"In convivial meetings, a pleasant man, a good-humoured *bon vivant*, a man, in short, of wit and humour, or other companionable talents, is of all others the most exposed to danger. The churl, or the dolt, wanting the capacity or inclination to partake in the festivity, is permitted, and not unfrequently incited, to withdraw from the table at an early hour, while the other person alluded to, feeling and being able to communicate pleasure, is acted upon by a double force, *i. e.* by his own inclinations, strengthened by the entreaties of those about him. Hence late hours, irregularities that impair the health of the body, and much more the faculties of the mind, create family dissensions, and reflect a dishonour on the institution, from which its intrinsic excellence cannot at all times redeem it."

<sup>4</sup> In the same month when this letter was written, *viz.*, October 28, 1768, the Grand Master, from the throne, informed the brethren, that at a committee of charity, held at the Horn tavern, Fleet Street, on the 21st instant, he had presented a plan for raising a fund to build a hall, and purchase jewels, furniture, &c., for the Grand Lodge; that the plan having been carefully perused by the committee, and several amendments having been made

Some may imagine that the expence of the proposed building, if such as it really ought to be, will prove too great for the ability of the society ; but I fancy many plans might be laid down that would render it no difficult undertaking to raise a sum sufficient for the purpose. One I will beg leave to offer for the present, and shall be very happy in finding a better proposed and adopted.

There are at present under the constitution of England near four hundred lodges, some of which consist of sixty, seventy, eighty, and even one hundred members, not including those Masons who, from a variety of causes, do not belong, as subscribers, to any particular lodge, nevertheless retain their relation to, and respect for the society, and who of themselves compose a very considerable number.

Perhaps it may be objected, there are many lodges that are not so numerous as what I have above set down ; we will grant that, and take them on an average at twenty members each, which will give us the amount of eight thousand Masons who attend lodges. Now I would propose a voluntary subscription,<sup>5</sup> and to promote so laudable

thereto, the whole was referred to this Grand Lodge for confirmation. The several heads of the plan being explained, it was resolved unanimously that they be adopted ; and that they be strictly enforced by all regular lodges under the constitution of England ; that they be forthwith printed, and transmitted to all the lodges on record ; and that all the money collected in consequence of the above regulations be paid to the Grand Secretary on or before each Grand Lodge. (Minutes of Grand Lodge, Oct. 21, 1768.)

<sup>5</sup> A voluntary subscription, however, was only partially adopted, because it was considered insufficient. A temporary impost was laid annually on every Mason in the kingdom in proportion to his rank, from the Grand Master, who was rated at 20*l.*, to the half-crown for every newly initiated brother. And it was resolved at a subsequent Grand Lodge that 5000*l.* be raised to

a design, it would be absurd to suppose any one would offer, as a free gift, less than five shillings, (many more,) which will produce 2000*l.* No inconsiderable sum; yet a trifle, compared to what might modestly be expected from that numerous catalogue of princes, nobles, and other wealthy persons who are of the society in most parts of the globe, and connected with the English constitution, who would readily and liberally contribute, as soon as a proper plan was established, and application was made to them.<sup>6</sup>

Nor let it be wrongly thought beneath the dignity of our society, or especially the grand establishment of it in this kingdom, to solicit such an aid from the fraternity under the English constitution in other countries. All Masons regularly made under the constitution of the Grand Master of England, owe allegiance to the establishment here, and never fail of its protection and assistance. If, therefore, a scheme was settled, on the above or some other

carry the designs of the society into execution, by granting annuities for lives in the manner following, viz., that there shall be one hundred lives at 50*l.* each; that the whole premises belonging to the society in Great Queen Street, with the hall to be built thereon, be vested in trustees, as a security to such persons as may choose to subscribe for that purpose; that the subscribers shall be paid 5*l.* per cent. for their money; that the whole interest, viz., 250*l.*, be divided amongst the subscribers and their survivors, and upon the death of the last survivor, the whole to determine for the benefit of the society. And it was further resolved that subscribers of 25*l.* as a loan without interest, should be presented with a medal, to wear as an honourable testimony of their services, and should be members of Grand Lodge for life.

<sup>6</sup> This idea was at length carried out, and in the same year the committee contracted for the purchase of extensive premises in Great Queen Street. Lord Petre, the G. M., the Dukes of Beaufort and Chandos, Earl Ferrers, and Lord Dudley and Ward, were appointed as joint trustees of the property.

proper plan, there can be no doubt of effectually accomplishing this desirable end.<sup>7</sup>

The necessity of such a building is universally acknowledged through the society, and a desire of seeing one erected, as generally prevails. Some time ago, indeed, a subscription was opened for the purpose of purchasing furniture suitable for the Grand Lodge; but the striking impropriety of procuring furniture without first providing a place for its reception, put a stop at that time to the progress of the affair; yet, notwithstanding the proceeding was then judged premature, the strongest assurances were given from every quarter of their cheerful concurrence, if a proper building was first erected, to which they would readily contribute.<sup>8</sup>

<sup>7</sup> At a Grand Lodge, April 23, 1773, it was resolved, that a committee, consisting of the present and past Grand Officers, the Provincial Grand Masters, the Master of the Stewards' Lodge, and the Masters of ten lodges within the bills of mortality, to be nominated at the first meeting, be appointed to consider of, and promote the plan for, building the hall. That such committee shall continue to act and report to every succeeding Grand Lodge, until their duties shall expire. At the next Grand Lodge the proceedings of the committee were read and approved; and at their recommendation some new regulations were made, to enforce those passed in October, 1768, for payments on the registering of new made brethren.

<sup>8</sup> At the Grand Lodge of April 27, 1774, the Grand Secretary reported the proceedings of the committee; and it was resolved that the report be printed, and, with a plan of the premises, transmitted to the lodges; and that their further assistance and support be requested to complete the design. That those lodges who have neglected, or shall neglect to send in at each succeeding quarterly communication an accurate list of their members made or admitted since October 29, 1768, with the registering fees, as stipulated by the regulations of that date, or give some satisfactory excuse for the omission, be erased out of the list of lodges.

How wounding must it be to the worthy Mason, acting under the authority of our Grand Master, to consider the accounts we daily receive from travelling brethren of the magnificence of the Grand Lodges abroad, whilst that in England, which in many respects is entitled to a preference in dignity of all others, is destitute of a building, their own, of any sort. But, not to rest it on these general accounts, permit me to send you a particular description of the banquetting-room belonging to the lodge of St. John at Marseilles; and from the magnificence and splendour of that room, to which they only retire for refreshment, may be formed some idea of the superior excellence of the lodge-room.

I am convinced, Sir, the intention with which I give you this trouble, being an humble attempt to promote the honour and advantage of the society, will be a sufficient apology with you for desiring you will lay the foregoing sentiments before your numerous subscribers, who I earnestly hope will think seriously on the business alluded to, and, by a noble exertion of their generosity, snatch the glorious opportunity, whilst we have the princes of the earth for our nursing-fathers, and a nobleman of distinguished virtue our zealous Most Worshipful Grand Master, that it may be recorded to the honour of our country and ourselves: by the voluntary subscription of the Free and

And it was further resolved, that the hall committee be empowered to draw upon the Grand Treasurer for such sums of money as shall be found necessary to complete the purchase of the ground and premises in Great Queen Street; and to let the front house on a repairing lease, or otherwise, as may be most beneficial to the society; and that the committee be invested with full power to do everything necessary towards the completion of the design.

Accepted Masons, in our day this much-wanted structure was erected, for the acquisition of knowledge of the arts and sciences, and the cultivation of moral and social virtue.

I am, Sir, your affectionate brother,  
 JAMES GALLOWAY, P. M.

At the bottom of the hall,<sup>9</sup> under a gilded canopy, the valences of which are blue, fringed with gold, is a painting which represents the genius of Masonry supporting the portrait of the King of France, upon a pedestal, with this inscription:<sup>10</sup> “*Dilectissimo Regi Monumentum Amoris Latomi Massiliensis:*” “The Masons at Marseilles have erected this monument of their affection to their most beloved king.” A genius seated below the pedestal presents with one hand this inscription, and with the other the arms of the lodge, with their motto: “*Deo, Regi, et Patriæ, Fidelitas:*” “Fidelity to God, our king, and country.” Above this is a genius which crowns the king.

To the right of this painting is placed another,

<sup>9</sup> The curtains to the gilded canopy are in the Italian taste, and are four in number. Three great branches of crystal light this hall at masonic meetings, and are a very great ornament to it.

<sup>10</sup> The Helvetian ceremonial directs that “there shall be no picture, statue, or emblem of heathen deities; no bust, picture, or statue of the heathen philosophers. The proper images or emblems are to be taken from the Bible, and the Bible only, as it contains the authentic records of ancient Masonry. Paintings of figures to represent the virtues, such as Charity, &c., are in bad taste.”



representing the wisdom of Solomon, with this inscription above it: "Prudentia;" Prudence.<sup>11</sup> To the left is another, representing the courage of St. John the Baptist in remonstrating with Herod upon his debaucheries, with this inscription: "Fortitudo;" Fortitude.

The right side of the hall is ornamented with paintings of equal grandeur. The first represents Joseph acknowledging his brethren, and pardoning them for the ill usage he had received from them, with this inscription: "Venia;" Pardon. The second represents Job upon the dunghill, his house destroyed, his fields laid waste by storm, his wife insulting him, and himself calm, lifting his hands towards heaven, with this inscription: "Patientia;" Patience. The third represents St. Paul and St. Barnabas refusing divine honours at Lystra, with this inscription: "Humilitas;" Humility. The fourth, Jonathan when he warned David to keep from the city in order to avoid the danger which threatened his days, with this inscription: "Amicitia;" Friendship. The fifth, Solomon surveying the works of the temple, and giving his orders for the execution of the plan which his father David had left him of it, with this inscription: "Pietas;"

<sup>11</sup> Each painting bears below it the arms and blazon of the brethren at whose expence they were painted. Every space from one column to another forms an intercolumniation. There are twenty-four pilasters, on each of which are corbels in the form of antique guaines, upon which are placed the busts of great and virtuous men of ancient times.

Piety. The sixth, St. Peter and the other Apostles paying tribute to Cæsar by means of the piece of money found miraculously in the belly of a fish, with this inscription: "Fidelitas;" Fidelity. The seventh, the charity of the good Samaritan, with this inscription: "Charitas;" Charity.

The left side of the hall contains three paintings. The first, Tobias curing his father, with these words for the inscription: "Filiale Debitum;" Filial Debt. The second, the father of the prodigal son when he embraces him and pardons his offences, with this inscription: "Paternus Amor;" Paternal love. The third represents the sacrifice of Abraham, with this inscription: "Obedientia;" Obedience. On each side of the door are two paintings of equal grandeur. One represents the Apostles giving alms in common, the inscription: "Eleemosyna;" Almsgiving. The other represents Lot receiving the angels into his house, believing them to be strangers; the inscription is, "Hospitalitas;" Hospitality.

The four corners of the hall are decorated with four allegorical paintings. In one are represented two geniuses holding a large medal, on which are painted three pillars of a gold colour, with this motto: "Hic posuere locum, Virtus, Sapientia, Forma;" Here virtue, wisdom, beauty, fixed their seat.<sup>12</sup> In another, two geniuses equally support-

<sup>12</sup> The first degrees of Masonry are devoted to science, as they always were from the most ancient times; and the definition is "a science founded on geometry, mathematics, and astronomy." And to this day, although the reasons for it are not generally

ing a large medal, on which are represented three hearts set on fire by the same flame, united by the bond of the Order, with this motto: "Pectora jungit Amor, Pietasque ligavit Amantes;" Love joins their hearts, and piety the tie. The two others are in the same taste, but supported by one genius only, being a smaller size. The medals represent as follows: the first, three branches, one of olive, another of laurel, and another of myrtle, with this motto: "Hic Pacem mutuo damus, accipimusque vicissim;" Here peace we give, and here by turns receive.<sup>13</sup> The other, a level in a hand coming from heaven, placed perpendicularly

known, in the Scottish lodges the Master's rod of office terminates at the top with a triangular piece of metal, something like a spear-head, on the sides of which are the letters G. M. A.

<sup>13</sup> These were like the Mason-marks which are found on every ancient building of any importance. A writer in the "Times" newspaper, August 13, 1835, says that "in former times the German builders, particularly those workmen of the lower classes who were called masons, were generally accustomed to put some mark or sign as a sort of stamp or monogram upon those stones which they had cut or hewn for public buildings, and especially for churches in the gothic style, the origin of which is not yet exactly known. I have examined many of these churches in Germany, and I have found a great number of these monograms cut in the stone. They are to be found only since the twelfth or thirteenth century, but not on churches built in an earlier period. Besides this, it might appear that these marks are to be found merely in Germany, but not in France, and probably not in Great Britain." In this latter assertion the author labours under a grievous mistake. I have found them in great abundance amidst the ruins of religious houses in Lincolnshire; and they not only exist in every part of England, but also in India, and most of the eastern nations.

upon a heap of stones of unequal forms and sizes, with this motto: "Equa Lege sortitur insignes et imos;" One equal law of high and low the lot.

All these paintings are upon a line; those which are placed opposite the windows are entirely in front. Over the inner door of the entrance is this inscription, in a painting displayed by a child: "S. T. O. T. A. Varia hæc Virtutum Exempla, Fraternalitatis Monumenta D. V." And "C. Latomi Massiliensis, Fratribus quæ assequenda, præbent, Anno Lucis 5765."<sup>14</sup>

From the foregoing letter and description, I shall take occasion to consider the temples of the ancients, their situation, form, &c.; the perusal of which, I flatter myself, will afford both entertainment and instruction to the intelligent Mason.

The first generations of men had neither temples nor statues for their gods, but worshipped towards heaven in the open air.<sup>15</sup>

<sup>14</sup> The letters S. T. O. T. A. signify. Supremo Totius Orbis Terrarum Architecto: *i. e.* The Master, Vice-master, and whole body of Freemasons at Marseilles, have erected these different examples of the virtues and monuments of the fraternal liberality, proposed to the imitation of their brethren, to the honour of the Supreme Architect of the whole world, in the year of Light 5765.

<sup>15</sup> Barrows, or sepulchral mounds, with altars raised upon them for sacrifice; were used before the formal construction of temples. Hence the most ancient heathen temples were always erected upon or near the sites of these tombs. The sanctity of the Acropolis of Athens owed its origin to the sepulchre of Cecrops; and, without this leading cause of veneration, the numerous

The Persians, even in ages when temples were common in all other countries, not thinking the gods to be of human shape, as did the Greeks, had no temples. They thought it absurd to confine the gods within walls, "whose house and temple was the whole world," to use the words of Cicero.<sup>16</sup>

The Greeks, and most other nations, worshipped their gods on the tops of high mountains. Strabo observes that the Persians had neither images nor altars, but only sacrificed to the gods on some high place.<sup>17</sup>

temples with which it was afterwards adorned would never have been erected. The temple of Jerusalem was built upon the mountain where Abraham raised an altar for the sacrifice of Isaac.

<sup>16</sup> The fact is that the Persians considered fire or light to be one of the greatest deities, represented by the sun, and that darkness was an inferior deity; and hence their temples were uncovered, that the light of the sun by day, and darkness by night, might freely enter; for in covered temples darkness presided both by day and night, because they had no windows. Hyde says— "The first Magi did not look upon these two principles as co-eternal, but believed that light was eternal, and that darkness was produced in time; and the origin of this evil principle they account for in this manner. Light can produce nothing but light, and can never be the origin of evil; how then was evil produced? Light, they say, produced several beings, all of them spiritual, luminous, and powerful; but their chief, whose name was Ahriman, had an evil thought, contrary to the light. He doubted, and by doubting, he became dark. From hence proceeded all evils, dissensions, malice, and everything else which is contrary to the nature of light." (Hyde, *Rel. Ant. Pers.* c. ix. xxii.)

<sup>17</sup> These gods, as has been just observed, were light and darkness. Hence the Lord said to Cyrus—"I form the light, and create darkness." (Isai. xlv. 7.) This very remarkable passage

The nations which lived near Judea sacrificed also on the tops of mountains. Balak, King of Moab, carried Balaam to the top of Pisgah and other mountains, to sacrifice to the gods, and curse Israel from thence. The same custom is attested in almost innumerable places of the sacred scriptures. I shall only add the following testimonies, whence the antiquity of this custom will appear. Abraham was commanded by God to offer Isaac his son for a burnt-offering upon<sup>18</sup> one of the mountains in the land of Moriah; on which mountain David afterwards erected an altar, and by sacrifice and prayer appeased the pestilence.

And on the same mountain (Mount Moriah) Solomon, by God's appointment, erected a temple, according to the model of the tabernacle, which was aimed at the great doctrinal error of the religion in which Cyrus had been brought up, and which he must have relinquished before he could acknowledge that Jehovah was the God of heaven. It was the ancient Magian doctrine, and endeavoured to account for the existence of evil in the world by the notion of two equal gods called light and darkness, the continual conflict between whom produced that mixture of good and evil which is indicated by the Mosaic work of a Masons' lodge. It must, therefore appear to Cyrus a startling doctrine to be told that there was but one God, who created both light and darkness, and that good and evil were equally subject to his control.

<sup>18</sup> There were in the same tract of ground three hills, Sion, Moriah, and Mount Calvary. On Sion was the city and castle of David; on Moriah was the temple; and on Mount Calvary Christ was crucified. But all these three were generally called by the name of Sion; whence it is, that though the temple was built on Moriah, Scripture speaks of it commonly as if it were upon Mount Sion.

Moses, by divine instruction, built in the wilderness. In succeeding ages the temples<sup>19</sup> were often built on the summits of mountains. Thus it is observed of the Trojan temples, in which Hector is supposed to have sacrificed. And both at Athens and Rome the most sacred temples stood in the most eminent parts of the city.

The temples of the ancients were built and adorned with all possible splendour and magnificence; no pains, no charges were spared upon them. This they did partly out of the great respect they had for the gods, to whom they thought nothing more acceptable, and partly that they might create a reverence of the deities in those who came to pay their devotions there.<sup>20</sup>

<sup>19</sup> Even so late as the time of Homer, the temples were roofless, though masons were numerous and expert, as witness the construction of the Mosaic work in the temples of Minerva and Apollo, the former at Athens, and the latter at Delphi. These elegant pavements evince considerable genius and taste, and display a great advance in the knowledge of the fine arts.

<sup>20</sup> Vide Potter's *Antiq. of Greece*, vol i., and his *Comment upon Lycophron*, ad. vers. 42. This is also quite true respecting the temple of Solomon which cost an incredible sum of money though it was of very small dimensions. Mr. Bardwell, already quoted, says—"The cella of the temple of Solomon was small, of few parts, but those noble and harmonious. It was surrounded on three sides by chambers in three stories, each story wider than the one below it, as the walls were narrowed, or made thinner as they ascended, by sets-off of eleven inches on each side, which received the floor in joists, as no cutting was on any account permitted. Access to these apartments was given from the right hand side of the interior of the temple, by a winding staircase of stone, such as may be

As to the form of these ancient structures, they were built after that manner which was thought most agreeable to the gods to whom they were designed to be dedicated. For as trees, birds, and other animals were esteemed sacred to particular deities, so almost every god had a form of building peculiar to himself, and which they imagined more acceptable to him than any other. For instance, the Doric pillars were sacred to Jupiter, Mars, and Hercules.<sup>21</sup> The Ionic to Bacchus, Apollo, and

seen in several of the ancient Nubian temples. The oracle was an exact square, divided from the rest of the temple by a partition of cedar, in the centre of which was a pair of folding doors of olive wood, very richly carved, with palm-trees and open flowers and cherubim. The floor of the temple was boarded with fir; the roof was flat, covered with gold, upon thick planks of cedar, supported by large cedar beams. The inside walls and the ceiling were lined with cedar, beautifully carved, representing cherubim and palm-leaves, clusters of foliage and open flowers, among which the lotus was conspicuous, and the whole interior was overlaid with gold, so that neither wood nor stone was seen, and nothing met the eye but pure gold, either plain as on the floor, or richly chased, and enriched with the gems they had brought from Egypt at the Exodus, upon the walls and ceiling. Before the doors of the oracle hung a veil embroidered with cherubim in blue and purple and crimson."

<sup>21</sup> The two pillars of Solomon's porch appear to have occupied a situation of great sanctity, and they were accordingly constructed with much ceremony. Hiram, King of Tyre, had sent over his clerk of the works, who set up the two great columns of the pornaos, of the same proportions as the Egyptian columns which contributed the great characteristic feature to the building. Bardwell observes—"How conspicuous is the idea of the vase rising from a cylinder ornamented with lotus flowers; the bottom of the vase partly hidden by the flowers, and the belly of it overlaid with network, ornamented by seven wreaths, the Hebrew



Diana. The Corinthian to Vesta the virgin. It must be admitted that sometimes all these were made use of in the same temple; but this was either in those temples which were sacred to more gods than one, or to some of those gods who were thought to preside over several things;<sup>22</sup> for the ancients, believing that the world was governed by divine providence, ascribed the management of every particular affair to this or that deity. Thus Mars was thought to preside over war; Venus over love; so Mercury was the god of merchants, orators, and thieves; Minerva was the goddess of warriors, scholars, artificers, &c. Therefore it is no wonder that in some of the temples dedicated to her, there were three rows of pillars; the first of the Doric, the second of the Corinthian, the third of the Ionic order.

With respect to the situation of their temples, Vitruvius informs us, wherever they stood, if the place would permit, it was contrived that, the windows being open, they might receive the rays of the number of happiness, and beneath the lip of the vase were two rows of pomegranates, one hundred in each row." These superb pillars were eight feet diameter, and forty-four feet high, supporting a noble entablature.

<sup>22</sup> It is quite true that the construction of temples was adapted to the nature and functions of the respective deities. The temples of Hercules, Mars, and Minerva, were of the Doric order, suited to these robust divinities. Those of Proserpine, Venus, Flora, &c., were constructed of the Corinthian Order, the symbol of elegance and beauty. And so of all the rest. The ornaments of architecture in all the heathen temples were intended to symbolize the presiding divinity.

rising sun.<sup>23</sup> The frontispiece placed towards the west, and the altars and statues towards the east ;<sup>24</sup> so that they who came to worship might have their faces towards them, because it was an ancient custom of the heathens to worship with their faces towards the east.<sup>25</sup> This is affirmed by Clemens of Alexandria,<sup>26</sup> and Hyginus, the freed-man of Augustus Cæsar,<sup>27</sup> to have been the most ancient situation of temples ; and that the placing the front of temples towards the east was only a device of latter ages. Nevertheless, the way of building temples towards the east, so as, the doors being opened, they should receive the rays of the rising sun, was very ancient,<sup>28</sup> and in later ages almost universal.<sup>29</sup> Most of the

<sup>23</sup> Lib. vi. c. v.

<sup>24</sup> See Signs and Symbols, Lecture 12.

<sup>25</sup> Nothing can be more unjust and indecent than for men to pretend to limit God to any place, especially for Christians ; when a Jew could teach us that " God hath filled all things, extends beyond all things, and hath left nothing void of or uninhabited by himself." (Philo. Sac. Leg. Alleg. l. 2.) Even Plato and Diogenes could say, " All things are full of God ;" (Plat. Leg. x. Diog. Cyn.) ; and that it is impossible to confine God to any particular place. The learned commentator, Dancæus, upon the passage where God is represented as dwelling in light, assures us that what is there said must be understood as being spoken only according to the imperfect capacities of mankind.

<sup>26</sup> Strom. viii.

<sup>27</sup> De agrorum limit. Cons. lib. i.

<sup>28</sup> Dion. Thrax.

<sup>29</sup> Gale, in his " Court of the Gentiles," (Part iii. p. 106,) has these words—" Another piece of pagan Daimonolatreia was the ceremony of bowing and worshipping towards the east ; for the pagans universally worshipped the sun as their supreme god ; and even the more reformed of them, the new Platonists, Plotinus, Porphyry, and Julian the apostate, as it appears by his

temples were then so contrived that the entrance and statues should look towards the east, and they who paid their devotion, towards the west, as we are expressly told by Porphyry.<sup>30</sup> In the same manner the eastern nations commonly built their temples, as appears from the temples of the Syrian goddess in Lucian ; the temple of Memphis, built by Psammeticus, King of Egypt, in Diodorus the Sicilian ; that of Vulcan, erected by another Egyptian king.<sup>31</sup>

Hence it appears that the reason why the heathens erected their temples east and west, was to receive the rays of the rising sun, which planet many of those nations were accustomed to worship.<sup>32</sup>

oration to the sun ; whence it came to pass that the sun rising in the east, they usually worshipped that way. Hence also they built their temples and buried their dead towards the east."

