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A brief inquiry into the origin and
principles of Free Masonry.

1820

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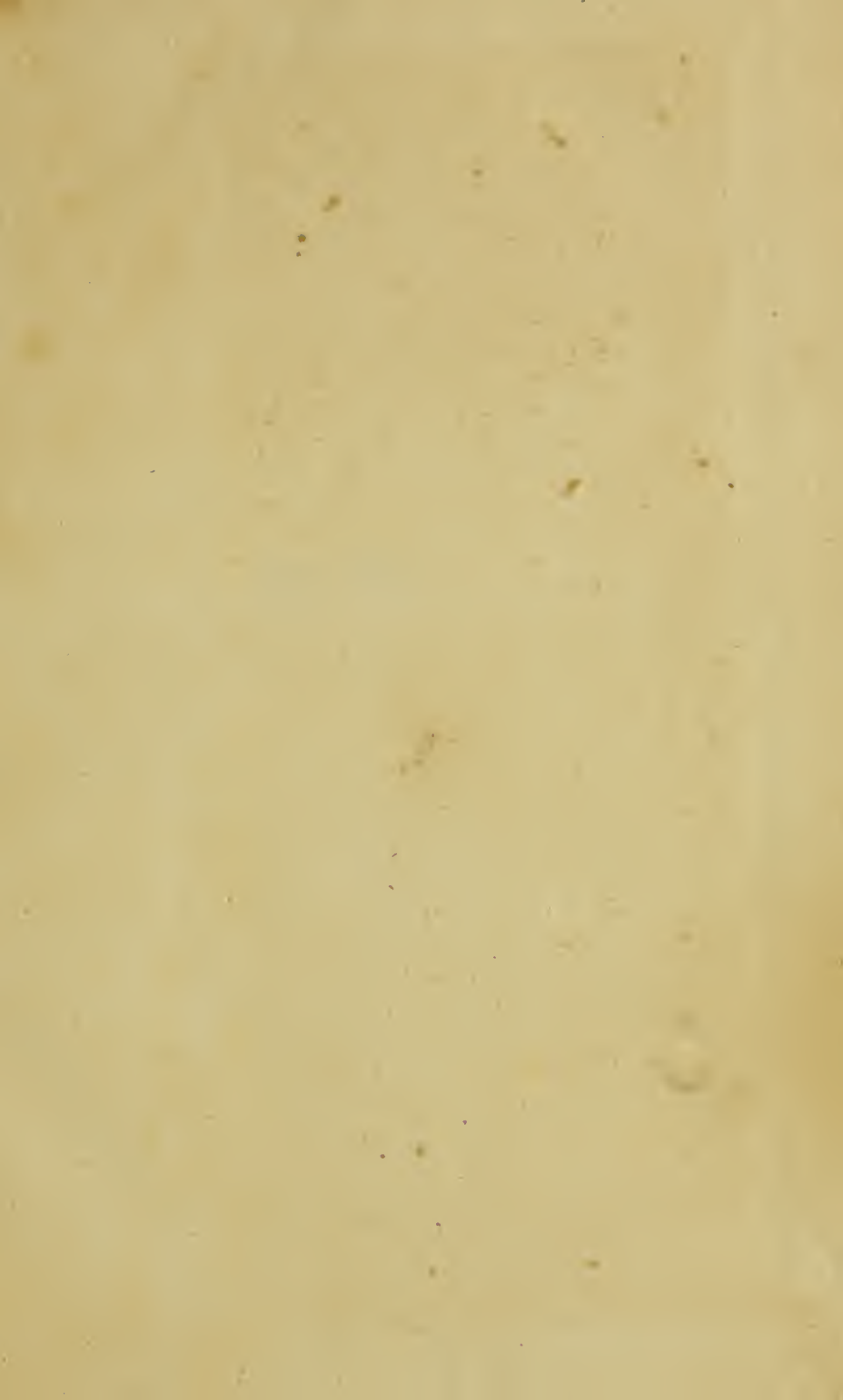
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William C. Allen
Feb. 2 - 1921

Brief Inquiry
into

the **ORIGIN** *and*



PRINCIPLES

of
Free Masonry.

Portland, Printed by Arthur Wiley, 1820.

Smith & Smith, Boston.

Anderson Room

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1820



DISTRICT OF MAINE, ss.

BE IT REMEMBERED that on this eleventh day of January in the year of our Lord one thousand eight hundred and twenty, and the forty fourth year of the Independence of the United States of America, Arthur Shirley, of the District of Maine, has deposited in this office the title of a book, the right whereof he claims as Proprietor in the words following, viz:—"A Brief Inquiry into the Origin and Principles of Free-Masonry. 'Be thou faithful unto death and I will give thee a crown of life.' Portland, printed by Arthur Shirley, 1820." In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the times therein mentioned." And also to an act entitled, "An Act supplementary to an act entitled an Act for the encouragement of Learning by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN MUSSEY, Jr. *Clerk of the District Court, Maine.*

A true copy as of record,

Attest, J. MUSSEY, Jr. *Clerk D. C. M.*

APR 30 1969

7/10/69

PREFACE.

THE following pages comprise the substance of a course of official lectures, delivered in the years 1817 and 1818, to the several Lodges of the ninth Masonic District of Massachusetts, over which the writer then presided as District Deputy Grand Master. He was led, at an early period, to reflect upon the obligations he had regularly taken as a mason, and to believe that they originally meant more than, at present, they are generally supposed to convey. And every mason, who has seriously considered this subject, will concur with him in the opinion that the expositions of our ritual, as they are ordinarily given, are by no means satisfactory. After having gone through the common course of masonic instruction, there is still a vacuity, to supply which farther research is required.

But the materials of this investigation are peculiarly scanty. For many ages very little indeed was committed to writing, and nothing was made public. The earliest collection of ancient manuscripts and records, of which we have any account, was made in the year 926, at that important epoch in masonic history, the formation of the Grand Lodge of York, under Prince Edwin; out of which collection a constitution and charges were compiled: but as we hear no more of these manuscripts, the conclusion is that they soon afterwards perished. From this time, as we are credibly informed, the fraternity preserved written copies of the old constitutions, and without doubt committed something more to writing. Of these, however, no vestige remains, except

the manuscript of King HENRY VI.* for which curious fragment we are indebted to the care and diligence of the learned Mr. LOCKE.

There were, indeed, many valuable papers collected and deposited in Roslyn Castle, which might have reflected great light on this subject, particularly as it relates to Scottish Masonry; but these, unhappily, were destroyed in the conflagration of the chapel, A. D. 1554.

The next collection worthy of note, by which the history and antiquities of our order might have been very clearly illustrated, was made by that celebrated antiquary, ELIAS ASHMOLE. He was born A. D. 1617, and was the founder of the Ashmolean museum at Oxford. He was initiated a mason in the year 1646, and was all his life time a most zealous friend and supporter of the institution; was indefatigable in the collection of ancient manuscripts and coins, and whatever tended to elucidate the antiquities of the kingdom; but unfortunately a great proportion of them were consumed by fire at the Middle Temple, A. D. 1679. His greatest work while living was the history of the Garter. His miscellanies, his history of Berks, and his diary, were published after his death, which was in 1692.†

An attempt to retrieve this disaster was made by GEORGE PAYNE, Esq. Grand Master of masons in England, A. D. 1718. "He collected many valuable manuscripts on the subject of Masonry; and being determined to spare no pains to make himself acquainted with the original government of the Craft, he earnestly desired that the brethren would bring to the Grand Lodge any old writings or records concerning the fraternity, to shew the usages of ancient times. In consequence of this general intimation, sev-

*See Appendix No. I.

†Lempriere's Biog. Dict. art. Ashmole.

eral old copies of the Gothic constitutions were produced, arranged and digested.”*

Hitherto nothing concerning Masonry had been committed to the press; and the old masons seem to have been extremely scrupulous on this subject. But the great and irreparable losses which had been repeatedly suffered in the destruction of valuable records and other manuscripts, together with the apparent necessity of a revision of the old constitutions, had led the fraternity to a more serious consideration of the question, and determined a large majority of them in favor of printing. This very determination, adopted with the view of preserving what remained of the history and records of the institution, had nearly caused their destruction. For in the year 1720, at some of the private Lodges, several valuable manuscripts, concerning the Lodges, regulations, charges, secrets and usages of masons, particularly one written by Mr. *Nicholas Stone*, the warden under *Inigo Jones*, were too hastily burnt by some scrupulous brethren, who were alarmed at the intended publication of the masonic constitutions.†

Such a compilation, however, was ordered in the year 1721, by the Duke of Montagu, Grand Master, and was prepared and published in quarto A. D. 1723, under the inspection of the Grand Lodge, by Drs. ANDERSON and DESAGULIERS. This work is the first which masons are known to have printed or published concerning the fraternity; and it stands at the foundation of all subsequent histories of Masonry; most of which (with the exception of PRESTON’S, who has added some new materials) are mere ex-

*Preston, p. 206. Anderson, p. 110.

†Preston, pp. 206, 207. Anderson, p. 111.

tracts from ANDERSON'S Constitutions, and from the later records of the Grand Lodge.

From this class of copyists should also be excepted Mr. LAWRIE, of Edinburgh, whose History of Free-Masonry is an original work of considerable merit. He seems to have been fully convinced that Masonry was not founded by a company of architects, but originated in the religious rites of the ancients; and this conviction is manifest in all the early part of his history. But his Scottish partialities, or some other cause, have led him to disregard the evidence of its early existence in England, and to intimate the probability of its introduction into that country by way of Scotland, by a mixed fraternity of architects who established themselves at Kilwinning.*

But Mr. LAWRIE was not the first who rejected the opinion that Masonry was founded by a fraternity of architects. "The Spirit of Masonry," several years before this, had been published with the approbation of the Grand Lodge of England, under the auspices of Lord PETRIE, Grand Master, by Mr. HUTCHINSON, Master of the Barnardcastle Lodge of Concord. In this book, which, though somewhat deficient in method, is yet of inestimable value to the Craft, the error above noticed is, in various places, particularly referred to; and is refuted by the whole tenor of the work, which treats our order altogether as a religious institution.

In the first part of the following inquiry the reader will find a few remarks on the various objections which have been urged against our claims to remote antiquity; carrying the history of our order as far back as we have any good historical evidence to support us. This is followed by a consideration of some of

* Lawrie's Hist. Masonry, pp. 89, 91.

the mistakes which have arisen respecting Masonry and its ritual. Some sketches are then given of the principal features of such of the ancient mysteries, as are supposed to have formed the original stock of modern Masonry, the outlines of which are exhibited; in order to illustrate the nature, and enforce the performance, of our present obligations as masons.

If this attempt should induce some abler brother to give these important subjects farther consideration, the writer will have the consolation to believe that he has not labored in vain.

SIMON GREENLEAF.

PORTLAND, JAN. 1, 1820.

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A BRIEF INQUIRY, &c.



LECTURE I.

DURING the last century the origin and nature of Free-Masonry have been the objects of anxious investigation. The inquiry has been pursued with a laudable vigor and perseverance; but too frequently with a temper highly unfavorable to the acquisition of truth. Perhaps however, the present time may not be considered inauspicious to fair and dispassionate examination. The numbers of the initiated are increased far beyond all former experience;—regular Lodges are established in all parts of the civilized world; the resentments excited by calumny against the Order, even in our own times, have subsided;—and the Craft, no longer apprehensive of danger from the tempests of war and atheism, and revolution, are generally disposed to examine more deeply the foundation of their venerable temple—to repair its dilapidations—and to restore its primitive purity and splendor.

In the variety of opinions which at different times have been entertained respecting our institution, few traits of similarity are discernible. They have varied with the fashion of the day. At one time we have been regarded as a company of mere artizans, originating but recently, in Great-Britain; meeting in stated clubs, for the cultivation of good fellowship, and intent solely on promoting the local interests of our particular craft. At other times, brethren of our own fraternity have injudiciously advanced the most extravagant pretensions to antiquity; representing our order as founded by “Grand Master Adam,” and as having been a “fellow traveller with Time.” Others have rudely assailed us as an extensive and most dangerous conspiracy, concealing, under architectural symbols, the worst of poisons:—bent,

with insatiate rancor, on the destruction of religion and social happiness;—our “banners stolen from the altar of God,” and our “allies congregated from the abysses of Hell.”

The violent attacks of this last class of assailants have already been ably repelled. Indeed it is not a little remarkable that the charge of Illuminism should ever have been fixed, for a moment, on our institution; and still more astonishing that any men, acquainted with the history and plans of that clan of moral banditti, could have the effrontery to advance such charges against us.*

But the vindication of our order from the slander of its open enemies, is a task, at all times more easy than to heal the wounds inflicted by its friends. For undoubtedly the advancement of unfounded pretensions to primæval antiquity has contributed essentially to impair the credibility of our legitimate claims. The world would probably have been content enough to refer our origin, upon slight evidence, to the time of the crusades;—and upon any tolerably well founded probabilities, even to the building of the first temple at Jerusalem;—but soberly to demand as

* The secret papers of the Illuminati themselves, appear, when examined, to carry in them a complete refutation of this calumny. “The great strength,” say they, “of our order, lies in its concealment. Let it never appear in any place in *its own name*; but always covered by *another name* and *another occupation*. None is filter than the lower degrees of *Masonry*;—the public is accustomed to it, expects little of it, and therefore takes little notice of it.”—[Vid. Dr. Payson’s Proofs of the existence, &c. of Illuminism, p. 105.]—So, also, Weishaupt, the father of that nefarious sect in Germany, who was not made a Mason till the year 1777, which was two years after he founded Illuminism, gives the Regent of it these *secret instructions*;—“It is very proper to make your inferiors believe, without telling them the *real state* of the case, that all other secret societies, *particularly that of Freemasonry*, are secretly directed by us.”—[Vid. Dr. Payson’s Proofs of the existence, &c. of Illuminism, p. 123.] And it seems they did make many of their inferiors in all Europe and in America *believe*, though exactly contrary to the fact, that the Lodges of Freemasons were not only secretly directed by, but entirely composed of, Illuminati. But if these papers are genuine, which there is no reason to doubt, for they are published as such by one who does not appear to be a friend to our institution, this false *pretence* of union, so unblushingly held out by the Illuminati, entirely negatives the *reality* of any share, on our part, in their councils.

sent, without a tittle of proof, to the brotherhood of Nimrod, Enoch, and Tubal-Cain, was demanding too much, even of credulity itself. So much fable has been mixed with the narrative, that many have been disposed to disbelieve the whole.

