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THE

FREEMASON'S TREASURY.

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ON THE VALUE OF MASONIC PUBLICATIONS.

BY THE REV. JOHN OSMOND DAKEYNE, M.A.

The following Extract is copied from the Freemasons' Quarterly Review, for June, 1844, from the Speech of the Rev. J. Osmond Dakeyne, delivered on the occasion of his presiding at the Masonic Festival of the Oliver Testimonial at Lincoln, on the 9th of May, 1844.

"I need not tell you, Brethren, what Freemasonry is: before I was initiated, now some twenty years ago, I had read a good deal about what it *is not*. I allude to a book published by Professor Robison, of Edinburgh, towards the close of the last century, entitled, 'Proofs of a Conspiracy,' &c., in which he, with great ingenuity and considerable ability, endeavoured to connect Freemasonry with the worst features of the Illuminati, &c., of the Continent. He was kind enough to say that he thought Masonry in England was, in some degree, free from the charges he had brought against it. And what were those charges? That we were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions! This book made a great impression; but that impression is removed. And how? By these books which lie before me! [Great cheering as the Rev. Brother then held up splendidly bound copies of Dr. Oliver's Masonic Works.] These have dissipated for ever the accusations brought against our Craft. *Disloyal!* Why, at the very moment when Professor Robison published his book, who were the heads of our Order? The chivalrous Earl of Moira, George Prince of Wales, and Edward Duke of Kent! *Disloyal!* Was not George the Fourth our Grand Master? Was not William the Fourth our Brother and Patron? Our last Grand Master was a Royal Duke. The Duke of York was one of the Brotherhood. The King of Hanover is a Freemason! Would all these princes have belonged to a disloyal society? Are we conspirators to overthrow settled institutions? Who is the present head of the army? The Duke of Wellington? Ay, the Duke of Wellington is a Freemason! Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once Master of a Bristol Lodge! But I need not pursue these points; but sure I am that neither I nor my Rev. Brothers near me would be present were it possible to bring any such charges to bear against us. These facts, and above all *these books*, have set our order in its true light. And who wrote these books? Our friend and Brother and guest, whom we are now assembled to honour! They are the witnesses to his exertions—they are the vouchers for his services. Our Brother Goodacre has aptly alluded to the spreading of Masonry in the East, and, indeed, over the world. Wherever our prinoiples have gone, thither also has passed the name of Dr. Oliver, the historian and the sage of Masonry; and contributions to this offering from the distant climes prove in some measure that his labours are not unrecognized."

*** *See the end of this Volume for a list of Dr. Oliver's Works on Freemasonry.*

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THE

FREEMASON'S TREASURY.

Fifty-two Short Lectures

ON THE

THEORY AND PRACTICE OF SYMBOLICAL MASONRY,

ADAPTED FOR DELIVERY IN OPEN LODGE OR AT

LODGES OF INSTRUCTION.

IN WHICH OBSCURE PASSAGES IN THE RITUAL ARE EXPLAINED; ERRORS CORRECTED; THE LANDMARKS CLASSED; OLD TRADITIONS VENTILATED; AND THE WHOLE SYSTEM SIMPLIFIED AND MADE EASY OF ATTAINMENT TO ANY INDUSTRIOUS BROTHER.

BY THE REV. GEORGE OLIVER, D.D.

PAST GRAND COMMANDER S.G.I.G. XXXIII DEGREE FOR ENGLAND AND WALES;

PAST D.G.M. OF THE G.L. OF MASSACHUSETTS, U.S.;

PAST D.P.G.M. FOR LINCOLNSHIRE;

Honorary Member of Lodges, No. 48, Bath; 176, Newport, Isle of Wight; 191, New York U.S.; 319, Portsmouth; 326, Madras; 342, Rising Star, Bombay; 329, London; 348, Worcester; 336, Warwick; 374, Lincoln; 523, Kidderminster; 607, Wolverhampton; 643, Montreal; 646, Peterborough; 689, Birmingham; 690, Spalding; 773, Melbourne, Australia; and the Hiram, Londonderry.

"Most regular Societies have had, and will have, their own Secrets; and, to be sure, the Freemasons always had theirs, which they never divulged in Manuscript, and therefore cannot be expected in print; only an expert brother, by the true Light, will readily find many useful hints in almost every page of this Book, which cowans and others not initiated cannot discern."—Dr. ANDERSON.

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Prefatory Address to the Fraternity.

My dear Brethren,

Am I correct in supposing that you will once more welcome a Masonic contribution from the pen of an old and faithful friend and Brother, who has spent the leisure of a long life in the exemplification of our noble Order, and in vindicating its purity, amidst evil report and good report, from the sneers, the taunts, and censure of cowans and anti-Masons? I am under no apprehension that my present well-meant endeavour to diversify the business and lighten the labours of a Lodge will either be rejected or treated with indifference. I have condensed an abundance of valuable matter in small compass; and the subdivisions, though studiously brief and comprehensive, will be found to combine a fund of information on many interesting subjects connected with symbolical Masonry, which it would cost an individual Brother more time and research to acquire than he would be willing to bestow upon it. This, however, forms only a subordinate item in the design of the following pages. My chief intention is to enliven the legitimate proceedings of the Lodge by the introduction of an element which may be at once pleasing and instructive, without inconveniencing the W. Master, or taxing the forbearance of the Brethren.

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Indeed if I had not been fully impressed with a conviction that these Lectures would be both useful and entertaining, nothing should have induced me to publish them.

It too often happens that when an intelligent Brother proposes to deliver an original Lecture in a Freemasons' Lodge, he forms an incorrect estimate of the extent of his hearers' patience; and, by inflicting on them a prosaic homily on some abstruse metaphysical subject of an hour or upwards in length, is surprised to find that, instead of interesting them by a series of appropriate illustrations, he has only succeeded in mesmerizing their faculties and indisposing them for a repetition of the experiment. To avoid this tedious error, I have limited these Lectures to an average duration of ten minutes; and by introducing subjects that are familiar to the Craft, and exhibiting them in a novel point of view, I trust that instead of fatiguing the mind they will prove an agreeable relaxation.

I have no doubt, my dear friends, but many of you when occupying the Chair of a Lodge have occasionally felt some slight degree of embarrassment from the trivial circumstance of having ten minutes or a quarter of an hour on your hands, in the absence of business, which you have been at a loss how to dispose of. An eloquent man would meet the difficulty by an off-hand explanation of any one of the numerous symbols by which he is surrounded. But all our W. Masters are not eloquent, nor do the most fluent speakers always make the best rulers of a Lodge of Masons. And I have long been convinced

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that any expedient which would tend to relieve the vacuity of that brief period would be accepted by the fraternity as an inestimable boon; for it is a true though trite axiom in Masonry, that "a good Master will always keep his workmen fully employed."

During the time of my protracted Mastership, I occupied the attention of the Lodge on such occasions by delivering short written Essays on the more obscure portions of the Ritual; and they were not merely listened to with attention, but were much admired as an enlivening variation in the routine forms of our (so-called) Lodge Lectures, although it must be borne in mind that long after the revival in 1717 the catechisms were not denominated Lectures, but *Examinations*, which indeed is the more appropriate designation.

The following pages contain several of these labours of love, as I used to esteem them, some of which were delivered half a century ago, thus quintupling the Latin poet's injunction to keep your manuscript nine years in a private drawer for the purpose of forming an accurate judgment of its merits. Others have been occasionally added at different periods for the accommodation of friends, until the collection has swelled into a volume, which I have now the pleasure of offering for your acceptance as a Treasury of Masonic lore, which may be satisfactorily referred to as a legitimate medium for acquiring a competent knowledge of its mysteries.

As many Lodges of Instruction are held weekly, I have extended the number of Lectures to fifty-two, that the Masters may be furnished with an original

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dissertation on some portion of the Ritual for every meeting throughout the year. And on some occasions I have thought it expedient to connect my subject with the Toasts or Charges used by our Brethren of the last century at the close of each section of the Lecture or Examination, because they constitute a compendium of the prevailing sentiment contained in the passage dilated on by the W. Master, and form together a brief but genuine exponent of the real principles of unadulterated Masonry.

At a regular Lodge one of these Lectures may be profitably substituted in lieu of the ordinary work on certain evenings specially appropriated to the purpose, pursuant to notice at the preceding Lodge, or an announcement in the summons that every Brother may be prepared to express his view of any particular point or subject on which it treats in a subsequent discussion, where all differences of opinion may be freely ventilated. This will constitute a rational source of amusement, and not devoid of instruction in a society ostensibly devoted to a search after truth. And it is an exercise that cannot fail to strengthen the reasoning powers, to improve the judgment, and adorn the mind; for there is scarcely any subject which may be propounded that will not elicit a diversity of opinions, and thus become a fruitful topic of friendly debate.

You will perceive that, in accordance with the graduated climax of the Ritual, I have arranged my materials in a septenary form. The FIRST PART contains seven Lectures on the elementary principles of Masonry, which every Brother, who is ambitious

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of becoming "a bright Mason," ought to understand before he ventures to explore the symbolic or scientific teaching of the Order. These comprise the Constitutions, Charges, Landmarks, and Triads. The CONSTITUTIONS have already been fully exemplified in the "Institutes of Masonic Jurisprudence," published a few years ago, to which I refer the curious reader.

A knowledge of the ANCIENT CHARGES was always esteemed of such importance, that before the union of Ancient and Modern Masonry the Masters of Lodges were directed to rehearse a portion of them at the opening and closing, according to the constant practice of antiquity, which ought never to be neglected in our regular assemblies.

The LANDMARKS of Speculative Masonry have, in theory, been pronounced unalterable; and a proviso to that effect is found in the Constitutions of every Grand Lodge under the sun; but in practice a competent authority asserts that "we must enter our protest against the monstrous position that any attempts either to renovate the laws which have been suffered to lapse into abeyance, or to remodel the system so as to render it more in accordance with time and circumstances, is unconstitutional and disloyal;—whereas it is no such thing; and the position so taken up by those who are not desirous of healthful changes ought to be condemned. The spontaneous activity which has given new birth to things appears, like a Masonic avater, of a joyous character. It will rightly interpret doubtful matters; will give to power its just prerogative, and to the faltering

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Freemason a lesson of kindness; for it is undeniable that the possession of power is but a stewardship held in trust for the benefit of all." (F. Q. R.) And our jurists have laid it down as a sound principle that "all human laws admit of an equitable construction, and may be superseded in cases of necessity, or when the observance of them is attended with such great inconveniences as the lawmaker himself, if he could have foreseen, would probably have accepted."

The late Grand Master appears to have entertained these opinions, as will be seen in the third Lecture. Still, my dear Brethren, I would ask whether you do not think that it would be more satisfactory to have no prohibitory law recorded in the Constitutions, than to shock the feelings of the Craft by tampering with it, as occasion may serve, to answer any temporary purpose? The cause and effect do not appear to be reciprocal; the former being generally trifling and unimportant, and the latter a direct abandonment of principle. If the Landmarks are to be preserved from innovation, it is the duty of every Grand Lodge, as I conceive (and I express my opinion with humble submission to the better judgment of those right worshipful bodies), firmly to resist every demonstration which may have such a purpose in view, by refusing to tolerate fanciful speculations that exhibit even a remote tendency to shake the grand pillar of Masonic law; for it would be a more dignified act in a Grand Lodge to rescind a rule than to be a party to its habitual violation. Our traditional Grand Master Solomon predicates that "it is better not to vow than not to

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keep your vows;" and in like manner we may say that it would be better to have no laws than to suffer them to be broken with impunity.

It is probable, however, that our rulers entertain the same caution about Landmarks, which is held by legists respecting the privileges of Parliament. "If," they say, "all the privileges of Parliament were once to be set down and ascertained, and no privilege to be allowed but what was so defined and determined, it were easy for the executive power to devise some new case not within the line of privilege, and under pretence thereof to harass any refractory member and violate the freedom of discussion. The dignity and independence of the two Houses are, therefore, in a great measure preserved by keeping their privileges indefinite."

In this preliminary portion of the work I have prominently brought forward an appropriate element, which, although it pervades the entire framework of Masonry, and is absolutely essential to the perfect understanding of its genuine tenets, is scarcely mentioned in the Ritual, and seldom alluded to in the Lodge: I mean the TRIAD. This peculiarity I have, therefore, succinctly explained in the sixth and seventh Lectures.

The elementary principles of the Order having been thus disposed of, our next inquiry necessarily relates to the nature, properties, and privileges of a Lodge, and accordingly these points form the subject of the SECOND PART, and are illustrated in seven Lectures, beginning with its consecration by three Grand Offerings, explaining its triad characteristic

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of Just—Perfect—Regular, and closing the division by placing it under the superintendence of its Ruler.

When the sacred character of the Lodge has been satisfactorily exemplified, we naturally pass on to the work performed within its precincts; the most important part of which is the admission of candidates into the Order. This always is or ought to be performed with due solemnity, and a strict attention to the conditions prescribed by the laws of Masonry for the qualification and reception of an aspirant. Hence the THIRD PART, which occupies eight Lectures, will explain these important requisites with characteristic minuteness.

The FOURTH PART contains five Lectures, and exhibits the candidate as matriculated, and standing on the floor of the Lodge in a posture perfectly erect and square; his body being typical of mental integrity, and the position of his lower extremities indicating the anticipated rectitude of his actions, as a practical exemplification of the precepts which are promulgated from the Chair of the Lodge. Here the working tools are brought into requisition, and their operative and speculative use and application clearly demonstrated, while the duties and responsibilities of an *exoteric* acolyte, as well as the moral and Masonic virtues of his station, are fully explained. He perceives some faint traces of an universal language, and is placed as a corner-stone of the edifice to imbibe the emanations of Wisdom, which stream in brilliant coruscations from the genuine source of Light and Truth.

The FIFTH PART, containing six Lectures, is

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devoted to the communication of such knowledge as is absolutely essential to every well-disposed Brother who wishes for advancement in the Order. The interior contents of the Lodge are discussed, and the Jewels, Points, and Luminaries are brought before the eye in bright and lively colours. In a word, this part will be found to contain a lucid exposition of what is denominated the Masonic Trasel, Trestle, or Tracing-board, on which the candidate ought to pass a satisfactory examination before he is entitled to claim admission to the step of a Fellow-craft, which forms the staple of the ensuing Part, and produces ten Lectures.

Now, before I proceed with my explanation of the analysis, it may be useful to observe that at the present day many intelligent Brethren entertain some misgivings respecting the actual number of Masonic degrees which originally existed in the speculative science. I have, therefore, thought it expedient to open my SIXTH PART with an historical inquiry into this disputed subject, which will probably throw some light on the *quæstio vexata* of Masonic antiquity, and place the Order on its proper basis as a scientific institution. It will also appear from the Lectures which form this portion of the work, that there existed amongst our Brethren in the last century two discordant opinions on the origin of the Pass-word, one party making it a triad and the other a dyad—both being founded on real occurrences in Jewish history. These discrepancies I have impartially examined, as well as sundry traditions on cognate subjects, which, even at the begin-

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ning of the present century, amused some imaginative Brethren, whose wisdom was eclipsed by their credulity, and whose curiosity blinded their judgment.

A few of these traditionary puerilities, including exercitations on the coffin of Adam, the pillar of Noah, the rod of Moses, the Lodges of Solomon, the chief foundation-stone of the Temple, the precious stones with which it was decorated, the cost of the edifice, the daily wages of the masons, the marriage of H. A. B., &c. &c., I have omitted altogether, for I cannot consent that Freemasonry should be accounted a gigantic myth. The days are come when the Real must supersede the Ideal. Truth cannot always be at a discount amongst us, nor Fable the acknowledged basis of the system. To be accepted and esteemed by the outer world, Freemasonry must, *ex necessitate rei*, renounce its indefensible theories, and trust its celebrity to the firm and immovable pillar of unquestionable and unquestioned verity. The ground must be cut from under the quibbling cowan, and he must be made to know and confess that his objections are nothing better than "the baseless fabric of a vision." The Masonry of the past must be purified from all fabulous relics of a superstitious age, that the residuum may be beautifully and transparently bright and clear.

Such a reform, however, can only be produced by the action of Grand Lodge. Individual interference would be equally illegal and ineffective. Onward is the watchword, and all attempts at retrogression must be for ever abandoned. We have

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the good fortune to live in an age where the slow coach has been superseded by the rapid transit of the railway train, and the feeble glimmer which satisfied our forefathers has given way to the brilliant jets of gas which illuminate our dwellings and public thoroughfares. Wherever we turn our eyes, we see developed the most striking symptoms of progress in all earthly pursuits, and Freemasonry must not lag behind. The prosy essayist and the stupid bigot must be disarmed, and Masonry accounted a religious as well as a moral institution. Not a religion—but decidedly impregnated with the purest Christian ethics.

Other traditions, invested with somewhat greater probability, were adopted by our ancient Brethren, because they were founded chiefly on real events in Scripture history, although sadly perverted by Talmudical dreamings. They amused our great-grandfathers; but their day is past. We live in a period of scientific research and mathematical demonstration, which has opened the eyes of mankind to the truth. The glitter of these fables has led to their detection; and, in common with many other superstitious observances, are dismissed from the Ritual and well-nigh forgotten.

In announcing these opinions, it may be that many worthy Brethren will differ with me. I cannot help it. Nor do I quarrel with any one for an honest expression of his sentiments, provided it be done in a candid and brotherly manner, unaccompanied by the bitterness of party feeling, and purely with a view of eliciting truth. *Non omnia possu-*

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mus omnes. I have recorded my belief freely and faithfully, after an experience of more than half a century, and an intimate acquaintance with the minutiæ of the system, as practised not only before the union, but at the present day ; and, as an octogenarian, I trust I am correct in predicating that the removal of opinions thus matured is an occurrence very unlikely to happen.

The unexplained traditions above alluded to have inclined the outer world to class Freemasonry with the tales of "faerie land," or the goblin stories of Baron Grimm, which is a grievous mistake ; for it is in reality a beautiful system, veiled indeed in allegory, but including a morality, indicated and illustrated by a series of significant symbols, which the present volume is intended to exemplify. Let the anti-Mason read it attentively, and how inveterate soever his prejudices against the institution may have been, if he possess a moderate share of candour, he will speedily renounce them, and perfect his knowledge by enrolling his name under the banner of the fraternity. To return to our analysis.

Having explained the grand Triad of the intermediate grade, viz., the Pillars of the Porch, the Winding Staircase, and the Middle Chamber, I pass on to PART SEVEN, which, in nine Lectures, illustrates the sublime *ne plus ultra* of the Order.

Unfortunately, we are staggered on the threshold by a stumbling-block relating to the antiquity of the Third Degree, which crosses our path and creates considerable embarrassment. Its remote origin, as well

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as the genuineness of its legend, have been questions *sub judice* with more than one generation of Masons, and several irreconcileable opinions have been improvised towards a solution of the problem.

I entertain considerable doubts whether the Masons of the sixteenth century knew anything about a third degree founded on the legend of H. A. B.; and, in the 44th Lecture, I have given my reasons *seriatim* for adopting this opinion; although it must be confessed that the subject is surrounded with difficulties, not only because our peculiar institutions have been transmitted orally, but also because there is a want of uniformity in the practice of existing Grand Lodges on many of the details. For instance, the traditions respecting the lost word, the sprig of cassia, the names of the conspirators, the fatal weapons, the doors of the Temple, &c. &c., are by no means uniform in different countries, and their correction and reconciliation have furnished me with subjects of interesting inquiry. And there are other discrepancies which I do not even allude to here, because my prefatory address has already extended to a greater length than I originally designed. I shall merely observe further, that in the part under our notice I have introduced the perfected aspirant into the Master's Lodge by its three legitimate steps, have explained its legend, ornaments, and hieroglyphics, and pointed out the Great Moral which is finally deduced from the allegorical teaching of Masonry.

You will also observe, my dear Brethren, that I have passed over without notice some few minor

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details contained in the routine Lectures; for the Ritual, as revised in 1814 by the Lodge of Reconciliation, is so comprehensive that it would require volumes to elucidate every point, part, and secret which it contains; to say nothing of the prohibition that debars the publicity of certain portions of our ineffable mysteries, which can only be legitimately referred to in a tyled Lodge. Being, however, under no specific restrictions in the composition of these Lectures, I have not hesitated to expatiate on many subjects in a more free and perfect manner than would have been consistent in my former work on Masonic Jurisprudence, of which this may be considered as a practical application. FORTUNÆ CÆTERA MANDO.

Believe me to be,

My dear Brethren,

Ever faithfully yours,

To the end of my Masonic career,

GEORGE OLIVER.

EASTGATE, LINCOLN:
November, 1862.

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PART ONE.

FIRST PRINCIPLES.

TRIAD CHARACTERISTIC.

CONSTITUTIONS. — LANDMARKS. — CHARGES.

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"WHY do you tell me of the generality of people, the very worst patterns of conduct? Why do you talk to me of 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."

ERASMUS.

"The sons of Saturn, among whom the empire of the world was divided, were three. Jupiter's fulmen trifidum, or three-forked thunderbolt, and Neptune's trident, were equally tokens of the profound veneration which the ancients entertained for this particular number."—BRYANT.

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LECTURE I.

THE YORK CONSTITUTIONS.

"And after that was a worthy king of England that was callyd Athelstone, and his yongest sone lovyd well the sciens of Gemetry, and he wyst well that hand craft had the practyke of the sciens of Gemetry so well as Masons, wherefore he dreive hym to consell and lernyd practyke of that science to his speculatyf. For of speculatyf he was a master, and he lovyd well Masonry and Masons. And he bicom'a Mason hymselfe. And he yaf hem charges."—ANCIENT MANUSCRIPT.

"May all Freemasons be enabled to act in strict conformity with the Constitutions of their order."—SECTIONAL CHARGE.

THE system of Freemasonry is a literal illustration of our traditional Grand Master Solomon's remark that "there is nothing new under the sun." The institution is ancient and unchangeable; the same yesterday, to-day, and for ever. Its details, indeed, have been amplified and extended by a judicious application of the kindred sciences, but its fundamental principles are theoretically unalterable. And, therefore, although innovations innumerable have from time to time been superadded to the original system, yet they have failed to swamp its immoveable basis; and, like a rock in the midst of a raging sea, though storms and tempests have for ages beat furiously upon its breast, it still remains in its pristine integrity to enlighten mankind by the

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effulgence of its doctrines and the purity of its humanizing precepts which point the way to another and a better world. The scions which have been progressively engrafted on the parent stem for good or evil, have not detoriated its original principles of pure and unsullied morality. Their design may be estimable, useful, and praiseworthy, but they are alien to genuine Freemasonry, and therefore most justly placed under the cognizance of other governing bodies, that no blending or spurious admixture may sully the purity of their symbolical prototype.

I do not, however, pledge myself to establish by documentary evidence that the Constitutions of Masonry are coeval with the building of King Solomon's Temple; although Doctor Anderson asserts that "the fraternity have always had a book, in manuscript, called the "Book of Constitutions." All we know of them, however, is, that they existed on the Continent of Europe before the tenth century, and at that period were pronounced *ancient;* but it must be admitted that the precise meaning which our Brethren of such a remote age attached to the word is somewhat problematical; and I am unwilling to hazard a positive assertion on that, as on some other doubtful subjects, unless borne out by undeniable evidence. Our traditions carry their antiquity to a very remote period; but as these traditions were transmitted down the stream of time by oral communication only, it is not improbable but they shared the fate of all other unwritten testimony; and if deteriorations became insensibly incorporated with them, some primitive truths might also be superseded,

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which would effect great and organic changes in the historical legend relating to the antiquity of the Masonic Constitutions.

In order to verify these observations it may be useful to revert to the primitive York Constitutions, for the purpose of ascertaining what particular Points or Landmarks were enjoined by competent authority in the tenth century; and this will clear the way for an inquiry whether any of them have been encroached on; and, if so, how far such changes affect the moral and ceremonial status of the Craft. From a general view of Symbolical Freemasonry it would appear that the present arrangement was the result of a grand movement made by Prince Edwin and his confreres at the above period, during which all its ancient and genuine principles were brought together and remodelled into one consistent system, and permanently established by a Royal Charter, which was granted by King Athelstan to the first English Grand Lodge holden in the City of York. This portion of Masonic history is affirmed in an old record dating back as far as the reign of Edward IV., which testifies that "under the Charter of Athelstan, Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, and there a Grand Lodge was formed, of which he himself was Grand Master. His colleagues and agents had, with unparalleled industry, collected in foreign countries all the writings and records extant; some in Greek, some in Latin, some in French, and some in other languages; from the contents of which that assembly framed the Constitutions and Charges, and

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made the observance of them penal in all time coming."

This record clearly refers to a revision of the system at that period, and an adaptation of it to the change of times and the feelings of men; for the above-mentioned record further informs us that Prince Edwin "prevailed with the king to *improve* the Charges and Constitutions of the English Lodges *according to the foreign model;* to increase the wages of working Masons, and grant them a privilege of correction among themselves to amend what might happen to be amiss, and to hold a yearly communication and a general assembly."

These improved Constitutions still exist, and have been recently discovered amongst the stores in the British Museum, and published by Mr. Halliwell, from a manuscript which is pronounced to have been drawn up for the use of Freemasons during the reign of Athelstan. As, therefore, the revisal of the Ritual was accomplished by a Christain prince, and for the improvement of an institution expressly designed for the use of the builders of Christian churches, we may reasonably suppose that it would not be destitute of Christian references. And accordingly we find that these Constitutions blend worldly duty with heavenly aspirations, and temporal interests with preparations for eternity so intimately that they cannot be separated without sapping the foundations and destroying the genuine principles of the institution.

They contain a brief enunciation of certain Landmarks; not, it is freely admitted, under that express

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denomination;—nor, according to their evidence, was the Craft previously called Freemasonry, but Geometry (which I think the more scientific name). The committee, however, appear to have then adopted the present appellation; for it is affirmed in the body of the document, that they "cowenterfetyd" or changed its primitive designation, "and zaf hyt the name of MASONRY," which they pronounce to be "the moste oneste craft of alle." The word Point is used in a sense somewhat corresponding with our Landmark. And certain particulars are made so indispensable to the integrity of the institution that we cannot reject, on any substantial grounds, the implicit belief that these Points or Landmarks were intended to be of perpetual obligation on the fraternity.

The introduction to this most ancient document, which I conceive to contain the veritable constitutions of the Grand Lodge of York, holden A. D. 930,[1] gives an account how Euclid undertook to teach the principles of Masonry to certain young persons, well born, the lawful offspring of "lodeges," and who were sound and perfect in body; and directed that they should use no other term when speaking of or to each other, but that of Brother. The origin of Masonry is here ascribed to the Egyptians, and introduced into England in the reign of "the gode kinge Aldelston." It then speaks of the formation of a Grand Lodge at York, composed of earls,

[1] The reasons for this opinion have been given at large by the author, in the *American Freemasons' Quarterly Review* for 1858.

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knights, squires, and "grete burges of that syte," assembled together for the purpose of drawing up a code of regulations for the government of the craft.[2] Then follows a clause, which, under the head of *Alia ordinacio artis Gemetrie*, provides that a general assembly shall be held every year with the Grand Master at its head to enforce the regulations, and to make new laws when it may be expedient to do so, at which all the Brethren are competent to be present; and they must renew their O. B. to keep and observe the statutes and constitutions; and further directs that, in all ages to come, the existing Grand Lodge shall petition every new monarch to confer his sanction on their proceedings.

The last division of this important document may be denominated the moral and scientific lecture, for it contains three hundred lines of instruction to the Brethren for behaviour in the Lodge during labour and refreshment—in the Church, where they are directed to be regular in their prayers to God and the Blessed Virgin through Jesus Christ, and to conduct themselves in that sacred place with reverence and devotion. It further gives a definition of the seven liberal sciences, and recounts various

[2] These Regulations are comprised in fifteen Articles and as many Points; but they are too long for insertion here. If, however, the reader will turn to the above-mentioned periodical, or to p. 64 of the new edition of Preston, he will find an abstract of them, the latter being taken from a MS. written in the reign of James II., and now in the possession of the Lodge of Antiquity.

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points of duty in the behaviour of Brothers and Fellows "in halle, yn bowre, and at borde," including many useful hints which would not be inapplicable to the Craft in the 19th century.

If such be the design of Freemasonry as it was remodelled eight hundred years ago, we shall be at no loss to discover the occult signification of many of its details which would otherwise remain impenetrably obscure through the alterations in the Charges, Constitutions, and Lectures, which were effected at the Union in 1814. The ancient Gothic Charges, which have been reproduced and modernized from time to time, uniformly speak of T. G. A. O. T. U. as the founder of the Catholic Church (whose temples the fraternity were then busily employed in erecting), who, according to the voice of prophecy, was heralded by a blazing star, proclaimed by John the Baptist, born at Bethlehem in Judea, as the "LORD OF LIFE" (still retaining a place in the Third Lecture), to establish and confirm that primitive faith which is destined to become the religion of all mankind, including Jew and Gentile, Greek and barbarian, bond and free, and to cover the earth as the waters cover the seas.

The laws thus established were secured from alteration by certain Landmarks; which, as our traditions certify, were pronounced unchangeable; and the prohibition appears to have been so strictly maintained, that in many of the later editions of these constitutions, the laws then established are almost verbally repeated; and do actually exist—somewhat emasculated I am free to confess—in the

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system universally practised at the present day, and recognized amongst Masons in every country under heaven by the distinguishing appellation of the York Constitutions, having been originally drawn up and authorized by the Grand Lodge, holden in the city of York under the charter of Athelstan already mentioned, and confirmed at a subsequent meeting of the same Grand Lodge, when Athelstan had himself assumed the Grand Mastership of the Craft on the death of his brother.

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LECTURE II.

THE CONSTITUTIONS OF ENGLAND.

"The Constitutions of the Order consist of two parts,—oral and written communications; the former, comprehending the mysteries of the art, are only to be acquired by practice and experience in the Lodge; the latter includes the history of genuine Masonry, the lives and characters of its patrons, and the ancient charges and general regulations of the Craft.—PRESTON.

"The ancient Constitutions and Landmarks of the Order were not made by us. We have voluntarily put ourselves under them, as have our predecessors for ages before us. As they are, we must conform to them, or leave the Institution; but we cannot alter them. The Regulations of the Grand Lodge, which are made by ourselves, must be in conformity with the Constitutions of the Order."—ADDRESS OF THE GRAND MASTER OF NEW YORK, 1843.

FREEMASONRY at the present day bears the character of a municipal institution, for it regulates its internal interests by its own laws. Now the true principle of a municipality is the privilege of enjoying unfettered discretion within its legal boundaries; for if any society of men possess the exclusive power of managing their own affairs, the privilege is usually accompanied by such conditions as may be essential to its successful execution. One of these conditions undoubtedly is; that if the rulers strictly adhere to the Constitutions the members of the society will profit, but if they violate them by the slightest

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deviation, the members will surely suffer; for perfect liberty cannot exist without responsibility; in the absence of which it will be impossible either to stimulate diligence or to enforce the exercise of wholesome criticism and judicious inquiry.

The Order possesses a local and municipal government under the protection of the State. The due execution of its laws, founded on a steady principle of responsibility in its rulers, has invested the Order with its present proud position amongst the institutions of the world; and the uniform obedience of the Brethren to its statutes and ordinances constitutes a powerful evidence how abundantly a democratic society may flourish, even under the auspices of a limited monarchy. This tranquil subserviency to the law constitutes the abiding boast of the Masonic Association, and shows how admirably adapted to its requirements are the general Constitutions of the Order.

These Constitutions are of two kinds; viz., first, local or temporary, and subject to revision by the Grand Lodge when any extraordinary circumstances arise to justify such a proceeding, conformably to a regulation agreed to at York in the tenth century, which directs that "A General Assembly shall be held every year, with the Grand Master at its head, to enforce the regulations and *to make new laws* when it may be expedient to do so." In this class may be ranked the laws relating to complaints and misdemeanours, the amount of fees and subscriptions; the interval between the degrees, the several funds, charities, and Boards, &c., &c., all of which

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may be changed at pleasure by a vote of the Grand Lodge. These are not strictly Landmarks.

But the second class of laws are undoubted Landmarks which admit of no alteration, and ought to be preserved intact to prevent innovations in the identity of the ancient Order. For instance, if a candidate were to be admitted into a Lodge without a dispensation before he had attained the age of one and twenty years, it would be a violation of the Constitutions, for which the W. Master would be amenable to punishment by the Board of General Purposes. The same offence would be perpetrated if the candidate were admitted by *communication* and without the usual ritual preparation or O. B. These general Constitutions, unlike the former class, prevail under the jurisdiction of every Grand Lodge in the world, and are allowed by universal consent to be unchangeable; and hence it is by the use of these significant tokens that the Order has passed through so many generations unscathed by persecution, and has preserved its pristine integrity unshaken amidst all the reverses of alternate prosperity and neglect.

The method of transmitting important facts and doctrines by oral communication is, to say the least of it, very uncertain and imperfect. The marvel is not, as Bro. Yates (U.S.) truly observes, "nor should be, that inconsistencies, and, I may say, seeming absurdities have become mixed up with the traditions of Masonry, but that there should be no more of them; when we reflect that these traditions have been handed down orally through so many genera-

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tions." And, he might have added, that it is still more wonderful that, under such circumstances, we have a single grain of truth left to uphold the dignity and integrity of the institution.

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LECTURE III.

THE LANDMARKS.

"In the Grand Lodge resides the power of making Laws and Regulations for the government of the Craft, and of altering, repealing, and abrogating them, provided that they continue to preserve the ancient Landmarks of the Order."—CONSTITUTIONS.

"It is my opinion that so long as the Master of any Lodge observes exactly the Landmarks of the Craft, he is at liberty to give the Lectures in the language best suited to the character of the Lodge over which he presides."—H.R.H. THE DUKE OF SUSSEX, G.M.

IN order to ascertain what is the real tendency and end of Freemasonry, it will be necessary to clear the way by a brief examination of the Landmarks, which denote certain standard principles in the general laws, usages, customs, and language of the Order, and were originally established by our ancient Brethren to preserve its identity, and prevent innovation. It has ever been considered essential to the integrity of Masonry that they should remain intact, because, if its leading tenets were subject to periodical changes at the will and pleasure of the Fraternity in every successive generation, its distinctive character, in process of time, might perchance be destroyed; in which case the institution would be denuded of all its fixed and determinate principles. It was fenced round with Landmarks, therefore, to preserve its integrity, and prevent the

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introduction of unauthorized novelties, which would affect its peculiar claims to consideration in the eye of the world.

In a disquisition on the rise and progress of Freemasonry, it is usual to trace it by means of certain presumed Landmarks through the dark ages, including the patriarchal and Mosaic dispensations, particularizing the era of the Dionysiacs, who built the Temple of Solomon, and the Collegiæ Fabiorum, both of which were strictly operative; and after noticing the establishment of a Speculative Grand Lodge at York in the tenth century, the theorists proceed to the presumed institution of what is termed on the Continent of Europe the rite of Ecossais, or the Order of H.R.D.M., the origin of which, from tolerably correct evidence, is assigned to King Robert Bruce, as the consummation of the battle of Bannock Burn, which was fought on St. John's Day, 1314. In the course of this inquiry the fable of Osiris and other practices of the heathen mysteries are incidentally mentioned, together with the traditional period when religious rites were first introduced as a speculative feature in the operative Craft.

The genuine Landmarks of Masonry, however, are of a different character, and are susceptible of division into twelve distinct classes, which may be arranged under the following heads: — 1. ELEMENTARY; as in the opening and closing, the preparation and admission of a candidate, the ballot, &c. 2. INDUCTIVE; as in the badge, meeting and parting, the qualification questions, &c. 3. RITUAL; as in the floor and covering of the Lodge, the when

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and where, the ornaments, furniture, and jewels, labour and refreshment, the porch, dormer, and stone pavement of the Temple, &c. 4. PERSONAL; as the signs, words, and tokens, the principal point, hele and conceal, of, at, and on, the working tools, &c. 5. LANDMARKS CONNECTED WITH THE CARDINAL POINTS; as the form, extent, and situation of the Lodge, the pillars, the lesser lights, the deiseal, hailing from Jerusalem, &c. 6. SCIENTIFIC; as in Masonic labour and refreshment, Geometry, numbers, the vesica piscis, the universal language, worldly possessions, &c. 7. HISTORICAL; as the alliance of Solomon and Hiram, the building of the Temple, Jacob's vision, the deliverance from Egyptian bondage, passing the Red Sea, wandering in the wilderness, crossing the Jordan, &c. 8. TYPICAL; as the legend of the Third Degree, darkness visible, the Shekinah, the Cherubins, &c. 9. DOCTRINAL; as the qualifications of the W.M., oral communication, &c. 10. PRACTICAL; as in the powers of a Grand Lodge, the O.B., moral duties, &c. 11. OBSOLETE; as free by birth, Abraham and Hagar, illegitimacy, the fixed lights, age of a candidate, the original parallels (according to the English system), H. XII. &c.; and 12. SPURIOUS; as the facultie of Abrac, the Preadamites, the cost of the Temple, the amount of wages paid to the workmen, the precious stones in the foundation, &c. Under such a classification a Landmark may be recognized with tolerable accuracy.

The strict inviolability of a Landmark is somewhat problematical. There are certain obsolete particulars

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in Masonry which were formerly esteemed to be Landmarks, but have undergone alterations in a greater or lesser degree. It follows, therefore, that if the old Landmarks cannot, by any possibility, be removed, then we incur the unavoidable conclusion that these never had a claim to any such distinction. In all existing Constitutions, however, there is a prohibitory clause which pronounces the Landmarks, like the laws of the Medes and Persians, to be unchangeable;[1] but we shall find that in practice it has been occasionally violated, and therefore inapplicable to all the contingencies that may arise in practice.

To persist, then, in asserting that the Landmark cannot be altered, with an array of positive facts against the hypothesis, is indefensible and absurd, because it places the society in a false position. It

[1] But the question is, in what sense we are to understand the immutability of these ancient laws. Dr. Clark has a judicious observation, which I quote, as bearing in some degree on the subject under discussion. "I do not think," he observes, "that this law is to be understood so as to imply that whatever laws or ordinances the Medes and Persians once enacted, they never changed them. This would argue extreme folly in legislators in any country. Nothing more appears to be meant than that the decree should be enacted, written, and registered according to the legal forms among the Medes and Persians; and this one to be made absolute for thirty days. The laws were such among this people that, when once passed with the usual formalities, *the king could not change them at his own will.* This is the utmost that can be meant by the law of the Medes and Persians that could not be changed." If we substitute Grand Master for king, this may, perhaps, be the utmost latitude which the Grand Lodge of England assigns to the word "unalterable," as applied to the Landmarks of Masonry.

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is well known, that whenever it has been found expedient to expunge a Landmark, the means of accomplishment were never wanting. The letter of the law is stern, but the spirit is feeble. Practice is more than a match for it, and beats it on its own ground. *Salus populi suprema est lex.*

Now, before I proceed it must be distinctly understood that I neither justify nor condemn the practice of modifying a Landmark to meet a new condition of society; my intention is merely to record historical truth. The question resolves itself into a matter of expediency, of which however the policy is somewhat doubtful; because if that be a sufficient pretext for the renunciation of a single Landmark, who knows but our successors in the course of a very few ages may witness the abolition of them all on a similar plea? The restrictive law of Landmark bears some resemblance to the fiction that the Pope has no authority or jurisdiction in these realms, which, *de jure*, is correct enough; but yet everybody knows that he regularly exercises both with perfect impunity, by the appointment of cardinals, legates, and bishops; and in effect he allows no important ecclesiastical affairs to be transacted in the United Kingdom without his approbation and consent.

The true state of the case is, that in the actual business of Freemasonry, as it is now understood and practised by the whole Masonic community in all parts of the world, progress is the text, and improvement the commentary. The Grand Lodge, like the British Parliament, is all powerful; for it is a representative institution in which every Brother

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is present by delegates elected by himself, and there is consequently no appeal against its decisions, even if a majority were to agree on a general sweep from the system of every existing Landmark, whether of ancient or modern imposition. Other Masonic communities might protest against the innovation, but the English Fraternity would be utterly powerless either to prevent it or to apply a remedy. It is true such a comprehensive measure is very unlikely to occur; yet it cannot be denied that the Landmarks appear to be considered merely as a series of arbitrary boundary lines, which, when they obstruct the ever-flowing current of progress, are to be levelled in detail, if expediency suggests the necessity of their removal. And so they might disappear, and become obsolete one by one, till the Fraternity of another generation would forget that they ever existed.

General laws, as I have already had occasion to observe, are inviolable, and reputed in theory to constitute impervious Landmarks, because they enforce the observance of some moral virtue, while particular and local laws admit of alteration and revision when necessary; but if, in carrying out these principles, any Grand Lodge for the sake of expediency does actually proceed to the *ultima Thule* of removing one Landmark and altering another at its own will and pleasure, why retain a prohibition on the Masonic Statute Book, which may thus be violated with impunity whenever a majority shall so ordain? A great deal might be said on this subject if it were necessary; but I have some doubts as to the propriety of entering on a field of argument

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when the object of these Lectures is simply to make a plain statement of facts as they are connected with the existing system of practice. It is a general opinion amongst the Craft that in the present state of Masonic progress, it ought not to be impeded by hypothetical obstructions; and many worthy Brethren contend that the Order would be benefited by a free and ample discussion of first principles, unshackled by imaginary precedence in any possible form. "Let it once be understood what are Landmarks and what are not," they say, "and all objections will be for ever silenced. But until some such general agreement amongst the several Grand Lodges of the world be accomplished, we are grovelling in darkness, and all our boasted accessions of light are no better than the glimmerings of reason compared with the full blaze of divine revelation."

If there be anomalies, these Brethren urge, let them be swept away; but to persist with such pertinacity from age to age in the fiction that Landmarks are unalterable, with certain irrefragable facts before us to repudiate the assertion, is unworthy of a great institution. We live in an age of reform, and if there be anything in Freemasonry that needs excision, the sooner the Grand Lodge take the bull by the horns the better. *Malus usus abolendus est.* H.R.H. the late Grand Master, whose authority on this subject will scarcely be questioned by any living Mason, contended that "obedience, however vigorously observed, does not prevent us from investigating the inconvenience of laws which at the time they were framed may have been prudent, and

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even necessary; but now, from a total change of circumstances and events, may have become unjust, oppressive, and useless. Justinian declares that he violates the law who, confining himself to the *letter*, acts contrary to the *spirit* of it."

If the above reasoning be sound, these conclusions will be clearly deducible from it. Freemasonry is evidently in a state of transition. If what are usually esteemed Landmarks offer an obstacle to its onward progress; if they clog and imperil the institution, or apply solely to another phase of society, there is no valid reason, in the opinion of the late Grand Master, why they should not give way when the interests of the Craft require it. And it is evident that the Fraternity in the last century entertained a somewhat similar opinion. It will not do to be continually tinkering; stopping one hole and making two. A comprehensive scheme of reform is of more value than a thousand pieces of patchwork. Let the question be settled at once and for ever. Either wholly draw aside the veil or let it not be touched. Name the Landmarks that are unalterable, and make it penal to violate them; and then it may be truly said, that "it is not in the power of any man or body of men to make any alteration or innovation in the body of Masonry." In such case we may have some chance of avoiding litigation, for our own time at least.

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LECTURE IV.

SPURIOUS LANDMARKS.

"The sciences in which the Arabs made original discoveries, and in which, next after the Greeks, they have been the instructors of the moderns, were mathematics, astronomy, astrology, medicine, materia medica, and chemistry. Now, it is very possible that from the Arabs may have originally proceeded the conceit of physical mysteries without the aid of magic, such as the art of gold-making, the invention of a panacea, the philosopher's stone, and other chimæras of alchemy which afterwards haunted the heads of the Rosicrucians and the elder Freemasons." —DE QUINCEY.

"That in Freemasonry there is neither magic, theurgic, nor theosophy, is well known to every brother; but, alas! there is too much reason to believe that in former ages these vagaries of the mind were thought to be found amongst us. Under the hieroglyphics of our royal art many have sought for that secret which, like the possession of Solomon's seal, would enable them to govern the world of spirits."—GADICKE.

OUR continental Brethren in the eighteenth century were disposed to reject the hypothesis which traces Freemasonry as a science back to the building of King Solomon's Temple. And I think they were correct in principle, although they erroneously endeavoured to substantiate their opinions by the use of a series of spurious Landmarks which had no existence but in their own imagination. With this end in view they contended that its pristine design, as a mediæval institution of no higher antiquity

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than the advent of the Stuart family in England, was to further the purpose of the Rosicrucians, and to regenerate the world by means of the philosopher's stone and the elixir of life, which constituted the visionary Landmarks on which the theory was founded.

They also taught that in furtherance of this plan, a few learned Englishmen embraced the doctrine promulgated by Lord Bacon in his new Atlantis, in which he assumed that a certain monarch built a magnificent edifice at Bensalem (Jerusalem), which he called Solomon's Temple, and formed themselves into an exclusive society for the purpose of following out the principle, which was the origin of the Royal Society. That, in addition to this, another institution was at length established for a similar purpose, which differed essentially from the former, and consisted principally of men who expected to attain a knowledge of the occult secrets of nature by alchemical operations; amongst whom were Elias Ashmole, Lily, and others, who had some preliminary meetings at Warrington, on the pretence of reconstructing, in a symbolical manner, Bacon's visionary Temple of Solomon. For this purpose they erected a pair of emblematical pillars, which they called the pillars of Hermes, and thence advancing by a ladder of seven steps to a chequered pavement, they exhibited symbols of the creation, the secrets of which it was their aim and purpose to fathom.