<sup>30</sup> Libro de Antro Nympharum.

<sup>31</sup> Herodotus, lib. ii.

<sup>32</sup> "The Gentiles who worshipped the sun differed much," says Archbishop Tenison, "from this external direction of their faces ; for they respected especially the east point, by reason of the sun rising thence. But at other parts of the day they altered their posture. They sometimes veiled themselves and turned themselves about with respect to the heavenly motions. And Trismegistus, in Asclepio, relates that it was a custom of some of the Gentile devotionists at mid-day to look towards the south, and at sunset to look towards the west. It was at the rising of the sun when Lucian was turned towards it by Mithrobarzanes the Chaldean priest, who mumbled his prayers in a low and indistinct tone at the rising of that false god. They respected not always the eastern angle, though they had especial regard to it when the sun appeared in it. They respected also the south and west points in their worship. Hence Harpocrates, a child, represented amongst them the sun at its rising ; Orus, a young man, the sun

And we find the tabernacle erected in the wilderness, and the temple at Jerusalem, as also most places of divine adoration in the present age, to be situated in the same manner, but not for the same reason; for we read that the Jews were forbid to worship with their faces towards the east; accordingly the temple had no avenue to it but from the east. So that in their approach to the temple, and during the time of their adoration therein, they had their faces towards the west, and their backs to the rising sun;<sup>33</sup> which was done, according to the opinion of the best commentators, to prevent the people from worshipping the sun and host of heaven, a species of idolatry they were very prone to.<sup>34</sup> And as they were by this means to be prevented from falling into that mode of idolatry in their worship,

at its meridian; Osiris, an old man, the sun setting. This was also the way of the Manichees, who supposed the sun to be the tabernacle of Christ. Of them St. Austin saith, *ad solis gyrum vestra oratio circumvolvitur.*" (Ten. Idol. p. 377.)

<sup>33</sup> The language of Lactantius and Jerome was not very acceptable to the Jews, who worshipped towards the west. "The west," says the former, "is ascribed to that turbulent and wicked spirit." And the latter says—"In our mysteries the first thing we do is to renounce him who dwells in the west." With the Rabbins, *Majestas divina est in Occidente*, was a common proverb.

<sup>34</sup> Tacitus (Annal. l. xv.) says that especial honours were decreed to the sun, in the house dedicated to him of old. It was, in fact, common to place his emblem conspicuously above the roof; and hence tall pillars were often dedicated to him, while lesser pillars were sacred to the moon. Ammianus (l. xvii.) says—"That which was devoted to the solar deity had in it the rays *gracilentes*, growing less and less, to resemble the sun."

consequently the reason for situating the tabernacle, and, after that example, the temple, could not be the same which influenced the heathen in the situation of their temples. Therefore, we may reasonably account for their situation, by supposing that when the tabernacle was erected, Moses, pursuing the practice of the Egyptians, who always inculcated their religious documents by means of allegory and symbol,<sup>35</sup> foreseeing the difficulties which he would have to encounter before he should arrive in the promised land, and having already experienced the instability of the Israelites, caused the tabernacle to be erected east and west, to excite in them a firm reliance on the omnipotence of that God who had then lately wrought so great a miracle in their favour, by causing a wind to blow first east and then west, whereby they safely escaped from the Egyptians upon dry land, even through the midst of a sea, which nevertheless overwhelmed and totally destroyed their pursuers. And as they were liable to meet with many distresses in their sojournment in the wilderness, so, as often as they should behold the situation of the tabernacle, their faith might be strengthened, and by a firm reliance on Almighty God, they might be enabled to proceed with resolution and cheerfulness.

And as the tabernacle was at that time to be a

<sup>35</sup> When any affair was thoroughly canvassed sentence was pronounced on the oath of the judges, in Egypt; and the allegory or symbol made use of to attest the truth of the decision, was the breast-plate of the judge.

constant exhortation to them, from that great instance of Omnipotence, to confide in God under all their embarrassments, so the temple, afterwards built and dedicated<sup>36</sup> by Solomon, in the same form and situation, was to be a lasting monument to their posterity of the mighty works the Lord had performed in conducting their forefathers out of their captivity into the promised land. And this also may be deemed a very sufficient reason why places for Christian worship, after the pattern of the said tabernacle and temple, have ever been, and still are, generally erected in the same manner; for, as human creatures, we, as well as our forefathers, stand in need to be continually reminded of our weakness, and a necessary constant dependence, on an Omnipotent and All-gracious Being.

<sup>36</sup> The owner's name, or if a sacred edifice, the name of the deity, was generally inscribed over the portal at the dedication of every building in Egypt and the east; and to this was usually added some pious sentence or words of favourable omen. The Jews were directed to take sentences from the law for this purpose. (Deut. xi. 20.) "Thou shalt write them upon the doorposts of thine house, and upon thy gates." And this appears to have been enjoined in the Jewish law. "The officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in battle, and another man dedicate it." (Deut. xxv.)

## LECTURE VIII.

## ON THE SOCIAL VIRTUES OF FREEMASONRY.

BY WELLINS CALCOTT, P. M.

“ He looks not upon a thing, as a yawning stranger at novelties, but his search is more mysterious and inward, and he spells heaven out of earth. He knits his observations together, and makes a ladder of them all to climb to God. He is free from vice, because he has no occasion to employ it, and is above those ends that make men wicked. He has learnt all can here be taught him, and comes now to heaven to see more.”—BISHOP EARLE.

I FLATTER myself there is no Mason of my acquaintance insensible of the sincere regard I ever had, and hope ever to retain, for our venerable institution; certain I am, if this establishment should ever be held in little esteem by the members, it must be owing to the want of a due sense of the excellence of its principles, and the salutary laws and social duties on which it is founded.

But sometimes mere curiosity, views of self-interest,<sup>1</sup> or a groundless presumption that the prin-

<sup>1</sup> Many believe they will increase their worldly riches by joining the Order; but they ought to reflect that we do not propose to make a profit of mankind, but rather to communicate freely to them of the good things of this world with which God has blessed us. Those parties act the most prudently who admit

cial business of a lodge is mirth and entertainment, hath induced men of loose principles and discordant tempers to procure admission into our community; this, together with an unpardonable inattention of those who proposed them to their lives and conversation, have constantly occasioned great discredit and uneasiness to the craft, such persons being no ways qualified for a society founded upon wisdom, and cemented by morality and Christian love.<sup>2</sup>

Therefore let it be your peculiar care to pay strict attention to the merit and character of those who, from among the circle of your acquaintance, may be desirous of becoming members of our society, lest, through your inadvertency, the unworthy part

that they wish to join the Order, because as a useful and innocent society it has enjoyed the protection of the state for such a number of years; because so many prudent men are members of the Order; and because, in general, the members distinguish themselves by the propriety of their manners, the uprightness of their business transactions, and the correctness of their moral conduct. Those, on the contrary, act the most unworthily, who are induced by curiosity to join the society in the vain hope of being enabled to pry into singular or supernatural things. (Freemason's Lexicon, in v. Bewegungsgrunde.)

<sup>2</sup> A writer of the period thus describes the satisfaction arising from this practice.—“Surely,” says he, “to be in any measure instrumental in removing sorrow from the hearts of our fellow-creatures, in shielding the innocent from insult and oppression, or in wiping the tear from the eye of misery, cannot but yield the most solid delight. What can contribute more to our own enjoyment than to see others made happy by our means? The joy and satisfaction are reciprocal; what we bestow in charity well applied, we receive in self-complacency, and in the approbation of our conscience, which pours upon the soul the joy and radiance of heaven.”



of mankind should find means to introduce themselves among you, whereby you will discourage the reputable and worthy.

Self-love is a reigning principle in all men; and there is not a more effectual method of ingratiating ourselves with each other, than by mutual complaisance and respect; by agreement with each other in judgment and practice. This makes society pleasing, and friendship durable; which can never be the case when men's principles and dispositions are opposite, and not adapted for unity. We must be moved by the same passions, governed by the same inclinations, and moulded by the same morals, before we can please or be pleased in society. No community or place can make a man happy, who is not furnished with a temper of mind to relish felicity. The wise and royal Grand Master Solomon tells us, and experience confirms it, that "the light is sweet, and a pleasant thing it is to behold the sun."<sup>3</sup> Yet for this pleasure we are wholly indebted

<sup>3</sup> In speaking of masonic morality, it must by no means be understood that we mean morality independent of religion, because even the heathen prided themselves upon their morality; and the infidels of the prostituted order of Illuminism, during the last century, boasted of it, even when its great leader was guilty of the most enormous crimes, the consequences of which he thus laments to one of his confidential agents, Hertel or Marius—"I am now in the most embarrassing situation; it robs me of all rest, and makes me unfit for everything. I am in danger of losing at once my honour and my reputation, by which I have long had such influence." Such were the results of a pretended morality unaccompanied by the salutary restraints of religion.

to that astonishing piece of heavenly workmanship, the eye, and the several organs of sight. Let the eye be distempered, and all objects, which though they remain the same in themselves, to us lose their beauty and lustre; let the eye be totally destroyed, then the sense which depends upon it is lost also, and the whole body is full of darkness. So it is with that Mason, who has not a frame and temper of mind adapted to our institution, without which the blended allurements of pleasure and instruction, to be found in a lodge, must become tasteless, and of none effect. Likewise let his conduct and circumstances in life be such, as may not have the least tendency to diminish the credit of the society; and be ye ever disposed to honour good men for their virtues, and wise men for their knowledge: good men for propagating virtue and religion all over the world, and wise men for encouraging arts and sciences, and diffusing them from east to west, and between north and south, rejecting all who are not of good repute, sound morals, and competent understandings.<sup>4</sup> Hence you will derive honour and

But masonic morality is quite a different thing. It inculcates the theological and cardinal virtues, and teaches us to prepare, by acts of piety and virtue here, for our reward in another and a better world.

<sup>4</sup> Such ought to be the character of persons who are admitted into the order of Freemasonry. If they are not possessed of these qualifications, they will derive no benefit from their initiation; and what is worse, they will bring a scandal on the fraternity, and probably set the brethren at variance one with another, by introducing disputes and divisions into the lodge, which are

happiness to yourselves, and drink deeply of those streams of felicity, which the unenlightened never can be indulged with a taste of.

For by these means excess and irregularity must be strangers within your walls. On sobriety your pleasure depends, on regularity your reputation, and not your reputation only, but the reputation of the whole body.<sup>5</sup>

These general cautions, if duly attended to, will continually evince your wisdom by their effects, for I can with confidence aver from experience, that nothing more contributes to the dissolution of a lodge, than too great a number of members indiscriminately made,<sup>6</sup> want of regulation in their expenses, and keeping unseasonable hours.

sure to interrupt its harmony, and divert the attention from those legitimate objects of pursuit which constitute the regular business of the lodge.

<sup>5</sup> It was an old direction—

The furste artycul of thys gemetry ;  
 The Mayster Mason moste be ful securly  
 Bothe stedefast, trusty, and trwe,  
 Hyt shal hym never thenne arewe.  
 And as a juddge stoude upryght,  
 And thenne thou dost to bothe good ryght,  
 And trwly do thys whersever thou gost,  
 Thy worschep, thy profyt, hyt schal be most.

<sup>6</sup> It would be as absurd to imagine that happiness is found in a numerous lodge, where the members are indiscriminately admitted, as to think that true greatness consists in size and dimensions ; for, as Mr. Pope observes—“ Let an edifice be ever so vast, unless the parts relate to each other in harmony, the monstrous whole will be but a cluster of littlenesses unnaturally crowded together.”

To guard against this fatal consequence we shall do well to cultivate the following virtues, viz., prudence, temperance, and frugality. Virtues which are the best and properest supports of every community.

Prudence is the queen and guide of all other virtues,<sup>7</sup> the ornament of our actions, the square and rule of our affairs.<sup>8</sup> It is the knowledge and choice of those things we must either approve or reject; and implies to consult and deliberate well, to judge and resolve well, to conduct and execute well.

Temperance consists in the government of our appetites and affections, so to use the good things of this life as not to abuse them, either by a sordid and ungrateful parsimony on the one hand, or a profuse and prodigal indulgence to excess, on the other. This virtue has many powerful arguments

<sup>7</sup> Prudence was symbolized amongst the Egyptians by a large serpent with three heads; that of a dog, on account of his sagacity; of a lion, from his bravery; and of a wolf, from his able retreats. The sparrow-hawk was also a symbol of the same virtue, and the Medusa's head. Some painted Prudence, like Janus, with two faces, one young and the other old, to intimate that prudence is acquired by a consideration of the past, and a foresight of the future.

<sup>8</sup> The ancients considered the square to be a striking emblem of the divinity. They said that the gods, who are authors of everything established in wisdom, strength, and beauty, were properly represented by this figure; which is also intended to remind the Free and Accepted Mason of his duty to God, his neighbour, and himself. And being laid upon the sacred volume, it points out the necessity of squaring our life and conversation according to the rules and design of that spiritual Tracing-board.

in its favour; for, as we value our health, wealth, reputation, family, and friends, our character, as men, as Christians, as members of society in general, and as Freemasons in particular, all conspire to call on us for the exercise of this virtue; in short, it comprehends a strict observance of the apostle's exhortation—"Be ye temperate in all things;"<sup>9</sup> not only avoiding what is in itself improper, but also whatever has the least or most remote appearance of impropriety, that the tongue of the slanderer may be struck dumb, and malevolence disarmed of its sting.

Frugality, the natural associate of prudence and temperance, is what the meanest station necessarily calls for, the most exalted cannot dispense with. It is absolutely requisite in all stations: it is highly necessary to the supporting every desirable cha-

\* True temperance teaches us to use without abusing the gifts of a gracious God. In no part of the sacred scriptures is total abstinence recommended. If there be any such injunction, I have not been fortunate enough to find it. Intemperance, however, is entirely prohibited, and he who violates the precept is neither fit to be a Mason, nor a member of any civilized society, because it clouds the reason, and reduces man to the level of a brute. An intemperate man is unfit for any of the offices of social life. He dishonours God, degrades the company with whom he is associated, and brings on himself a premature and infamous death. He may call it conviviality and mirth. But what does the wisest of men, King Solomon, term such mirth?—"It is," says he, "like the crackling of thorns under a pot." And the laughter of such men he designates, "madness." Our Saviour charges his disciples to "take heed to themselves, lest at any time their hearts be overcharged with surfeiting and drunkenness, and the cares of this life."

racter, to the establishment of every society, to the interest of every individual in the community. It is a moral, it is a Christian virtue. It implies the strict observance of decorum in the seasons of relaxation, and of every enjoyment, and is that temper of mind which is disposed to employ every acquisition only to the glory of the Giver, our own happiness, and that of our fellow-creatures.

If we fail not in the exercise of these virtues (which are essential supports of every lodge of Free and Accepted Masons), they will effectually secure us from those unconstitutional practices, which have proved so fatal to this society. For prudence will discover the absurdity and folly of expecting true harmony, without due attention to the choice of our members. Temperance will check every appearance of excess, and fix rational limitations to our hours of enjoyment. And frugality will proscribe extravagance, and keep our expenses within proper bounds.<sup>10</sup>

<sup>10</sup> Col. Stone, the American antimason, speaking of his own initiation, says—"Everything in this degree was adapted to impress upon the mind of the candidate the necessity of maintaining purity of life and conduct, in order to ensure a happy immortality. The badge of the degree, we were informed, was a white lamb-skin, an emblem of innocence and purity of life. Our minds, we were told, were to be continually directed to heaven; and in explanation of the emblem of a ladder upon the masonic carpet, we were referred to that singular vision of Jacob, so expressly symbolical of the universal providence of God—the flight of steps uniting earth and heaven, with the ministering angels continually ascending and descending, watching over us, and, as it were, conveying the wants of man to his Maker, and bringing down the

The Lacedemonians had a law among them, that every one should serve the gods with as little expense as he could, herein differing from all other Grecians; and Lycurgus being asked for what reason he made this institution, so disagreeable to the sentiments of all other men, answered, lest at any time the service of the gods should be intermitted; for he feared, if religion should be as expensive there as in other parts of Greece, it might some time or other happen that the divine worship, out of the covetousness of some, and the poverty of others, would be neglected.<sup>11</sup> This observation will hold equally good with respect to Masons, and will, I hope, by them be properly applied.

I would not be understood here to mean, that because these three moral virtues are particularly pointed out, as essentially necessary to the good

commands and the blessings of the Maker to his creatures. Instructive lessons were likewise inculcated upon the moral duties of brotherly love, the relief of the distressed, and the attribute of truth, as the foundation of all virtue. This part of the exercise was succeeded by a satisfactory explanation of the four cardinal virtues of temperance, fortitude, prudence, and justice. The result of the performance on the whole imparted satisfaction; and the ceremony of closing the lodge, the utmost solemnity and order being preserved, was striking and agreeable." (Letter ii.)

<sup>11</sup> One great part of their religion consisted of solemn prayers, which were offered up daily to the gods, imploring them to enable the devotees to bear their afflictions with fortitude, and to reward piety and virtue with honour and prosperity. They used also to adorn the temples with military insignia, out of a respect which they had to the virtue of fortitude, which they preferred to all others, and considered to be the best gift of the divinity to man.

discipline and support of a lodge, nothing more is required, for social must be united with moral excellencies; was a man to be merely prudent, temperate, and frugal, and yet be unaccustomed to the duties of humanity, sincerity, generosity, &c., he would be at most but a useless, if not a worthless member of society, and a much worse Mason.

In the next place permit me to remind you, that a due attendance on the lodge for your own improvement and the reputation of Masonry in general, is absolutely necessary; for your own improvement, because the advantages naturally resulting from the practice of principles therein taught, are the highest ornament of human nature; and for the credit of the community, because it is your indispensable duty to support such a character in life as is there enjoined. The prevalency of good example is great, and no language is so expressive as a consistent life and conversation; these once forfeited in the masonic character, will diminish a man, not only in the esteem of persons of sense, learning, and probity, but even men of inferior qualities will seldom fail of making a proper distinction.

You are well acquainted, that the envious and censorious are ever disposed to form their judgments of mankind according to their conduct in public life; so when the members of our society desert their body, or discover any inconsistency in their practice with their profession, they contribute to bring an odium on a profession, which it is the duty of every member highly to honour. Indeed, in-



stances of the conduct here decried I own are very rare, and I might say, as often as they do happen, tend still more to discover the malignity of our adversaries than to reflect on ourselves. For, with what ill-nature are such suggestions framed? how weak must it appear in the eye of discernment, to condemn a whole society for the irregularity of a few individuals.<sup>12</sup>

But to return to my argument: one great cause of absenting ourselves from the lodge I apprehend to be this—the want of that grand fundamental principle, brotherly love!<sup>13</sup> Did we properly cultivate this Christian virtue, we should think ourselves happiest when assembled together. On unity in affection, unity in government subsists; for whatever draws men into societies, it is that only can cement them.

Let us recollect that love is the new and greatest commandment; all the others are summarily com-

<sup>12</sup> Though there should be Freemasons who coolly and without agitation of mind, seem to have divested themselves of all affection and esteem for the craft; we only see thereby the effects of an exquisite and inveterate depravation, for the principle is almost always preserved, though its effects seem to be totally lost.

<sup>13</sup> The old Gothic charges provided that, “if a brother do you injury, apply first to your own or his lodge; and if you are not satisfied, you may appeal to the Grand Lodge; but you must never take a legal course till the cause cannot be otherwise decided. For if the affair is only between Masons and about Masonry, lawsuits ought to be prevented by the good advice of prudent brethren, who are the best referees of such differences.” (Anderson, ed. 1738, p 149.) This course would tend to promote amongst the brethren harmony and brotherly love.

prehended in this. It is the fulfilling of the law, and a necessary qualification for the celestial lodge, where the supreme Architect of the universe presides, who is love.<sup>14</sup> Faith, hope, and charity are three principal graces, by which we must be guided thither, of which charity, or universal love, is the chief, when faith shall be swallowed up in vision, and hope in enjoyment, then true charity, or brotherly love, will shine with the brightest lustre to all eternity—

“ Shall stand before the host of heaven confest,  
For ever blessing, and for ever blest.”<sup>15</sup>

On the other hand, envy, pride, censoriousness, malice, revenge, and discord, are the productions of a diabolical disposition. These are epidemical disorders of the mind, and if not seasonably corrected and suppressed will prove very pernicious to particular communities, and more especially to such an establishment as ours.

Now there is nothing so diametrically opposite to

<sup>14</sup> What Dean Kirwan says of the operation of pure religion might be applied to that of pure Masonry.—“ Happy, thrice happy, would be the state of our society at this day, had the orders I now address possessed but a spark of the heavenly spirit of love. What peace, what harmony, what order, what love and union, what submission to authority, would be diffused over the face of this unhappy nation? (Ireland.) Each resigned to the station which Providence had assigned him; exact to fulfil its obligations, and proposing nothing to himself but with God at its head, disposing the whole by his wisdom, animating it by his spirit, enriching it by his liberality, sanctifying it by his grace, and supporting it by his power.”

<sup>15</sup> Prior on the thirteenth chapter of Corinthians.

them, and so powerful an antidote against them as charity, or true brotherly love; for instance, are we tempted to envy, charity guards the mind against it, charity envieth not. Are we tempted by pride, charity vaunteth not itself, is not puffed up. Where this virtue is predominant, humility is both its companion and its delight; for, the charitable man puts on bowels of mercy, kindness, lowliness of mind. It is a certain remedy likewise against all censoriousness: charity thinketh no evil, but believeth all things, hopeth all things, will ever incline us to believe and hope the best, especially of a brother.

Therefore, let a constant exercise of this Christian virtue, so essential to our present and future happiness, prove our great esteem for it, and by its influence upon our lives and actions, testify to the world the cultivation of it amongst us, that they who think or speak evil of us, may be thereby confounded and put to open shame. And as it was a proverbial expression among the enemies of christianity in its infancy—"See how these Christians love one another," may the same with equal propriety be said of Freemasons.<sup>16</sup> This will convince

<sup>16</sup> This benevolent religion, equally with the benevolent society of which we are members, presents to us, in every child of affliction, a brother redeemed with the same blood, and destined to the same felicity. It looks not at those arbitrary distinctions which prejudice has formed between men; the august character of a Christian was considered to level every wall of separation, which vanity has erected. "You are all," says St. Paul to the Galatians, "one by faith in Christ Jesus. There is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus."

the scoffer and slanderer, that we are lovers of Him who said—"If ye love me keep my commandments;" and, "this is my commandment, that ye love one another as I have loved you." This will prove to our enemies, that a good Mason is a good man, and a good Christian, and afford ourselves the greatest comfort here, by giving us a well-grounded hope of admittance into a lodge of everlasting felicity hereafter. Thus shall our institution be enabled to repel the destructive power of time, the strongest arm of calumny, and the severest strokes of reproach, till that great and important day, when the commissioned archangel shall pronounce this awful sentence—

"Earth be dissolved, with all the worlds on high,  
And time be lost in vast eternity."—OGILVIE.

## LECTURE IX.

## EULOGIUM ON FREEMASONRY.

BY THE REV. DR. DODD.

Hail mystic science, seraph maid,  
 Imperial beam of light !  
 In robes of sacred truth arrayed,  
 Morality's delight.  
 O give me wisdom to design,  
 And strength to execute ;  
 In native beauty e'er be mine,  
 Benevolence, thy fruit.—DR. PERFECT.

THERE never was a stranger paradox advanced than that, which the gloomy philosopher of Malmesbury hath laboured to support, against the sociability of man. Every feeling of the human heart—every trait in the human character—every line in the history of civilized nature serves to explode the idea ; and to convince us, “that man is a being formed for society, and deriving from thence his highest felicity and glory.” Nay, indeed, the history of mankind might well be considered as “the history of social life ; perpetually and invariably tending more and more to perfection.”