Less than a century has elapsed, since our English brethren undertook to trace the history of the craft, through operative architecture, to the first parents of the human family. They related that the principles of the Royal art were communicated from God to Adam, and by him to his children; that Tubal-Cain was eminent in knowledge of its mysteries; and that "Grand Master ENOCH" brought them to greater perfection, and perpetuated them on pillars of brass and marble;* and hardly a distinguished personage in the Old Testament had the fortune to escape enrolment among the patrons or active Grand Masters of ancient Masonry. The uninitiated, disgusted, as was natural to expect, at such extravagant pretensions, boldly asserted that the order originated in England, in the reign of EDWARD III. about the year 1357. This Prince, said they,† resolving to enlarge and beautify the Castle of Windsor, the place of his birth, issued writs to the Sheriffs of the several counties,‡ commanding them, under severe penalties, to send each a certain number of Masons to Windsor, at a day appointed. The King's precepts were obeyed, and the work was begun; but numbers of the workmen dying of the plague, and others absconding, new writs were issued to the counties, requiring them to send farther supplies; and severities were threatened to those who should presume to harbor any of the absconding workmen. It was then, they said, that these *masons* entered into a *combination* not to work unless at higher wages;—that they agreed upon *tokens* to know each other;—that they resolved not to work unless *free*, and on their own

* This story of the pillars of Seth's children in the land of Seriad, is derived from Josephus, (Ant. 1. ii. 3.) whose account is refuted by Stillingfleet, and shewn very probably to have been taken from Manetho's fabulous relation, Origines Sacræ, pp. 36—39.

† Vid. Gent. Mag. for Jan. 1740.

‡ Hume's England, vol. 2, p. 490. cites Ashmole's Hist. Garter, p. 129

terms;—and that thenceforward they called themselves *Free Masons*.

Others, and among them some masons too, being still impressed with the belief that the institution was at first an association of operative builders, have adopted the opinion that its commencement was to be found in a fraternity of architects in the 15th century. After the capture of Constantinople and conquest of the Eastern Empire by the Turks, A. D. 1453, a number of Greek architects took refuge in Italy. These, uniting with some Italians, French, Germans and Flemings, and forming a society, soon attracted notice and patronage by their superior skill, and obtained, by charters from the Popes, the exclusive right of erecting religious edifices. They styled themselves *free masons*, and travelled from one nation to another, as they found churches or castles to be built. Their government was perfectly regular. When they were about to rear an edifice, they first constructed near it a camp of huts for their own residence; a surveyor commanded in chief, and every tenth man was a warden.*

No argument, however, in favor of this opinion, can be drawn from the fact that Lodges of masons, almost immemorially, have assisted in laying the foundation stones of public buildings. It is not improbable that the custom may have commenced with these Greek architects. It may, indeed, have been of somewhat earlier date, and derived from the practice of the Dionysian Artificers; but in either case it does not seem to decide any thing. For the order of masonry, patronizing the arts and sciences, and particularly geometry and architecture, would naturally attract to itself almost the whole body of the professors of those arts and sciences; and these, regarding more these particular features of the order than its general spirit, would be led to perform, in their character of Free-masons, those ceremonies which belonged rather to their calling as operative artizans; so that in time, that probably came to be regarded as appropriate to Masonry, which originally was appropriate to its members, not in their

* Vid. Henry's Hist. G. Brit. vol. 8, p. 273. Rec's Cyclopedia, Art. "Masons." Lawrie's Hist. Masonry, p. 55.

character of masons, but in that of their employment as builders. If however, this custom, is of still earlier date, it may be referred to the religious character of the institution. For the principal and almost the sole public buildings being anciently sacred to religious uses, the laying of the corner stone would of course be regarded as a religious solemnity, at which none but those immediately connected with the service of the temple would be permitted to officiate. That such was really the original character of Masonry, we shall hereafter attempt to show. And it will appear, on examination, that much confusion has crept into masonic history and tradition, by confounding our order with the travelling fraternities of architects of comparatively modern date. Its reputation for science, and the high privileges it possessed, invited them to become members, while their professional peculiarities imparted to Masonry an operative character to which it had never advanced the least pretensions, and which was rather foreign from its original design.

But aside from the internal evidence which our mysteries themselves furnish, there is good proof that the secrets of Masonry never were confined solely to architects by profession. The records of the craft shew a long and illustrious roll of Royal and Noble Grand Masters, who have honored Masonry with their protection.* Nor were these merely nominal members, ostentatiously lending their names; since the records of the oldest Lodges in England and Scotland plainly prove that gentlemen of fortune and of rank in Church and State have for ages been regularly initiated into our mysteries, and have become active members of the institution. Nor is this the only evidence. There is extant, in HAY'S Manuscripts in the Advocates' library at Edinburgh, the record of an ancient charter of the Craft, which recites that "for sa meikle as from adge to adge it has been observed amongst us that the Lairds of Roslyn has ever been patrons and protectors of us and our privileges,"—and proceeds to authorize the then Lord of Roslyn to purchase a

* Lawrie, p. 102. Anderson & Preston passim. Appendix No. II.

new recognition and confirmation of that right from the king.* This charter is without any date; but it is doubtless very ancient, being referred to as an old deed in the subsequent charter of renewal in the year 1630.† This latter instrument states that the former lords of Roslyn had from time to time obtained charters from several kings of Scotland; confirming their jurisdiction over the masonic fraternity; but that these muniments and records were “consumed in a flame of fire within the castle of Roslyn, anno —.” Now the only calamity of this sort, known to have happened to Roslyn Castle, was the conflagration in the year 1554, by the troops of HENRY VIII. king of England; and therefore the existence and general tenor of the papers and records destroyed by the fire were probably well known to those who, in the year 1630, renewed the grant. These facts confirm the accounts of those historians who relate that the original grant or charter of jurisdiction over the Lodges of Scotland was made by king JAMES II. of that kingdom; to St. Clair, the great Earl of Caithness and Orkney, who founded the chapel of Roslyn Castle about the year 1441.‡ The order must have flourished in Scotland a long time before this; for otherwise we cannot imagine how its numbers and its consequence should have attracted the notice of the king, nor why the Grand Mastership of such an institution should be deemed a gift worthy the acceptance of so distinguished a nobleman. And hence also there is derived additional credit to the assertion of old writers on Masonry, who affirm that king JAMES I. of Scotland, who died A. D. 1437, settled a yearly revenue of 4*l.* Scots, to be paid by every Master Mason to a Grand Master, to be chosen by the Grand Lodge and approved by the crown.§ If an institution so worthy of royal patronage and so dignified as to excite the ambition of nobles to preside over its mysteries, had been of recent origin, its first foundation, or at least its introduction into Scotland, would have been noted by the historians and an-

* Lawrie p. 297.

† Ibid 300.

‡ Anderson, p. 89.

§ Ibid p. 88.

nalists of that kingdom. But as no such record is to be found, the conclusion is irresistible that the order was of early and uncertain date, and that it was originally venerable and august, or had acquired its elevated and imposing character by imperceptible degrees, in long progression of time.

It ought not to be said that the Scotch masons at this time were only a company of artizans, peaceably enough working at their trade, and putting themselves, for greater security, under the protection of the Earl of Orkney; for the contrary may fairly be inferred from what has been already stated. Mr. LAWRIE, however, has given some foundation to this surmise, by attributing the introduction of Masonry into Scotland to the company of travelling architects, who migrated thither under the protection of the Romish Church, and founded the abbey of Kilwinning, about the year 1140.* But architects of this sort were personally concerned in the erection of public edifices, and their fraternities flourished in great prosperity and success, many years after this period; and they probably were most numerous and in the greatest repute in the latter part of the fifteenth century. Had the Scotch Lodges been composed of these materials, there can be doubt but operative workmen, and eminent too, might have been found among them. But it appears from a manuscript memoir of the house of Douglas, preserved in the library of the faculty of Advocates at Edinburgh, that the founder of Roslyn Chapel, (about A. D. 1441) “caused artificers to be brought from other regions and forraigne kingdomes, and caused dayly to be abundance of all kinds of workmen present.”† This founder, as we have seen, was St. Clair, Earl of Caithness and Orkney, and Grand Master of Masons in Scotland; and it seems highly improbable that he should have incurred the expense and trouble of sending into “forraigne kingdomes” for craftsmen, if he could have called them from the Lodges under his own command at home; and equally improbable that such could not be found in Scotland, if Masonry there was an operative profession, intro-

* Hist. Masonry, pp. 56---89.

† Rees' Cyclopedia, art. Roslyn.

duced by the architects of Kilwinning ; especially as societies of this fraternity still existed and wrought at their trade, in other parts of Europe.

How long Masonry had flourished in Scotland prior to the year 1437, we can only conjecture. We are warranted in the conclusion that it was ancient and venerable ; but history is silent on this topic, and there are no further traditions deserving our regard. But in England we can trace it still earlier. A record of the reign of EDWARD IV. speaks of the order in that kingdom in the year 1434, describing it as “the company of Masons, being otherwise termed Freemasons, of *antient standing and good reckoning.*”^{*} And the Latin register of MOLART, prior of Canterbury, proves the existence of a Grand Lodge at that place, A. D. 1429.^{*}

Convinced, by this body of evidence, that Masonry is of ancient date, yet unwilling to admit our claims to Jewish, Grecian or Druid origin ; our opponents, as a last resort, assert that the institution was founded in Palestine, during the ages of the crusades, and probably in the twelfth century.†

This assertion is certainly true as it relates to some of the orders of knighthood, which have a masonic cast of character—as the Knights Templars, Knights of the Red Cross, Knights of Malta, &c. and it may or may not be correct as it respects some of the higher, or, as they are termed, *ineffable* degrees of Masonry. But no statement of this kind can be true of that part of Masonry which comprises at present the three first degrees. The ritual of the more recent degrees is clearer and better defined. It has all the minuteness of character which belongs to institutions of more modern date. These degrees were evidently *formed* by men professing the religion of Jesus Christ ; and they savor of the theology and the prevailing legends of the times which gave them birth. But the Masonry of the three first degrees has not that distinctness of type which marks the others. Like

^{*} Anderson p. 75. Preston p. 156, *note*. See also Preston p. 175, *note*.

† Westminster Magazine for 1776, quoted in Hardie's new Free-Mason's Monitor, preface, viii.

the remains of some vast edifice, of unknown sacredness, which has been beaten by the storms of ages unnumbered, its general outline and its great proportions remain, while its lighter finishings are no longer to be discerned. The pedestal and the column still exist, but ruthless time has destroyed the characteristic ornaments of the entablature. It is still recognized and admired as a venerable specimen of architecture, but the particular order is unknown. There is nothing to be found in ancient Masonry that has any relation to monkish legends, nor to chivalry, nor to crusades. It breathes another spirit. Its traditions have no exclusive and necessary reference to war, nor to the second building of Solomon's temple. They are more easily and naturally referred, as will hereafter appear, to the religious ceremonies of earlier ages.

And besides this evidence, which is alone sufficient to satisfy a craftsman, there is historical proof that in the year 926, long before the first crusade was projected, a Grand Lodge was summoned to meet at *York* in England, by Prince Edwin, Grand Master of masons in that kingdom. And the old constitutions add, that "they brought with them many *old writings and records* of the craft, some in *Greek*, some in *Latin*, some in *French* and other languages; and from the contents thereof they framed the *Constitutions* of the English Lodges, and made a law for themselves, to preserve and observe the same in all time coming," &c.*

This tradition is placed beyond reasonable doubt by the fact that the Grand Lodge has from time immemorial been holden at the city of *York*, has been styled *Ancient York Masons*, and has invariably traced its existence to this period. That appellation is well known and universally respected in Europe and America; and it has always been considered as designating the regular successors of those brethren who met near *York*, at *Auldby*, which is said by historians to have been the residence of Prince Edwin. That *York* was deemed the original seat of masonic

* Anderson p. 64. Appendix No. III.

government, upon the principles by which Lodges have since been subordinate to a Grand Lodge, is farther evident from this circumstance, that no other place has ever pretended to claim it, and that the whole fraternity have, at various times, acknowledged allegiance to the authority established there*.

It is evident from this that Masonry existed in England early in the tenth century. It was considered in the reign of EDWARD IV. as an honorable institution, "of auncient staunding and good reckoning." And in the year 926 it had the king's brother for its Grand Master. It is also apparent that it had then existed in England *a long time*. The object of the Grand Lodge summoned to meet at York seems to have been to *renovate* the ancient and decaying order; to collect the various scattered records, charters, and histories of the craft, and preserve them from apprehended destruction; and to *re-enact* a code of laws for the government of the whole fraternity. It is farther manifest that the institution was familiar to the Greeks, Romans and French; or to the learned men in England, versed in the languages of those nations; for the records brought by the brethren from various parts of the country to York, were written in Greek and in Latin and in French—and the institution must then have been very ancient, since these records were so old that danger seems to have been apprehended lest they should be lost, by reason of their *extreme age*. It is not improbable, if we consider the state of science and religion in the ages of which we are speaking, that Masonry at that day was known and possessed by the men of learning. Science, it is true, was at a low ebb in Europe, and the little learning in existence was chiefly confined to the cloister. The arts, and especially the art of building, were yet in their infancy in England, as appears from some vestiges still remaining. Yet Masonry, it seems, had flourished a long time, and was even decaying. It is not to be supposed that the clergy of that period would connect themselves with a company of mere artizans; for if Masonry was ever exclusively devoted to the

* Preston, p. 142---3, note.

erection of edifices, the state of architecture obliges us to conclude it must have been so at that time; and the common people, after all their boasted liberties, (which, however, were greater than in any other part of Europe) were ignorant in the extreme, and little better than slaves. For the same reasons we cannot suppose that a prince of the blood royal would have condescended to place himself at the head of *such* a fraternity. He would more probably have followed the example of the clergy, whatever that may have been, as their power was then very great with the multitude, and they had a vast ascendancy over the minds even of kings. The history and manners of those ages will also convince us that the *sciences* composed but a small part of the studies of the monks; and that with the exception of a little Roman literature, and still less Grecian, their studies were chiefly confined to cabalistic theology. And hence we are inclined to suspect that ancient Masonry possessed something of a religious as well as of a scientific character; and that, if it ever was an operative profession, its working tools had long been laid aside.

If these conjectures are well founded, there is hence derived additional credit to the old tradition respecting the brotherhood of St. Alban. This man was originally a *British* knight, professing the religion of his ancestors, which was that of the Druids. He was afterwards converted to christianity, and suffered martyrdom A. D. 303, in the Diocletian persecution. An old manuscript which was destroyed with many others, A. D. 1720, said to have been in the possession of NICHOLAS STONE, a curious sculptor under the famous INIGO JONES, contained the following particulars:—"St. Alban loved Masons well, and cherished them much, and made their pay right good; for he gave them ijs, per week, and iijd. to their cheer; whereas, before that time, in all the land, a mason had but a penny a day, and his meat, until St. Alban mended it. And he gott them a charter from the king and his counsell for to hold a general counsell, and gave itt to name assemblie. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges."*

* Preston p. 136, note.

It appears that at this period masons were cherished by the king, and had privileges granted them by royal charter, and a regular pecuniary allowance for their support. But such was not the usage of that day respecting any other than religious institutions. Nor is it probable from the analogy afforded by any other traits in the character of that age or other facts in its history, that a pious man like St. Alban would have exerted himself so greatly, or employed so much of his time, in favor of any object not connected, in some eminent respect, with the advancement of religion or the amelioration of the *moral* condition of society. Nor is any opposite inference to be drawn from the circumstance that the craft superintended the erection of edifices; since these were mostly for religious uses, which it was the invariable custom to consecrate, with solemn ceremonies, when completed; and the clergy of that day, not backward to extend their influence and control over subjects not *directly* connected with the duties of their profession, would naturally claim to lay the *foundations*, and direct the progress, of those works whose *cape stone* they were afterwards to bring forth.