To conceal their mysterious meetings they procured admission into the Masons' company in London, and assumed the denomination of Freemasons,

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and adopted the implements of operative labour as their chief symbols. And, as most of its members were strongly opposed to the principles of Puritanism, their meetings, though ostensibly intended for scientific investigations, were secretly directed to the purpose of restoring Charles II. to the throne of England after the execution of his father. With a further view to secrecy they assumed the denomination of SONS OF A BEREFT WIFE, in allusion to the widowed queen; bewailed the death of their murdered master, and adopted a sign of recognition to commemorate that tragical occurrence. They further sought for the recovery of a LOST WORD, meaning the legitimate title of king, then lost to the nation. At a later period, as their histories tell us, the character of the institution underwent a radical change by the intervention of Sir Christopher Wren, and assumed its present position of morality, charity, and truth.[1]

It will be unnecessary to comment on this absurd attempt to explain the origin and design of Freemasonry by a reference to any political movement, although it undoubtedly constituted the specious will-o'-the-wisp by which many well-intentioned antimasons have been misled, and induced to ascribe the invention of Masonry to the Rosicrucians, instead of the Cyclopean builders of antiquity and their successors, the FREE AND MASTER MASONS, who erected those superb monuments of high art,—the churches and cathedrals of the mediæval era.

[1] See more of this in the *Freemasons' Magazine* for December, 1853.

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From the above hypothesis originated that spurious Masonic figment, called "The Facultie of Abrac," which is traditionally asserted to be a veritable Landmark of ancient Masonry. Professor Robison, in his Proofs, connects Freemasonry with the schisms in the Christian Church at the beginning of the last century; and truly asserts that the Jesuits, into whose hands it had fallen at that period, used it as a convenient engine for the furtherance of their designs, and to maintain their secret influence in society; for which purpose they altered the Landmarks and introduced many innovations, both in the letter and spirit of the Institution. It was further disturbed by the mystical dreams of Jacob Behmen, and Swedenborg; by the fanatical doctrines of Pascal, Pernetti, Knigge, and a host of Continental reformers; by magicians, magnetizers, and exorcists, of whom Mesmer and Cagliostro were the types: all of whom pretended to understand the mysterious facultie of Abrac.

A few years later the court of Rome found it their interest to denounce Freemasonry; and a papal edict, which was issued in 1739, accused and condemned the brotherhood for practising "occult secrets and forbidden arts;" referring to the spurious Landmarks just mentioned, which were partly introduced by themselves:—"the search for a universal menstruum to convert the baser metals into gold; together with the elixir of life and the philosopher's stone;"[1] as if the papacy was determined that none

[1] An old Masonic manuscript ritual in my possession contains this curious question,—"How do you explain the philosopher's

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but priests of their own hierarchy should pursue the study of science or the practice of natural philosophy. And it appears rather unaccountable that even if some of the fraternity, in an age of ignorance and superstition, did exhibit a propensity to trace the secrets of nature to their source, which is by no means improbable, the order should have been denounced and proscribed by those very ecclesiastical authorities who themselves, according to competent evidence, pretended to perform miraculous acts that exceed the ordinary power of nature or the faculties of uninspired men. I am ready to admit that the primitive Masons (although they never claimed such miraculous attainments, yet), by reason of their marvellous productions in the science of architecture, were thought by the ignorant world to possess supernatural powers. Nor is it surprising that they should have adopted that mistaken opinion, for it is analogous to the experience of all ages. "There was a time," says the eloquent Bishop Watson, in his answer to Gibbon, "when no one was acquainted with the laws of magnetism, which suspend in many

stone?"—which is thus curiously answered:—"Adam, when in Paradise, was filled with the holy spirit of God; but, by transgressing the divine command, he lost that essence, and the substitute was to walk in God's anger and wrath; yet God, in his mercy, in order to restore that essence, became man, that he might bring us again into the Sanctum Sanctorum. Thus the second Adam was the philosopher's stone that Adam lost, and it can only be found by those who are regenerated by his spirit." I believe, however, that this illustration is an extract from some of the Theosophic Lectures which were used on the continent of Europe in the last century.

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instances the laws of gravitation; nor can I see, upon the principle in question, how the rest of mankind could have credited the testimony of their first discoverer, and yet to have rejected it would have been to reject the truth."

Our worthy Brother Preston appears to have been a believer in the mystical attainments of our ancient brethren. In his observations on Locke's commentary on an ancient Masonic manuscript, he says, "His being in the dark concerning the meaning of the facultie of Abrac, I am not surprised at, nor can I conceive how he could otherwise be. Abrac is an abbreviation of the word Abracadabra. In the days of ignorance and superstition that word had a magical signification, but the explanation of it is now lost. Our celebrated annotator has taken notice of the Masons having the art of working miracles and foresaying things to come. But this was certainly not the least important of their doctrines; hence astrology was admitted as one of the arts which they taught; and the study of it was warmly recommended in former times."

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LECTURE V.

THE ANCIENT CHARGES.

"St. Alban loved Masons well, and cherished them much. He obtained of the king a charter, enabling them to hold a general council, and gave it the name of assembly, and was thereat himself as Grand Master, and helped to make Masons, and gave them good charges and regulations." — ANCIENT RECORD.

"Although the ancient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstan encouraged many Masons from France, who brought with them the charges and regulations of the Lodges preserved since the Roman times."—OLD CONSTITUTIONS.

IT is a question of great importance whether any of those articles and points which were promulgated in the tenth century by a Grand Convention of Masons, holden in the city of York, have been repealed, mitigated, or extinguished in modern times with the concurrence of any Grand Lodge; and whether the judicious pruning of a Landmark to meet the exigencies of modern progress, is to be considered a breach of the prohibitory law which forbids its entire abrogation.

The fiction about the unalterable character of the Landmarks appears, in some respects, to be of a similar nature to that which was urged in the British House of Commons, before Sir C. Cresswell's mission commenced, respecting the indissolubility of

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marriage, although every speaker on both sides knew very well that it was not a sound proposition, because instances of divorce were even then not uncommon, and have been so from time immemorial. In like manner the Landmarks of Masonry in theory are pronounced unalterable, while in practice some of them have been changed or abrogated at various periods, if their claims to the honour of being *bonâ fide* Landmarks can be satisfactorily established. It is, however, doubtful whether there be a single Landmark in Masonry of any importance that would not, on an urgent emergency, be willingly repudiated by some of our Brethren to serve a temporary purpose; because on every occasion when the mitigation of a Landmark has been proposed to meet the increasing intelligence of the times, individual Brethren have facilitated the movement, as we have seen in our third Lecture, by ignoring its claims to such a distinction. The adversaries of Masonry dogmatically assert as a well-established fact, that very considerable alterations have taken place in the Landmarks at different periods. "The Masonic orders," according to the testimony of De Quincey, "were not originally at all points what they are now; they have passed through many changes and modifications; and no inconsiderable part of their symbolic system, &c. has been the product of succeeding generations."

The question, therefore, presents itself to our notice, whether any of the Landmarks of the order have been infringed and become obsolete, as this writer imagines. This will form a prominent subject of discussion in some future lecture, and I shall

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carefully examine the evidences *pro* and *con*, and endeavour to solve the problem on the surest and most irrefragable testimony, viz., a reference to facts which admit of neither contradiction nor dispute. At present I shall call your attention solely to the ancient Gothic Charges, which are designated as permanent Landmarks by Desaguliers, Anderson, Sayer, Payne, and the worthies who formed the first Grand Lodge, and brought about the revival of Masonry at the beginning of the last century. To preserve their integrity unimpaired by keeping them constantly before the fraternal eye, it was strictly enjoined that they should be rehearsed at the Installation of every Master, and that he should be required to give his unfeigned consent to them without hesitation, mental reservation, or self-evasion of mind. The question then is, Have these Charges sustained any alteration?

The following comparison will answer the inquiry:

Extracts from the Ancient Charges, A.D. 1723.

1. Although in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever deno-

Extracts from the Ancient Charges, as inserted in our present Book of Constitutions, A.D. 1855.

1. A Mason, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh at the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be

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minations or persuasions they may be distinguished.

II. A Mason is a peaceable subject, never to be concerned in plots against the state, nor disrespectful to inferior magistrates. Of old, kings, princes, and states encouraged the fraternity for their loyalty, who ever flourished most in times of peace. *But, though a Brother is not to be countenanced in his rebellion against the state, yet, if convicted of no other crime, his relation to the Lodge remains indefeasible.*

III. A duly-organized body of Masons is called a Lodge, *just as the word church is expressed both of the congregation and the place of worship.* The men made Masons must be free-born, no bondmen, of mature age and good report, *hale and sound, not deformed, nor dismembered at the time of their making. No woman, no eunuch.*

V. Free and accepted Masons shall not allow cowans to work with them, nor shall they be employed by cowans without an urgent necessity; and even in that case they must not teach cowans, but have a separate communication.

what it may, he is not excluded from the Order, provided he believe in the G.A.O.T.U., and practise the sacred duties of morality.

II. A Mason is a peaceable subject to the civil powers where he resides or works, and is never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to hold on every occasion the interest of the community, and zealously promote the prosperity of his own country.

III. Every regular assembly or duly-organized meeting of Masons is called a Lodge. The persons made Masons, or admitted members of a Lodge, must be good and true men, free-born, of mature and discreet age and sound judgment, no bondmen, no women, no immoral or scandalous men, but of good report.

V. Freemasons shall not work with those who are not free without an urgent necessity; nor shall they teach labourers or unaccepted Masons as they would teach a Brother or Fellow.

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In these passages (and others of a similar nature might have been added) the alterations speak for themselves, and require no comment. And it may be further observed that, even so early as the revival, an alteration of the Landmarks was publicly announced in these express terms: "In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked. But Masons being found in all nations, even of divers religions, *they are now only charged* to adhere to that religion in which all men agree," &c. This revision has not only been acceded to by all successive Grand Lodges, but the concluding clause of the fourth charge — "that no number without three Master Masons can form a Lodge," which is in itself an important Landmark, has been entirely expunged. Again, the old charge, vi. 1, says, "As Masons, we are of the oldest catholic religion," &c.; this also has been omitted. And, lastly, not to be tedious on this point, the time of the annual festival has been changed from St. John's-day, as enjoined by the old Constitutions, to that of St. George, and by it the annual communication is now governed.

Now, whether these alterations be improvements or not forms no part of the present inquiry, which relates solely to a question of fact; and rests upon the postulatum already mentioned—whether such corrections be admissible under the clause which prohibits any alteration of Landmarks. The truth is, that how pleasing soever the doctrine of irremovable Landmarks may sound in theory, it is not borne out by practice; nor can it be, amidst the ever-

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varying changes in manners and customs, and improvements in science and arts; for Freemasonry, to hold its own, must keep pace with the progress of other institutions; and this can scarcely be accomplished without the occasional pruning of antiquated observances to meet the requirements of an altered state of society. For which purpose I shall refer you, in the following Lectures, to the usage of successive Grand Lodges, which have resorted to it under urgent circumstances, not merely in isolated and exceptional instances, but as a general principle and an unquestionable right. In all inquiries it is wise to look Truth steadily in the face; for what benefit can be derived from an argument, if the attainment of truth be not its object and end? And it cannot be denied that several instances have occurred between the year 1717 and the present time in which old Landmarks have been ameliorated by Grand Lodges when any pressing necessity presented itself in favour of the change.

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LECTURE VI.

THE TRIADS.

"The number three was an object of great veneration both to the Greeks and Latins, as is evidenced by Theocritus, Ovid, and Virgil. Whether this fancy owes its original to this number including a beginning, middle, and end, and thus signifying all things in the world; or whether to the esteem the Pythagoreans and other philosophers had for it, on account of their Triad, or Trinity; or to its aptness to signify the power of all the gods, who were divided into three classes, celestial, terrestrial, and infernal,—I shall leave to be determined by others."—DR. ANDERSON.

"The reason why Freemasons accompany their toasts with three times three is, because there were anciently but three words, three signs, and three grips."—GERMAN LECTURE.

THE origin of the Triad must be sought for in the remotest period of time. We find it existing at the deliverance from Egyptian bondage; for the Rabbins affirm that the appearance of Jehovah to Moses at the Burning Bush—JEKARAH, MEMRA, SHEKINAH, or Glory, Word, Majesty,—was an exemplification of it; and, accordingly, this remarkable event has been embodied in Masonry along with the creation of the world, where the Triad was first exhibited. The ternary number, therefore, is as old as the hills; and, though extensively applied in the system of Freemasonry, the reasons for its adoption are very inadequately explained in the ritual. I shall, therefore,

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endeavour, in this Lecture, briefly to supply the deficiency. In whatever part of the ancient world we pursue our researches, we find all nations in possession of a Triad, which was usually applied to the sacred object of their worship. No matter how widely they were separated from each other,—whether settled in Egypt or Ethiopa on the west, China and Japan in the opposite quarter; whether Britain, Scandinavia, or the deserts of Siberia northward, Hindoostan on the south, or amongst the North American Indians, or in Mexico and Peru in the New World,—all used the mysterious *Tanga tanga*, or three in one, as applied to the Great Creator.

Mankind in all these regions were equally descended from the migrating tribes which departed simultaneously from Shinar to avoid the inconveniences resulting from a diversity of language, and spread themselves over the face of the globe in search of settlements which were congenial to their habits. Now, as any communication between distant tribes was physically impossible in these early times, when artificial conveyances by land or water were unknown, and the interminable forests swarmed with wild and savage beasts, how does it happen that the seventy nations into which ancient testimony divides the primitive world, in accordance with their diversity of dialect, should have exhibited such a uniform identity of thought as to fix on precisely the same number, and not only apply it exclusively to sacred purposes, but also invest it with the desirable attribute of good fortune? It could only

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have arisen from some principle which was familiar to their ancestors before the planting of nations commenced.

The first system of notation used by the aboriginal inhabitants of all nations was by counting their fingers; and, therefore, if any particular number had been required for an exceptional purpose, it would doubtless have been either *five* or *ten*, for preserving a uniformity of enumeration. It is true there were some exceptions to this rule. Aristotle informs us that even in his time there was a nation in Thrace which knew no other arithmetic but the quaternary; and M. Condamine remarks that the Yamsos could only count to three; and in Brasil the people used the Portuguese language to express all numbers above the triad. These exceptions, however, do not solve our problem.

The most reasonable method of accounting for this singular peculiarity will be to revert to the first ages after the flood, when the gregarious descendants of Noah fed their flocks and herds on the same pastures; and though, as population increased, they would be widely spread, as we know they were, yet they still occupied the same region, spoke the same language, practised the same religion, and used the same social customs.

Before any migrations were contemplated the immediate posterity of Noah and his sons lived together on the banks of the Euphrates, and, as is highly probable, commemorated the fearful catastrophe of the deluge by an annual festival. In process of time, mankind began to entertain a veneration for

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their arkite ancestors, which was speedily converted into gross idolatry, and blended with the antediluvian worship of the Host of Heaven. "As all mankind proceeded from the three families of which the patriarch Noah was the head, we find this circumstance continually alluded to by the ancient mythologists. And the three persons who first constituted those families were looked upon both as deities and kings, and termed the ROYAL TRIAD."[1] Thus the triple offspring of the diluvian patriarch became a divine Triad, resolvable into the monad Noah, or the Sun, at its three remarkable phases of rising, southing, and setting.

Here we have a legitimate account how the veneration for a Triad existed amongst the descendants of Noah; and which, after the confusion of tongues and consequent dispersion from Shinar, permeated every tribe of the erratic builders of Babel, who fled from the face of Jehovah to seek for refuge in distant regions of the earth. The idea, however, was not original, but was evidently derived from some well-known tradition existing in the antediluvian world; for which we can account in no other way than by supposing it was communicated to Adam in Paradise by divine revelation before he transgressed and forfeited the protection of the Most High. And, therefore, the revivalists of our Order, Anderson, Desaguliers, and others, who traced the history of Masonry to the creation of the world (for which, indeed, they had several precedents in Masonic manuscripts preserved

[1] Bryant, "Anal.," vol. iii., p. 108, the 8vo. ed.

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in the British Museum, which were written hundreds of years before their time), interwove the principle of the Triad into the system, as it formed a constituent element in every ancient institution that existed in any part of the world.

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LECTURE VII.

FREEMASONRY A TRIAD SOCIETY.

"A three-fold cord is not quickly broken."

THE SON OF SIRACH.

"Triangular prisms must be set in a due light and posture before they can represent the great variety of mysteries contained in them."—BISHOP HORNE.

IN a discourse on the Triad, it must be distinctly propounded, that although every Triad is a Landmark, yet all Landmarks are not Triads. This distinction ought to be kept prominently in view during our discussions on the subject of Freemasonry, or it will be difficult to deduce a satisfactory conclusion, and might indeed be productive of numerous and fatal errors. However close the reasoning, it would only open a wide field of delusion, and terminate in a mystification of ideas which would leave the inquirer totally in the dark. And therefore it will not be amiss to consider the ultimate effect of such an embroglio.

In the present state of Masonry there may be, amongst a certain class of Brethren, some degree of apathy respecting the enunciation of its real principles; but certainly all well-informed and earnest Masons will be anxiously desirous that they should be well defined and clearly understood; and the only way of satisfying this condition is by discussing all

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questions connected with the subject calmly and dispassionately. In the course of my lengthened Masonic career, I have received many letters from Brethren in various parts of England, some of them holding official rank in purple Lodges, inquiring "What are the Landmarks of Masonry?" which shows a species of ignorance one would scarcely expect to find amongst a class of Brethren who have displayed an ambition to be rulers and governors of the Craft. And if men thus undertake situations for which they are unfitted by natural or acquired talent, or, in other words, by an inherent activity of mind, perseverance, and punctuality, enforced by a thorough knowledge of the character and details of Masonry, the society in that district can scarcely be expected to prosper.

An ignorance of the Landmarks necessarily implies an ignorance of the Triads; and it is highly probable that there are many Brethren in the world who never heard the name. Nor is this to be wondered at, for it neither occurs in the Ritual, nor is often mentioned in our Lodges. The entire system, however, is based on the Triad, which abounds throughout the whole of its ceremonies, doctrines, and moral teaching, as we shall presently see. Now, as Locke assures us, "any prominent rite, doctrinal hypothesis, or historical fact, which, although it may not be a self-evident principle, can be fairly substantiated by a wary and unquestionable deduction, constitutes an undoubted Landmark to show what lies in the direct way of truth, or what is quite beside it." Thus a Landmark may either

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stand single or isolated, as the Badge, the Key, &c.; or be exhibited in pairs, as Labour and Refreshment, opening and closing the Lodge; in Triads, as the Working Tools, the movable and immovable Jewels, &c.; in Tetrads, as the Cherubim, the Cardinal Virtues, &c.; or in any greater number, as we find enunciated in the Winding Staircase and the Pythagorean Triangle.

In attempting to elucidate the tendency and moral effect of the Triad, it will be necessary to show not only what are its leading principles, but also to display its prevailing characteristics. And these are so profusely scattered amidst the ceremonies, discipline, and doctrines of Masonry, that it would be difficult to select any individual member of that tribe as the mainspring of the machine. Their value, if weighed in an even balance, may be pronounced equal, for the absence of any one of them would cause a gap which nothing but itself would be able to supply.

Should this statement be considered too general in its application, I would add that one of the most scientific references of the Triad amongst Masons is to the constituent elements of the Pythagorean Triangle. Now it may be needless to say that Number is an abstract principle which has ever been considered an indispensable appendage of the Craft, both in its Operative and Speculative character, because it is illustrated in the Ritual by a luminous explication of the Monad, the Duad, the Triad, and the Tetrad, or Point, Line, Superfice, and Solid; in the latter of which are combined the three principles

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of Length, Breadth, and Thickness; inasmuch as no Solid can have less than four extreme points of boundary; and all abstract ideas of the Triad contained in the Point, Line, Superfice, are analytically derived from, and synthetically included in, that of a solid body.

Freemasonry, from the peculiarity of its construction, is evidently a Triad Society; for it is comprehended, and all its parts are rendered perfect, in a scientific progression through three successive degrees, the one being *moral*, the second *sciential*, and the third *traditional*. The whole of the first degree, whether in its doctrinal or ceremonial divisions, is constructed entirely on Triad principles; the primitive basis being an exemplification of those ancient Triads of Deity which, as representing physical or moral objects, were venerated by every nation upon earth; and with Mr. Maurice I conceive them to have had their source from certain mutilated traditions of the noble doctrine of the Trinity which was revealed to man in his state of innocence.

In confirmation of this view, we find that in the most ancient times, the High Priest of the Jews, when pronouncing the triple blessing,[1] was in the habit of enforcing attention to the benediction by means of a Triad sign with his fingers, *sic digitos composuit ut Triada exprimerent*. Thus a Masonic Triad may be described as three symbols firmly knit together in one, mutually illustrating each other, and arresting the attention more forcibly by their

[1] See Numb. vi. 24, 25, 26.

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intimate and undivided connection. The system is so abundantly prevalent in Freemasonry as to absorb and swallow up almost every other principle; and if it were abolished, the residue would be nothing but a senseless skeleton of dry bones.

The oldest Masonic formula we possess contains a reference to three degrees, three circumambulations, three signs, three chief words, three tokens, three movements in each sign, three advancing steps, three reports, three colours, three chief officers, three movable and as many immovable Jewels, the triple honours of Masonry, three pillars, three working tools, three fixed lights, three good and three bad men, &c., &c.; but no satisfactory reason is assigned in the Ritual why this peculiarity was originally admitted into the system. In a formula used about the middle of the last century, it is applied directly to the Holy Trinity, and the three Grand Masters at the building of King Solomon's Temple; and in the modern Lectures a reference is made to a Triad of interior senses or elements of human intellect,—the first being *perception*, the cause of simple ideas or impressions received from external objects without any active exertions of the intellectual powers; the second *judgment*, or the faculty of digesting, comparing, and reasoning upon the simple ideas; and the third *volition*, or the conclusion which results from the operations of judgment, and concentrates the whole energy of the mind on a fixed and certain point.

In order to form some absolute ideas respecting this peculiarity, we will proceed to examine a few of

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its most prominent features as they are exhibited in the Rituals of the Order. And first of the Lodge itself, which has been invested with a Triad of essential qualities, for its authority rests on the fact of its being just, perfect, and regular.

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PART II.

THE LODGE.

TRIAD CHARACTERISTIC.

JUST. — PERFECT. — REGULAR.

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"A Lodge is a place where Freemasons assemble to work, and to instruct and improve themselves in the mysteries of their ancient science. In an extended sense it applies to persons as well as to place; hence every regular assembly or duly organized meeting of Masons is called a Lodge."—ANCIENT CHARGES.

"Masonry is wisely instituted for different ranks and degrees of men; and every Brother, according to his station and ability, may be employed in the Lodge, and class with his equal. Actuated by the best principles, no disquietude is found among the professors of the art. Each class is happy in its particular association; and when all the classes meet in general convention, one plan regulates the whole; neither arrogance nor presumption appear on the one hand, nor diffidence nor inability on the other; but every Brother vies to excel in promoting that endearing happiness which constitutes the essence of civil society."—PRESTON.

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LECTURE VIII.

ITS CONSECRATION.

"In early times every mountain was esteemed holy. The people who worshipped there enjoyed a soothing infatuation which flattered the gloom of superstition. The eminences to which they retired were lonely and silent, and seemed to be happily circumstanced for contemplation and prayer. They who frequented them were raised above the lower world, and fancied that they were brought into the vicinity of the powers of the air and of the deity who resided in the higher regions." —BRYANT.

IT is a remarkable fact and worthy of especial notice, that in all the nations and countries of the ancient world, whether the religion of the several peoples were true or false, there existed a universal belief that mountains and high places were invested with a character of peculiar sanctity; and for that reason were usually selected for devotional purposes under an impression that in such localities the deity would be most propitious. Whether, as Lucan suggests, this belief arose from an idea that, as the summit of a mountain made a nearer approach to heaven than the level plain below, their petitions would be more likely to be heard and answered,—or whether they conceived that the mountain was a chosen seat of demons whom they were desirous of conciliating, or from any other unexplained cause,

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the fact is evidenced by the antediluvian tradition that "After the death of Adam, Seth, with his family, separated themselves from the profligate race of Cain, and chose for their habitation the mountain where Adam was buried; the Cainites remaining below in the plain where Abel was killed; and according to the testimony of some ancient historians, this mountain was so high that the inhabitants could hear the angels singing the praises of God, and even join them in that service. Here they lived in great purity and sanctity of manners till the fortieth year of Jared, when some of them hearing the music and riotous mirth of the Cainites, determined to go down to them from the holy mountain. On their arrival in the plain, they were captivated by the beauty of the women, and formed marriages with them. This evil example was followed by other apostates, until the defection became so universal that none were left in the holy mountain but Noah and his wife, his three sons and their wives."

After the flood we have an abundance of evidence to establish the same fact,—in the worship on Ararat, the Tower of Babel, the Pyramids of Egypt and Central America, the remains of which are still in existence; and we find similar monuments in every quarter of the globe. As this was a current belief before the general deluge, it would be known to Noah and his family and their descendants in the plains of Shinar, and would travel at the dispersion to every region of the world; and being transmitted from father to son, down to distant ages, would be considered as of a divine authority. Hence we find

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it universally prevalent, and practised everywhere in connection with groves of trees ritually consecrated to the deity. The use of these mountainous groves is of such unknown antiquity, that it is thought to be antecedent to either temples or altars. We know, however,—and that is early enough for our purpose,—that Abraham built an altar on Mount Ephraim,[1] and planted a grove in Beer-sheba,[2] in both places offering prayers and supplications, and calling on the name of Jehovah. The darkness, silence, and solemnity of a thick grove of trees might suggest an idea of the Divine Presence consecrating such localities, and inspiring the soul with a sacred awe and veneration which it did not experience in any other place.

The propensity for such a practice might receive an additional impulse amongst his posterity, from a tradition, garbled perhaps, but still correct in its main particulars, of the appearance of the Deity on Mount Sinai and the delivery of the law, which could not fail to spread rapidly amongst the surrounding nations, and confirm the idea of holiness which previously existed in favour of mountains and hills.[3] For this reason, Jehovah himself, in order to guard

[1] Gen. xii. 8. [2] Gen. xxi. 33.

[3] The Persians assert that Zoroaster, determining, from a love of wisdom and virtue, to lead a solitary life upon a certain mountain, he found it one day all in a flame, shining with celestial fire, out of the midst of which he came without any harm; and afterwards instituted certain sacrifices to God, who, as he declared, had then appeared to him. Several ancient writers have endeavoured to prove that this was a corrupt tradition of the vision of Moses at the burning bush.

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the Israelites from being led away by such a false impression, charged them utterly to destroy all the places wherein the nations served their gods, whether on the high mountains, or under the green trees.[4] We find, however, that the prophet Samuel offered his sacrifice on a hill when Saul was anointed king of Israel.[5]

But it is with a mountain in the land of Moriah that we are most concerned in the present discussion. Passing over the Rabbinical figment, that Adam and Eve were created on this mountain,—that it was the place where Cain and Abel offered their sacrifices, and where Noah built his altar; that Isaac and Rebecca, having lived nineteen years together without having a child, kneeled down and prayed to have a son on the selfsame spot where Isaac had been laid upon the altar, and that it was here that Jacob saw his vision,—I shall adopt a more reasonable hypothesis. The mountain had three lofty summits, which were respectively called Moriah, Sion, and Acra; and in ancient times all three-peaked mountains were invested with the attribute of holiness. And on the authority of Calmet I subjoin a description of this locality, which had always been esteemed a sacred place. It afforded a plot of ground for the resort of worshippers; and thus obtained repute on account of its character. It was *an oblong square*, prepared and levelled and surrounded by a grove. The hill-top being thus resorted to, a few tents were at first pitched about the foot of the hill to accom-

[4] Deut. xii. 2. [5] 1 Sam. ix. 12.

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modate the devotees, who are supposed to have been numerous on particular occasions. To these succeeded a few permanent houses, and by degrees the village increased to a town, until at length the establishment assumed the importance of a city. On the summit of this mountain Abraham offered up his son Isaac; which shows its sanctity at a still earlier period; for it does not appear that Abraham found an altar already constructed when he sacrificed there, although it was doubtless a consecrated place. And it was evidently surrounded by a grove, because the ram, which was substituted for Isaac, was caught in a thicket by its horns.

Mount Moriah is identified in Freemasonry with the floor of the Lodge, which is also an oblong square, and not unfrequently called Moriah, in reference to the three grand offerings that were celebrated in that particular locality, all of which were accepted by the Most High. They were therefore very properly pressed into the service of Freemasonry by our ancient Brethren, as the elements of consecration to sanctify the Masonic floor. We are consequently bound to take them as they appear in the rituals promulgated under the sanction of Grand Lodge. It is true that, in the actual consecration ceremony, no reference to these offerings is made; the reasons for this omission I shall not attempt to explain. I remember, on a certain occasion many years ago, when the W. M. was repeating the allusion to them in the regular course of lecturing, a learned clerical Brother, who was not a very enthusiastic Mason, rose and said, "How does it

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happen, W. Sir, that in the consecration of our Lodges these offerings are never referred to?" The question was embarrassing, and the W. M. reluctantly answered, for he had nothing else to say, "Ask the authorities. They prescribe the forms; we merely execute them; and these offerings are said to render the groundwork of Masonry holy, because they were all made on the same consecrated spot, and equally met with the Divine approbation." It was indeed the only rational answer that could be given. The floor of a Lodge is technically termed Moriah—Moriah was holy ground—and therefore the Lodge necessarily partakes of its peculiar sanctity.

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LECTURE IX.

THE FIRST GRAND OFFERING.

"So very exact was the parabolical representation of the offering of Isaac, that the duration of the action, namely, three days, was the same as between Christ's death and resurrection, both of which were decided to be represented by it; and further, that not only the final anti-typical sacrifice of the Son of God was figured in the commanded one of Isaac, but the intermediate typical sacrifice in the Mosaic economy was represented by the permitted sacrifice offered up instead of Isaac."—BISHOP WARBURTON.

"OUR Lodge stands on holy ground, because the first Lodge was consecrated on account of three Grand Offerings thereon made, which received the Divine approbation. The first was the ready compliance of Abraham with the command of God in offering up his son Isaac as a burnt-offering, when it pleased the Almighty to substitute a more agreeable victim in his stead. The second consisted of the pious prayers and ejaculations of King David, which appeased the wrath of God, and stayed a pestilence which then raged among his people, owing to his inadvertently having had them numbered. And the third comprehended the many thanksgivings, oblations, sacrifices, and offerings which Solomon, king of Israel, made at the dedication and consecration of the Temple at Jerusalem to God's service."

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This is all the reference to the Grand Offerings that our Ritual ever contained. A detailed account of the transaction which is to form the subject of the present Lecture may be found in the 22nd chapter of Genesis, confirmed by sundry passages in the New Testament. And the connection between the two covenants is so clearly exhibited in the commentaries of St. Paul and St. James on the history before us, that a consideration of the subject cannot fail to be interesting to every Christian Mason.

The first impression which is naturally produced in the mind on a perusal of the narrative, is curiosity to know how the patriarch would act when he received the astounding command to immolate his son on the summit of Mount Moriah. We are anxious to be informed whether he yielded implicit obedience to the mandate, or whether, under the influence of doubt, he entertained the question suggested by Orestes to Electra when urged by Apollo to sacrifice his mother: "Suppose this command should have proceeded from an evil spirit who hath assumed the form of a god to seduce me to the crime of matricide." When she replied, "An evil spirit on the sacred tripod! It is not to be thought of."

Abraham had no such misgivings. And, although he loved his son with all the affection of a tender father, he did not hesitate a single moment, but having taken a three days' journey from his dwelling-place to the land of Moriah, he built an altar on the mountain, laid his passive son thereon, and raised the knife to slay him. At this point the sacrifice was completed; unhesitating obedience had proved

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that his faith in the power and goodness of Jehovah was unshaken, and he was commanded to stay his hand and substitute a less precious sacrifice, especially provided by the Most High.

The explanation of this affecting incident, as I have just observed, has been given by the apostles St. Paul and St. James. The former tells us that Abraham willingly obeyed the order because he had implicit faith in the promises he had already received; accounting that God was able to raise up his son even from the dead, from whence he did actually receive him in a figure. And the latter asks, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness."[1]

This transaction was intended as a pictorial representation of human redemption; and it is worthy of remark that the Great Atonement was made on a branch of the very same mountain where Abraham offered his son; and as a ram was the substituted sacrifice for Isaac, so Christ is a corresponding substitute for every repentant sinner. Accordingly the offering of Isaac has ever been received as a dramatic type of the crucifixion. Abraham ascended to the summit of Moriah on the third day, and received his son unexpectedly to life; and Christ rose to life

[1] Heb. xi. 19. James ii. 21—23.

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on the third day. Isaac carried the wood for the burnt offering, and Christ bore the Cross on which he died. Isaac and Christ were both bound, and both were only sons.

This explanation of Abraham's offering is of primary importance to every Christian Mason, who may reap a further lesson from it as an example of the operation of faith prompting him to obedience in the performance of moral and Masonic duties, because the evidence which verifies and illustrates the actual appearance of the antitype is so full and clear that neither reason nor common sense can resist its force.

That this pregnant example of the faith and obedience of Abraham, which our ancient Brethren thought fit to embody in the Ritual of Masonry as a permanent Landmark, may not be barren of fruit, we will briefly consider that portion of the history of the patriarch in which these qualities shone with the most brilliant lustre. When he was first summoned by Jehovah to expatriate himself and take up his abode in a strange land, he immediately obeyed the command without any distrust, although he knew nothing of his future destination. This prompt obedience was the incipient proof that Abraham gave of the sincerity of his faith; and if he had rested on this only, it would have afforded a shining example for our imitation. He hesitated not to quit his country, to forsake his kindred, and to abandon his possessions, his home, and his native land, to live amongst strangers of whose habits he was ignorant, and whose amicable feelings he might

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well distrust. A most extraordinary display of faith in the goodness and protection of the Most High.

The soundness of Abraham's religious principles was further tested and proved to be genuine in the transaction before us. And the difficulty and value of his obedience may be estimated from a consideration of what his feelings must have been when he was commanded to subject his son, the child of promise, to a violent death, inflicted by his own hand. It will also be remembered that Isaac was at this period at least twenty-five years of age, a time of life when he was fully competent to defend himself if he had been so disposed; for his father was 125 years old, and consequently weak and comparatively helpless. He had been given to Abraham in his old age under a solemn pledge that Jehovah would establish his covenant with him, and with his seed after him. But how could this promise be fulfilled if he were sacrificed on Mount Moriah? How could his descendants become more numerous than the stars of heaven? Such must have been the reflections of the agonized father during the three days' journey from Beer-sheba to the land of Moriah, a distance of forty miles.

We know, however, in what manner Abraham acted under this painful trial. He took his son to the appointed scene of his sacrifice, and while the altar was building Isaac put to his father the very natural question, "Where is the lamb for a burnt offering?" If anything further was wanted to complete the aged patriarch's distress, it would be a question like this. But Abraham calmly replied,

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"My son, God will provide a lamb for a burnt offering." The matter was soon explained. Isaac himself was the victim: he submitted to be bound without a murmur—was laid upon the altar, and Abraham stretched out his hand and took the knife to slay him.

From these combined circumstances it is reasonable to conclude that the faith of Abraham was a living substance which sternly impelled him to the performance of duty. He did not make an empty boast of his faith, but he proved it by his practice—by a literal obedience to the command of God. It becomes us, then, as free and accepted Masons, to inquire how we are interested in the conduct of Abraham, as it was exemplified in our first Grand Offering? It was evidently introduced into the "Ritual" as a model for our imitation, as well as an element in the consecration of the floor of our Lodges. The primitive intention was doubtless to display the uniformity which the practice of true religion has preserved throughout the three great dispensations from the creation to the age in which we live. Its objects, however, are more clearly understood at the present day than in the times of the early patriarchs. They saw, as in a glass darkly, the great events appertaining to human redemption which we have seen accomplished. They had faith in a Great Deliverer, who at some distant future period should bruise the serpent's head, and liberate mankind from the baleful effects of the primitive transgression. We believe that the atonement has been made, and the fact is asserted in the old

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Lectures of Masonry, which moralized on "the birth, life, death, resurrection, and ascension of the Son of Man." And this faith is acknowledged in our Rituals as a motive for the observance of the Theological and Cardinal Virtues, and the performance of all other moral duties which are there particularized as being essentially necessary to work out the character of a good and worthy Mason, who is desirous of passing through this life as a stranger and a sojourner, like the patriarch Abraham, seeking for a better country.

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LECTURE X.

THE SECOND GRAND OFFERING.

"The numbering of the people was a thing contrary to the fundamental promise made by God to Abraham, that his seed shall increase so as to be like the stars for multitude; which is given as a reason why the number of the people was not taken exactly, and seems to imply that there was a general notion among the Jews, that, since God promised to increase them beyond number, none ought to go about to take the number of them, for this might seem to savour of infidelity and mistrust of God's promise."—BISHOP PATRICK.

THE framers of our Ritual were evidently anxious to impregnate it with the genuine principles of morality. They had no intention of establishing a new religion, or of recommending to the Craft a sectarian mode of worshipping the Most High, but simply to adapt Freemasonry to that mode of faith which prevailed throughout the whole Christian world at the time when the Constitutions of Athelstan were originally promulgated. And their labours have been singularly effective, although direct quotations from the New Testament were very sparingly introduced. The three Grand Offerings display the goodness of God to his fallen creatures, by the tendency which they equally possess of demonstrating unmistakable tokens of his acceptance, when the worship is performed according to the rites which he himself had

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specially prescribed. The first was a type, the second a judgment, and the third a triumph,—all being honoured with the Divine presence in the Shekinah of cherubic-flame consuming the sacrifice.

The second Grand Offering records an act of disobedience committed by our traditional Grand Master, David, which was punished by a heavy judgment summarily inflicted. There are some differences of opinion respecting the actual offence which he had committed in numbering the people, because the same thing had been done by Moses, not only with the approbation of God but by his express command. Some think it was because he did not levy the tax for the service of the sanctuary, by which every census was directed to be accompanied. Others believe it to have arisen from counting the people by heads, like sheep, contrary to the precept which ordered them to be counted by means of half shekels. Some attribute it to David's numbering them through pride and vainglory, for the purpose of ascertaining how many subjects he had under his rule. There are those who suggest that the half shekel was collected, but that the king put it into his own treasury instead of handing it over to the priests. Others again fancy that David took this census from a distrust of the promise which God made to Abraham when he offered his son on the altar, that his posterity should be innumerable as the stars of heaven, and therefore in the pride of his heart he was determined to know the actual number. If such was his intention he disgracefully failed, after all his trouble and all his anxiety, as we shall soon see.

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I agree with Matthew Henry in thinking that it was a proud conceit of his own greatness in having the command of so numerous a people; as if their increase had been owing to any conduct of his, which was to be ascribed purely to the blessing of God; and also a proud confidence in his own strength. By publishing among the nations the number of his people, he hoped to appear more formidable; and doubted not, if he should have any war, that he should overpower his enemies with the multitude of his forces, trusting to an arm of flesh more than he should have done who had written so much of trusting in God only.

This was his sin; committed in a period of weakness, when overpowered by the suggestions of the evil spirit; for we have sufficient authority for asserting that it was Satan that tempted David to number Israel;[1] and he unfortunately succeeded, as he did on a more recent occasion, when he induced a chosen apostle to betray his Master. The temptation was so powerful that he resisted the advice of his councillors and great officers of state to dissuade him from his purpose. All argument was in vain—he determined that it should be done, and it was done —but not effectually. At the end of nine months the returns were confessedly imperfect; and thus his ambitious views were miserably frustrated, for his agents numbered only those males who exceeded twenty years of age. And it further appears that during the long period which was occupied in taking

[1] 1 Chron. xxi. 1.

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the census, he seriously reflected on what he had done, and became conscious that he had committed a grievous error. Accordingly, when the population tables were presented to him, he turned to the Lord—humbly confessed his sin, and prayed for pardon; hoping by that means to escape the punishment which he felt that he had wantonly incurred. But he soon discovered his mistake: the prophet Gad was the bearer of the sentence, and David submitted to the stroke without a murmur.

It is remarkable that the punishments which were submitted to David's choice consisted of a triad of triads, viz.: three years famine; three months' unsuccessful war; or three days' pestilence.[2] David wisely preferred the latter alternative. He thought it better to fall into the hands God than into those of man, for he knew that the former possessed the attributes of mercy and loving-kindness, while the latter, when elated with victory, was cruel and vindictive. The pestilence was, therefore, sent; and though it had lasted only nine hours instead of three days, when its progress was arrested, 70,000 men fell victims to its fury. An awful attestation of the Divine hatred of sin. Joab was nine months in numbering the people, and the Most High half decimated them in as many hours. Jerusalem, however,

[2] It is true that the account in 2 Samuel (xxiv. 13) is *seven* years' famine; but in the book of Chronicles only three years are mentioned, which is far more likely, because it agrees better with the three months' flight before his enemies, and the three days' pestilence; therefore, not only Grotius, but many others, read three years as being the true interpretation.

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escaped through the king's most earnest intercession.

The destroying angel had placed himself on the summit of Mount Moriah to superintend the infliction of the pestilence on that devoted city, and had stretched forth his hand for the pestilence to begin, as Abraham, on the same spot of ground, stretched forth his hand to slay his son. David and the elders of Israel, clothed in sackcloth, were, at that precise moment, prostrate before the Lord on the same holy mountain in prayer and supplication, when their eyes were opened and they saw the celestial visitant standing by the threshing-floor of Araunah the Jebusite, with the sword of Divine vengeance in his hand, prepared to strike;—a flaming sword—the Shekinah. At this moment Araunah was threshing wheat; and he also saw the angel, and was afraid. In great consternation David cried unto God for mercy, saying—"Lo, I have sinned and I have done wickedly; but these sheep, what have they done? Let thine hand I pray thee be against me, and against my father's house."

His prayer was heard, his petition was granted, and the plague ceased. In the very place where Abraham, by a countermand from Heaven, was stayed from slaying his son, this angel, by a like countermand, was stayed from destroying Jerusalem. David was commanded to build an altar on the precise spot where the angel stood, and he accordingly purchased the site of Araunah, and erected it in the same situation where Abraham performed the same

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act of devotion nearly a thousand years before. Here he offered burnt offerings, which, under the Levitical dispensation, were equivalent to prayers, that the plague might cease; and peace-offerings, or thanksgivings and humble acknowledgments of the Divine goodness for its discontinuance; and Jehovah commanded the angel to "put up his sword again into the sheath thereof;" and the divine Shekinah rested on the altar and consumed the sacrifice; which was the highest token of God's gracious acceptance. He had already, by the same process, consumed the sacrifices of Abel, Noah, Abraham, Gideon, and Elijah; which was evidently known in the heathen world; for it is recorded that in the old temples, sacrifices were usually consumed by fire from heaven obtained by prayer.

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LECTURE XI.

THE THIRD GRAND OFFERING.

"The cloud in which was the glory of the Lord, or the fire, came into the temple before Solomon prayed, which made him say the Lord dwelleth in thick darkness, which he beholding, prayed to God, who gave such a sensible token of his presence there. Now, when he had made an end of his prayer, then the fire that was in the cloud broke forth and consumed the sacrifices on the altar; and the glory of the Lord filled the house."—ABARBINEL.

DEDICATION or consecration is a very ancient and sacred observance, and may be traced to the text of the Law which was prescribed on Mount Sinai by the Deity himself. Such a ceremony is not only decorous as an unmistakable expression of piety, devotion, and gratitude to Jehovah, the Giver of all good and the beneficent Author of our blessings, but essentially necessary as a public observance proclaiming to the world that the building, of whatever nature it may be, is thenceforward set apart and sanctified to certain exclusive purposes, which are there and then particularly enumerated, and that it would be desecration and sacrilege to appropriate it to any other use. It was a solemn devotion of a temple or altar to the Deity for the exclusive performance of divine worship according to a prescribed ritual which had received His approbation; and the dedication was effected by the first use of it

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for the intended purpose. Dedications were always accompanied by a feast. Even new dwelling-houses had this ceremony performed within them under the Mosaic dispensation, as well as every building purchased or transferred to a new proprietor,[1] who was allowed a year's free enjoyment of it before he could be summoned to do military service. This was a valuable privilege at a time when the Jews were surrounded by vindictive enemies, and were in perpetual danger of being called into the field. The feast of dedication was considered a very solemn ceremony, and the preparations were made with the greatest vigilance. The animals for sacrifice were carefully selected, for the slightest blemish would have been accounted an abomination, and have brought down the wrath of God upon their heads by a rejection of the offering. Such a calamity it was their chief study to avoid, for it would have marred their anticipated enjoyment. And the dedication of a temple was a season devoted to rejoicing, during which the time was spent in singing, dancing, and athletic exercises, as well as feasting, because it furnished the people with additional means of serving God, and of securing His protection in their temporal affairs.

We are furnished with many examples of this custom, both in the sacred and heathen writings, and it remains a solemn observance to the present day in the consecration of our churches and Lodges; and even a new dwelling-house, as amongst the

[1] See Deut. xx. 5.

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Jews, is usually inaugurated by a public meeting of friends, at what is termed, in the colloquial phrase of the day, "the house-warming." These feasts were often protracted for several days.

It has been considered necessary to go thus much into detail on the general principles of dedication and consecration as an appropriate introduction to our third Grand Offering, which refers to the dedication of King Solomon's Temple. This solemn ceremony took place in the month Ethanim, at the Feast of Tabernacles, which was anciently esteemed the first month, but was now the seventh; and called by this name because the more sacred solemnities were usually appointed for this particular period. It may be further observed that the year after the Temple was finished was the Jubilee year; and, therefore, Solomon deferred the dedication till that universal holiday should arrive. It was the ninth jubilee, according to Usher, and the commencement of the fourth millenary of the world, or A.M. 3001. The solemnity was honoured by the presence of all the princes and chief persons in the realm; and the concourse of people was so great from all the tribes of Israel that they could not be numbered for multitude.