It is not to be doubted, that the mighty master-hand, which with so much facility created from the

dust of the earth the two first inhabitants of it, could, with equal ease, have created thousands of the same species, and have given them all the means and advantages of perfect civilization.<sup>1</sup> But He

<sup>1</sup> There was a curious tradition, respecting Adam and the tree of life, about some centuries ago, which has been preserved by Southey, to the following effect:—"When Adam and Eve were expelled from paradise, Eve carried in her hand, unconsciously, the fatal branch which she had plucked from the forbidden tree; and casting her eye upon it, and calling to mind all the evil of which it had been the occasion, she resolved that she would keep it for ever, as a memorial of her great misadventure. But then she recollected that she had neither coffer nor hutch to keep it in, for in these times it was not yet the custom to have such things; so she planted it upright in the earth, and by the will of the Lord it struck root, and became a great tree. Now the trunk, and the branches, and the leaves of this tree were all as white as a peeled nut, that it might be a type of virginity, and by reason that she who planted it was yet a virgin. One day, while they were lamenting their fall under this tree, a voice came forth from it, and comforted them, so that thenceforth they took great joy in beholding it, and called it the Tree of Life, and planted many slips from it, all of which grew, and were white like the parent stock. But when, by the command of the Lord, Adam knew Eve his wife, and she conceived of Abel, then the whole tree became green, and then it began to flower and produce fruit, which it had not done till then, and all the young trees which proceeded from it after that time partook of the same nature, but those which had grown before continued white, after its former nature. And when Abel and his brother Cain grew up, and Cain killed Abel under that tree, then the tree became of the colour of blood, and from that day it never put forth fruit or flower, neither could any young tree be raised from it, but it continued just as it was, neither growing better nor worse. Nevertheless, the trees which had sprung from it retained each its own nature, according to the nature of the stock at the time they were set off. And they continued thus till the time of the flood, and

thought good to create two only, with an evident purpose to a gradual population of the earth which he had formed;<sup>2</sup> and to a gradual advancement of those improvements for which He wisely fitted the human mind, and in which He as wisely determined to keep that mind continually occupied.<sup>3</sup>

Hence we perceive, that from this fertile and unexhausted storehouse of human intelligence and invention, arts, sciences, and culture of every kind have proceeded, with gradual progress; and man—

the waters of the flood, which destroyed all other things, did no harm to these trees, and thus they remained till the age of Solomon." (Omniana, vol. i. p. 276.)

<sup>2</sup> Many causes would undoubtedly arise to accelerate migration, and the gradual peopling of the whole earth. The vicinity of a powerful neighbour, who desired to increase his territories for the convenience of his own superabundant population; the ardour of victory, the love of plunder, and the hope of settling on a richer soil, would each and all contribute their aid to stimulate a change of situation; and it sometimes happened that crimes committed by individuals on the territories of a contiguous tribe, produced disputes and hostilities which terminated in the expulsion of the weaker party.

<sup>3</sup> Mitford, in his History of Greece, says—"The migrating hordes mostly found countries overgrown with wood, and inhabited only by beasts. Hunting was their ready resource for a livelihood; arms their first necessities; their life was thus passed in action; they spread far, had few neighbours, and with those few little intercourse. Such people were inevitably barbarous; but, much sooner than more civilized people, they would give inhabitants to every part of the globe. Security from savage beasts, and men as savage, would be the first solicitude of families; and islands would seem to promise this in a greater degree than the continent; and this would produce a knowledge of navigation." (Vol. i. p. 9.)

peculiarly distinguished as he is from the whole animal creation, by his boundless capability of invention and improvement—man hath still gone on to cultivate and adorn social life, and to beautify and bless that life with all which utility could ask, which reason could approve; nay, or even the luxuriance of fancy itself, with charmed eyes, could delight in and admire!<sup>4</sup>

Immortality and glory crown the men—those truly great and distinguished worthies, who have nobly added to the advancement of human happiness, by the advancement of civilization!—who, by the invention or improvement of arts and sciences—of religion and laws, by human or civil culture—have been instrumental to exalt the dignity, and to enlarge the comforts of their species!

Kings of the earth! who have furl'd with exulting triumph your standards, crimsoned in fellow-creatures' blood!—mighty conquerors! who have proudly built your fame on wide-spread ruin, and fearful devastation!—how doth your false honour fade, and sink into darkness and obscurity, before

<sup>4</sup> Here the existence of masonic principles is traced from the very earliest times; and with reason; for the science embraces, in her wide-spread arms, everything that can adorn our lives, or gratify our intellect. The various operations of the mind are demonstrated in its lectures, as far as they will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours; trace science from its original source; and, by drawing the attention to the sum of perfection, contemplate with admiration the wonderful works of the Creator.



the ever-living lustre of their genuine glory—those fathers, friends, and benefactors of mankind—those true heroes, who, like their just emblem, the sun, have perpetually diffused life, blessing, beneficence; have existed only to instruct, improve, and humanize the world!<sup>5</sup>

These, illustrious heroes! are the men whom we exult to call brethren: and of this truly honourable fraternity it is that Masonry, throughout all ages, hath been composed: an institution, not, as the ignorant and uninstructed vainly suppose, founded on unmeaning mystery, and supported by mere good-fellowship; but “an institution founded on eternal reason and truth; whose deep basis is the civilization of mankind, and whose everlasting glory it is, to have the immoveable support of those two mighty pillars, science and morality!”<sup>6</sup>

<sup>5</sup> The rulers and governors of Masonry have in all ages been selected from the best and most virtuous amongst mankind. The catalogue of Grand Masters will display a galaxy of rank and talent which is not to be equalled by any other institution; and their shining virtues have shed a lustre over the Order, and protected it from the persecutions that, at one time or another, have been heartlessly inflicted on it in other countries, where it was less favoured with such dignified patronage.

<sup>6</sup> This is a very beautiful definition of Freemasonry; and it corresponds with what has been given by all authors who have recorded their opinions on the subject. Even many, who have been adverse to the institution, have borne testimony to its purity, and its tendency to promote human happiness. Thus Col. Stone, at the conclusion of his forty-nine denunciatory letters, admits that “its objects were originally laudable and humane, and are so still in the estimation of the better portion, and even of the great majority of its members.”

In proof of what I advance, permit me just to touch, with a passing pencil—as the time, not as the unlimited nature of my subject will admit—just to touch upon—1, the antiquity; 2, the extent; 3, the comprehensiveness; 4, the excellence and utility of our royal art; of whose daily advancing progress, highly flourishing state, and unquestionable merit, who can doubt a moment, that beholds this splendid edifice, that considers this lovely, honourable, and illustrious assemblage?<sup>7</sup>

1. And permit me to observe that the brightest title suffers no diminution of lustre,—nay, that nobility itself derives distinction from the support and countenance of an institution so venerable; for, if antiquity merits our attention and demands our reverence, where will the society be found that hath an equal claim? Masons are well informed, from their own private and interior records, that

<sup>7</sup> The company present on this occasion were assembled in the committee room adjacent to the hall, when the Grand Lodge was opened in ample form, about twelve o'clock, by Lord Petre, G. M.; there being also present Rowland Holt, Esq., D. G. M.; Thos. Parker and John Hull, Esqrs., G. Wardens; Sir Watkin Williams Wynne, Bart., and other P. G. officers; several provincial Grand Masters; Rowland Berkeley, Esq., G. Treasurer; James Heseltine, Esq., G. Secretary; Rev. William Dodd, LL. D., G. Chaplain, &c. &c. Upwards of two hundred ladies, who were complimented with tickets to see the ceremonies and hear the musical performances, attended, and were introduced by the stewards into the galleries of the hall. In the upper part of the hall the orchestra was built, where above sixty instrumental and thirty vocal performers were placed. The masters and wardens of lodges, and private brethren, were arranged in particular seats set apart for their reception.

the building of Solomon's temple is an important era, from whence they derive many mysteries of their art.<sup>8</sup> Now, be it remembered that this great event took place above a thousand years before the Christian era, and consequently more than a century before Homer, the first of the Grecian poets, wrote ; and above five centuries before Pythagoras brought from the east his sublime system of truly masonic instruction to illuminate our western world.<sup>9</sup>

<sup>8</sup> Solomon's temple is undoubtedly an era, and a very important one, but not the first era of the Noachidæ or masons. The order had long been in existence, and though H A B was the master mind—the very soul of that great work—the builders were expert masons before the temple was planned, and had exercised their ingenuity and talent on many other noble edifices. This, however, was the crowning work ; but its excellence must be ascribed to the sublime genius of H A B, who was inspired to make this edifice the wonder of the world.

<sup>9</sup> Pythagoras formed his school at Crotona, in Italy, where he created such an excitement, that, at the first oration which he uttered, he gained six hundred followers, who became, for their love of philosophy, a kind of anchorites, forsaking the society of other men. They put their money into a common stock ; they endured a silence of five years, hearing his discourses, which were uttered behind a screen, that they might not see him for that period of time. And thus being fully proved, they were admitted to the esoteric secrets, and became members of his family. And, besides these, there were many other auditors, who were called Acousmatics or brothers ; and Nicomachus affirms that he gained two thousand by one oration, who erected a large building for their residence and the practice of the Pythagorean ceremonies ; receiving laws and statutes from him as divine precepts, without which they did nothing ; and thus living together in harmony and brotherly love, they were praised and applauded by such as lived round about them.

But, remote as is this period, we date not from thence the commencement of our art. For though it might owe to the wise and glorious King of Israel some of its many mystic forms and hieroglyphic ceremonies, yet certainly the art itself is coeval with man, the great subject of it. Nay, it may be well styled coeval with creation; when the Sovereign Architect raised on masonic principles this beautiful globe; and commanded that master-science geometry<sup>10</sup> to lay the rule to the planetary world, and to regulate by its laws the whole stupendous system, in just unerring proportion rolling round the central sun.

2. And as Masonry is of this remote antiquity, so is it, as might reasonably be imagined, of boundless extent. We trace its footsteps in the most distant, the most remote ages and nations of the

<sup>10</sup> Geometry and architecture were amongst the first sciences which were practised by mankind, even in their most uncivilized state, although their attempts would be rude and unsightly. And the reason was this. In the infancy of society, men were so incessantly engaged in providing the necessaries of life, that they had little time to devote to the study of those abstract speculations which would be necessary for the perfection of these sciences. Even the early Greeks were so ignorant of the arts of social life, that they were content to feed upon acorns; although they soon emerged to a state of refinement which other nations were a long time in acquiring. Cain and Nimrod built cities; but what were they?—A series of upright and horizontal trunks of trees, wattled together with the boughs which grew upon them. This disposition, however, would naturally form parallelograms and squares, and the builders would soon become acquainted with their nature and property. The gable or triangle would be a

world.<sup>11</sup> We find it amongst the first and most celebrated civilizers of the East;<sup>12</sup> we deduce it

subsequent invention, arising out of the inconveniences of a flat roof; and probably the circular hut round a central pole which was higher than the sides, to support a shelving covering, would be discovered by its utility, at the same period. This would be a prelude to greater improvements, which would gradually advance till the sciences arrived at their utmost perfection.

<sup>11</sup> Recent discoveries have displayed the triumphs of Masonry in the great city of Nineveh. Mr. Layard has been making investigations at Nimroud, near Mosul, on the Tigris, which have not only settled the precise position of Nineveh, but have brought to light some of its buildings, sculptures, and inscriptions. According to accounts which were inserted in the "Athenæum" last year, Mr. Layard had discovered an entrance to a magnificent building, on each side of which was a winged lion with human hands. It opened into a hall more than one hundred and fifty feet long, and thirty broad, constructed of marble slabs elaborately sculptured. The side walls are ornamented with representations of battles, lion-hunts, &c., in bas relief, many of them in the finest state of preservation. They afford a complete history of the military art amongst the Assyrians, and prove their intimate knowledge of many of those machines of war whose invention is attributed to the Greeks and Romans; such as the battering-ram, the catapulta, the tower on wheels, &c. In this great hall there are several entrances, each formed by winged lions or winged bulls. These lead into other chambers, which again branch off into a hundred ramifications. Every chamber is built of slabs, covered with sculptures and inscriptions; nearly all of which are in perfect preservation. Mr. Layard's excavations have been hitherto confined to a very small corner of the mound under which these antiquities have for ages been buried; and it is impossible to say what discoveries may be made when the investigations are carried forward on an adequate scale.

<sup>12</sup> "The beauty and fertility of those (the eastern) climes," says Abbé Reynall, "hath ever engendered a most numerous race of people, as well as abundance of fruits of all kinds. There,

regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings and priests of Egypt;<sup>13</sup> the sages of Greece—the philosophers of Rome;—nay, and even to the rude and Gothic builders of a dark and degenerate age,<sup>14</sup> whose vast

laws and arts, the offspring of genius and tranquillity, have arisen from the settled state of government; and luxury, the parent of every enjoyment that attends industry, has sprung out of the richness of the soil. India, China, Persia, and Egypt, were in possession not only of all the stores of nature, but also of the most brilliant inventions of art. War has frequently obliterated every monument of genius in these parts, but they revive again out of their own ruins, as well as mankind. Not unlike those laborious swarms we see perish in their hives by the wintery blasts of the north, and which reproduce themselves in spring, retaining still the same love of toil and order. There are certain Asiatic nations which have still preserved the arts of luxury with their materials, notwithstanding the incursions and conquests of the Tartars." (Vol. iv. p. 489.)

<sup>13</sup> The regal and sacerdotal offices in the ancient world were frequently united. Melchizedec was king and priest; and Virgil speaks of Anius under the same characters:—

“Rex Anius, rex idem hominum Phœbique sacerdos.”

(Æn. iiii. 80.)

<sup>14</sup> We do not possess any correct account of these builders in England before about the twelfth century. Amongst the Cotton MSS. in the British Museum, (Vespas, B. 2, 191,) is one by Gervasius, a Benedictine monk of Canterbury, relative to the rebuilding of that cathedral, after the fire in 1174; which gives an account of the architect, by name Gulielmus Sennensis, who restored it, and of another called Gulielmus Anglus, who completed the work; and he is the first Master Mason, a native of this country, concerning whom anything satisfactory is known. Matthew Paris speaks of William of Coventry as a very eminent Master Mason in the reigns of Henry II., Richard, and John.

temples still remain amongst us, as monuments of their attachment to the masonic arts, and as high proofs of a taste which, however irregular, must always be esteemed awful and venerable.<sup>15</sup>

In truth, in no civilized age or country hath Masonry been neglected. The most illustrious characters,—kings and nobles—sages and legislators—authors and artists,—have thought it their glory to protect and to honour it. And, at the present hour, while we find the brotherhood successfully established in every kingdom of the earth, we are happy to rank in that list many names which do honour to their own—would have done honour to any age. To enumerate them would be a task abundantly pleasing, but the time allows me not. It would, however, be inexcusable to omit particularizing that hero-king<sup>16</sup>—that bright and northern

It is thought that the first appearance of the pointed arch in this country, was in the church of Frindsbury, in Kent, built by Paulinus the Sacrist, between the years 1125 and 1157. (Bibl. Topog. Brit. No. VI.)

<sup>15</sup> So Abbé Reynall observes—"The Gothic ages have left us some monuments, the boldness and majesty of which still strike the eye amidst the ruin of taste and elegance." (P. 526.)

<sup>16</sup> The King of Prussia here referred to, when Prince Royal, was initiated on the 15th August, 1738. He approved of the proceedings of the society, and ordered a new lodge to be formed at Berlin, for which purpose a patent was obtained from Scotland. In consequence of this event, Masonry began to flourish throughout all the Prussian dominions; and being thus placed under the protection of royalty, several other lodges were soon constituted. In the year 1740, his majesty, on ascending the throne, was desirous of forming a Grand Lodge at Berlin; and deputed Baron Bielefeld and the privy councillor Jordan to adopt measures

star—whom the admiring world allows to be one of the greatest princes, and of whom we may justly boast as one of the first and most distinguished friends and lovers of our art;<sup>17</sup>—that ancient, honourable art, for whose promotion and dignity

for that purpose; and they gave it the denomination of the Three Gloves. In this Grand Lodge Prince William, Margrave Charles, and the Duke of Holstein Beck, were initiated; and in a few years upwards of fifty lodges acknowledged the supremacy of this Grand Lodge. The Baron Bielefield was the first Grand Master. He was succeeded by the Margrave Charles; then succeeded Frederick Augustus, Prince of Brunswick; and Prince Ferdinand of Brunswick; in honour of whom a gold medal was struck, which represented on one side, the bust of the prince, with the inscription FERDINAND DUX BRUNS. ET LUNEB; with this exergue, ORM. IN GERM. UNIT. LIB. MARA. SUPR. MODERATOR. On the reverse was a sleeping lion watched by the All-seeing Eye, with these words, VIDI, VICI, QUISCO; under which were OB. FELIC. REUNION. MURAR. LIBEROR. GERMAN.

<sup>17</sup> I cannot withhold from my reader the following eulogium on the King of Prussia, by the historian so often quoted, and whose work alone would confer immortality. “The King of Prussia alone hath invented a new method of disciplining armies, of heading battles, and of gaining victories. This prince, who would have been better served by another nation, and certainly better commended than he could possibly be by his own; who hath not had, since Alexander, his equal in history, for extent and variety of talents; who, without having been himself formed by Greeks, hath been able to form Lacedæmonians; he, in a word, who hath deserved, beyond all others, that his name should be recorded in his age, as a distinction vying in greatness with those of the finest ages of the world; this same King of Prussia hath totally changed the principles of war, by giving in some measure to the legs an advantage over the arms; that is to say, that by the rapidity of his evolutions and the celerity of his marches, he hath always excelled his enemies, even when he hath not conquered them. All the nations of Europe hath been



lodges are opened in every quarter of the globe.<sup>18</sup> For I cannot but remark, with peculiar pleasure, that in whatsoever else men may dispute and disagree, yet they are all unanimous to respect and to support a singularly amiable institution; which annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind—brethren, bound, firmly bound, together by that indissoluble tie, “the love of their God, and the love of their kind.”

3. This alone might well be judged a sufficient reason for the extent, and, if we may so say, universality of the craft.<sup>19</sup> But when to this we further

obliged to imitate his example, in order not to be obliged to submit to him. He will enjoy the glory, since it is one, of having raised the art of war to a degree of perfection, from which, fortunately, it cannot but degenerate.” (P. 452.)

<sup>18</sup> In 1768, the Freemasons in Germany obtained a charter empowering them legally to convene lodges, and to transact Masonic business, from the King of Prussia, the Grand Master, the Elector of Saxony, and the Emperor. These crowned heads had long experienced the great utility of the society in relieving the poor and needy in their dominions; in erecting schools for orphans; and in establishing funds for the support of those parents in narrow circumstances who were desirous of having their children educated under their own superintendence.

<sup>19</sup> The universality of the craft extends to every one who acknowledges the being of a God, whether he be Jew or Gentile, Greek or barbarian, bond or free. Freemasonry cannot be circumscribed within any inferior limits. The Earl of Zetland, at one of the Grand Lodges in 1845, introduced the subject, in consequence of the refusal of the Royal York Grand Lodge of Berlin to admit Jewish Freemasons as visitors, although bearing the certificate of the Grand Lodge of England. He said—

add the comprehensiveness of the institution, and the vast circle of arts and sciences which it takes in, we shall no longer wonder at that extent, but be satisfied "that Masonry must and will always keep pace and run parallel with the culture and civilization of mankind." Nay, we may pronounce with strict truth, that where Masonry is not, civilization will never be found. And so, in fact, it appears; for in savage countries and barbarous climes, where

"Freemasonry is a pure system of morality, embracing within its illimitable range the rich and the poor, the Christian and the Jew, and indeed all those who acknowledge the great Creator. She knew no distinction, and when her landmarks were attacked, must assert her power, and that power was great, being the power of reason itself. England was the country of free institutions, and her system of Freemasonry was in strict accordance with them; as an empire she could maintain her just rites, and in analogy with this view, the Grand Lodge of England could and would maintain its dignity, but without improper interference with the laws and privileges of any other Grand Lodge. He was most desirous to cultivate a Masonic alliance with all Grand Lodges, but could not allow any to treat it with disrespect." At the conclusion of his address, the Grand Master informed the brethren that he had instructed the Grand Secretary to require of the Grand Lodge at Berlin to receive and acknowledge all certificates from the Grand Lodge of England, without regard to the religion of the brother presenting them. He had at present received no answer; but if the reply was not satisfactory, he should feel it his painful duty to close the connection with the Royal York Grand Lodge, and refuse admission to their members into our lodges; and in such a case, he must also direct his representative at Berlin to retire from the Grand Lodge, and of course the representative of that Grand Lodge must retire, as such, from the Grand Lodge here. These sentiments contain such a correct exposition of the true principles of Freemasonry, as to merit the most extensive circulation.

operative masonry never lays the line nor stretches the compass—where skilful architecture never plans the dome, nor rears the well-ordered column,<sup>20</sup>—on those benighted realms, liberal science never smiles, nor does ingenuous art exalt, refine, embellish, and soften the mind.<sup>21</sup>

But give Masonry once to exert her heaven-descended talents, even in realms like those; let her rear the dwelling, and teach the lofty temple to emulate the clouds, see what a train of arts immediately enter, and join, in ample suite, to give their patron Architecture completion and glory.<sup>22</sup>

<sup>20</sup> That geometry was one of the earliest sciences known, may be proved from our sacred writings. Moses speaks of landmarks as used in his time, and forbidding their removal. They probably originated in Egypt, in consequence of the annual inundations of the Nile obliterating the boundaries of each person's possessions, by its deposition of warp. It is even said that this was the origin of geometry. Such annual surveys would, however, be extremely tedious; and therefore permanent landmarks were soon adopted, which were probably large stones erect. Homer, in describing the Trojan war, mentions them. Thus Pallas, in her conflict with Mars,

———— retiring, with strong grasp upheaved  
A rugged stone, black, ponderous, from the plain,  
A landmark fixed by men of ancient times,  
Which hurling at the neck of stormy Mars,  
She smote him.

<sup>21</sup> Ovid's famous line is so well known, and become, as it were, such a general axiom, that it is scarce needful even to hint at it:

“*Ingenuas didicisse,*” &c.

<sup>22</sup> “The genius,” says Abbé Reynall, “which presides over design raised three of these arts at once; I mean architecture, sculpture, and painting. Architecture, in which convenience of

Lo! at their head Sculpture, with his animating chissel, bids the forming marble breathe!<sup>23</sup> See

itself regulated those proportions of symmetry that contribute to give pleasure to the eye; sculpture, which flatters princes, and is the reward of great men; and painting, which perpetuates the remembrance of noble actions, and the instances of mutual love." And speaking of the union and dependance of the arts and manufactures, he goes on—"Manufactures contribute to the advancement of knowledge and of the sciences. The torch of industry serves at once to enlighten a vast horizon. No art is single; the greater part of them have their forms, modes, instruments, and elements, in common. The mechanics themselves have contributed prodigiously to extend the study of mathematics. Every branch of the genealogical tree of science has unfolded itself with the progress of the arts and handicrafts. Mines, mills, cloth-works, dying, have enlarged the sphere of philosophy and natural history. Luxury has given rise to the art of enjoyment, which is entirely dependant on the liberal arts. As soon as architecture admits of ornaments without, it brings with it decorations for the inside of our houses: while sculpture and painting are at the same time at work for the embellishment and adorning of the edifice. The art of design is employed in our dress and furniture. The pencil, ever fertile in novelty, is varying without end its sketches and shades on our stuffs and our porcelain. The powers of genius are exerted in composing at leisure master-pieces of poetry and eloquence, or those happy systems of policy and philosophy which restore to the people their natural rights, and to sovereigns all their glory, which consists in reigning over the heart and the mind, over the opinion and will of their subjects by the means of reason and equity." (P. 492.)

<sup>23</sup> Sculpture is an art of the most remote antiquity, and was always attached to architecture or masonry. There are reasons for believing that it was practised in the antediluvian world; because the expedients by which men, in the rudest states of society, supplied the place of alphabetical characters, were picture writing and hieroglyphics, or the representation of the figures of natural objects. The Chaldeans are the first who are actually known to have formed the figures of men and animals out of

Painting, with his vivid pencil, steal nature's fairest tints, while the glowing canvas starts beneath his touch into beauty and life! See the long labours of the loom; the storied tapestry, and the rich wrought silk, employed to decorate the habitation which every art and every exertion of the manufacturer and mechanic are busied to complete.<sup>24</sup>

But not the manual arts alone attend. Hark! through the finished dome divine music pours her soul-commanding sounds; with her artful hand and finely-varied tones sweetly enforcing the lofty and instructive lessons of heaven-born poesy;<sup>25</sup> which, whilst it wraps the delighted mind in deep contem-

blocks of wood or stone; and they were unquestionably the first idolaters, and tradition ascribes to Terah, the father of Abraham, the profession of a statuary.