Here we must terminate the chain of what may be called historical evidence of the existence of Masonry. Beyond this we have nothing which may be regarded as direct proof, though we have strong internal and collateral testimony, and some ancient and highly credible traditions.* These traditions, and the concurrent accounts of those who have written on masonic history, represent the order as flourishing in England at a very early period; long, indeed, before architecture appears to have been extensively known, even to the learned, much less to have been considered as a distinct profession;—that the greatest men of the day were members of the institution:—that the Druids knew and practised its rites;—and that its mysteries have always been regarded as sacred and profound. These considerations prepare us to renew our search for its vestiges among the institutions of more ancient times.

* See Preston pp. 133---140

LECTURE II.

BUT before we proceed to examine the mysteries of the ancients, it will be necessary to make some preliminary inquiries into the character of our own, and to attempt the removal of some existing errors concerning it.

One of the most common mistakes relating to our institution, is the popular belief that it originated in some combination of *builders*, and was exclusively confined to architectural pursuits, as we have noticed in the preceding observations. This belief has been very general, even among masons themselves. But it will appear, I think, that our order had a higher original, notwithstanding the agency and even oversight which it has undeniably had, in the erection of the grandest edifices in the world. The rules of geometry, proportion, and numbers were well known to the sages of Egypt, Greece, Palestine, Chaldea, Persia, India and Britain; and when any architectural work of great public utility was contemplated, without doubt these learned men were consulted as to the design, and superintended the execution. Nor is it a matter of surprize that in the decay of the pagan religions, the advancement of science, and the consequent separation of professions, it happened that architecture chiefly fell to the patronage of our fraternity, to which it imparted many of its peculiarities. But upon the supposition that Masonry was a fraternity of artizans, it is difficult to account for most, and indeed any of our mysteries. The art of building is so plain as not to require any concealment of its rules. Nor is it easy to conceive of any secrecy, of which it was susceptible. The solemnity of Masonry must have had relation to some more important objects

than the piling up or preparing of masses of stone.* Every mason must be struck with the truth that our secrets do not relate to any knowledge we derive in philosophy or science. Whatever lights we gain from Masonry on these subjects we are perfectly at liberty to impart to the world. Our order now *professes* to teach the principles of grammar, rhetoric, logic, arithmetic, music, geometry, astronomy,—to lay the foundations of good morals and to illustrate the philosophy of the human mind. These things were doubtless *once* taught in lodges of masons, and probably in them alone.—But knowledge is now diffused more equally through the whole mass of society; and for many generations, even since Universities have been opened for instruction, masonic lodges have ceased to teach what might with more facility be acquired elsewhere. Though

“The *school's* lone porch, with reverend mosses gray,

“Just tells the pensive traveller where it lay;”—

yet the *altar* still remains, and a priesthood, to offer daily sacrifice to the Lord of all. But whatever of these branches of learning was once taught by masons, there was no express injunction to *conceal* it. A mason was at liberty to make others as learned in the liberal sciences as he had himself become.

But still, at the very threshold of our mysteries, an oath of secrecy, extremely minute in all its details, and tremendous in its sanctions, has from time immemorial been exacted of every candidate. It is not to be supposed that such an oath had no foundation at first. It would argue a profligacy incredible, to invent one so sacred and inviolable merely for the sake of swearing it. Nor does such a solemnity comport with the design or practices of any association of architects whatever. For what is there, or what could there ever have been in the art of building, or in the whole circle of science merely, that could require or even warrant so appalling an obligation? Neither does it agree with the present state of the institution. For Masonry harbours no treasons nor blasphemies. Its designs at the present

*Hutchinson, pp. 123. 125

day are not only innocent but laudable. It requires us to fear God and promote the happiness of man. The inventors of this oath, then, must have most impardonably trifled with the awful solemnity of such an engagement, if, at the time of its institution, there did not exist a cause, proportionate, at least in some degree, to the precautions used against its violation.* What this cause was, we can determine only by probable conjecture. But we may presume that it must have originated in some great personal danger, if not death, apprehended to the members of the institution from the populace, if their secrets were laid open to the world. It may not be proper to pursue this topic, in this place, any farther; but every Mason, by reflecting on these hints, will satisfy his own mind, that at the first constitution of our fraternity, its great object was *not* solely the advancement of the arts, still less of architecture alone.

That the true and original import of many observances and ceremonies among us should now be lost or incorrectly accounted for, is in no wise surprizing. It is hardly to be supposed that an institution which has existed so many ages, and passed from Jewish and Pagan into Christian hands;—whose ritual is preserved *only* in oral tradition, and this transmitted through almost all languages, living and dead, should still preserve all its primitive features. It is almost inevitable that foreign words should, by degrees, become confounded with other words of nearly similar sound in the language into which they are introduced; and losing thus their primitive signification, they no longer furnish any instructive allusions, but rather become fruitful sources of farther errors. This is a misfortune peculiar to our society, and exceedingly embarrasses all our investigations. Thus as we shall see more at large hereafter, the translation of the mysteries from Egypt to *Crotona*, a city of Grecia Magna, by Pythagoras, (or *Petagore*, as the French pronounced his name) our English brethren, prior to the reign of HENRY VI. following the mistake which beyond doubt was caused by French sounds

* *Vid.* “*The way to words by things, or an attempt at the retrieval of the ancient Celtic*” in a vol. of tracts in the library of Harvard College.

upon an English ear, attributed to one *Peter Gower*, who was supposed to have settled at *Groton*, in England! Hence also the term *Masonry*, the very name of our institution, has been a source of the error we are speaking of;—an error as extensive as the English language. Why, it has been asked, are we styled *masons*, or builders, if architecture was not at least our principal employment? We answer that the words *Mason* and *Masonry* are but corruptions of other words having no relation to edifices.* *Mason* is by some derived from the Greek words *mao* and *soan*, [*quæro saluum*,] *I desire life*, or *salvation*—and supposed to allude to the situation of the candidate during some period of the ancient ceremonies. The term *Masonry* seems but a slight variation of the Greek *mesouranco*, [*esse in medio cali*,] *to be in the midst of heaven*. This idea is corroborated by the circumstance that the Druids, of whose rites the most perfect remains, now extant, are believed to exist among the ceremonials of masons,† used the Greek alphabet, whenever they committed any thing to writing.‡

There are others, however, who derive the modern term *Mason* from the ancient *May's-on*, a devotee of the goddess of Justice, or of the creative power; for such the adherents to Druidism were formerly denominated.—They were doubtless perfectly acquainted with the whole mythology of the Greeks and Asiatics, which they preserved in almost patriarchal purity, entirely unmingled with the gross and disgusting fables of later times. With the Greeks, *Maia* was the deity of perfect rectitude and eternal wisdom;—of that *Wisdom* who presided in the creation of the universe;—whom “the Lord possessed in the beginning of his way, before his works of old.”§ *Maya*, among the Hindoos, represented the general *attracting* power; and some Hindoo scholars explain the word to mean “the first inclination of the Godhead to diversify himself,” such is their phrase, “by creating worlds.” She is thus feigned to be the mother of universal nature, and of all the inferior gods.¶ It is easy to discern in these

*Dalcho's *Ahiman Rezon*, p. 140.

†Constitutions, Lond. ed. 1767, p. 72.

‡Prov. viii. 22.

‡Hutchinson, p. 15.

¶Rees' Cycloped. art. *Maya*.

fables some indistinct and imperfect traditionary knowledge of the Great Supreme, to whom the Druids paid a higher and purer worship as the invisible Creator of all things. The Greek mythology was probably more generally known and adopted in France, than in England. At least we must so conclude from the fact, that more distinct traces of it remain in the former country than in the latter. And it is highly probable that it was in France that the term *Mays-on* was first applied to the worshippers of *Maia*, the First Cause. In this case the *on* stands for *homme*, *man*, as it does in the politest French of the present day; *on dit* for *homme dit*—or, as anciently *Preudon* for *Preudhomme*, as may be seen on the tomb of one of the high constables of France; or, as in our own language, *Parson*, for *Fareich-homme*, or *Parish-homme*.*

In view of either of these derivations, a mason may be regarded as *an aspirant after immortality, and a devoted worshipper of the God of Wisdom and Truth, whose throne is in the centre of Heaven.*

A similar mistake has arisen from the word *Shibboleth*, which is found in some ancient traditions of Masonry; and which has occasioned the belief that our order was once exclusively Jewish. But this word was probably the corruption of another, the original of which is to be sought in the mythology of the Greeks and Romans. “The name *Lapis*, or, as others write, *Lapideus*, was given to Jupiter by the Romans, who conceived that *juramentum per Jovem Lapidem*, an oath by *Jupiter Lapis*, was the most obligatory oath; and it is derived either from the *stone* which was presented to Saturn by his wife *Ops*, who said it was Jupiter; in which sense Eusebius says that *Lapis* reigned in Crete; or from the *flint stone* which, in making bargains, the swearer held in his hand, and said, ‘If knowingly I deceive, so let *Diespiter*, saving the city and the capitol, cast me away from all that is good, as I cast away this stone.’ Whereupon he threw the stone

* This derivation is from “The way to words by things,” &c. before cited.

away.”* Hence the origin of the term *Sibolithon*, (*colo lapidem*, compounded of *sibo*, *colo*, and *lithos*, *lapis*;) applied among our ancient brethren, as a testimony of retaining their *original vow* unfringed, and their *first faith* with the brotherhood uncorrupted.

The candidate, advancing to the third or highest grade of ancient Masonry, was taught to pronounce his own sentence, as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted degree to which he aspired; in this Greek distich *Tumbonchoeo*, [*struo tumulum*,] ‘I prepare my sepulchre’—‘I make my grave in the pollutions of the earth’—‘I am under the shadow of death.’—This distich became afterwards corrupted among us, and an expression assumed its place, scarcely similar in sound, and entirely inconsistent with Masonry.† And perhaps from this arose the claim which some masons have advanced to the brotherhood of TUBAL-CAIN, which has exposed the fraternity to not a few ludicrous observations.

These errors have been confirmed by the frequent allusions in old masonic books, to the *Giblim*, or *stone-cutters*, employed at the erection of King SOLOMON’S temple;‡ and from the great stress laid on their supposed occupation of hewing stone. The word *Giblim* is derived from the name Giblos, or Byblos, a city of Phœnicia, lying between Sidon and Orthosia, whose inhabitants were celebrated for their dexterity in cutting stone or wood, as well as for their skill in shipbuilding.§ King HIRAM employed principally the people of this place in preparing materials for the Jewish temple, as may be collected from 1. *Kings* v. 18. where the word which our translators have rendered *stone-squares*, in the Hebrew is *Giblim*, and in the Septuagint is *Biblioi*, or men of Byblus; the former using the Hebrew, the latter the Greek name of the place. The same difference may be observ-

* Tooke’s Pantheon, quoted by Hutchinson, p. 129, *note*.

† Hutchinson, p. 114. *note*.

‡ Anderson, p. 11.

§ *Kings* v. 18. *Ezek.* xxvii. 9. *Josh.* xiii. 5. The people of this city are said to have been the original founders of Tyre—See constitutions, London edition, 1767. p. 14.

ed in Ezek. xxvii. 9. where our translation, following the Hebrew, styles them "*the ancients of Gebal*," while in the Septuagint they are called "*the elders of Biblus*."

This city was seated near the river of Adonis. Its inhabitants were famous for their devotion to the Adonia, or mysteries of Adonis, who was said to have been slain by a wild boar in Mount Libanus, from which the river descends. Its waters are annually red like blood, occasioned by a red earth abounding near its sources, which in the rainy season is washed in great quantities into the river. At this period they lamented Adonis, believing the waters then to be colored with his blood.*

The modern name of this place is written *Gebileh*, or *Djebila*, which is probably but a slight departure from the ancient pronunciation.

From the preceding observations the reflecting craftsman will perceive how slight is the foundation for supposing that Masonry was ever an *operative* association—or that she served her just

* Vid. Calmet's Dict. voc. Adonis, Byblos, Giblos. This deity is the same which in scripture is called Tammuz, Ezek. viii. 14. The rites of his worship "seem to be precisely the same with those described in the Orphic Argonautica" where we learn that these awful meetings began, first of all, by an *oath of secrecy*, administered to all who were to be initiated. Then the ceremonies commenced by a description of chaos, or abyss, and the confusion attendant upon it; then the poet describes a person, as a man of justice, and mentions the orgies, or *funeral lamentations*, on account of this just person; and those of Arkite *Athena* [i. e. Divine Providence] these were celebrated by night. In these mysteries, after the attendants had for a long time bewailed the death of this just person, he was at length understood to be *restored to life*, to have experienced a *resurrection*; signified by the re-admission of light. On this the priest addressed the company, saying, "Comfort yourselves, all ye who have been partakers of the mysteries of the Deity thus preserved; for we shall now enjoy some respite from our labors." To which were added these words, "I have escaped a sad calamity, and my lot is greatly mended." The people answered by the invocation, "Hail to the Dove! the restorer of light!" These ceremonies are supposed by the author of Fragment No. 317, 3 Calm. Dict. 406, to allude to Noah, a just person—intombed for a time, i. e. in the ark—restored from a bad to a better condition—to light and life from this floating grave. The intelligent mason will be led by these hints to farther reflection.

and lawful time in the actual working of wood, brass and stone ; and at length, by some sudden effort, or some silent and imperceptible revolution, achieved her freedom, and retired from labor and toil.

It should be farther remembered that in early times the learning of the age was in the hands of a few, and was concealed under hieroglyphics and mysterious allusions. A tolerable proficiency in philosophy and science was no despicable attainment. Its honors were the result of long and painful application, accompanied by irreproachable morals ; and were conferred in different degrees, after a due term of probation. The knowledge thus acquired was altogether concealed from the vulgar. It was identified with the religion of the country, and remained in the hands of its ministers. One of the earliest efforts of the human mind, has ever been to acquire some knowledge of its Creator ; and searching after him in all his works, it is natural that the first acquisitions of man, in the infancy of letters, should have strong characteristics of religion. Hence were united in the same person, at the same time, the various characters of physician, lawgiver, priest and philosopher ; that of the priest always predominating, with a most commanding sway.

Hieroglyphic writing, which was in use during the period we are considering, embraced whatever was visible in the material world. The sun, moon and host of heaven—animals, plants, and works of art, all conveyed knowledge to the mind of man. And in so wide and extensive a search after the means of communicating instruction, it is natural to suppose that the implements of architecture would be pressed into the service of learning and religion, and add their portion also to the general stock.