The ceremony commenced by immolating sheep and oxen, to the number of 22,000 oxen and 120,000 sheep, which were sacrificed as materials for the feast.[2] On this exceptional occasion the priests

[2] It must not be understood that these hetacombs were all offered on the first day, but during the whole continuance of the feast, which lasted fourteen days; not, perhaps, without

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were directed to carry the Ark of the Covenant into the tabernacle of the congregation, although it was the duty of the Levites to bear it on their shoulders; but this was impracticable here, because they were precluded from entering even into the Holy Place, much less were they capable of intruding into the Sanctum Sanctorum, which would have been a defilement of sufficient magnitude to vitiate all the proceedings, and elicit the summary vengeance of God. Solomon was a pious prince, and intimately acquainted with all religious observances. It is not, therefore, to be supposed that he would allow any infringement of the lawful rites necessary to be used on this great occasion. The Levites might be permitted to carry it, as well as the holy vessels, from its present resting-place in the city of David to the Temple; but at the external avenues thereof their mission ended; and the priests conveyed it into the Oracle, and placed it under the wings of the golden cherubims made by Solomon, which were stretched out from one side of the Sanctum to the other. But this was before that Most Holy Place was sanctified by the appearance of the Divine glory; for after that, the High Priest alone was permitted to enter, and he only once a year. When the priests had thus deposited the ark in its proper position, and had retired from the sacred locality, 4,000 Levites, accompanied by the players on musical instruments, sang the holy anthem —"Praise Jehovah!' The Lord is good! His

remission, for the expiation festival extended from the third day to the tenth; and the feast of tabernacles, commencing on the fifteenth, closed on the twenty-second.

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mercy endureth for ever!" Then it was that the divine Shekinah was manifested from the thick dark cloud which adumbrated the Temple; the glory of the Lord appeared as an intense electric light which dazzled the eyes of the beholders, and finally settled on the Ark of the Covenant.[3]

It may not be altogether useless to add that the Ark of the Covenant was a chest made of Shittim wood, or acacia, covered with plates of gold: 2½ cubits in length, 1½ cubit wide, and the same in height. All round the top of it ran a golden crown, and two cherubims of the same metal were placed upon the cover, which was called the Mercy Seat, with their wings stretched towards each other, forming a magnificent throne where Jehovah was considered to be permanently seated. In an old Masonic manuscript Ritual in my possession I find the following exposition of the ark and its cover: "What do the two cherubs over the Mercy Seat point out to us? Those two cherubs looking one towards the other indicates their mutual love, concord, and harmony. Their looking down on the Mercy Seat, where the glory of God shone, denotes that angels as well as men cannot look on the face of God and live, unless it is reflected by the mercy of Christ our Mediator. What do their wings denote? Their wings being stretched out denote their swiftness in doing the will of God. Their faces looking downwards show their readiness to be employed as minis-

[3] In a certain subsidiary degree of Masonry this circumstance is celebrated, and the subsequent proceedings recorded by quotations from 2 Chron. vii. viii.

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tering spirits to such as should be saved, that they may be directed into the paths of Christ the Lord of Glory."

Thus the sanctuary and altar were consecrated by fire from heaven—the same divine Shekinah descending upon them as had already sanctified the sacrifices of Abraham and David; and thus the three Grand Offerings were accepted and rendered perfect by the visible testimony of Jehovah himself. Throughout two whole weeks the festival was sustained. The victims bled upon the altars, and the people rejoiced in their prolonged holiday. When the prescribed time expired, Solomon took his leave of the people; and they returned thanks for his munificent kindness, and prayed that God would shower down blessings upon him and make his reign prosperous.

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LECTURE XII.

JUST.

"Clear'd was my mental eye; I saw each grace
And each protecting genius of the place:
Friendship, on wing ethereal flying round,
Stretch'd out her arm, and blest the hallow'd ground;
Humanity, well pleased, there took her stand,
Holding her daughter, Pity, by the hand;
There, Charity, which soothes the widow's sigh,
And wipes the dew-drop from the orphan's eye;
There stood Benevolence, whose large embrace
Uncircumscrib'd took in the human race."

MASONIC PROLOGUE.

THE Triad, Just—Perfect—Regular, is mentioned in the Ritual as being characteristic of a Lodge of Masons, and I shall therefore devote this and the following Lecture to its illustration; because it will be necessary to have a correct preliminary understanding of what a Lodge really is, before we proceed to examine its interior contents, and institute an inquiry into its peculiar Triads, Types, and Landmarks. In its most elementary form a Lodge may be described as a space enclosed between four walls, whether in a tavern or any more private locality, for the use of any exclusive society of men who assemble together for mutual instruction and other purposes at stated seasons of the year. But such a definition will by no means satisfy the conditions which the

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fraternity are willing to accept as a true picture of a Lodge of Masons. The subject must be fathomed more deeply before its genuine meaning can be discovered; for, though the surface be sifted ever so minutely, it will afford little light to direct our inquiry. The above delineation may, in a certain sense, be true, but it is too restricted and commonplace to be received as the legitimate interpretation, and we must look beyond a physical medium if we would find the esoteric meaning which ought to be placed on the phrase—a Lodge of Free and Accepted Masons.

The true idea of a Lodge, then, may be conveyed by the definition of an assembly of true and faithful Brothers, who have congregated and united themselves together in the bond of friendship and brotherly love for the several purposes of improving their moral character, employing themselves in the advancement of scientific knowledge, and promoting the development of benevolence for the relief of widows, orphans, and worthy decayed members of a common order; being bound and knit together in an indissoluble chain of sincere affection, and acting under the auspices of a General Grand Lodge, which is invested with authority as a representative assembly, to exhort, rebuke, and punish refractory members and others whose conduct is alien to the general designs of Masonry.

All communities of men who have associated themselves for mutual protection and mutual benefit, must necessarily be subject to some code of laws for the furtherance of their common interests, and to

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regulate the conduct of the several atoms of which they are composed. If reasons were as plentiful as blackberries it would be unnecessary to produce a single one in support of this proposition ; because it is self-evident, and constitutes an integral part of our nature as exemplified in the original laws adopted at the formation of society, when man was little less savage than the beasts amongst which he lived. These ordinances were sufficiently comprehensive in their structure not only to enjoin the observance of regularity, obedience, and decorum on the members, but also to prohibit certain specified misdemeanours under the apprehension of a prescribed penalty.

The sanction of rewards and punishments, which are denominated by Swift the two great hinges on which every existing government, whether public or private, turns, is an indispensable ingredient in all laws which are intended for the regulation of human conduct, that the passions of hope and fear may alike contribute to maintain the balance of order, and preserve the normal state of the municipality in a sound and healthy condition. The power of making and altering laws is necessarily vested in the supreme body, under whatever name it may be distinguished. Amongst Freemasons it is called a Grand Lodge. And if we revert to its ancient constitutions we shall find a singular proviso which has been retained in every revision and alteration which they have undergone in all ages, not merely by the authority of our own Grand Lodge, but by all others that ever existed in the world. At the revival of English Masonry in the second decade of the

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eighteenth century, this proviso was carefully recorded in the statute-book. And while admitting, in common with the York Constitutions, that "every annual Grand Lodge has an inherent power and authority to make new regulations from time to time for the benefit of this ancient fraternity," the restriction was added, "provided always that the old Landmarks be carefully preserved."

A few years later the Grand Lodge passed a unanimous resolution to the effect "that it is not in the power of any man or body of men to make any alteration or innovation in the laws of Masonry, without the consent first obtained of the Grand Lodge." And it was further resolved by the same authority, that "any Grand Lodge duly met has a power to amend or explain the printed regulations in the Book of Constitutions, so long as they break not in upon the ancient rules of the fraternity;" evidently referring to the laws ordained and agreed on by the primitive Grand Lodge at York, the most important of which had been handed down to them from generation to generation.

A Lodge is pronounced JUST because it is based on the Holy Bible, which is always in open Lodge unfolded and placed on the pedestal in the East, displaying some particular passage connected with the degree in operation. This sacred volume is received implicitly by every good and worthy Brother as a rule of faith and an unerring guide for the regulation of his conduct. It teaches him to believe in the beneficent dispensations of a

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holy and omnipresent God, and being openly displayed constitutes as clear an indication of the Divine Presence in the Lodge as the Shekinah in the Tabernacle of Moses, which was indeed its striking and legitimate type. From this consideration it is the duty of every Brother, while standing on the consecrated floor, to keep a guard on his lips and a bridle on his tongue, that no offence against religion or morality may be committed while thus placed under the observance of the All-seeing Eye; to do justly, to love mercy, and to walk humbly with his God.

Under the influence of such a standard, a Lodge ought necessarily to be just; and yet its occasional failures in this fundamental principle are patent to the whole Craft. It would be well to ascertain from what cause this deficiency arises; and the process of arriving at the truth would not be difficult to understand. No Master of a Lodge, one would hope, could deliberately make up his mind to set an example of insubordination by sanctioning irregularities and violating the laws of Masonry. When men do actually commit themselves, they generally have some latent reason for it which does not appear on the surface; for few Masons are so regardless of their own reputation as to become amateurs in the practice of dissimulation and law-breaking. Nor would an improper course of action be persisted in from the simple effects of indiscretion; for although it might produce an involuntary offence, yet it would be utterly incompetent to improvise a regular series of studied insubordination, or even a repetition of dis-

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orderly conduct by a new infraction of the by-laws, after time had been given for mature consideration.

Such conduct could scarcely arise out of a careless spirit, which exhibits a marked indifference respecting right and wrong, and commits either the one or the other, heedless of the consequences; because no one whose antecedents were of this character would have been admitted into the Lodge as a member. At least his admission would have been a fatal error, for such a Brother would assuredly cast aside the scales of justice; and whenever a difference of opinion should arise amongst the Brethren on any subject, however trifling, he would become an active partisan on one side or the other, and produce confusion and dispute, terminating probably in a breach of Masonic law. Unfortunately, aberrations are seldom spoken of by the outer world in any grave or sympathetic tone. The uninitiated hear something about them—not much perhaps—and merely shrug their shoulders and exclaim, "What better could be expected!" Others enjoy the joke wonderfully, and shout, "So, these loving Brothers have been quarrelling again!" But it is worthy of note that the same thing may be said of the House of Commons, the municipal corporations, vestry meetings, or any other mixed assemblies of men. But in all these places the doors are open and the public charitable. It is only with tiled doors that calumny has its full swing, and it seldom fails to make the most of it.

I can conceive no case where the unerring rules of justice are violated and the Constitutions im-

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pugned by the W.M. of a Lodge, except the error proceed from a total ignorance of the Jurisprudence of the Order; for this want of qualification can scarcely fail to produce the most serious consequences, which it would be to the interest of every W.M. to avoid by a deliberate study of the Laws, Ceremonies, and Landmarks, before he offers himself as a candidate for the Chair; otherwise he may be led by false reasoning or foregone conclusions into great absurdities, and an untenable course of action, which may place his warrant in jeopardy.

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LECTURE XIII.

PERFECT AND REGULAR.

"As men call the house of God a church, and when religious services are performed in it say it is church hours, so, also, we call the locality in which a Lodge assembles a Lodge; and when the Brethren are assembled in it, it is Lodge hours. The form of a Lodge is an oblong square. Three well-informed Brethren form a legal Lodge; five improve it; and seven make it perfect."—GADICKE.

"Posterity, to record the wise doctrines and religious principles of the first professors of the true worship, have adopted these descriptions of the Lodge in which they assemble (perfection and regularity); and maintain those religious tenets which nature dictates,—gratitude to Him under whom we exist, and working in the acceptable service of Him who rejoiceth in the upright man."—HUTCHINSON.

"May the Brethren of our glorious Craft be ever distinguished in the world by their regular lives rather than by their gloves and aprons."—SECTIONAL CHARGE.

To constitute a perfect Lodge, and make it competent to initiate a candidate into Masonry, it is requisite, besides the conditions already noticed, that seven Brethren at the least should be present (I am speaking of the First Degree, because five will suffice for the second, and three for the third), at the head of which stands a Triad of chief rulers; although it is not necessary that they should all have passed the *pons asinorum* of the Third Degree, for it will answer every necessary purpose if the governing

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officers be Master Masons, because the perfect number may be completed by the addition of two Fellow Crafts, and the same number of Entered Apprentices.

It is true, perfection can only be comparative. But when certain inalienable conditions are appended to any social institution, and they are strictly observed, and all the requisites of its nature and kind are supplied, that establishment may justly claim the appellation of Perfect. Our Lodges are therefore perfect when opened in the presence and by the assistance of the Brethren just mentioned as the minimum number. The maximum is unrestricted. But, although the attribute of perfection is thus juridically attached to number, it embraces also the two other qualities already referred to, enforced by order, decency, and decorum, in the conduct of the Lodge.

A Lodge may thus be perfect in number, although the condition may not be borne out in the administration of its ceremonies and the purity of its discipline. And it will appear anomalous, though true, that a perfect Lodge may suffer the loss of its warrant in consequence of acts which are illegal or insubordinate, arising out of a systematic deviation from candour and open dealing.

From this admission it will probably be concluded by the outer world that a Perfect Lodge is nothing more than a myth, or an ideal figure of speech, which fails to establish the fact, or to substantiate its claims to a general belief. But this conjecture would be an untenable fallacy; for perfection, ac-

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cording to theologians and moralists, embraces a Triad of propositions; viz., metaphysical—moral—natural. The first of these specifications is a transcendental perfection, which no created being can attain, because the slightest defect would vitiate and nullify the proposition. Its prestige would be lost—the magic influence vanish. None can be essentially perfect but the Most High. It follows, therefore, that our Lodges are not invested with a metaphysical perfection.

Moral perfection is a human attribute, and refers to a well-regulated and holy life, spent in acts of piety, benevolence, and the uniform practice of the theological and cardinal virtues, as symbolized by the Perfect Ashlar. This may be applied to a person who possesses true religion, and practises strict morality, of whom our traditional Grand Master David predicated, "Mark the perfect man and behold the upright, for the end of that man is peace;" but it will incorrectly describe the perfection of a Mason's Lodge. To accomplish this, we must have recourse to the third definition, which embraces a natural or physical perfection, and represents anything that is in possession of all the faculties and powers which it ought, according to its particular nature and constitution, to possess, and is thereby enabled to perform all its legitimate operations. Thus in grammar we acknowledge a perfect tense; in music, a perfect chord; in geometry, a perfect figure; in logic, a perfect syllogism, &c. It is in this secondary or physical point of view that we contend for the perfection of a Mason's Lodge.

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A Lodge is pronounced regular when meeting under the sanction of a warrant recognized by the authorities of the state or nation where it is held; in the absence of which the meetings would be illegal, the members liable to pains and penalties, and all its proceedings a sham and a delusion. Even initiations would be worthless, and all Brethren concerned therein would commit a grave offence against the laws of Masonry, and incur the penalty of suspension from their Masonic functions at the will and pleasure of the Grand Master. Indeed this authority is so indispensable that nothing can be substituted for it. Should a W. M. be imprudent enough to open his Lodge in the absence of the warrant, he would render himself amenable to very serious consequences. And under such a flagrant disobedience of the first principles of jurisprudence, the Board of General Purposes would not be backward in inflicting the severest penalty. The breach of Masonic law would be absolute, and the evidence at hand. No question of right could be advanced—no doubt could be pleaded in extenuation of the fault. The irregularity would be prominent, the triad incomplete, the transactions illegal, and all the parties, so to say, would be out of court.

So necessary is it that a Lodge should be regular as well as just and perfect. The W. Master has a position to maintain, and so have his Wardens. It is a position of honour, though not unattended with its share of responsibility. Being the reward of merit, it ought to be guarded with the greatest vigilance, and administered with the greatest care.

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Its judicious exercise may be productive of infinite good to the Brethren and the Lodge, while its wilful abuse is dangerous, and will, in many cases, be attended with disgrace and punishment.

The Lodge being thus systematically regular, it is the duty of the three Chief Officers to keep it so. And this can only be accomplished by the union of precept and example. Let either of these officers misconduct himself, and the consequences will speedily appear. The W. Master no sooner takes his chair and opens the Lodge, than his conduct is narrowly watched by the Brethren, although he may be perfectly unconscious of the fact, and a false step will not fail to be observed and commented on; nor will the members be backward to take advantage of any instance of irregularity, how trifling soever it may be; and no one can conjecture the extent to which an insubordinate movement may lead. An abnormal state of things may be inaugurated which may produce a calamitous result.

It would be well if the above hypothesis could be realized in every instance; but, sooth to say, with all the guards which have been imposed by authority to prevent the intrusion of any evil thing, it cannot be denied that Freemasonry is not exempt from the imperfections of all other institutions; and notwithstanding the wise precautionary laws by which the system is regulated, our Lodges frequently experience the difficulty of steering clear of those rocks and quicksands on which other societies have occasionally struck and been wrecked. A specious hypocrite sometimes gains admission into a Lodge, and

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by his private intrigues occasions greater confusion amongst the members than a more turbulent character would be able to produce, whose insubordination and disobedience were under a less effectual control, and consequently more transparent. Unfortunately some of our Lodges contain both, and, therefore, we need scarcely wonder that they do not prosper.

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LECTURE XIV.

ITS RULER.

"Who rules and governs the Lodge, and is Master of it? IRAH, or the Right Pillar." A PRIMITIVE RITUAL. This answer has no meaning except we take Irah for a person. The interpretation is *fear*, viz., '*fear of God;*' or, perhaps, 'he has taught;' whence *Thorah*, the law, has its derivation. But the most probable meaning is, '*to lay the foundation.*'"—KRAUSE.

"May peace, harmony, and concord subsist amongst Freemasons, and may every idle dispute and frivolous distinction be buried in oblivion."—SECTIONAL CHARGE.

As a corollary to this dissertation on a Lodge—Just—Perfect—Regular, a few brief remarks on its Chief Ruler may be acceptable and not entirely useless. The Constitutions of Athelstan very judiciously commence with a series of rules and directions respecting the duties and responsibilities of the Master; and custom has elevated them into Landmarks. Indeed these requirements are strikingly typified by the jewel of his office; for an old Ritual teaches that, "as it is by the assistance of this peculiar badge or symbol that all rude matter is brought into due form, so the Master is distinguished by the square, because by his ready assistance, mediation, and courtesy, all animosities, if any there be, are made to subside, and order and good fellowship rendered perfect and complete." Hence it is clear that the W. Master was

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originally intended to be the mainspring of the machine; and accordingly the welfare of the Lodge depends almost entirely upon his efficiency and intelligence.

In the above-mentioned Constitutions, it is strictly provided by the very first Article, that "the Master must be *steadfast*, *trusty*, and *true*; provide victuals for his men, and pay their wages punctually." But if he be indifferent, and neglectful of his duties, the Brethren will get neither instruction nor wages, and the Lodge will necessarily lose its prestige, and every one who may be initiated therein will imbibe a feeling of dissatisfaction, at the least, if not of open hostility to the institution. Hence, when the Members are called on to elect a Master, they should be quite certain that he is in reality "steadfast, trusty, and true," and actually possesses all requisite qualifications for the office; otherwise the respectability and reputation, nay, even the very existence of the Lodge, will be at stake.

And I may here observe, that I entertain a very indifferent opinion of a Master who works his Lodge solely by the tenacity of his memory. A medley of words correctly arranged may deceive an unreflecting person, but we must have something better than that before we can pronounce a decided panegyric on the fruitfulness and originality of a master-mind. "If a blockhead," says an energetic writer of the present century, "fancying himself a mariner, venture on the seas, sailing without a chart and steering without a compass, the consequences of his rashness are limited to himself. If he sinks

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he suffers alone. But if the same vain pretender, duping others into a belief of his sufficiency, assume the office and station of a pilot, the danger becomes widely different: the lives of many are put to the risk, and if he does not make the right path, but steers them far wide of their destination, his ignorance involves the fate of them all."

A W. Master, indeed, may, by the mere force of memory, unaccompanied by either genius or talent, conduct the proceedings of a Lodge respectably for a time, and excite sentiments of admiration in a superficial observer; but he is still only a machine, the mainspring being his book of reference. Take away that, and in a few months his memory will fail him, and his popularity will ooze gradually away as detached portions of his lesson evaporate from his recollection. I have known individual Masons who could repeat the whole of the three lectures by rote from one end to the other, and yet were entirely ignorant of Masonry. Instead of burdening the memory with a medley of words before they are correctly understood, the Masonic student would be better employed in learning to arrange and classify his ideas by systematic study and calm reflection; otherwise he will never merit the character of a bright and perfect Mason.

But, unfortunately, in many of our Lodges words are substituted for thought, and sometimes for knowledge itself. Ask some of our W. Masters for the explanation of a particular sign, symbol, or doctrine, and he will answer in the unchanged language of the Ritual; but if a new inquiry be framed, even

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out of his own reply, he will be sensible of his deficiency; and, being at a loss for a solution of the difficulty, will probably say that the question is not in the Lecture Book. But if the W. Master study the forms and ceremonies attentively, and make himself acquainted with the reasons for every minute rite and every new situation, he need not fear but words will flow freely and without impediment to express his meaning.

The effects of initiation on a candidate depend, in a great measure, on the tact and knowledge of the Master; and the York Constitutions direct that "he shall take especial care, in the admission of an Apprentice, that he do his Lord no prejudice; that he shall harbour no thief or thief's retainer, lest the Craft should come to shame; and if he unknowingly admit an improper person, he shall discharge him from the work when his inability is discovered." These are paramount and indispensable duties, and he is bound to perform them punctually and impartially. And in the reception of his Apprentice, if the preliminary ceremony be well conducted, it cannot fail to produce an impression which will prevent all misconception on the nature and object of the system, and silence any rising doubt which might have a tendency towards its disparagement. And further, the W. Master is strictly bound by another ancient Landmark to instruct his Apprentice faithfully by "teaching him all the various secrets of his Craft, and make him a perfect workman."

I once saw a W. Master paralyzed by a simple question proposed by a candidate. He had been

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conferring the Third Degree, which contains a constellation of unalterable Landmarks; and he performed the office fluently and without hesitation, when, at a certain part of the ceremony, the candidate, who was a barrister, inquired—"My dear sir, you have told me that so and so occurred under such and such circumstances; will you be kind enough to favour me with your authorities?" The Master was taken by surprise; he hesitated—he stammered—he tried to go on; but the *mal-apropos* interruption had driven the subsequent part of the legend from his recollection, and he found it impossible to proceed. He looked round for aid with such a pitiable countenance, that to relieve him from his dilemma, I stepped forward and assured the candidate that all his doubts should be resolved before he left the Lodge, but that at present the ceremony must be allowed to proceed; which I briefly concluded, and dismissed him for reinvestment. This afforded the W. Master an opportunity of recollecting himself, and of receiving the candidate in form as a Master Mason.

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PART III.

APPROACHES TO THE FIRST DEGREE.

TRIAD CHARACTERISTIC.

CONDITIONS.—QUALIFICATIONS.—RECEPTION.

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"WHAT was there required of you? My assent to three judicious propositions. The first was, a declaration that I had not been prevailed on by any person, against my inclination, to be made a Mason; secondly, that I offered myself freely, and of my own accord, to be initiated; and, thirdly, that I was ready and willing to enter into engagements for preserving its privileges to worthy men who should acquire them by a legitimate process."—AN OLD RITUAL.

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LECTURE XV.

FREEDOM.

"Was für ein mann muss ein maurer sein? Ein mann von einem freien weibe geboren. Wo wurder Ihr zuerst vorbereitet um zum maurer gemacht zu werden? In meinem herzen."—GERMAN RITUAL.

"To all freeborn sons of the ancient and honourable Craft."—SECTIONAL CHARGE.

THE fourth article in the Constitutions of Athelstan provides that "no Master shall admit the son of a bondman as an Apprentice, lest his introduction should create dissatisfaction amongst the Brethren." This ordinance is corroborated by the Ancient Gothic Charges, which ordain that "the men who are to be made Masons must be freeborn, and no bondmen." And the same conditions were subsequently embodied in the authorized Lectures, where it was expressly stated that "Freemasons should be freeborn, of mature age, sound judgment, and strict morality. Freeborn, that the vicious habits of slavery might not contaminate the pure principles of freedom, on which Masonry is founded," &c. In another part of the same Ritual it is asserted that every candidate must be "a free man, born of a free woman;" and the position is illustrated by a reference to the respective conditions of Isaac and Ishmael, in the following words:—"When Sarah, the wife of

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Abraham, beheld Ishmael, the son of Hagar, the Egyptian bondwoman, teasing and perplexing her son, she remonstrated with Abraham, saying, Put away that bondwoman and her son, for such as they cannot inherit with the freeborn. She is supposed to have spoken by divine inspiration, for she well knew that from Isaac's loins would spring a great and mighty people, who should serve the Lord with Freedom, Fervency, and Zeal; and she feared that, if the children were brought up together, Isaac might imbibe some of Ishmael's slavish principles, it being universally acknowledged that the minds of slaves are much more contaminated than those of the freeborn."

This Landmark, if it be entitled to the distinction, after the tenure of at least a thousand years, has been recently (viz., September, 1847) altered by a vote of our Grand Lodge, which authorized the omission of the words "born of a free woman;" the alteration being thus defended by the late G. Secretary (a great authority in Masonry):—"The terms *freeborn* and *bondman*, as mentioned in the Ancient Charges, had reference only to the custom of Eastern nations; therefore the usual form of words, as now addressed to every candidate for initiation, which was introduced only at the period of the Union of the two Fraternities, might, without infringement of the Landmarks of the Order, be adapted to the occasion by omitting the latter part of the compound word, and substituting the word *agent* for *born*, inquiring, Are you a free agent and of mature age? *This slight deviation in a word*, from what may be the general

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practice, may not be deemed important while the main principles of the Craft are adhered to."

It is curious to trace the differences of opinion which existed amongst the Fraternity in England on this "*slight deviation in a word*;" some strenuously contending against the violation of an admitted Landmark; others asserting that it was not a Landmark at all. Those two great Masonic authorities, Brothers Tucker and Crucefix, for whose memory every worthy Mason ought to entertain the most profound respect, differed *toto cælo* on the subject. The former says, "I cannot but regret that the words *free by birth* should have been altered. This, in my opinion, *did form a Landmark of Masonry*, and such a one as no man who has ever given his assent to the Ancient Charges ought to have lent his hand to alter. But the edict has gone forth; and henceforward those beautiful Lectures which were founded on this part of our ceremonies must be laid aside for ever and forgotten." To this the latter replies with equal pertinacity. "With the idea that Freedom by birth did form a Landmark, we differ. *It not only never did, but never will.* Landmarks of Masonry are unchangeable."[1] So uncertain is the exercise of private judgment.

The disqualification of illegitimacy may be included in the same category, for it was a *sine quâ non* in the Gothic charges that the candidate should be of "honest parentage and no bastard." It formed an insuperable bar to admission into the

[1] F. Q. R., 1848, pp. 241, 242.

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spurious Freemasonry of ancient times; and not only did the Jewish law exclude an illegitimate person from the congregation of the Lord, but by our own old ecclesiastical statutes such a one could not be received into Holy Orders without a dispensation. This invidious stigma would now be considered a disgrace to any society of Christians, because the child cannot be morally responsible for a sin committed by its parents before its birth; and it was an old established belief that such children at the last day "will be witnesses of wickedness against their parents." (Wisd. iv. 6.) The system of Freemasonry, however, now contains no such disqualifying ingredient, and therefore the Landmark has become obsolete.

In a discussion respecting the mature age of a candidate for initiation, which forms another ingredient in the Ancient Charges, I may fairly premise that the rule needs no defence, as the laws of every Christian country contained a proviso to the effect that no member of society can be allowed to occupy any public or private station, or acquire the ownership and responsibility of property, until he has passed through the customary preliminaries of instructional training to assist his natural talents, by laying in a store of useful knowledge and experience to prepare him for acting his part commendably on the great theatre of the world. The stated period required by the laws of England is twenty-one years, previous to which he ranks only as an infant.

In like manner Freemasonry usually rejects a candidate who has not attained the same age. In the

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old Constitutions, indeed, it is laid down as a fundamental rule that "no man can be made a Mason under the age of twenty-five years, and who is his own master, except by dispensation." This stringent law was subsequently thought worthy of limitation, and a few years ago it was removed by the Grand Lodge, and the condition now is, that "no man shall be made a Mason in any Lodge under the age of twenty-one years, except by dispensation," which may be legally granted to a Lewis, or the son of a Master Mason. I do not presume to question the propriety of this alteration, although omitting the important words, "his own master;" because it is perfectly congenial with the laws of England, which pronounce a man accountable for his actions when he has attained the above age; and I merely adduce the fact as constituting a precedent for the negation of an obsolete law to meet the progressive refinement of the age.

It is, however, perfectly clear from experience that some young men will display a greater degree of talent at eighteen than others at twenty-one years, whence the origin of the proviso already mentioned, that by permission of the authorities a person of the first-mentioned age may not only be initiated but in due course attain the Sublime Degree of a Master Mason. It was formerly thought necessary that a sponsor should be obligated with him, and openly undertake that the pledge should be preserved inviolate; but this solemnity is now disregarded, and the dispensation considered an ample security and guarantee for the practice.

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LECTURE XVI.

WITHOUT BLEMISH.

"No master shall take an apprentice that is not the son of honest parents, a perfect youth, without maim or defect in his body, and capable of learning the mysteries of the art."—THE ANCIENT CHARGES.

THE fifth article of the Constitutions of Athelstan provided that an apprentice must be without blemish, and have the full use of his limbs, because a maimed man can be of no service to the Craft; and the document imperatively pronounces that—

> "To the Craft it were a shame
> To make a halt man and a lame."

These injunctions were repeated in all subsequent Charges, Constitutions, and Regulations of Masonry down to a very recent period. In those of 1663 it is thus expressed: "No persons hereafter shall be accepted as Freemasons but such as are of able body, honest parentage, a good reputation, and observers of the law of the land." And a few years later, in a copy of the "Charges for Masons," agreed to in the G. Mastership of Sir C. Wren, a passage to the same effect occurs, which I transcribe from a document preserved in the archives of the Lodge of Antiquity. "That the apprentice be freeborn and

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of limbs whole as a man ought to be, and no bastard. That he be able in all degrees; that is, free born, of good kindred, true, and no bondman, and that he have *his right limbs as a man ought to have.*"

It is, therefore, to be presumed that the ineligibility for initiation of a lame or imperfect man was intended by our ancient Brethren to be a permanent Landmark—whether justly or not is beside the question. And I would here remark that I use the word *presume* advisedly, because it is impossible to speak with absolute certainty on a subject which, to say the least of it, is somewhat obscure; for we have no actual criterion by which we may determine what is a Landmark and what is not. It must be, therefore, clearly understood that in these Lectures, when any incident in Masonry is pronounced to be a Landmark, it is simply to be received as my own private opinion, and advanced on my sole responsibility, except where I have taken the precaution to exonerate myself by the production of indisputable evidence.

But in the present case we find the same injunction repeated more than once in the Ancient Charges, which were published by Dr. Anderson, in 1738, under the sanction of the Grand Lodge. For instance, the third Charge provides that "the men who are made Masons must be freeborn, no bondsmen, of mature age, and of good report, hale and sound, not deformed or dismembered at the time of their making. No woman; no eunuch." And, in the fourth Charge, the following passage occurs: "No master shall take an apprentice that is not the

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son of honest parents, a perfect youth, without maim or defect in his body, and capable of learning the mysteries of the art." It must, however, be noticed that, in the version of these Charges appended to our present Book of Constitutions, this passage has sustained some alteration, and is expressed thus: "No master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art;" —a revision that entirely alters its sense.

The conclusion, therefore, one would think, cannot be overstrained, when we pronounce that the ineligibility of a candidate who was either lame, blind, or maimed, constituted a *bonâ-fide* Landmark with our ancient Brethren. But several Grand Lodges have recently decided that such admissions are not only justifiable but perfectly legal. Exclusion now hinges solely on the conditions of mature age, sound judgment, and strict morality. The simple requisitions of the Grand Lodge of England are, that the candidate shall have no defect in his body that may render him incapable of learning the art; and hence lame and impotent men are not excluded by our English Lodges; and candidates have been admitted with cork legs and steel springs.

Our transatlantic Brethren do not even reject the deaf and dumb, because it is a recognized principle in Freemasonry, that wherever Brethren meet, although diversified by climate, colour, and religion, and perfectly ignorant of each other's language, habits,

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or peculiarities, they still possess a medium of communication which, however artificially applied, is sure to be understood; and it is on this account, I suppose, that deaf and dumb candidates may be lawfully admitted into a Mason's Lodge, because they would have no difficulty in recognizing and conversing with a Brother.

The English Book of Constitutions contains no specific law by which a candidate can be excluded by reason of any bodily defect, because in the present state of the society this ancient prohibition would be embarrassing; and, therefore, it has been ignored in accordance with the practice of other societies where the observance has become burdensome, useless, or inconvenient.[1] We, therefore, do not find fault with this improvement in our Regulations, and only adduce it as a pregnant instance in proof of the fact *that some ancient Landmarks have been occasionally*

[1] On this subject Dr. Paley expresses himself thus, in his "Treatise on Moral and Political Philosophy" (Book III. Part 1, c. 21):—"The statutes of some colleges forbid the speaking of any language but Latin within the walls of the college; direct that a certain number, and not fewer than that number, be allowed the use of an apartment among them; that so many hours each day be employed in public exercises, lectures, or disputations; and some other articles of discipline adapted to the tender years of the students who, in former times, resorted to the universities. Were colleges to retain such rules, nobody, nowadays, would come near them. They are laid aside, therefore, though parts of the statutes, and, as such, *included within the oath*, not merely because they are inconvenient, but because there is sufficient reason to believe that the founders themselves would have dispensed with them, as being subversive of their own designs."

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laid aside by the irresistible fiat of a vote in Grand Lodge, to meet the altered circumstances of the times, and in accordance with the liberal principles, which increasing intelligence has pointed out as a wholesome departure from restrictions which our ancient Brethren considered necessary to preserve the healthy operation of the society.

It is further contended in justification of this proceeding, that the rule was originally prescribed for the observance of operative Masons only, to whom bodily imperfections would be an undoubted disqualification. Strength of body and perfect limbs, it must be confessed, are essentially necessary to enable a Craftsman to contribute to the execution of such laborious undertakings as the building of Churches, Cathedrals, and Baronial Castles. And as the Guilds or Societies were founded on fraternal obligations, these particular disabilities were necessarily included in the general Constitutions and Charges of the Craft, that no Master might plead ignorance of the law, and admit an Apprentice with a disqualifying bodily defect. But since the union of the two sections in the present century under the auspices of the late Grand Master, the Duke of Sussex, these injunctions have been pronounced obsolete; and mental requirements are now alone necessary to constitute a title to admission into Speculative Masonry.

It would indeed be a solecism in terms to contend that a loss or partial deprivation of a physical organ of the body could, by any possibility, disqualify a man from studying the sciences, or being made a

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Mason in our own times, while in possession of sound judgment, and the healthy exercise of his intellectual powers. And as if to show our entire freedom of will on this point, the great English Lodge at Hamburg, in 1854, in accordance with a precedent furnished by their Brethren in the United States, initiated a candidate that was both deaf and dumb; but it was represented that his organs of intelligence had been so sharpened by necessity and observation, that by the mere motion of the lips and a slender assistance from the language of signs, he was enabled to form a tolerably correct idea of the nature and tendency of the ceremony. And it has become a rule, or rather a practice of the English system, that if a deaf and dumb person is competent to read, and understand the Declaration to which he affixes his signature, he is eligible for initiation.

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LECTURE XVII.

DIVERSITY OF PRACTICE IN THE TRANSATLANTIC GRAND LODGES.

"If a master
Have any man of craft
That be not also perfect as he ought,
He may change him soon anon,
And take for him a perfect man.
Such a man, through *rechelaschepe*,
Might do the Craft scant worship."
—YORK CONSTITUTIONS.

"The proper residence of Faith or Fidelity was thought to be in the right hand, and, therefore, this deity was sometimes represented by two right hands joined together; sometimes by two images shaking each other by the right hand; so that the right hand was esteemed by the ancients as a sacred symbol."—DR. ANDERSON.

To return to our subject of admitting maimed or deformed candidates, which our motto pronounces inexpedient. In the United States the Lodges have generally dispensed with this ancient prohibition. For instance, the Grand Lodge of Mississippi has decided that "a loss or partial deprivation of those physical organs which minister to the action of the body, does not disqualify a man from being made a Mason." The Grand Lodges of Alabama, Florida, and others, have enunciated the same opinion. Some few years ago, Governor Pope, who had lost an arm, was proposed; and on reference being made

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to the Grand Lodge at Kentucky, it was decided that "if the deformity of a candidate for initiation, occasioned by a partial deprivation of limbs, is not such as to prevent him from being instructed in the arts and mysteries of Freemasonry, his admission will not be an infringement of the Ancient Landmarks, but will be perfectly consistent with the spirit of the Institution." The Grand Lodge of Louisiana, however, interprets the primitive disqualifications literally, by resolving "that the physical qualifications for initiation required by the ancient laws cannot be dispensed with, or changed without creating an innovation in the body of Masonry."

In the year 1843, a question on this subject arose in the Grand Lodge of New York. "The R. W. Bro. Coffin offered a resolution excluding a deformed person (as club-footed) from a seat in the Grand Lodge, and also to refuse admission to any officer of a Lodge who has, or shall hereafter, initiate such deformed person. The motion being duly seconded, was laid on the table. The next day Bro. Beckwith, J. W., of Mariner's Lodge, No. 67, being announced, was admitted, but Bro. Coffin objected to his admission by reason of a physical deformity, and the Brother retired until the question of his right should be decided; when Bro. Coffin offered a resolution that he should not be admitted. The chief argument in support of his resolution was, that the Constitutions of Masonry had been violated by the initiation of Bro. Beckwith. The question was discussed at some length, and two hostile opinions were enter-

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tained on the subject; but when it was put to the vote, it was decided to admit the Brother to a seat in Grand Lodge."

Bro. Mackey delivers it as his firm belief, in the first edition of his book on "Masonic Law" (p. 176), "that the spirit as well as the letter of our ancient Landmarks requires that a candidate for admission should be perfect in all his parts; that is, neither redundant nor deficient, neither deformed nor dismembered, but of hale and entire limbs as a man ought to be." Amongst the Brethren of Ohio, however, "there is not only a great diversity in work and Lectures, but in some instances old and constitutional laws have been disregarded. Men without arms have been admitted, and others with wooden legs. Petitions for initiation have been entertained from men entirely blind, and we have been informed that the records of at least one Lodge show that even women have been recognized, and mock degrees conferred upon them in open Lodge. "Unless such practices are arrested," says the editor of *The Masonic Review*, published at Cincinnati, who furnishes the above information (Vol. III. p. 355), "farewell to Ancient Masonry. Men placed in the responsible position of Masters of Lodges, should be required to possess a more accurate knowledge of the laws of Masonry, and should be held to a stricter accountability."

The great difficulty of reconciling the ancient ceremonies of Masonry with the modification of particular Landmarks, arises out of the ceremony of initiation; and if it be imperative that none of the

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usual forms can be dispensed with, then the initiation of a candidate who has lost arms and legs would be absolutely impracticable; for in several instances, which I need only allude to, as every Brother will understand me, the active use of both arms and both legs appears to be indispensable. For instance, Freemasonry teaches that the Ancient Symbol of Fidelity was the union of two right hands; and it is a well-known fact that the Greek and Roman warriors worshipped their right hands. Thus in Virgil, Mezentius, when going into battle, invoked his right hand as an all-powerful deity. *Dextra mihi deus, et telum quod missile libro, nunc adsint.* Others swore by their right hand as a Turk does by his beard, and the oath was sealed by laying it on the pommel of the sword, as we do on the First Great Light. But how could a man, whose right arm has been amputated, accomplish any of those ceremonies; for the left was not allowed to be substituted, because the use of it was ever accounted an inauspicious omen, and the harbinger of evil. A still more illustrative instance of the same position occurs in the following passage, from the old laws of Masonry, which will clearly show the impossibility of compliance by a candidate who has lost one or both of his arms. In sealing the obligation, *unus ex senioribus tenet Librum* (the Holy Bible) *et illi* (the candidates) *ponent manum suam super librum.* But there are other ceremonies of equal importance, which must be omitted at the initiation of a candidate without arms or legs.

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LECTURE XVIII.

ESSENTIAL QUALIFICATIONS.

"Freemasonry is to be considered as divided into two parts,—the operative and speculative; and these are again subdivided, the operative (that is, Craft Masonry) into three distinct branches,—the manual, the instrumental, and the scientific. The manual consists of such parts of business as are performed by hand labour alone, or by the help of some simple instruments, the uses whereof are not to be learned by any problems or rules of art, but by labour and practice only; and this is more peculiarly applicable to our Brethren of the first degree, called Entered Apprentices."—DUNCKERLEY.

"To each faithful Brother, both ancient and young,
Who governs his passions and bridles his tongue."
—SECTIONAL CHARGE.

THE essential requisite of mature age, which I have already explained in the fifteenth Lecture, has been constituted into the leading member of another triad, which more minutely exemplifies the subject of our present inquiry. This triad is—Mature Age—Sound Judgment—Strict Morality; the two latter being necessarily connected with the former, as indispensable qualifications for admission into a Lodge of Masons; and it is the neglect of the Brethren in demanding a strict compliance with these qualifications in the first instance that originates disputes at our periodical meetings, and causes so much mis-

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chief to the craft. But unfortunately too many of our Lodges fall into the fatal error of considering *numbers* the sole test of respectability, and thence become careless in their investigation of character. And confidence being thus misplaced, is pretty sure to introduce confusion.

The second member of our triad, viz., Sound Judgment, is rather a ticklish subject to discuss. Men are not agreed on its essential principles. Its possession is often accompanied by delusions which sadly deteriorate from its worth, and render it inoperative. The exercise of sound judgment is sometimes confined to one particular subject only, and does not always extend to more. A man may have a correct appreciation of some isolated points, and be under a mistaken notion on many others. We are all somewhat exposed to the influence of certain prevailing prejudices which dismiss our sober judgment to the winds of heaven. No man can possess sound judgment who is governed by one prominent idea or master-passion. Many clever and talented men are deficient in this quality; because the mind being under the influence of firmly-rooted prejudices is incapable of placing their true value on ideas as they arise, and consequently their decisions are almost certain to be erroneous. Their judgment proceeds from the imagination rather than the understanding. One class of ideas adumbrates the mind of such men, to which everything else must succumb. Their brain is overloaded with a single crotchet which extinguishes every sound and healthy principle; for it is clear that no person can exercise an independent judgment

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who allows the predominance of any favourite hypothesis, however correct it may be when resting solely on its own individual merits.

With this exposition before us, our next inquiry will necessarily be—what object the founders of our present system of Masonry had in view, when they pronounced that one indispensable condition of acceptance should be the possession of sound judgment. The truth is, that this quality is only required in a comparative sense. The judgment referred to is not expected to be logically and metaphorically sound, otherwise the society of Freemasons would be numerically select. If he possess sufficient discrimination to understand the meaning of symbolical ceremonies, and to distinguish a myth from an historical fact; if he possess a fair proportion of plain common sense; if he be accessible to the process of demonstrative evidence on any given subject, and capable of examining the proofs and deciding correctly on such self-evident questions as may arise in the conduct of a Lodge, this condition has been attained, and the candidate may be safely admitted, unless other requirements are wanting.

In this category may be placed the complicated ceremonies of initiation. In the absence of some clue for his guidance, the candidate will be apt to form an opinion on them which would be wide of the truth. All men have judgment, such as it is, and hence, in the candidate for Masonry, it is required to be "sound," because its operations are in strict requisition when the ceremonies are scientifically

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explained. They include a series of arcane facts and incidents which need a categorical elucidation to satisfy the candidate's reasoning powers, otherwise he will be unable to determine whether they be consistent with the exoteric professions of the order. Before he hears the Lecture on the Tracing Board or the "Entered Apprentice's Reasons," as they were denominated by our ancient Brethren, he will have little to exercise his judgment upon. All is darkness and uncertainty and wild conjecture. A plausible hypothesis may be improvised, but it is sure to be wide of the truth. And it will be well if his judgment endorses the interpretations of the Chair.

Sound judgment is the art or faculty of forming a correct estimate of simple ideas as they arise in the mind, and of combining or separating them in such a manner, without the intervention of prejudice or passion, as to come to a lucid and correct conclusion. In this process reason must be assisted by diligence and attention in the examination of proofs and probabilities, and the avoidance of incorrect quotations and references which may lead imperceptibly to deductions very wide of the truth. Now, in conducting the affairs of Freemasonry, questions are frequently mooted which require a cool and deliberate consideration to determine correctly; and it has therefore been deemed necessary, for the purpose of preventing an illogical conclusion which might lead to very serious consequences, that its members should possess the essential requisite of sound judgment.

The third member of the intermediate triad is

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Strict Morality; and on this subject a true decision is much more easily attainable, because the test is perfectly simple and may be determined by antecedents. In the estimation of character, we must avoid blending the two latter members of our triad together, so that they may be confounded with each other. The term "strict morality," as used by Freemasons, is to be understood as absolutely distinct from sound judgment, or they would not have been proposed as two separate qualifications; and I believe that in the generality of our Lodges, morality is more rigidly investigated as a test of eligibility than judgment. If a man has conducted himself in an exemplary manner in all the relations of social life—if he has established the character of a good husband, father, and friend—honest in his dealings, faithful to his pledge, punctual in his engagements, industrious in his habits, he could not fail to be received as a candidate on a regular application to the Lodge. On the contrary, if he be quarrelsome amongst his associates, tyrannical in his family, unsteady in his general conduct, addicted to inordinate drinking, faithless and profane, his chance of election would be small, for the ballot-box is no respecter of persons, and constitutes a severe but faithful test of private character. A successful candidate ought to possess temperance to govern the passions and check unruly desires; fortitude to resist temptations, and encounter danger with firmness and resolution; prudence to regulate his conduct by the dictates of reason; and justice to enable him to render to every one his due without distinction.

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Besides these essential requisites, there are many others in the system of Freemasonry, which will occur in their proper places as we proceed with our examination of the Masonic Triads, Types, and Landmarks.

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LECTURE XIX.

THE RECEPTION.

"We can never be too careful, in the selection of members, as to a thorough knowledge of the character and circumstances of a candidate desirous of being initiated into the mystery of Freemasonry. Upon this depends the welfare or destruction of the Craft; for, as regularity, virtue, and concord are the only ornaments of human nature (which is too often prone to act in different capacities), so the happiness of life depends, in a great measure, on our own election, and a prudent choice of those whom we introduce as our companions."—AHIMAN REZON.