<sup>24</sup> Hamilton and Wilkinson have shown that many of the descriptions of combats we meet in the Iliad appear to have been derived from the battle-pieces embroidered on the walls of the Theban palaces, which the poet himself pretty plainly intimates that he had visited. The same observation may be applied to most of Homer's pictures of domestic life. We find the lady of the mansion superintending the labours of her servants, and sometimes using the distaff herself. Her spindle, made of some precious material, richly ornamented. her beautiful work-basket, or rather vase, and the wool dyed of some bright hue, to render it worthy of being touched by aristocratic fingers, remind us of the appropriate present which the Egyptian queen Alcandra made to the Spartan Helen; for the beauty of that frail fair one is scarcely less celebrated than her skill in embroidery and every species of ornamental work. (Taylor's Egypt, p. 72.)

<sup>25</sup> The ancients are said to have possessed the power of controlling the passions of men by music. The well-known instance in Dryden's *Alexander's Feast*, need not be referred to; but a case in which Pythagoras figures is worth quoting. It is said

plation, gives birth and being to those sage, those civil, those legislative and moral plans; or, in one word, to all that round of speculative Masonry which secures, adorns, and dignifies society, and represents in strong contrast the savage and the civilized man.<sup>26</sup>

Thus comprehensive is the noble art we boast; and such are the triumphs of architecture alone, in whose ample grasp are contained such numberless benefits to human nature, and which may justly be deemed the peculiar and favourite child of civilization, as well as the unerring mark and criterion of that civilization, and of the progress of the fine arts

that Pythagoras assuaged the madness of a young man who had been exasperated and inflamed by a Phrygian measure, and was raging furiously about the streets, accompanied by his musician. Pythagoras persuaded the latter to change his air into the Spondiac mood, which so completely composed his mind, that he went quietly home about his business. It is said also of Empedocles, when he saw a young man draw a sword in great rage to slay his enemy, immediately commenced a Spondiac measure, and thus appeased the young man, and saved him from the crime of murder.

<sup>26</sup> See the histories of the savages in America, Kamschatca, Greenland, &c. The ingenious author of "The View of the internal Evidence of the Christian Religion," observes—"That if we turn our eyes to those remote regions of the globe to which supernatural assistance has never yet extended, we shall there see men, endued with sense and reason not inferior to our own, so far from being capable of forming systems of religion and morality, that they are at this day totally unable to make a nail or a hatchet; from whence we may surely be convinced that reason alone is so far from being sufficient to offer to mankind a perfect religion, that it has never yet been able to lead them to any degree of culture or civilization." (P. 116.)

in every state.<sup>27</sup> Were I to proceed, or had I assumed for my proof that wonderful, all-informing science on which Masonry is built; nay, and which—proud mistress of arts!—issues forth her commanding laws, not only to those arts, but even to nature—even to nature's amplest round—the solar system itself;—had geometry been my theme, the time would have failed me to have recounted even a part of that comprehensive extent and reach of instruction—that inexhausted fund of information and knowledge, of improvement and advantage—which it imparts to its studious votaries. Happy votaries—adepts in true Masonry—ever the zealous

<sup>27</sup> The triumphs of magnificent and majestic architecture must be sought in Egypt. Of one temple, that of Carnac, Col. Light says—"On my visit to Carnac, the ancient Diospolis, a ruined temple further from the banks of the river, was equally grateful. It was impossible to look on such an extent of building without being lost in admiration. No description will be able to give an adequate idea of the enormous masses still defying the ravages of time; enclosure within enclosure, propylæa in front of propylæa. To these, avenues of sphynxes of fourteen or fifteen feet in length, lead from a distance of several hundred yards. The entrance to the great portico is through a mass of masonry, partly in ruins, through which the eye rests on an avenue of fourteen columns, whose diameter is more than eleven feet, and whose height is upwards of sixty. On each side of this are seven rows of seven columns in each, whose diameter is eight feet, and about forty feet high, suiting the immense majesty of an Egyptian temple. When I see that the whole extent of this temple cannot be less than a mile and a half in circumference, and that the smallest blocks of masonry are five feet by four in dimensions; that there are obelisks eighty feet high, on a base of eighteen feet, consisting of one block of granite, it can easily be imagined that Thebes was the vast city which history describes."

and most ardent admirers of natural and moral beauty! for they are especially sensible of the beauties of that world which, amongst the intelligent Greeks, knew no other name. And well, indeed, might it be styled *κοσμος*, essential Beauty;<sup>28</sup> for it excels at once in all the regularity of order, the exactness of proportion, the glow of colouring, the force of expression, and the strength of design.

4. But future and more extensive discussions of this high and entertaining theme may, perhaps, through your honourable sanction, engage my pen.<sup>29</sup> For the present, after what hath been already advanced, can any man doubt a moment of “the excellence

<sup>28</sup> Callicratidas the Pythagorean, thus argues on the above principle, in his treatise on the felicity of families:—“With respect to practical and rational domination, one kind is despotic, another is of a guardian nature, and another is political. And the despotic is that which governs with a view to the advantage of the governor, and not of the governed. For after this manner a master rules his slaves, and a tyrant his subjects. But the guardian domination subsists for the sake of the governed, and not for those that govern. With this kind of power physicians rule over the sick, and preceptors over their pupils. For their labours are not directed to their own advantage, but to the benefit of those whom they govern; those of the physician being undertaken for the sake of the sick, and those of the erudite for the sake of the ignorant. In like manner political domination is for the common benefit of the governors and the governed. On this account the world is called *κοσμος*, from the orderly disposition of all things which are co-arranged with reference to one thing which is most excellent, and that is God; who is an intellectual animal, incorruptible, and the principle and cause of the orderly disposition of all things here below.”

<sup>29</sup> The author did not live to publish anything more on Masonry.



and utility of Masonry," thus deep in antiquity, boundless in extent, and universal in its comprehension of science, operative and speculative; thus, in its wide bosom, embracing at once the whole circle of arts and morals?<sup>30</sup>

To attempt its encomium would be "wasteful and superfluous excess;" would be, in the language of our first and sublimest of bards,

" To gild refined gold, to paint the lily,  
To throw a perfume on the violet;  
To smooth the ice; to add another hue  
Unto the rainbow; or, with taper-light  
To seek the beauteous eye of heaven to garnish."

For who, in this polished, this improving age, is

<sup>30</sup> The following extract from the oration delivered by Brother James Bottomly, of the Grand Stewards' Lodge, when the foundation stone of the hall was laid in the preceding year, will show the excellence of Masonry as it was understood at that period:—  
" It is not needful to dwell historically on our Order, nor have I time to enlarge thereon in a scientific way; sufficient it is to say, it is founded upon science, upon morality, upon friendship and benevolence. Whatsoever is great and good meets with a plaudit here; whatsoever is virtuous—whatsoever deserveth praise—Masons are called to meditate upon, and practise in their lives. Masonry expands itself to all of every party—of every people; preserves good fellowship, on the broad basis of good manners and good morals. Men of all persuasions may here unite—hold intercourse and friendship—assist and be assisted by each other; and herein is it, as some have sung, no unfit 'type for future bliss,' agreeable to the celebrated Young, in his description of heirs of future bliss:—

' Christians and Jews, and Turks and Pagans stand,  
One blended throng, one undistinguished band.'

Friendship, that heaven-born passion, unites us to each other, and levels all distinction."

insensible of the attraction, the excellence, the utility of the fine arts—the liberal sciences?<sup>31</sup> Who, in this peculiarly humane and philanthropic era, is cold to the call of benevolence?—that never-failing attendant on the ingenuous arts;—that all-per-vading, all-performing virtue, which, in one short and easy word—thou shalt love thy neighbour as thyself—comprises all duty, and consummates the round of moral perfection.<sup>32</sup>

Indeed, the celebrated eulogy which Cicero

<sup>31</sup> It is a pleasure to remark, that while our country has equalled Rome in arms, she is every day advancing, and we trust will rival Greece in arts; so that Virgil's fine compliment to both these countries, we may hope will be completely applicable to her:—

“*Excudent alii spirantia mollius æra  
Credo equidem, vivos ducent de marmore vultus;  
Orabunt causas melius, cœlique meatus  
Describent radio, & surgentia sidera dicent:  
Tu regere imperio populos, Romane, memento!  
Hæ tibi erunt artes; pacisque imponere morem,  
Parcere subjectis, & debellare superbos.*”

(Æn. vi. 847.)

Bishop Hall, in his *Quo Vadis*, p. 644, speaking of England, says—“The double praise which was of old given to two great nations, that Italie could not be put downe for armes, nor Greece for learning, is happily met in our one Iland. Those therefore that cross the seas to fill their braine, doe but travell northward for heat, and seeke that candle which they carry in their hande.”

<sup>32</sup> Shall it then be said, that amidst the wants and calamities of our nature, such a society, so framed and so directed, is not entitled to praise, and to be classed amongst the number of the best and most efficacious expedients that have been devised to keep human benevolence in full activity? It contains advantages which cannot be denied. It is true there are other institutions which afford facilities for the communication of human happiness,

passeth on philosophy, may with equal propriety be applied to Masonry, duly practised and rightly understood; for in that view it will be found eminently “the improvement of youth, and the delight of old age; the ornament of prosperity—the refuge and solace of adverse hours. It pleases at home—is no incumbrance abroad. It lodges with us, travels with us, and adds amusement and pleasure to our rural retirement.”<sup>33</sup>

With heart-felt zeal and sincerity, allow me then, right worthy and noble brethren, to congratulate you on the advancement, the progress, and present state of our useful, excellent, antique, and mystic lore. More particularly allow me to congratulate you on this great and festive day;<sup>34</sup> on this solemn dedication, with high pomp and song, of an edifice

but they are not numerous; and as Freemasonry is a certain and efficacious mode of sympathizing with sorrow, of affording comfort in affliction, and of relieving distress, let no one presume, while these laudable purposes are effected, to regard the institution with an unfavourable eye.

<sup>33</sup> *Hæc studia adolescentiam alunt, senectutem oblectant; secundas res ornant; adversis perfugium ac solatium præbent; delectant domi; non impediunt foras; pernoctant nobiscum; perigrinantur; rusticantur.* And so also Vitruvius, in his preface, p. 14, finely observes—*Doctum (hac in scientia) solum ex omnibus, neque in alienis locis peregrinum esse, neque, amissis familiaribus & necessariis inopem amicorum; sed in omni civitate civem censi, adversosque fortunæ casus posse despicer.* (Vitruv. Præfat. l. vi.)

<sup>34</sup> It was the custom of all antiquity to hold solemn festivals at the dedications of their temples, and even of their private dwellings; for every house of importance was dedicated and inscribed to a tutelary deity.

which does equal credit to its architect and to the craft, and which promises a long line of stability and glory to Masonry, in this its favourite land.<sup>35</sup>

And while by our sincere good-will and friendly regard each for the other; while by our liberal and merciful relief of the brethren in distress; while by the establishment of an universal language and communication, for the attainment of those two purposes throughout the earth, under the seal of most sacred and inviolable secrecy; whilst thus we seem to have amply provided for the interests of benevolence,<sup>36</sup> so let us, by every method, and by

<sup>35</sup> Under the administration of Lord Petre, who was the 'Grand Master at the building of this hall, Freemasonry flourished both at home and abroad. The members of the hall-committee were honoured with a silver medal, on which was represented the implements of Masonry, with this motto, *VIDE, AUDI, TACE*; and on the reverse a sun, with the owner's name and number, and this inscription, *FREEMASONS' HALL*. During Lord Petre's Grand Mastership, the ground was purchased for building the hall; the foundation-stone was laid; the building erected; and the cape-stone celebrated by a solemn festival.

<sup>36</sup> This contains an allusion to Bro. Bottomley's oration just mentioned; where he says—"Benevolence, the cape-stone of our mystic dome, that God-like virtue that ennobles human nature, and gives lustre to the Christian, shines most conspicuous in the Mason; by it we deal, with liberal hand, bread to the hungry; by it we sooth the troubled heart—alleviate the distresses of the afflicted—pour balm upon the wounded—provide a physician for the sick—administer comfort to the prisoner, and sometimes set him free. Such are the genuine fruits of Masonry. Secrecy is another virtue most forcibly inculcated by Freemasonry. It indeed may be called a distinguished characteristic of our Order, and is of great utility to mankind. While the babler and tale-bearer are disturbers of public peace, and pests to

every encouragement in our power, court the liberal arts to come and dwell amongst us. Let the means of their cultivation and improvement be the frequent subject of our best and most serious disquisitions. Let us endeavour to hold forth every engaging allurements, that they may approach and apply their elegant and wonder-working fingers to finish the beauties of this well-ordered dome, and to make it what we wish—the distinguished residence of immortal Masonry !

An era which cannot be far distant;<sup>37</sup> for the magnificence of our building, in so short a period thus wonderfully grown up before us, speaks in emphatic language at once the zeal and the ability of its friends; and stimulates with a force far beyond

society, by our attention to, and practice of, secrecy, we naturally contract habits of silence and prudent reserve, which in a thousand instances contribute to peace and quiet, good-neighbourhood and goodwill."

<sup>37</sup> Our gifted, but hapless brother, prophesied truly, when he said this. The new temple, Freemasons' Hall, was erected, from the design and under the direction of Sir John Soane; but being subsequently found to be insufficient to contain the brethren in Grand Lodge assembled, directions were given to the Grand Superintendent of Works, Philip Hardwicke, Esq., in 1838, to effect whatever addition could be safely made; which commission he executed to the satisfaction of the fraternity, and the advance of his own professional reputation. And now when the dais is well filled with Grand Officers, on whose persons purple and gold appear to struggle for the supremacy, and the body of the temple is amply garnished with blue collars and badges, and a goodly sprinkling of the cheerful crimson, the effect is magnificent in the extreme. An engraving of the interior of the new temple is given in the Freemasons' Quarterly Review for the year 1838.

all the eloquence of the most persuasive orator ; stimulates every noble heart to a gallant emulation, and must inspire a wish to contribute towards the perfection of so beautiful and elegant a design.

Nor can the brilliant and generous example of that illustrious nobleman who so honourably presides over us, want its due effect ; a nobleman—you, my brethren, all agree with me—not more distinguished as a Mason than as a man ; whose love of the liberal arts, and whose regard for moral virtue are not confined to the lodge, but accompany and adorn him in all the walks of life. Under such auspices may the craft rest happy and secure, and flourish for ever as the palm ; and may this hall, awfully dedicated to Masonry, to Virtue, to Benevolence,<sup>38</sup> still and for ever behold each ennobling science, each ingenuous art, smile and triumph,

<sup>38</sup> At the dedication of Freemasons' Hall, in 1776, when, in the course of the ceremonies, the lodge was closely tyed, the following rites were practised. The Grand Secretary informed the Grand Master that it was the desire of the society to have the hall dedicated to the purposes of Masonry ; and the Grand Master commanded the Grand Officers to prepare for the ceremony, while the organ kept playing solemn music. The Grand Officers walked round the lodge in procession three times, stopping each time when they arrived at the east for the ceremony of dedication ; at the end of the first procession, the hall was dedicated to FREEMASONRY ; at the end of the second procession, it was dedicated to VIRTUE ; and at the end of the third procession, it was dedicated to universal CHARITY and BENEVOLENCE ; at each dedication the grand honours were given. The lodge was then covered, and the ladies were introduced amidst the acclamations of the brethren, and the above oration was delivered by Brother William Dodd, LL. D., the Grand Chaplain.

soften and civilize, beneath its roof ! May private friendship and public virtue dignify and distinguish the heart and character of every Mason who here shall form and fill the mystic lodge !

And when the sacred solemn rites are done, when festive hilarity assumes his social seat, may decent politeness, and sweetly-smiling innocence, for ever wreath the chaplet for his brow, crown his bowl, and command his song !

And, while amidst the scientific labours of the lodge, elevated schemes of improving art engage and enrapture our minds ; while holy and ancient mysteries warm the imagination with improvement's kindred glow ;<sup>39</sup> while in the mournful investigation of a brother's wants pleading pity melts our eye, and generous compassion swells the feeling breast ; while amidst the cheerful exertions of inoffensive mirth, of heart-enlarging, friendly communication, reflection shall be enabled to look back with pleasure, and impartial conscience shall find nothing to disapprove : then, my brethren, may we, with comfort and with confidence, lift up our adoring hearts.

<sup>39</sup> The following verses, which explain the tendency of the Order, are of great antiquity :—

If all the social virtues of the mind,  
 If an extensive love to all mankind ;  
 If hospitable welcome to a guest,  
 And speedy charity to the distress ;  
 If due regard to liberties and laws,  
 Zeal for our king, and for our country's cause ;  
 If these are principles deserving fame,  
 Let Masons then enjoy the praise they claim.

And we do lift them up to Thee, great nature's adorable and wonderful Geometrician! almighty Parent of the world!<sup>40</sup> wise Former of man! imploring on this, and on all our other laudable undertakings,<sup>41</sup> thy favour, thy blessing, thy aid, without which, vain and fruitless are all the efforts of feeble men! It is from Thee, beneficent Founder of our frame, that we have received the heart to feel, the hand to labour, the eye to behold, the ear to hear, the tongue to proclaim, and all the faculties which

<sup>40</sup> "If we look at the entire productions of nature, as they are called, we shall see everywhere indications of a divine workman. From the sun in the firmament, to a rough stone on a barren heath, everything sprang from God. The covering of birds, for instance, its lightness, smoothness, and warmth; the disposition of the feathers, all inclined backward, the down about their stem, the over-lapping of their tips, their different configuration in different parts, not to mention the variety of their colours, constitute a vestment for the body so beautiful, and so appropriate to the life which the animal is to lead, as that, I think, we should have had no conception of anything equally perfect, if we had never seen it, or can now imagine anything more so. Let us suppose a person, who had never seen a bird, to be presented with a plucked pheasant, and bid to set his wits to work, how to contrive for it a covering which shall unite the qualities of warmth, levity, and least resistance to the air, and the highest degree of each; giving it also as much of beauty and ornament as he could afford. He is the person to behold the work of the Deity, in this part of his creation, with the sentiments which are due to it." (Paley's Natural Theology, c. xii.)

<sup>41</sup> Here we have the germ of that short and beautiful prayer which Preston first gave to the world.—"O Lord, direct us to know and serve Thee aright! prosper our laudable undertakings! and grant that, as we increase in knowledge, we may improve in virtue, and still further promote thy honour and glory! So mote it be."



make us susceptible of moral, partakers of natural good! Teach us, then, to delight in them, to improve them as thy blessing; and through the beauty, order, and excellence of created things, to view, contemplate, and adore thy uncreated excellence and beauty!

Formed as thy temple, and enriched with the ornaments of thy creative wisdom, consummate Architect of thy master building, man!<sup>42</sup> we look up to Thee, to inspire us with understanding, with science, with virtue, with all which can dignify, refine, and exalt our nature, and render the temple at least not wholly unworthy of its sacred inhabitant! To this end, direct us to make the blessed volume of thy instructive wisdom the never-erring square to regulate our conduct;<sup>43</sup> the compass within whose circle we shall ever walk with safety and with peace; the infallible plumb-line and criterion of rectitude and truth!<sup>44</sup> Enable us to fill up every sphere of

<sup>42</sup> Thus St. Paul said—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. iii. 16, 17.)

<sup>43</sup> Shakspeare, that all comprehending genius, in his play of Antony and Cleopatra, puts a speech into the mouth of Antony, act ii. scene 3, which plainly shows that immortal bard was one of our brethren:—

"My Octavia,

Read not my blemishes in the world's report,  
I have not kept my square; but that to come  
Shall all be done by rule."

<sup>44</sup> The reference to the masonic jewels here is peculiarly elegant, and gives a faint intimation of an improvement in the lectures

duty with exactness and honour; and by our amiable attention to all the sweet and blessed offices, the endearing charities of social life in particular, teach us to win the love of those who unite in those tender offices with us; and as fathers, husbands, friends—as worthy men and worthy Masons—to distinguish and exalt the profession which we boast!<sup>45</sup>

And, while through thy bounty, rich Dispenser of every blessing! our cups overflow with plenteousness, and wine, and corn, and oil,<sup>46</sup> delight and

about that period. In the old formula, the jewels were said to be six, three moveable and three immoveable; the former were thus explained:—"the square to lay lines, the level to try horizontals, and the plumb-rule to try uprights;" and the latter thus:

—"the trasel-board, for the Master to draw his designs upon; the rough ashler, for the fellowcraft to try his jewels on; and the broached thurnel, for the E. A. P. to learn to work upon."

The following beautiful moral was soon afterwards introduced:—"By the square all animosities are made to subside, if any there be, that order and good fellowship may be perfect and complete; the level shows the equal measures which are observed towards the brethren in the government of the lodge; and the plumb points out the upright conduct of the officers as an example to stimulate the obedience of the brethren."

<sup>45</sup> And our duties in this respect became more urgent after the death of a worthy indigent brother than they were before; for, perhaps, he has left behind him a broken-hearted widow to mourn his loss; a family of destitute orphans to suffer the sorrows of indigence and misery, amidst the callous indifference, and calculating precision of a neglectful world. Here, then, the philanthropy of our noble Order is brought into active operation; and the brethren are furnished with an opportunity, which is seldom neglected, of displaying the bright characteristics of the institution into which they have had the honour to be enrolled.

<sup>46</sup> See the ceremonial of the dedication. In the Helvetic ceremonies of Masonry, *salt* is added to the corn, wine, and oil,

cheer our boards, oh may our full hearts never be wanting in gratitude, and in the voice of thanksgiving to Thee; in liberal sentiments and succour towards every laudable undertaking; in the quickest sensibility, and readiest relief we can give to the woes and distresses of our fellow-creatures—of all mankind—of every being, universal Lord! who bears thy image, and looks up to thy providence; who is fed by thy hand, hopes for thy future and all comprehending mercy, and can and will triumphantly unite with us—with the general voice of Masons and of men—earnestly and emphatically saying—

“ Father of all! in every age,  
 In every clime adored;  
 By saint, by savage, and by sage,  
 Jehovah, Jove, or Lord!  
 To Thee, whose temple is all space,  
 Whose altar, earth, sea, skies;  
 One chorus let all being raise,  
 All nature's incense rise!”

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because it was a symbol of the wisdom and learning which characterize Masons' lodges. And a foreign writer of the seventeenth century explains the symbol by saying—“ *Nam sicut sal ex rebus purissimis constat; ita et hæc debet esse pura, sana, immaculata, et sine corruptione. Effectibus vero sal Doctrinæ et Sapientiæ symbolum esse depræhenditur.*” Pierius makes it an emblem of hospitality and friendship, and also of fidelity. In the scriptures salt is considered as a symbol of perpetuity and incorruption, and used as a covenant. (Numb. xviii. 19; 2 Chron. xiii. 5.) The formula used by our ancient brethren when salt was sprinkled on the foundation-stone of a new lodge was—“ May this undertaking, contrived by wisdom, be executed in strength, and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign.”

## LECTURE X.

REASONS WHY THE LADIES HAVE NEVER BEEN ADMITTED INTO THE SOCIETY OF FREEMASONS.<sup>1</sup>

BY CAPT. G. SMITH, P. G. M.

“ When life looks lone and dreary,  
 What light can dispel the gloom ?  
 When time’s swift wing grows weary,  
 What charms can refresh his plume ?  
 ’Tis woman, whose sweetness beameth  
 O’er all that we feel or see ;  
 And if man of heaven e’er dreameth,  
 ’Tis when he thinks purely of thee.”—MOORE.

“ Woman, in the primitive design of nature, God’s masterpiece, being the last work of creation, and made with a great deal of deliberation and solemnity.”—LITTLETON.

ARDUOUS is the task I am now entering upon, and very difficult indeed is it to eradicate opinions

<sup>1</sup> Doubtful of my own abilities, the author observes, in addressing the most beautiful part of the creation on so important a subject as Freemasonry, though a favourite topic to some, it probably may not be thought so to all. Thus circumstanced, my fair readers, I communicated the manuscript to a lady of great erudition and profound judgment ; to one whose heart is susceptible of the most refined friendship, and endowed with every peculiarity that can add worth and dignity to the female mind, and who may, with the greatest propriety, be called the British Anna Maria a Scheurman. This lady was pleased to make some amendments, much for the better, and for which I think myself highly honoured. The name alone (had I the liberty to mention it) would add a sanction to the whole.

which have been so strongly impressed upon the people's minds (and especially those of the fair sex) for ages past ; however, the reasons and arguments that I shall lay down, I hope will remove those grounded opinions, and prove highly satisfactory to my fair readers ; as I am sure, when they consider seriously upon Masonry, and but for a moment reflect that its institution is for the improvement of the mind and morals of mankind, they will allow them to be just.