It is thus, most probably, that we are to account for the existence of the *working tools* among us. Not that we retain them as vestiges of our former calling ; but that they have been handed down to us, by the fathers of the craft, as emblems of moral truths. Our lectures prove this. For we are instructed, in our *Monitors*, that certain tools are used by *operative* masons for the purposes of their trade, but that *we* use them for purposes more noble and

glorious. Not that we once wrought with them, and now moralize from them; but that *others* use them for one purpose—*we*, for another. Upon any other supposition it is hardly possible to determine what such a fraternity, more than any others, should have to do with the *anchor of hope* with the *mystic numbers* 3, 5 and 7, or with explanations as to the five senses, and the seven liberal sciences. Our mysteries are unfurnished with any type or character but those which anciently related to the worship of Deity, or conduced to the great objects of moral instruction; and to this day they are calculated, when rightly understood, to impress our minds at once with the might and wisdom of God, and the majesty and grandeur of his ways;—with the weakness, dependence and accountability of man—the mortality of his body, and the imperishable nature of his soul.*

* The opinion that the society of Free-masons was never a body of architects has received the sanction of the Grand Lodge of South Carolina. See Dalcho's *Adiman Rezon*, p. 217.

The first part of the history is a general account of the
 state of the world at the beginning of the world. It
 describes the creation of the world, the fall of man,
 and the dispersion of the human race. It also
 mentions the various nations and kingdoms that
 were founded in the world, and the progress of
 the human race from the beginning to the
 present time. The second part of the history is
 a particular account of the history of the
 British nation, from the first settlement of the
 island to the present time. It describes the
 various kings and queens that have reigned
 in Britain, and the various events that have
 happened in the history of the nation. It also
 mentions the various wars and battles that have
 been fought in Britain, and the various
 treaties and alliances that have been made.
 The third part of the history is a particular
 account of the history of the British nation,
 from the first settlement of the island to the
 present time. It describes the various kings
 and queens that have reigned in Britain,
 and the various events that have happened in
 the history of the nation. It also mentions
 the various wars and battles that have been
 fought in Britain, and the various treaties and
 alliances that have been made. The fourth
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 queens that have reigned in Britain, and the
 various events that have happened in the
 history of the nation. It also mentions the
 various wars and battles that have been
 fought in Britain, and the various treaties and
 alliances that have been made.

LECTURE III.

THE connection between the rites of Masonry and the ancient mysteries of Egypt, Greece and the northern Celts, is, at this late period, incapable of being established by any other evidence than what is furnished by circumstances and analogy. We have already traced its existence, by satisfactory proofs, more than a century beyond the first crusade, and of course beyond the existence of the Knights Templars; and have found that it was then an *ancient* institution. It must therefore either have been created during the dark ages which followed the destruction of the Western empire, to the time of CHARLEMAGNE, at the commencement of the ninth century; or have originated some centuries earlier, and even before the Christian era. But after the Gothic irruptions, Europe was totally sunk in ignorance and barbarism. The learning of former ages slumbered in the cloister, or dwindled into the most puerile fancies; and its religion was degenerated into narrow bigotry and cruel and gloomy superstition. If therefore our order was instituted during any portion of this period, it must have been either in Europe, during the reign of CHARLEMAGNE, or in Asia, at the court of his great cotemporary HAROUN AL RASCHID; for it was only in the courts of these two Princes that the light of science was visible at all. To the latter supposition it will be deemed a sufficient answer, that though the court of this Khalif was the center of all the learning and philosophy and splendor of the east, yet it was the seat also of a religious system of which not the least trace can be discovered in the mysteries of Masonry, and which was bigotted in its opposition against all secret associations whatever. And as to the former, every thing belonging to that period was infected with a spirit of chivalry, totally different from the genius of our institution. Had Masonry been the creation of that age, it would have disclosed

its parentage either by some characteristic features, or by some traditions still extant. But no such features are discoverable, nor do any such traditions exist; and our opponents, among whom have been some learned men, have never attributed to us so remote an antiquity.

But if we are to look beyond the Christian era for the commencement of Masonry, we must first survey the rites and ceremonies of patriarchal and succeeding ages.

Of the Egyptian mysteries nothing is now known except that they furnished the basis, and generally the superstructure, of those of Greece, of which the most celebrated were those of *Eleusis*.*

The mysteries of Eleusis were instituted in honor of Ceres, who is said to have appointed the ceremonies. It is related of this system that its secret has never been revealed, except by some persons *immediately condemned to death*. Wherever it was introduced, it is said to have diffused a *spirit of union and harmony*—purified the soul from ignorance and pollution—procured to the initiated the *means of arriving at the perfection of virtue*—the serene happiness of a *holy life*, and the hope of a peaceful death, and *endless felicity*. The initiated were promised the enjoyment of a *pure light* in Elysian fields, while the uninitiated were consigned to places of *darkness* and horror.

There were two kinds of these mysteries;—the *greater*, and the *lesser*. The former were celebrated at Eleusis, the latter near Athens. People were introduced into them by *degrees*. At first they were to be purified; and this noviciate lasted at least a

* The learning of the Egyptians, in which Moses was skilled, consisted in arithmetic, geometry, music, and hieroglyphical philosophy; and this last probably contained the arcana of their religion. This wisdom was no trivial attainment, since it is said in the language of Holy Writ in *praise* of Moses, that he was “learned in all the wisdom of the Egyptians.” Acts vii. 22. The like is said of Solomon, 1. Kings iv. 30. Vid. Stillingfleet’s *Origines Sacræ*, pp. 121—123, 127.

These mysteries were carried from Egypt to Greece by Erichtheus, who instructed the Athenians in the manner of celebrating them. Rees’ *Cyclopædia*, art. Eleusinia. cites Diodorus Siculus, Bibliothec, lib. i.

year; then they were admitted into the lesser Eleusinia, and afterwards into the greater. All were excluded who had been guilty of any *atrocious crime*, and especially if they had committed *homicide*, even though *involuntary*. Frequent expiations were enjoined on the accepted; they were shewn the necessity of preferring the *light of truth* to the *darkness of error*; and the seeds of the sacred doctrine were disseminated in their minds. They were exhorted to *repress every violent passion*, and, by purity of mind and *heart*, to merit the inestimable benefit of initiation.

The principal officers were the Hierophant, whose name signifies *he who reveals sacred things*; and who, at the celebration of the mysteries, represented the Creator of the Universe, and was invested with symbols signifiatory of the *Supreme Power*;—the torch-bearer and assistant at the altar, who bore the emblems of the *Sun* and *Moon*;—and the sacred herald, who was clothed with the emblems of Mercury.

At the opening of the *greater mysteries* the herald proclaimed, “far hence be the profane, the impious, and all those whose souls are polluted with guilt.” After this notice, *death* would be the *punishment* of any person who should have the rashness to *remain in the assembly without having been initiated*. The candidate was introduced *by night* into the temple, which was instantly involved in darkness, and secrecy was enjoined *with great strictness*. The ceremonies exhibited various terrific spectacles, calculated to awaken strong emotions in the beholder, and to leave the deepest impressions; while *funereal forms* personified death, and the ills which flesh is heir to. The *Hierophant explained these emblems in the most animated and impressive descriptions*. Other scenes disclosed the horrors of Tartarus, the dreary abode of the guilty, amidst whose shrieks were distinguished at intervals these words:—“Learn by our example to reverence the gods, to be just and grateful.” After these succeeded delightful representations of the Elysian fields, the abode of happiness, illuminated by a pure and serene light, where harmonious voices uttered the most enchanting sounds. And these trials being

ended, the initiate was instructed in things which *he was not permitted to reveal.*

It appears undeniable that the necessity of the rewards and punishments which await us after death, was inculcated in these mysteries; and that the initiated were presented with a representation of the different destinies prepared for men in this and the other world. Polytheism had become general, and its objects were multiplied to authorize every species of vice; but this worship was equally agreeable to the people from its antiquity, and even from its imperfections. Instead therefore of fruitlessly attempting to abolish it, endeavors were made by the legislator to counteract its pernicious effects, by establishing a doctrine of which traces are discernible in the opinions and ceremonies of almost all nations—that there is but one God, who is the author and end of all things. In fact it is not easy to suppose that a religious society, which destroyed the objects of popular worship, which taught the doctrine of rewards and punishments in another life, and which required from its members so many preparations and prayers, and enjoined abstinence from so many things, joined with the greatest purity of heart, had no other object or intention than to conceal beneath a thick veil the ancient traditions concerning the *formation of the world, the operations of nature, the origin of arts,* together with other objects which could have only a slight influence on manners.*

But these mysteries were not confined to the city of Eleusis alone. They were introduced into Athens something more than a thousand years before Christ; and were observed in their most material features in Phrygia, Cyprus, Crete and Sicily. The knowledge of them is also said to have extended to France,

* *Travels of Anacharsis the younger, chap. LXVIII. and note.* There is a remarkable coincidence to be observed between the *ostensible* objects of these mysteries, and those of ancient *Masonry*; whose votaries, in like manner, pretended to “the skylle of nature, the understandyng of the myghte that ys hereynne, and its sondrye werckynge—the true maner of faconnyng all thynges for mannes use—the art of flyndyng newe artes,” &c. See the ancient manuscript of King HENRY VI. in the *Appendix* No. 1.

the name of whose capital some derive from *Par Isis*, because it was built beside a temple dedicated to that goddess.* In the reign of the Emperor ADRIAN they were carried to Rome,† where they were celebrated, more or less openly, till the time of THEODOSIUS the great, who reigned near the close of the fourth century, and whose severities against such as adhered to the pagan rites‡ obliged their votaries to observe the utmost secrecy in their celebration. Certain it is, that many of these rites continued to be observed in secret, under the dissembled name of convivial meetings, notwithstanding the edicts of successive Christian Emperors against them;§ and that as late as the eighth century, the mysteries of Ceres were still celebrated at Athens.¶

Among the most illustrious of those initiated into these mysteries may be ranked PYTHAGORAS, who commenced a new era in the philosophy of the old world. He was of Samos, and flourished about five centuries before CHRIST. His first journey from the Grecian islands was probably into Egypt, which was celebrated in his time for that kind of wisdom which best suited his genius and temper. In his way thither he visited Phenicia, and conversed with the prophets and philosophers who were the successors of MOSCHUS, the physiologist, whom SELDEN and some others suppose to have been MOSES. And many writers of reputation affirm, that after he left Egypt he visited the Persian and Chaldean Magi. He passed twenty-two years in Egypt, availing himself of all possible means of information respecting the recondite doctrines of the Egyptian priests, as well as of their astronomy, geometry and their learning, in its most unlimited extent. He also visited Crete, where he was initiated by EPI-

* Lawrie's Hist. Mason. p. 22. cites *The Praise of Paris*, by S. West, F. R. S. who observes that there is at this day (A. D. 1803) in the Petits Augustins, a statue of Isis nursing Orus.

† Encyclop. Brit. vi. 555.

‡ Mosh. Eccl. Hist. vol. I. p. 324.

§ Gibbon's Rom. Empire, vol. 5. p. 110.

¶ Psellus, quoted by Mr. Clinch, *Anthol. Hibern.* for Jan. 1794 p. 36. Vid. Lawrie, *ub. supr.* pp. 22, 23.

MENIDES into the most sacred mysteries of Greece; and finally established his school of philosophy at Crotona, in the eastern part of Italy, then called Græcia Magna. The influence of his philosophy extended also to many other places, and obtained for PYTHAGORAS, from his followers, a degree of respect little short of adoration.

His method of instruction, formed upon the Egyptian model, was "exoteric," or public, and "esoteric," or private; to the mysteries of which latter none were admitted but his select disciples, called his companions and friends, who first submitted to a peculiar system of discipline, and a long course of preparatory instruction. Their first studies were the mathematics; and after sufficient advancement in these, they proceeded to the study of nature, *the investigation of primary principles and the knowledge of God*. Every day commenced, after *homage to the Sun*, with deliberation upon the manner in which it ought to be spent, and concluded with a retrospect of the events that had occurred and of the business that had been transacted.

The "exoteric" disciples of PYTHAGORAS were taught, after the Egyptian method, by *images and symbols*, obscure, and almost unintelligible to those who were not initiated into the mysteries of the school;—and those who were admitted to this privilege were under the *strictest obligation of silence* as to the secret doctrines of their master—were clad in *white garments**—and had *particular words and signs* by which they were known to each other.† The wisdom of PYTHAGORAS, that it might not pass into the ears of the vulgar, was *committed chiefly to memory*; and when they found it necessary to make use of writing, they took care not to suffer their minutes to pass beyond the limits of the school.

CLEMENS ALEXANDRINUS observes that these two orders corresponded exactly to those in the Hebrew Schools of the Prophets: and GALE is of opinion, with him, that PYTHAGORAS borrowed his philosophy from that of the Jews.

* Basnage His. Jews book 2. cap. 13. sec. 21.

† Gillies' Greece, vol. 2. p. 27.

The strict injunction of *secrecy* which was given by *oath* to the initiated Pythagoreans, has effectually prevented any original records of their doctrine concerning Nature and God from passing down to posterity. On this head we can only rely on PLATO and his followers.

PYTHAGORAS taught that the end of philosophy is to free the mind from those incumbrances which hinder its progress towards perfection, and to raise it to the contemplation of immutable truth, and the knowledge of *divine and spiritual objects*. The first step towards wisdom is the study of mathematics; which science he divided into four parts;—two respecting numbers, and two respecting magnitude. Numbers in the abstract, is arithmetic;—applied to some other object it is music. Magnitude he resolved into geometry and astronomy.

The most probable explanation of the Pythagoric doctrine of *numbers* is, that they were used as symbolical or emblematical representations of the first principles and forms of nature, and particularly of those eternal and immutable essences to which PLATO afterwards gave the name of ideas. Unable or unwilling to explain, in simple language, the abstract notions of principles and forms, PYTHAGORAS seems to have made use of numbers as geometers make use of diagrams, to assist the conceptions of scholars. More particularly conceiving some analogy between numbers and the intelligent forms which subsist in the divine mind, he made the former a symbol of the latter. As numbers proceed from unity, or the monad, as a simple root, whence they branch out into various combinations and assume new properties in their progress; so he conceived the different forms of nature to recede, at different distances, from their common source, the pure and simple essence of deity, and at every degree of distance to assume new properties, analogous to those of number; and hence he concluded that the origin of things, their emanation from the first being, and their subsequent progression through various orders, if not capable of a perfectly clear explanation, might, however, be illustrated by symbols and resemblances borrowed from numbers.

Next to numbers, *music* had the chief place in the preparatory exercises of the Pythagorean school ; by means of which *the passions were to be subdued*, and the mind raised above the dominion of the passions and inured to contemplation.

Besides arithmetic and music, PYTHAGORAS cultivated *geometry*, which he learned in Egypt ; but he greatly improved it by investigating many new theorems, and by digesting its principles in an order more perfectly systematical than had before been done. The invention of the 47th proposition of the first book of EUCLID is ascribed to him.

Of the *astronomy* of PYTHAGORAS it is sufficient to remark that he was probably possessed of the true idea of the solar system, which was revived by COPERNICUS, and afterwards fully established by NEWTON.