"May every Brother who is lawfully and regularly entered into our Society, which is both ancient and honourable, be duly instructed in its true morality."—SECTIONAL CHARGE.

A CERTAIN Masonic ceremony used during the process of initiation refers to the Scriptural triad of Ask—Seek—Knock; because every one that asketh with a sincere faith receiveth; he that diligently seeketh is sure to find; and to him that earnestly and with steady perseverance knocketh, without being discouraged because the first report or even the second remains unanswered, shall be admitted at the open door. Thus any one who wishes to participate in the secrets of the Craft must, as a preliminary preparation, seek in his mind, or in other words, examine himself carefully, that he may correctly ascertain whether his

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desire proceeds merely from some volatile and hastily-formed whim, which is likely to be evanescent and vanish at the first moment of trial, should any trifling difficulty intervene to cast a damp upon his hopes and expectations. If such be the slight and feeble grounds of his determination, he would act wisely to abandon it at once, for his admission under such circumstances would neither be gratifying to himself nor beneficial to the Order.

But if his hope of admission be founded on a real desire of knowledge, and a favourable opinion of the institution previously entertained; if he be a lover of science, and desirous of augmenting his acquisitions, then he will possess all the elements of a good and worthy candidate, and promise to become a bright and expert Mason. Having thus sought in his mind, and feeling satisfied with the result of the examination, he asks of his friend, who is of course a member of the Lodge, freely stating his convictions, his principles, and his expectations, and places himself unreservedly in his hands as a sponsor, to adopt the usual means of introducing the new Member to his future Brethren. This is denominated the *internal* preparation; and is succeeded, after acceptance, by an external preparation according to a prescribed formula that never varies; and thus on knocking at the door of Masonry, and pronouncing the magic words—OPEN SESAME, the portal uncloses, and he is admitted to tread on the hallowed floor.

It will be impossible to say a word about the actual admission, but it may not be unimportant

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to observe that the introductory ceremony is accompanied by an O.B., which was always considered a permanent Landmark, as appears from the 13th and two following points in the old York Constitutions; and the fraternity were taught to believe that its omission would endanger the whole system. These are the words: "Every Brother shall swear fealty, and if he violate his oath he shall not be succoured or assisted by any of the fraternity. He shall further make oath to keep secrets, to be steadfast and true to all the ordinances of Grand Lodge, to the king and Holy Church, and to all the several Points herein specified. And if any Brother break his oath he shall be committed to prison and forfeit his goods and chattels to the king."

This O. B. is considered of so much importance that Quincy Adams, the great American Anti-Mason, on referring to it during the political persecution of Freemasonry in the United States, A.D. 1834, thus expressed himself: "The whole cause between Masonry and Anti-Masonry, now upon trial before the tribunal of public opinion, is concentrated in a single act. Let a single Lodge resolve that they will cease to administer the oath, *and that Lodge is dissolved.* Let the whole Order resolve that this oath shall be no longer administered, *and the Order is dissolved;* for the abolition of the oath *necessarily imports the extinction of all other Landmarks.*" Evidently meaning to imply that the O. B., being a principal Landmark, its removal would ruin and destroy the institution.

During the above-mentioned persecution of Ma-

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sonry it was held to be sound law that Masonic oaths are illegal and not binding on the conscience. Thus in a work published by the Hon. W. Sullivan, of Boston, he says that "all oaths which the public laws do not require are in themselves criminal." Judge Morton of the Supreme Court of Massachusetts declared on the bench at New Bedford, that "the officers of a Lodge have no power to administer oaths." And an eminent lawyer in New York, of the name of Hopkins, asserted that "the fact of taking or administering Masonic oaths is a misdemeanour at common law. The candidates taking the oath, the presiding Master, and every member of the Lodge willingly assisting, are equally liable to indictment and punishment." And in corroboration of these extreme opinions, an Act was passed by the legislature of Rhode Island, condemnatory of the Masonic O. B. in the following words: "An Act in relation to extra-judicial oaths. Sec. 1. Be it enacted by the General Assembly, and by the authority thereof it is enacted, that hereafter if any person in this State, &c., shall administer to any person or persons any oath, affirmation, or obligation, in the nature of an oath, not authorized by law, or if any person shall knowingly or willingly permit or suffer any such oath, affirmation, or obligation in the nature of an oath, to be administered to, or taken by him or them, every such person so offending shall forfeit the sum of a hundred dollars for the first offence, to be sued for, &c." The Roman Catholics oppose the progress of Freemasonry on the ground that the third Council of Lateran prohibited all

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oaths which might be considered adverse to the interests of the Church.

In England the O.B. is admittedly legal; and Paley, in his "Moral Philosophy" (Book III., Part 1, c. 21), speaking of the members of ancient societies being obliged to swear to the observance of their respective statutes, pronounces the oath valid, "even though its observance is in some cases unlawful, in others impracticable, in others useless, and in others inconvenient." It would indeed be impossible to deny that the O.B. has always been and is still considered an indispensable Landmark of Masonry. Originally, however, it was an isolated affair; for only one oath was imposed for all the degrees of Craft Masonry, if indeed there existed in those times more than one degree, which is somewhat doubtful.

Is it an easy matter, I would here ask, for a candidate to recall the feelings which overpowered his mind when he first set his foot on the resplendent ornaments of a Mason's Lodge, which are the depositories of such invaluable lessons of practical morality? The impressions on his fancy, whatever they might be, no one else can tell. They were the effects of solitude, silence, and unaided reflection. And it would be difficult, if not impossible, to describe the intensity of feeling which distinguished that very brief period of every Brother's Masonic experience. With what various sensations was the mind imbued at that anxious moment. Curiosity might be predominant, but the hope of knowledge, the expected mysterious communications which none could truly

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anticipate, divided the current of thought, and prevented the prevalence of any dominant impression. What candidate is able to describe his feelings during that agitating ceremony? Let him try, and perhaps he may find more difficulty in the process than he imagines. He may, or he may not, accomplish the task to his own satisfaction. The chances, however, are against him. Some brethren, with iron nerves, may have been sufficiently self-possessed for such an undertaking, but I doubt much whether others could do it effectually. The situation was embarrassing and confused—they felt it; new ideas continually routed and displaced old ones, and when the reality burst upon them it drove away and obliterated every vestige of the conflicting reflections which had previously passed in rapid succession across the panorama of their mind. Do the candidate's thoughts unconsciously take their character from the variegated emblems which his eye passes over,—light or darkness, hopeful or desponding, now bursting forth with a flood of light, like the glorious central star, and now more mild and gentle, like the tesselated border representing the genial illumination of the planets in their uniform course round the god of day; or are they hazy, indistinct, and illusory, in realization of the physical state of nothingness to which his external preparation has reduced him? Did he feel beneath his feet a carpet of the softest velvet? Did he fancy himself wandering through sounding halls and passages, or through a long series of funeral vaults? or did he feel as in a bewildered dream under the influence of ephialtes? Was he in eager expecta-

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tion that a new page in the world's wonders was about to be unfolded? What were his hopes? What were his fears? Can he tell you? It is to be doubted whether a candidate is sufficiently collected to be able to combine his thoughts and reduce them to any real or tangible consistency.

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LECTURE XX.

FROM WEST TO EAST.

"How ought a Mason's Lodge to be situated? Due east and west. Why so? Because all churches, chapels, and places of divine worship, ought to be so situated. For what reason? Because the sun rises in the east and spreads its influence towards the west; and because the Gospel was first preached in the east and afterwards propagated in the western parts of the world."—FROM AN OBSOLETE RITUAL.

IN Freemasonry, the East, or sun-rising, constitutes an unchangeable Landmark; and accordingly in an ancient Masonic MS., which was reputed to have been copied by Leland, the celebrated antiquary, we find the following passage: "Where dyd ytt (Freemasonry) begynne? Ytt dydd begynne with the ffyrste menne of the ESTE, whych were before the ffyrste menne of the Weste; and comynge westlye ytt hathe broughte herwythe alle comfortes to the wylde and comfortlesse." Mr. Locke's presumed annotation on this passage induced Bro. Preston to observe that "the opinion there were men in the East before Adam is a mere conjecture, although it may be countenanced by some learned authors; but Masons comprehend the true meaning of the Craft taking its rise in the East and spreading to the West, without having recourse to the pre-Adamite theory." East and West are terms peculiar to the Society, and

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when Masonically adopted are very intelligible, as they refer to certain forms and customs established many centuries ago; a few of which will form the subject of the present Lecture.

In a Mason's Lodge the W. Master is placed in the East as a type of the rising sun, which opens the day that the inhabitants of the world may go forth to their labour, and the behests of the Most High executed to His glory and the advantage of His creatures.

> "Let there be light, said God; and forthwith light
> Ethereal, first of all things, quintessence pure,
> Sprung from the deep, and from *her native* EAST
> To journey through the airy gloom began,
> Sphered in a radiant cloud."—MILTON.

The candidate is obligated in the East and invested in the West; advances from West to East by right lines and angles, to typify the necessity of an upright life and well-squared actions; and he is subsequently placed in the North-East to receive instruction, as a corner-stone, from which a superstructure is expected to rise, perfect in its parts and honourable to the builder. The Brethren, with their faces to the East, reverently attend to the dictates of wisdom which proceed from the Chair, in commemoration of the same custom used by the early Christians; for light, truth, and virtue, as Brother Dunckerley in his code of Lectures, predicates, "sprang out of the darkness which overshadowed this globe when the work of six days began."

I now proceed to explain an anomaly which has

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crept into our Lodge practice, and which many Brethren would be glad if they could distinctly understand. In the traditionary history of Masonry as it was embodied in the primitive ritual, we are informed that "our ancient Brethren, after the completion of King Solomon's Temple, travelled from one country to another, in search of employment, and for other Masonic purposes." Amongst the rest certain Entered Apprentices are said to have proceeded from the West to the East, "hailing from the Lodge of St. John at Jerusalem," for the purpose of receiving scientific instruction from their more experienced Brethren. And this declaration occupies a prominent place in the system adopted by most Grand Lodges at the present day; but having sustained some alteration, a difficulty has arisen which requires a brief notice.

It is easy to imagine, that as the East is a place of Light and Wisdom, a novice might beneficially travel thither to seek for information in the science; for, if our traditions are to be relied on, the Dionysiacs, who built the Temple of Solomon, travelled *eastward* from Jerusalem, bearing with them their skill and taste in architecture, and other secrets of the Fraternity, into various countries, where they were more readily employed, and received better wages than those who did not possess the same advantages.

In many places where they sojourned they obtained special privileges; and because they taught their secrets only to the freeborn, their successors acquired the name of FREEMASONS; constituting Lodges and

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erecting stately piles of building under the patronage of great and wealthy princes, many of whom were accepted as Members and Brothers of the Order; and became Grand Masters, each in his own dominions, in imitation of King Solomon, whose memory as a Mason was reverenced by all other peoples, and will be till architecture shall be consumed in the general conflagration.[1]

It follows, therefore, that the above formula was strictly correct when applied to Solomon's Masons, for they proceeded literally *from the West to the East*, hailing from the Lodges at Jerusalem, which constituted the undoubted origin of this peculiar phraseology, and, having been embodied in our primitive Rituals, still applies with accurate consistency to the practice of the Fraternity in India and the Australian Islands. But how is it borne out *in countries westward of Jerusalem?* That is the question to be considered.

The discrepancy in the phrase from West to East, starting from the Lodge of St. John at Jerusalem, as it was expressed in the ordinary Ritual of the last century, and applied to the several countries of Europe and America, where the institution at the present time flourishes in its greatest purity, appears to have entered into the deliberations of the Committee appointed, in 1814, to reconstruct the Lodge Lectures; and being unable to solve the difficulty, like Alexander, they cut the knot by utterly repudiating both St. John (who is styled by Preston

[1] See Anderson's "Const.," pp. 16, 17, ed. 1738.

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"our ancient and venerable patron") and his Lodges, and expunging his honoured name from the Ritual, although it was probably introduced at the formation of the York Grand Lodge; and not only acknowledged by Calcott, Dunckerley, and Hutchinson, but advisedly embodied by Preston in his version of the Lectures, which contain a plain record of the fact. But the misfortune is, that the alteration was accompanied by no certain clue to direct us how to account for the anomaly. The Lectures simply stated that the Visitor, or more correctly the Senior Warden of the Lodge, who was the actual respondent, came from the West for instruction; and when the name of his Lodge was demanded, he distinctly replied, "the Holy Lodge of St. John at Jerusalem," with a recommendation from "the Right Worthy and Worshipful Brothers and Fellows of that Lodge, who sent their hearty greeting." But the Lodge of St. John at Jerusalem lies geographically eastward of this country; and therefore the sojourner in his course from thence to Europe or the new world, would not literally proceed from West to East, but from East to West. This is the difficulty. How is it to be reconciled? The solution of this problem will form the subject of another Lecture.

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LECTURE XXI.

FROM EAST TO WEST.

"If you are a Master Mason, as I suppose you be, I trust you are not ignorant of the rule of three. The rule of three I understand, for the key of this Lodge is at my command. The NAME shall make you free; and what you want in Masonry shall be made known to thee. Good Masonry I understand, for the key of all Lodges is at my command. You speak boldly. From whence come you? From the EAST. Whither going? To the West."—FROM AN ANCIENT RITUAL.

"More than a hundred years ago,
Numbering but twelve in all,
They met within a little room,
And, ere the night was gone,
Had work'd a good Masonic Lodge,
And named it for ST. JOHN."—VAN ZANDT.

"To all worthy Masons, wheresoever dispersed under the wide and lofty canopy of heaven."—SECTIONAL CHARGE.

IN forming speculative Masonry into a system, its founders, whoever they may have been, evidently intended to advance gradually through the existing degrees in a well-regulated climax. For this purpose, with great ingenuity, they constructed a series of Landmarks on a corresponding principle; amongst which must be included the references to the equatorial points of the compass. Thus the E. A. P. is taught to say that he comes *from West to East* for instruction; the F. C. that he travels, or rather

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that his forefathers travelled, *East and West;* those who went eastward sought for instruction, and when they journeyed westward, it was to propagate the same in various parts of the world; and the M.M. is represented as going *from East to West,* in search of something that had been lost, and which, according to the primitive system, *he finds;* although modern interpretation makes him unsuccessful, and furnishes certain substitutes which fall infinitely short of the thing required. Hence this reference to the cardinal points was formerly a literal and grammatical climax, which the alterations of Dr. Hemming and his associates have utterly destroyed.

Now it is clear that a great many precedents, from a remote period of time, might be adduced as prototypes of the custom of proceeding from West to East, and from East to West. At the dispersion from the plains of Shinar, for instance, the migrating tribes spread themselves over the earth towards all the four quarters of the compass. I have already observed that Solomon's Masons, when the Temple was finished, travelled from West to East in search of employment. The sun, the glory of the firmament, apparently travels from East to West, but in reality it is the earth that proceeds in its diurnal rotation from West to East. The camp of the Israelites, as well as the Tabernacle, which was a type of our Lodges, was placed due East and West. The Magi, conducted by the Blazing Star, travelled from the East to the West in search of the expected Deliverer; and evangelical and moral truth had their origin in the East, and travelled westward to

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enlighten mankind with the bright beams of revelation, and to dispel the primitive darkness of ignorance, superstition, and error.

But all these illustrations of the custom of travelling from West to East for instruction, throw no light whatever on the anomaly of hailing from the Lodge of St. John, which, though omitted in the present code of English Lectures, must not be altogether lost sight of, for it undoubtedly constituted a Landmark of Ancient Masonry, distinctly recorded in the primitive Ritual. Now, as regards ourselves, this Lodge is situated in the East instead of the West; and being a place of greater traditional light and knowledge than can be found elsewhere, is very unlikely to send out its acolytes to other quarters for instruction.

In our earliest Lectures we find it recorded that *every Freemason's Lodge was, by dedication, a Lodge of St. John*;[1] and therefore to reconcile the anomaly under discussion, it will only be necessary to omit the locality and the indefinite article. The respondent will then intelligibly state that he is

[1] Thus, in the ritual used in the time of Sir C. Wren, we find the following passage:—"What Lodge are you of? *The Lodge of St. John.*" And the Continental formula used about the same period is correspondent thereto. "Comment s'appelle cette Loge? *La Loge de S. Jean.*" And this explanation was appended:—"Il faut toujours répondre ainsi, lorsqu'on vous catechise, parce que c'est *le nom de toutes les Loges.*" Whence the old charge at the end of the fifth section of the E. A. P. Lecture:—"To the pious memory of the two St. Johns, the two great parallels in Masonry; may we follow their precepts and profit by their example."

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travelling *from a Lodge of St. John in the West to another in the East*, in search of instruction; for the East being the seat of Light and Wisdom, and Jerusalem the chief city of God's peculiar people, and the locality where all the typical celebrations by which our Lodges (as antitypes of the Tabernacle and Temple) were consummated would necessarily be a place peculiarly adapted for Masonic instruction. I commit this conjecture to the consideration of the Craft.

It is a fact corroborated by Masonic history and tradition that the privilege of hailing from Jerusalem amongst Solomon's Masons served as a certificate of recommendation; and whoever possessed that testimonial was freely engaged in all the countries where the Craft might seek employment. Hence the custom might pass traditionally through successive ages till it reached the times of our primitive Brethren, the Christian architects of the mediæval ages, and was adopted by them as a formula technically necessary to ensure the kind reception of a sojourner amongst strangers.

It is no valid answer to this reason, that the St. Johns have been ignored in the English system, and their place occupied by two Jews—Moses the lawgiver, and Solomon the king of Israel—because all other existing Grand Lodges retain the Landmark, and still acknowledge the two St. Johns as the patrons and parallels of Masonry; whose names form a substantial basis, from which all speculations on its nature and tendency ought to radiate. The Scottish Grand Lodge has raised an effectual

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bar to this modern innovation by denominating the Order specifically and exclusively "St. JOHN'S MASONRY," which is a very correct appellation; and the observance of their Ritual may be thence considered as the true practice of the genuine Ancient Craft.

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LECTURE XXII.

THE MASONIC KEY.

"Did the essence of Masonry consist in the knowledge of particular secrets, or peculiar forms, it might be alleged that our pursuits were trifling and superficial. But this is not the case; they are only the keys to our treasure, and, having their use, are strictly preserved."—PRESTON.

"To that excellent key of a Mason's tongue, which ought always to speak as well in the absence of a Brother as in his presence, and when that cannot be done with propriety, that adopts the distinguishing virtue of a Mason,—silence or secrecy."—SECTIONAL CHARGE.

THE science of Freemasonry has always been distinguished by its predilection for secrecy, esteeming it an indispensable qualification in every person who entertains a laudable ambition to become a Master in Israel. Even so early as the tenth century this requisition was a *sine quâ non*. Thus the 14th Article of the Constitutions of Athelstan provides that "every master shall teach his apprentice the various secrets of his Craft;" and the 3rd point enjoins on the apprentice that he is bound "to keep his master's counsel and not to betray the secrets of his Lodge."

At the revival of Masonry, about the beginning of the eighteenth century, Dr. Anderson, in vindication of this principle, contended that secrecy was

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always esteemed by learned men an indispensable ingredient in every institution of ancient date which had for its object (how impotent soever might be the result) the amelioration of the heart by the propagation of religious tenets. A pure principle may undoubtedly exist in a contaminated mode of faith; for though it contributed nothing towards establishing the truth of a religious system, yet its introduction constituted a pregnant instance of the use of a plausible expedient to give a credible colour to any scheme which the philosophers believed to be true. Dr. Anderson's words are these: "The old Egyptians concealed the chief mysteries of their religion under signs and symbols called hieroglyphics. So great was their regard for silence and secrecy that they had a deity called Harpocrates whom they respected with peculiar honour and veneration. And among the same people their great goddess Isis, the same as Minerva, the goddess of strength and wisdom among the Greeks, had always the image of a sphinx placed in the entrance of her temples; because their secrets should be preserved under sacred coverings, that they might be kept from the knowledge of the vulgar as much as the riddles of the sphinx."

A few years later Bro. Wellins Calcott, in his Lectures, introduced some further examples of the same practice in corroboration of its estimated value by the sages and lawgivers of antiquity. Amongst the Greek nations, he says, "the Athenians had a statue of brass which they awfully revered; this figure was without a tongue, by which secrecy was intimated.

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The Romans had a goddess of Silence, named Angerona, represented with her forefinger on her lips, as a symbol of silence and taciturnity. Anaxarchus, who was apprehended in order to extort his secrets from him, bit his tongue in the midst, and spat it in the tyrant's face, rather choosing to lose that organ than to discover those things which he had promised to conceal."

This virtue was ever held in great esteem amongst Masons, and is embodied in the Ritual by the symbol of a Key, which an old sectional charge explains by the sentiment, "the heart that conceals and the tongue that never reveals." In the most ancient times the Key was considered an emblem of office and dignity, either sacred or civil, implying unshaken trust and confidence. The priestess of Juno was called the Keybearer of the goddess. And Freemasonry wishes success

> "To each faithful Brother, both ancient and young,
> Who governs his passions and bridles his tongue."

The phrase of giving a person the Key was equivalent to investing him with power. We are told that after the death of the Rabbi Samuel they put his key into his coffin, because he had not a son to whom he could leave the ensign of his office.

The Key is an important instrument in Masonry, which ought always to hang in a Brother's defence, and never lie to his prejudice; ever ready to protect and never to betray; and though unconnected with any metallic substance, and hanging by the thread of life in the passage of entrance under an

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arch of bone, nine inches or a span long, the distance between the guttural and pectoral, yet it securely locks the secrets of Freemasonry from the unworthy and freely opens its treasures to the deserving. Its distinguishing characteristics being silence or secrecy, it inculcates an invaluable lesson which needs no Masonic injunction to render it intelligible to the most feeble understanding. The lesson is this: in all your worldly concerns make it your chief study to speak as well of a Brother in his absence as in his presence. Praise if you can, but censure not; and if you are conscientiously unable to applaud, you will still find it the safest and best policy to adopt the principal virtue of a Mason; for of all the arts which Masons practise, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself may easily be conceived from the glorious example which He gives, in concealing from mankind the secrets 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.

This Landmark is intended to indicate the inestimable value of a good reputation as a precious jewel that every worthy Brother will earnestly endeavour to maintain in its purity. The virtuous man strives for it, and the hypocrite strains every nerve to acquire the credit of possessing it. And unfortu-

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nately mankind are so impervious to the truth, that the latter sometimes monopolizes the greatest portion of the treasure. An artful and well-conducted duplicity often leaves virtue to reap its solitary reward in the quiet solace of an approving conscience. A Blifil or a Pecksniff has elicited the applause of multitudes who have condemned and execrated a Jones or a Martin Chuzzlewhit. But the self-respect that is secured by a virtuous life ought to be a sufficient inducement to the well-instructed Brother to perform the duties of his station with fidelity and zeal.

These observations will aptly illustrate the triad of precious jewels which distinguishes the first degree of Masonry, viz., Listening Ear—Silent Tongue—Faithful Heart, which represent Charity—Taciturnity—Faithfulness. This triad, if duly weighed, and counted, and calculated, will be found of a sterling quality, and worthy of the Order into which it has been introduced. Who will say it is an innovation (although not found in the English ritual) in the time-honoured symbols and usages of the Craft? Is charity an innovation? Is the listening ear, which records the complaints and sufferings of distress and want for the purpose of administering relief, a new element in the system of Freemasonry? Is a silent tongue, that refrains from all expressions which may tend to disturb the harmony and good feeling usually subsisting amongst the members of a Lodge, unknown amongst us? Is a faithful heart, which conceals, not merely the secrets of the Order, but also the errors and shortcomings of indiscreet

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Brethren, to be despised as an unnecessary ingredient in the composition of our noble science? Forbid it all the harmonious principles of peace, unity, and love! So long as we have to contend against the prejudices of mankind,—so long as the cowan and Anti-Mason wilfully exclude the light of truth, by throwing themselves between us and the rising sun, and endeavour thus to overwhelm us with the shades of night and the darkness of error—so long will this triad protect us, if we embrace it, hold it fast, fix its principles in our hearts, and let them influence our practice; for it is only by such a process that we shall come off more than conquerors in the conflict.

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PART IV.

PRELIMINARY INSTRUCTION.

TRIAD CHARACTERISTICS.

TOOLS. — LABOUR. — REFRESHMENT.

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"THE end of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection."—MILTON.

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LECTURE XXIII.

THE WORKING TOOLS.

"Tools and implements of architecture, symbols the most expressive, are selected by the fraternity, to imprint on the memory serious and solemn truths; and thus the excellent tenets of the institution are transmitted unimpaired under circumstances precarious, and even adverse, through a succession of ages."—PRESTON.

"If a fractious member should be imposed on the Lodge, it might spoil the harmony of the brethren, or hinder their freedom, or even break and disperse the Lodge; which ought to be avoided by all good Masons."—ANCIENT REGULATIONS.

"A proper application of the 24-inch gauge, so that we may be able to measure out and husband our time to the best of purposes."—SECTIONAL CHARGE.

IN our progress through the First Degree we find a multitude of triads all of which are of the greatest significance, but time will only permit me to notice them briefly; and, indeed, a restricted explanation will be as much as some of them require. The triads that will be introduced into the present Lecture are of prominent interest to the newly-initiated candidate; and it is presumed that their illustration will be found invested with sufficient Masonic lore to make them acceptable to the Craft at large. The duties of an E. A. P. are indeed of the utmost importance, as the entire Masonic life will be influenced by the manner in which they are discharged.

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The first triad which suggests itself to our notice comprises the Working Tools of an E. A. P.; viz., the Mallet—Chisel—Rule. They are the first instruments placed in the hands of an Apprentice, whether operative or speculative. The Rule, commonly called the 24-inch gauge, is applied by the former to measure his work; the Mallet, or common Gavel, in connection with the Chisel, are used to model and shape the rough stones of the quarry, that they may be prepared for use, as no structure could be rendered proportionate or perfect without their assistance. All this is evident enough; but when a speculative candidate, who possesses some scientific knowledge, is presented with these working tools he is necessarily at a loss to understand either their typical use or their appropriate signification until both are intelligibly explained by the W. Master. He is told that this triad represents Knowledge, Industry, Perseverance. The twenty-four divisions of the Rule symbolize the twenty-four hours of the day, which are assigned by the Most High for the solace and happiness of His creatures, by being apportioned to labour, refreshment, sleep, each accompanied by prayer and thanksgiving. And as the Rule measures everything by a straight and undeviating line, so the strict line of duty to God, our neighbour, and ourselves, ought ever to be observed for the regulation of our morals.

> "Est modus in rebus; sunt certi denique fines
> Quos ultra citraque nequit consistere rectum."

The Mallet and Chisel teach exertion and perse-

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verance, without which no beneficial progress can be made either in physical labour or moral perfection; for there is no state in which a man can be placed in this world but these qualities are essential, and will undoubtedly contribute to its improvement.

The Second Degree, in like manner, is distinguished by a triad of working tools, called Square, Level, Plumb, which represent Morality, Equality, Integrity. But as these instruments constitute the moveable jewels of Masonry, it will be unnecessary to trouble you with any particular observations on their arcane reference here, as they will be fully exemplified in a future Lecture. There is also a triad of the same character attached to the Third Degree, which also consists of implements of operative labour; viz., the Skirret—Pencil—Compasses; and another which admits of a diversity of practice in different Lodges,—some making it consist of Rule—Square—Heavy Beetle; while others affirm it to be Rule—Level—Common Gavel. The reference, however, in either case is the same. It will be unnecessary to enter on an explanation of particulars, because the Third Degree is not under discussion at present, and the Lodge disquisitions on the subject are full and copious, and embrace a series of admonitions which include topics of the most interesting nature that can engage the attention of a Brother on this side the grave.

There is, however, a triad in the Degree under our consideration to which it may be useful to refer, because it suggests the value of Masonic courtesy, and the duties of regularity, self-government, and

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obedience. I mean Chalk—Charcoal—Clay; emblematical of Freedom—Fervency—Zeal. The laws of Masonry, with great propriety, enjoin that at all our regular Lodge meetings the Brethren shall preserve the strictest order and decorum, that harmony may characterize its proceedings, and business be conducted in peace, harmony, and brotherly love. On the observance of this ancient and indispensable ordinance, the prosperity—nay, the very existence of the society depends. To preserve its integrity, and to keep it pure and unsullied, laws have been enacted and penalties denounced. By these statutes the Brethren in open Lodge are enjoined to obey their Masonic superiors, or, in other words, the W. Master and his officers, and treat them with due deference and respect; to guard against any violation of the rules of good breeding, by refraining from all unbecoming language in derogation of the sacred name of God, or the corruption of good manners; to avoid all religious and political disputes, or other irreverent behaviour, while the Lodge is engaged in what is serious and important; and diligently to apply themselves to the work of Masonry, that they may become proficients therein, as well for their own benefit as for the honour of the Brethren and the dignity of the Craft; for it would be better never to tread the consecrated floor of the Lodge, than to be careless and indifferent to the work of Masonry.

These prudent principles, however, are not inconsistent with an independent expression of opinion on any subject which is regularly submitted to the Lodge. Freedom of discussion is indeed a privilege,

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and a right, in a democratic institution like Freemasonry, provided it be kept within the bounds of propriety. But it affords no license to the evil practice of converting questions which relate to the general interests of the society into engines of personal dispute and hostile recrimination; for, although a judicious and manly opposition, temperately conducted, may contribute materially to the general welfare of the community, and in certain cases it is absolutely necessary for the purpose of maintaining the true balance of parties, and preserving the free institutions of the Craft, yet systematic or factious divisions are pretty sure to produce discontent if not disorganization.

For instance, we will suppose the Lodge to contain a Brother—and there are many such—who is of a restless and uncertain temper, and shows a disposition to make himself disagreeable and troublesome, and to disturb the Brethren with motions and disputes on the most trifling subjects, until by a pertinacious perseverance in evil he has induced others to lend a sanction to his insubordination; for such an obtrusive individual will become the leader of a party, how small soever it may be in numbers, who will be ever ready to abet and sanction his schemes of mischief, some from a sheer love of opposition, and others from purer motives, because they are always introduced under the plausible pretext of the good of Masonry and the benefit of the Lodge, although carrying disaffection and ruin in their train. And supposing the W. Master to be a weak-minded, or a quiet, good-tempered man, who without any abso-

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lute intention of shrinking from his duty, does not possess sufficient nerve to try issues with such a daring innovator, whose self-confidence gives him a fictitious influence which he ought not to possess, and suffers him to go on night after night without admonition or reproof. What happens? Why, as a continual dropping of water will in time corrode and wear away the hardest marble, so by the exercise of vigour and perseverance on the part of his opponent, the authority of the Chair will, ultimately, be placed in abeyance, if not altogether superseded; the minority swells into a majority; temperate and well-disposed Brethren absent themselves from the Lodge, which has become an arena of dispute and quarrel, and its utter ruin can only be arrested by the appointment of a chief officer who possesses sufficient tact and resolution to discharge his arduous duties to the letter; and by the exercise of administrative firmness, silences the faction which has for so long a period of time disturbed the peace of the Lodge by interrupting its proceedings, and destroying the harmony of the Brethren.

When the demon of party makes its appearance in a Mason's Lodge, it is sure to be hydra-headed; and the mischief seldom ceases while there is food to batten on; and even when it has done its worst, and dispersed the members to the four winds of heaven, when there are only seven remaining, there will still be four against three, and three against four; and the secession of one of these parties at length leaves the other powerless either for good or evil; for the Lodge meetings will be necessarily suspended,

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although the warrant may be legally retained so long as the Grand Lodge fees continue to be paid by the nominal Master. But for all Masonic purposes it is a nonentity, and on its pedestal may be inscribed the ominous words, FUIT ILIUM.

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LECTURE XXIV.

LABOUR AND REFRESHMENT.

"In studies, let a man have set hours for those subjects which are contrary to his natural inclination; but, for those agreeable to his nature, he need appoint no fixed times, because his thoughts will spontaneously fly to them as other studies and business give leave."—BACON.

"May every worthy Brother who is willing to work and labour through the day, as his condition requires, be happy at night with his friend and a cheerful glass."—SECTIONAL CHARGE.

THE old Constitutions provide that "the workman shall labour diligently on workdays, that he may deserve his holidays." And they further declare that "every workman shall receive his wages weekly, and without scruple; and should the Master think fit to dismiss him from the work, he shall have due notice of the same before H. xii. If any dispute arise among the Brethren, it shall be settled on a holiday, that the work be not neglected. If a Brother see his fellow hewing a stone, and likely to spoil it by unskilful workmanship, he shall teach him how to amend it with fair words and brotherly speeches."

These were operative Landmarks, and would scarcely be practicable in the present condition of Masonry. Their spirit, however, has been transferred into the speculative science, and all the

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Brethren are under the same obligations to perform their portion of the work faithfully, and with obedience and submission to the W. Master in the East, before they are liberated from Labour and called to Refreshment. Our present labours are strictly speculative, including dissertations on symbolical and scientific learning, with the intention of recommending, by a series of familiar illustrations, the practice of social virtue; and the process is calculated to amuse and improve the mind, and give a healthier tone to the morals of the Brethren.

The labours are conducted on a plan which is intended to produce an exciting spirit of emulation. Every individual is personally and in turn requested by the W.M. to give his opinion on some specific doctrine or ceremony propounded from the Chair. He may, or he may not, be willing or able to comply with the demand. If the former, he enlightens the members by his disquisition; and if he declines the task, a slight sign is a sufficient negative, and the query is transferred to the next in succession, whose absolute freedom of will is acknowledged by leaving him at full liberty to act as he may feel disposed. Thus every Brother is furnished with an opportunity of declaring his sentiments on some abstract proposition in Masonry, and of clothing his illustrations in any language he may be pleased to adopt, provided he adheres strictly to the Landmarks of the Order. This course of instruction has a powerful tendency to produce emulation amongst the members, and cannot be unattended with the most beneficial results.

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A question is often asked—by what process may a Brother attain the character of an expert workman? This problem I will endeavour briefly to solve. Whoever would surmount the difficulties of Masonic Labour must proceed gradually and cautiously to store his mind with knowledge, both theoretical and practical. For this purpose he must begin with the beginning, and do one thing at once. After having become perfectly master of the Qualification Questions, he may proceed to study the openings and closings, with the ceremonies of initiation, passing, and raising, all of which contain Landmarks of inestimable value, which will direct his course, and regulate his inquiries. When these are surmounted, as they may easily be by a regular attendance on the duties of the Lodge, he may then begin with the first Lecture. But here he must observe the process which I have just recommended, and make himself thoroughly acquainted with the leading Section before he moves forward to its successor; and proceeding thus gradually through the Ritual in all the degrees, he may then profitably commence the work of analyzation; and entering deliberately on each of the points, parts, and secrets of the Order, he will find a most amusing and useful employment in removing difficulties, reconciling apparent contradictions, comparing parallel rites with each other, and in a word, investigating the unity and perfection of the system, and discovering how the several rites, orders, and degrees harmonize and unite in producing a beautiful and triumphant whole.

The process is not difficult of accomplishment;

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and if, in addition to his monthly attendance at the Lodge, the industrious Brother were to devote a single hour every day to the pursuit, a very brief period would suffice to acquire a thorough knowledge of the science, and make him a better Mason than many who have been bold enough to occupy the Chair of a Lodge, and have undertaken the arduous task of instructing others without subjecting themselves to the same regulated course of discipline.

After the above process he may read everything that has been written on the subject, with a Common Place Book at hand to note down any memorabilia which he may think worthy of being preserved for future reference. It may be somewhat difficult to prescribe a course of reading which is applicable to every case, because much will depend on previous acquirements, habits of thought, education, and talent. The publications on Masonry, however, are not so numerous but that they may be read during the leisure hours which are at every person's disposal, however urgent the calls of business or the engagements of life may be; and if the elementary books be first mastered, he may pass on pleasantly to those which are more abstruse, in the full assurance that with the advantage of a clear head and a good understanding, his perseverance will be rewarded with success. *Nihil est tam utile, quod in transitu prosit.*

Before the Union, Masonry was famous for its convivialities during Lodge hours, in compliance with a law which directed "the Steward to provide good cheer against the hour of Refreshment, and to

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call on each fellow to defray his share of the reckoning." This regulation was not expunged at the Union by any formal resolution, but was quietly superseded and rendered impracticable by removing the tables from the centre of the room, and placing benches against the wall for the accommodation of the Brethren. The old rule in the York Constitutions directed that the men should not be set to work before the rising of the sun; that they should be called from Labour to Refreshment at H. xii., and close their work for rest at sunset. But under the present system the demands of H. xii. are not complied with, the Brethren being kept at Labour from sunrise to sunset, and Refreshment substituted for repose in the shape of a supper.

In compliance with this ancient regulation, the Lodge was formerly called from Labour to Refreshment at the conclusion of every section of the Lecture, and a charge applicable to the subject that had been illustrated was drunk in a bumper, accompanied occasionally by a song, and the process of "DRIVING PILES." After which the duties of Masonic Labour were resumed, to be again succeeded by Refreshment; and so they alternated till the closing of the Lodge.

It was the period when the *bon vivant* was the only popular character in general society; and Freemasonry could not escape a contagion which affected every other class, and penetrated into the most private recesses even of royalty itself. But sooth to say, the practice, when moderated within the limits of decent decorum, as it was undoubtedly exercised in

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our Lodges at the beginning of the present century, was fascinating, because it combined in a pleasing manner the *utile dulce;* and, while it was attractive without vice, it afforded a modest enjoyment without debauchery.

This primitive custom, however, is now obsolete in this country, and in the United States some of the Lodges have diverged into the opposite extreme, and enjoin total abstinence as the established rule to preserve the ebriety of the Lodge. And the practice may be extremely beneficial when the W. Master cannot restrain the cupidity of his Brethren on this point by any other regulation.

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LECTURE XXV.

INDISPENSABLE DUTIES.

"The great rule of duty may be compared to that celebrated rule of the philosophers, *Nosce teipsum*,—KNOW THYSELF; or, in other words, reflect upon the inward motions of thy heart, and observe thy demeanour to thyself; and this will faithfully admonish thee, and make thee skilful to discern what is the love and kindness which thou owest to others, and will enable thee to judge aright in all the instances of justice and humanity." —WHITBY.

"May temperance, fortitude, prudence, and justice, in conjunction with the three grand principles of Masonry,—brotherly love, relief, and truth,—be the constant support of every Mason." —SECTIONAL CHARGE.

THE recognition of the beauty and excellency of Masonic combinations increases upon us at every step of our inquiry. In a future Lecture we shall find the application of the Theological and Cardinal virtues under another aspect; but even here they are invested with interesting motives for reflection. Theologians have arranged the subject of this Lecture in the form of a triple triad, thus :—

Our duty to	God	comprehends	Faith, Hope, Charity.
	Our Neighbour	comprehends	Brotherly love, including justice. Relief, Truth.
	Ourself	comprehends	Temperance, Fortitude, Prudence.

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As these triads of virtue will receive due notice in other Lectures, I shall not inflict upon you a lengthened essay on each of them, although they are well worthy of it; but, on this occasion, I shall merely illustrate the great moral duties, so far as they apply to the teaching of Masonry.

We have no means of ascertaining with absolute certainty any particulars respecting this chief triad before the tenth century; but as the Constitutions of Athelstan were avowedly compiled from others of greater antiquity, we may reasonably conjecture that, in their general character, they embraced the same observances, and retained the same laws and doctrines as had been handed down from an unknown period. The first POINT, therefore, of these primitive Constitutions embodies this triad, which may be received as an unexceptionable test of a worthy Brother in the most ancient times. The form ran thus: "Every Mason shall cultivate brotherly love —the love of God—and a due respect for the Holy Christian Church." This sublime triad is purely moral and religious, and includes every injunction contained in the Decalogue. In our present system, however, it has been remoulded. Two of its constituent parts are still retained in the authorized Charge to an E. A. P., while the third, on which the former mainly rested, has been omitted to make room for the duty that we owe to ourselves, which indeed might with great propriety be included in the first member of the primitive triad.

In the moral Lecture appended to the Constitutions of Athelstan a Mason's personal duties are minutely delineated, whether in the Lodge, at work,

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in bower or hall, and particularly in Holy Church; and the directions for good conduct and devout behaviour in the latter place are more copious and distinct than on any or all other subjects; and for this reason—because our ancient Brethren were ardently attached to the House of God, and consistently anxious to maintain the Christian religion in its purity. Why, then, has Holy Church been repudiated? Because, as I suppose, it was considered as an interference with the modern doctrine of universality. But, as if our ancient Brethren were resolved to preserve this important Landmark unimpaired to the end of time, the same reference to Holy Church was introduced into the original O. B. of Masonry, for the invocation ran in this form: "So help me God and my *Halidom.*"

This important triad was thus recommended to the candidate by our Brethren of the last century:—"You are enjoined implicitly to observe the three great moral duties of Masonry. Your primary duty is to GOD, by holding His sacred name in awe and veneration, viewing him as the chief good, imploring his aid in all lawful undertakings, and supplicating his protection in all honest endeavours. To your *neighbour* you must always act on the square, by rendering him such friendly assistance as in a similar situation you might hope to receive. And you are bound to discharge your *personal* duties by prudently using and not abusing the bounties of His providence. For this purpose you are to abstain from all irregularities which may impair your faculties, by the avoidance of intemperate habits, because

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they will surely affect the purity of your character, both as a man and a Mason."

The candidate was further assured that the habitual observance of these duties is sure to bring its own reward; because the amiable triad of Love, Peace, Goodwill, is very much to be preferred to that of Hatred, Strife, Contention; and the mind is more at ease when living on terms of cordiality with all mankind, than when disunited by bitterness and dispute; for a man is undoubtedly happier when he has conferred a benefit, than if he had inflicted an injury. Indeed, it has been truly observed that our duty is made up of three things: viz., that a man live *soberly* with respect to himself; *righteously*, with respect to his neighbours; and *piously*, with respect to God. For if a Brother confines the exercise of his goodwill to himself and his neighbour only, and makes no conscience of piety toward God, in what sense can he be said to have done his duty? In no sense whatever. Because, as to one third part of it he is a notorious offender. For though he be not unjust or debauched, yet, wanting piety towards God, he is impious; and this will as certainly condemn him as either of the other sins.

Such considerations, practically enunciated, are essentially necessary for every Brother to entertain, who is desirous of reaping advantage from the institution himself, or of contributing by his example to disseminate its blessings to others. To this professional explication, which is of great value, as constituting a very ancient and unalterable Landmark, which formed a prominent feature in every

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phase of Masonry that has been transmitted from the earliest times, it may be added that these are the chief points by which a true Mason is easily distinguished.

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LECTURE XXVI.

MORAL AND MASONIC VIRTUES.

"Masonry teaches us to be faithful to our king and true to our country; to avoid turbulent measures, and to submit with reverence to the decisions of legislative power. It is surely, then, no mean advantage, no trifling acquisition to any community or state, to have under its power and jurisdiction a body of men who are loyal subjects, patrons of science, and friends to mankind."—HUTCHINSON.

"The heart that conceals and the tongue that never reveals any of the secrets or mysteries belonging to the Free and Accepted Masons."—SECTIONAL CHARGE.

THE Institution of Freemasonry professes an undying respect for the moral requisitions of the Order; and they include a series of appropriate duties and virtues, which were embodied in Masonry at a very early period, and are still binding on the Fraternity by laws and observances which cannot be evaded. In the York Constitutions for instance, we discover unmistakable traces of their presence in the tenth century; for the 12th Article provided that "no Mason shall decry the work of a Brother or Fellow, but shall deal honestly and truly by him under a penalty of not less than ten pounds;" while the 8th and 10th Points were equally stringent in enforcing the performance of moral duties as permanent Landmarks of the Order. The former en-

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joined on every Brother to be "true to his Master, and a faithful mediator in all cases of disputes and quarrels;" and the latter pronounced, *ex cathedrâ*, that "if a Mason live amiss, and slander his Brother so as to bring the Craft to shame, he shall have no further maintenance among the Brethren, but shall be summoned to the next Grand Lodge; and if he refuse to appear he shall be expelled."

Here, then, we have a full exemplification of moral duties more than eight hundred years old. Moralists interpret them by the triad of Religion, Justice, Gravity, which they explain thus. The first contains the offices of direct religion, which are furnished in our Lodge prayers and dissertations on the Theological virtues;—the second includes our duty in all relations to our Brethren, which embrace the cardinal virtues and moral lectures;—and the third includes our personal and private deportment, comprising many other virtues that are regularly descanted on in our Lodges.

It was indeed in accordance with these principles that many of our ceremonies were so framed as to be typical of moral and practical duties; for the social structure of Masonry is so ingeniously compacted as to link signs and tokens, doctrines and ceremonies, science and morals in an unbroken chain, which, though veiled in allegory, is capable of illustration by the agency of symbols; and though they may sometimes appear to the tyro of dark and mysterious application, are perfectly clear and transparent to the well-instructed Brother.

As an illustration of this beautiful principle, it

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may be observed that during the initiation of a candidate, the virtues of Confidence, Sincerity, Humility, are typified by certain conditions of the right arm, the left knee, and the left breast; while Fidelity, Secrecy, Beneficence, are inculcated by other signs and ceremonies equally significant. Now it will be scarcely necessary to add that the practice of these and many similar duties and virtues which have been embodied in Freemasonry, is not to be confined exclusively to the Lodge room, but, for the credit of the institution, should extend beyond its limits. Society will entertain a very indifferent opinion of the Order if the Masonic profession shall fail to display its fruits. But Masonry has provided a remedy against any deviation from the true principles of rectitude. If its recommendation of Temperance be belied by a course of hard drinking and ebriety, the erring Brother may be privately admonished by a simple guttural sign, which is of sufficient importance to be denominated one of our principal Points, even amidst the largest company, without being observed by any but the Brethren present, which ought to, and perchance may, operate as a check and restraint to his irregular appetites, and induce him to keep within compass, which is the Masonic method of avoiding evil and pursuing good. If this admonition should fail, its use will cast no reflection on the society, although the conduct of such an impervious Brother might inflict a dangerous wound.