Some are of opinion, that the reason why ladies were excluded this society, was to take away all occasion for calumny and reproach, which those shallow geniuses seem to think would have been unavoidable, had they been admitted.<sup>2</sup> And again, that since women had in general been always considered as not very well qualified to keep a secret,<sup>3</sup> because the woman of Timnath, whom Sampson took to wife, betrayed the secret of the riddle, which he intrusted her with, to the Philistines.<sup>4</sup> Likewise,

<sup>2</sup> An ancient reason for refusing to admit females to these celebrations, was the prohibition in Deuteronomy.—“ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment.” (Deut. xxii. 5.) In the spurious Freemasonry, to which females were admitted, the women and men exchanged garments, which led to great excesses ; for it was esteemed disreputable to quit these celebrations in a state of sobriety. This might probably be one moving cause which induced our ancient brethren to enact a permanent law, that females should not be admitted into our lodges.

<sup>3</sup> Some men are equally as unqualified to keep a secret, as the women are here represented to be.

<sup>4</sup> Judges xiv.

because Dalilah, after repeated stratagems and art, persuaded Sampson to inform her where his great strength lay, which he had no sooner done, but she betrayed him to the Philistines, who bound him, and put out both his eyes.<sup>5</sup> I think it exceedingly unjust to exclude the fair sex from benefiting by our societies on account of Dalilah's behaviour, because it is not known, whether she was a woman of Israel, or one of the daughters of the Philistines; whether she was Sampson's wife, or only a harlot; sacred history has not told us. However this be, her whole behaviour speaks her a mercenary woman, who would do anything for money; and accordingly Josephus calls her a common prostitute of the Philistines.<sup>6</sup>

My fair readers will please to recollect, that in the most early ages of antiquity, women's minds were not so enlightened as in the present age;<sup>7</sup> that they were only considered in the days of King Solomon as handmaids, and not as companions and associates to men employed in so learned, so useful, and so mysterious a society as Masonry, as there are many transactions in the royal art, which are far beyond that knowledge which women in general attain.<sup>8</sup> At the first institution of Masonry, it was

<sup>5</sup> Judges xvi.

<sup>6</sup> Josephus, lib. vii. c. 10, &c.

<sup>7</sup> Defoe says—"A woman well bred, and well taught, furnished with the additional accomplishments of knowledge and behaviour, is a creature without comparison. Her society is the emblem of sublimer enjoyments; she is all softness and sweetness, love, wit, and delight."

<sup>8</sup> The most ancient inhabitants of the East were little ac-

thought proper to exclude the fair sex, and as old customs are but too seldom laid aside, their exclusion has been handed down to us.<sup>9</sup> And as we are such strict observers of its ancient manners and customs, so transmitted to us by our forefathers, these, I hope, will be sufficient reasons, both ancient as well as modern, why that most amiable part of the creation have hitherto been excluded.<sup>10</sup>

quainted with the strongest passions of the soul. They never showed the least marks of attention or tenderness for that sex so much courted by the modern Freemasons. They considered their wives rather in the light of slaves than of companions; they did not even suffer them to eat with them always, and had usurped the right of divorcing them, without permitting the indulgence of marrying again. The women then felt themselves born to obey, and submitted patiently to their fate.

<sup>9</sup> Dr. Crucefix, in one of his bursts of genuine eloquence, at a dinner in Northampton, assigned the following reason for this practice:—"The brethren would believe him sincere in stating, that the only cause why the ladies could not be present, was that their mysteries, being symbolical of labour as performed by man, could not in that case be shared by women; no honest hearted man could for a moment believe that in mind she was inferior—if a man existed who thought so, let him ask from whom he first imbibed the lessons of piety, virtue, and honour. But if ladies could not share our labour of work, there was no reason why they could not enjoy our labour of love. And he hoped that a ball would be held in which the ladies might be made happy in association with Masons; and that arrangements should also be made to apportion some of the profits to the poor." (*Freemasons' Quarterly Review*, 1842, p. 214.)

<sup>10</sup> But in other countries they are not excluded. We find several orders of female Freemasonry in France in the eighteenth century; and amongst others, the Order of Hope, which was established about the year 1780. Some of these lodges were also established in Brunswick and Gottingen. They were not ex-

Many of the fair sex, I am truly sensible, would be the greatest ornaments to Masonry, and am exceedingly sorry that our laws and institutions exclude them.<sup>11</sup> However, what I shall now advance will be allowed, especially among those of my fair readers that are united in the sacred institution of marriage with Freemasons, who, I flatter myself, are convinced of its truth. And as Freemasons, by the obligations of their Order, pay a far greater attention to the moral and social duties of

clusively confined to females, but males also were initiated into them, and no woman was eligible except she were the wife or daughter of a Freemason. The president was called Grand Mistress, and everything was transacted by the number five.

<sup>11</sup> An American brother thus speaks in favour of the sex :—  
“ To the much respected ladies, whose presence adds dignity and ornament to this assembly, my attention must now be directed. I regret to say that you are excluded from a participation in the honours and advantages of our ancient Order. Your attractive charms—your captivating eloquence—your graceful manners—and your acknowledged superiority of taste, which would increase the dignity, splendour, and usefulness of any society, are yet lost to this institution. With only a vague and partial interest, you witness, as unconcerned spectators, our proceedings. Wherever you behold anything worthy of commendation, we acknowledge ourselves indebted for your approving smiles, and what is wholly excluded from your view, we believe you hope may not be altogether evil. We regret that we cannot challenge a greater portion of your approbation; that when we solemnly assure you that the sole object of our association is the good of mankind, and we call heaven to witness the correctness of what we say, that we cannot command your implicit confidence; but we confess that many things appear in the conduct of the best of us that may be calculated to stagger your faith, and justify your hesitation.” (*Masonic Oration at Newcastle, Kentucky, December 27, 1833.*)



life than the generality of mankind, they are inspired with a far greater desire and reverence for the most sacred and happy of all institutions, marriage;<sup>12</sup> they of all others best know how to love, to cherish, to value the dear companion of their fortunes, who, by her kind participation and affectionate regard, softens and alleviates every distress and worldly care, and adds sweetness and comfort to all the pleasures of life. She is the most pleasing companion in the gay and cheerful hour of prosperity, and his chief friend and adviser in the dark and dismal day of adversity. She is the tender and careful preserver of his health, and the ever-anxious and soothing attendant on his sickness. She is the watchful, cautious, and prudent manager of all his domestic concerns.

Nor let the dear maid  
Our mysteries dread,

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<sup>12</sup> When Isabel of Scotland was objected to as a wife for the son of John the Fifth, Duke of Aragon, because she was illiterate, swore "by the body of St. Nicholas, that a woman is quite wise enough who can distinguish her husband's shirt from his doublet." Even the great Milton objected to females being taught any foreign language; for he said—"their own *tongue* was quite enough for women." The mistress of Sir Hudibras, however, proves, with great subtilty of argument, that, by the laws of nature, woman is superior to man.—

Though women first were made for men,  
Yet men were made for them again;  
For when (outwitted by his wife)  
Man first turned tenant but for life,  
If woman had not intervened,  
How soon had mankind had an end.

Or think them repugnant to love;  
    To beauty we bend,  
    Her empire defend,  
An empire derived from above.

Freemasons declare there is nothing which affords so pleasing a prospect of human nature, as the contemplation of wisdom, virtue, and beauty; the latter is the peculiar gift of heaven to that sex we call fair; but wisdom, virtue, and beauty, are attributes too celestial to be frequently found united in one form. We too often find beauty capricious, self-sufficient, negligent of adorning itself with any other ornaments than such as are conveyed by the hands of fashion and folly.<sup>13</sup> If this most beautiful part of the creation would but for a moment consider how much their charms are heightened and their empire preserved by an accomplished mind and manners, they would neglect no opportunity of obtaining those more lasting charms, which will be engraved on the hearts of

<sup>13</sup> Our worthy brother is rather too severe in the above remark: females are possessed of as much stability and moral courage as men. This is illustrated by the following fact, which is given on undoubted authority:—"A lady candidate for admission into a lodge of Adoption, during a part of the ceremony was conducted to an eminence, and told to look down to see what existed beneath her. She saw what appeared to be a frightful abyss, guarded by a double row of iron spikes; and was told to cast herself into it. In that moment of excitement she had sufficient courage to obey the order. A secret spring was touched, and the candidate fell, not on the spikes but on a soft bed, where she fainted away, but was soon revived by the sweet strains of choral music, with which this severe trial usually concluded."

their husbands, when the transient flower of beauty will be no more.<sup>14</sup>

And thus the libertine, who builds a name  
 On the base ruins of a woman's fame,  
 Shall own the best of human blessings lie,  
 In the chaste honours of the nuptial tie.  
 There dwells the homefelt sweet, the dear delight,  
 There peace reposes, and there joys unite.  
 And female virtue was by heaven designed  
 To charm, to polish, and to bless mankind.

Freemasons well know, and weigh the great importance of marriage, both as a sacred and a moral

<sup>14</sup> The mind of a female is frequently more refined than that of the rougher sex, as in the following remarkable instance:—  
 “ At a mixed party at Garrick's one evening, some young ladies were amusing themselves with similies, and one of them had some very happy ones, which were chiefly from flowers, and the vegetable creation. This young lady was called upon to give a simile of Goldsmith, who was one of the party, but who in the course of the evening had manifested a great deal of petulance. On the lively girl being pressed, she likened him to the passion flower, of all the painted garden Flora's pride, wrapped in a frumpish hood at eventide. The prompt allusion was much applauded. ‘ And now for Dr. Johnson's, miss, if you will favour us,’ says Goldsmith. ‘ May I take the liberty, sir?’ said she, looking at the great man. ‘ Why not, dear?’ said Johnson; ‘ certainly, by all means.’ She seemed to stand in awe, as though it were profane to make the great moralist the subject of her innocent playfulness. ‘ We liken you, sir, to an ALOE;’ and with a faltering voice she added, ‘ as a lofty plant, whose glorious head, raised towards heaven, adorns creation but once in a hundred years.’ Johnson was silent for awhile; then, bowing to the ladies, gallantly said, ‘ how shall they be forgiven who banish the gentle sex from their lordly presence? Ladies, we must henceforth learn to sacrifice at the altar of the graces, and become men again, by emulating the noble knights of old.’”—(Wine and Walnuts.)

duty; they well know, it is a state that colours all their future days with happiness or misery.

Whenever a good Mason's fancy and judgment has agreed in the choice of a partner for life, he will support the authority and dignity of a husband, with that wisdom, moderation, tenderness, and affection, that shall render him honoured and beloved:<sup>15</sup> for the Mason, above all others, well knows, that if happiness is not found in the narrow circle of his own home, it will be sought for in vain: in short, the fair sex will ever find in a Mason a warm and passionate admirer, a most sincere friend, an affectionate and tender husband, as well as an indulgent father: they will ever find a Mason the protector of

<sup>15</sup> And nothing is so worthy of being loved and honoured as a good wife. Parrot, in his *Cures for the Itch*, gives a beautiful description of one, which I cannot refrain from quoting.—“ A good wife is a world of happiness that brings with it a kingdom in conceit, and makes it a perfect adiunct in societie; shee's such a comfort as exceeds content, and proves so precious as cannot be paralleled, yea more inestimable then may be valued. Shee's any good man's better second selfe, the very mirror of true constant modestie, the carefull huswif of frugalitie, and dearest object of man's heart's felicitie. Shee commands with mildnesse, rules with discretion, liues in repute, and ordereth all things that are good or necessarie. Shee's her husband's solace, her house's ornament, her children's succor, and her servant's comfort. Shee's (in briefe) the eye of warinesse, the tongue of silence, the hand of labor, and the heart of loue. Her voice is musicke, her countenance meeknesse, her minde vertuous, and her soule gracious. Shee's a blessing given from God to man, a sweet companion in his affliction, and ioynt co-partner upon all occasions. Shee's (to conclude) earth's chiefest paragon, and will bee, when shee dyes, heauen's dearest creature.”

innocence, and at all times and situations attentive to every delicacy and decorum, they so justly claim from all mankind, and will more particularly experience from Masons, who love and adore them.

I must further add, that in the most solemn and serious moments of the assembled Freemasons in open lodge, and at the reception of a brother, the ancients, and even the most part of modern Freemasons, always present the new-initiated brother with two pair of white gloves, one pair for himself,<sup>16</sup> and the other pair for a lady, with a strict charge to present them to that female for whom he has the greatest regard.<sup>17</sup> And even in our hours of relax-

<sup>16</sup> This custom, with our brethren of the last century, formed a part of the duty of a newly-initiated candidate, in "clothing the lodge."

<sup>17</sup> Causabon is of opinion that gloves were worn by the Chaldeans, because the word is mentioned in the Talmud Lexicon, and explained "the clothing of the hand." It was a custom amongst the Jews, which they probably derived from Egypt, of ratifying a contract by taking off a glove, which was considered a solemn pledge that both parties were satisfied. Xenophon informs us that the Persians wore gloves, and speaks lightly of the custom, as a mark of effeminacy. We find the same practice in Homer, who puts gloves on the hands of Laertes when working in his garden, to secure them from the thorns. Olives were gathered amongst the Romans, as Varro (l. ii. c. 35, de re Rust.) affirms, because they would be injured if taken off the stalk by a hand covered with a glove. It is a custom in Germany, that if any person enters the stables of a noble with gloves on his hands, is obliged to forfeit them, or redeem them by a fee to the servants. The same custom is observed at the death of a stag, and the chief huntsman pockets the fee.

ation from labour, when innocent mirth abounds, we never forget Milton's words, viz.—

Grace was in all her steps, heaven in her eye,  
In every gesture dignity and love.

And in another place—

————— so absolute she seems,  
And in herself oomplete, so well to know  
Her own, that what she wills to do or say,  
Seems wisest, virtuousest, discreetest, best ;  
All higher knowledge in her presence falls  
Degraded, wisdom in discourse with her  
Loses, discountenanc'd, and like folly shows ;  
Authority and reason on her wait,  
As one intended first, not after made  
Occasionally ; and to consummate all,  
Greatness of mind and nobleness their seat  
Build in her loveliest, and create an awe  
About her, as a guard angelic placed.

Of the numerous societies which mankind have been led to form for the purposes of mutual advantage, none is of more importance to individuals or the public than that of marriage.<sup>18</sup> The very nature of this society requires it to be perpetual ; as indeed it is so among married Masons more than among any other set of people. During the virtuous times of the Roman commonwealth, this union was re-

<sup>18</sup> It is said, in the Philosophical Dictionary, "the more married men you have, the fewer crimes will there be. If you examine the frightful columns of the criminal calender, you will find there a hundred youths executed to one father of a family. Marriage renders men more virtuous and more wise. The father of a family is not willing to blush for his children ; he is afraid to make shame their inheritance."

garded as so inviolable (as it is now with Masons) as to give rise to a tradition, that for the first five hundred years not a single example of divorce was known; nor do the annals of our society mention such a circumstance. Observing what Milton enjoins in praise of women:—

O fairest of creation, last and best  
Of all God's works, creature in whom excell'd  
Whatever can to sight or thought be form'd,  
Holy, divine, good, amiable, or sweet.

And Matthew Birkhead, in his well known Masonic song, has this verse, viz.—

We're true and sincere,  
And just to the fair,  
They'll trust us on any occasion:  
No mortal can more  
The ladies adore  
Than a Free and Accepted Mason.

An anonymous author of reputation observes, that though men are more reserved and secret in their friend's concerns than their own, women, on the contrary, keep their own and friend's secrets better than men. Modesty in a woman supposes all other virtues, immodesty all other vices. Women generally take greater care of their reputation than men do of theirs. Why then do we account them the weaker sex?<sup>19</sup> Hence virtue makes a beautiful

<sup>19</sup> An anecdote, displaying the inherent goodness of the sex, is told in the *Lady's Magazine* for 1799. When George IV. was Grand Master of Masons, on one occasion, in the rooms at Bath, he left Miss A. to enter into conversation with Mrs. B., who was a very plain woman. When he returned to the former, he was rallied for paying so much attention to such a person. "It is

woman appear more beautiful, so beauty makes a virtuous woman really more virtuous.

The ladies claim right to come into our light,  
 Since the apron we know is their bearing ;  
 They can subject their will, they keep their tongues still,  
 And let talking be changed into hearing.  
 This difficult task is the least we can ask,  
 To secure us on sundry occasions ;  
 If with this they'll comply, our utmost we'll try  
 To raise lodges for lady Freemasons.

On many occasions of late the ladies have been admitted to sundry parts of our ceremonies,<sup>20</sup> viz.— At laying the foundation stone of Freemasons' Hall, dedication of the same ; at Royal Arch processions, private and public Masonic orations, &c., at one of which the ladies were thus addressed by the orator.<sup>21</sup>

true, madam," said he, " that Mrs. B. is far from being beautiful ; but she is sensible in her conversation, and engaging in her manners, and never speaks ill of another—not even of her own sex."

<sup>20</sup> On a recent occasion of this sort, the G. M. of Bengal thus expressed himself :—" To the ladies who have graced this occasion by becoming spectators of our solemnity, I beg to observe, that however ungallant the exclusion of the fair from Masonic mysteries may appear, it really arose from no unworthy distrust in their discretion or fidelity, but from the most careful and affectionate solicitude. There were times of old when the knowledge of these secrets exposed their possessors to the most imminent peril, and even to death itself, from the suspicion or misapprehension of tyrants ; and it was to preserve woman in all her dear relations of mother, sister, wife and daughter, that this apparently ungracious exclusion took place. Would it could be put an end to ; but alas ! it is not in my power to alter what has become fixed by old prescription."

<sup>21</sup> Thomas Dunckerley, Esq., Provincial Grand Master for Essex, Wiltshire, and Dorsetshire.



“ You have heard, ladies, our grand principles explained, with the instructions given to the brethren ; and I doubt not but that at other times you have heard many disrespectful things said of this society. Envy, malice, and uncharitableness, will never be at a loss to decry, find fault, and raise objections to what they do not know. How great then are the obligations you lay on this lodge ! with what respect, superior esteem and regard are we to look on every lady present that has done us the honour of her company this evening ! To have the sanction of the fair is our highest ambition, as our greatest care will be to preserve it. The virtues of humanity are peculiar to your sex ; and we flatter ourselves the most splendid ball could not afford you greater pleasure than to see the human heart made happy, and the poor and distressed obtain present relief.”<sup>22</sup>

Hence, as there is no law, ancient or modern, that forbids the admission of the fair sex amongst

<sup>22</sup> Female influence has often been beneficially exercised, and its claims admitted. The following anecdote is a case in point. As Dr. Young was walking in his garden at Welwyn, in company with two ladies, the servant came to acquaint him that a gentleman wished to speak with him. “ Tell him” says the Doctor, “ that I am too happily engaged to change my situation.” The ladies insisted he should go, as his visitor was a man of rank, his patron, and his friend ; but as persuasion had no effect, one took him by the right arm, and the other by the left, and led him to the garden gate. Finding resistance in vain, he bowed, laid his hand upon his heart, and said—

“ Thus Adam look’d, when from the garden driven,  
And thus disputed orders sent from heaven.

the society of Free and Accepted Masons,<sup>23</sup> and custom only has hitherto prevented their initiation; consequently all bad usages and customs ought to be annihilated,<sup>24</sup> and ladies of merit and reputation admitted into the society; or at least be per-

Like him I go, but yet to go am loth,  
 Like him I go, for angels drove us both.  
 Hard was his fate, but mine still more unkind;  
 His Eve went with him, but mine stays behind."

<sup>23</sup> The American brother already alluded to, pleads analogy in vindication of the custom. He says—"Should any fair hearer ask the question, why was not Masonry originally so constituted as to permit us a participation in its honours and advantages? I can only answer that the wisest and greatest king who ever reigned in Israel, is its acknowledged founder; on the occasion of the erection of the holy temple, he employed 3600 overseers, 8000 journeymen, and 70,000 apprentices, for the space of seven years, and we are not told that a single female was found among them. If so wise a king, and a professed admirer of the sex, thought females unsuited to his purpose in that great enterprise, is it strange that a society, established under these circumstances, should be calculated exclusively for man? But the enquiry is perfectly idle, for it is simply asking why Masonry is Masonry, and not something else."

<sup>24</sup> I beg leave to insert in the words of the learned matron in Erasmus—"Quid mihi citas vulgum, pessimum rei gerendæ auctorem? Quid mihi consuetudinem, omnium malarum rerum magistram? Optimis assuescendum: ita fiet solitum, quod erat insolitum; et suave fiet, quod erat insuave; fiet decorum, quod videbatur indecorum. Why do you tell me of the generality of people, the very worst pattern of conduct? Why do you talk to me of the custom, the teacher of all that is bad? Let us accustom ourselves to that which we know is best. So that will become usual which was unusual; and that will become agreeable which was disagreeable; and that fashionable which appeared unfashionable."

mitted to form lodges among their own sex, in imitation of those in Germany and France.<sup>25</sup> This is a plan that the unfortunate Dr. Dodd had much at heart, and had so far succeeded in, as to be ripe of execution, had his untimely death not prevented it.

I know there will be many prejudices entertained against the character of Masonic ladies;<sup>26</sup> and, perhaps, if ladies' lodges were as numerous as those of the other sex, some inconveniences might arise from it; but I must own it does not appear to me that a woman will be rendered less acceptable in

<sup>25</sup> Female affection has been beautifully described by Mrs. Bellamy. She says, in her Memoirs—"O! sweet is the union which exists between two persons of the same sex, and of delicate and susceptible minds, unembittered by the turbulent desires and anxious cares of love. All is joy and delight, and pleasing expectation. The way is strewn with flowers, and not a thistle rears its head to wound the lightly tripping foot."

<sup>26</sup> Such prejudices are entirely groundless. Ladies, however, have attained a knowledge of the secret, and respected it. There is a well authenticated account of a very curious lady who, being desirous of obtaining a knowledge of the Freemasons' secret, concealed herself behind the wainscoting or tapestry of the room where the brethren assembled; and having a small convenient peep-hole, she was enabled to gratify herself to her heart's content. In the end, however, she exposed herself by some unlucky noise; and the brethren, having explored the place whence it proceeded, handed the lady forward, and, to prevent exposure, they made a Mason of her on the spot. And it is quite true that she kept the secret inviolably to the last moment of her life. This was the Hon. Mrs. Aldworth, and a full account of the circumstances may be found in the Freemasons' Quarterly Review for 1839, p. 322.

the eyes of the world, or worse qualified to perform any part of her duty in it, by employing a small allotment of her time in the cultivation of her mind by studying Freemasonry.<sup>27</sup> Time enough will remain, after a few hours in a week spent in the study of the royal art, for the improvement of the person, for domestic concerns, and the acquisition of the usual accomplishments. With respect to these accomplishments, I will not presume to direct the method of pursuing them—I will not so far intrude on a province which by no means belong to us. The ladies themselves, and their instructors, want no directions in matters of external ornament, the end of which is to please on intuition. However arrogant the men have been in their claims of superiority, they have always allowed the ladies the possession of the most refined and delicate taste in

<sup>27</sup> Ladies' lodges, called lodges of Adoption, have long been common on the Continent, and were very prevalent when the above essay was written. But it is a Freemasonry adapted to that particular purpose. An instance, however, is on record where a lady was received into legitimate Masonry by the unanimous consent of the brethren. The lady of a French general being of masculine habits, solicited Buonaparte for a commission as a captain of cavalry, which he at once granted; and assuming the military habit, she distinguished herself by many acts of bravery; and was at length desirous of being made a Mason. When she was proposed, it was doubted whether she could be legally received; but it being suggested, that as the first consul had set them an example by making no difference between the sexes, it would not be wrong in them, as Masons, to follow it. She was unanimously accepted; and the female soldier was initiated into the mysteries of Masonry.

the improvement and perception of all kinds of beauty.<sup>28</sup>

Female minds are certainly as capable of improvement as those of the other sex.<sup>29</sup> The instances that might be brought to prove this are too well

<sup>28</sup> I cannot resist the impulse of inserting here the short but beautiful address of Bro. Hercules Ellis, Esq., the W. M. of the lodge Fifty at Dublin, when the members gave a magnificent fête to the Lord-Lieutenant, and the nobility and gentry, male and female, of Dublin and the neighbourhood. In proposing the health of the ladies, he said—"I have now the honour to propose a toast, which, though nearly the last upon our list, is the first in our hearts; and which has been placed at the end of our toasts to-night, that our banquet, like the summer's sun, may set in beauty. In introducing to your notice the health of our fair and noble guest, the Countess of Mulgrave, it is best to say little in praise of the subject of my toast, because it is impossible to say enough. Her Excellency has this night been the fair leader of a lovely band of ladies culled from the garden of Irish beauty. To attempt a description of the leader or of the band, were alike fruitless. To paint in words the bright eyes—the lips steeped in loveliness, and the golden hair, in whose flowing locks love has this night spread a thousand nets, is altogether impossible, unless I were that favoured fairy who spoke pearls; and to express our feelings towards the possessors of those beauties, is equally impossible, unless my lips were touched with fire. To her Excellency and that lovely band we owe every sentiment of pleasure and delight which we have this night experienced. They have spread happiness on every side around them—they have poured upon our festival the rosy light of beauty, and have made our banquet-hall, like the sea whence Venus sprang, to teem with all the graces."