From this preparatory study the disciples of his school were conducted to natural, theological and moral science. Concerning wisdom in general, he taught that it is a science which is conversant with objects in their nature immutable, eternal, incorruptible. The man who applies himself to this study is a philosopher ; and the end of philosophy is, that the human mind may, by such contemplation, be assimilated to the divine, and at length be qualified to join the assembly of the gods. In the pursuit of wisdom the utmost care must be taken to raise the mind above the dominion of the passions, and the influence of sensible objects and to disengage it from all corporeal impressions, that it may be inured to converse with itself and to contemplate things spiritual and divine. For this purpose the assistance of God and good beings must be invoked by prayer.

Virtue he divided into two branches, public and private. Private virtue respects education, silence, abstinence, fortitude, sobriety and prudence. Sobriety he considered as the strength of the soul, for it preserves its reason unclouded by passion. No man ought to be esteemed free, who has not the perfect command of himself. He considered public virtue as relating to conversation, friendship, religious worship, reverence to the dead, and legislation.

Mutual confidence, he said, should never for a moment be interrupted between friends, whether in jest or earnest; for nothing can heal the wounds which are made by deceit. A friend must never be forsaken in adversity, nor for any infirmity in human nature, except only invincible obstinacy and depravity. Before we abandon a friend we should endeavor by actions, as well as words, to reclaim him.

Theoretical philosophy, which treats of nature and its origin, was the highest object of study of the Pythagorean school, and included all those profound mysteries which those, who have been ambitious to report what PYTHAGORAS said in secret, have endeavored to unfold. Upon this subject nothing can be advanced with certainty, especially respecting theology, the doctrine of which, after the manner of the Egyptian priests, he was particularly careful to hide under the veil of *symbols*, probably through *fear of disturbing the popular superstitions*. He held that the design and *object of all moral precepts is to lead men to the imitation of God*; whom he appears to have considered as the Universal Mind, diffused through all things—the source of all animal life—the proper and intrinsic cause of all motion—in substance similar to light—in nature like truth—the first principle of the universe—a soul pervading all nature, of which every human soul is a portion—incapable of pain—invisible, incorruptible, and only to be comprehended by the mind. Such was the philosophy of PYTHAGORAS.*

Nearly allied to the mysteries of Greece, were those of the *Druids*, who were the priests and philosophers of ancient Gaul and Britain. Some authors derive the name *Druid* from the Hebrew *derussim* or *drusim*, which they translate *contemplatores*; but BOREL deduces it from the old British *dru*, or *derw*, *oak*, (whence he takes the Greek *drus*, *oak*, to be derived) which they held in high veneration, and under which they sacrificed to the gods. The origin of this order has been a subject of much discussion among the learned; and the difficulty attending it is in-

* See Rees' Cyclopaedia, art. Pythagoras. Archytas, the eighth in succession after Pythagoras, taught at Tarentum, and died after the year 360, B. C.

creased by the fact, that the Druids, like PYTHAGORAS and the priests of Eleusis, committed scarcely any thing to writing. Some refer their origin to the colony of Phocæans which left Greece and built Marseilles in Gaul, about 539 years before Christ. These were the chief merchants, next to the Phœnicians; and they traded to Britain and brought *tin* from thence.* Others have suggested that the Druids derived their philosophy from PYTHAGORAS. And it is certain that it bears a much stronger resemblance to his, than to the doctrines of any other sage of antiquity. But this resemblance may be accounted for by supposing that PYTHAGORAS learned and adopted some of the opinions of the Druids, while he imparted to them some of his own discoveries. It is well known that he procured admission into every society that was famous for its learning; and it is directly asserted by several authors that he heard of the Druids of Gaul and was initiated into their mysteries. The age of PYTHAGORAS was an important epoch in the history of learning; and probably all learned and religious societies drank at the same fountain.

This opinion is not opposed to that of those who hold that the Druid mysteries were first introduced into Britain by the Phœnicians, and thence carried over into Gaul. The Phœnicians originally possessed a large portion of Canaan, the greatest part of which they lost by the conquests of the Israelites, under JOSHUA. Sidon, a port of great commerce, was among the last places subdued, as it held out after the allotment of that portion to the tribe of ASHUR. The gradual, but regular, advance of the Israelites threatened the ancient inhabitants of Palestine with total destruction, and induced them to save themselves by flight. Sidon offered them an asylum, lent them ships, and thus extended her trade and colonies to distant countries. The opinion that Britain was visited by these people for commercial purposes, is founded on that of ancient writers, that all the *tin* that was consumed in the known world came from the isles of *Cassiterides*;

* Strabo l. 4. It is also said that the ancient Britons worshipped Ceres and Proserpine, as they did in Samos. Vid. Coke, pref. to 3 Rep. fol. viii. ix.

and there is no doubt that these isles were the *Sorlingues* and a part of *Cornwall*. This trade was opened at a very early period, since tin was known in Palestine in the time of MOSES.*

There are others, however, who admit the existence of intercourse by sea between Asia and Britain, but deny that the Britons received the rudiments of their religion from Phœnicia or Greece. They assert that the religion of the patriarchs was preserved in great purity among the descendants of GOMER, who composed the nations of the northern Celts, and peopled Germany and the British Isles;—and that this religion, with very little corruption, was the religion of the *Druids*. The populace, indeed, were captivated with the gods of their visitors from the Mediterranean; but the Druids preserved the patriarchal fire in their sacred groves.

The Druids, like the priesthood and magistrates of other nations, were variously distinguished by their rank and dignity; some of them being more eminent than others, and the whole order being subject to one supreme head or arch-druid. This was the high-priest or *pontifex maximus* in matters of religion, and the supreme judge in all civil causes. He had absolute authority over the rest, and commanded, decreed and punished at pleasure.

They have been accused of propitiating the gods by human victims; and some passages from CÆSAR† and STRABO, (who probably only copied Cæsar) have been adduced in proof of the accusation. But this practice, though incomparably less execrable than the *Autos da Fe*, ought not, upon such grounds, to be charged on them. There are many reasons to believe that the spirit of the ancient laws of Britain was particularly

* Numb. xxxi. 22. Vid. De Goguet, on the origin of Arts and Sciences, quoted by Hutchinson, p. 49.

Cassiterides is probably derived from the Greek *kassiteros*, signifying *tin*; and this again from the Chaldee *kastira*, a word of the same import. *Britannia* is said to be from the Phœnician words, *Barat anac*—the field or land of tin or lead. Gale's Court of the Gentiles, Vol. 1, p. 46.

† De bell. Gal. vi. 15.

averse from spilling human blood, and guarded the life of the subject with all imaginable tenderness.* The charge might probably enough have originated in the ancient custom of hanging criminals in chains, and afterwards burning their bodies. Exaggerations on this subject as well as others are not uncommon in antiquity. And it should be farther observed that the Druids were not intimately known to the Romans nor to the Greeks, who had strong prejudices against them, ranking them under the general name of Magi, a name which, as belonging to Persians, was never pleasant to the nations of Greece.

It is not easy to ascertain the nature and extent of the learning of the Druids, though we have no reason to doubt their having possessed various kinds of literature and philosophy in an eminent degree, considering the period in which they lived. Diogenes Laertius assures us that the Druids were the same among the ancient Britons with the Sophi, or philosophers among the Greeks, the Magi among the Persians, the Gymnosophists and Brachmans among the Indians, and the Chaldæans among the Assyrians. As the Druids studiously *concealed* their opinions and principles *from all the world but the members of their own Society*, neither the Greeks nor Romans could obtain a perfect and certain knowledge of their systems either of religion or philosophy; and, on this account, we find few of them in the works of the ancients. Besides, they strictly observed the existing law, which forbade them to commit any of their doctrines to writing.† Accordingly, when the living repositories of these doctrines were destroyed, they were mostly lost. Some few fragments, however, may still be collected. It appears that physiology, or natural philosophy was their favorite study. Cicero tells us‡ that he was personally acquainted with one of the Gaulish Druids, Divitiacus the Æduan, a man of quality in his country, who professed to have a

* Montesquieu Sp. Laws b. 6, c. 13. The Druids "by their virtue and temperance reproved those vices in others from which they were themselves happily free." Hale's History C. L. 127, note.

† Cæs. de Bell. Gal. b. 6. c. 13.

‡ De Divin. l. 1.

thorough knowledge of the laws of nature. According to several authors* they entered into many disquisitions and disputations in their schools, concerning the form and magnitude of the universe in general, and of the earth in particular, and even concerning the most hidden and sublime secrets of nature. On these heads they expressed their sentiments, whatever they were, in a *dark, figurative, and enigmatical manner.*

Astronomy seems to have been one of the chief studies of the Druids of Gaul and Britain; and accordingly, Cæsar says, they discoursed concerning the heavenly bodies and their motions, in which they instructed their disciples. Mela also observes that they professed to have great knowledge of the motions of the heavens. This last author suggests that they professed the knowledge of astrology, or the art of discovering future events, and the secrets of providence from the motions and aspects of the heavenly bodies.

The Druids computed their time by nights, and not by days; in conformity to a custom which they received from their remote ancestors, and in which they were confirmed by their measuring time very much by the moon, the empress of night. In their numerous observations on the moon, they could not fail to discover that she shone with borrowed rays; and, concurring with philosophers of other countries, they might conclude she was inhabited. Such were the doctrines of Pythagoras, and we have no reason to doubt they were the opinions of these philosophers also. They also studied the stars, as well as the sun and moon; and distinguished them from the planets with whose motions and revolutions they were somewhat acquainted. Plutarch says they were also acquainted with the constellations and signs of the zodiac, and that they measured the revolutions of the sun and planets by observing the length of time between their departure from and return to one of these signs.

As the Druids applied themselves to the study of philosophy and astronomy, it is hence evident that they possessed some

* *Diod. Sic.* l. 5. c. 31. *Strabo* l. 4. *Cæs. de Bel. Gal.* l. 6. c. 13. *Mela*, l. 3. c. 12. *Amm. Marcel.* l. 15. c. 9. quoted in Rees' *Cyclopædia art. Druids.*

knowledge of arithmetic and geometry. Unacquainted with the Arabic characters now in use, they probably computed by the letters of the Greek alphabet, with which they were familiar. And both Cæsar and Mela plainly intimate that they were conversant with the most sublime speculations in geometry, "in measuring the magnitude of the earth, and even of the world."

Anatomy and medicine were among their objects of study ; for they were the physicians, as well as the priests, of the countries in which they resided. And they also cultivated the art of rhetoric with great assiduity.

Before the invasion of the Romans, the ancient Britons had among them various schools and seminaries of learning, which were wholly under the direction of the Druids, to whose care the education of youth was altogether committed. These Druidical academies were very much crowded with students, as many of the youth of Gaul came over to finish their education in Britain. The students, as well as the teachers, were exempted from military service and from taxes, and enjoyed many other privileges, which served to increase their numbers. The academies of the Druids, as well as their temples, were situated in the deepest recesses of woods and forests ; partly because such situations were best adapted to study and contemplation, and principally because they were the most suitable to that profound secrecy with which they instructed their pupils, and kept their doctrines from the knowledge of others. Wherever they had any temple of any great note, attended by a considerable number of priests ; there they also had an academy, in which such of those priests as were esteemed most learned, were appointed to teach. In these seminaries the professors delivered all their lectures to their pupils in verse, and a Druidical course of education, comprehending the whole circle of the sciences that were then taught, is said to have consisted of about twenty thousand verses, and to have lasted, in some cases, twenty years. The scholars *were not allowed to commit any of these verses to writing*, but were obliged to imprint them all in the memory. When the youth were first admitted into these academies they were obliged to *take an oath of*

secrecy, in which they solemnly swore they would *never reveal the mysteries which they should there learn.*

The Druids, as well as the Gymnosophists of India, the Chaldæans of Assyria, the Magi of Persia, and all other priests of antiquity, had two sets of doctrines or opinions; one of which they committed only to the initiated, who were admitted into their order, and which they studiously concealed from the rest of mankind; teaching it in the caves or recesses of the forests, and forbidding its being committed to writing: and another which was made public, and adapted to the capacities and superstitious humors of the people, and calculated to promote the honor and opulence of the priesthood. The secret doctrines of the Druids were in some respects the same with those of the other ancient philosophers, which are all supposed to have flowed, by different streams of tradition, more or less pure, from the instructions which the sons of Noah gave to their immediate descendants. Accordingly these secret doctrines were more agreeable to primitive tradition and right reason than those in which the Druid priests instructed the populace. It is not, therefore, improbable, that they still retained in secret the great doctrine of one God, the creator and governor of the universe, and instructed their select disciples concerning his nature and perfections.

Some writers have, with much research and labor, endeavored to shew that the Druids, as well as other orders of the ancients, taught their disciples concerning the creation of the world and of man, his primitive innocence and felicity, his fall into guilt and misery, the creation of angels, their expulsion from Heaven, the universal deluge, and the final destruction of the world by fire: and that their doctrines on these subjects are not very different from those which are contained in the sacred Scriptures. However this may be, it is sufficiently manifest that the Druids taught the immortality of the soul, and that after death it ascended to some higher orb, and enjoyed a more sublime felicity. But as the Druids, in common with other priests of the ancient mysteries, conceived that the common people were incapable of comprehending rational principles of religion. and that fables

were better adapted to their faculties and dispositions ; their public theology consisted of such fables concerning the genealogies, attributes, actions and offices of their gods, and the various superstitious methods of appeasing their anger, gaining their favor and discovering their will. With this fabulous theology they intermixed moral precepts for regulating the manners of their auditors ; whom they warmly exhorted to abstain from doing any injury one to another, and to fight valiantly in defence of their country.

It is worthy of observation that the Supreme Being was worshipped by the Gauls and Britons under the name of *Hesus*, a word expressive of omnipotence, as *Hizzuz*, is in the Hebrew.*

In the opinion of the Druids it was unlawful to build temples to the Gods, or to worship them within walls or under roofs‡. All their places of worship were therefore in the open air, and generally on *eminences*, from which was a full view of the heavenly bodies. But to prevent their being incommoded by the winds and rains, or distracted by the view of external objects, or *disturbed by the intrusion of unhallowed feet*, when they were either instructing their disciples, or performing their religious rites ; they selected *the deepest recesses of woods and groves* for their sacred places. The trees in which they most delighted were strong spreading *oaks*. For this tree, they are said to have had so high a veneration, that they performed no religious ceremony without being adorned with garlands of its leaves ; and they believed that every thing which grew upon it came from Heaven, and that God had chosen that tree above all others‡. In this respect they resembled the priests of the ancient nations, and especially the Hebrew patriarchs¶. These sacred groves were watered by

* *Ps. xiv* 8.

† *Tacit. de. mor. Germ. c. 9. Exod. xx, 24.*

‡ *Pliny Nat. Hist. I. 16. c. 44.*

¶ *Gen. xxi. 33.* And Abraham planted a grove (Heb. a tree) in Beersheba, and called there on the name of the Lord, the everlasting God.

Gen. xxxv, 4. And they gave unto Jacob all the strange Gods, &c. and Jacob hid them *under the oak* which was by Shechem.