The practical application of Masonic signs is so extensive that there is scarcely a vice to which

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human nature is addicted, but it may be counterchecked by an appropriate token; so anxious has the society ever shown itself to preserve its purity uncontaminated by infidel principles and immoral and unchristian practices. Again, if the pretensions of a Mason to the virtue of Brotherly Love are contradicted by a propensity to quarrel with his friend on trifling occasions; if his Truth be perverted by a habit of equivocation; if his Relief be counteracted by parsimony, his Faith by recklessness of living, his Hope by indifference, and his Charity by envy, hatred, and malice, the world will be apt to entertain an unfavourable opinion of a society which thus nullifies its profession by its practice.

Our ancient Brethren were rather more profuse and practical in the use of these admonitory signs than ourselves. Perhaps we consider that the inward grace is more desirable, and of greater utility than the external sign. Still, however, we use the familiar tokens of recognition, which have been handed down to us from time immemorial whenever we meet as strangers. If a Mason travels in other quarters of the globe, where he has no friends, and is absolutely ignorant of the language, customs, and religion of the inhabitants, he still possesses a medium of communication, by the use of which he is sure to be recognized and conversed with, even though he be deaf and dumb; or if the world be enveloped in midnight darkness, where no sign or gesture can be distinguished.

Our forefathers of the eighteenth century were a symbolical generation, and were rather more amused

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with the gloss of outward observances than consists with the taste of modern times, when knowledge has made a gigantic stride towards perfection, and we possess many beneficial secrets and useful applications of art and science to the necessities and convenience of social life, which our ancient Brethren never contemplated even in their wildest dreams. And therefore, although the same signs and tokens are still applicable to the same series of Landmarks, they are not brought into such constant use as aforetime, because they are considered only as the indexes of the treasure which lies at the bottom of the ivory box or secret cabinet of knowledge.

Every Brother at his initiation is solemnly charged to explicate in his private dealings the sublime precepts which he hears inculcated in the Lodge. They are easy to be understood and not difficult to practise. He is then told that if he cannot make up his mind to this prudent course it would be better to abandon the Institution on the threshold, and at once to withdraw himself from Masonry. These practical virtues, as they are enumerated in the Lectures, consist of ruling and governing the passions, keeping a tongue of good report, practising secrecy, maintaining charity, and living in unity and brotherly love. And, in truth, this is the great and enduring secret of the Order; for these holy principles are not only unalterable Landmarks, but fundamental tests which indicate its purity and point out the general tendency of its moral disquisitions. And the worthy Brother who habitually displays them in his dealings with mankind, will not only attain the reputation of being

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a bright Mason, but, which is of much greater consequence, will enjoy the comfort of an approving conscience in this world, with the hope of an everlasting reward in another and a better.

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LECTURE XXVII.

THE UNIVERSAL LANGUAGE OF MASONRY.

"A universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages."—LOCKE.

"Gestures are, as it were, transitory hieroglyphics; for as words pronounced vanish, writings remain; so hieroglyphics, expressed by gestures, are transient; but painted, permanent; as when Periander being consulted with how to preserve a tyranny, he bid the messengers stand still, and walking in his garden, topped all the highest flowers; the meaning of which was, the taking off the heads of the chief nobility, thus keeping the rest down."—BACON.

DR. ANDERSON and his editors, Entick and Noorthouck, unite in propagating the legend that when the building of Babel was arrested by the Most High, the dispersed people went off at various times in tribual companies, travelling north, south, east, and west, with their Masonical skill, which they found of essential service in settling their new colonies. From Shinar the science and art were carried to the distant parts of the earth, notwithstanding the confusion of dialects, by the Masonic practice of conversing without speaking, and of

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knowing each other by signs, words, and tokens; which expedient, according to an old tradition, they contrived, upon the dispersion, in case any of them should meet in distant parts who had been before in Shinar.[1]

Now, how truly soever it may be asserted that the builders of Babel used signs, words, and tokens, in the exercise of their craft, and afterwards propagated their existence in all the colonies which they peopled during their migrations, we have no evidence to prove that they were the same signs, words, and tokens which exist in the present system of speculative Masonry. Our traditions are silent on the subject. It is true that in our quiet passage from the Second to the Third Degree we meet with a technical phrase of greater antiquity than the Dispersion, which points out the origin of worldly possessions, and refers us back to an antediluvian period almost beyond the reach of accredited history. In the sacred records we have indeed a brief account of Lamech and his children, which has been amplified by our traditions; and in an ancient Masonic manuscript in the Lansdown collection of the British Museum we find a brief description of the first invention of the arts which add a charm to the conventionalities of social life, accompanied by a word or token still existing in speculative Masonry; although this accidental coincidence constitutes no sound authority for believing that all our signs, words, and tokens are of a corresponding antiquity;

[1] And. Const. edit. 1738, pp. 5, 6; and see North, p. 11.

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for there are those who contend that this word is a *corruption* of the primitive password of the Degree.[2] It is quite clear, however, that worldly possessions are more rapidly acquired by the knowledge of a secret method of accumulating wealth which is unknown to the rest of the community. And accordingly we find that Tubal Cain was in possession of the secret of working metals; which is an art that contributes to the comforts of humanity, and leads to the acquisition of that rank and dignity which constitute the chief ambition of worldly men.

The traditions of Masonry, however, carry our present system of signs, words, and tokens no farther back than the building of Solomon's Temple, and ascribe their invention to the Tyrian workmen who were employed in its construction; for even the chief architect had a Tyrian father, although his mother was a Jewish woman. He was educated in the city of Tyre under the superintendence and instruction of his father, who, as is highly probable, was a sculptor or worker in the precious metals, and brought up his son to his own trade.

To this people then must be ascribed the erection of that magnificent edifice in its unequalled perfection; and our traditions speak highly of the order and regularity which were uniformly established in their Lodges until it was nearly completed. It was owing to a presumed breach of trust that we first hear of any determinate use of signs, words, and tokens; and it has been conjectured, although we

[2] See Hutch. p. 159, n. Oliver's ed.

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have no direct and reliable proof of the fact, that, before that melancholy event, they were used merely as distinctive of the several classes of Brethren in the Lodges of Prentices, Fellow-Crafts, Masters, Excellent and Super-Excellent, whether Harodim, Menatzchim, or Ghiblim, throughout all the gradations of rank. I agree with our late talented Brother Husenbeth, that "Freemasons never were indebted to the Israelites for their art. Signs, tokens, words, do not constitute Freemasonry, but are local marks whereby they know each other, and may be altered or entirely done away without the least injury to scientific Freemasonry. It is with many Brothers too absurd a belief, and a still more absurd practice, to build our science upon so shallow a foundation as signs, tokens, and words, which I fear constitute with some the only attainment they look for. That certain signals may be necessary I do readily allow, but deny that such a mechanism shall constitute a principal part of our institution. The ancient Phœnicians, from whom the Israelites received the higher instructions in the mysteries of secret societies, had their signs and ceremonials as far as outward forms were necessary; but it would be ill-judged to suppose that those forms constituted the mysteries of their learned secret societies; and this may also be said of corresponding societies in the East Indies, Persia, Egypt, and Greece, which were all in the pale of universality, although they might have greatly differed in their signs, words, and tokens. If we admit that what at present constitute the symbols used in our Lodges,

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that they were adapted by the Tyrians to the passing events at the building of the Temple of Jerusalem, we have equal reason for admitting that at the promulgation of the Law under the Jewish dispensation, the fraternity of Freemasons found it prudent, if not in many cases absolutely necessary, to establish Landmarks for the satisfaction of the Brethren."[3]

However originating, it may be enough for us to know that the signs, tokens, and words at present in use amongst the fraternity have been acknowledged for a long period of time; nor can there be any question about their correct and perfect adaptation to the several purposes for which their agency is required; and their diversity when applied to the different degrees, must be considered as one of the essential beauties of the system. They form a series of expressive Landmarks which ought never to be changed; and which indeed cannot be changed without introducing confusion, and dispute, and every species of irregularity.

The conjecture of Locke, in our epigraph, is perfectly sound; for the universal language of Masonry is indeed a system of correspondence by signs, symbols, and cyphers; and its use is characteristic of the science in every country where it is known and practised. "The art of secret writing," says Philip Thicknesse, "is of great antiquity; and those who have leisure and learning sufficient, may see what Polybius has cited, from ancient authors, who quotes

[3] F. Q. R. 1836, pp. 23, 24.

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Æneas, Cleomenes, and Democritus; besides these, as Bishop Wilkins observes, Julius Africanus, and Philo Mechanicus, two ancient Grecians, have also treated of this subject; and the military significations in use among the Romans are mentioned by Vegetius and Frontinus; and the Abbot Trithemus asserts that by means of this universal language, he can convey his sentiments at pleasure to a close prisoner three miles underground, though he be kept in the strictest custody."

In a society constituted on the plan of Freemasonry, some secret mode of communication is essentially necessary to its faithful transmission from one generation to another. Before the age when printing was discovered, books could not be procured and multiplied without great pains and incessant labour; and our ancient Brethren, the great inventive architects and expert builders of the early English era, were too sedulously occupied with their own professional duties to have any leisure for recording their scientific discoveries; and, therefore, they were necessarily obliged to be content with oral communication only. They intrusted their secrets to the breasts of faithful Brethren who had been tried and proved, and found worthy of confidence.

It was thus that this favoured few were distinguished from the uninitiated multitudes by the possession of an universal language, constructed on principles that admitted of no change, as a permanent link of Fraternity. It constituted a mystery that was never penetrated; and although a Brother was able to

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communicate his sentiments intelligibly at any distance, where squares could be distinguished from circles, in open daylight, and in the face of the world, no person unacquainted with the secret could, by any possibility, discover what it meant. Our traditions affirm that although this mysterious mode of communication has been used by Freemasons from time immemorial, no step was ever taken to enlighten the public or instruct mankind in its true principles till the close of the eighteenth century, when the first telegraph was constructed by M. Chappe; and it has been recently extended so effectually as to convey intelligence with the speed of lightning from one country to another although thousands of miles asunder. And hence it is an incontrovertible fact that the world is indebted to the Freemasons for the first idea of a telegraph; which constitutes one, and that no insignificant item of our glory and celebrity; for we have thus contributed to the advancement of science and the permanent benefit of every people on the face of the earth.

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PART V.

THE TRACING BOARD.

TRIAD CHARACTERISTICS.

ORNAMENTS. — FURNITURE. — JEWELS.
—POINTS.—PILLARS.—LUMINARIES.

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"TRUTH is the foundation of all Masonic virtues; it is one of our grand principles; for to be good men and true is a part of the first great lesson we are taught; and at the commencement of our freedom we are exhorted to be fervent and zealous in the pursuit of truth and goodness. It is not sufficient that we walk in the light, unless we do so in the truth also. All hypocrisy and deceit must be banished from among us. Sincerity and plain dealing complete the harmony of a Lodge, and render us acceptable in the sight of Him unto whom 'all hearts are open, all desires known, and from whom no secrets are hid.' There is a charm in truth that draws and attracts the mind continually towards it. The more we discover, the more we desire; and the great reward is wisdom, virtue, and happiness. This is an edifice founded on a rock, which malice cannot shake or time destroy."—DUNCKERLEY.

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LECTURE XXVIII.

THE ORNAMENTS.

"The ornaments of a Lodge are the Mosaic pavement, indented tassel, and the blazing star. The Mosaic pavement is a representation of the ground-floor of King Solomon's Temple; the indented tassel, of that beautifully tesselated border or skirting which surrounded it; and the blazing star in the centre is commemorative of that star which appeared to guide the wise men of the East to the place of our Saviour's nativity."—THE CRAFTSMAN, U.S.

"May the prospect of riches never have such an effect upon a Mason as to induce him to do anything which is repugnant to truth and virtue."—SECTIONAL CHARGE.

THE beautiful adjuncts to a Mason's Lodge, which are technically termed ornaments, being trinally classed with its furniture and jewels, form a triad of Landmarks which includes the whole of its interior contents; and each of them is furnished with a triad of its own, the latter being doubled; and therefore we have before us a quaternity of triads, which will illustrate the transactions of the Lodge in a manner that cannot fail to prove both pleasing and satisfactory to every good and worthy Brother.

The Ornaments are	Mosaic Pavement. Blazing Star. Tesselated Border.
The Furniture	Bible. Square. Compasses.

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The Jewels
- Moveable.
  - Square.
  - Level.
  - Plumb.
- Immoveable.
  - Tracing Board.
  - Rough Ashlar.
  - Perfect Ashlar.

The sanctity attached to the Mosaic pavement need scarcely be alluded to, as it constitutes an undisputed Landmark, broadly attested in every known ritual, ancient and modern. It is consecrated by a triad of grand offerings which were made on the summit of a certain mountain in Palestine, represented by this floor, as a permanent antitype, and have been already categorically explained in former Lectures.[1] On Mount Horeb, Moses received the Divine command, "Take off thy shoes from off thy feet, for the place on which thou standest is holy ground." It would be therefore irreverent to remain in such a sacred locality with covered feet, lest it should be defiled by any particle of profane dust that might adhere to the sandal. The Mahometans, the Hindoos, and others still adhere to this practice. The ancient Greeks did the same, and Pythagoras enjoined it on his disciples. No person was permitted to enter into the Temple of Diana, in Crete, till he had taken off his shoes; and in a time of drought the worshippers of Jupiter deprecated his wrath, and prayed for rain, walking bare-footed. It was made a permanent ordinance with the Jews throughout all generations, although there does not

[1] See Lectures 9 to 11.

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appear to be any stringent command in the law of Moses for it; and therefore it is supposed to have been derived from the patriarchs and transmitted to posterity by ancient tradition.

Every initiated person, whether prince, peer, or peasant, is bound, at least once during his Masonic career, to pass through this emblematical feature of his profession as an unmistakable pledge of fidelity. He may not like it. He may object to it. He may think it degrading. But he has no option. He cannot avoid it. If he seriously intends to be a Mason, he must endure it with patience as an indispensable condition of his tenure. And accordingly no instance is on record where the privilege of initiation has been abandoned from a rejection of this preliminary ceremony. Nor has any one, when the rite has been completed, ever found reason to question its propriety. Such a proceeding is indeed utterly improbable, for it bears such a beautiful analogy to the customs of all primitive nations that its origin may be reasonably ascribed to some unfathomable antiquity which might probably extend, although we have no evidence of the fact, to a period before the universal deluge. "The reverence indicated by putting off the covering of the feet," says Dr. Kitto, "is still prevalent in the East. The Orientals throw off their slippers on all those occasions when we should take off our hats. They never uncover their heads any more than we do our feet. It would everywhere, whether among Christians, Moslems, or Pagans, be considered in the highest degree irreverent for a person to enter a church, a temple,

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or a Mosque, with his feet covered." In like manner our Mosaic pavement is accounted pure and immaculate; and therefore no pollution can be tolerated on that sacred floor. And it implies that a strict conformity of will and unity of purpose ought ever to prevail amongst Brethren cemented by the observance of a stringent discipline, to promote the diffusion of unadulterated Masonry, and to discountenance all irregularities both of doctrine and practice; for no institution can be expected to prosper which is not under the guidance of a pure and prudent executive.

Mosaics, in decorative architecture, are of very great antiquity, and were generally used, although not always, in pavements and floorings, usually composed of many stones or other substances of different colours, so disposed as to represent divers ornaments, birds, or other figures.[2] The Mosaic floor, called by the Greeks *Lithostroton*, had no absolute discriminating pattern, but was usually varied according to the taste or fancy of the artist. The materials were as diversified as the figures, being composed indifferently of round, square, and triangular tiles of different colours; sometimes of pebbles, glass, ivory, precious stones, or marble. The fraternity are not agreed on the derivation of the name. Some derive it from *Mosaicum*, a corruption of *Musaicum*, as that is of *Musivum*, as it was called among the Romans. Others adopt the Greek reading of *Mousa*, and imagine that this name was given to it because

[2] See the "Historical Landmarks," vol. i. p. 143.

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it was ingenious and pleasing ; *ex illis picturis ornabantur Musea.*

In the system of Freemasonry these tesseræ are simply black and white lozenges inserted alternately, representing the variegated and chequered path of life, where misery succeeds pleasure, and prosperity is often the precursor of losses, crosses, care, and pain. They further allude to the diversity of objects which beautify and adorn the creation, and produce that variety of benefits which the Most High so bountifully bestows for the use and sustenance of his creatures.

The Blazing Star or Glory in the centre, is the second member of this ornamental triad, and contains several sublime references. It reminds us of that awful period when the Almighty delivered the two tables of stone containing the Decalogue to his faithful servant Moses, on Mount Sinai, amidst thunderings and noises, accompanied by the Divine Shekinah, or blaze of glory, which shone with such refulgent splendour and unparalleled lustre that none could behold it without fear and trembling. And our motto, taken from the American ritual, gives it a Christian reference.

The tesselated border is the indented margin of the Mosaic pavement, although the name is not exactly correct ; for tesselated, from tessera, a die, *tessera, quæ cubus vocatur* (MACROB.) means an ornament composed of alternate squares, like a chessboard, while our border consists of a succession of semi-lozenges. In France it is called the *Houppe Dentelée.* A correspondent of my own says, " I can

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scarcely comprehend the meaning of *Houppe dentelée;* for the only explanation I ever saw of *Houppe* was a tuft or tassel, and I do not see how it applies. The simple and original meaning is to be found in books of heraldry; for the indented border of Masonry is nothing more than the indented *bordure* of the heralds; and when applied to a coat of arms, it means a border all round the shield of a different colour from the field; and therefore the proper French translation would be *Bordure dentelée*, the border being the margin to the Mosaic floorcloth or tableau of the Lodge, the tassels being appended simply as ornaments." Be this as it may, it refers to the planets in their several revolutions, which form a beautiful skirtwork round that grand luminary, the sun, inclosing it in their concentric orbits, which move, as it were, in a Mosaic work of glittering stars on a cerulean expanse, in the same manner as this ornamented border surrounds the Blazing Star and Mosaic Pavement in a Mason's Lodge; shewing the intelligent Brother that he is always encompassed and protected by the constant care of Providence, so long as he continues to live justly and uprightly, and to govern his actions by the letter and spirit of the theological and cardinal virtues.

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LECTURE XXIX.

THE FURNITURE.

"Bible, compass, and square
As our ensigns we wear,—
The bright symbols of wisdom profound;
And, while these are our guide,
Every mystery beside
As a foil to our art will be found."

—MASONIC SONG.

"May every Brother steer his course through the world by the three great lights of Masonry."—SECTIONAL CHARGE.

WHEN a person builds a house for his own residence, the first consideration after it is finished is, how it may be furnished to the best advantage. For this purpose he takes counsel with himself, and exercises due deliberation on a matter of such vital importance. It is not the work of a moment. Plans are formed and laid aside. Others succeed and prove equally unsatisfactory. Time passes on and the final decision still looms in the distance. He calls in the assistance of his friends with little profit. Each has some favourite crotchet of his own, and their opinions do not coalesce. At length he does what any sensible man would have done in the first instance. He applies to his upholsterer, and placing the matter in his hands, with a *carte*

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blanche, the difficulty ceases, and the house is speedily fit for the residence of its owner.

How different from all this is the furnishing of a Mason's Lodge. It needs no personal anxiety—no consultations with friends—no professional aid. All the furniture technically required is the same in every Lodge in the universe, and consists of a triad of articles simple in themselves but containing an abundance of moral references to the faith and practice of a virtuous man during his preparation for another and a better world. And on that account we term this important triad the Great Emblematical Lights of Masonry which point the way to heaven. It will not, therefore, excite any wonder that this triad is highly prized by the fraternity as an unalterable Landmark. However opinions may vary respecting some other parts of the system, as men differ in their interpretation of certain passages of Scripture, the furniture of the Lodge admits of no diversity of exposition. Its object and design are so clearly defined as to be incapable of mistake or perversion. It may always be seen in the East, the seat of Wisdom, placed on an altar as a significant representative of the Shekinah in the temple of Solomon in Jerusalem. Here the candidate seeks the Light and finds it; and its first bright rays rest on these glorious emblems of mental illumination which he is taught to venerate as the embodiment of all that is great and good. Does he want instruction to guide his path through the devious wilderness of the world, it is abundantly supplied by the furniture of a Mason's

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Lodge? Does he seek for faith, hope, and charity —does he lack wisdom, strength, or beauty—does he long after the practice of temperance, fortitude, prudence, and justice—they are to be found there if anywhere? They will enlighten his dark mind, supply him with rules of practice adapted to all states of existence, and furnish those helps which every step in the progress of life demands. In a word, as was expressed in the Prestonian Lecture, they give real and intrinsic excellency to man, and render him fit for the duties of society. They strengthen his mind against the storms of life, pave the way to peace, and promote domestic happiness. They meliorate the temper and improve the understanding; are company in solitude, and give vivacity, variety, and energy to social conversation. In youth they govern the passions and employ usefully our most active faculties; and in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, they yield an ample fund of comfort and satisfaction. And hence, whoever cultivates this science and acts agreeably to the character of a Mason, has within himself the spring and support of every social virtue; a subject of contemplation that enlarges the mind, and expands all its powers; a theme that is inexhaustible, ever new, and always interesting.

The first great Light contributes its aid to make the Lodge *just*, because it is the primary and supreme grand archive of Masonry, from the threefold nature of its contents; viz., law—prophets—gospel, includ-

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ing that Divine history which was transmitted by Moses, the traditionary Grand Master of the Lodge of Israel in the wilderness. The writings of the prophets and apostles there recorded direct us in the way of holiness, by exhibiting the eminent virtues of holy men of old, as shining examples to ourselves; and show the necessity of loving and fearing God as the beneficent Author of all wisdom and goodness, and of doing to our Brethren as we would have them do to us. In a word, this holy volume inspires us with spiritual discernment, and enables us to obtain the blessing of a quiet conscience in this transitory life, with a hopeful assurance of celestial bliss in the world to come.

The square and compasses when united are intended to regulate our lives and actions, as the volume of the sacred law regulates our faith. The compasses, being the chief instrument made use of in the formation of all architectural plans and designs, are appropriated to the Grand Master as the chief ruler and governor of the Craft, under whose patronage our laws are judicially enforced and implicitly obeyed by the fraternity. The square is appropriated to the whole Craft, because as every initiated Brother was obligated within it so is he exhorted to consider himself for ever bound to act thereon.

These Great Lights bear a reference to the three moral duties; for the Bible is the grand depository of faith in God, the square directs us in our duty to our neighbour, and the compasses refer to ourselves. The three degrees are also pointed out by the same

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triad, the first being a system of morals contained in the holy Bible. The square is the instrument by which the Fellow-craft is proved, and the third degree is denoted by the compasses; that being the only instrument which describes a perfect figure with a circumference equi-distant in all its parts from the common centre. This minute method of examining a symbol or series of symbols may appear to the undiscriminating Brother a refinement of interpretation that the circumstances scarcely warrant. But the doctrine of progress speaks a different language; and not only justifies, but absolutely commands such an analysis as may exhibit a full and particular view of every point, part, and secret; and briefly, though rationally, illustrate them by such apposite explanation as may afford a clear and unobjectionable solution of the mystery. Hence it becomes the duty of every Masonic expositor to scan his subjects with the eye of a critic. He must look at them from every point of view. A bald and disjointed elucidation is unsatisfactory and worse than none. Either do the work well or omit it altogether. What support could Freemasonry expect to obtain in these enlightened times, if it continued to be the namby pamby thing which presented itself to the public eye towards the close of the seventeenth century? It would not be tolerated. And, therefore, improvements out of number have been suggested, many of which have received the sanction and concurrence of the authorities, and now form part of the system.

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LECTURE XXX.

THE JEWELS.

"The righteous character of an individual, whether unseparated in the world by any peculiar name or denomination; whether a citizen of any peculiarly righteous nation, or a member of any peculiar society; whether a man, a Christian, a Mason, or all three in one; this righteous character shall be his, saith the Lord of Hosts, in the day when he maketh up his jewels. Now jewels are the work of the master polisher, and are always nicely preserved from the ruthless hand of the unskilful artist; and when they come into possession of the wearer, they are esteemed as invaluable ornaments. The Mason has his jewel near his heart; indeed, every man, be his jewel what it may,—the wife of his warmest affection, the child of his heart, or the friend of his bosom,—guards his jewel as he guards his life."—INWOOD.

"May the conduct of every Brother be regulated by the Square, the Level, and the Plumb."—SECTIONAL CHARGE.

THE jewels are classed, masonically, into two divisions, which are distinguished by the names of Moveable and Immoveable, and subdivided into two several triads. The former consist of Square—Level—Plumb. The reason assigned in the Ritual for this peculiar designation is thus briefly explained: "because they hang pendent on the breast of the Master and Wardens, and are moveable or transferable to their successors at proper times and seasons." It may be unnecessary to add that they are simply instruments of mechanical labour. The Square, which

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I have already considered under the designation of a Great Light, must now be regarded as an implement in the hands of an Operative Fellow-craft, who employs it for the useful purpose of trying and adjusting the exterior angles of a building, that, should any irregularity be discovered, he may rectify it and bring it into due form by the exercise of judgment and skill.

The Level is used by the same workman to lay lines and prove horizontals; while, by the aid of the Plumb, he is enabled to correct all uprights whilst fixing on their proper basis. But we are not operative but speculative Masons; and, therefore, consider these architectural adjuncts to indicate a peculiar moral tendency, which invests them with a more exalted character, and renders them jewels of inestimable value. The Square teaches *morality*, the Level *equality*, and the Plumb *integrity*; hence they are appropriated to the three chief officers of the Lodge, and point out their respective duties and responsibilities. The Brethren are instructed, that as it is by the assistance of the Square that rude matter is brought into due form, so the Master is invested with that implement, because it is by his activity, influence, and ready tact, that the Lodge is conducted with steady decorum; by which disputes and animosities are prevented, and order and good fellowship rendered perfect and complete. The Level and the Plumb, as every Brother knows, are distinguishing characteristics of the Senior and Junior Wardens, for which corresponding reasons are assigned.

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By the Level we trace our descent from the first parents of mankind; and, being of one blood, one extraction, one lineage, we challenge a general kindred and an established equality in physical essentials, as well as in religious hope, derived from an atonement which is common to all mankind. It is true, some are rich and some poor, but God is the maker of us all. Education makes a wide difference in the external condition of man, and establishes a superiority where nature gives none. And, although such distinctions may be essential to maintain the balance of a just economy, as the world is now constituted, yet still all men are brethren, and however the proud and haughty may struggle in their fetters, they will be unable to repudiate the relationship; nor will they succeed in preserving their lofty position when the great leveller, death, shall dissipate their golden dreams and destroy their visionary greatness, by restricting their ample possessions and widely-extended domains to the limits of a few square feet of earth, by which process the equality is consummated and made for ever perfect; for the differences of the next stage will not be governed by birth, education, or wealth, but by the simple distinction of good or bad, righteous or wicked.

By the Plumb, therefore, we are instructed to preserve an even and undeviating career in the station of life, whatever it may be, in which the Most High, for the promotion of His own holy purposes, has wisely placed us. To act uprightly in the hope of receiving the praise of God rather than that of men; to improve our knowledge and understanding; to

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subdue our appetites and passions; to make ourselves useful to others, and to do all the good we can, is the only way in which the Free and Accepted Mason can show to his Brethren and to the world that he has profited by the lessons of Masonry, and that his initiation has conferred upon him advantages which his less privileged friends seek for out of Masonry in vain.

The Immoveable Jewels consist of Tracing Board —Rough Ashlar—Perfect Ashlar. The former, as a mechanical implement, was used by the chief architect of a building to draw his plans on, that the operative craft might be enabled to construct the edifice according to the rules of symmetry and beauty. On this principle the Bible, which enters largely into the system as the first Great Light of Masonry, is denominated the Tracing Board of TGAOTU, because that holy book contains such a beautiful series of moral designs that whoever is conversant therein and adherent thereto will so frame his conduct, both as regards faith and practice, by the divine laws which are there recorded, as ultimately to inherit a building not made with hands, eternal in the heavens.

The two latter members of our triad are denominated by our continental Brethren *Pierre Brute* and *Pierre Cubique*. The former is an imperfect unhewn stone, rough as when taken out of the quarry, but, being subjected to the skill and industry of the workman, it is soon brought into due form and rendered fit for its place in the intended building. What can be a more appropriate emblem of the mind

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of man in its infant and primitive state, rough and unpolished like that unformed stone torn from its native rock and presented to the eye in no definite shape? It is, indeed, an apt type of mental ignorance and childish imbecility. But, under the influence of education, and by a judicious system of training, scintillations of genius begin to appear; and, being aided by the pious example of parents or guardians, the intellectual powers are called into action; reason, penetration, perception, and judgment become cultivated, and the ripened man is at length rendered a polished member of civilized society.

In Masonic language, he becomes a Perfect Ashlar, or cubical polished stone, which is so exactly true in all its dimensions as to be incapable of any test but that of the square and compasses, as an undeniable proof of perfect symmetry. It thus symbolizes the matured individual passing a blameless life in the uniform practice of piety and devotion; with a mind squared and polished by the influence of religion and virtue, till its moral integrity can only be tried and tested by the unerring standard of God's Word and an approving conscience.

Such is the routine explanation of Masonic symbols, which is usually delivered by the W. Master from the chair of the Lodge; and such are the sublime doctrines which are periodically inculcated on the holy ground, with edifying success, as it is presumed, on the moral and religious character of the Brethren. And hence it is that the appearance of these symbolic triads produces such a singular

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and striking impression. Whether seen in the Lodge or in a Masonic engraving, the effect on a genuine Mason is little short of electrical. The moment his eye meets the sign its appropriate lesson is written on the index of his mind, and the usual incitements to practical virtue, which are there induced, cannot fail to exhibit some corresponding testimony that their efficacy has been fructifying, and that the seed has been cast on good ground, and produced the expected return of thirty, sixty, or a hundred fold. To ripen these fruits and to bring them to maturity two qualities are essentially necessary, talent in the Master and subordination in the members.

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LECTURE XXXI.

THE POINTS.

"How many *particular* points pertain to a Freemason? Three; fraternity, fidelity, and taciturnity. What do they represent? Brotherly love, relief, and truth, among all right Masons; for which Masons were ordained at the building of the Tower of Babel and the Temple of Jerusalem. How many *proper* points? Five; foot to foot, knee to knee, hand to hand, heart to heart, and ear to ear. What is the *right* point of a Mason? Adieu. Where is the Master's point? At the east window, waiting for the rising of the sun, to set his men to work. Where is the Warden's point? At the west window, watching the setting of the sun, to dismiss the Entered Apprentices."—AN OBSOLETE RITUAL.

THE most trivial details in the ceremonies of Masonry are not passed over without full explanation in the Ritual; for there is no subject, however apparently unimportant, which may not induce many weighty suggestions. For instance, what can appear more insignificant than a simple *Point?* Has it any parts? Has it any dimensions? Has it any being; or is it a nonentity? These are questions which may rationally arise on the contemplation of such an unimaginable space as is created by the imprint of the point of a needle on a sheet of fine paper; for who can attach any specific idea to such a minute object of meditation? We see it, indeed, imperfectly, but it is only a speck; and considered physically, as

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the smallest portion of matter, is as inconceivable a mystery as the vast expanse of the universe, which is only the central point of the Divinity. If considered mathematically as the beginning and end of length, it will be represented by a continued series of points, which brings it within the reach of our senses and the legitimate scope of our observation.

And yet, notwithstanding these incongruities, some of the most substantial Landmarks of Masonry are included in the countless varieties of a Point. For instance, commencing with the *geometrical* point, the subject radiates indefinitely to a *first* point, the point of *a sharp instrument*, a *master's* point, a *warden's* point, *chief* point, *principal* point, *central* point, *particular* point, *right* point, *traditional* points, *remarkable* points, *cardinal* points, *proper* points, *perfect* points, points of *entrance*, *original and standing* points, points *parts and secrets*, points of *fellowship*, &c., &c., &c.; the practical application of all which, if it be permanently fixed in the mind, will serve as a sure guide and undeviating Landmark to other parts of the system.

These points are subdivided into several minute particulars, each constituting a distinct Landmark. It would be almost a work of supererogation to explain every variety of point which Masonry contains; but I may briefly remark that the Traditional points are a triad, consisting of Forms and Ceremonies—Secrets and Landmarks—Types, Allegories, and Symbols; all of which the Masonic tyro will find it his interest to study with attention, and endeavour completely to understand. In like manner

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the Remarkable points are triform. By the first we learn that Masonry is free, and consequently requires a freedom of inclination from every candidate for its mysteries. The second teaches that the order is founded on the purest principles of piety and virtue. And by the third we learn that to restrict its privileges to worthy men alone, vows of fidelity are required, provided they be not inconsistent with human or Divine laws.

The Particular points also assume a triad form, expressive of Fraternity — Fidelity — Taciturnity. What our ancient Brethren called proper points, we term the points of fellowship. The points of entrance are a triad, expressed simply by the monosyllables Of—At—On, which are said to include the whole ceremony of initiation; or in other words, Preparation—Admission—Obligation; and hence they are also denominated perfect points. They were formerly denoted by the interchange of the words "hele," and "conceal." In many Lodges the above word (hele) is improperly pronounced *hail*, which, in another part of the ritual, is used as a term of salutation; e. g. hailing from the Lodge of St. John; but in this place the word must be interpreted to embody and convey the idea of concealment; for it is derived from the old Saxon word *Helan*, which signifies to hide; and in the western parts of England, the word *hele* is commonly used to denote concealment; thus, he who covereth the roof of a house with tile or slate is called a *Heliar;* which, indeed, amounts to the same thing; and may be interpreted of the duty of hiding the secrets of Masonry in faithful breasts, so

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that they may be effectually guarded against the curious inquiries of cowans and anti-masons.

The Principal points constitute a tetrad, referring to certain signs which are denominated guttural, pectoral, manual, and pedal; pointing out so many cardinal virtues. And, not to be tedious on this subject, the original and standing points produced, amongst our Brethren of the last century, a tetrad of triads, or twelve separate Landmarks, which were then reputed to constitute the solid basis of the entire system, and in the absence of which, no person ever was or could be legally received into the order. These were—

Opening	— Preparing	— Reporting.
Entering	— Prayer	— Circumvallation.
Advancing	— Obligated	— Entrusted.
Invested	— Placed	— Closing.

The points which are now esteemed of the greatest importance in Masonry are the Chief point—Principal point—point within a circle. The first refers to certain obligations which are binding on every free and accepted Mason, to promote the happiness and prosperity of his Brethren by the influence of his own example. The second includes another remarkable triad of Landmarks, which we denominate Brotherly Love—Relief—Truth. The leading member of this triad is so highly esteemed by the fraternity as to constitute the chief foundation of the order. It may, however, be necessary to observe that the brotherly love of Masonry must not be confounded with charity, nor supposed to consist in administering

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pecuniary assistance to indigent Brethren, because that duty is inculcated in the second principal point under the name of Relief. Besides, by the indiscriminate system of admission among Masons, which pays no respect to the temporal rank or pecuniary circumstances of a candidate, provided he be a good man and true, and his moral character unimpeachable; it often happens that a Brother, however distinguished as a worthy Mason, may have very little to spare for such benevolent purposes; and therefore Brotherly Love, as it is understood and taught in the Lodge, is more correctly interpreted by rendering fraternal offices to such as need them; and, as the third sectional charge expresses it, "wishing well to all charitable and distressed Masons wheresoever dispersed under the wide and lofty canopy of heaven."

The terms of this triad include the immutable principle of truth, which is correctly symbolized by a circle; for as truth is eternal, so it is designated by the emblem of eternity, and points to that great and omnipotent Being who alone possesses the attribute of perfection, whose centre is everywhere, and circumference nowhere; whose incommunicable NAME constitutes the sublime secret of Masonry, mystically delivered by a triad of Chiefs, whose duty it is to guard it from profanation, and instruct the Brethren to walk according to the principles of wisdom, which this holy name represents.

The point within a circle, according to the primitive definition given in the Lectures of the last century, was thus explained: "In all well-formed,

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regular Masonic Lodges there is a certain point within a circle, round which the Brethren cannot materially err. This circle is supported by two perpendicular parallel lines, which represent the two St. Johns, and on its periphery rests the volume of the sacred law. By going round this circle we must unavoidably touch on both those parallel lines as well as the Holy Bible, and were we as conversant therein and adherent thereto as those two grand parallels were, it would bring us to Him who will not deceive us, neither suffer deception; and, while a Mason keeps himself thus circumscribed, it is impossible that he can materially err."

On the volume of the sacred Law rests a ladder, which reminds us of the vision of Jacob at Luz, on his journey into Padanaram to avoid the wrath of his brother, when he received the promise of a blessing on himself and his posterity; by the assistance of which, we, as Masons, hope to attain to the holy covering of our Lodge; which is sometimes denominated "a cloudy canopy," at others, "a celestial canopy of divers colours," or "a starry-decked heaven where all good Masons hope to dwell." Hence the charge appended to the fourth section of the E.A.P. Lecture: "May every Brother Mason arrive at the summit of his profession, where the just will be sure to meet with their due reward." It is depicted on our tracing board as a triad, consisting of Sun—Moon—Seven Stars, and connected with the earth by means of the above-mentioned ladder, containing a triad of steps, and resting on the Holy Bible. This ladder was introduced into Masonry with the

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avowed purpose of pointing out the way of life and salvation. The angels of God are represented in the ritual as ascending and descending; being sent forth through this medium to minister the blessing of peace and good will, and thus connecting earth with heaven by means of an angelic ministry.

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LECTURE XXXII.

THE PILLARS.

"The Most High made three great lights; the sun to rule the day, and the moon and stars to govern the night."—KING DAVID.

"How were they situated? East, south, and west. Why so? Because the sun, the glory of the Lord, first appears in the east, gains its meridian in the south, and disappears in the west. Were there any in the north? There were not; because the sun being then below our horizon, darts no rays from thence to this our hemisphere."—A PRIMITIVE EXAMINATION.

THE triads, types, and landmarks which are connected with the cardinal points of the compass are of great importance in Freemasonry, and admit of such diffuse illustration that few Masons, even though they may be installed Masters, are fully competent to explain their professional application. Every person comprehends the meaning of east, west, north, and south, in the common acceptation of two simple lines cutting each other at right angles and pointing to the four quarters of the heavens; but in Freemasonry the allusion is somewhat more abstruse, because it varies in conformity with the use and general tendency of the context; and we exclude all reference to the north for reasons which are considered satisfactory, while the other three points constitute a permanent triad which is of essential service in the working of the Craft.

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The three pillars which form the support of a Lodge, according to an ancient tradition, the origin of which may probably be traced to the Israelitish camp in the wilderness, are placed in the east, south, and west, in reference to the rising, southing, and setting of the sun; and from this regulation the enemies of Masonry, in their ignorance of our reasons for disposing the symbolical pillars in such a position, have attempted to degrade it into a mere system of solar worship. Now, although we employ an allusion to the various aspects of that luminary at its culminating periods, yet the reference is scientific, and not religious. The sun was originally adopted as a landmark to point out another triad in the form, situation, and extent of the Lodge; which is an acknowledged microcosm, or representation of the world, and, like the tabernacle of Moses, is situated towards the rising and setting of the sun, in commemoration of the great deliverance of the children of Israel from their Egyptian bondage by means of an easterly and westerly wind, and the miraculous passage of the Red Sea; and an old ritual assures us that this peculiarity was further chosen by our ancient Brethren because it is the legitimate position of all churches, temples, and Lodges; not merely in reference to the rising and setting of the sun, but also because the Gospel sprang up in the former quarter, and was afterwards propagated in the western countries of the earth. The form and extent of the Lodge partake of a similar allusion; for it is an oblong square, extending in length from the east to the west, and

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in breadth between the north and the south, reaching in height to the atmospheric heavens, and in depth to the centre of the earth.

The sun has been introduced into the science of Freemasonry as a memorial of that glorious work of the Creator which was intended to give life, light, and nurture to all created things, thus being accounted the ruler of the day; and, for a corresponding reason, the moon was also adopted as an expressive symbol by the authors of the system, because it is the ruler of the night. To complete the triad, the stars have also a place in our Tracing Board, although the number is limited to seven, to indicate the perfection of the Lodge; for all initiations with a less number of Brethren present would be pronounced by the authorities illegal.

In the ordinary language of Masonry, the three pillars are said to represent the three orders of architecture, — the Doric, the Ionic, and the Corinthian, — and are called Wisdom, Strength, and Beauty; because, without wisdom to contrive, strength to support, and beauty to adorn, no edifice can be perfected. Their moral influence is thus concisely stated. By the exercise of wisdom our actions may be conformed to the directions contained in the first great light; strength supports us in all our difficulties and distresses; and beauty adorns the mind and fashions it after the perfect model of its divine Creator.

Under this arrangement the eastern pillar is the representation of Wisdom, and refers to the Master, whose duty it is to strike out the best means of

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carrying on the work of Masonry to a successful termination. The south pillar is denominated Beauty, because the most beautiful part of the day is at H. XII., when the sun has attained its meridian; and this is assigned to the Junior Warden who has charge of the operatives, keeping them within hail during the hour of refreshment, and summoning them to their labours when it has expired, that pleasure and profit may be the mutual result both to them and their employers. And the pillar in the west is called Strength, expressive of the Senior Warden, because his office is to support the physical powers of the men by dismissing them from their labours at the setting of the sun, after paying them their wages, and seeing that none go away dissatisfied, that their strength may be renewed by Nature's sweet restorer, —sleep.

In our Lodge disquisitions the following illustration is frequently introduced from the old Prestonian Lecture:—The universe is the temple of that Deity whom we serve; wisdom, strength, and beauty are about His throne, as pillars of His work; for His wisdom is infinite, His strength omnipotent, and His beauty shines forth in all His works in symmetry and order. He hath expanded the heavens as a canopy; the earth He hath planted as His footstool; He crowneth the heavens with stars as with a diadem; and in His hand He extendeth the power and the glory; the sun and moon are messengers of His will, and all His law is concord. The pillars which support our

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Lodges are emblematical of this divine power. They represent Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff, the widow's son, of the tribe of Naphtali. The first, for his great wisdom in erecting that noble Masonic pile, the Temple of Jerusalem, for the glorious purpose to which it was appropriated; the second, for his great strength in supporting the same with materials and men; and the last, for the curious and cunning workmanship with which he beautified and adorned the same.

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LECTURE XXXIII.

THE LUMINARIES.

"The north and southern poles are the invariable terms of that axis whereon the heavens do move, and are, therefore, incommunicable and fixed points, whereof the one is not apprehensible in the other. But with east and west it is quite otherwise; for the revolution of the orbs being made upon the poles of north and south, all other points about the axis are mutable; and wheresoever therein the east point be determined by succession of parts in one revolution every point becometh east."—BROWN'S PSEUDODOXIA.

THE three lesser lights of Masonry, like the supporting pillars of the Lodge, are connected with the cardinal points of the compass; being placed in the east, south, and west, for the avowed purpose of lighting the men *to*, *at*, and *from* their labour. They are typical of the Sun, the Moon, and the Master of the Lodge, because the latter ought to rule and govern his Brethren with a regularity corresponding with that of the two great luminaries which rule the day and the night. The Master has had the honour conferred upon him of being placed in conjunction with those heavenly bodies for this evident reason. As it is by the blessed influence of the sun and moon that we are enabled to perform the duties of social life, so by the kind care and instructions of the Master we are taught to perform the paramount duties which the Craft requires of us.

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Now, it constitutes one of the peculiarities of the Masonic system, that in all its triads, types, and Landmarks, the dark and dismal north is excluded as a useless appendage to a science of light. The ruler of the day darts no rays from that quarter to this our hemisphere, and, therefore, the ruler of the Lodge can have no assistance from thence. Nor is Freemasonry singular in its rejection of the inhospitable north; for the same feeling has been prevalent in all ages of the world, and with every description of people, learned or unlearned. The heathen gave it the name, Cimmerian darkness—

> By light unvisited, or when displays
> The sun his rising or his setting rays.

The darkness of the north has indeed furnished most of the Greek and Latin poets with a fund of sublime metaphors, which have been imitated by our own gifted countrymen. Thus Shakespeare calls it, "the frozen bosom — the tyrannous breathing of the north." And Dryden follows the example with—

> Fierce Boreas issues forth,
> To invade the frozen waggon of the north.

For these reasons the north is rejected from the plan of Freemasonry, because in a science of light there ought to be no darkness at all, except during the state of preparation and ignorance; for its mission is to "open the blind eyes, and to bring them that sit in darkness out of their prison house; to make darkness light before them, and crooked things

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straight" (Isai. xlii. 7, 16); and, therefore, the initiated Brother may truly say, "the darkness is past, and the light brightly shineth" (1 John, ii. 8).

In ancient Masonry the three cardinal points were represented by as many imaginary windows, called Fixed Lights, which were placed east, west, and south, to light the men *to*, *at*, and *from* labour; the north being left in darkness as at present. The Master's point was said to be at the east window, waiting for the rising of the sun to set the men to work; and the Warden's point was at the west window, waiting for the setting of the sun to dismiss them from their labour. These allegories are now obsolete, and the symbolical reference is applied to three lesser luminaries which, in the primitive system, were simply denominated "Lights"; both being then esteemed essential to the integrity of the system, and of course genuine Landmarks; although some doubts are entertained whether the Fixed Lights ought properly to be considered under that denomination. They might be the distinctive name of a symbol; and if so, it has become obsolete in common with several other names of symbols which were used at the beginning of the last century; such as, Broached Thurnel, Indented Trasel, Bonebox, Laced Tuft, Irah, Towline, Earthen Pan, Hiram's Thumb, Starry Throne, and many others.

There is a peculiar ceremony in the system of Freemasonry which throws additional light on the above subject; as it is connected with this triad, and bears a striking analogy to what was anciently

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called the Deiseal, or the progress of a candidate from east to west by the south, which is, in fact, a real transaction, by the use of which he searches for the light, and ultimately finds it. In the east is its birth; in the south it attains its most perfect effulgence; and retires to the west only to renew the influence of its prolific beams when once more rising in the former quarter. The dreary and inhospitable north, as we have seen, has no part in these transactions, for this reason, amongst others, as we find it expressed in an obsolete ritual, "because every Lodge is or ought to be a true representation of King Solomon's Temple, which was situated north of the ecliptic; the sun and moon, therefore, darting their rays from the south, no light was to be expected from the opposite quarter; we, therefore, Masonically term the north a place of darkness."