<sup>29</sup> And females are as brave and patriotic as our own sex, under the pressure of peculiar circumstances. For instance, during the late war, the females of Prussia so identified themselves with the sufferings of their amiable queen, whose premature death they attributed to the harsh treatment which she and her family

known to admit of citation. The study of Masonry will open a new scene for female improvement; their minds, if they have been successful in this course, will have imbibed an elegance which will naturally diffuse itself over their conversation, address, and behaviour; and they will ultimately become our instructors in an art we have taken so much pains to hide from their knowledge.<sup>30</sup> It is well known that internal beauty contributes much to perfect external grace. I believe it will also be favourable to promote virtue, and will operate greatly in restraining from any improper conduct.<sup>31</sup>

had received from Napoleon, that they offered on the altar of their country their wedding rings, vowing to wear iron ones, which they did, until their country had been revenged on their merciless oppressor. The unmarried women each presented a trinket of gold; and it is a curious historical fact, that from this source of female patriotism alone, the government were enabled to clothe, arm, and send into the field that truly efficient force which, under the veteran Blucher, so nobly fought, and so bravely conquered.

<sup>30</sup> He of whom antiquity boasts itself as of the wisest of mortals, was instructed in many elegant and profound subjects of learning by a lady. *Ἀσπασία μὲν τοι ἡ σοφὴ Σωκράτους διδάσκαλος τῶν ρητορικῶν λόγων, i. e.* Aspasia, the learned lady, was the preceptress of Socrates in rhetoric. — *ATHENÆUS.* *Ἄνδ Πλάτων τὸν Σωκράτην παρ' αὐτῆς φησι μαθεῖν τὰ πολιτικά, i. e.* Plato says that Socrates learned politics of her. — *ΗΡΩΟΒΑΤΙΟΝ.*

<sup>31</sup> This observation has been made with greater beauty and force by my eloquent friend Bro. Vyvyan Robinson, Past D. P. G. M. for Cornwall. At a grand meeting of Masons in his province, he observed, in the course of a long and effective speech, that "the sentiments of gallantry which were fostered by the institution of chivalry, elevated woman to her legitimate situation in the scale of social life; and from having been, amongst

Much of the profligacy of female manners has proceeded from a levity occasioned by a want of employment and a suitable education. This the study of Masonry will effectually remove, for she that has no taste for well-written books, will often be at a loss how to spend her time ; and the consequences of such a state are too frequent not to be known, and too fatal not to be avoided.

From what has been advanced, not one doubt remains but the ladies may, and have an undoubted right to be admitted as members of the most ancient and most honourable society of Free and Accepted Masons ; neither can any brother or set of brethren be accused of violating his or their obligation, in aiding or assisting at the initiation of the ladies, or in forming female lodges.<sup>32</sup> Hence many advan-

the barbarians, considered of no consequence in society, she became the *primum mobile*. Each redoubted knight, bent on chivalrous adventure, first declared himself the devoted servant of some fair lady, who was generally the object of his affections. Her honour was supposed to be intimately mixed up with his, and her smile was the reward of his valour. Courage, thus animated, lost sight of everything but enterprize ; for her he attacked—for her he defended—for her he shed his blood. The effect was reciprocal. Women, proud of their influence, became deserving of the heroism they inspired. They were to be approached by none but the high-minded and the brave ; and men could only win the heart of the virtuous fair but after proving their fidelity and affection by years of enterprize and peril.”

<sup>32</sup> There are several instances on record where ladies have been admitted to the secrets of Freemasonry, as we have already said. A correspondent to the Freemasons' Quarterly Review, under the sobriquet of FIDUS, says that, in 1835, he was at a ball given by a London lodge, where a lady desired to be informed upon

tages will arise to the society in general, and among the rest, that of assisting the widows and orphans of deceased Freemasons, to which the Grand Lodge of England gives no relief.

Therefore let all Freemasons unanimously sing aloud :—

Open ye gates, receive the fair who shares  
With equal sense our happiness and cares :<sup>33</sup>

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some Masonic matters. In compliance with her wishes, he entered upon an explanation of some of the jewels which he wore. To his great astonishment, he found that she was well acquainted with these things ; and adds, “ from one subject we went to another, she advancing, and I retreating, until at last she fairly avowed herself a Freemason ; and in gentle whispers and gestures, gave me the signs, tokens, and words ; and explained the entire mysteries of all the three degrees.” The manner by which the lady became acquainted with these secrets is interesting, but too long for insertion here. It may, however, be referred to in the F. Q. R. for 1839, p. 326.

<sup>33</sup> In a work called “ England in the New World,” we find the following anecdote of the attention which is paid to ladies in America. “ To them the best seats, the best of everything, are always allotted. A friend of mine told me of a little affair at New York theatre the other night, illustrative of my assertion. A stiff-necked Englishman had engaged a front place, and of course the best corner ; when the curtain rose, he was duly seated, opera-glass in hand, to enjoy the performance. A lady and a gentleman came into the box shortly afterwards, and the cavalier in escort, seeing that the place where our friend sat was the best, called his attention, saying— the lady, sir ; and motioned that the corner should be vacated. The possessor, partly because he disliked the imperative mood, and partly because it bored him to be disturbed, refused. Some words ensued, which attracted the attention of the sovereign people in the pit, who magisterially enquired what was the matter. The American came to the front of the box, and said— Here is an Englishman who will not



Then, charming females, there behold  
What massy stores of burnish'd gold,  
Yet richer is our art ;  
Not all the orient gems that shine,  
Nor treasures of rich Ophir's mine,  
Excel the Mason's heart ;  
True to the fair, he honours more  
Than glitt'ring gems, or brightest ore,  
The plighted pledge of love ;  
To every tie of honour bound,  
In love and friendship constant found,  
And favoured from above.

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give up his place to a lady. Immediately their majesties swarmed up by dozens over the barriers, siezed the offender, and carried him out. He kicked and fought in vain ; he excited neither the pity nor the anger of his stern executors. They placed him carefully on his feet at the steps, one man handing him his hat, another his opera-glass, and a third the price he had paid for his ticket for admission ; then quietly shut the door upon him, and returned to their places."

## LECTURE XI.

## ON MASONIC CHARITY.

BY CAPT. G. SMITH, P. G. M.

O Aswad, be content, and bless the Lord!  
 One charitable deed hath saved  
 Thy soul from utter death.  
 O Aswad, sinful man!  
 When by long penitence  
 Thou feel'st thy soul prepared,  
 Breathe up the wish to die,  
 And Azrael comes in answer to thy prayer.

SOUTHEY.

CHARITY is the chief of every social virtue; it includes not only a supreme degree of love to the great Creator and Governor of the universe, but an unlimited affection to beings of all characters and every denomination; which last duty is forcibly inculcated by the example of the Deity himself, who so liberally dispenses his beneficence to unnumbered worlds.<sup>1</sup>

<sup>1</sup> It will be observed that the author of the above essay has illustrated his subject by a number of instances where the sublime virtue of masonic charity has been exercised with singular advantage in the most extreme and pressing cases. Acts of benevolence of a similar character have been multiplied tenfold in more recent times, many of which have been recorded in that

The bounds of the greatest nation or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Mankind, in whatever situation they are placed, are still in a great measure the same;<sup>2</sup> they are exposed to similar dangers and misfortunes, and constantly the whole human species are proper objects for the exercise of this glorious virtue. Beings who partake of one common nature, ought ever to be actuated by the same motives and interests. Hence, to sooth the unhappy by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated minds, constitute the general and great ends of our institution.<sup>3</sup> This humane, this generous disposition, fires the breast with the most manly feelings, and enlivens that

excellent and useful miscellany, the Freemasons' Quarterly Review; and the principal instances contained in the notes to the present lecture have been extracted from that journal.

<sup>2</sup> I have found great difficulty, while preparing this author for the press, in getting rid of the numerous plagiarisms with which it abounds. Here follow two or three paragraphs which have been taken from Preston's Illustrations. It appears to have been the practice of the Masons of that period to compile a book from existing materials, and issue it as their own without acknowledgement.

<sup>3</sup> An instance of the efficacy of Masonry to effect these purposes, even in cases of the most improbable character, is thus related. A vessel of some two hundred and fifty tons, and a crew of eighteen hands, was taken by a pirate. The captain and his supercargo were ordered upon deck, when they were attacked personally by a part of the crew, and an attempt was made to strike off the captain's head, and he was ordered to lay it down upon the windlass for that purpose. When he was about to place his head upon the block, in addressing a momentary thought

spirit of compassion which is the glory of the human frame, and which not only rivals, but outshines every other pleasure the mind is capable of enjoying. Charity is here represented to be the principal step by which we are to arrive at the summit of Masonry.

Hail! brightest attribute of God above,  
 Hail! purest essence of celestial love,  
 Hail! sacred fountain of each bliss below,  
 Whose streams in sympathy unbounded flow.  
 'Tis thine, fair Charity! with lenient power  
 To sooth distress, and cheer the gloomy hour;  
 To reconcile the dire embittered foe,  
 And bid the heart of gall with friendship glow;<sup>4</sup>  
 To smooth the rugged paths of thorny life,  
 And still the voice of dissonance and strife:

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to God, he made the Masons' sign. The captain of the pirate was a Mason. He immediately told his crew that he saw a ship, and that all hands must work, and lose no time in restoring the property, and letting the captured vessel pass harmless. Such is the value of Masonry.

<sup>4</sup> The annals of the Peninsular war have furnished many Masonic illustrations, and the Sixth Dragoon Guards on one occasion afforded an especial one. The regiment, after a severe engagement, lost its baggage, amongst which was the chest containing the regalia of the lodge. The commander of the capturing party, when he saw the Masonic emblems on the chest, immediately sent for one of the prisoners, and demanded the meaning of the marks. On finding that the chest belonged to a Freemasons' lodge, he directed it to be returned to the English regiment, with a flag of truce and a guard of honour; forwarding, at the same time, a letter stating that, although no Freemason himself, yet he respected the society, and that his brother officers who were Freemasons, would never forgive him if he did not treat the misfortunes of their brethren with the utmost possible kindness.

Abash'd, the vices at thy presence fly,  
 Nor stand the awful menace of that eye ;  
 Hate, envy, with revenge, in anguish bleed,  
 And all the virtues in their room succeed ;  
 Attemper'd to the bloom of virgin grace,  
 See modest innocence adorn that face,  
 To failings mild, to merit ever true,  
 See candour each ungen'rous thought subdue !  
 See patience smiling in severest grief,  
 See tender pity stretching forth relief !  
 See meek forgiveness bless the hostile mind,  
 See faith and hope in every state resigned !  
 Happy, to whom indulgent heaven may give,  
 In such society as this to live.<sup>5</sup>

In what character Charity is and should be received among Masons, is now my purpose to define, as it stands limited to our own society.

As being so limited, we are not through that subject to be imposed on by false pretences ; but ought to be certain of the proper and merited administration of it. It is hence to be hoped that charity exists with us without dissembling or hypocrisy, and lives in sincerity and truth ; that benefits received impress a lively degree of gratitude and affection on the minds of Masons, as their bounties should be received with cheerfulness, and unacquainted with the frozen finger of reluctance ; the benevolence of our society should be so mutual and brotherly, that each ought to endeavour to render good offices, as ready as he would receive them.<sup>6</sup>

<sup>5</sup> Rev. Hen. Chas. Christ. Newman.

<sup>6</sup> In time of war this principle is frequently enunciated. In the battle of Waterloo, a Belgian officer recognized in the opposing army, about six in the evening, a brother Mason, who had been

In order to exercise this virtue, both in the character of Masons and in common life, with propriety, and agreeable to such principles, we should forget every obligation but affection; for otherwise it were to confound charity with duty. The feelings of the heart ought to direct the hand of charity. To this purpose we should be divested of every idea of superiority, and estimate ourselves as beings of the same rank and race of men; in this disposition of mind we may be susceptible of those sentiments which charity delighteth in, to feel the woes and miseries of others, with a genuine and true sympathy of soul.<sup>7</sup>

a member of the same lodge with himself. They were at such a distance apart that he feared the chance of a mutual greeting was impossible; but he dreaded more the possibility of a personal conflict. At length he saw his friend attacked and wounded—he forgot everything but that they were brothers. The Belgian rushed into the *melée*, and at the risk of being considered a traitor, he protected him, made him prisoner, placed him in safety, and after the battle renewed his friendship.

<sup>7</sup> This is not mere declamation, but has been verified thousands of times. I select one instance, recorded by a person not very favourable to the Order, Miss Harriet Martineau. She designates it as “a society which is utterly puerile in itself; that it may be dignified under a despotism by an application to foreign objects, but that it is purely mischievous in a republic; its object, of course, is power.” After this, read the following anecdote from vol. iii. p. 179, of her works:—“When Captain L., as master of a vessel, was set ashore by pirates, with his crew, on a desert island, he remained thirty-six days without food. Almost all his crew were dead, and he was just dying, when help arrived by means of Freemasonry. Among the pirates was a Scotchman, a Mason, as was also Captain L. The two exchanged signs. The Scotchman could not assist him at the moment; but after many days of fruitless and anxious attempts, he contrived to sail

Teach me to feel another's woe,  
 And hide the faults I see ;  
 That mercy I to others show,  
 That mercy show to me.—POPE.

Compassion is of heavenly birth : it is one of the first characteristics of humanity, peculiar to our race, it distinguishes us from the rest of the creation.<sup>8</sup>

That Mason whose bosom is locked up against compassion is a barbarian ; his manners must be brutal, his mind gloomy and morose, and his passions as savage as the beasts of the forest.<sup>9</sup>

What kind of Mason is he, who loaded with opulence,<sup>10</sup> and in whose hand abundance overflows, back at the risk of his life, and landed on the desert island on the thirty-sixth day from his leaving it. He had no expectation of finding the party alive ; but to take the chance and lose no time, he jumped ashore with a kettle full of wine in his hand. He poured wine down the throats of the few whom he found still breathing, and treated them so judiciously that they recovered. Captain L. took the Scotchman home, and cherished him to the day of his death." Is such conduct either puerile or mischievous, Miss Martineau ?

<sup>8</sup> 1 Corinthians xiii. 1 to 13 inclusive.

<sup>9</sup> " Thousands," says Mandeville, " give money to beggars, from the same motive as they pay their corn-cutter, to walk easy ; and many a halfpenny is given to designedly persecuting rascals, whom, if it could be done handsomely, a man would horsewhip with much greater satisfaction. Yet all this, by the courtesy of the country, is called charity."

<sup>10</sup> We are willing to hope, from the practical benevolence displayed by our more opulent brethren of the present day, that the Mason does not exist, who could be capable of hardening his heart against the cases here represented. The many charitable institutions which distinguish the Order, and the liberality with which their funds are dispensed, will shield it from the charge of being insensible to the miseries of the widow, or the orphan, or the aged Mason in distress.

can look on virtue in distress, and merit in misery' without pity? who could behold without tears, the desolate and forlorn state of a widow, who in early life, having been brought up in the bosom of a tender mother, without knowing care, and without tasting of necessity, was not befitted for adversity;<sup>11</sup> whose soul was pure as innocence, and full of honour; whose mind had been brightened by erudition under an indulgent father; whose youth, untutored in the school of sorrows, had been flattered with the prospect of days of prosperity and plenty; one, who at length, by the cruel adversity of winds and seas, with her dying husband, is wrecked in total destruction and beggary;<sup>12</sup> driven by ill-fortune from peace and plenty; and from the bed of ease, changes her lot to the dank dunghill, for the relief of her weariness

<sup>11</sup> In 1843, a notice of motion for granting an annuity to widows was placed upon the papers of the Grand Lodge. The funds of the Lodge of Benevolence are the property of necessitous Masons, and none can evoke the sympathy of Masons in a greater degree than the claims of the destitute widow. It is to be hoped that this proposition will be carried out so as to make a permanent provision for all such real objects of charity.

<sup>12</sup> The following instance of Masonic assistance and relief, is given by a French writer, who published a book in the last century *against* the Order. "The captain of a French ship, a Freemason, was wrecked on an island, the viceroy of which was a member of the Order. The Frenchman, who had lost all his property in the ship, was delighted when he saw the governor display the signs of Masonry. The brethren at once entered into conversation as if they had been old friends. So long as the Frenchman remained on the island, every attention was paid to his comfort; and when he departed, the viceroy loaded him with presents, and gave him sufficient money to return to his own country."



and pain; grown meagre with necessity, and sick with woe; at her bosom hanging her famished infant, draining off the dregs of parental life for sustenance; bestowed from maternal love, yielding existence to support the babe. Hard-hearted covetousness, can you behold such an object dry eyed? can avarice grasp the mite which should sustain such virtue? can high life lift its supercilious brow above such scenes in human life, above such miseries sustained by a fellow-creature? If perchance the voice of the unfortunate and wretched widow is heard in complainings, when wearying patience and relaxed resignation breathes a sigh, whilst modesty forbids her supplication; is not the groan, the sigh, more pathetic to your ear, you rich ones, than all the flattering petitions of a cringing knave, who touches your vanity and tickles your follies, extorting from your weaknesses the prostituted portion of charity?

The present committee of charity of the Grand Lodge of England was constituted in 1725, in consequence of an old regulation established at the revival of the Grand Lodge in 1717.<sup>13</sup> It is com-

<sup>13</sup> It is now called the Fund of Benevolence, and the members of the board meet monthly. All canvass or previous solicitation in favour of any candidate for relief is strictly prohibited, that the members of the board may have their minds free from prejudice, to decide on the merits of each case with the impartiality and purity of masonic feeling. If this rule be transgressed, the case is dismissed for three months. If any Master of a lodge shall canvass, or otherwise solicit on the behalf of a petitioner, such Master shall be incapable of attending the board for twelve months.

posed of all present and past grand officers, and the Masters of all regular lodges, who have contributed to the charity fund within twelve months.<sup>14</sup> The petitions of the brethren who apply for charity, are considered at their meetings;<sup>15</sup> if the petitioner is found to be a deserving object, he is immediately relieved with five pounds; if the circumstances of his case are of a singular nature, as being reduced by some unexpected misfortune from a state of affluence to poverty, or being burdened with a numerous family, and incapable of providing for them, his petition is referred to the next communication, where he is relieved with any sum the committee may have specified, not exceeding twenty guineas at one time.<sup>16</sup>

Since this establishment many thousands of pounds have been given to charitable purposes, exclusive of fifty pounds distributed among the distressed Masons in Prince Ferdinand's army in Germany, January 24,

<sup>14</sup> Added to this, the masonic society has now schools for male and female children of Masons; an asylum fund for worthy aged and decayed brothers; and an annuity fund for the same objects of charity.

<sup>15</sup> To every petition for relief must now be added a recommendation, signed in open lodge by the Master, Wardens, and a majority of the members then present, to which the petitioner does or did belong, or from some other contributing lodge, certifying that they have known him to have been in reputable, or at least tolerable circumstances; and that he has been not less than two years a subscribing member to a regular lodge.

<sup>16</sup> Several instances have recently occurred where the Grand Lodge has granted 50*l.* to the widows of deserving Masons.

1760.<sup>17</sup> Also one hundred pounds sent to Halifax, Nova Scotia, to relieve the suffering Masons by the rebellion in 1777. Likewise one hundred pounds sent to Barbadoes, to relieve the sufferers by the great fire in that island in 1767.

Nevertheless, the apparent sums given by the Grand Lodge of England to distressed brethren, is generally given to the distressed of our own nation, and not to be compared to the sums given by most foreign lodges; for instance, in the year 1778, a foreign nobleman was distressed in London for a sum of money sufficient to defray his expenses home; being a Mason, he applied by petition to the Grand Lodge, who relieved him with five pounds. Now judge, readers, what service five pounds could be to a gentleman circumstanced as that brother was; it carried him to Amsterdam, where he was more successful in his application to two lodges only, viz., the lodge *La bien Aimeé*, and *La Charité*, who jointly

<sup>17</sup> The following anecdote is related as an undoubted fact:—  
“The son of a Portuguese nobleman and myself,” says the writer, “spent some few years of our early youth together. In 1828 my engagements directed me to Lisbon, where our former friendship was renewed. My friend was aide-de-camp to Don Miguel; and as a mark of respect to my feelings he became a Freemason. One day my friend called on me, evidently in a disturbed state of mind, and told me, as a Mason, that the king had decreed the arrest of forty gentlemen, now on board the Duke of York steamer, who are liberals. ‘The order is now,’ he said, ‘in my office, awaiting my signature; and I will give you three hours before I issue it, to save their lives; and a boat with four men is ready.’ I hastened to fulfil his command, and succeeded in saving the lives of these men.” (F. Q. R. 1843, p. 521.)

assisted him with one hundred and fifty ducats, a moiety of which was sent to London to redeem some clothes and discharge his lodgings; the remainder was sufficient to carry him to Mietau, in Courland, his place of residence. In six months after the money was returned by a bill of exchange, accompanied with a letter of thanks, couched in the most polite terms, and in such pathetic language, that the most obdurate and inflexible heart must have burst into tears, on hearing the letter read.

The great number of masonic poor in England, but more particularly in London, is owing to the very little attention paid to candidates for initiation. The major part of lodges rarely inquire into the character of the person proposed, if he can but pay the two guineas for his reception, that is all that is required, or even thought of.<sup>18</sup> These are the set of men (for Masons they cannot be called) who almost immediately, or as soon as the laws of the fund of charity will permit, become a perpetual

<sup>18</sup> However this might be at the time when our author wrote, and I am afraid there is too much truth in his representation, the dignity of the Order is much better supported in our own times, and such instances as the above can scarcely occur under the stringent laws of the Order as it is at present constituted. Thus it is ordained, that any brother who has been concerned in making Masons for small and unworthy considerations, shall not be admitted as a member, nor even as a visitor, in any regular lodge, nor partake of the general charity, or other masonic privilege. And the constitutions further provide, that no person shall be initiated into Masonry who is incapable of signing his name to the declaration.

burden to the society.<sup>19</sup> On the contrary, almost all foreign lodges are so particularly strict, and so uncommonly accurate, who they admit amongst them, that at present none but men of the fairest characters, in good circumstances, and in a very reputable way of living; men of birth and fortune, and men of learning, can by any means obtain admission into the society of Free and Accepted Masons.<sup>20</sup> Hence foreign lodges are not embarrassed with a numerous poor, consequently have it more in their power to assist the itinerant Mason in a more effectual manner. Truth, which ought to be the characteristic of every historian, obliges me to say, that the greatest part of begging Masons abroad are English. They have easily found out, that the name of a British brother in want, was sufficient to

<sup>19</sup> The present laws of Masonry are very severe against this practice, because great discredit and injury have resulted from admitting members without making inquiry into their characters and qualifications. It is determined, therefore, that a violation or neglect of any of the laws respecting the proposing of members, and of making, passing, and raising, shall subject the lodge offending to erasure, because no emergency can be allowed in justification of such an improper practice.