Ib. v. 8. But Deborah, Rebeckah's nurse, died, and she was buried beneath Bethel, *under an oak*, &c.

some consecrated fountain or river, and surrounded by a ditch or mound, to prevent the intrusion of improper persons. In the center of the grove was a circular area, inclosed with one or more rows of large stones set perpendicularly in the earth, which constituted the temple, within which stood the altar whereon sacrifices were offered, and which some think were also places of solemn assemblies for councils and seats of judgment. These temples, though generally circular, occasionally differed as well in figure as in magnitude. Some of the most simple consisted of one circle of stones. The immense temple at Stonehenge, still extant, consisted of two circles and two ovals, respectively concentric; whilst that at Bottalch, near St. Just, in Cornwall, was formed by four intersecting circles. In the article of magnitude and number of stones there is the greatest variety; some circles being only twelve feet in diameter, and composed of *twelve stones**; others extending to far greater numbers and dimensions.†

Josh xxiv. 26. And Joshua wrote these words in the book of the law of God, and took a great stone and set it up there *under an oak that was by the sanctuary of the Lord.*

Judges vi. 11. And there came an angel of the Lord and sat *under an oak* which was in Ophrah, &c.

Judges ix. 6. And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech King, by the plain of the pillar (or oak) that was in Shechem.

1. Kings xiii. 14. And went after the man of God, and found him sitting *under an oak*, &c.

1. Chron x. 12. They arose, all the valiant men, and took away the body of Saul and the bodies of his sons, and brought them to Jabesh, and buried their bones *under the oak in Jabesh*, &c.

In after ages the Jews and the neighboring nations seem to have carried this veneration of the oak to an idolatrous excess.

Ezek. vi. 13. Round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and *under every thick oak*, the place where they did offer sweet savour to their idols.

Hos. iv. 13 They sacrifice upon the *tops of the mountains*, and burn incense upon the hills, *under oaks*, &c.

* Josh. iv. 2-9. 20. "And those *twelve stones*, which they took out of Jordan, did Joshua pitch in Gilgal."

† In these Druidical remains there are striking similarities to the usages of

Such was the condition of the Druidical religion and policy at the coming of the Romans into Britain, about 55 years before Christ.

The Romans, in all their conquests, never considered themselves complete masters of any country, till they had subverted its government and religion, and imposed on it the laws and the gods of Rome. But in the conquest of Britain their own religion furnished an obstacle almost insuperable. For the mythology of Greece and Rome, though used by the Druids as a convenient allegory, suitable enough for the rude conceptions of a populace but little emerged from a savage state, was never admitted by them in all its details, as sound theology. And however willing they might be that others should believe it, who were incapable of sublime speculations, they never could be brought to receive

the early Hebrews; which strongly countenance the belief that both are to be referred to the same origin and design. The twelve stones which were taken out of Jordan, Joshua pitched in Gilgal, that is, in a circle, for such is the signification of the word. The place came thus early to be venerated, and probably was the chief resort of the priests for many generations, being the Stone-henge of the Hebrew nation. Thus Ehud, Judg. iii. 19, pretended to have received a message from the Lord at Gilgal; which the King of Moab would not have credited, had not some establishment, capable of furnishing an oracle, existed at the place. A correspondent dignity is indicated in the circuits of Samuel. 1. Sam. vii. 16. *He went yearly to Bethel*, where we know was a place of sacred stones, Gen. xxviii. 18. and xxxv. 7. 14. and to Gilgal, where was another place of sacred stones, and to Mizpeh, which, as the name signifies, was a pillar of commemoration. Vid. also 1. Sam. vii. 5. x. 17. Judg. xx. 2. Mac. iii. Gilgal was a place of sacrifice, 1. Sam. x. 8. of civil business, 1. Sam. xi. 15. xiii. 7. &c. xv. 33, and of a college of priests and prophets. 2. Kings ii. 1.

The erection of a single stone, or mizpeh, was common to the Druids and Hebrew patriarchs; Gen. xxxv. 20. Josh. xxiv. 26. 1. Sam. vi. 8. and vii. 12. as were also mounds or heaps of stones, for commemoration of remarkable events. Gen. xxxi. 46. Josh. vii. 26. Such an heap was termed in old British a *carne*; a name evidently derived from the Hebrew *kern*, which has the same signification.

These circumstances shew a strong resemblance between the religious rites and opinions of the Druids, and some of those ideas which prevailed among the Hebrews in their early commonwealth; and which their greatest prophets and magistrates were far from reproving, but rather countenanced and supported by their own example. Vid. 4. Calm. Dict. p. 250. Charlestown ed.

it themselves. Hence they animated their countrymen to the most determined resistance, and the contest with the Romans had nearly become a war of extermination. The religion of the Romans, however, by degrees, weakened the system of the Druids, whose temporal and spiritual power alike declined; and while these two were struggling for the victory, christianity was happily introduced, and in time superseded them both. The Druids, assailed from all quarters, were compelled to greater secrecy in the celebration of their rites, and still preserved them, notwithstanding the severe regulations which were adopted against them. But, in a course of years, the prejudices against Christianity vanished, and the ancient adherents to the Druid worship were dead or converted to the Christian religion; yet the custom of assembling at stated periods—the oath of secrecy—the ritual—the unwritten traditions—all remained, and were preserved by that instinct of association so natural to mankind. The principles of benevolence, and friendship maintained their place—the arts and sciences were still cherished and respected—but the law of the grove, or the religion of nature, yielded its place to the religion of revelation. But as the heathen superstitions continued to be observed in secret in various parts of Europe, long after Christianity became the religion of the empire, general laws were enacted against all secret associations whatever; and hence those associations whose objects were most innocent and laudable, were compelled to the greatest secrecy and caution to escape the common destruction. Even as late as the reign of Canute, in the eleventh century, a law was enacted against the gentile worship, in such terms as to render it dangerous to use figures of the sun and moon, even for purposes of the purest and most sublime instruction.

LECTURE IV.

It is by no means improbable, as some have supposed, that the secret mysteries of the Greeks, as well as their architecture, were known to the Jews in the reign of Solomon. If the least credit is to be given to our oral traditions, such was certainly the fact. It was about fifty years* before Solomon's time that a vast multitude of Greeks, principally Ionians, sailed to Asia Minor, drove out the inhabitants, and seated themselves in their country; spreading their settlements far and wide; travelling through the neighboring nations, and carrying with them their own arts, sciences, and religious rites.† Such an assemblage of the most enterprising, restless and ambitious spirits of ancient Greece, soon surpassed the more quiet and indolent inhabitants of the mother country, in all those arts in which men most desire to excel; and especially in architectural design and sculpture, then in high request in their own and the surrounding countries. They became the artists of all Syria, and of course could not long escape the notice, nor fail to experience the patronage of a king of such munificence and such extensive commerce as Hiram of Tyre. It is reasonable, therefore, to conclude that of these Greeks was composed the company of "cunning workmen" sent by the king of Tyre,‡ to assist in the erection of the celebrated temple at Jerusalem. For who so likely to be selected by such a prince, for the erection of so stupendous, so magnificent and sacred a structure, as the most skilful and experienced architects then known in the world? And this conjecture is further corroborated by Josephus, who re-

* Barthelemi places this "Ionic migration" in the year 1076 B. C. *Travels of Anacharsis*, vol. 1, p. 330. Playfair refers it to the year 1044 B. C. The temple was erected about 1010, B. C.

† Gillies' *Greece*, vol. 2, p. 162. ‡ 1 Kings v. 6. 12. 13. and vii. 13. 14.

lates* that the *style* of building used in the temple of Solomon was of the kind denominated *Grecian*. The principal architect and designer, too, the son of a Tyrian father, and a votary of the gods of the Greeks, was honored by Solomon with high confidence; and would naturally communicate to the Jews under his direction some knowledge of his own religion, as well as derive light and benefit from theirs. And in the erection of two pillars before the temple commemorative, as their names imply, of the firmness and promised perpetuity of his throne,† we have an eminent instance of Solomon's compliance with the customs of the surrounding nations.

The building of this magnificent and sacred temple was an important period in the history of architecture. It concentrated, as in a focus, the genius and skill of the whole civilized world. After its completion, the workmen and superintendants dispersed, carrying with them the fruits of seven years' discipline and study under the patronage of the wisest of men. It is probable that companies of these artists travelled to all parts of the known world, and transmitted, to successive generations, the knowledge they had acquired in Judea.‡

The Dionysian artificers, as they were termed, were scattered in companies throughout Asia and Europe, but were most numerous in Syria. About three hundred years before Christ, a considerable number of them were incorporated by command of the kings of Pergamus, who assigned them Teos as a settlement, it being the city of their tutelary god. The members of this association, which was intimately connected with the *Dionysian mysteries*, were distinguished from the uninitiated inhabitants of Teos by their superior attainments, and by appropriate *words*

* Jewish Ant. lib. viii. c. 2.

† 1 Kings vii 21. ix. 5. The erection of pillars and obelisks was an ancient practice of the eastern nations, the use of which was to record the extent of dominion, the tributes of subjected nations, and other remarkable events. Solomon, in adopting this usage, probably intended the pillars for a memorial to the Jews, as they entered the temple, of the promises made by Jehovah to David. Hutchinson, p. 95, note.

‡ See constitutions, London edition, 1767, pp. 24—30.

and *signs*, by which they recognized each other. They were divided into separate Lodges, or communities, which were distinguished by different appellations. They occasionally held convivial meetings, in houses erected and consecrated for this purpose, and a general meeting once a year; and each separate association was under the direction of a master and presidents, or wardens. In their ceremonial observances they used particular utensils, some of which resembled those still in use among the fraternity of masons; and like them, the opulent were bound to provide for the wants of their necessitous brethren. The monuments which were reared by these fraternities to the memory of their masters and wardens, remain to the present day in the Turkish burying grounds of *Siverhissar* and *Eraki*.*

* In this notice of the Dionysian Artificers at Teos, I have followed Lawrie's History of Masonry, pp. 23—30, who cites Strabo, lib. iv. Chandler's travels pp. 100—103. Chishull, Antiq. Asiatic, pp. 107—149. Robinson's proofs, p. 20. Ionian antiquities, published by the society of Dilettanti, p. 3—4.

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LECTURE V.

IN this brief review of the mysteries of the ancients, there appears such a coincidence in all their principal features as to lead us at once to the belief that they all had one common origin and design ;—that they were but different modifications of the same general system ;—and that “ the sons of Japheth undeniably drew many of their institutions from the same sources as the more favored sons of Shem.”*

Though the patriarchs were instructed in the principles of the true religion, yet probably but few generations had succeeded, before the worship of Jehovah, by imperceptible degrees, had become loaded with a mass of lifeless and unmeaning superstitions. The imaginations of men, being once launched forth in unrestrained speculation upon the externals of religion, and forgetting the true character of the Deity they professed to adore, were guilty of the wildest extravagancies. Allegory soon became fact. “ The vulgar, losing sight of the emblematical signification, which was not readily understood but by the priests and their disciples, worshipped the symbols themselves.” Fictitious names, invented to designate the different attributes of Deity, and the various passions and emotions of the human heart, came to be regarded as the names of distinct divinities ; and hence the kalendar of the times was crowded with multitudes of gods and deified heroes, the supposed benefactors of mankind.

* Sir William Jones entertained the opinion that the religious rites of Egypt, China, Persia, Phrygia, Phenicia, Syria, India, and some of the southern kingdoms and even islands of America were derived from the same parent stock. See his discourse on the gods of Greece, Italy and India, published in the *Asiatic Researches*, vol. 1. p. 221. See also the *Travels of Cyrus* by Chevalier Ramsay ; and *Gale's Court of the Gentiles*, part 1. It is remarkable that the Indian names of the days of the week, were found to be derived from the names of the same deities, and to stand in the same order, as our own. See *Asiatic Researches*, vol. 2. p. 303.

Blind superstition swayed her leaden sceptre over the submissive nations; and men, ignorant of their creator, at length doubted the immortality of their souls.

It is easy to imagine that when polytheism and atheism thus divided the empire over the minds of a large majority of men, it could not be very safe or prudent openly to attack them. The gods too, were beings of such loose morality themselves and consequently their rites and orgies so congenial to the baser and more licentious passions of men, that openly to deny their existence would only ensure the certain and sudden reward of a crown of martyrdom. The multitude would have stoned any man who might have the temerity to proclaim in public a purer and more sublime theology than their own.

It was this which caused the death of Socrates, and had very nearly terminated, at Athens, the career of St. Paul. The children of the light—the votaries of true religion, from the beginning were styled by the men of the world “pestilent fellows” and “movers of sedition.” The early converts to christianity contended with astonishing courage and constancy for the faith of their ascended Lord. They seemed to court the honor of tortures and death;—an honor to which their heathen persecutors promoted them by thousands, with most deplorable readiness. But among the heathen nations, the wise and learned, whose notions of the character of Deity and of the nature of the worship due to him, were more exalted and correct, than those of other pagans, and who, in fact, were *all but* Christians,—these were not disposed, nor required by their principles, to brave the fury of an ignorant and brutal populace. Disbelieving and despising the popular fables, they concealed their contempt of them; and contented themselves with the secret propagation of the truth by degrees and under strong sanctions, to none but those on whose fidelity they could safely rely. Hence, at initiation into all the ancient mysteries, a tremendous oath of secrecy was invariably administered, and a previous noviciate was required of every candidate. The same general features are observable in them all. They were the sole depositaries of the science and litera-

ture of the age, as well as of theological truth. The mind of the initiate was first enlightened and disciplined by the study of the mathematics. As he advanced, natural philosophy and the sciences expanded and strengthened his powers, and prepared him for deeper and more sublime speculations. It is worthy of notice, too, that the priests of all these mysteries succeeded in amusing the uninitiated with various shows and pretensions, calculated to quiet their apprehensions, and yet not totally foreign from the truth; and were able to obtain from their support and veneration the means of undermining the very idolatry to which they were so pertinaciously addicted. In the mean time the initiated were admitted, by slow gradations, through the mazes of philosophy and the whole circle of the sciences to the knowledge of those truths in which are supposed to have consisted the great secrets of the Eleusinians, the Pythagoreans and the Druids, viz. the *immortality of the soul*, and the *unity of God*, in opposition to *Polytheism*.*

In all these fraternities instruction was conveyed by the same symbols. *Words and signs* were invented by which the initiated were readily known to each other. All were governed by officers of similar rank and authority—and all professed to be *children of the light*. The initiate was *divested* of his former apparel and subjected to various and repeated purifications; after which he was clothed in *white robes*, as tokens of his purity, innocence and newness of life, as characteristics of his devotion to the true God, and his vows of obedience to his will. The Egyptian priests wore snow-white cotton;—the Greek priests in the service of Ceres put on white robes at the celebration of her rites;—and the Druids were apparelled in white at the time of their sacrifices and solemn offices†. Some of these fraternities insisted more on mathematical science, others attached greater importance to moral philosophy; but all adhered to oral instruction, committing *nothing*, or but *little* to *writing*, and in this little using the same

* See travels of Anacharsis the younger, vol. 3. p. 440. note xxiv. and vol. 4. p. 246. 247. note xiv.