The *Deiseal*, or progress from the east to the west by the south, was anciently considered to be a never-failing source of protection in all dangers and difficulties; while the contrary movement from east to west by the north, called *Withershins*, was esteemed unpropitious, and fraught with misfortune and peril. And it is highly probable that the ceremony was originally adopted by our ancient Brethren with reference to this superstitious feeling.

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PART VI.

THE SECOND DEGREE.

TRIAD CHARACTERISTICS.

PORCH.—WINDING STAIRCASE.—MIDDLE CHAMBER.

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"THE ancient Lodges were so many schools or academies for teaching and improving the arts of designing, especially in architecture; and the present Lodges are often employed that way, in Lodge hours, in harmony and just proportion; and though on the level, yet always within compass, and according to the square and plumb." — LETTER TO DR. ANDERSON.

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LECTURE XXXIV.

ON THE ANOMALOUS POSITION OF MASONIC HISTORY.

"Masonic orders were not originally at all points what they now are; they have passed through many changes and modifications; and no inconsiderable part of their symbolic system has been the product of successive generations."—DE QUINCEY.

"May every Brother who has been lawfully and regularly entered into our society, which is both ancient and honourable, be duly instructed in its true principles."—SECTIONAL CHARGE.

THE real status of speculative Masonry with respect to a high antiquity, and its claims to a scientific origin, have been repeatedly called in question; and it is not very complimentary to the Order that eminent writers, both architectural and historical, when speaking on the subject, are accustomed, with quiet sarcasm or open animadversion, to ignore our pretensions, not only to an ancient origin, but also to a scientific knowledge of the art. De Quincey predicates that "among the outstanding problems in history, there are not many more irritating to the curiosity than that which concerns the well-known order of Freemasons. *I am not aware of any work in our own language which has treated this question with much learning.*" Dallaway, in his historical account of the Master and Freemasons, says, "I

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approach this investigation with much diffidence, confining it entirely to historical facts; and it would have given me satisfaction if I had gained more than to be referred to a modern work of high estimation; viz., 'Preston's Illustrations of Masonry.' The mysteries of the Masonic Order are there darkly shadowed forth, and hid from my comprehension." Again, "that with the Romans such fraternities (COLLEGIÆ), including the workmen (FABRI), who were employed in any kind of construction, were subject to the laws of Numa Pompilius, is an apparent fact. *Need the modern Freemasons require a better authenticated antiquity, and not prefer a Roman origin to the mystified traditions of Jachin and Boaz?*"

Dr. Kitto, on inserting Bro. Bardwell's interesting description of the Temple of Solomon in his "Pictorial History of Palestine," accompanies it with the following protest, as a foot-note:—"That Hiram was a king we know; but that he was an architect is known only to the Freemasons. The reader will perceive throughout the above extract much Masonic phraseology and some historical facts, for which there is no authority beyond the Masonic archives, and *that authority men of letters have not yet learned to respect.*" And again: "All this about King Hiram's operations, as distinguished from those of his *clerk of the works*, is very odd, and we do not recommend our readers to receive it as historical verity."

Hallam is equally civil and equally severe. His words are: "The curious subject of Freemasonry has

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unfortunately been treated of only by panegyrists or calumniators, *both equally mendacious.* I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period in which they were literally architects."

Professor Robison goes still farther; and says that "the writers on Masonry have not, in general, been persons qualified for the task. Scanty erudition, credulity, and enthusiasm appear in almost all their writings; and *they have neither attempted to remove the heap of rubbish with which Anderson has disgraced his Constitutions of Freemasonry* (the basis of Masonic history), *nor to avail themselves of information which history really affords to a sober inquirer.*"

And Professor Stuart, of Andover, one of the most skilful linguists and learned men in the United States, has endeavoured to show that the Legend of the Third Degree is an imposture, "since the names of the criminals are formed from the Latin language, and not from the Hebrew, to which they have no affinity whatever."

And, lastly, Mr. Charles Knight, in his "London," says: "There is a curious question connected with the building of St. Paul's, regarding the origin of Freemasonry. Herder, in one of his fugitive pieces, asserts that Freemasonry (meaning thereby modern European Freemasonry—the Freemasonry of St. John, as it is called) had its origin during the erection of the cathedral, in a prolonged jest of Wren and some of his familiar associates. Herder's story is, that on the stated days on which Wren was ac-

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customed to inspect the progress of the building, he and his friends usually dined at a house in the neighbourhood; that a club was thus formed which, by degrees, introduced a formula in symbolical language, derived from the Masonic profession. It seems rather corroborative of Herder's assertion, that while the biographers of Wren mention the attendance of the Lodge of Freemasons, of which he was the Master, at the ceremony of placing the highest stone of the lantern, no mention is made of their attendance at laying the foundation-stone. It is also worthy of notice that every Lodge in Great Britain (and, we may add, on the Continent) is an offshoot from that one Lodge of which Sir Christopher was so long the Master, now generally known by the name of the Lodge of Antiquity. Should any zealous Mason grumble at our implied scepticism regarding the great antiquity claimed by his Order, we would respectfully remark, that Sir Christopher Wren is as respectable a founder as he has any chance of getting—that he may go farther and fare worse."

Thus do serious writers treat our pretensions with ridicule, and our pursuits with marked indifference and contempt. Nor is it surprising that such hostile opinions should be entertained by the uninitiated, because they are bound to consider Freemasonry as the embodiment of a series of pure historical facts. But that any well-informed Brother should embrace and promulgate the same unfounded delusions—(see *Freemasons' Magazine*, June, 1859, p. 1025, *et pas-*

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sim)—cannot fail to excite our astonishment, as a striking instance of unaccountable idiosyncrasy, which can scarcely be imputed to ignorance, because such critical writers profess to have acquired a fair knowledge of the general principles of the Order; and, therefore, must be aware, for it is inscribed on the very threshold, that Freemasonry, so far from being an embodiment of facts, is purely an allegorical system, with nothing real about it but its morality and benevolence; being simply and exclusively "*a code of morality veiled in allegory and illustrated by symbols.*" And, therefore, non-Masonic writers are not without sound reasons for their unbelief; as it must be confessed that our historical and legendary relations are not to be sustained by the evidence of accredited history. Under such circumstances we do not wonder at the public protest and declaration of Grand Master Dalcho, in one of his orations, where he says: —"I candidly confess that I feel a great degree of embarrassment while I am relating to ministers of God's holy word, or to any other gentlemen, a story founded on the grossest errors of accumulated ages; errors which they can prove to me to be such from the sacred pages of Holy Writ, and from profane history, written by men of integrity and talents, and that, too, in a minute after I have solemnly pronounced them to be undeniable truths; even by that very Bible on which I have received their obligation."

The same Grand Master says in another place, "Neither Adam, nor Nimrod, nor Moses, nor

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Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Evangelist, nor St. John the Baptist, belonged to the Masonic order. It is unwise to assert more than we can prove, and to argue against probability. There is no record, sacred or profane, to induce us to believe that these holy and distinguished men were Freemasons. To assert this may make the vulgar stare, but will rather excite the contempt than the admiration of the wise. *Let Freemasons then give up their vain boastings, which ignorance has foisted into the order, and relinquish a fabulous antiquity, rather than sacrifice common sense.*"

Some inquiring Brethren express their surprise that the irregularities here referred to should have been suffered to remain so long uncorrected in an age when science has made such ample strides towards perfection. The apologues or parables of Masonry are both beautiful and interesting, but it is a grievous error that they should be promulgated as serious facts. Such a proceeding is unworthy of a noble and beneficent institution. The Grand Lodge doubtless considers the anomalies of too trifling a nature to merit any grave official notice; and, therefore, the correction of historical mistakes naturally devolves on individual Brethren; although it must be confessed that such correction carries with it no authority, unless endorsed by Grand Lodge: a proceeding which might probably involve the alteration of a Landmark, and by consequence change the character of the institution. One unexplained tradition is the

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origin of Masonic degrees, which is placed at a thousand years before the Christian era, viz., at the building of King Solomon's Temple, and that they were brought into existence by three distinguished individuals. And our present authorized Ritual promulgates the same idea. This is the delusion which these Lectures are intended to dissipate.

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LECTURE XXXV.

NUMBER OF PRIMITIVE DEGREES.

"There is a charm in truth that draws and attracts the mind continually towards it; the more we discover, the more we desire; and the great rewards are wisdom, virtue, and happiness. This is an edifice founded on a rock, which malice cannot shake or time destroy."—DUNCKERLEY.

"A search after truth is the peculiar employment of Masons at their periodical meetings, and, therefore, they describe it as a divine attribute, and the foundation of every virtue."—ANON.

It has been for many years an undecided question among Masons, whether the Third Degree has any just pretensions to antiquity. The time has arrived when this matter ought to be definitively set at rest by a sober appeal to accredited history. Truth forms an imperishable basement on which any amount of superstructure, whether physical or moral, may be securely placed, without exciting the slightest apprehension of permanent failure or accidental mishap. How then is it that, as the system of Freemasonry is professedly founded on truth, there should be any question about the veracity of its details; and that its general historical facts, and particularly the mechanical construction of the Third Degree, as illustrated by its ordinary legend, should be so difficult of proof? I have had, in my time, numerous

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conversations with intelligent and learned Brethren, who think that, although the subject is involved in much uncertainty, the legend is neither more nor less than a myth of modern fabrication. Nay, many entertain serious doubts whether it be not a great mistake to endow Freemasonry with a legendary degree at all. The fair presumption is, according to their opinion, that *ancient Masonry had only one degree* (if that can be called a degree which is merely the designation of a skilled workman), viz., that of a Fellow-craft; but whether it was conferred with the ceremonies now in use is another and very different question, which it will be impossible, at this distance of time and in the absence of authentic records, to answer correctly, although the probabilities are adverse to such an hypothesis. It is, however, a well-known fact that the oldest ritual we are acquainted with contained but one O.B., and one brief and simple prayer; an arrangement which was continued down to the great schism in the year 1740. And it is also equally clear that apprentices were not eligible for admission to any Masonic degree; for the old laws strictly provide that no man shall be made a Mason *except he be his own master*, thus excluding apprentices and slaves. The several clauses of the O.B., attached to our present Third Degree, have been literally extracted, by whom it would be hard to say, from the most ancient York Constitutions, which, however, were originally binding on all the fraternity, even to the lowest apprentice.

Without presuming to dogmatize, because the customs of the primitive Craft are not very clearly

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understood, I shall simply state my reasons *seriatim*, for entertaining an opinion that the Third is a modern degree. Should they be found puerile or erroneous, let them be rejected. If sound, as I firmly believe, they may tend to restore the primitive dignity of Masonry, at the risk of dissipating many a pleasing illusion; as the child who is in the seventh heaven of delight at reading an interesting fairy tale, becomes vexed and annoyed when he discovers that it is only a senseless fable. But Truth, being a Masonic virtue, must be preferred to fiction, and ought to be publicly vindicated and maintained, because its greatest foes are mystery and concealment. *Veritas nihil veretur nisi abscondi.* If any Brother possesses valid evidence to establish a higher antiquity for the Third Degree than I am disposed to assign to it, and is able to prove the greater accuracy and integrity of its legend, I hope, for the satisfaction of the Craft, he will produce it; for I have no hesitation in admitting that if any such evidence exists, it has escaped my researches.

Antediluvian Masonry (so called), as it was propagated by the Noachidæ in the post-diluvian world, was exclusively speculative; for speculative Masonry is simply the theory and practice of pure morality as exemplified in the patriarchal religion. Thus, when we contend for the high antiquity of the Craft, and assert that it was used by our great progenitors in Paradise, we only mean to infer that the *obedience* enjoined upon them was tantamount to the practice of Speculative Masonry as recommended in our symbolical Lodges at the present day. For although we

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are told that the eldest son of Adam built a city; Nimrod the mighty Tower of Babel; and the Egyptians their imperishable Pyramids, we know little or nothing about the details of Masonry proper, or, in other words, operative Masonry, till the construction of the Temple at Jerusalem, respecting which our archives contain an abundance of *traditions*, which, sooth to say, are, few of them, borne out by the evidence of accredited history, although they form a portion of our claims to public credence as an ancient institution. Who, at the present day, believes the incidents which form the staple of the Mark and Third Degrees to be historically true? Our traditions speak of Lodges and degrees, of which all authentic records, both sacred and profane, are silent, until the arrival of a period comparatively modern. Even the members of the COLLEGIÆ FABRORUM, or societies of Operative Masons in Italy, who are accounted, by our historians, the genuine descendants of Solomon's workmen, although associated as a Fraternity, are never supposed to have been arranged into Lodges and degrees.

It is certain, however, that amongst such a vast congregation of operatives as were necessarily gathered together at the building of magnificent edifices, order and regularity could alone be preserved and subordination ensured by some such expedient as a division into classes, each under a lawfully appointed and responsible head or Master, who was accountable to the chief architect for the correct conduct and good behaviour of his company. These Masons are denominated by the authors of *Decem Scriptores*,

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ARTIFICES, and consisted naturally of masters or overseers, skilled craftsmen, and serving men or apprentices.

The ancient Charges of Euclid, *teste Noorthouck*, direct that "the workmen should ordain *the wisest of them* to be the master of the work, and neither for love nor lineage, riches or favour, to set another that hath but little cunning to be master of the Lord's work; whereby the Lord should be evil served and they ashamed; and also that they should call the governor of the work MASTER in (or during) the time that they should work *with him*."[1]

It will be observed that in the above paragraph the *Magister operis* is mentioned only as a grade of rank, and not as being the incumbent of a separate and superior degree of Masonry, for the distinctive title was strictly limited to the time the craftsmen under his orders *work with him;* for at the expiration of that period he was no longer entitled to the distinction of a master of the work. He was, in fact, only an operative Fellow-craft like themselves, although entrusted with the government until the building was completed, during which period only he was to be distinguished by that honorary title. Indeed the ancient Master Masons mentioned by writers on ecclesiastical architecture were the talented craftsmen who had been constituted overseers of their respective works; for to none others could the details be safely entrusted. Our present Third Degree is not architectural, but traditionary, historical, and legen-

[1] Noorth. Const., p. 47.

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dary; its traditions being unfortunately hyperbolical, its history apocryphal, and its legends fabulous; and, therefore, if it had been in existence at that period, it would have conferred no accession of scientific knowledge on those celebrated men.

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LECTURE XXXVI.

ORIGIN OF DEGREES IN MASONRY.

"The first Master Mason whose works are extant in England, and his name authenticated, is William of Sens, who was assisted and succeeded by William the Englishman, in the completion of the choir of Canterbury Cathedral, in the year 1179. At the commencement of the next century we may consider the fraternity to have been consolidated in this kingdom, as it had been for some years previously both in Germany and France."—DALLAWAY.

WE learn from accredited history that Master Masons and Craftsmen (*Magistri et* OPIFICES) first appeared in France about the eighth century of Christianity; and we find General Assemblies, and, probably, private Confraternities, which we now call Lodges, recognized in England by Athelstan, who founded a Grand Lodge or General Assembly at York, and constituted his brother Edwin its Grand Master. But in his Constitutions we find no allusion to distinctive degrees, for the society was strictly operative, although its Charges and moral Lecture contain rules of behaviour for the observance of the workmen, both as Christians and artisans, during the hours of labour and refreshment, as well as at church and sacrament, all of which were stringently enforced.

These Constitutions formed the basis on which our present laws were constructed, but they afford no hint to direct our researches into the existence of

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speculative grades amongst the workmen. It is true they mention apprentices and craftsmen; but the former were merely under a preparatory course of training to attain a competent knowledge of the art, which gave them a title to admission into the more secret and recondite branches of the *mystery* (as every trade was called), and qualified them for employment as certified workmen. It is admitted that "the craft or mystery of architects and operative Masons was involved in secrecy, by which a knowledge of their practice was carefully excluded from the acquirement of all who were not enrolled in their Fraternity."[1] These secrets, however, were not legendary, but scientific, including certain arcane mysteries with which the architects of the present day are unacquainted, and consequently they are lost to the world. In the above Constitutions we find it strictly provided by the 14th Article that "the Master shall teach his apprentice the secrets of his trade," —*not of any one particular part or degree*, but of the entire Craft.

I readily allow that the overseers called CEMENTARII, literally *Ghiblim* or Stone Squarers,[2] were sometimes dignified with the honorary title of Master Masons, although profoundly ignorant of the traditional fate of the reputed architect who built the temple at Jerusalem; but they were in reality only Fellow-crafts, nor could they possibly be

[1] Dallaway, p. 410.

[2] The same writer says that Shakspeare has expressed an accurate idea of a Master Mason by the words *chief architect and plotter*, *i.e.* the layer of a foundation.

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anything else, for it was talent, activity, and mental superiority that elevated individuals above their fellows. So far from an exclusive degree having been instituted in the ancient British Lodges as the exemplification and reward of superior skill, for some centuries at least after the establishment of the Grand Lodge at York, the great employers, the bishops and nobility, were unable to find workmen in this country sufficiently skilled to undertake the duty of overseers, and therefore found themselves under the necessity of importing their chief architects or masters of the work from abroad; and the Constitutions of that day have left it on record that they "*encouraged Masons to come from France and elsewhere to take charge of their works as overseers;*" and it is historically true that such overseers (MAGISTRI) were profusely transplanted from France into this country by Lanfranc and Gundulf.

Architectural writers affirm that the Master Masons were chiefly foreigners incorporated by royal authority. "When the foundation of an Abbey was meditated, these artisans removed themselves in great numbers from every part of the kingdom, and were associated in a fraternity under the denomination of FREEMASONS. Their Constitution and internal government were strictly regular; and from the peculiar privileges which they obtained upon their first institution, they were enabled to conceal their art and modes of practice from the rest of the world."

We have here no hint about speculative degrees; and it is only in the practical character of overseers

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that the York Constitutions refer to the class now called Masters, for they do not invest them with the dignity of a separate degree, and merely notice the situation as a step in rank; and hence the superintending CEMENTARIUS, although possessing a command over his Brethren, and entrusted with the payment of their wages, was still nothing but a Craftsman; for the building of Solomon's Temple is not even hinted at, or the imaginary adventures of its chief architect recorded in that ancient code. The very first article in these Constitutions, which were agreed to at a Grand Lodge, consisting of "Dukes, Earls, Barons, Lords, Knights, Esquires, and Burgesses of the city," [3] few of whom would be really and truly members of the Craft, plainly conveys this conclusion. "The Master Mason must give security to be steadfast, trusty, and true, that his Lord may not have reason to regret the appointment; and that he shall pay wages *to his fellows* truly according to the current price of provisions." [4] He was, in fact, the temporary Overseer of the building *whatever* it might be.

The same Constitutions [5] provide that "every Master *that is a Mason* shall attend the General Assembly, under pain, &c.;" evidently implying that there were, in practice, many Masters who had not served either as apprentices or Craftsmen, and consequently were *not Masons at all*, and yet possessed the privilege of *entrée* into Grand Lodge,

[3] See Halliwell's version, p. 12, towards the bottom.
[4] Ibid. p. 13. [5] Ibid. p. 14.

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although their attendance was not compulsory as in the case of the genuine CEMENTARIUS. Then follow sundry regulations respecting the qualifications of apprentices, in the absence of any of which no Master was allowed to teach the secrets of his Craft. The title of Master evidently applies to a wealthy working mechanic and employer of hands—an operative stonemason, or, as we say, a master bricklayer. Even if these interpretations should be rejected, and the Master, whether under the name of Lord, Patron, or Employer, be assumed actually to rule over a Lodge of his own workmen, it will not prove him to be the incumbent of a superior and distinctive degree, of the existence of which we have not the slightest evidence; indeed the proofs, limited though they be, are all adverse to such an assumption.

Our ancient Charges, which are a literal exemplification of the York Constitutions just referred to, in like manner do not contain the slightest indication of a speculative degree; on the contrary, they specially ignore any such grade by declaring that "no brother, *however skilled in the Craft*, shall be called a Master Mason *until he has been elected to the chair of a Lodge.*" It was, therefore, the occupation of this post alone that conferred the title upon him; and the only qualification that was required to secure this honorary distinction was, that the candidate should be a skilled Fellow-craft; for the Charges direct that "the most expert Craftsman shall be chosen or appointed the Master or Overseer of the Lord's work; *who is to be called Master* by those that

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work under him." Indeed nothing can be clearer than that MAGISTER was the original term universally applied to an architect; and which, in distinction to his small band of associated Masons, was continued to the latest period. Nor did this high office confer any exemption from working as a Craftsman; for it is further provided that "*both* the Master and the Masons, receiving their wages justly, shall be faithful to the Lord, and honestly *finish their work.*" It is true some isolated copies of these Charges mentioned the *degree* of a Master Mason, but it is evidently an interpolation of a much later period, because the most authentic versions, though referring to the Masters of Lodges, are silent respecting a Master's degree.

Thus have I searched in vain through the earliest historical records of Freemasonry in England for some valid evidence of the existence of a Third Degree. Sir C. Wren indeed asserts in his "Parentalia," that "the Colleges of Masons during the thirteenth century, in every country of Europe where they had assembled themselves, received the blessing of the Holy See, under an injunction of dedicating their skill to the erection of ecclesiastical buildings; and that certain immunities were conceded to them, such as forming themselves into small and migratory societies, under the government of a Master of the Craft, *with the privilege of taking apprentices*, who, *after due initiation*, became free and accepted Masons."

But here, as in a former instance, the powers and privileges of this Master were limited to the taking

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of apprentices, who were not to be acknowledged as free and accepted Masons till they had been initiated, or, in other words, had faithfully served their full term of seven years; and, consequently, he was not what we now call a Master Mason, but, as indeed he is here styled, a Master of the Craft, which is a very different thing; and is described in old writings sometimes as *Petrarum summus in arte*, and at others *Latomus summus in arte;* the latter signifying a rough stone hewer (*Lapicida*), and the former a squarer and polisher (*Cementarius*); both operative Fellow-crafts; out of which body were chosen the temporary masters of the work, who at that period were significantly denominated by the Germans, *Werckmeisters*, and by the French, *Maistres des œuvres de Maçonerie.*

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LECTURE XXXVII.

THE SAME SUBJECT CONTINUED.

"The statute of the 24th of Edward III., 1351, did not originate in any political jealousy, but in punishment of the contumacious Masons whom he had assembled at Windsor Castle under the direction of William of Wykeham, the Comptroller of the Royal Works (MAGISTER OPERUM). They refused the wages, withdrew from their engagements, and at last openly refused to return."—DALLAWAY.

THE next genuine record to which I shall refer is called *Liber Garderobæ*, where we find Adam de Glapham and Patric de Carlile denominated *Magister cæmentariorum et carpentariorum, cum septem sociis*, employed in building Caernarvon Castle. *Fratri Roberto de Ulmo, Magistro ingeniatore.* Again, John de Spoulee was styled Master of the Ghiblim or Stone squarers, or Fellow-crafts, at the building of St. George's Chapel, Windsor. Richard de Stowe and Nicholas Walton the *Magister operis* and *Magister Carpentarius* at the building of Lincoln Cathedral. An old writer affirms that the institution of Freemasonry was originally derived from a combination amongst the Fellow-crafts not to work without an advance of wages, when they were summoned by writs of Edward III. to assist in rebuilding and enlarging the castle and chapel of

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St. George, at Windsor; and that they agreed on the adoption of certain signs, words, and tokens by which they might know one another; and at the same time issued their primitive declaration of freedom.

In this reign we find a new code of ordinances, in which Master Masons are mentioned; but the phrase is explained to mean employers; for the only *classes* there alluded to are Fellows and Apprentices. *Ex gr.* "that such as were to be admitted Master Masons or masters of work should be examined whether they be able of cunning to serve their respective lords, as well the lowest as the highest, to the honour and worship of the aforesaid art, and to the profit of their lords." Here again these dignitaries are not honoured with the reward of a distinctive degree, but merely constituted masters or overseers of the workmen, and not exempted from the customary examination as a test of their perfection in the operative details of the craft. Many of those whom we erroneously rank as Grand Masters were not even Masons, although skilled in a knowledge of architectural details; for at this very period William de Wykeham, whom we style a Grand Master, was only the comptroller of the royal works under Edward III.; and he deputed the execution to William Wynford, a skilled operative craftsman.[1]

During the reign of Henry VI. a special Act of Parliament was passed to prevent Masons from con-

[1] "Life of Wykeham." App. xxxv.

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federating in chapters and congregations, but it does not contain the most remote reference to a Third or any other degree. A Lodge, however, which was held at Canterbury during that reign (*de la Loge Lathomorum*) is described as consisting entirely of Fellow-crafts and Apprentices, there being present fifteen of the former, and three of the latter (two remarkable numbers in Masonry) acting under the authority of Thomas Stapylton, the Master, who is styled, indifferently, *Magister Lapidum* or *Cementarius*, and John Morris the Warden (*Custos*). These worthy Brethren, being both skilled and approved Fellow-crafts, were advanced to a rank above their fellows; but as this step in dignity and command did not require the formality of a legendary degree, so we have no intimation in the details of operative Masonry of any such needless ceremony. The former was called a Master Mason simply in right of his office, as the ruler of his brethren, and not in commemoration of any imaginary death which is fabled to have occurred amongst certain Tyrian workmen nearly three thousand years ago; nor is there a shadow of proof that any of these distinguished architects either received or wished for an *exclusive* and strictly symbolical degree like our Third.

I pass over the Questions and Answers reputed to have been written for the information of King Henry VI., with the apocryphal commentary of Locke, not only because they contribute nothing to our inquiry, but because their authenticity has been questioned, and proceed to notice the historical

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passage where John Islip and Sir Reginald Bray, styled in the histories Grand Wardens,[2] and Alcocke, bishop of Ely, Surveyor of the Works[3] under Henry VII., are said to have summoned a LODGE OF MASTERS, when the footstone of his famous chapel in Westminster Abbey was levelled. This record is important and merits some attention; although, in the absence of any valid evidence to the contrary, I am persuaded that this so-called Lodge was nothing more than a general assembly of all the talented master builders, whether under the denomination of *Lapidum*, *Carpentarii*, or *Ingeniatores*, that could be collected for the purpose of a solemn inauguration of the king's magnificent design. Indeed, Gunn distinctly asserts that "the early builders (*Magistri Lapidum*, as they were called), were commonly skilled in the sister arts, and directed the execution of the sculptures, bronzes, and Mosaics, with which the great cathedrals were then embellished."

It appears highly probable that in those times the Lodges of Masons were confined to the establishments of the great employers in the metropolis and elsewhere, all being under the jurisdiction of the Guild as a governing body, who were respectively the Masters, each in his own Lodge, and the Clerk of the Works its Warden; for our records point out no general registration of Lodges at this early period,

[2] Noorth, p. 116.

[3] Dallaway observes that "Surveyors, Comptrollers, or Benefactors are frequently identified with the actual builders."

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when warrants were unknown: and at the building of churches, castles, or palaces, which required a large number of workmen, local Lodges were formed for a specified period, viz., so long as the building should be in hand, and no longer. Thus it is recorded by Milner, in his "History of Winchester," that Bishop Lucy instituted a confraternity to endure for five years, for the purpose of building his cathedral; and it is quite clear that at this period every private assembly, or Lodge, was under the direction of its particular Master, chosen for the occasion, *whose authority terminated with the meeting.* When a Lodge was fixed at any particular place for a certain time, an attestation from the Brethren present, entered on record, was a sufficient proof of its regular constitution;[4] but the members were all *Cementarii*, or Fellow-crafts, which, indeed, was considered the end and perfection of operative Masonry, although differing in rank by virtue of office. On any other supposition, the procession to Westminster would have been extremely limited in numbers at a time when there were few, if any, permanently established Lodges, and, consequently, unworthy of the English monarch whom modern writers have honoured (on what authority is uncertain)[5] with the title of Grand Master of Masons. And it may be observed here, *en passant*, that in our authorized list of Grand Masters many names occur of persons who

[4] Preston, b. iv. s. 10.

[5] Query: What became of the books and papers belonging to the ancient Grand Lodge at York?

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had never been practically instructed in the science of building, and were not even Fellow-crafts, for the old constitutions limit that degree to persons who had served full seven years as Apprentices; and, therefore, even these Grand Masters could not have been genuine Masons.

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LECTURE XXXVIII.

GEOMETRY.

"Geometry is the science of extension in all its several parts and relations of points; lines, superfices, and solids. It is the first and noblest of all sciences, and the basis on which the superstructure of Freemasonry is erected."—THE RITUAL.

BEFORE the tenth century the Order we profess was distinguished by the exclusive name of GEOMETRY. The constitutions of King Athelstan are entitled "Constituciones Artes Gemetrie secundum Euclydem;" and hence Geometry was a standing Landmark with our ancient Brethren; and they went so far as to ascribe the origin and existence of all the liberal sciences to it alone. In an old Masonic manuscript, transcribed in the sixteenth century, and probably a copy of the original written at a much earlier period, the statement is thus enunciated:—"These be the seaven liberall sciences, of which *all be founded by one, which is Geometry*, for it teacheth a man mett and measure, ponderation, weight of all things on earth; for there is noe workman that worketh any craft, but he worketh by some mett or measure; and every man that buyeth or selleth, doeth it by some weight or measure; and all this is Geometry; and the merchants and all other

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craftsmen of the seaven sciences, and the plowmen and tillers of the earth, and sowers of all manner of graines, seeds, and vine-plants, and setters of all manner of fruites. For grammer or arethmatick, nor astronomy, nor none of all the seaven sciences, can no man find mett or measure in without Geometry. Wherefore methinks that the said science of Geometry is most worthy, *and all the others be founded by it.*" The "Ritual" of Masonry confers upon the mathematician Euclid the honour of discovering it.

Geometry was usually classed as the fifth science, in conformity with our present arrangement, and the practice was retained at the revival in 1717, as appears from the following extract from the "Ritual" then in use:—

> "Your science five hath well composed
> A noble structure vast;
> A point, a line, a superfice,
> But solid is the last."

In the Constitutions of Athelstan, however, Geometry closes the list. Speaking of Euclid as an ancient and learned Brother, this document asserts, that "throgh hye grace of Crist he commensed yn the seven syens: Grammatica ys the furste syens; Dialectica the secunde; Rethorica the thrydde; Musica ys the fourthe; Astromia ys fythe; Arsmetica the syxt; and Gemetria ys the seaventh."

This noble science is so highly esteemed by the Craft as to be distinguished in our Lodges by a

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diagram, which is said to be a transcript of a remarkable symbol that decorated the middle chamber of King Solomon's Temple, representing a glorious Blazing Star, with beams of light radiating in every direction from the sublime central character which constitutes its acknowledged symbol. Its elucidation occupies a considerable space in the Fellow-craft's Lecture, and includes, as an invaluable secret of Mediæval Masonry, the utility and universal application of the Vesica Piscis, without which there was scarcely any member of an edifice, whether civil, military, or ecclesiastical, that could be constructed; and it constitutes the only secret of ancient Freemasonry which has been lost; never, I fear, to be recovered. Its adaptation to the requirements of operative science was omnipotent and extensive, and known only to the governing body of Master Masons, who at the period were very few in number. The height, length, and breadth of buildings were proportioned by it; towers, spires, pinnacles, porches, windows with round or pointed heads, tracery, panelling, tabernacles, finials, and all other architectural details were indebted to this important secret for their elegance and utility. It entered into the composition of every civil and religious edifice, and its mysterious properties were never clearly understood except by the ancient Freemasons themselves; and by none amongst them but the expert and scientific Masters. A brief examination, therefore, of its capabilities may not be unappropriate in a discussion which professes to illustrate an architectural degree in Masonry; and particularly as the device has been

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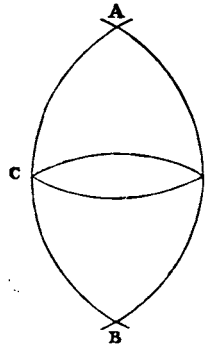
traced to the Egyptians, who bore a part in the erection of the Temple at Jerusalem.[1]

Mr. Kerrich, in the "Archæology," says that this mysterious figure had a great influence upon the forms of all sorts of structures which were intended for sacred purposes after the establishment of Christianity, and was used to determine the harmonical proportions of the two dimensions of length and breadth to each other, which were limited in the earliest times by the Vesica A B C D in the subjoined figure, which seems to have been held in particular estimation, because both the Vesicas of length and breadth are produced by one and the same radius.



By this process the length of the building in proportion to its width was very generally, if not always, determined; and although the architects of a later period sometimes

[1] "The hieroglyphic device," says a modern writer, "styled Vesica Piscis, which constituted the sign of recognition amongst the Epopts, appertained to the Platonic system. Proclus repeatedly refers to this figure, which he had seen and heard interpreted in Egypt. It often appears on the temples, and especially on the throne of Osiris. It referred to the doctrine of the Egyptian priests on the subject of their Trinity, and represented geometrically the birth of Horus (the sun or monad of the world), from the wedding of Osiris and Isis. It consti-

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passed this limit, and designed buildings of greater proportionate length, yet this dimension was never entirely abandoned, but continued to be a standard proportion, to which they paid great attention throughout all ages, even to the latest times.

Its scientific application, whatever abstruse hypotheses may be founded upon it at the present day, undoubtedly constituted the great secret of operative Freemasonry which was communicated to few; and hence, in process of time, like the pronunciation of the Tetragrammaton amongst the Jews, it fell into desuetude, and at length was irrecoverably lost. The best architects admit—and even our Grand Master, Sir Christopher Wren, did not deny the fact—that "the true principles on which our cathedral churches were constructed *is beyond the art of man to discover.*" And Dallaway confesses that "towards the end of the fourteenth century innumerable innovations were made in Gothic architecture, both with regard to form as well as decoration, which broke the rectitude of its lines and interfered with the harmony of the general design." In the fifteenth century it perceptibly degenerated into fantastic refinements and false tastes, by departing from the nobleness of

tuted the chief element of the figure seen on the thrones of the Pharaohs, especially Memnon, the colossal of the Theban plain, which appears there to represent materially a knot of love, but scientifically the birth of harmony out of the contending elements of discord. The Vesica Piscis entered into the design of the structure of the central room in the Great Pyramid, and was connected with the entire train of Egyptian masonry which that pyramid internally and externally embodied and comprised.

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elevation, and by acquiring, towards the end of that period, a superabundant mass of unmeaning ornament, which totally corrupted the style and brought it into disrepute; and in another century it fell, to rise no more.

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LECTURE XXXIX.

THE PILLARS.

"The instrumental part of Masonry consists in the use and application of various tools and implements, such as the common gauge, the square, the plumb-line, the level, and others that may be called mathematical; invented to find the size or magnitude of the several parts or materials whereof our buildings, &c., are composed; and those more properly belong to our Brethren of the Second Degree, styled Fellow-crafts."—DUNCKERLEY.

"The celestial and terrestrial globes have been most wisely adopted as emblems of the Order. The study of geography is particularly important to an accurate knowledge of the Scriptures. Sacred geography may be said to embrace the surface of the whole earth; not merely the Holy Land, with its mountains, plains, rivers, and cities, but all lands, rivers, and seas; for Christianity will ultimately spread over all the world."—SCOTT'S ANCIENT CRAFT MASONRY.

THE passage from the first to the second degree, according to an hypothesis which was prevalent amongst the Craft a hundred years ago (although modern interpretation, more judiciously and with much greater reason, refers it to a very different event), was denoted by an allusion to certain remarkable circumstances which attended the passage of the Israelites into the land that had been promised to their great progenitor Abraham when he offered his son Isaac on Mount Moriah as an inheritance for his posterity; and was included in the triad, Banner—

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Water—Corn. The legend is now obsolete, but I give it *in extenso*, because few living Brethren are acquainted with it, although it is quite as reasonable as many other traditions of the Order. It is, indeed, a curiously connected triad, and only to be explained by Masonic tradition, which, it must be admitted, is not always a reliable basis for any sound historical hypothesis, unless it be borne out by substantial evidence culled from other sources. But in treating on some of the collateral incidents of Freemasonry we must condense our subject according to the lights we possess. The facts, such as they are, have been carefully transmitted, but the vouchers may, in some cases, be difficult to find. We have, however, presumptive evidence in favour of our present triad, and with this we must content ourselves in the absence of historical testimony from records which are no longer in existence. And as Freemasonry is founded on oral communication, we cannot complain if our traditions rest on the same basis. That a society formed on *leges non scriptæ*, as Noorthouck justly observes, "should not be able to produce very ancient records, is perfectly consistent. Whatever old writings the Brethren may possess in different places, the revolutions of time and accidents of various kinds continually diminish; and the losses which the society sustained, in the year 1720, when the ignorant zeal of some rash Brethren induced them to burn their manuscripts, from a dislike probably of having the Constitutions printed, cannot now be estimated."

The tradition here referred to assumes that there

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was an ancient bridge[1] at the point where the Israelites crossed the Jordan at their entrance into the promised land; and when they arrived at its foot the waters receded and they found a convenient road open to them; for the waters had congregated on a heap in the upper part of the stream, forming a wall on their right hand; while on the left the river exhausted itself by running into the Dead Sea, leaving a dry and sandy bottom. And this extraordinary arrangement continued until all the people had passed over. The process would necessarily occupy a great length of time, for more than a million persons, with their luggage and cattle, went across the bed of the Jordan. This event occurred at the vernal equinox, during the barley harvest, and the river, as usual at that season, was swollen by the melting of the snows of Lebanon, and consequently overflowed its banks.

It is true the depth of the water where the ark rested might have been reduced by the ford consisting of a causeway of great stones covered with sand from the mountains. But such a convenience would have been of no avail to the wayfarers under the circumstances in which they were placed; for the passage over the river was a standing miracle unattended by any natural agency; and no sooner did the feet of the priests who bore the ark of the covenant touch the border of the stream than the bed of the channel was left dry. The priests with their sacred burden stood on the causeway in the

[1] More probably a ford. See Josh. ii. 7.

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centre of the river facing the city of Jericho, while the people passed over at the distance of three-quarters of a mile below them.

The tradition goes on to say that when the passage was completed, and the Israelites were actually in the promised land, and saw the prolific fields of standing corn ready for the sickle, Joshua commanded twelve great stones to be removed from the north side of the causeway by men selected from each of the Twelve Tribes, and set up in Gilgal on the west bank of the river, where the people ultimately encamped, as the basis of a pillar; and other twelve stones were taken from the fields of corn and placed as a corresponding pillar on the spot where the priests with the ark of alliance stood when the miraculous transit was effected; which two pillars were accounted a perpetual memorial of the invasion of Palestine under the direction and conduct of the Most High.

There were Brethren in the last century, enthusiastic perchance, although earnest Masons, who implicitly believed that these two pillars were called by the names of — and — . And some were of opinion that the pillars which Procopius speaks of as being erected by the Canaanites who fled into Africa before the face of Joshua, were an imitation of these pillars whereby Joshua preserved the memory of the miraculous way which was opened by him for their expulsion.

We now come to that portion of the legend which relates to our triad. The three most conspicuous objects which greeted the sight of the Israelites on

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their passage over the river were the BANNER of Judah which preceded the host; the collected WATERS of Jordan which stood awfully piled on a heap at their right hand; and the abundant fields of CORN spread all along its banks on the farther side, which rejoiced their hearts when they had pitched their tents in the spacious plain of Jericho. This triad was accounted (however erroneously) to be the origin of the pass-word from the first to the second degree.

The first instance of such a practice whereof we have any authentic account, was the erection of two such pillars by the descendants of Seth in the land of Shinar. They were composed, the one of stone, and the other of brick, from a tradition transmitted by the first man, that the earth should be successively destroyed by water and fire; and they thought that if the judgment should first take place by fire, the pillar of brick might remain uninjured, while that of stone would be calcined and reduced to dust; and if the world should be destroyed by water, the pillar of stone might resist the flood, although that of brick would undoubtedly be washed away.

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LECTURE XL.

THE PORCH.

"The inside of the porch was covered with gold; from it a grand pair of folding-doors, nine feet four inches and a half wide, opened into the Temple. These doors were also overlaid with gold, embossed in rich patterns of cherubim, and knops and open flowers; both pairs of doors had ornamental hinges of gold; and before the doors of the oracle hung a veil embroidered with cherubim, in blue and purple and crimson."—BARDWELL.

"May all who enter the sacred porch of Masonry become wiser and better men."—SECTIONAL CHARGE.

THE porch of the Temple, including its pillars, embodies certain prominent tokens which mark the Fellow-craft's approach to the middle chamber to receive his wages, and serve to identify his claims to further advancement. These pillars received their names, as is conjectured, from the first word of an inscription on the base of each, in accordance with a practice which was almost universally followed throughout the ancient world; and several books of the Old Testament received their appellations from the initial word at the commencement. The Jerusalem Targum, however, dissents from this hypothesis; and insists that the one was called Jachin, because Nachom, the kingdom of the house of David, was permanently *established*; and the

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other, Boaz, from the name of the patriarch of that royal house of Judah from whom all their kings were derived.

Notwithstanding the above hypothesis, however, it is very probable that the names were assigned them as a prediction of the stability of the Temple, which Solomon expected was to endure for ever; and the pillars were evidently intended as a permanent symbol of its perpetuity; because, when it was destroyed by Nebuchadnezzar, the prophet represents Jehovah as standing on the altar and issuing his sovereign command to the ministering angels *to strike the capitals of those pillars* and the Temple itself should fall. The signification of their names was, therefore, undoubtedly, that the Temple shall stand firm in its strength, or rather in the strength of Jehovah.

It is a disputed question whether the pillars of the porch stood insulated and detached from the building, or were merely used as pilasters to support the entablature of the pronaos or porch, like the same feature in many of the Egyptian temples; for Tyre was an Egyptian colony, and the builders of the Temple were many of them Egyptian workmen. They are usually represented in Masonic engravings, whether correctly or not is doubtful, as being perfectly isolated, in imitation of the intercolumniations of the Greek and Roman temples.

Another correspondence with the architecture of Egypt was found in the dimensions of these pillars, which were 5¼ diameters high, being 17½ feet (2 Chron. iii. 15), or, in round numbers, 18 feet

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(1 Kings vii. 15, and Jer. lii. 21), besides the chapiters, which were an additional five feet in altitude. It is true that in different parts of Scripture the accounts of these latter vary in some slight degree, because they were composed of many different members, certain portions of which are often put for the whole. The chapiter itself was three cubits high; the ornaments which formed the junction between it and the shaft of the pillar were one cubit, and a second row surmounted the chapiter of the same dimensions. They were composed of molten brass, cast by Hiram Abiff in the clay ground between Succoth and Zeredatha, and hollow within to serve as archives of Masonry. According to Masonic tradition, on the exterior of one of them was engraven, in secret characters, the general divisions of the earth, as well as the wonderful works of the Most High, in the rise, fall, and succession of nations and empires; and, on the other, a picture of the heavens, with the several constellations, the appearance of the comets, with the eclipses, and other aspects of the celestial bodies, shadowing out the important revolutions on the face of the earth. This, again, was an imitation of the practice of the Egyptians, who recorded on their pillars and temples, traditions, discoveries, improvements in science, and domestic employments, all in hieroglyphical characters, for the purpose of transmitting them to future ages, and concealing them from the ignorant and unworthy. The external rim was four inches thick, and the vase or bowl rose from a cylinder ornamented with lotus flowers; the bottom of the vase was partly hidden by

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flowers; the belly of it was overlaid with network, ornamented by seven wreaths, the Hebrew number of happiness, and beneath the lip of the vase were two rows of pomegranates, one hundred in each row. These superb pillars must have been accounted exceedingly valuable, as well from their material as workmanship, since Nebuchadnezzar thought it worth his while to convey them to Babylon.

A beautiful triad was called into requisition for the decoration of these symbolical pillars, consisting of Lilywork—Network—Pomegranates; the former, from the whiteness of its colour, denoted purity and peace, for during the erection of the Temple no instrument of iron was permitted to break the silence or disturb the repose of the building;—the Network was a symbol of unity, from the connection of its meshes, expressive of the unity that was preserved among the workmen by the excellent arrangement of their Lodges;—and the Pomegranate represented plenty, from the exuberance of its seeds, in remembrance of the boundless riches of King Solomon, and the abundance of all necessaries which his munificence had provided for the workmen. This triad is thus moralized on in an old manuscript Ritual in my possession:—"As Network from its meshes denotes unity, Lilywork from its whiteness denotes peace, and Pomegranates from the exuberance of their seeds, denote plenty; so the desire of love, peace, and plenty should animate us to live up to our noble profession by setting a good example to others, which will cause our Brethren to flock together like doves to their windows or sheep to

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their fold: then shall we, like the lilies of the valley, be perfect types of innocence and perfection."

The chapiters were surmounted by spherical balls, on which, as we are assured by our traditions, were delineated maps of the earth and heavens, and accounted, although the reasons are by no means clear, to denote Masonry universal. Indeed, the assertion appears to be entirely hypothetical, because it is doubtful whether at that time the earth was known to be globular, or was considered as a flat surface; and as to tracing the several countries of the earth, it is pretty clear that such a process was never attempted. The "Ritual," however, asserts that the place of capitals was supplied by the terrestrial and celestial globes for instruction in the knowledge of geography and astronomy. These sciences were anciently taught, and still ought to be delivered in every Lodge of Fellow-craft Masons; but, unfortunately, from the unfrequency of our meetings, they are now discontinued.