<sup>20</sup> In Germany it was provided by the laws of the Grand Lodge, which were strictly enforced, that no person should be made a Mason unless his character was unimpeachable, and his trade or profession respectable. The fees for initiation were high.—For the first degree 4*l.* 3*s.*, for the second 8*l.* 6*s.*, and for the third 16*l.* 12*s.* It was also provided, that the candidate should remain at least three months in each degree; and the balance of these large fees should form an accumulating fund, to be employed in granting pensions to reduced Freemasons.

secure a very ample and liberal gift from the first lodge they came to.<sup>21</sup> In 1768, the brethren at Oporto, in Portugal (though few in number), gave twenty-seven moidores to the master of a merchantman, who was cast away on sailing into the haven of that place.<sup>22</sup> In 1769, the brethren at Lisbon assisted a British masonic family, newly come from the West Indies in distress, with thirty moidores. In 1771, the lodges at Naples, in Italy, assisted an English artist in distress with eighty chequins.<sup>23</sup>

<sup>21</sup> This is illustrated by the following fact, extracted from a French writer:—"At the battle of Dettingen, one of the king's body guard had his horse killed under him, and found himself so entangled in the animal that he could not disengage himself. An English dragoon approached, sword in hand, to despatch him, which he would have done, if the guardsman, who was a Freemason, had not accidentally made the sign of the Order. Happily for him the English dragoon was a brother. He dismounted, assisted the Frenchman to extricate himself, and made him his prisoner, where he was treated with great kindness till the time of his liberation."

<sup>22</sup> 1790 a large ship was wrecked in the Baltic, and most of the crew lost. The master of the vessel reached the land exhausted and inanimate. When he recovered his senses he found himself in the chamber of a wretched hovel; and the first word he uttered was responded to by the kindly voice of a Mason, unintelligible, indeed, except in the language of Masonry. The utter ignorance of each other's vernacular language did not obstruct their communication. A little jewel that rested on the bosom of the shipwrecked mariner denoted his masonic character; kindness, fraternal goodness, and love were the glorious response; and when the watchful benevolence of the Swedish Mason had raised up the sufferer from the bed of pain, masonic charity supplied his purse with the means of returning to his own country.

<sup>23</sup> That is, about 36*l*.

In 1779, the lodge at Marseilles, in France, gave twenty louis-d'or to an officer of the British infantry, who applied for some assistance; and in 1781 the same lodge gave fifteen louis-d'or more to an officer of the British navy.<sup>24</sup> So that Freemasons may sing with the greatest truth—

We help the poor in time of need,  
The naked clothe, the hungry feed,<sup>25</sup>

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<sup>24</sup> In the year 1809 a small sloop, with a master, five men, and two boys, was run down by a large ship, which sailed away without staying to see what damage might be done. The sloop sunk, and the crew were obliged to take to the boat. They were fortunate enough to make the coast of Wexford, where they landed in a most distressed situation. The poor fellows entered a public house, where some men were sitting round a blazing fire, and begged of the landlord a little refreshment, with permission to warm themselves, but without effect. At this moment a serjeant of dragoons entered, and finding that the master was a Mason, he declared that the men should be accommodated. He immediately cleared the way, seated them at the fire, and ordered the landlord to provide refreshment for them. He then took the master aside, and presented him with 5*l.*, telling him in what manner he might return it if it was ever in his power. When the master arrived at Poole, his native town, he attended the lodge, and related the noble conduct of the soldier. The members instantly subscribed a handsome sum of money, and presented him with a piece of plate, on which was inscribed the particulars of his masonic conduct.

<sup>25</sup> An English gentleman on his way to Paris was stopped by thieves, and robbed of a large sum of money. He was a Freemason; and no sooner did he arrive in Paris, than he communicated with the brethren, and a collection was made to the full amount of what had been taken from him. He accepted it as a loan, and when he returned to England remitted the sum to his munificent brethren with thanks.

It's our foundation stone :  
 We build upon the noblest plan,  
 For friendship rivets man to man,  
 And makes us all as one, &c.<sup>26</sup>

In 1758, the lodges at the Hague, in Holland, made a purse of upwards of one thousand florins,<sup>27</sup> for the immediate relief of an English cabinet-maker, whose house and effects had been destroyed by fire at Leydsen-dam, a village between Leyden and the Hague, where he had lived many years in credit and reputation, and was very much esteemed, both as a man and a Mason.<sup>28</sup> These are facts that

<sup>26</sup> An instance of this masonic friendship was communicated by Bro. Baumer. Captain Bartholemew, of the ship *Leven*, being on the coast of Africa in the river Ouro, with two boat's crews proceeded to examine the river. They landed on what appeared to be an island, where they slept; but in the morning they were awoke by the loud yells of savages, armed with long Spanish muskets, and also long knives. Captain Bartholemew, in expectation of an attack, made the masonic sign, which, to his great astonishment, was answered by the savage chief. His people immediately laid down their arms, and the two brothers embraced each other; and when the party left the island, tokens of mutual friendship were exchanged with the natives.

<sup>27</sup> In 1779, the Grand Lodge of Holland, held at the Hague, entered into a compact with the Grand Lodge of England, by virtue of which it was enabled to grant warrants in its own dominions, both at home and abroad, and to have provincial Grand Masters in each province, as well as in India, the Cape of Good Hope, and other places.

<sup>28</sup> It was ordered by the Grand Lodge in London, A. D. 1752, that to render the masonic charity as extensive as possible, all foreign brethren in distress, of what nation or profession soever, should, after proper examination, be relieved with a certain sum immediately.



have come to my knowledge, consequently many more must have happened, of which I could have no manner of intelligence.

With honour to the Masons of France be it said, that during the last war people were employed along the coast, to find out who were Freemasons among the prisoners of war;<sup>29</sup> and those, who were fortunately found to be such, were immediately taken out of confinement, had free liberty to walk in the city where they pleased, and were most generously supplied with everything they, in their different stations, stood in need of.<sup>30</sup>

<sup>29</sup> Among the varied and circumstantial evidences of personal bravery and gallant bearing, an attack on the centre of a division of Napoleon's army displays the influence of Freemasonry under the most trying circumstances. It occurred in 1807, during the campaign of Tilsit, and appears to have disconcerted the emperor very much. The French officer in command owed his life to the fortunate incident of giving the Russian commander the Freemason's sign, when seizing his hand just as he was about to plunge his lance into his breast.

<sup>30</sup> This meritorious piece of intelligence was communicated to me by Mr. T. A—y, an English officer, a gentleman, who is not only an ornament to his profession, but a brother Mason deserving the highest encomiums.

The following fact, which reflects high credit on a worthy and indefatigable Irish brother, Michael Furnell, Esq., P. G. M. for North Munster, may be added to the above:—In 1813, a citizen of Limerick was captured by a French privateer, the commander of which, on finding him to be a brother, gave him at once his liberty, with his ship and cargo. Conduct so truly noble was soon reported to the lodge, and to the Masons of the province, and, principally through the influence of the P. G. M., a silver vase, of one hundred guineas value, was voted to the generous Frenchman. The vase was sent, through the British consul, to

The lodges in Germany, especially those who belong to the *Stricte Observantz*, have established a lasting fund for the perpetual maintenance and support of such of their brethren, as by unavoidable misfortunes, or unforeseen accidents, are reduced from affluence to want;<sup>31</sup> by allowing them an annual pension, according to the character they had formerly lived in, even as far as five hundred rix-dollars, and never under thirty rix-dollars a-year. This fund is supported by donations from princes, nobles, and wealthy brethren of the society, as well as from the initiation fee, which has been augmented for that purpose, from twenty-five to one hundred and seventy-five rix-dollars, two-thirds of which is transmitted to the pension fund.<sup>32</sup> I wish no one could be made a Mason in England for a less sum ;

the Grand Lodge in France ; but the gallant privateer had, in the mean time, lost his life in Africa, and the vase was returned to the lodge.

<sup>31</sup> In the year 1772, the lodges in Saxony, especially in Dresden, Leipzig, and Sachsenfeld, at a time when all kind of provisions were so exceedingly dear, that the poorer sort of people could scarcely procure any, and a famine was apprehended ; in those days of calamity Freemasons opened a subscription for the relief of the poor unfortunate sufferers, which in six months time amounted to 2874 rix-dollars (574*l.*), by which they were enabled to relieve upwards of two thousand poor families, who otherwise in all probability must have perished through want.

<sup>32</sup> See *Die Freymaurerey, der grade weg zur Gluckseligkeit*, Leipz. 1769, in 8vo. Also, *Die unuber windliche Freymaurer*, Halle, 5767, in 4to. Also, *Gesammlete Nachrichten von den Armen Einrichtungen der Freymaurer*. Dresden, 1772, in 8vo. N.B. Twenty-five rix-dollars are equal to 4*l.* 3*s.*, and one hundred and seventy-five rix-dollars to 29*l.* 1*s.*

for that, and that only, will diminish the number of indigent and needy Freemasons in London. In the country the number of poor Masons are very few, owing to a greater attention being paid to whom they admit, than the brethren do in town; consequently the lodges have it oftener in their power to relieve the itinerant brother; especially the lodges in Kent, who are so happily situated for the relief of foreigners, passing and re-passing to and from the continent, and who never fail in extending their charity to all deserving objects; recommending them by a letter to the next lodge, which letter gives an account of the traveller, and what sum the last lodge had bestowed.<sup>33</sup> Thus the distressed brother is, as it were, handed from one to the other, and relieved by all, until he reaches the metropolis.

Many lodges in Germany, Denmark, and Sweden have established schools for the education of Freemasons' children, whose parents were thought incapable of doing it, viz., the lodge *Jonathan aux trois*

<sup>33</sup> This conduct was imitated in the foreign lodges, as the following case will abundantly prove:—The surgeon of a large trading vessel appears to have been treated with great contempt by the captain, because he would not be a party to peculations which were injurious to the owners. On reaching Calcutta, the surgeon was dismissed, and became a wanderer in a country where he had not a single friend. But he was a Mason, and he considered that as he had promised to relieve others when in trouble, there would be no impropriety in demanding assistance for himself. He applied to a provincial grand officer, who supplied his immediate wants, and procured him a situation as secretary and medical attendant to a native of great opulence, which proved the foundation of his fortunes.

Colonnes at Brunswick, have established a school for poor masonic children, where they are taught languages, arithmetic, and various parts of the mathematics, by brethren of the society. These children are greatly encouraged by the frequent visits of his serene highness the Duke of Brunswick, who, on examination, distributes premiums to the deserving.<sup>34</sup>

The lodge Des trois Claives at Eisenach, have established several schools for poor children in the country, with a fixed salary for schoolmasters to teach reading, writing, and arithmetic. These schools have educated upwards of seven hundred children already, and are now in a very flourishing state. Nothing can equal the purity of manners, the mild and tender zeal, and the paternal kindness of the teachers; each of which may be as truly called the father, as he is the guide of the rising generation under his care. Their authority is not felt, because they command, forbid, and punish nothing, but what is commanded, forbidden, and punished by that religion they all reverence and love, and by the wise rules and regulations which the society have established.<sup>35</sup>

<sup>34</sup> The first lodge at Brunswick was constituted in 1769, by virtue of a patent from England; and in the following year was made a Grand Lodge; on which occasion a very numerous and splendid company of Masons attended. His serene highness Prince Ferdinand of Brunswick was installed as the Grand Master; and under his superintendance the annual contributions for charitable purposes are very extensive.

<sup>35</sup> The brethren in Courland have at their own expense esta-

In the year 1773, the brethren at Prague built a large and extensive workhouse for poor masonic children and orphans, and called it Saint John the Baptist's workhouse. Here the children are educated in the duties of religion, and in reading, writing, and arithmetic. The boys, in particular, are taught the different sorts of writing used in Germany; likewise universal geography, with such parts of drawing as are necessary in arts, trades, and agriculture; and the girls are taught housewifery, spinning, knitting, sowing, and every other necessary female occupation.

In 1771, the lodge *Au Lion Couronné* at Cassel, erected a school for educating the children of poor Masons belonging to the landgraviate of Hesse Cassel, which is now in a very flourishing condition, though two hundred and forty-five children have already been brought up, from eight years of age, until they could in some measure provide for themselves.

In 1775, the lodge *Pax et Concordia*, at Embden in East Friezland, celebrated the festival of Saint John in a very pompous and magnificent manner, by a public procession from the Grand Master's house to the large room of Baron de Kalckreith, where a public oration was pronounced by Dr. Haffner in the presence of a very respectable audi-

blished a library of books in Mietau, deposited in a building erected for that purpose, with an annual stipend for its increase. This library is open every day for public utility.

ence.<sup>36</sup> The ceremony concluded with a splendid ball in the evening, at which people of the first rank were present. On this occasion the brethren collected among themselves eighty-seven rix-dollars, which they sent to the churchwardens of the Calvinists, the Lutherans, and the Popish churches, requesting them to distribute the same amongst the poor of their respective parishes.

In 1773, the united lodges of Dresden, Leipzig, and Görlitz came to a resolution to raise a fund for the support and education of poor children of every denomination in the electorate of Saxony; for which purpose they purchased the large and commodious house belonging to Count Bruhl, situate in Friedrichstadt, and converted it into a seminary of learning. The masonic subscriptions for this laudable purpose amounted in the first year to seventeen thousand rix-dollars and upwards.<sup>37</sup> This school is now in the most flourishing state, having a sufficient fund to maintain it; insomuch, that in the space of five years one thousand one hundred children had

<sup>36</sup> Many of the German, Dutch, and French lodges far surpass in elegance and splendour the lodges under the constitution of England. No expense is spared to support the dignity of Masonry, and particularly on festive occasions. Their halls are furnished in the most superb taste, and hung round with the richest tapestry. The places set apart for the reception of Masons are covered with crimson velvet; and the throne on which the Master is seated is enriched with embroidery and gold. The dress of the members is suited to the grandeur of the other decorations.

<sup>37</sup> Two thousand eight hundred and thirty-three pounds and upwards.

been educated therein, the major part of whom must have remained totally illiterate, and of little use to the state, but which are thereby made useful subjects.<sup>38</sup>

At the opening of this new seminary of education, one of the brethren addressed the subscribers in the following manner:—" You will not fail, therefore, my worthy brethren, to concur with those philanthropic endeavours, and to take into your kind protection this infant undertaking! You will foster it by your generous charity, and rear it to manhood by your continual favour and benevolence! It hath every claim to your favour; and is in every respect worthy of your most liberal donations.

" As worthy Freemasons, as good citizens, as true friends to your country, you cannot withhold your approbation and your aid from a plan so evidently calculated to promote the public weal, by giving support, clothes, and education to the infant poor: it is rearing up an order of men more especially who, in an eminent degree, will in all probability contribute to the public weal, in a country like ours, supported by commerce, agriculture, and manufactures. Indeed, the welfare and glory of a state consisting in the multitude of its inhabitants,

<sup>38</sup>In the above enumeration, it is rather extraordinary that the author should have omitted a detail of the charities attached to our own Grand Lodge; particularly as he must have been intimately acquainted with them in his joint capacity of J. G. W. and P. G. M. for the county of Kent. The curious reader, however, will find an abstract of them, and their resources, in the *Golden Remains*, vol. i. lect. vii. n. 12.

all real patriots must joyfully concur in every plan calculated to increase, support, or preserve their number.

“ It is an incumbent duty, my worthy brethren, on all those who in ease and affluence enjoy the fruits of their labours, to contribute all they can to their preservation and succour. For as all men compose but one great family, the rich and the powerful should consider all others as their brethren, of whom they are constituted the protectors and guardians,

“ But not as Masons or citizens only ; as men, we are peculiarly interested in this labour of love ! In various other charitable institutions, many who liberally contribute to them can contemplate only at a distance the miseries they sympathetically relieve, nor come within the least probability of deriving any advantage from the works they so generously support. But in the present case, to bring it near to us all, not an individual perhaps among us but may at some time or other experience or bless its fortunate establishment.<sup>39</sup> For neither

<sup>39</sup> The late Major General Sir Robert Gillespie, K. C. B., was selected by his commander-in-chief, during the war, to be the bearer of a despatch with a summons to surrender the island of St. Domingo ; and having been sent under a flag of truce, so great was his anxiety to reach the shore, that his boat got stranded and upset, and his flag and papers being lost in the sea, he swam ashore, and miraculously escaped several shots which were fired at him. On being brought before the governor, he was charged with being a spy, and threatened to be hanged ; when, espying on the governor's or his attendants' buttons the insignia of Freemasonry, he gave the sign, which was answered ; in consequence



high nor low, rich nor poor, young nor old, are, or can be entirely exempt from such accidents as may require the assistance of such an institution.<sup>40</sup> O blest society! glorious establishment! which in this pathetic case steps forth as a husband to the widow, and as a father to the fatherless. For see, by its benign influence the work of humanity is begun—the means are applied!

“Yet still it hath another call upon you, and demands your further aid, not only as Masons, as citizens, and as men, but as Christians also—as persons not singly interested in the concerns of this life, but as contemplating that life extending to futurity, and destined to an immortality of happiness or misery. Liberally then throw in your donations to the support and enlargement of the Masonic institution—an institution whose sphere of good is remarkably extensive; for while other charities

of which he was immediately released, sumptuously entertained, and sent back to the English squadron, with his friends and companions in arms, under a guard of honour.

<sup>40</sup> In the summer of 1835, the schooner *Vigilant*, Captain Berguin, from Dunkirk, arrived in Lerwick harbour, with loss of sails and other damage; the charge for the repairs of which appear to have been excessive, and the captain refused to pay them. A warrant was issued against him, and he was marched to prison. After the burst of indignation which naturally followed had subsided, he requested that a Freemason might be sent for. It so happened that the agent who procured the warrant, and the judge who signed it, were brothers of the Order. They went to the captain, and immediately liberated him from confinement; an arrangement was made with the man who repaired his vessel, and everything was settled to the satisfaction of all parties concerned.

originate from the miseries and the misfortunes of life, strive, and humanely strive to remedy and relieve them; this, by a well-timed care, supports, whilst a good education gives them the means of providing a future subsistence. And if, as all the world allows, it is commendable to alleviate those miseries of poverty and distress, how much more so must it be to save that life, by timely nursing it from infancy to manhood. You, therefore, who are convinced, from your own happy existence, of its comforts and its consequence, will, in justice, in gratitude to God, and in sincere love to your fellow-creatures, give yourselves the sublime, the heart-felt satisfaction of contributing as far as you are able to the support of an institution, calculated to save, to restore, to give that glorious, that inestimable blessing—education, which, as observed, may be the foundation of everlasting life!

“Go on then, my worthy brethren, founders, directors, and guardians of this useful plan—go on with confidence and comfort in the support, promotion and enlargement of it. The hand of Providence is and will be with you; and many orphans, of neglected children, the offspring of the unfortunate or the unthinking part of the community, who being deserted or left by their parents, without money, friends, education, or principle, saved through your means, will have cause to bless you, we trust, through endless ages. Thus, by your humanity, the helpless poor are prevented from early associating with the dregs of mankind, and the propensities to vice, so

ingrafted in human nature, being under no control, are soon inured to a series of vicious habits. Nursed under the tuition of such instructors, they herd in ruinous mansions, infest the streets, frequent the highways, and in proportion to the detriment they commit upon those who unfortunately fall into their hands, are applauded by their associates. Thus the peace of society is disturbed by a vagrant banditti, who are the terror of the capital, and the reproach of the nation. All these disasters and grievances are happily prevented by this institution. In wiser and better days, a civic crown would have adorned your brows! Nay, and even in these the calm voice of reason and religion will applaud and honour you; and, what is far preferable, the calm and quiet voice of conscience will speak peace and applause to your hearts; sure and blessed anticipation of that applause, which the God of mercies and Father of all compassion, will bestow upon you, and upon all who labour to serve the helpless poor, to save even life, and to make that life happy here and blessed hereafter.”<sup>41</sup>

What pleasure must you feel by contemplating the hundreds of cases that have happened in our country alone, since the institution of the Humane Society in 1774.<sup>42</sup> Consider that they relate to such

<sup>41</sup> Translated from a discourse called “Vorlesung gehalten in dem beyden vereinigten Lodgen zu Dresden, den 3ten May, 1773, den Friedrichstadtschen Armen einrichtungen betreffend.

<sup>42</sup> In 1782, the Lodge of Fortitude at Maidstone, in Kent, came to a resolution, in imitation of many foreign lodges, to render service to mankind in general by some singular transaction,

a number of persons who for a time were counted amongst the dead ; and who owe the prolongation of their days (under the favour of that Providence which executes its designs by the intervention of second causes) to the means employed to save the latent remains of life, which, in all probability, in a few minutes would have been destroyed beyond recovery. Consider that these persons had all of them parents and friends interested in their restoration, and some of them tenderly interested. Reflect but a moment upon the various services they may have rendered, and are yet in a state to render, unto society ; upon the opportunities they have enjoyed,

more than the bulk of Masonry in England are accustomed to do. The maritime situation of Kent, a county, from its nature and situation, in an especial manner liable to accidents by water, and to which, in consequence of these circumstances, the Humane Society owed its rise ; an institution so coincident with all the finest feelings of humanity, and so immediately interesting to the public welfare, by saving the life of an order of men who, in an eminent degree, contribute to the public weal in a maritime and commercial state like ours ; who occupying their business in the great waters, are consequently more liable to accidents upon it. The Lodge of Fortitude, maturely considering this, distributed numbers of hand-bills through the county, containing the methods of treatment prescribed by the directors and medical assistants ; generously offering an addition to the rewards paid by that society, when life is restored, in unsuccessful attempts (provided the mode of treatment laid down by the society has been used) to the publicans or other persons who receive the bodies readily into their houses ; and to the person who first brings the news of an accident to the nearest medical assistant. In short the lodge proposed to pursue every method which would enable them to be more useful in saving the lives of their fellow-creatures.

and still enjoy, of informing and purifying their minds, and securing eternal felicity, and you will share with me the inexpressible joy with which success may crown your well-meant endeavours—you will join with me in ascribing praise and thanksgiving to the great and only Author of every good and perfect gift; you will therefore ardently wish and contribute all in your power that so beneficent a design may be universally encouraged and prosecuted with zeal.<sup>43</sup>

Look, thou affectionate parent, look upon the child, source of all thy joys, and dearer to thee than even life itself! Imagine that beloved one, by fatal chance, suffocated in the waters, and borne a lifeless corpse to thy melancholy home; his lovely eyes, late speaking every pleasure, now closed in death! his late active limbs flaccid and unable to

<sup>43</sup> The Provincial Grand Lodge of Kent has met every St. John's day, since the year 1777, in different parts of the county, not only to celebrate that festival by a sermon, a procession, and a distribution of money to the poor of the parish where the sermon was preached, but to show a good example to the world in general of the rectitude, morality, and virtue of the society, by their decent and suitable deportment. At these meetings the brethren are acquainted with the transactions and laws of the Grand Lodge, which are always read and explained to them, together with the by-laws of the Provincial Grand Lodge; and in order that the different lodges in that county should be well instructed in their several duties as Masons; laws, rules, and regulations for the good government thereof, are printed every two years, and distributed amongst the lodges and provincial grand officers. This method has had so good an effect, that the Kentish Freemasons are not only the most experienced, but the most hospitable, humane, and charitable, probably of any in England.

move, and every sign of total deprivation upon him ! Parent, with all thy tenderness, thou canst not say, thou couldst not describe a thousandth part of those emotions which would swell thy heart, shouldst thou behold, as by God's blessing soon thou mayst, the little spark of almost extinguished life begin to revive, through the skilful efforts of those instructed by this institution to restore and to save ! Parent, thou canst not describe what thy tender soul would feel on hearing the first sob—the first recovering sigh—of thy beloved child, on beholding the object of thy dearest care opening once more his affectionate eyes upon thee—casting his little arms around thy neck, and bursting with thee into tears of gratitude and joy ! Parent, thou canst not tell what deep sensations would almost burst thy heart, on bearing in thy arms the dear recovered child, and presenting it to the half-distracted partner of thy care—to the mother, frantic with despair and grief, the son “who was dead and is alive again, was lost and is found ;” doubly dear for his imagined death ; infinitely more valued from his supposed irreparable loss.