† Hutchinson, p. 34.

language—the Greek ;—and all, under whatever modifications different nations, manners, customs and times imposed, converging, like the radii of a circle, to the same brilliant center—the *worship of Him who is seated in the midst of Heaven.*

LECTURE VI.

WE return from this rapid survey of the institutions of the ancients, to the further consideration of the masonic mysteries ; of which, however, our engagements will permit us to sketch only the outline. There is great difficulty in doing justice to this part of the subject ;—to avoid, on the one hand, the disclosure of what should be concealed,—and, on the other the exhibition of our venerable order in a distorted or partial view, unworthy its real character. Perhaps many books which have been written on the nature of a Lodge and its emblems, have not been of that service to the cause which they were probably intended to effect. It requires a degree of patience, at least, to read some pages which have been published to the world as parts of the regular lectures of masons ; and the time, it is to be hoped, is not far distant, when our Monitors and text-books will no longer be burdened with long and stale definitions of the five senses and the four cardinal virtues. Not that we would speak slightly of the strongest injunctions to the *practice* of those virtues ; but to crowd such *definitions* upon the reader, is supposing him ignorant to a great degree, and to an extent altogether unpardonable in a mason. Omitting, therefore, all observations of that kind, we will attempt to exhibit some general features of the Masonry of the present day, and explain the uses of some of its emblems ; commencing with the opening of a Lodge, and following the lectures belonging to the several degrees, as they are given in our Monitors and other approved writings upon Masonry.

From a share in the ceremony of opening a Lodge, no mason can be exempted. It is a solemnity at which all who are present must assist. Its commencement is announced by the master and is the signal for every officer to repair to his station, and for the brethren to arrange themselves in order, according to their

several grades. Our care is directed to the external avenues of the Lodge, and no business is transacted, till the proper officers have intimated, in ancient forms, that we may safely proceed; nor till we are satisfied, from proper scrutiny, that no impostors are among us.

At this ceremony two purposes are effected. The master is reminded of the dignity of his character, and of his power and duty; and the brethren of the homage and veneration they severally owe him. The existence and sovereignty of the Great Supreme are expressly recognized, and his blessing solemnly invoked by prayer.

[AN ANCIENT PRAYER AT THE OPENING OF A LODGE.]

Most holy and glorious God, the great Architect of the Universe, and the giver of all good gifts and graces,—in thy name we are now assembled, most humbly beseeching thee to bless us in all our lawful undertakings, to grant that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue.

Amen. So mote it be.]

The master now assumes the government of his lodge, and the Wardens under him; and the ceremony concludes with an ancient expression of respect from the brethren.

At the close of a Lodge a similar ceremony takes place. The last as well as the first duties of life are called forcibly to our minds; and we are again reminded of the necessity of subordination in all regular societies; again we acknowledge our dependence on the Deity we profess to serve, offer him our humble tribute of gratitude for his mercies, and implore his blessing on the whole fraternity.

[A PRAYER AT CLOSING A LODGE.]

Almighty and Beneficent Parent, we again bow ourselves before thy presence, and humbly offer thee, on the altar of our hearts, a sacrifice of thanksgiving for all thy goodness to the sons of men. We praise thee for the benefits of our ancient and hap-

py fraternity. May thy blessing rest upon us and all regular masons. May brotherly love prevail, and every moral and social virtue cement us. May we ever walk in the light of thy countenance, and fear no danger ; and when the trials of this probationary state are ended, may we be admitted into thy presence, and receive the reward of faithful laborers.

Amen. So mote it be.]

The opening of a Lodge is followed, and its close preceded, by a rehearsal of the ancient charges, containing a brief summary of our religious and moral duties. These are arranged under the general divisions of our duties to God, our neighbor, and ourselves, and are enforced with peculiar energy.

In the lecture of the ENTERED APPRENTICE'S degree we are qualified, in the FIRST SECTION, to try and examine the rights of others to our privileges, while we prove ourselves. This section accurately elucidates the mode of initiation into our mysteries ; and teaches us that Masonry is an holy institution.

[A PRAYER AT THE MAKING OF A MASON.

O God, the author of peace and lover of concord, in knowledge of whom is eternal life, deliver us, we humbly beseech thee, from the bondage of ignorance and sin ; bring us to know thy truth, and may the truth make us free. Bless us in the exercise of all our social affections. May this our friend, who is now to become our brother, devote his life to thy service, and consider aright the true principles of his engagements. Give him Wisdom to direct him in all his ways ; Strength to support him in all his trials ; and the Beauty of true religion to adorn his life. Grant that we may never abuse our freedom ; but in all our thoughts, words, and actions, may we live within the compass of thy commandments. And when our labors here are finished, may our souls find refreshment in the regions of eternal day.

Amen. So mote it be.]

During this ceremony the following Psalm is introduced :—

“ Behold ! how good and how pleasant it is, for brethren to dwell together in unity !

“ It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments :

“ As the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the LORD commanded the blessing, even life forevermore.”

Every candidate at his initiation is presented with a *lamb-skin* or *white apron*, which is the emblem of innocence and the badge of a mason ; as ancient as our venerable order ; as honorable as the diadems of kings or pearls of princes, when worthily worn ; and which continually reminds him of that purity of heart “ which is essentially necessary to his gaining admission into the Celestial Temple, where the Supreme Architect of the Universe presides.” This badge is transmitted to us from the ancients, who “ were wont to put a white garment on the person baptized, to denote his having put off the lusts of the flesh, and his being cleansed from his former sins ; and that he had obliged himself to maintain a life of unspotted innocency.—Accordingly the baptized are both by the apostle and the Greek fathers frequently styled the *enlightened* [Heb. vi. 4. x. 32.] because they professed to be the children of light, and engaged themselves never to return again to the works of darkness. This white garment used to be delivered to them with this solemn charge—‘ Receive the white and undefiled garment, and produce it without spot before the tribunal of our Lord Jesus Christ, that you may obtain eternal life. Amen.’ They were wont to wear these white garments for the space of a week after they were baptized, and then put them off and laid them up in the church, that they might be kept as a witness against them, if they should violate the baptismal covenant.”* The Christian fathers did not first introduce this

* *Biographia Ecclesiastica* quoted by Hutchinson, p. 82. See also Mosheim’s *Eccles. Hist.* Vol. 1. p. 338.

badge, but adopted it, as they found it in use in the religious rites of the primitive converts to Christianity, whose priests, as we have before observed, were habited in *white* during their solemn ceremonies. Although the full white robe has been laid aside since an early period in the history of the Knights Templars; yet the badge of white is still regarded among masons as, one of ^{the} most significant emblems of their order.

The first section of the lecture of this degree closes with an explanation of the working tools, as those masonic emblems are called, which resemble the implements of architecture. The implements belonging to this degree are, the *twenty-four-inch gauge*, and the common *gavel*.

The *twenty-four-inch gauge* is an instrument used by operative masons to measure their work; but we, as free and accepted masons, are taught to use it for the more noble purpose of dividing our time. Its division into twenty-four equal parts is emblematical of the hours of the day; a due part whereof we are bound to devote to the worship and service of God,—a due part to ourselves and families,—and a due part to a friend or brother as occasion may require*.

The common *gavel* is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted masons, are taught to use it for the purpose of being divested of every vice, and fitted, as living stones, for the "house not made with hands, eternal in the heavens."

The *second section* of this lecture rationally accounts for the origin of hieroglyphical instruction, maintains the propriety of our rites, and particularly explains the nature and uses of the various ceremonies of initiation into this degree. Here is inculcated the necessity of a due preparation of heart for the enjoyment of

* King *Alfred* divided his time into three equal portions; allowing one to sleep, one to business, and one to study and devotion. Sir William Jones thus distributes the time of a student:

Six hours to books, to soothing slumber seven,
Ten to the world allot, and all to Heaven.

Life, p. 257.

future happiness ; the certain attainment of knowledge by those who diligently seek it ; the perfect security of innocence and inoffensiveness ; and the wisdom of a vigorous and implicit trust in God.

The *third section* professes to show the nature and general principles of the masonic institution. It is in this place, more especially, that we are taught the *form, supports, covering, furniture, ornaments, lights and jewels* of a Lodge ; how it should be *situated* and to whom *dedicated*.

A *Lodge* is said to be the place where masons assemble to work ;—whose bounds are from the distant quarters of the universe,—whose height is limited by the Heavens, and whose depth extends to the center ;—thus denoting the unlimited dominion of that August Being, whose presence fills immensity, and whose providential care is over the minutest of his creation. Its *supports* are the pillars of *wisdom, strength, and beauty*. It is *covered* with the starry canopy of Heaven, whither, we are told, all good masons may hope to arrive, by *faith* in God, *hope* in immortality, and *charity* to all mankind. This is indicated by the emblem of a ladder, of which these virtues are said to be the principal rounds.

The *furniture* of a lodge consists of the *Holy Bible*, the *Square*, and the *Compasses*. The bible is said to be dedicated to God, as being his inestimable gift to man, and showing the only path that leads to happiness. The square, which denotes that unerring standard of divine truth by which every man's work is to be tried, is dedicated to the master, it being the appropriate emblem of his office, to remind him of the duty he owes to the lodge over which he is appointed to preside. The compasses, indicating self-restraint, or the due subjection of the passions, and a peaceable submission to rulers and the laws, are dedicated to the craft.

Perhaps anciently, before masonry became perfected by assuming a character entirely christian, the emblem of an open book may have designated those laws which, under the name of reason or natural religion, regulated the moral world. But more probably it signified those sacred writings—those oracular responses, or revelations of the will of the Deity to men—which

most heathen nations have supposed themselves to possess, but which in truth belong to Christians alone. Thus the East Indians represented one of the appearances of VISHNUH under the similitude of a man, coming out of the mouth of a vast fish, and holding in one of his hands an *open book**, or revelation from Heaven. If this conjecture be well founded, it is easy to account for the introduction of the Scriptures into lodges of masons, and for the veneration in which tradition tells us they have immemorially been held. Certain it is, that the Holy Bible is termed, with emphasis, the *great light* of Masonry. It is always *open*, to denote the freeness of its proffered benefits, and to deprive us of the plea of ignorance to excuse our neglect of the important message it brings.

The *ornaments* of a lodge are the *mosaic pavement* with its *tesseled border*, and the *blazing star*. The mosaic pavement has an allusion to the ground floor of King *Solomon's* temple; and the blazing star to the *Star in the East* which guided the wise men to the birth place of our blessed Saviour. In another view the ~~mosaic~~ mosaic pavement with its beautiful border may be said to indicate the endless variety of delightful scenes and objects which ornament the natural world; or to denote the great diversities of character and incident which checquer the journey of life: and the blazing star is "an emblem of *Prudence*, the first and most exalted object which demands our attention in the lodge. It is placed in the center, ever to be present to the eye of a mason, that his heart may be attentive to her dictates and stedfast to her laws."†

The *jewels* of a lodge are said to be BROTHERLY LOVE;—or that expansive sentiment of universal concord or affection, which leads us to regard all men as brethren of the same family—servants of the same Lord—candidates for the same eternity;—bound by every natural and moral tie to seek, not exclusively our own, but each other's good:—RELIEF; which teaches us to aid the distressed to the utmost of our power—to soothe the un-

* Vid. 3. Calm. Dict. Fragm. 145. pl. 2.

† Hutchinson, p. 75.

happy—and “to visit the widows and fatherless in their affliction;”—and TRUTH; which reprobates all hypocrisy, deceit, insincerity, and every obliquity of motive and action; and teaches us constantly to imitate Him who is “the truth and the life.”

The *rough ashler*, or unwrought stone, is here introduced to represent man in his natural state; and the *perfect ashler*, or stone made ready by the hands of the workman, is an emblem of that discipline of education, and preparation of heart and life, without which none will be fitted for the right discharge of duty in this life, or the enjoyment of happiness in the next.

Every Lodge is professedly erected to God and *dedicated*, anciently to King Solomon, but afterwards to St. John the Baptist, and St. John the Evangelist. Whether these holy men actually patronized masonry, or whether their names were assumed as the patrons of masons, in those times of superstition when every sect and fraternity adopted its tutelary saint; are questions rather of curiosity than importance.

The *situation* of ancient masonic assemblies was said to be on the *highest hill*, or in the *lowest vale*—by some styled the *vale of Jehosaphat*, or the *judgment of the Lord*, as the word signifies;—these places being, from the earliest ages, reputed holy, and favored with the peculiar diffusion of the spirit of God.*

Such are the most prominent features of the first, or entered apprentice's degree of Masonry; at least, of so much as we are permitted to write. The whole is nothing more nor less than a regular system of morals and of the first principles, or most general truths of religion; expressed in a strain of interesting and impressive allegory.

* Ezek. xliii. 12. “Upon the *top of the mountain*, the whole limit thereof, round about, shall be most holy.” Thus it is said that “the spirit of God buried Moses in a *valley* in the land of Moab.” So, on Elijah's translation, the sons of the prophets said to Elisha, “Behold now there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some *mountain*, or into some *valley*.” 2 Kings ii. 16. Hutchinson, p. 63.

In the Lecture of the *second*, or FELLOW CRAFT'S degree of Masonry, the initiate is instructed, in the FIRST SECTION, in the ceremonies of introduction into this degree, and taught how to proceed in their proper arrangement. Here also he is entrusted with the particular tests which distinguish him as a fellow-craftsman, and receives satisfactory reasons for their origin.

The following passage of Scripture is appropriate to the ceremonies of this degree.

Amos vii. 7. 8. "Thus he shewed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."

The emblems specially belonging to this degree are, the *plumb*, *square*, and *level*; from which we deduce this moral instruction. The *plumb* reminds a mason of that uprightness of conduct which becomes his profession—the *square* again admonishes him of the divine standard to which his life and conduct ought to be adjusted—and the *level* teaches him that in the grave all ranks are equal—all distinctions are done away.

The *second* section of this Lecture recurs to the origin of our institution, and explains the principles on which it is founded. The stipulated period for rewarding merit is fixed, and the moral to which that circumstance alludes, is explained. *Operative* Masonry is here spoken of, and proved to be altogether different from our institution, which is *speculative*. "By speculative Masonry we are taught to subdue our passions—act upon the square—keep a tongue of good report—maintain secrecy—and practise charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity which constitutes our duty and our happiness. It leads man to view, with reverence and admiration, the glorious works of the creation, and inspires him with the most exalted ideas of the perfection of his divine Creator."

The observation of the seventh day as a Sabbath, and the an-

tiquity of this usage, are here noticed. Our ancient brethren consecrated this as a day of rest from their labors, to contemplate the works of God, and to adore him as their Creator.

In this degree were anciently taught at large those branches of science, which probably composed the body of instruction in the ancient mysteries: viz. *astronomy—geometry*—especially the orders of *architecture*; the *philosophy of the mind*; *grammar*, or the principles of language; *rhetoric*, or the art of speaking; *logic—arithmetic*, and *music*. Of these, little more than the definitions are now retained; as, in these respects, Lodges have long since been superseded by other seminaries. But even these slight notices may not be without their use. They serve to keep up the ancient land-marks of the order. The attentive *ear* still receives the sound from the instructive *tongue*; and our mysteries are lodged in the repository of the faithful *breast*.