It is also asserted that King Solomon placed them in that conspicuous situation to remind his people, whenever they entered the courts of the Temple, of the remarkable deliverance of the children of Israel from Egyptian bondage by means of a pillar, from which the Jewish cabalists constructed a triad, consisting of Cloud—Smoke—Fire; indicating the presence of JEHOVAH. This is the explanation recorded in the Lectures of Masonry; and it is endorsed by Bishop Patrick, who says, "It is generally thought that these pillars were erected only for ornament, because they supported no part of the

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building. But Abarbinel's conjecture is not improbable, that Solomon had respect to the pillar of the cloud and the pillar of fire that went before them and conducted them in the wilderness, and was the token of the Divine providence over them. These he set at the porch or entrance of the Temple (Jachin representing the pillar of the cloud, and Boaz the pillar of fire), praying and hoping that the Divine light and the cloud of his glory would vouchsafe to enter in there, and by them God and His providence would dwell among them in this house." It may be useful to observe further that some of the Jewish doctors have expressed an opinion that the Hebrew word which we translate porch is a general word used for the whole house. The description was given to Solomon by his father, including all the apartments belonging to it; and the Holy Place and the Holy of Holies were perfectly distinct and separated from each other by a partition. David also gave to his son a model of these places as well as of the porch, which opened the way to them both.

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LECTURE XLI.

THE WINDING STAIRCASE.

"How came you to the middle chamber? By a winding pair of stairs. How many? Seven, or more. Why seven, or more? Because seven, or more, make a just and perfect Lodge. When you came to the door of the middle chamber, whom did you see? A Warden. How high was the door of the middle chamber? So high that a cowan could not reach to stick a pin in."—FROM AN OBSOLETE RITUAL.

"May the winding staircase teach the Brethren so to number their days that they may apply their hearts unto wisdom."—SECTIONAL CHARGE.

PASSING by the above-mentioned pillars, the Fellow-crafts arrived at the foot of a winding staircase, an epitome of that mysterious ascent which led them to the entrance of the middle chamber. These steps, like all other Masonic hieroglyphics, are illustrative of various points in natural, mathematical, and metaphysical science, and open a most extensive range of speculative inquiry. This staircase is grievously misrepresented in Masonic engravings. It was not erected in gradations or stories, but was, in reality, a geometrical construction encircling a hollow space or well, and winding round a central column like a corkscrew, and was denominated cochleus.

It appears that along the north and west sides of

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the sanctuary was extended a gallery three stories high, and accessible by means of a winding staircase. These stories did not altogether rise to more than half the height of the temple, and must have given a majesty of appearance to a structure which might have seemed naked without such accompaniments. They were, in fact, a sort of aisles; and Dr. Kitto says, "We have seen some descriptions of the temple which fancifully compare it to our ancient churches, having in front a lofty tower, answering to the porch, and a low aisle running along each side of the main building."

The winding staircase produces many landmarks which are enumerated in the Fellow-crafts' Lecture. The number of steps is, in reality, indeterminate; but for the purposes of Masonry they are stated at three, five, seven, or some greater number, which, amongst the ancients, was always odd, that, in ascending, the same foot might take the first and last step. This peculiarity is applied to the perfection of our Lodges; for although three Brethren rule a Lodge, and five hold it, yet it requires the presence of seven to make it perfect. But they need not all be Masters; as three of that class, with two Fellow-crafts, and the same number of Apprentices, will satisfy the requirements of Masonic law. Hence it should appear that three Brethren may open a Master's Lodge, five a Fellow-craft's; although it must have been previously opened in the first degree in the presence of the above-mentioned seven. When the second degree is required, the two Apprentices must necessarily withdraw; and for the third, the

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two Fellow-crafts must also retire, leaving the three Masters alone to perform the ceremony. During the last century the Rituals differed on this point. Two formularies are now before me which vary essentially. In the one it is thus worded:—"How many Master Masons ought to be present during the ceremony of raising a Brother to the third degree? Three. For what reason? In commemoration of the origin of this degree, when three Brethren raised our G. M. Hiram Abiff from the realms of darkness in the bowels of the earth; and agreeably to the ancient form, *neither more nor less* than this precise number should be present." The other formulary differs *toto cœlo* from this statement:—"Where were you raised a Master Mason? In a Lodge of Master Masons. Consisting of how many? Twelve. Whom do they represent? The recanting Brethren who raised our Grand Master," &c.

Another Ritual used in the last century contains the following passage, which is applicable to the subject under discussion, although the numbers are not all odd:—"Our ancient Brethren were rather exclusive respecting the time of their initiations, which are said to have been performed at the third, sixth, or ninth hour of the day; because the first bore a reference to the institution of the time of prayer by the patriarch Abraham; the second was ascribed to Isaac; and the third to Jacob. The reasons which were given for the three, five, and seven steps are, that *three* rule a Lodge, in allusion to the most sacred parts of the temple, namely, the sanctum sanctorum, the holy place, and the porch; five hold

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a Lodge in commemoration of the sacred treasures in the former place, viz., the ark of the covenant, the golden censer, the roll of the law, the rod of Aaron, and the pot of manna; and seven, in allusion to the seven degrees which are said to have been instituted by King Solomon at the building of the temple."

It is the duty of a Fellow-craft Mason to rest on each of these gradations, and meditate seriously on their mysterious reference. "Let us look," says Bro. Scott, in his "Analogy," "for a moment upon the emblems which are delineated on the Fellow-craft's tracing-board, just beyond the pillars representing those which stood at the porch of the temple. There is a flight of winding steps, and at the head of the stairway is represented a Brother, clad and jewelled, and standing, as it were, and waiting to receive the candidate, who is supposed to be advancing. The door appears not to be entirely closed; it seems to be represented as being partly open, while the keeper is ready to invite him in, if his learning be good, if he has improved his time and opportunities, and has kept his white apron unspotted from the world. He proves himself, and passes on. He surveys the temple of the universe, and gazes upon its splendid architecture, and the wisdom, strength, and beauty of the whole. Beyond these stands another Brother of the Craft, clothed and jewelled also, in the midst of an open door. The candidate we may suppose to have passed the first station, which may account for the second door being represented as open, and the sentinel waiting

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to receive him as one who has a right to pass into the presence of him who stands before the altar."

But in passing from the first to the second station by ascending the winding staircase, which exhibits an illustration of the monad, triad, pentad, and heptad, he has an important duty to perform. With his foot on the first step he is taught to meditate on the Divine Unity—*Jehovah*, the Most High God; at the third step the Holy Trinity presses itself on his recollection, and, in a Masonic point of view, the three Grand Masters at the building of King Solomon's temple. In morals it represents the three inferior senses, which are, perception, judgment, and volition.

From the next station he may contemplate the five senses which regulate the several modes of that sensation which we derive from external objects. They are the links of that great and powerful chain which binds us to the work of creation, and constitute peculiar mysteries known only to Nature and to Nature's God, to whom we are indebted for our preservation and for every blessing we enjoy. The senses were thus briefly explained in the Prestonian Lecture:—"*Hearing* is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By *seeing*, we distinguish objects, and in an instant of time, without changing place or situation, view all the agreeable variety displayed in the landscape of Nature. *Feeling* is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness,

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roughness and smoothness, figure, solidity, motion, and extension. These three senses—hearing, seeing, and feeling—are peculiarly essential to Masons. *Smelling* is that sense by which we distinguish odours, the various kinds of which convey different impressions to the mind. *Tasting* enables us to make a proper distinction in the choice of our food.

This step points further to the five orders of architecture, which are thus classed: the Tuscan, Doric, Ionic, Corinthian, and Composite. The Tuscan was invented in Tuscany, and is the most simple and solid of the orders. The Doric is the most ancient; it is plain and natural, and was invented by the Greeks. The Ionic is the medium between the more solid and delicate orders. The Corinthian was invented at Corinth; it is the richest of the five orders, and is used in stately and superb structures. The Composite is compounded of the other orders, and originated in Rome. The primitive orders in architecture were only three in number,—the Doric, Ionic, and Corinthian. To these the Romans added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental.

At the seventh step the Fellow-craft will reflect on the divisions of time which were occupied in the creation of the world; the Almighty Architect working on six successive days, and hallowing the seventh as a season of rest. He is further instructed to meditate on the seven liberal sciences,—Grammar, Rhetoric, Logic, Arithmetic, Geo-

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metry, Music, and Astronomy. By grammar he is taught the proper arrangement of words; by the use of rhetoric he will speak copiously and fluently on any subject with all the advantages of elegance and force; logic will guide his reason in the general knowledge of things, and direct his inquiries after truth; the powers and properties of numbers are discovered by the use of arithmetic, and by geometry of magnitudes in general where length, breadth, and thickness are considered. Music is the art of forming concords so as to compose a delightful harmony; and by astronomy we read the wonderful works of the Almighty Creator in those sacred pages, the celestial hemisphere. Some old Rituals mention the number eleven, in allusion to the patriarchs and apostles; because in both cases when Joseph was sold into Egypt, and Judas had betrayed his master, there were only eleven remaining.

When the Fellow-craft has arrived at the summit of the staircase, he sees before him a door guarded by the ancient Senior Warden, who demands certain tokens of his proficiency before he is permitted to pass. One of these tokens is a significant sign, the origin of which is purely traditional, and I subjoin it from an old Ritual, with the understanding that it must be received *valet quod valet*, and not as "a fancy" of my own. The emblematical sign alludes to that memorable event of Moses having his hands supported by his brother Aaron, and Hur, the husband of his sister Miriam, from the rising to the

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setting of the sun, during the time that Joshua was fighting with the Amalekites in the valley of Rephidim. Another of these tokens was a word which referred to a celebrated battle in the Holy Land.

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LECTURE XLII.

THE MIDDLE CHAMBER.

"The watchful eye a length of time
The wondrous circle did attend;
The glory and the power be thine,
Which shall from age to age descend."

DUNCKERLEY.

"When you came to the middle chamber, what did you see? The resemblance of the letter G. What did that G denote? One that is greater than you? Who is greater than I, that am a free and accepted Mason and the Master of a Lodge? The Grand Architect and Contriver of the Universe, or He that was taken up to the top of the pinnacle of the Holy Temple."—A PRIMITIVE RITUAL.

"May all who have witnessed the glories of the middle chamber live in unity and die in peace."—SECTIONAL CHARGE.

THE Temple of Solomon was built of stone and timber, prepared at a distance from Jerusalem, so that there was neither axe nor hammer nor any metal tool heard in the house when the materials were put together. "How skilful," Bro. Scott exclaims, "must have been the Craftsmen! Every stone had a place assigned to it before leaving the quarry. The timber was also prepared in the forest of Lebanon. Immense blocks of marble and large timbers were fitted for the builders' use, and the whole was put together with mathematical precision by the sole assistance of wooden mallets. And the building was

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covered in with radiant plates of gold. The magnificence of the structure was only surpassed by the grandeur of its worship. Freemasonry is connected with every apartment of Solomon's temple and its religious services. It is associated with that great building from its foundation to its last and crowning stone. It is a system of rites and ceremonies, made compact together by our ancient Masters; and as the Jewish religion was designed to be only preparatory to a future and better revelation, so before the advent of the Messiah our ancient Brethren perceived in Freemasonry traces of a full and perfect dispensation. If the Jewish religion contained promises of better things,' each step in Masonry is an advance toward a greater light, and each degree preparatory to another and a higher."

The cella of King Solomon's temple appears to have been surrounded on three sides by chambers in three stories, each story wider than the one beneath it, as the walls were narrowed or made thinner as they ascended by sets off of eleven inches on each side, which received the flooring 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 seen in several ancient temples. The middle chambers, according to a ritual used in the last century, of each row over the porch, were totally dark, except the upper story, and were used as repositories for the tabernacle of Moses, which was there stored and hidden from the eyes of the profane, as the ark was in the Holy of Holies;

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but when the temple was finished, and a short time before its dedication, King Solomon permitted all the Fellow-crafts that became proselytes to inspect the contents of this upper row, in the centre of which was the middle chamber, which was symbolical of the Divine presence in that celebrated letter which appeared in the centre of its decorated ceiling; although, according to Masonic tradition, while the temple was in the course of erection, the middle chamber was used as an office for the payment of wages to a privileged class of workmen, and was the place where candidates were prepared for the third degree of Masonry!

Dr. Lightfoot, however, thinks that there were no chambers at all over the holy place, and that it was open to the roof. It is true that over the Sanctum Sanctorum there was an upper room of ten cubits high; but he believes that it was not accessible. And as for the side chambers that were on the outside of the house, there was no reason why they should be overlaid with gold, since they were places wherein their corn, and wine, and tithes, and first fruits, and such like things, were laid up. He, therefore, concludes that by the Hebrew word *Eljoth* we are not to understand *upper chambers*, but the upper floor or the roof of the holy and most holy places, which were overlaid with gold everywhere, both the floor on which they trod, and the walls round about, and the roof overhead. The middle chamber, which is so celebrated in the second degree of Masonry, was accessible, as we have seen, by the winding staircase or corkscrew flight of steps already

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mentioned, and was lighted by loop-holed openings in the wall. The ceiling of this room is said to have been ornamented by a diagram, consisting of a triangle and square inscribed within a circle, inclosing the letter G, as indicative of the presence of T G A O T U, with other elaborate designs, with which, as they are not based on authentic evidence, I shall not trouble you, although one of our Rituals affirms that "he who fully comprehends them hath wisdom enough, and may be truly said to have arrived at the *ne plus ultra* of Masonry."

But as the Triangle—Circle—Square form a triad peculiarly applicable to the second degree of Masonry, it cannot be passed over without a brief notice, because these elements jointly and severally point out the attributes and perfections of the deity. The former was denoted by the three principal officers of the Lodge called Wisdom, Strength, and Beauty, constituting one chief governor; a triad referring to the Porch, Holy Place, Sanctum Sanctorum of the temple, which was the perpetual abode of the great I AM, the Past, Present, To Come.

The same holy principle of the triad pervaded everything connected with the temple. It was built on mount Moriah, where the *three* great offerings were made which consecrate the floor of our Lodges. *Three* temples were successively constructed, each being furnished by the union of as many principles and powers. The first by Solomon and the two Hirams; the second by Zerubbabel, Haggai, and Jeshua, who filled the three great offices of king, prophet, and priest; the third by Herod, Hillel, and

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Shammai, who officiated as the *three* principal officers of the Lodge.

The Temple proper must be strictly confined to the Porch, the Holy Place, and the Sanctum Sanctorum, or perhaps to the latter exclusively; from which, according to an obsolete Ritual used by our Brethren in the 18th century, "the lamps of knowledge shining out of that sacred place illuminate our minds with new discoveries of God's Word; that the bread of life from the Golden Table may be our portion, as representing the hidden manna of God's love, who appeared visibly present in the form of a pillar of cloud between the two cherubim of the Mercy Seat, to show that the legal ceremonies were types of darkness till the true light should come out of the heavenly Zion, to take away the veil from our dark minds, that the night of ceremonies might be abolished, and the true light shine in our hearts."

The Triangle involves a further triad of essences, viz. Eternity, Science, Power, all of which are attributes applicable to the sacred letter in the middle chamber, while the Circle points out his universal presence; and the Square shows that perfect happiness is sure to flow from the uniform practice of morality and justice.

The entrance to the middle chamber could only be attained by the triad of Door—Word—Pass. The door is furnished with a double guard, one at the foot and another at the summit of the winding staircase, which none under the degree of a Fellow-craft were suffered to ascend. A test word was accordingly demanded of every aspirant by the ancient Junior

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Warden, who was stationed at the foot of the staircase, and, if correct, the pass was exchanged, and he was admitted to proceed. But for further security he was again stopped by the ancient Senior Warden on the upper step for a second examination, and, if approved, the door was unclosed by the dignified Tyler thereof, and he was favoured with a sight of the glories which it contained, and here he received his wages.

On this subject Freemasonry has a legend which I subjoin, although I am afraid it must be received *cum grano*, for it substitutes a private office for the middle chamber. "At the sixth hour of the day before the Sabbath, the Fellow-crafts, 80,000 in number, formed a procession and repaired to the office of the Senior Grand Wardens to receive their wages; and in order to prevent imposition by unskilled workmen, each individual put his hand through a lattice window, giving the usual token and displaying a copy of his mark. The Senior Grand Warden, on referring to the corresponding mark in the record, was enabled to see the amount of wages, which was accordingly placed in the Craftsman's hand, who then passed on; and this process continued until they were all paid. If an impostor applied for wages without giving the token, the Senior Grand Warden seized him by the hand and drew his arm through the window, exclaiming:—*An impostor!* On this signal being given, an officer who was stationed there for the purpose with a drawn sword, immediately struck off his hand."

Thus, to use the words of a modern Masonic

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writer, the mind of the Fellow-craft is taught to reflect upon the moral and material universe. While an ENTERED APPRENTICE, he was reminded of the necessity of divesting his conscience from all evil; he beheld rays of light emanating from that radiant star which illuminates the Mosaic pavement; he was invested with that emblem of innocence, the lamb-skin. He has seen and passed by the theological ladder. He has been impressed with the sanctity of the holy mount, the beauty and efficacy of prayer; the necessity of an humble and contrite spirit; his blindness by nature, with the goodness and mercy of God, which alone could bring him to light; the chequered scenes of life, with its lights and shades, surmounted by the Allseeing Eye of Providence. His thoughts are directed heavenwards by the Holy Scriptures. The greater and lesser lights have shone upon him. The theological and cardinal virtues have been elucidated. The patron saints have been pointed out. The circle, the perfect point, the single and double triangles, and the ground-floor of our moral and material edifice have been surveyed. As a FELLOW-CRAFT he has passed the winding staircase, and been admitted to the middle chamber; and dwelt with infinite delight on the universe of matter and the universe of mind. The Bible has enabled him to read more clearly the volume of Nature. The arts and sciences have furnished him with subjects for study and investigation. He has had an opportunity of contemplating the progress of mind, its vast and ever enlarging empire. Which lead to a knowledge of God and immortality; introduce him to

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Jehovah; and teach him to bow before His ineffable name. Are we not ever in the presence of God? The immortal mind is conscious of a God. The external universe tells us of a God. And shall we not adore and praise Him?

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LECTURE XLIII.

THE PYTHAGOREAN TRIANGLE.

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

THE prevailing secrets of the Lodges in the earliest times consisted of the profound dogmata of Geometry and Arithmetic, by the use of which all the complicated designs of the expert Master Masons were wrought out and perfected. These sciences are inseparable from the system, and have been faithfully transmitted to our own times. "The secret meetings of Master Masons," says Dallaway, "within any particular district, were confined to consultations with each other, which mainly tended to the communication of science, and of improvement in their art. An evident result was seen in the general uniformity of their designs in architecture, with respect both to plan and ornament, yet not without deviations. We may conclude that the Craft, or mystery of architect and operative Masons, was in-

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volved in secresy, by which a knowledge of their practice was carefully excluded from the acquirement of all who were not enrolled in their Fraternity. Still it was absolutely necessary that when they engaged in contracts with bishops or patrons of ecclesiastical buildings, a specification should be made of the component parts, and of the terms by which either contracting party should be rendered conversant with them. A certain nomenclature was then divulged by the Master Masons for such a purpose, and became in general acceptation in the middle ages."

The abstruse calculations which accompanied the sciences of Geometry and Arithmetic are no longer necessary to Freemasonry as an institution purely speculative; and they were accordingly omitted in the revised system, as it was recommended to the notice of the Fraternity by the Grand Lodge at the revival in 1717, and we retain only the beautiful theory of these sciences, with their application to the practice of morality, founded on the power and goodness of T G A O T U.

It would be an injustice to our Brethren of the last century to believe that they did not entertain a profound veneration for the principles of the Masonic Order. But the customs and habits of the people of England living in that day differed materially from our own. They were times when conviviality and a love of social harmony prevailed over the more sedate pursuits and investigations of science, in which such an astonishing progress distinguishes the present times. In the seventeenth and eighteenth centuries

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London was an atmosphere of clubs; and a society of this kind existed in every street for the peculiar use of its inhabitants, besides those which were exclusively frequented by persons possessing similar tastes or habits of amusement. And it will be no disparagement to Masonry, if we believe that its private Lodges did not sustain a much higher rank than some of these celebrated societies; for the Kit Cat, the Beef Steak, and other clubs, were frequented by the nobility, as well as the most eminent literary characters of that polished era.

It was the organization of Freemasonry that gave it the distinctive character which elevated its pretensions above the common routine of club life; and although it is admitted that the members of the latter entertained a strong attachment to their several institutions, yet none were so enthusiastic as those who had enlisted in the cause of Masonry, as we may learn from the free testimonies that remain. A Mason of high standing, more than a century ago, thus expressed his feelings respecting the Order. "Masonry is the daughter of heaven; and happy are they who embrace her. By it, youth is passed over without agitation, the middle age without anxiety, and old age without remorse. Masonry teaches the way to content, a thing almost unknown to the greater part of mankind. In short, its ultimate result is to enjoy in security the things that are; to reject all meddlers in state affairs or religion; to embrace those of real moment and worthy tendency with fervency and zeal unfeigned, as sure of being unchangeable as ending in happiness. They are

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rich without wealth, intrinsically possessing all desirable good; and have the less to wish for by the enjoyment of what they have. Liberty, peace, and tranquillity are the only objects worthy of their diligence and trouble."

Modern revision has, however, extended the limits of scientific investigation beyond what was intended by those Brethren who decree 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." And Dr. Hemming and his associates in the year 1814, thought it expedient to introduce some peculiar disquisitions from the system of Pythagoras on the combinations of the point, the line, the superfice, and the solid, to form rectangular, trilateral, quadrilateral, multilateral figures, and the regular bodies; the latter of which, on account of their singularity, and the mysterious nature usually ascribed to them, were formerly known by the name of the five Platonic bodies; and they were so highly regarded by the ancient Geometricians, that Euclid is said to have composed his celebrated work on the elements, chiefly for the purpose of displaying some of their most remarkable properties. These disquisitions usually conclude with an explanation of the forty-seventh Problem of Euclid, which is commonly called the Eureka of Pythagoras.

It appears to me that in the revision of the English Ritual at the union, a great omission was perpetrated, which it would be well to supply; and in the present taste for scientific lectures and in-

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vestigations, nothing would tend to elevate the character of Freemasonry more than to afford an opportunity for its indulgence by furnishing the means of carrying out its references by the introduction of a higher range of science. Freemasonry, to be completely successful, should take precedence in science as it does in morals and the exercise of charity; for there are few institutions which equal it in the walks of benevolence.

It is true the seven liberal sciences are referred to in the second degree; but with the exception of Geometry, they occupy no important place in the Ritual. And for this reason I suppose, that in ancient times the order was denominated GEOMETRY. On this science, with its application to architecture, our disquisitions are abundant and powerfully interesting; and why should not a lecture on the elementary principles of other sciences be equally gratifying to the members of a Lodge? Arithmetic, or the science of number, is nearly allied to Geometry; we patronise Music in practice, but hear little of it in theory; and of Astronomy we are merely told that it is an art which teaches us to read the wonderful works of God in those sacred pages the celestial hemisphere, where we may perceive unparalleled instances of wisdom and goodness, and through the whole of the creation trace the glorious Author by his works.

That great philosopher Pythagoras, who by the superiority of his mind infused a new spirit into the science and learning of Greece, where he founded the Italic sect, taught his disciples Geometry, that they

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might be able to deduce a reason for all their thoughts and actions, and to ascertain correctly the truth or falsehood of any proposition by the unerring process of mathematical demonstration. Thus being enabled to contemplate the reality of things, and to detect imposture and deceit, they were pronounced to be in the road to perfect happiness. Such was the discipline and teaching of the Pythagorean Lodges. And it is related that when Justin Martyr applied to a learned Pythagorean to be admitted as a candidate for the mysterious dogmata of his philosophy, he was asked whether, as a preliminary step, he had already studied the sciences of Arithmetic, Music, Astronomy, and Geometry, which were esteemed to be the four divisions of the Mathematics; and he was told that it was impossible to understand the perfection of beatitude without them, because they alone are able to abstract the soul from sensibles, and to prepare it for intelligibles. He was further told that in the absence of these sciences, no man is able to contemplate what is honest, or to determine what is good. And because the candidate acknowledged his ignorance of them he was refused admission into the society.

Above all other sciences or parts of the mathematics, the followers of Pythagoras esteemed the doctrine of Numbers, which they believed to have been revealed to man by the celestial deities. And they pronounced Arithmetic to be the most ancient of all the sciences, because, "being naturally first generated, it takes away the rest with itself, but is not taken away with them. Thus animal is first in

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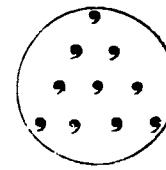
nature before man, and by taking away animal we take away man, but by taking man we do not take away animal." They considered number extending to the decad to be the cause of the essence of all things; and therefore esteemed the creation of the world to be nothing more than the harmonious effect of a pure arrangement of number.

Again, the monad was esteemed by Pythagoras as the father of number, and the duad as its mother; whence the universal prejudice in favour of odd numbers, the father being had in greater honour than the mother. Odd numbers being masculine were considered perfect, and applicable to the celestial gods; while even numbers, being female, were considered imperfect, and given to the terrestrial and infernal deities. Every tyro knows that odd numbers are Masonic; and if he be ignorant of the reasons why three, five, seven, and eleven have been adopted as Landmarks, let him apply to the Master of his Lodge for information, and he will then be satisfied of the wisdom of the appropriation, because number forms one of the pillars which contribute to the support of scientific Masonry, and constitutes an elementary principle of Geometry. Thus, in the Pythagorean Triangle consisting of ten points, the upper dot or jod is monad or unity, and represents a *point*, for Pythagoras considered a *point* to correspond with unity; a *line* to two; a *superfice* to three; a *solid* to four; and he defined the point as a monad having position and the beginning of all things; a



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line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A superfice was identified with the number three, because it is the first of all causes that are found in figures; for a circle, which is the principal of all round forms, comprises a triad, in centre—space—circumference. But a triangle, which is the first of all rectilineal figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the author of all sublunary things. The four points at the base of the Pythagorean triangle represent a solid or cube, which combines the principles of length—breadth—thickness; for no solid can have less than four extreme boundary points.

Thus it appears that in applying number to physical things, the system of Pythagoras terminated in a tetrad; whilst that of Aristotle, by omitting the point, limited the doctrine of magnitude to the triad of line—surface—body. In divine things, however, the former philosopher profusely used the number three, because it represented the three principal attributes of the deity. The first of which is *infinite with fecundity;* the second, *infinite knowledge and wisdom;* and the last, *active and perceptive power.* From which divine attributes the Pythagoreans and Platonists seem to have framed their trinity of archical hypostases, such as have the nature of principles in the universe; and which, though they be apprehended as several distinct substances gradually subordinate to one another, yet they many times

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extend to the *To Theion* so far as to comprehend them all within it.

While employed in investigating the curious and unique properties which distinguish the Pythagorean triangle, we no longer wonder that the inhabitants of the ancient world, in their ignorance of the mysterious secrets of science and the abstruse doctrine of causes and effects, should have ascribed to the immediate interposition of the deity those miraculous results which may be produced by an artful combination of particular numbers. Even philosophy was staggered; and the most refined theorists entertained singular fancies, which they were unable to solve without having recourse to supernatural agency. Hence the pseudo science of Arithmancy, or divination by numbers, became very prevalent in the ancient world; and was used by Pythagoras himself as an actual emanation of the deity. By this means he pretended to foretel future events, and reduced the doctrine to a science governed by specific rules.

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PART VII.

THE THIRD DEGREE.

TRIAD CHARACTERISTICS.

PORCH.—DORMER.—STONE PAVEMENT.
CANDLESTICK.—SHEWBREAD.—INCENSE.
BIRTH.—LIFE.—DEATH.
INFANCY.—MANHOOD.—AGE.
WATER.—AIR.—FIRE.
WISDOM.—INTELLIGENCE.—CROWN.
SPRIG.—COFFIN.—BONES.
DARKNESS.—DEATH.—RESURRECTION.

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"THE Master's Degree teaches that lesson which mortality most requires, and instructs the Candidate, by the solemn incidents that it recites, how to die. It admonishes us that death knocks with equal pace at the prince's palace and the peasant's hut; that it seeks, with the same unerring and unwearying search, the good man in his walk of holiness and the bad one in his path of evil; and, finally, it instructs us, when the hour that terminates our earthly career shall have arrived, to die, as we have lived, faithful to the solemn trusts of our stewardship."—MACKEY, U.S.

"After the Lodge has been regularly opened in the Third Degree, the work is introduced, on the entrance of the Candidate, by the reading of that beautiful and exquisitely touching portion of the penitential hymn of King Solomon, called the Ecclesiastes (xii. 1, 7), 'Remember now thy Creator in the days of thy youth,' &c. In the course of the ceremonies there is a prayer of deep devotion and pathos, composed of some of the most sublime and affecting passages of that splendid sacred drama of Araby, the Book of Job. This prayer includes a portion of the burial service of the Protestant Episcopal Church, and is full of tenderness and beauty." — STONE, U.S.

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LECTURE XLIV.

ITS PRESUMED ORIGIN.

"Is not the Third Degree of Masonry a modern interpolation not anterior to the seventeenth century? I believe not only the Third, but also the First and Second, to be decidedly modern."—"FREEMASONS' MAGAZINE," March, 1860.

IN order to ascertain the origin of the third, or legendary degree in Masonry, I shall commence my researches at the Reformation in 1668, as I am unacquainted with any valid evidence to prove its existence before that period. The histories tell us that in the reign of Elizabeth "learning of all sorts revived, the Augustan style began to take place of Gothic architecture; and it would have made great progress *if the Queen had possessed a taste for building;* but hearing that the Masons had certain secrets that could not be revealed to her, and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's day, 1561. But Sir Thomas Sackville, the Grand Master, took care to make some of the chief men sent on that errand Freemasons, who then joining in that communication an honourable report to the Queen, she never more attempted to disturb them."[1]

[1] Noorth., p. 120.

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But the Queen unfortunately did *not* possess a taste for building; and therefore the Lodges in her reign were so thinly scattered, that she was unable to find one in existence in the South of England; and hence a modern writer judiciously observes that "the bard of Avon, who has ranged air, earth, and ocean, in search of similes and figures of speech, would in some way or other have alluded to the Freemasons, *had the institution been known in his day.* Undoubtedly some of the heroes, wise men, or clowns of his plays, would have had something to say of or about Masonry,—some commendations to bestow upon it, or satires to play off at its expense, had the society then been in existence."[2] It will be in vain, therefore, to search for a legendary degree of speculative Freemasonry in the reign of Elizabeth.

A few years later we have a record which mentions Masters and Wardens, but they are only of the same class with the MAGISTER and CUSTOS *de la loge lathomorum* at Canterbury already mentioned, viz. Fellow-crafts, elevated by merit to those distinctive offices of civil government. "The best Craftsmen through all parts resorted to Grand Master Jones, who always allowed good wages, and seasonable times for instruction in the Lodges; which he constituted with excellent by-laws, and made them like the schools or academies of the designers in Italy. He also held the quarterly communications of the Grand Lodge of Masters and Wardens, and the general assembly and feast on St. John's day."[3]

[2] Stone, p. 25. [3] Noorth., p. 138.

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This slight notice is by no means a conclusive proof of the existence of a third degree, because the fact is ignored by subsequent evidence, which positively shows that the Masters of Lodges were nothing more than Fellow-crafts. I subjoin the passage (although it is well known) from the diary of Elias Ashmole. "I was made a Freemason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by *Mr. R. Penket, the* WARDEN, *and the* FELLOW-CRAFTS, on the 16th October, 1646." In another place he says :—"On March the 10th, 1682, I received a summons to appear at a Lodge to be held the next day at Masons' Hall in London. Accordingly I went, and about noon several gentlemen were admitted into the fellowship of Freemasons. *I was the senior* FELLOW *among them, it being 35 years since I was admitted.*"

It is clear from this revelation that Freemasonry, in the early part of the 17th century, had no separate Master Mason's degree, although the society began to admit unprofessional men into its Lodges; and in a record as old as the reign of James II., although we find Masters regularly installed, there is no allusion to a third or distinctive degree. If such a grade had been in existence, the above-mentioned eminent antiquary, who was indefatigable in his researches after ancient observances and cabalistic ceremonies, and wrote a treatise on the philosopher's stone, a history of the order of the garter, and other curious and arcane works, would not have remained 35 years a Mason without seeking to participate in its peculiar secrets.

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Besides, it is evident, from this very record, that there were no *regular* Lodges at that time, and the Brethren met at considerable intervals, as chance might direct. In all cases the senior Fellow-craft present took the chair as a matter of course, and was Master of the Lodge for the evening. Hence it follows that there could not have been a Master's degree in existence, because such an institution would have extinguished the claim or right of any Fellow-craft to take the chair in preference to a genuine Master Mason. This truth is fully corroborated in a MS. dated 1646, in the British Museum,[4] which, though professing to explain *the entire Masonic ritual*, does not contain a single word about the legend of Hiram or the Master's degree. And a code of laws enacted a few years later provided that "Yee shal call all Masons your *Fellows*, or your *Brethren, and no other names.*"

Its origin, therefore, must be sought at a subsequent period, although its budding honours were now evidently beginning to sprout. Some ascribe it to the time of the Commonwealth, and contend that it was instituted after the execution of Charles to bring about the restoration of his son; and that the death of their murdered master was bewailed in the ceremonies, and a sign of recognition chosen which would represent the manner of his murder. They took the denomination of SONS OF A BEREFT WIFE, for the widow of Charles was now the head of the family, and sought for the restoration of a

[4] Sloane, MS. 3,848.

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LOST WORD, indicating thereby the title of legitimate king then lost to the nation.[5]

The next record we meet with states that in the year 1685 the Lodges met and elected Sir Christopher Wren Grand Master, who annually, during the building of St. Paul's Cathedral, met the Brethren and kept up the good old usages of Masonry till the Revolution. Here we find Lodges in active operation; but, unfortunately, ten years later, the work of Masonry was thrown into abeyance by the neglect of Masters and Wardens, which Masters and Wardens were still nothing more than Fellow-crafts. It is true the old Lodge of St. Paul and a few others in London continued to meet regularly although consisting of few members. But it was once more formally agreed to admit into the Lodges men of other trades and professions, and the society rose into notice and esteem; the new Brethren were intelligent and active, and cemented themselves under a Grand Master, reviving the quarterly communications and annual festivals of the society.

[5] See the *Freemasons' Magazine*, 1853, p. 650.

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LECTURE XLV.

THE REVIVAL.

"From that period (A.D. 926) to the time of establishing the Grand Lodge of York in London, Masonry was alternately patronized and persecuted, and sometimes wholly neglected. Lodges, however, were held occasionally in different parts of England, particularly at York, where they assembled under their original charter; but such a remote part of the kingdom being deemed inconvenient, and the Brethren finding the Order gradually declining from that circumstance, and the festivals, communications, &c., very much neglected, upon the accession of George I. to the throne, resolved to unite, and elect a Grand Master according to real ancient custom."—FROM A PAMPHLET ENTITLED "MASONIC UNION."

THE existing Lodges[1] held a general meeting in the year 1716, and voting the oldest Master Mason, who was the Master of a Lodge, into the chair, formed themselves into a Grand Lodge. Now the phrase "oldest Master," in this place and at this period, may imply that there were others in the Lodges who had passed the chair, although this has

[1] Preston says these Lodges were four only; while the author of "Multa Paucis" (p. 83) names six. His words are, "The Masters and Wardens of six Lodges assembled at the Apple-Tree, in Charles-street, Covent-garden, on St. John's Day, 1716, and after the oldest Master Mason, who was also the Master of a Lodge, had taken the chair, they constituted among themselves a Grand Lodge, as the centre of union and harmony."

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been formally disputed, for the "Ahiman Rezon" asserts that these Lodges, like those of ancient times, were composed entirely of Fellow-crafts. "About the year 1717," says this record, "some joyous companions, *who had passed the degree of a Craft*, though very rusty, resolved to form a Lodge for themselves, in order, by conversation, to recollect what had been formerly dictated to them; or if that should be found impracticable, *to substitute something new*, which might for the future pass for Masonry among themselves. At this meeting the question was asked, whether any person in the assembly knew the MASTER'S PART; and being answered in the negative, it was resolved that *the deficiency should be made up by a new composition*, and what fragments of the old Order could be found among them should be immediately reformed, and made pliable to the humours of the people."[2]

If this be true, there still must have been a "Master's Part" of some kind in existence before this meeting, although the Brethren are taunted with being ignorant of it; which could scarcely have happened if it were an ancient degree, and communicated to Masters of Lodges only; because there were certainly not less than four of that class at the reunion here referred to. It may, however, be reasonably doubted whether it was yet dignified with the rank of a separate degree; for, like the Past Master's ceremony at the present time, I am inclined to think that, at its original establishment, it was

[2] Ahim. Rez. p. xxiii. ed. 1813.

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strictly confined to a Master in the chair, and considered as being merely supplementary to the degree of a Fellow-craft (as in the English system at present the Past Master is nothing more than an appendage to the third degree), and known only as "the Master's Part;" and comprised within such narrow limits that I am disposed to think the ceremony and legend together would not be of five minutes' duration. And when it had become more generally diffused, and was actually recognized as a separate degree, it was circumscribed by the Constitutions within a very small compass; and down to the middle of the eighteenth century no private Lodge was allowed to confer it.

The name of the individual who attached the aphanism of H. A. B. to Freemasonry has never been clearly ascertained; although it may be fairly presumed that Brothers Desaguliers and Anderson were prominent parties to it, as the legend was evidently borrowed from certain idle tales taken out of the Jewish Targums, which were published in London A.D. 1715, from a manuscript in the University Library at Cambridge; and these two Brothers were publicly accused by their seceding contemporaries of manufacturing the degree, *which they never denied.* And yet a writer in the *Freemasons' Magazine*, June, 1859, p. 1025, has been so inconsiderate as to say, "The history of Freemasonry requires to be wholly rewritten, and cleared from the *absurd* stories put forward by Anderson, Preston, Oliver, and their followers." This opinion is endorsed by the editor, who in the same article praises

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Entick for doing the very thing which he condemns in Preston, viz., the publication of an unaltered version of Anderson's History, originally issued under the express sanction and approval of several Grand Lodges and attested by the signatures of successive Grand Masters and Wardens.[3]

Now, as Dr. Anderson is presumed to have been one of the fabricators of the present system of Speculative Masonry, we cannot understand by what authority either Entick, or Noorthouck, or Preston, or Oliver, *all of whose histories were published under the express sanction of existing Grand Masters*, would have ventured to tamper with the version of the original author, who must have been the best judge of his own work. Indeed, no Grand Lodge would have permitted the innovation without a most

[3] I subjoin one of these sanctions. "Whereas, at the Grand Lodge on Feb. 24, 173¾, the Earl of Craufurd, Grand Master, being in the chair, Dr. James Anderson having represented that a new Book of Constitutions was become necessary, and that he had prepared materials for it, the Grand Master and the Lodge ordered him *to lay the same before the present and former Grand Officers*. And our said Brother Anderson having submitted his manuscript to the perusal of our noble Brother Richmond, and our Brothers Desaguliers, Cowper, Payne, and others, who, after making some corrections, *have signified their approbation of it to the Grand Lodge* assembled in ample form on the 25th Jan., 173¾. This Grand Lodge then agreed to order our said Brother Anderson to print and publish the said MS., or new Book of Constitutions; *and it is hereby approved and recommended* as the only Book of Constitutions for the use of the Lodges of the Free and Accepted Masons *by the said Grand Lodge*," &c. Signed by the Earl of Darnley, Grand Master, with his Deputy and Wardens, and subsequently by the Marquis Caernarvon, Grand Master, with his Deputy and Wardens.

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direct censure on such an open alteration of the legitimate landmarks. Admit that there are imperfections in the system — who shall dare to correct them except the Grand Lodge itself? And under the present law it is doubtful whether any individual Grand Lodge possesses the power of effecting the proposed alterations without bringing on its head the denunciation of all other Grand Lodges in the universe. It is clear, then, that the followers of Anderson are not merely blameless but praiseworthy in adhering strictly to the Landmarks of Masonry *as they are*, instead of violating the laws by changing them at the dictation of every bold theorist who might fancy himself capable of making improvements. Let him reconstruct the history of Masonry, and ignore its "absurd" traditions if he pleases, but at the same time he must not forget that he will be thus manufacturing a new institution; for our history, traditions, legends, parables, and allegories, are so firmly knit together into one solid concatenation, that

> "Whatever link you strike,
> Tenth or ten thousandth breaks the chain alike."

Freemasonry is confessedly an allegory, and as an allegory it must be supported, for its traditional history admits of no palliation. Can any living Mason be simple enough to believe that Dr. Anderson, in his "Defence of Masonry," intended to prove a real historical fact when he explained the exhumation of the body of H. A. B.?[4] Why it is

[4] See "Golden Rem.," vol. i. p. 68.

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well known that the celebrated artist was living at Tyre many years after the Temple was completed. Did Preston, in his account of the Emperor Carausius and St. Alban, intend to infer that these celebrated personages were speculative Masons like ourselves? Certainly not. He merely recorded facts which had been repeatedly endorsed by successive Grand Lodges. Or is it to be believed that with all my Masonic experience, I myself gave the eighth and ninth lectures of my theocratic philosophy of Masonry, as an exemplification of the Mark degrees, under the impression that they recorded a series of unquestionable facts? The idea is too absurd to be entertained. Why I have distinctly affirmed them to be mere traditions and nothing more, and to be received *quantum valeat*, as they are not proveable by any credible authority, and were promulgated long before I became a Mason, and therefore I cannot be responsible for them, or for many other fables and legends which are scattered throughout my voluminous Masonic works, and which were in existence long before I came into the world. That the time is come for their removal, no one can doubt. But let individual Brethren beware how they meddle with them. It is a work which the authorities alone are competent to deal with. Whoever would remove Freemasonry out of the category as an allegorical institution, might as well destroy its existence, for in no other character would it be able to hold its own.

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LECTURE XLVI.

THE LEGEND.

"In the third degree of Masonry we have abundant reason to contemplate death. We must all taste of it. The blows of the destroyer will, sooner or later, fall heavy and fast, and must prove fatal; and into the grave we must go. The earth will be heaped in upon us. Dust will be cast upon our heads; for dust we are, and unto dust shall we return."—SCOTT.

"To the praiseworthy three
Who founded this degree,
May all their virtues be
Deep in our hearts."
—MASONIC SONG.

I HAVE already expressed my persuasion that the legend of the third degree was intended by its fabricators to be nothing more than an allegory, although when given as a naked and unexplained fact, and recited with all the solemnity of truth, ninety-nine out of every hundred candidates believe it implicitly, and would esteem it a *casus belli* if any one were to express a doubt respecting the most improbable particulars which it professes to record. And when first initiated at an early age, I confess that such were my own impressions. M. Ragon thus refers to it: "All the fables which are introduced into the third degree to excite the wonder and astonishment of the neophyte, and repeated as

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undoubted facts, preserved by ancient and accredited tradition, may be termed fanciful (*grossières;* in another place he calls them *monstruosités*), because the Holy Scriptures tacitly disprove them; for they contain no reference whatever to the circumstances which constitute the legend of initiation."

It is, indeed, indefensible as a sober matter of history; and the most rational application of it which the W.M. could make at the conclusion of the ceremony would be, to explain to the candidate that the drama in which he has sustained so conspicuous a part, is merely symbolical; and then subjoin the reference, if our rulers can agree upon any satisfactory explanation of the legend. This course would be plausible, and prevent the candidate from leaving the Lodge-room either with a fallacy on his mind, if he believes it to be true, or with a conviction that a clumsy and unworthy imposition has been practised upon him, which from a better knowledge of the facts he at once repudiates with a combined feeling of pity and disgust.

The earliest historical notice we have of this story is in Dr. Anderson's admirable "Defence," published A.D. 1730; and he explains it thus:—"The accident by which the body of Master Hiram was found after his death seems to allude to a beautiful passage in the sixth book of Virgil's 'Æneid.' Anchises had been dead for some time, and Æneas his son professed so much duty to his departed father that he consulted with the Cumæan sibyl whether it was possible for him to descend into the *shades below* in order to speak with him. The pro-

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phetess encouraged him to go; but told him that he could not succeed unless he went into a certain place and plucked a *golden bough* or *shrub*, which he should carry in his hand, and by that means obtain directions where he should find his father. * * * * * Nor could Hiram, the Grand Master of Masonry, have been found but by the direction of a *shrub*, which came easily up. And in like manner the occasion of the Brethren searching so diligently for their Master was to receive from him *the secret Word of Masonry*, which should be delivered down to their Fraternity in after ages."[1]

An old-established institution, of whatever nature it may be, will have all its Landmarks well defined, and not liable to cavil or dispute, because its details having become fixed by time and uniform practice, will absolutely exclude all puerile doubts or vexatious objections. But the Master's legend was so far from being received in its integrity at the beginning of the eighteenth century that it was replete with discrepancies which appeared irreconcileable. The Craft were not agreed about the veracity or correct application of its leading principles. For instance, while one doubted whether a mere *worker in brass and metal* was competent to plan and superintend such a vast and magnificent edifice as the Temple of Solomon, another positively asserted that it was a mistake to attribute the undertaking to him at all, because in reality he had nothing to do with it, except in the metallic

[1] "Gold. Rem.," vol. i. pp. 68, 69.

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portions of the work, viz. the brazen columns of the porch, the bases, the lavers, the candlesticks, altars, curtains, and other ornamental details of the fabric; for the name of the chief architect or builder was ADONIRAM, called by Josephus Adoram, a very different person from either the King of Tyre or the skilful worker in metals. Others repudiated the legend altogether, on the ground that there is no trace of it in any accredited history, either sacred or profane.

Nor were the Craft agreed about the interpretation of the fable. Some thought it was a new version of the allegorical romance which distinguished the mysteries of paganism, and ascribed its origin to a period very little posterior to the general Deluge, of which, according to this hypothesis, it was an antitypical memorial. One writer, in alluding to this view of the case, affirms that "the legend is a purely astronomical allegory, because it is quite certain that the pretended adventures of H A B," which he denominates the *exoteric* doctrine of Freemasonry, "are fabulous; and that the real or *esoteric* meaning can only be attained by a reference to certain configurations of the celestial bodies."