But where shall I find words sufficient to paint the anguish, or lament the deplorable situation of the wife, in one sad moment plunged from the height of happiness into the deepest woe—herself a widow, and her children fatherless ? For lo ! amidst the honest pursuits of industry and support, the husband, the father—luckless moment !—is whelmed beneath the devouring waves, and lost to

her and to them. Wretched widow! Who now shall give thee comfort? Who shall succour thy desolate orphans, and shield both them and thee—poor unprotected ones—from all the difficulties of an injurious world? You, my worthy brethren, have embraced the means, and Providence will bless the undertaking.”<sup>44</sup>

<sup>44</sup> A worthy member of this very respectable lodge, Thomas Shipley, Esq., of Maidstone, whose time is entirely spent in acts of public utility, found out a cheap soup that will not disgrace the tables of the rich, the quality being so excellent; nevertheless, sixpence is sufficient to make this soup for six people, and so in proportion for any number. It was universally used amongst the soldiers at Coxheath camp, being calculated for the benefit of poor families in times of scarcity. The author spared no pains nor expense to make it known. As a very curious mechanic, he invented many very useful instruments for the purposes of real utility in common life, viz.—An instrument whereby the largest piece of meat can be either boiled or roasted to the very centre equally the same as on the outside. Another instrument called a fire-feeder, by which a small quantity of coals will answer the purpose of a much larger quantity; it even burns the ashes and smoke into a vehement fire. Also an instrument for weeding gardens without stooping, by which one hand can do as much work as five or six in the usual way. This brother's inventions are numerous, and the expense of having them made very trifling. In short, the Lodge of Fortitude is a school of universal utility, and a worthy example to other lodges. So said the writer of the above essay; and it is hoped that there are now many private lodges which realize all the visions of charity and usefulness which, in the last century, were amongst the things that were hoped for, but not accomplished.

## LECTURE XII.

## THE TRUE PRINCIPLES OF MASONRY EXPLAINED.

ANONYMOUS.

Eftsoones they heard a most melodious sound,  
 Of all that mote delight a daintie eare,  
 Such as attonce might not on living ground,  
 Save in this Paradise, be heard elsewhere.  
 Right hard it was for wight which did it heare,  
 To read what manner musicke that mote bee ;  
 For all that pleasing is to living eare  
 Was their consorted in one harmonee.—SPENSER.

WHOEVER considers the dignity of his own nature, or consults his own ease, safety, comfort, or happiness, will soon find them all to be founded in social life ; in friendly intercourse, in communications of knowledge and pleasure, in mutual assistance and support, we are a blessing to each other.<sup>1</sup> And, with the sincerest joy, I welcome you into a society to which the good report and persuasion of your

<sup>1</sup> "Happiness," says Madame de Stael, "such as we aspire after, is the reunion of all the contraries. For individuals it is hope without fear, activity without solicitude, celebrity without detraction, love without inconstancy, that glow of imagination which embellishes to the eye of fancy whatever we possess, and dims the recollection of whatever we may have lost. In a word, the very reverse of moral nature, the pure perfection of every condition, of every talent, of every pleasure, unmixed and unadulterated with the ills that usually attend them."



own worth and moral character have introduced you ; and wherein I hope you will give and receive reciprocal pleasure, satisfaction, and benefit.<sup>2</sup>

Knowledge and virtue, my brethren, are the objects of our pursuit ; these are the foundations which are laid by the Great Architect of the Universe, upon which our wise master-builders have rested secure, and completed a fabric in truth, strength, and beauty, which will stand unshaken till time shall be no more.

Do Masons then arrogate to themselves everything that is great, good, and honourable ? By no means. The gates of knowledge, and the paths of truth and beauty, are open to every one who desires

<sup>2</sup> There are some excellent remarks on the admission of candidates in an address of the Grand Master of the State of New York, from the throne, at one of the grand lodges in 1842, which I subjoin. " From the register of the past year, it appears that of the noviciates of the Order in this city, more than half are raised to the rank of Master Masons in a fortnight from their initiation, many in the course of a week or ten days, others in two or three days, and some within twenty-four hours, even without the permission of the Grand Master. The circumstances of a candidate may and do sometimes justify the making by dispensation, and when this is the case, and upon proper application, it has never been refused. Finding the extent to which the rapid process of conferring degrees had been tolerated, and the rights of the Grand Master and of the Grand Lodge infringed, I determined to vindicate the Grand Master's prerogative, and the financial interest of the Grand Lodge, and at the same time to call the attention of the Masters of lodges to the impropriety of conferring the degrees of Masonry in the rapid succession which has extensively prevailed in this city, a practice which I am satisfied is full of evils, is not justified by ancient practice, and which requires correction."

to enter and walk therein. But this I affirm, that Masonry favours us with great and peculiar advantages, which, if duly improved, and properly attended to, ought to exalt us above the rest of mankind. Though every good man is prepared in his heart to be a Mason, yet none but ourselves can know those ties and obligations, those particular privileges by which we are distinguished, and which afford us the fairest opportunities of accomplishing our present honour and happiness, and of securing eternal felicity;<sup>3</sup> but, like every other display of light and truth, will, if abused, greatly aggravate our vice and folly. Favour me then with your candid attention, whilst I propose a few things to your serious consideration, which I hope may impress your minds with a proper sense of the importance of those objects and pursuits which we recommend and enjoin, of the privileges to which you are now admitted, and of the real benefits of which I hope you will shortly partake.<sup>4</sup>

Our belief in the great God, the Architect and Ruler of Nature; a submission to his will, and reliance on his protection; a devout and diligent enquiry into his works, and the laws by which he

<sup>3</sup> Sigismund. Emperor of Germany, being asked one day what was the surest method of being happy, he replied—"Always to do in health what you promised to do in sickness."

<sup>4</sup> The same might be said of Masonry which Izaak Walton has said of angling. "O, sir! doubt not but it is an art worth your learning; the question is whether you are capable of learning it; for it is somewhat like poetry, men are to be born so, I mean with inclinations to it, though both may be heightened by practice

governs the natural and moral world; a due observance of moral duties and obligations, with universal charity, being our first and leading principles, so our society admits and embraces all good men, of whatever sect, country, or religious persuasion.<sup>5</sup> No institution in the world was ever more comprehensive; harmony, peace, and brotherly love, are the great ornaments of our lodges; and whatever interrupts them is inimical to our constitution, and in every well-regulated lodge should be severely re-prehended.

You are therefore cautiously to avoid all religious disputes; as quarrels from this source have ever been found prejudicial, and often destructive, to and experience; but he that hopes to be a good angler, must not only bring an enquiring, searching, observing mind, but a large measure of hope and patience, and a love and propensity to the thing itself; but having once got and practised it, then doubt not but angling will prove so pleasant that it will become like virtue, a reward to itself."

<sup>5</sup> Our worthy Brother Percy, in his sermon on the Spiritual Temple, preached before the Dorsetshire Grand Lodge, has very well described this universality of application. He says—"The Apostle evidently refers by *the middle wall of partition*, to that wall in the temple at Jerusalem which, under the Mosaic dispensation during the ceremonial law, separated the court of the uncircumcised Gentiles, who came to worship the God of Israel, from that of the Jews and circumcised proselytes; and therefore Christ, by breaking down this partition wall, and making the whole one Christian church, was the peace-maker between the Jews and Gentiles, and reconciled both unto God by the cross. So that under the Christian dispensation the Jewish and Gentile converts all worship together in his temple *as one body*, and have equal access to God through the person, sacrifice, and mediation of Christ."

society. Let every brother freely enjoy his own opinion, but not lord it over another, nor introduce any particular intricate wranglings into the lodge.<sup>6</sup> Our religion is not founded in subtle metaphysical disquisitions, or angry disputations about forms, opinions, and ceremonies, but upon a good life and practice.

Political disputes having an equal tendency to inflame the passions and sour the temper, are therefore, with equal propriety, excluded from our lodges.<sup>7</sup> You are enjoined to pay a due obedience to the laws, and respect to the government of your country; and to live as peaceable subjects, but never to disturb or embroil the lodge with your particular opinions of state affairs.

Neither are you to let any private quarrels or animosities accompany you, to defile what is pecu-

<sup>6</sup> A writer of the last century says—"I most sincerely wish that all, of all sides, would take some pains in studying the happy art of sweetening controversy by the most benign and genteel expressions. Truth is ever amiable, and all her champions should contend with only such weapons as are truly amiable."

<sup>7</sup> In fact one of the lessons of Masonry teaches the brethren "to rule and govern their passions;" and for this purpose to pause, and reflect that others may be right as well as themselves. To illustrate this doctrine, Rabelais tells a story of a soldier, who having lost all his money at the gaming table, became desperate, and offered to fight any of his companions who were willing to go out with him. No one accepting the challenge, he threw himself down beside the tent, and fell fast asleep. Two or three hours after, it happened that another soldier, who had met with the same fortune, was passing by the tent, and heard the other snoring. Giving him a kick, he cried—"Get up, comrade, I have lost my money as well as you; quick, draw your

liarily devoted to the purest brotherly love.<sup>8</sup> If you differ from any of your brethren, hear them with patience, and reason with coolness and moderation,<sup>9</sup> and take care that hastiness of temper or expression betray you not into improper behaviour. It would indeed be well if every wrangling, overbearing, turbulent, or mischievous temper could be utterly excluded from our lodges. We have all our imperfections, prejudices, and passions; but Masons profess, and should study and labour diligently to reform or suppress them; to bear with the infirmities

sword, and let us fight!" "Fight? We fight?" cried the other, rubbing his eyes; "no, not yet; lay down a bit, and take a nap as I have done, and then we will fight as much as you please."

<sup>8</sup> Archbishop Tillotson says, "there is no greater evidence of the bad temper of mankind than their proneness to evil speaking; for out of the abundance of the heart the mouth speaketh, and therefore we commonly incline to the censorious and uncharitable side. The good spoken of others we easily forget and seldom mention; but the evil lies uppermost in our memories, and is ready to be published upon all occasions; nay, what is more ill-natured and unjust, though many times we do not believe it ourselves, still we tell it, that it may be believed by others. When we are blinded by our passions, we do not consider what is true, but what is mischievous; we care not whether the evil we speak be true or not; nay, many are so base as to invent and raise false reports, on purpose to blast the reputations of those by whom they think themselves injured."

<sup>9</sup> It is related of an Emperor of China, that in making a progress, he discovered a family in which the master, with his wives, children, grand-children, daughters-in-law, and servants all lived in perfect harmony. The emperor, admiring this, enquired of the old man what means he employed to preserve quiet among such a number of persons? The old man wrote with a pencil these words in reply—"Patience, patience, patience."

of our brethren, which are never helped by wrath or contention, but may be much assisted by mutual affection and good offices.<sup>10</sup>

You are likewise exhorted to avoid, especially whilst the lodge is sitting, a certain levity of behaviour and trifling impertinence,<sup>11</sup> which, however harmless it may be thought, is seldom consistent with good manners, but it is more highly culpable when it rudely draws the attention of your brethren

<sup>10</sup> Wrath and contention are frequently elicited by the pernicious effects of slander, which is an injury that one brother ought not to do to another; and if the evil which is said of them be not true, it is an injury beyond reparation. It descends to a man's children; because the good or ill name of the father is derived down to them, and many times the best thing he has to leave them is an unblemished virtue. And shall we rob an innocent child of the best part of his small patrimony, and of all the kindness that would have been done to him for his father's sake, if his reputation had been unstained? Is it no crime, by the breath of our mouth at once to blast a man's reputation, and to ruin his children, perhaps to all posterity? Can we jest with so serious a matter? An injury so very hard to be repented of as it ought; because, in such a case, no repentance will be acceptable without restitution, if in our power.

<sup>11</sup> This was provided against at the opening of the lodge, according to the system in use when the above lecture was delivered. The passage has been omitted in our present forms, I think improperly. Indeed, the brethren under other Grand Lodges complain of innovations in our method of opening and closing the lodge. An intelligent Scottish Mason thus writes—  
“I do not approve of the complicated system which you have adopted in opening and closing your lodges. Only three rule a lodge. Three only can take any part in the ceremony. Formerly the E. A P. and F. C. lodges were opened alike, and very simply; nor ought the Master's to differ. The assistants of the lodge ought to have neither part nor lot in the ceremony.”

from important truths and rational pleasures ; it is inconsistent with your characters as masons, gentlemen, or good moral men ; it shows a contempt of the company, where true politeness ought to appear in mutual respect.

The laying or offering of wagers is justly prohibited as incompatible with the dignity of our conversation.

You are likewise enjoined to refrain from all profane and obscene discourse. The first is an insolent contempt of the Supreme God, who, both in our outward conversation and deportment, and the inmost recesses of our minds, claims our highest adoration and reverence ; the other is brutal and unmanly,—a most indecent affront and injury to that sex which, though not admitted into our lodges, we are bound, as Masons and men, tenderly to respect, support, and defend.

Your punctual and willing attendance upon our stated meetings is expected, so far as it may not interfere with your duty to yourself, family, or friends ; but you are by no means required to neglect your private affairs or proper business on this account. Diligence and fidelity in our respective callings and professions are what Masonry recommends and enforces, but ought never to interrupt.<sup>12</sup>

<sup>12</sup> It is this diligence of every individual in his calling or profession that produces the universal benefit of a whole community. Paley says—“ Flourishing cities have been raised and supported by trading in tobacco ; populous towns subsist by the manufacture of ribbons. A watch may be a very unnecessary appendage to

As the worshipful Master and presiding officers are placed in their several departments by the voice of the brethren, you are required to behave towards them with a becoming respect, to address them by their accustomed titles, and candidly submit to their just orders, admonitions, and reproofs; consider that every affront to them is an offence to the whole society, whom they represent, and over whom they are appointed to preside.<sup>13</sup>

the dress of a peasant; yet if the peasant diligently tills the ground in order to obtain a watch, the true design of commerce is answered, and the watchmaker, while he polishes the case and files the wheels of his ingenious machine, is contributing to the production of corn as effectually, though not so directly, as if he handled the plough or the spade. 'The taste for theatrical exhibitions has exactly the same effect on national wealth as a taste for tea, tobacco, or champagne. To gratify it, there must, generally speaking, be an increase of industry. And it is thus undeniably certain that the opera dancer, the grace and dexterity of whose movements attract a crowd of admiring spectators, is, by exciting their industry, adding just as effectually to the national wealth as if she were employed in a cotton mill.'

<sup>13</sup> The power vested in the supreme officers of a lodge is never abused, because it is generally placed in the hands of educated men, who entertain a just view of the claims of respect which is due to others. In uneducated countries and times, it is wonderful to what excesses the possession of similar powers led. In the spurious Freemasonry it subjugated whole nations to their authority; and they succeeded in appropriating to themselves a degree of respect almost equal to the gods they worshipped. They were honoured with the next places to kings and chief magistrates; and we are assured by Plutarch, (*Quæst. Rom. sub. finem.*) that the dignity of a priest was equal to that of a king. So much honour and respect being accumulated on men who were unenlightened with the blessing of divine revelation, and impressed with a firm belief that their gods were once mortal like them-



As the different regular lodges and brethren, wherever dispersed, not only through this kingdom, but over the whole face of the globe, are united into one grand body, provincial and general officers, whose duty it is to preside over all the lodges in their several provinces or districts, are appointed by the fraternity to preserve all the ancient laws and landmarks of the constitution; and everything relative to the general interests of Masonry ought by them to be duly weighed and properly regulated. We are therefore to pay a due regard to the book of constitutions, which is published by their authority; to prevent, or endeavour to heal, any jealousies, animosities, or differences, which may unhappily arise between those societies, which are, or ought to be, united in one common interest, and under one common head. Let this band of union be broken, and we become a rope of sand, and lose that strength, weight, and influence, which concord and unanimity will secure to us.<sup>14</sup>

selves, would inevitably lead to practices inconsistent with their sacred profession. They abused the credulity of the people to the purposes of sensual gratification. They practised frauds of the most refined character for their pecuniary emolument; and abused the confidence of unsuspecting husbands for the indulgence of their unholy passions. (Gibbon, Rom. Hist. vol. v. p. 112, n.) And so outrageous did some of these worthies become, as to persuade themselves that they were real deities. The hierophant Menecrates took the title of Jupiter; Nicostratus that of Hercules; and Nicagoras constructed for himself wings, and would be called Mercury.

<sup>14</sup> And here I would pause to enquire, by what means it is possible to display to the world that Freemasonry really possesses

Though your first engagement, and principal attachment, ought to be to the lodge of which you are members, to the by-laws of which you are required to conform, and the true interests of which you are bound to support; yet you are allowed, when proper and convenient, to visit the neighbouring lodges, so that you conform to their laws and customs; but you are not to interfere in their particular business, nor is it well to enter into any discourse but what materially concerns the manifest interests of the society at large, or the general welfare of your brethren, to which you must be constantly and particularly attentive.

So far as you can do it without injury to yourselves or families, you are bound to study your brethren's interests as your own, and to relieve and assist them in all their difficulties and distresses; to pay a due regard to their merits, and to maintain a tender concern for their failings. But do not suppose that Masonry confines your good offices to the fraternity only, or absolves you from your duty to the rest of mankind. Far from it; it inculcates universal benevolence, and extends its benign influence to the whole world.<sup>15</sup> It is a moral associa-

superior advantages. Not certainly by signs and tokens which are known only to ourselves, and which we are not at liberty to divulge; but by something of a nobler and more exalted character. By your general conduct, for instance, in every capacity where your actions are connected with the views and ordinances of society in general, or with your immediate neighbours in the civil and social offices of private life.

<sup>15</sup> The great error of man is—thinking too much of himself

tion, but not a partial confederacy. For surely, whilst I love my brother from moral principles as a man, I may, without injury to any part of society, be allowed to distinguish him as a Mason.

And this leads me to recommend to you a particular care and circumspection that you betray not our distinguishing marks and characteristics to any stranger—not to your nearest and dearest relation, nor most intimate and confidential friend. It will

and too little of others. I have met with some excellent remarks on this subject in an old periodical, which, though rather lengthy, are worth preserving. "There is observable amongst the many a false sensibility, prompting them to remove those evils, and those alone, which disturb their enjoyments by being present to their senses, while other miseries, though equally certain and far more terrible, they not only do not endeavour to remedy, but they support, and fatten on them. Provided the dunghill be not before their parlour window, they are well content to know that it exists, and that it is the hotbed of their luxuries. To this grievous failing we must attribute the frequency of war, and the long continuance of the slave trade. The merchant found no argument against it in his ledger; the citizen at the crowded feast was not nauseated by the filth of the slave-vessel; the fine lady's nerves were not shattered by their shrieks. She could sip a beverage sweetened with the produce of human blood, and worse than that—of human guilt; and weep the while over the refined sorrows of Werter or of Clementina. But *sensibility is not Benevolence*. Nay, by making us tremblingly alive to trifling misfortunes, it frequently precludes it, and induces effeminacy and cowardly selfishness. Our own sorrows, like the princes of hell, in Milton's Pandæmonium, sit enthroned, bulky and vast; while the miseries of our fellow-creatures dwindle into pigmy forms, and are crowded, an innumerable multitude, into some dark corner of the heart. There is one criterion by which we may always distinguish benevolence from mere sensibility. *Benevolence impels to action, and is accompanied by self-denial.*"

be prudent in you, at least for some time, not to exhibit them even to a brother, except in a lodge, or where you well know your company. Time and patience will fully evince to you the importance of this precaution.

You will keep a strict guard over your discourse, looks, and gestures; so that the most piercing eye, the quickest ear, or the most penetrating observations, may not possibly discover what ought to be concealed; and if you meet with prying inquisitive people, endeavour to turn and divert the discourse; but beware of manifesting any offence or discomposure.<sup>16</sup>

Whatever passes in the lodge ought to be kept inviolably secret; and though some things may appear more trivial than others, you are not to make any of the transactions there the subject of your discourse amongst your family or friends. Nor will it generally answer any good purpose to be perpetually talking of them to your brethren.

So far as you have opportunity, cultivate an esteem

<sup>16</sup> In a word, a true and worthy brother should be considered as a man, "firm and standing in his purposes," according to the definition of Bishop Earle, "not heaved off with each wind and passion; that squares his expense to his coffers, and makes the total first, and then the items. One that thinks what he does, and does what he says, and foresees what he may do before he purposes; one whose *if I can*, is more than another's assurance; and his doubtful tale before some men's protestations; who is confident of nothing in futurity, yet his conjectures often true prophecies; who makes a pause still betwixt his ear and belief, and is not too hasty to say after others."

for, and a knowledge of the liberal arts and sciences ; besides their use and importance in every part of life, they improve the understanding, enlarge and adorn the mind, render your friendship important, and your conversation solid and entertaining.

Geometry is particularly recommended to the attention of Masons.<sup>17</sup> By geometry, I mean not only a study of the properties of lines, superficies, and solids ; but the geometrical method of reason and deduction in the investigation of truth.<sup>18</sup> In

<sup>17</sup> The invention of geometry is generally ascribed to the Egyptians, whence Thales is said to have introduced it into Greece, where it was greatly improved by Pythagoras and Plato, who considered it necessary to the successful study of philosophy ; and Plato inscribed over the door of his school, “ Let no one ignorant of geometry enter here.” He thought, however, that the word geometry was not sufficiently comprehensive for the name of a science which inquires into and demonstrates not only quantities of magnitudes, but also their qualities, as the species, figures, ratios, positions, transformations, divisions, finding of centres, diameters, tangents, curvatures, &c.

<sup>18</sup> “ Geometry was one of the first arts invented by man ; and therefore we find in the book of Joshua a regular survey of the land of Canaan, which was described and drawn on maps, and the whole territory divided into provinces. An undertaking of so much difficulty and importance, and of a character so perfectly scientific, affords an interesting point of attention. It renders it certain that there existed, even at this time, some degree of mathematical science. This may have been acquired in Egypt, the people of which country prided themselves upon being the authors of geometry, which, they say, originated in the peculiar circumstances of their territory. Besides the frequent remeasurement of private boundaries, which the annual inundations of the Nile rendered necessary, the country at large was divided into nomes, or provinces, and these into lesser districts. Even the book of

this light, geometry may very properly be considered as a natural logic; for, as truth is ever consistent, invariable, and uniform, all truths may be, and ought to be, investigated in the same manner.<sup>19</sup> Moral and religious definitions, axioms, and propositions, have as regular and certain a dependance upon each other as any in physics or mathematics. For instance, the moral relations of husband and wife, parent and child, king and subject, physician and patient, tradesman and customer, are equally certain and demonstrable as between square and triangle, cube and pyramid, or cone and sphere.

In our future lectures and instructions, you will find that all our emblems, allegories, and peculiar

Genesis bears witness to this division of Egypt into provinces; when Joseph became Pharaoh's prime minister, he is represented as visiting the different provinces of the empire, in order to acquaint himself with their condition, and to take the measures necessary against the seven years of threatened famine. The Hebrews had, therefore, only to apply to their new country the rules of surveying, and principles of division, with which they had become acquainted in Egypt." (Pict. Bibl. vol. i. p. 570.)

<sup>19</sup> The ancients established the higher parts of their geometry on the same principles as the elements of that science, by demonstrations of the same kind; and they did not suppose anything done, till, by a previous problem, they had shown that it could be done, by actually performing it. Much less did they suppose anything done that cannot be conceived; such as a line or series to be continued to infinity, or a magnitude to be diminished, till it become infinitely less than what it is. The elements into which they resolved magnitudes were finite, and such as might be conceived to be real. "Unbounded liberties," says Maclaurin, "have of late been introduced, by which geometry, which ought to be perfectly clear, is filled with mysteries."

characteristics have a beautiful and lively tendency to that point.<sup>20</sup>—And almost every branch of science is so applied and so moralized, as to become at once useful and instructive.

Let me recommend you, then, to pursue such knowledge, and cultivate such dispositions, as will secure to you the brotherly respect of this society; the honour of your further advancement in it; your peace, comfort, and satisfaction in this life, and your eternal felicity in the next.

<sup>20</sup> Southey, in his *Omniana*, has preserved an amusing instance of the effect of symbolization, when it is carried out to its utmost extent by corresponding action. When the people of Medina revolted against Zezid the First, they assembled in the mosque. After a pause, one of them rose up, took off his turban, and flinging it on the ground, exclaimed—“ I depose Zezid from the caliphate in the same manner as I cast away my turban.” In an instant, all who were near enough to understand him, followed his example, and immediately a multitude of turbans were thrown down, and every one was repeating the same formula. In another corner of the mosque, a Moslem took off his slippers and threw them away, crying out—“ I depose Zezid from the caliphate as I throw away my slippers.” They who were near him took off their slippers in all haste, threw them away, and repeated the formula also. The ceremony went no farther, or perhaps the whim of some violent symbolist might have given rise to a sect of Mahometan Adamites.