Others refer the apologue to the Christian doctrine of death in Adam and life in Christ, as it was undoubtedly fabricated by Protestant Christians; to Adam as the type—including his fall, which was a moral death, his expulsion from Paradise, and revival or readmission to God's favour by repentance, signified by the gracious promise of a Redeemer;—and to Christ as the antitype, in his

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actual death, burial, and resurrection. Those who held this opinion contended that the assumed designation of the three guilty conspirators was but an exemplification of the name of the traitor Judas; and further urged, as the ground of their belief, that the five signs of the Royal Arch were established on a reference to this event, and that the primitive Lecture contained an abbreviated view of Adam's transgression, penitence, and pardon, sealed by the promise of redemption; whence originated the FIDUCIAL sign of the degree.

Others again sought an interpretation of the parable in the death of Abel by his brother, with the crime, sentence, and punishment of the murderer; and it is certain that in one of the foreign ELU degrees the name of the principal delinquent is stated to be CAIN. Hutchinson, however, interpreted the three degrees by the three religious dispensations—the Patriarchal, the Levitical, and the Christian.

On the other hand, it was a favourite theory amongst a certain section of the Craft, that the allusion was intended to refer politically to the death of Charles I.; while others ascribed its origin to Cromwell, who, they say, "conducted his candidates at their initiation into a dark room, denominated the preparing room, where, by means of long prayers, he prepared them to believe that he held an intimate communion with the blessed spirits. Out of this dark room they were conducted into another, called the Lodge of Reception, or Holy Place, in which were represented upon the floor the ruins of

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Solomon's Temple. They were then passed into the inner Lodge, or Sanctum Sanctorum, where the usual ceremonies were performed." Such, according to this testimony, was the origin of the Masonic Order.

Some entertained an idea that the degree and its legend were both fabricated by the Jesuit adherents of King James II., at the Lodge of St. Germains, where several novel ceremonies were undoubtedly introduced and new degrees invented, which were emblematical of the dethronement, captivity, and escape of that monarch. But, as I have before observed, by far the largest number of Brethren implicitly believe that the legend records a series of veracious events which actually occurred at the building of Solomon's Temple.

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LECTURE XLVII.

DISCREPANCIES.

"Not far a rising hillock stood in view,
Sharp myrtles on the sides and cornels grew;
There, while I went to crop the sylvan scenes,
And shade our altar with the leafy greens,
I pull'd a plant; with horror I relate
A prodigy so strange and full of fate,
Scarce dare I tell the sequel. From the womb
Of wounded earth, and caverns of the tomb,
A groan, as of a troubled ghost, renew'd
My fright; and then these dreadful words ensued:—
'Why dost thou thus my buried body rend?
O, spare the corpse of thy unhappy friend!'"
—DRYDEN'S VIRGIL.

"The sprig of evergreen, that emblem of immortality, constantly reminds the Mason that another state of existence awaits him. And when he realizes the consciousness that his soul is purified and fitted as a *living stone* for that celestial temple on high, though he may mourn the loss of such as were dear to him here, he sorrows not without hope. The ties which bound him to earth, as they have been dissolved one after another, have taken root in a better soil, enjoying the rays of a better sun, and breathing an atmosphere untainted by miasma; and with fondest anticipation he looks forward to the day which shall restore him to the society of those loved ones who have long since been called from labour to refreshment."—BRO. LEVERT, U.S.

IF I had not found certain unmistakable indications of a "Master's Part" at an earlier date than the period when the Chevalier Ramsay flourished, I

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should have assigned the invention of this legend to him, as he was probably the fabricator of the degrees called "Ineffable," which exemplify and complete the allegory of H A B; and if judiciously managed, might together have formed a pleasing fiction. But unfortunately, from some unknown cause, the arrangement is defective, the unities are disregarded, and altogether it contains an absolute violation of the rules of dramatic composition, as well as the verities of historic truth. For instance, we are told that when *the Temple was nearly finished*, it was customary, at the hour of H. xii, when the men were called from labour to refreshment,[1] for H A B to retire to the Most Holy Place to draw his plans and designs, and offer up his orisons, &c. But how could this be accomplished before the Sanctum Sanctorum was built? And if finished, he would not have been permitted to enter it; for one living person alone possessed that privilege, viz. the High Priest, and he only once a year. Besides, when a work is nearly completed, the necessity of plans and designs ceases altogether. But we are assured that not only were the plans drawn and the specifications approved, but every other preparation was made for completing the work *before the foundations were laid;* even the stone and timber were carved, marked, and numbered before they were removed

[1] This portion of the legend varies considerably from the statement of Dr. Anderson, who was probably one of its original fabricators, for he says (Const. 1738, p. 14), that the death of H A B took place *after the temple was finished*, and, consequently, the men dismissed.

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from the quarry and the forest; and hence nothing was required, when the materials were conveyed to Jerusalem, but skilled labour to make it perfect and complete from foundation to cope-stone.[2]

Again, some of the rituals taught that H A B divided the operatives into three classes; viz. Apprentices, Fellow-crafts, and Masters; paying the wages of the former at the pillar of B, the Fellow-crafts at that of J, and the Masters in the Middle Chamber. Now, as in the former case, this arrangement would be impossible before the pillars were erected or the Middle Chamber built; and if it be pretended that any such plan was adopted *after they were finished*, the tragic drama could not be true, because it professes to have been enacted *before* the Temple was completed.[3]

And finally the veracity of the legend is completely ignored by a reference to the Holy Scriptures, which constitute our authority for affirming that no such event ever happened; for H A B not only lived to finish all the work, in whatever capacity he might have been engaged,[4] but also, according to the testimony of Josephus, who calls him ABDEMON, he returned to Tyre and died there at a good old age. It follows, therefore, that the tomb and obelisk, the urn and green cord, in the degree of Perfect Master, the crimes of the three J—s, who are not so much as named in the earlier versions of the legend, and

[2] 2 Chron. viii. 16.

[3] The legitimate words are, "Finding that the temple was *nearly* completed," &c.

[4] 1 Kings, vi. 9, vii. 14, 40, 51; 2 Chron. v. 1.

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the vengeance of JOABERT, which forms the staple of the degree of Elected Knights, are evident violations of historical truth.

Respecting the lost word and its substitute, some say that King Solomon advised the change, while others affirm that the three Fellow-crafts adopted the substituted word without consulting him. And Dalcho observes that the interpolated word "is not to be found in any language that ever was used. It is, in fact, not a word, but merely a jumble of letters forming a sound without meaning. The manner in which the pristine word is said to have been lost, and the particular situation in which another was substituted, is too well known for me to repeat. The first expressions of the Fellow-crafts, according to the system of the ancient Masons, were two Hebrew words highly significant and appropriate to the melancholy occasion. From the corruption of these, the present word was formed, not from design, because it means nothing, but from ignorance and inattention."

There were many conflicting opinions respecting this theory; one party contending that the word was found by the Knights Templars at the time when the Christians were building a church at Jerusalem. In digging the foundations in that part on which the Most Holy Place of Solomon's Temple formerly stood, they discovered three stones which had been a part of the foundations. The form and junction of these stones drew the attention of the Templars, and their astonishment may be easily conceived when they beheld this important word engraven on one of

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them. Others say that it was taken from a fable invented by the Jewish Rabbins to rob Christ of his divinity and power; for that being one day in the Temple at Jerusalem, Jesus entered into the Holy of Holies where the High Priest alone had a right to enter. He there saw this omnipotent WORD, and secreted it about his person; and that it was by virtue of this ineffable Word that he wrought all his miracles.

It was, however, asserted by some incredulous Brethren that these conjectures, and others of a similar character, were nothing better than senseless fables; for that the true Word never was lost, but transferred by the seceding Brethren at the great schism in 1740 to the Royal Arch. And in corroboration of this hypothesis, I have now before me an old French engraving of the ichnography of a Master's Lodge, dated in that very year, containing the usual emblems, and on the coffin the veritable Word in Roman capitals.

The system of Freemasonry, as practised in different countries and at different periods, is not uniform on the Sprig of Cassia, as well as other subjects connected with the degree. One version of the Lecture says that *fifteen* Fellow-crafts went in search; another *twelve;* one asserts that the three conspirators left the Sprig of Cassia; others affirm that it was the recanters who placed it there as a mark. Some say that many days were expended in the search, and that the lost body was found near the sea-side; others that it was at once discovered near to the Temple. The York Masons name the sea-side, the

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Americans say Mount Moriah, the French Mount Lebanon. In one account the Brethren disperse widely, east, west, south; in another, they keep within hail of each other. Some make the sprig to bloom, which, others say (as it was not an evergreen), could not be true after it had been slipped twelve days, according to the continental version. And finally one party asserted that it was planted *before*, while another maintained that it was placed there *after* the body was found. But Grand Master Dalcho affirms that it is altogether a mistake, for cassia did not grow in Palestine. He supposes the word to be a corruption of Acacia, the *Mimosa nilotica* of Linnæus, belonging to the 23rd class and first order, *polygamia monœcia*, of his system. "This shrub grew there in abundance, and from the habit arising out of an indispensable custom among the Hebrews, a branch was broken off from a neighbouring bush, and placed where the Fellow-crafts found it, who, *perceiving it to be withered*, while all around flourished in perfection, they were led to draw those conclusions which we teach in our Lodges."

Hence Hutchinson, in his Lectures, gives the following illustration:—"We Masons, describing the deplorable estate of religion under the Jewish law, speak in figures thus. Her tomb was in the rubbish and filth cast forth of the Temple, and *acacia* wove its branches over her monument; ακακια being the Greek word for innocence or freedom from sin; implying that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be

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found where innocence survived, and under the banner of the divine Lamb;—ourselves professing to be distinguished as true acacians in our religious faith and tenets." It may not be improper to remark in this place that in the primitive system the word Cassia was actually used as the name of the shrub, and hence by metonomy it becomes the name of a Master Mason.

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LECTURE XLVIII.

THE CONSPIRATORS.

"To him that all things understood;
To him that found the stone and wood;
To him that hapless shed his blood
In doing of his duty;
To that blest age and that blest morn,
Whereon those three great men were born,
This noble science to adorn
With Wisdom, Strength, and Beauty."
—SECTIONAL CHARGE.

THE disagreements are equally striking on the subject of the names given to the three worthies who figure in this tradition. They were not personal, as many of our Brethren suppose, but operative. They were indeed Tyrian Stone-Squarers (גבל or גבלים), of which the *homines contumeliosi* were corruptions, the terminations being indisputably arbitrary. Their real names (if there be anything real in the whole transaction, which is more than doubtful), as preserved in a subsidiary degree, were GRAVELOT, QUIBO, and AKIROP. But in the oldest Rituals, both here and on the Continent, no names are given; and in the degrees called *Elus* the names vary considerably. In one of them the conspirators are called ROMVIL (a corruption, as some think, of Cromwell the regicide), GRAVELOT, and ABIRAM;

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which latter is explained to mean, "he that overthrew the Father;" but is in reality, "he that raised the Father." In another of the *Elus* we are told that their real names were HOBEN, perhaps JOHABEN, equivalent to *filius Dei* (יוחבן), a strange name for an assassin; STERKIN, the German word for strength (*Staerke*), and OTERFUT, outside the door (*Aus der pforte*); and in the *Elu Secret*, the only one of this class that is acknowledged by the Grand Orient of France, the perpetrator is called ABI BALA, the destroyer of ABI, or the father (אבי בלע) In the Royal Order of H R D M the names are CAIN, ACHAN, and ENI, or perhaps ANI for ANANIAS. In one form of the Degree of Elect of Fifteen, they assume the protean names of JUBELA—KURMAVIL (another corruption of Cromwell); JUBELO—GRAVELOT; and JUBELUM—AKIROP.

In the progress of Masonry during the last century the fatal weapons underwent several changes. At the revival in 1717, they were called Setting Tool, Setting Maul, and Setting Beetle; later in the century it was the twenty-four inch Gauge, Square, and Gavel; then the Setting Tool, Square, and Rule; and now the Plumb Rule, Square, and Setting or Heavy Maul. In an old MS. Ritual in my possession the weapons are thus explained: "The Setting Tool intimates to us that we should so set our minds in order by Charity and Brotherly Love, as never rashly, like those three ruffians, to make an improper use of it either by our strength or skill. The Setting Rule points out to us that we ought so to measure our time by the principles of rectitude as

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never to waste it in building on the quicksands of envy, deceit, or self-consequence. The Heavy Beetle, being a very dangerous weapon, shows how necessary it is for us to be of an humble spirit, lest our passions should induce us to do any Brother a secret injury."

Another version of the Ritual explained the legend thus: "The symbolic mystery of the death of H A B represents that of the Messiah; for the three blows which were given to him at the three gates of the Temple, allude to the three points of condemnation against Christ at three separate places, viz., before Caiaphas, Herod, and Pilate. It was from the last that he was led to a violent death. Again, the three assaults are symbols of the blow on the cheek of Christ, the scourging, and the stroke with the spear. The Brethren assembled round the grave was a representation of the disciples lamenting the death of Christ; and the Word, which was said to be lost, was pronounced upon the Cross, which the Jews could not comprehend. The false Brethren are represented by Judas, who proved false to his Master; and the sprig of cassia represented the Cross, of which wood it is said to have been composed.

A similar divergence from uniformity will be found in describing the places where the above-mentioned instruments were supposed to have been used with such terrible effect. In the primitive Lectures—*i. e.*, those which were used after the Revival in 1717, for the subject was never ventilated before that date—they were called "the three principal entrances to the Temple;" but subsequently

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it was thought expedient to particularize these entrances; and the passage was altered at first to "the east, west, and south doors;" and at the Union in 1813 the version became "north, south, and east entrances." In the United States they say that the first attack was made at the south door, the second at the west door, and finally at the east. In Scotland the arrangement is east, south, and west. In France it was originally south, north, and east, but now west, south, and east. In the Adonhiramite Masonry, which was used there about 1787, the doors are not mentioned at all.

These variations are embarrassing, because, by endeavouring to accommodate the position of the doors to any exclusive theory, we lose the true tradition, and the means of ascertaining whether they be typical or real. Some have rightly interpreted them by adopting an ideal view, while others have erred by assuming them to be real. In truth, Freemasonry is one consistent assemblage of symbols; and any attempt to explain it by a reference to facts is sure to fail. Instead of a beautiful, clear, and harmonious system connected in all its parts, a distorted caricature will be produced without a single redeeming trait of character.

It will be by no means difficult to understand why the arrangement was altered at the Union, because it is clear that the members of the Lodge of Reconciliation favoured the idea that the true gates of the Temple were meant; for under any other supposition it may not be easy to account for the hypothesis that the work of the three Tyrians commenced at

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the north door, because the east, according to the evidence of Professor Lee, in his Hebrew and English Lexicon, was the most accessible from the Sanctum Sanctorum.

Our transatlantic Brethren evidently view these doors as symbolical, because there was in reality no west door to the Temple, and therefore adapt the attack to the ordinary course of a candidate; viz., south, west, and east; the J W making the first stoppage, the S W the second, and the W M the last. Some Scotch Masons fancy that as the sun does not shine or cast his rays from the north, there was no occasion for a door in that quarter; and hence they conclude that the doors had a mystical reference to the rising, southing, and setting of the sun, and consequently an astronomical allusion. Our late Brother, Sir W. Drummond, entertained this opinion; and as the east was considered a place of light and honour, it appears reasonable, whether the doors be considered real or ideal, that H A B would make his first attempt at the great gateway in the east.

Now, if the Third had been an old and firmly established degree at the revival of Masonry in the eighteenth century, such heterogeneous speculations could scarcely have happened, for they would have constituted an undoubted breach of discipline. The degree has now been indisputably established upwards of a hundred years, and the Craft receive the legend for what it is worth; and a great majority of them regard it with reverence, and implicitly believe all its events to be true, as well as others of a still

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wilder and more extravagant character in ineffable Masonry; although some of them, to say nothing of their anachronisms, are as improbable as the incidents of a fairy tale.

The wilderness of criticism on the subject in the eighteenth century constitutes a cogent evidence that it was a new creation, which the mind of the Fraternity was scarcely prepared to receive. And yet there does not appear to have been any serious struggle to alter or amend it, for every Brother explained it according to his own views and impressions, and no attempt was made by the authorities to prevent the expression of any opinion, how wild or hetorodox soever it might be. It was a wise and tolerant policy to permit this state of uncertainty to prevail, for novel systems and institutions require time and experience to consolidate and make them perfect; and many incidents which now form constituent parts of the legend, were utterly unknown in the middle of the last century. The doors subsequently denoted by the quarters of the compass, were simply mentioned as "the three entrances of the Temple;" the names of the delinquents were omitted; the "fifteen loving Brothers" were exchanged for "twelve Fellow-Crafts," &c. &c. And so the legend progressed throughout the greater part of the century, increasing in dimensions, and slightly varying in particulars, until it attained the form in which it now appears, and requires a portion of the Ineffable Degrees to render the fable interesting, although by no means complete.

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LECTURE XLIX.

ORNAMENTS OF A MASTER'S LODGE.

"The scientific division of Masonry consists of the knowledge of several of the arts and sciences, so far as to enable us to discern the reason for the operations of the instruments, tools, and machinery attached to the higher range of architecture, and to calculate a force and momentum of the different mechanic powers; as also to clear up and arrange our ideas in such manner as to be able to delineate them so clearly on our Tracing Board that, by the help of a proper scale, our Brethren of the second degree may take them off and complete our design. This is the part of, or applicable to our Brethren on the highest degree of the Craft of Master Masons."—DUNCKERLEY.

"The Great Father of all, commiserating the miseries of the world, sent his only Son, who was innocence itself, to teach the doctrine of salvation; by whom man was raised from the death of sin unto a life of righteousness; from the tomb of corruption unto the chambers of hope; from the darkness of despair to the celestial beams of faith; and not only working for us this redemption, but making with us the covenant of regeneration; whence we are become the children of the Divinity, and inheritors of the realms of heaven."—HUTCHINSON'S SPIRIT OF MASONRY.

THE Master's degree excels both the former in importance and sublimity, and therefore the Lodge ought to be entered by every Brother with serious thoughts and subdued passions, as into a consecrated precinct where death and resurrection are familiar objects of contemplation; not indeed with naked

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feet as the Jewish priests entered their holy places, but with heads uncovered as a token of profound respect. It partakes of the sanctity of the tomb, which contains the canonized relics of the great and good; for the light of a Master Mason is darkness visible, serving to express the gloom which rests on the prospect of a future state. It is that mysterious veil which the Eureka of human reason cannot penetrate, unless assisted by that light which is from above. Yet it displays a feeble ray to show that we stand on the very brink of the grave, which, after this transitory life is over, will receive us into its cold bosom.

This Lodge is opened on the centre, because in that place all the Brethren stand on the same level, being equally near to and equally distant from each other, as the central point of a circle is to every part of its circumference; and the Porch, Dormer, and Stone Pavement are the proper ornaments by which it is distinguished from those of an Entered Apprentice and a Fellow-craft. It will scarcely be necessary to add that the Porch constitutes the entrance into the Sanctuary; the Dormer, inscribed with the Ineffable Name, is the avenue by which it is enlightened; and the Stone Pavement was for the High Priest to walk on with naked feet, when engaged in burning incense to the honour and glory of God, and offering up prayers to the throne of grace that the Most High would be pleased to give peace and tranquillity to the Israelitish nation throughout the ensuing year.

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An old Manuscript Ritual in my possession explains these ornaments thus:—"What do we learn by the Porch at the entrance of the Sanctum Sanctorum? That we should open the porch of our hearts to the true belief of that Holy Book which lies open on the pedestal of our Lodges; and thereby prepare ourselves in the body of this flesh to enter into the Most Holy Place in heaven. What by the Square Pavement? That our minds and hearts may be so squared by the divine hewings as to avoid the stumbling-blocks and chequered works of vain janglings and deceit. What is the signification of the Dormer at the top of that Holy Place? It conveys a hope that the obscure darkness of our minds may be chased away by the holy light of heaven constantly shining into our hearts from the divine fountain of all wisdom and goodness."

Such is a brief description of this triad as it was formerly given in the Lecture of the third degree; and it is perfectly satisfactory as far as it goes, because it is consonant with the usual descriptions of the Temple, which is esteemed to be a legitimate type of the Master's Lodge. In the Porch was a door of olive-wood ornamented with Cherubim, and flowers of carved work, which led to the Sanctuary. This door was covered with gold and turned on hinges of the same metal. A similar door led from the Sanctuary to the Most Holy Place, and both doors were covered with a veil of linen richly embroidered; the structure of the Sanctuary was of hewn stones covered with boards of cedar which were

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carved with a variety of Cherubim and other figures, and overlaid with gold. Within the oracle was the Ark of the Covenant, which had preceded them to the promised land, beneath two colossal Cherubim with immense outspread wings, one wing of each Cherub touching the other in the middle of the temple, while the other wings touched the wall on each side; before them was the altar of incense formed of cedar, and entirely overlaid with refined gold; and on the sides of the Temple were arranged ten golden tables, five on each side, for the exhibition of the Shewbread. The Cherubim have been adopted as a sublime and significant Landmark of Masonry, of sufficient importance to be exhibited on our Grand Lodge certificates as the sacred shield of Speculative Masonry, and were thus noticed in the Lecture revised by Bro. Preston in the last century:—

"There were four Cherubims in the Most Holy Place of King Solomon's Temple; two lesser made by Moses of massive gold, and two larger by Solomon overlaid with gold. The former were part of the Mercy Seat, and inseparable from it, while the latter spread their wings over it, and were added for the greater ornament of God's House. The four faces, wings, and arms of a man denote the sublime qualities of the immediate ministers of the deity, qualities entirely essential to fill up the extent of their duty. The face of a Man denotes their intelligence; of a Lion their intrepid courage; of an Ox their patience and perseverance in labour; and of an Eagle

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their penetration, their sublime sight into heavenly things, and their readiness to rise up unto all that is great and divine. The wings being stretched out signifies that they are always ready to fly with the utmost rapidity wherever the commands of their Great Master call them. The wings bent down are a symbol of that profound respect in which these heavenly ministers stand before the Most High. Under the wings were the arms of men to show that zeal produces application and labour; for labour without zeal is useless; and zeal without application is only an hypocritical profession unacceptable with that supreme Being who requires sincere homage from those who serve Him."

The LION was the standard of Judah; and this being the most noble tribe, was stationed by Moses, under the divine direction, in the eastern quarter of the camp, as the most honourable place. The OX, as the standard of Ephraim, stood in the west, both in the vision of Ezekiel and in the camp of Israel. The banner of Reuben bore the cognizance of a MAN, and was placed in the south; and the EAGLE, which denoted the tribe of Dan, was assigned to the north.

There was a peculiar propriety in all these designations. The first was to typify the important fact that the nation should be redeemed in the fulness of time by a Lion of the tribe of Judah, whose denomination should be the East; Dan was consigned to the North, a dark and inhospitable quarter, which is unrepresented in a Mason's Lodge, because

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the people of that tribe were so regardless of true religion as to be the first to set up a graven image; and from them idolatry spread like an epidemic disease throughout the whole breadth of the land. For this reason our ancient Brethren had a tradition, although founded on doubtful authority, which has reached our times, that the Temple of Solomon had two distinct foundation-stones representing the tribes of Asher and Dan; and as it was the peculiar infamy of the latter to have been the ringleaders in idolatry, King Solomon, with the charitable intention of affording them an opportunity for reformation, commanded that the celebrated Stone of antiquity, which was said to constitute the essence and *ne plus ultra* of Masonry, should be engrafted into the foundation-stone of Dan, which occupied the centrical spot of ground over which the Ark of the Covenant was placed.

When our ancient grand patron St. John was called up into heaven and favoured with a view of the mysteries of that holy place, he saw the four component parts of this glorious symbol round about the throne of God: the Lion on the east; the Ox on the west; the Man on the south; and the Eagle on the north. And they encompassed the Throne in such a manner that being placed in the common sections or conterminations of the four quadrants of a circle drawn round about it, they are said to be not only in the midst of the Throne, but surrounding it in a circle at equal distances, pointing to the four quarters of the compass. This symbol consti-

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tutes the most sublime tetrad that Freemasonry contains.[1]

[1] Thomas Aquinas, who wrote in the fourteenth century on the nature and ministry of angels, divides the three hierarchies into three triads, or classes, thus:—

1st Hierarchy,	Cherubim.
	Seraphim.
	Thrones.
2nd Hierarchy,	Dominions.
	Virtues.
	Powers.
3rd Hierarchy,	Principalities.
	Angels.
	Archangels.

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LECTURE L.

THE HIEROGLYPHICS.

"Hieroglyphics are emblems of divine, sacred, or supernatural things, and as such are invaluable among Masons. The Egyptians cultivated the knowledge of them because they were the repositories of their learning and history, and were applied to the purpose of preserving the secrets of their religion. For the same purpose Freemasons have adopted their use, that the mysteries of the Order may be kept secret from the uninitiated,—the light shining in darkness, and the darkness comprehending it not."—THE PRESTONIAN LECTURES.

THE above passage, extracted from an ancient Ritual, traces the origin of hieroglyphics to the Egyptian priests, and it is quite clear that they made a profuse use of them, as appears from the existing remains of their monuments. They were admittedly the depository of all the learning which the world contained at a very early period; for Moses is celebrated for the superior attainments which he had acquired in that country. He had received a priestly education under the eye of the monarch as his favourite *protegé;* and this arcane knowledge was chiefly imbedded in hieroglyphics. "On this subject," says Spineto, "the curiosity of mankind has been always very intense. They were supposed to be the characters in which the priests expressed, or rather concealed their know-

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ledge; and it was even thought that, in later times, the priests had themselves lost the art of understanding them. In looking at the characters, some of them had the appearance of something like letters; some were the pictures of birds or beasts; some of the human figure; and nothing could be more fitted to baffle inquiry and perplex conjecture."

As these emblems strike the eye, they more immediately engage the attention, and imprint on the memory those circumstances which are ever accompanied by serious and solemn truths. Hence Masons have universally adopted this method of inculcating the tenets of their Order by typical figures and allegorical emblems, in order to prevent their mysteries from descending into the possession of inexperienced persons, from whom they might not receive due veneration.

Hieroglyphics have been divided into four classes, under the names of proper, abridged, conventional, and symbolic. The first was a correct representation of the object; the second a mere outline; the third a simple character, which was understood as a type of the thing itself; and the last was the substitution of some other object which denoted a corresponding action. In this latter category the hieroglyphics of Freemasonry are to be classed; and they are beautifully calculated to answer the intended purpose; indeed they may be pronounced absolutely essential to an allegorical institution which is capable of illustration only by their intervention.

The hieroglyphics on the Master's Floorcloth, under the English system, are restricted to the

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working tools, the sprig of cassia, the coffin, skull, and crossbones, and a partial view of the Sanctum Sanctorum in the Temple at Jerusalem. The moral signification of the tools has been already explained; and the sprig of cassia was noticed in Lect. XLVII. The presence of the coffin was thus improved in many Lodges before the union, and they were indebted for the illustration to Bro. Inwood. "How often do we see the tear of sorrow moistening the cheek of venerable age while hanging over the coffin of a beloved son or daughter, snatched from life in the bloom of youth or beauty. How often do we see the strong features of manhood distorted or broken by unaffected grief, while standing by the grave of a beloved wife, after the coffin has been lowered into its final resting-place;—how often do we drop a tear when we see the disconsolate widow leading her orphans with trembling steps from the grave of their departed father, and before she could leave the hallowed ground, turn round to heave the farewell sigh, for her sorrows were too great to weep."

In like manner the skull and its accompaniments are emblems of mortality, pointing out the instability of human life, and showing that there is no escape from the piercing arrows of death. The thick walls of the palace of a king, with the clay-built cottage of the lowly pauper, are equally pregnable to his darts; strength or weakness, health or sickness, riches or poverty, all in one undistinguished level fall beneath his mighty arm. Wherever he levels his bow, the mark is certain, the victim

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falls, the silken cord of life is cut in twain, and the mourners weep about the streets, for the reunion of soul and body, when once thus separated, exceeds all human power.

A glimpse of the Holy of Holies illuminates our Tracing Board, displaying a small portion of the Altar and Mercy Seat with the Cherubim, which have been thus described by Bro. Bardwell, and constitute the most accurate account of this most holy place that we possess at this remote period of time: "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, beautifully carved, with cherubim, palm-trees, and 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 enriched with the gems they had brought from Egypt at the Exodus, upon the walls and ceiling." An explanation of the cherubim will be found in the preceding Lecture.

Other Grand Lodges have sanctioned the introduction of several additional hieroglyphics, which may be briefly alluded to as conveying a series of judicious moral reflections that are extremely apposite and worthy of attention. These are the *Pot of Incense*, as symbolizing a pure heart; the *Beehive*

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as an emblem of industry, indicating the rich and abundant results which may be derived from the simultaneous exertions of any body of men who are actuated by one spirit, and unitedly deposit the fruits of their labours in the selfsame hive. A significant transatlantic emblem is the *Book of Constitutions guarded by a naked Sword*, to point out the virtues of silence and circumspection, and to intimate to the faithful Brother that it is his duty to protect the laws of Masonry from violation as sedulously as he would defend his own life. If he should unfortunately transgress them, justice is sure, sooner or later, to overtake him, which is indicated by the symbol of *a Sword pointed to his heart.* The *Anchor* is the acknowledged emblem of Hope, and the *Ark of Noah* is an apt representation of the coffin already noticed, for all living creatures were entombed within it during the tempestuous deluge; and has been introduced into our legendary degree to remind us that we are subject during the whole continuance of our lives to a sea of troubles until we are placed in a coffin and conveyed to our "mossy bed," where the wicked cease from troubling and the weary are at rest. The *Hour-glass* shows the velocity with which the sands of life run on, and how soon they will be exhausted.

> This is the state of man; to-day he puts forth
> The tender leaves of hope, to-morrow blossoms,
> And bears his blushing honours thick upon him;
> The third day comes a frost, a chilling frost,
> And when he thinks, good easy man, full surely
> His greatness is a ripening, nips his root,
> And then he falls.—SHAKSPEARE.

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This rapid flight of time is represented by *a Scythe*, which cuts the thread of life and launches us unexpectedly into the great ocean of eternity. To-day the sun of prosperity and joy shines upon our persons and our families; health and strength invigorate our frame, and we only feel for the sorrows of another's woe; but to-morrow—nay, perhaps, before this day closes its light, some friendly heart may sigh over our breathless corpse—"Alas, my Brother!"

To induce the Free and Accepted Mason, therefore, to be circumspect in all his actions, he finds amongst the hieroglyphics of the Order the ALL-SEEING EYE OF GOD, which is of such vital importance as to require a more extended notice. It represents the Omnipresence of the Deity overshadowing mankind with His Divine love, and dispensing his blessings to the good and to the evil. Being placed in the centre, it points out that wherever we are, or whatever we are about to do, the Allseeing Eye is in the midst of us inspecting our actions and penetrating the most secret intentions of our hearts. This illustration may appear to some indifferent thinkers a paradox. They may find a difficulty in distinctly understanding an hypothesis which places an Omnipresent Being at every instant of time, in every part of the entire universe;—at once here—at the farthest corner of the earth—at the bottom of the sea—amongst the most distant stars of the firmament—in every part of every one of those majestic bodies, and filling up the vast interval between them all; for heaven is His throne and the earth is His footstool; and, as

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Jeremy Taylor felicitously expresses it, "He is the Great Eye of the world."

The lesson which Freemasonry deduces from a view of this expressive hieroglyphic is, that the Allseeing Eye is ever present to the good and worthy Brother as a comforter in distress. Should his thoughts under any pressing calamity be ever so sad or melancholy, they will be subdued by the reflection that an all-perfect Being is about his bed by night, about his path by day, and spies out all his ways for good. Has any one sustained the stunning loss of wife or children, friends or relatives? If he rely with perfect confidence on the ever-present deity, his grief will be relieved, and his sorrow changed into joy. Does he need a friend to pity his distress and sympathize with his sorrows? What better friend can he have than that of a Father, who is always present with him. If, while crossing the Atlantic, his vessel were beaten to pieces on a rock, with every soul lost except himself; cast on a shore where no living creature is to be seen, no voice heard; in such a solitary place as this, if such a place there be, he may look up to heaven and say, "I have still one friend and companion left, for even in this desert I can hold communion with my God." Should the earth open and swallow him up, God is present in the darkest caverns and recesses of the abyss. Take care, then, says this Masonic lesson, for whenever you are in error or in crime, the Most High sees *you*, though you do not see *Him*.

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LECTURE LI.

THE THREE STEPS.

"The three steps delineated on the Master's carpet are the open emblems of the principal stages of human life, namely, youth, manhood, and old age. In youth, as Entered Apprentices, we ought to be industrious in the attainment of useful knowledge; in manhood, as Fellow-crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbours, and ourselves; that in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality."—CROSS'S CHART.

"Tres matres in mundo, aër, aqua, ignis. Primò, cœli creati sunt ex igne; et terra creata est ex aquis; et aër conciliator est inter ignem et aquas. Tres matres in anno, ignis, et aqua, et spiritus; cœlum creatum est ex igne, frigidum ex aquis, et temperatum ex spiritu, medium concilians inter eas. Tres matres in anima, ignis, aqua, et spiritus, caput creatum est ex igne, venter ex aquis, corpus intermedium concilians creatum est ex spiritu."—BOOK OF JEZIRA.

THE Master's Lodge is accessible by three steps, and none can enter it but by that graduated ascent. They refer directly to the three degrees of Symbolical Masonry, and symbolize the three stages of human life: Infancy—Manhood—Age, indicated by Birth —Life—Death. The rite of initiation, from its resemblance to our first entrance into the world, is likened to a new birth. The candidate is confined within the narrow limits of a small chapel, where he

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finds himself in need of light. And when he emerges from his prison and appears in the Lodge, he is still no better than a new-born infant, naked, dark, and ignorant; and unable to direct his steps without the assistance of others. For awhile he paces the dull round in blank astonishment, without a correct idea to tell him where he is, or what amount of pain or pleasure is in store for him. He bears without a murmur his present dreary lot, in the hope of mental and bodily enlightenment, trusting, like a nascent child, to those who guide him in the devious and unknown paths of knowledge, till he arrives at the portal of the Temple of Science; which being at length opened, the light streams on his wondering eyes from the altar in the East, while instruction distils from the lips of Wisdom, and he rises finally from the ranks of the profane, and becomes the disciple of Truth.

As the infant advances in years, he undergoes the training of moral and scientific instruction to enable him to perform the active duties of life with credit to himself, and advantage to his fellow-citizens; and so advances in knowledge till he arrives at maturity. Thus entering on the *second* stage of his progress, he becomes personally responsible for his actions. So the Masonic aspirant, before the second door of Masonry is opened to him, is expected to perfect and *fortify* himself in a competent knowledge of the demands which moral principles have upon him, as an admitted member of the society; all of which may be included in that Grand Symbol which refers to T G A O T U, and combines all earthly good—

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I mean the Equilateral Triangle. He will then be admitted to share in the arcana of science, and have revealed to him divers other matters, which are necessary to complete his knowledge as a Craftsman, and advance him in his passage through the various grades of Masonry to its final end and consummation. This represents the second stage of life and manhood.

His physical course now begins to display a picture of old age and death, which are embodied in the Third Degree of Masonry. As he passes the Middle Age and recedes towards that period when earthly joys and earthly sorrows approach their termination, so when the Fellow-Craft has passed the Middle Chamber, the porch, the dormer, and stone pavement, and is admitted into the Sanctum Sanctorum, he there finds a coffin and a tomb, striking emblems of his future destiny; on sight of which he is instructed to lift up his hands on high to propitiate T G A O T U, that he may inherit a building not made with hands, eternal in the heavens.

> The pale beam struggled through the shade
> That black'd the cavern's womb;
> And in the deepest nook betray'd
> An altar and a tomb.

The French Masons of the last century had an ingenious hypothesis that at the initiation of a candidate, the first door by which he entered was the portal of Eternity, on account of the grand and imposing thoughts which accompanied his admission into the Temple of Science. And here he was subjected to a rigorous ordeal, both physical and moral,

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by water, air, and fire, to symbolize a kind of new birth; because at his actual nativity he came out of water, passed through the air, and at a certain age became under the fatal influence of fiery passions. And they feigned that these three elements were the mothers of the world; for the heavens were created from fire, the earth from water, and that the air constitutes the purifying medium which conciliates and reconciles the two former to each other. In like manner they affirmed that man was made out of the same elements; his head being formed from fire, the abdomen from water, and the rest of his body from air or spirit. This theory was applied in the following manner.

The universal spirit traversing the highest heavens without interruption, forms the inaccessible source of light and fire, which, penetrating through all the celestial spheres, gradually condenses itself and flows perpetually towards the earth. By the same laws of nature the central fire, which is the terrestrial Sun, forms an inexhaustible series of emanations towards the concave vault of heaven, and corrects, by decomposition, all the impurities of the atmosphere. Thus fire is condensed into air, air into water, and water buries itself in the earth; which being here purified, again ascends in air, and is exalted and disseminated in fire. This eternal rotation of the ethereal emanations constitutes the golden chain which connects all terrestrial bodies.

Again, they assigned to water the attribute of Wisdom, to fire Intelligence, and to air a royal and celestial Crown; distinguishing them by the names

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of the three principal worlds, the Angelic, the Sideral, and the Inferior; and applying them officially to the Orator, the Secretary, and the Master of the Lodge, the Wardens being identified with Glory and Triumph. And they taught that the health of the human body was preserved and maintained by a proper distribution of these three elements. If the balance be destroyed by the preponderance of fire, inflammation and fever are the necessary consequences; if the element of water prevail, agues and other dangerous diseases are precipitated, and death ensues when these elements finally disappear. They are also considered emblematical of the three conspirators who destroyed their Master, and abandoned his breathless corpse; thus bringing into operation the fourth element, earth, which, according to the old Lectures of Masonry, "opens her arms to receive us when forsaken by all our friends."

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LECTURE LII.

THE GREAT MORAL.

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

"Fear Him with a filial fear, better expressed by that better word, love; who, though the building hath been injured by the defection of sin, will restore and ornament it with all its original order, regularity, beauty, excellency, and usefulness; who will again adorn it with all its former beauty; who will cleanse all its defiled vessels; who will make it a beautiful temple for His own everlasting residence; who will manifest Himself in glory to all its inhabitants; and who will write upon its doors and door-posts, upon its windows and window-frames, upon its porches and pillars, HOLINESS TO THE LORD!"—INWOOD'S MASONIC SERMONS.

I NOW approach the conclusion of my labours by an explanation of the great aim and end of our progress through the three degrees of symbolical Masonry, which are shadowed out by an expressive type exhibited at our first entrance into the Master's Lodge; and it is exceedingly appropriate, for it contributes materially to the general effect of the drama. It cannot, therefore, be excluded from our inquiry, because it constitutes one of the Landmarks which were instituted and confirmed by the Lodge of Re-

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conciliation in 1814. An old Masonic formula in my possession records the following questions and answers:—"What was the last sign which Moses brought before Pharaoh? He caused *Darkness* to be spread over the land of Egypt; and that darkness was the forerunner of death and destruction to Pharaoh and his host. In like manner the darkness over the land of Judea at the death of our blessed Saviour proved to be the forerunning sign of the dissolution of the Jewish polity. And at the consummation of all sublunary things and the resurrection of the dead, the sun shall be darkened and the moon shall not give her light. Why did the Most High appear to the Hebrews in the form of a Pillar of Cloud? It was to show that the laws and ceremonies were given to them in types of darkness till the true light should come out of the heavenly Zion to take the veil away from our dark minds, that the night of ceremonies might be abolished, and the true light shine in our hearts."

The light of a Master Mason is, therefore, described as darkness visible, and expresses the gloom which rests on the prospect of futurity. It symbolizes the darkness of death, or that mysterious veil which human reason cannot penetrate unless assisted by the light which is from above. It is our duty, therefore, in the unity of brotherly love, to perform our allotted task while it is yet day; and listen to the voice of revelation which bears witness that in this perishable frame resides a vital and immortal principle to inspire within our bosoms a holy confidence that the LORD OF LIFE will enable us to

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trample the king of terrors beneath our feet, and lift up our eyes to the bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race.

The legend of the third degree typifies in a remarkable and effective manner a doctrine of the greatest importance, and was adopted by our ancient Brethren to establish the most awful truth connected with human salvation,—THE RESURRECTION OF THE BODY; and our transatlantic Brethren have constructed a compound symbol as a pictorial representation of this doctrine. It consists of a beautiful virgin standing before a broken column, as an emblem of the expert architect H A B, placed on a platform of three steps to indicate the three stages *of* human life, with a cup in her left hand signifying Faith, a sprig of cassia in her right pointing to heaven, as an emblem of Hope, and before her is the Book of Life to represent the resurrection, or the triumph of faith over death and the grave. Behind her stands Time, with his usual attributes of the scythe and hour-glass, playing with her flowing ringlets, as a significant token how speedily they will be discoloured by the snows of age. The allegory is intended to remind us of the precarious state of our existence in the present world; and an intelligent Master will improve the illustration by comparisons that speak to the conscience of the newly raised brother in the expressive language of the prophet Amos,—"Prepare to meet your God."

Our traditional Grand Master, David, taught the awful truth that "the life of man is but as grass;

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and although he may for a short period flourish like a flower of the field, yet, as soon as the blighting wind of disease and death passeth over it, it is gone, and the place thereof knoweth it no more." Such is the sublime language of Masonry; and the apothegm is too valuable to be lost. Other Landmarks may be tampered with, but this never. It is the voice of nature; and every succeeding generation bears an unerring testimony to its truth, whether it be referred to animate or inanimate matter. As, for instance, in the dead season of the year the leaves fall from the trees, and everything that was green and flourishing in the summer decays and withers away. A striking symbol of the life of man! And the comparison that the legend of the third degree institutes from the consideration of these organic changes, is this: that there is no greater difference between a blade of grass when it is green and when it is dry, than there is in a human and reasonable being when living and when dead.

If we compare the eye of a healthy man, bright, sparkling, instinct with life, animation, and sensual enjoyment, with the same organ when the man is dead, it will appear so dull, so ghastly, and so fearful, that we are almost afraid to look at it; and for this reason the eyes of a corpse are always closed as soon as life is extinct. Hence the striking conformity between a living and a dead man on the one hand, and beautiful flowers in summer and winter on the other. In the bright season of the year, the fields, the gardens, the meadows, are spangled with resplen-

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dent flowers,—the very air is scented with their fragrance. Where are they in winter? Where shall we look for these gaudy blossoms? Can we find them? Alas! they have vanished away, like the symbolical corpse of our lamented Grand Master. They have been cast forth and trodden underfoot by the beasts of the field; and their only use is, to be deposited in the earth and turn to rottenness and corruption.

Our reflections, then, as Masons, when we view the allegorical proceedings of the third degree, ought to lead us to this inevitable conclusion, that we also —and we know not how soon—having flourished like a flower, may be suddenly brought down into the dust of death, and be deposited in our final narrow resting-place, never again to return to our family and friends. They may lament our loss; they may wish for our presence; but that will be as totally impossible as it is to restore a dead leaf to its original substance.

But perhaps it may be urged that, although we cannot restore a decayed branch after it has fallen from the tree, yet the parent stem will bloom again, the foliage will return, and summer will clothe the world with a new vegetation. This is the very doctrine that is inculcated in the third degree of Masonry. The leaves and flowers will be restored by the summer's sun, and our bodies will also rise with a renewed life at the resurrection of the dead. But how different, how infinitely superior, will our resurrection be to the renewal of plants and flowers? The flower sheds its seed upon the ground and a new

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plant arises; a flower of the self-same kind puts forth its buds and blossoms, yields its seed, and again perishes. But in the resurrection of the dead it is not so. The body indeed is "sown in corruption, but it is raised in incorruption; it is sown in dishonour, but it is raised in glory; it is sown in weakness, but it is raised in power; it is sown a natural body, but it is raised a spiritual body," like the glorious hierarchies of heaven.

The meaning of all this is, that when the body of a man revives in the bright morning of the resurrection, typified in the third degree by its significant legend, it will never again die like the evanescent vegetation of plants, but will live for ever with a great accession of glory and brightness. Hence it ought to be the chief business of every free and accepted Mason in this life so to prepare himself, by the practice of faith, and hope, and charity, that he may inherit an eternity of happiness in another and a better world. Let, therefore, the remembrance of the sprig of cassia, which bloomed over the grave of him who parted with his life rather than his honour should be tarnished, stimulate us to imitate his example; that the fragrance of virtue may bloom over our mortal lives, and, like the beautiful rose of Sharon, in conjunction with the lily of the valley, improve our immortal part, when death, the grand leveller of all human greatness, hath drawn his sable curtain round us; and when his last arrow shall have deen despatched, his bow broken, and the archangel proclaims that time shall be no more, we may receive an immortal inheritance in those

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heavenly mansions veiled from mortal eye; and the great I AM, the Grand Master of the whole universe, may welcome us into his celestial Lodge, where peace, order, and harmony eternally preside.

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

In 1805 the attempt was renewed by Chomel, who gave to the world an imperfect "Vocabulaire des Francs-Maçons," which was translated into Italian by Vignozzi. This was succeeded by a more compendious work, edited under the superintendence of M. Quantin, which he called a "Dictionnaire Maçonnique, ou Recueil des Esquisses de toutes les Parties de l'Edifice connu sous le Nom de Maçonnerie, &c.;" and in Germany, about the same period, Bro. G. Lenning published his "Encyklopädie der Freimaurerei." We find also the germ of a dictionary in the "Nomenclature, Ordre Alphabétique, des Principaux, Rites, Coteries, Sociétés, Secrets, et Grades Maçonniques, répandus en France ou dans l'Etranger," inserted by Thory in the first volume of the "Acta Latomorum."

The two most perfect productions of this class, are the "Freimaurer Lexicon," of Gadicke, and the "Lexicon of Freemasonry," by Dr. Mackey, Grand Secretary of the Grand Lodge of South Carolina, U.S. But although these publications are exceedingly well executed, yet their peculiar characteristics serve to render them only partially interesting to the English Fraternity. They dwell too largely on consistorial, capitular, ineffable, and spurious Freemasonry, to be adapted to the taste of an ancient Craft Mason; and it is therefore believed that a vocabulary of terms peculiar to Symbolical Masonry, and arranged in alphabetical order, for the convenience of expeditious reference, will prove an acceptable boon to the British Freemason.

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

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