The degree of Fellow-Craft formerly included the principal secrets of what is now termed the degree of Mark-Master.

As the apprentice's degree implies the first knowledge of God, acquired by man in a state of nature; so the degree of fellow-craft has reference to the state of the human mind, and to the acquaintance of men with their Creator, after the legation of Moses, and before the advent of Christ.

The order of MASTER MASON is considered as analogous to a dispensation far more perfect and sublime. Its ceremonies are exceedingly solemn and impressive; calculated to awaken strong feelings of reverential awe, and to excite all the energies of the soul to acts of fervent and profound devotion. It recognizes, as do the preceding degrees, the existence and sovereignty of Jehovah; but the truths it most prominently presents are, the resurrection of the body, and the immortality of the soul. It is also considered as plainly indicating the resurrection of the soul, from the deadly sleep of ignorance of God, and violation of his laws, to the life and liberty dispensed by the gospel.

The *first section* of the lecture particularly specifies the ceremonies used in raising a brother to this sublime degree.

The following passage of scripture is read during the ceremonies :—

Eccl. xii. 1—7. “ Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them :

“ While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :

“ In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened :

“ And the doors shall be shut in the streets, when the sound of the grinding is low ; and he shall rise up at the voice of the bird ; and all the daughters of music shall be laid low :

“ Also when they shall be afraid of that which is high ; and fears shall be in the way, and the almond tree shall flourish, and the grass-hopper shall be a burden, and desire shall fail ; because man goeth to his long home, and the mourners go about the streets :

“ Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern :

“ Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it.”

In this section are illustrated the implements of this degree, which are those of the preceding degrees, with the addition of the *trowel*. From this implement, by adverting to its use among operative masons, we are reminded that the materials of society are united only by the *cement* of harmony and social affection ; for which virtues masons ought, above all other men, ever to be distinguished.

The *second section* includes an historical tradition belonging to this degree ; and exemplifies the nature and extent of masonic obligations, by an affecting example.

[A PRAYER USED AT RAISING A BROTHER TO THIS DEGREE.

O God, who knowest our down-sitting and our up-rising, and understandest our thoughts afar off ; shield and defend us, we

humbly beseech thee, from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. For man, that is born of a woman, is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass: turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up, till the heavens be no more. Yet, O Lord, have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen.*]

The *third section* illustrates the remaining emblems belonging to this degree, deducing from them, in a happy manner, a variety of moral lessons.

The *pot of incense* is an emblem of a pure heart, which is an acceptable sacrifice to God; and reminds us that our hearts ought continually to glow with gratitude to the beneficent Author of our existence and of all our mercies. His omniscience is shewn by the figure of an *eye*; and the unerring certainty of his justice, by a *sword* pointing to a *naked heart*. The *ark* denotes the providence of God, which safely wafts us over this tempestuous sea of troubles;—and the *anchor* signifies that well-grounded hope which is cast within the vail, to secure the soul in the haven of eternal rest.

The *book of constitutions*, guarded by a *sword*, admonishes us ever to be guarded as to all our words and actions, especially among the enemies of Masonry; and impresses upon our minds the value of those two masonic virtues, *silence* and *circumspection*.

The *forty-seventh proposition of the first book of Euclid*, is said to have been the invention of Pythagoras, out of respect for whose

memory it is inserted among our emblems ; teaching us to cherish the arts and sciences, especially geometry.

The *three steps*, delineated in a Lodge, are emblematical of youth, manhood, and old age ; and teach us that in youth, as entered apprentices, we should industriously bend our minds to the acquisition of useful knowledge ; which, in manhood, as fellow-crafts, we ought to apply to the discharge of our respective duties to our Creator, our neighbor, and ourselves : that in old age, as master masons, we may enjoy the consolations of a life spent in the service of God.

The *hour-glass* reminds us of the rapid flight of time ;—the *bee-hive* teaches the important advantages of improving every moment to some useful purpose ;—the *scythe* indicates the limit of our earthly existence :—and the *sprig of evergreen* denotes that principle of living faith, which leads the upright to look forward, with hope, to a blissful immortality. “ For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : And though after my skin, worms destroy this body, yet in my flesh shall I see God.”*

Under the emblem of the *Sun* is designated the throne of Him, the fountain of light and life, “ who maketh his angels spirits, and his ministers a flame of fire.” It was under this symbol that the Egyptian, Chaldean, Persian, Jewish and Druid priests taught the omnipresence, the omniscience, and the beneficence of the Deity. And we shall be less inclined to accuse them of an *idolatrous* veneration of *fire*, when we have recollected that the *Shechinah*, or visible presence of Jehovah in the first temple at Jerusalem, was of this character ; and that it was under the appearance of this element that God mostly manifested himself to his favored servants and people.†

It is apparent, from the preceding considerations, that Masonry is not an association of mere operative artists, nor a society instituted for purposes of *general* and *undefined* beneficence ;—but

* Job xix. 25. 26.

† See Exod. iii. 2. 4. xiii. 21. xix. 16. 18. xxiv. 17.—Numb. ix. 16.—Deut. v. 4. 5. 22. 26.—2 Kings, ii. 11.—2 Chron. vii. 1—3.

that it is rather "an holy institution"—a *mystery* of ancient times;—teaching, under various figures and symbols, some of the most interesting and sublime truths in religion;—inculcating a pure worship of the one living and true God;—enjoining personal holiness—a habit of constant devotion and intercourse with heaven;—the strictest watch over our passions;—an unbounded benevolence to the whole brotherhood of the human family;—an unwearied practice of the most exalted moral virtue;—and the necessity of a faithful and habitual preparation for another state of interminable existence.

To this comprehensive view of ancient Masonry, we should add, that since our order was enlisted, by more express and specific engagements into the service of the best of Masters, the character of a mason is never complete, till he becomes also a *Christian*. At his first initiation he *expressly and openly* takes the Holy Bible as "*the rule and guide of his faith and practice*"—solemnly engaging to walk by its unerring precepts. From the commencement of his masonic career, to its termination in the highest degree of Masonry, he hears the duties of the Christian religion inculcated with more and more frequency and force, and under deeper and more imposing solemnities. No Lodge is considered as regularly opened or closed, "in due and ancient form," till the Supreme Architect is addressed in prayer; and some passages of the Holy Volume are rehearsed during the ceremonies of initiation and advancement to *every* degree. No part of the volume is rejected as unworthy of regard;—all is received as inspiration from on high—as the *tressel board*, on which are traced the designs of the Master Builder. Such is the veneration in which it is held, and such the strength of masonic obligations respecting it, that during the reign of atheism in revolutionary France, while the Bible was carried in derision through their cities, and burnt by the common executioner—the existence of the Supreme Being denied, and his worshippers persecuted and slain—this book of God was still preserved with caution in the Lodges of the ancient masons, and accepted, in words at least, as the man of their counsel.

How far this veneration of the Bible among the vast numbers of masons in France may have contributed to the restoration of Christianity in that country, we presume not to determine. The influence of this masonic principle on society, may not be directly perceived, but it is not the less extensive or certain in its operations. The traditions of one of the degrees of Masonry claim, for our Jewish brethren, the merit of concealing the *ark*, and the original copy of the *pentateuch*, when the temple was destroyed by Nebuchadnezzar, and of recovering them again under Zerubbabel. Certain it is, that a copy was found about fifty years before this destruction, and there is good reason to conclude it was the only *perfect* copy then existing.* And considering the history and character of those times, it is not very improbable that the book of the law, found by Hilkiah, continued to be the only book of its kind till the captivity. And our traditions account for its preservation from Babylonish violence and hatred, and for its subsequent discovery, more naturally and probably than any hypothesis which has been advanced.† Whatever may be the various opinions of the learned—and they are somewhat divided on this subject—yet many good men entertain the opinion that Masonry is *one* of the means, and that not the least important, appointed by the providence of God, both for the preservation of the sacred writings through the long and darksome night of ignorance and superstition which spread itself for centuries over the world, and for their distribution, in these latter days, among all the nations of the earth.

The reader will have perceived, in the preceding pages, many

* 2 Kings, xxii. 8—11.

† The arguments on this subject are stated in Mr. Town's book on *Speculative Masonry*, Disc. 19. It may not be amiss, in this place, to recollect the extreme veneration of the Jews for the book of the law, and especially the reverence in which they held the incommunicable *name* of the Supreme. In the *regular* combinations of the letters of the Hebrew Alphabet to express numbers, 15 would be denoted by the letters of this name; but the Jews expressed this number by those answering to 9 and 6, "lest the name of God, JAH, which is written with the same letters, should be profaned." Udall's *Hebrew Grammar*, p. 11. edition 1592.

points of similarity between our institution and the ancient mysteries before noticed ; and perhaps will be induced to think more favorably of our claims to some affinity with those orders. In common with them we have the same obligation to secrecy—the same oral method, and the same general topics, of instruction—the same emblems—the same badge of innocence and purity to be worn by noviciates—the same reverence for the Deity—and the same allusions to the immortality of the soul. Such an institution we suppose existed in Egypt, in Greece, and among the Celtic nations, and that it owed its origin to the first opposers of idolatry. We conclude farther that it was introduced, with high repute, into Judea in the reign of King Solomon ; in whose time it became more intimately connected with architecture, from the circumstance that the Greek workmen on the temple were of that profession. At the Roman invasion, it was found in Britain, in some degrees nearer the purity of the patriarchal stock, in the hands of the Druids. These priests were compelled, by the persecutions they endured from their conquerors, to observe the greatest secrecy in the celebration of their rites ;—till at length both the Druid religion and the Roman superstitions gave way, as their professors were gradually converted to the gospel of Christ. The star of natural religion grew dim, and at length vanished, before the sun of revelation. Yet still, the fraternity, bound together by the most solemn obligations, and these strengthened by the remembrance of the common danger to which they had recently been exposed, continued to assemble, at the customary periods, for purposes of charity and brotherly love. Masonry contained something too excellent and attractive, and its secrets were too curious and valuable, to be abandoned on light grounds. It was a strong bond of union. It possessed a key which unlocked the *middle chamber* of the heart. Its secrets always served as letters of recommendation, and to the present day have continued to entitle their possessor to the benefits of hospitality and protection. At various periods it has declined, and sometimes has suffered severe oppression. Despotic governments have always been afraid of secret assemblies ;

and all the governments of Europe have, in their turns, been despotic, and have enacted laws against such associations.* But by persecution, Masonry has never been suppressed; on the contrary its foundations have been strengthened. Even in times of war and anarchy its benign principles have continued their salutary operation on society, and the order still flourishes with increasing reputation.

* In 1735, Masonry was interdicted in Holland by an edict of the States General; but the craft vindicated themselves, and were finally successful. In France a similar decree was passed in 1737, but was eventually forgotten. A like persecution was raised about the same time in Germany, by the Empress Maria Theresa, but it was defeated at last, by the Emperor Joseph I. In Italy the flame broke out with ungovernable rage. A formidable bull was issued from the Vatican in 1738, against all who promoted or favored the cause of Masonry, threatening excommunication against every offender. This bull was followed in 1739, by an edict, denouncing the servitude of the galleys, the rack, and a fine of a thousand crowns in gold, against all who attended a masonic assembly. These enactments were enforced in 1740, by the Romish clergy in Holland, who refused to administer the holy sacrament to any free mason; but the States General were at length induced to prohibit the clergy from asking any questions not connected with the religious character of the communicant. In 1745 an edict still more cruel was issued in Switzerland by the canton of Berne, prohibiting, under the severest penalties, all assemblies of masons, and requiring every mason to accuse himself to the magistrates. The same spirit of intolerant bigotry shewed itself among the Scotch dissenters, in 1745, in an overture laid before the Synod of Sterling, demanding that body to consider whether masons were entitled to partake of the holy communion. It was remitted to their Kirksessions, who, in 1755, were required to examine every candidate suspected to be a mason. The rigor of this examination was increased in 1757; but these proceedings were treated with contempt by the Grand Lodge of Scotland, and were soon after abandoned. *Vid. Laurie's Hist. p. 119—135.*

LECTURE VII.

IT is wonderful that such an institution has thus outlived every other human structure. Of all the ancient orders, this alone has survived. The other fraternities of the old world have perished with the nations which gave them birth. Some of them seemed to have been entitled rather to the appellation of literary institutions ;—admitting none but the learned ;—and were intended to endure while learning should continue to be cultivated among men. But learning has always been the object of intense pursuit, and its honors the high reward of ardent ambition ; and yet even the history of those Societies has become a matter of curious research. Others, embracing the whole fraternity of architects, might reasonably have been expected to exist as long as a taste for the fine or the useful arts. But these arts are still patronized, while the labors of those Societies, as well as their history, are rapidly passing into oblivion. Others, extending more widely their range of members, and bound to the noble cause of relieving human suffering wherever found, have shone awhile in meridian effulgence, carrying consolation to many a bosom of sorrow. But afflictions are still the portion of man, and those associations for his relief have passed away forever.

But Masonry can boast no attractions greater than those of many other societies ; and therefore it is not on this account that it has received constant accessions of members. The imposing character of its external appearance has been far exceeded by that of some other institutions. That outward pomp and splendor of celebration, which leads captive the senses of the beholder, could not preserve the mysteries of ancient Greece ; and they therefore are long since extinct. Neither is the cause of its perpetuity to be sought in the secrecy of Masonry ;—for other societies have possessed secrets and kept them ;—and the socie-

ties, and their secrets, have perished together.* Or will it be said, that because ours is a *religious* institution, it has therefore been sustained by the religious and moral character of its members? It is true, ours is a religious institution; but its members are *men*: and for the errors of her sons, Masonry, as well as Christianity, has too much reason to weep.

Equally fruitless will be our search among the forms of the civil governments under which Lodges have been holden, the languages and customs of the different nations, or the laws enacted for or against the craft. Masonry, in all ages, and in all countries in the civilized world, has been equally unaffected by the storms of war and persecution, and by the calm of peace;—by laws made for its preservation, and for its suppression;—by the most unrelenting despotism, and by the wildest licentiousness.

How has it happened, then, that of all other ancient societies, Masonry alone has survived; and that even of this institution, nothing now remains but in name, except the great characteristics of its religion? We can offer no satisfactory solution of this question, without recurring to the mysterious and wise providence of God. Masonry has existed to the present day, upheld by the strong arm which sustains creation.

But it is better worth our inquiry, *why* it has come to pass that such an institution, possessing no inherent principle of self-preservation,—and supported by members who do not claim, as a body of men, any greater purity of life, or elevation of motive, than many other portions of society—should thus have been cherished, for so many centuries, by the fostering hand of Heaven? Our ancient brethren were distinguished for their zeal in the dissemination of truth and virtue. They received noviciates, and devoted themselves to their instruction. They were particularly anxious for the culture of the *youthful* mind; and were deeply impressed with the importance of the *early* implanting of religious principles. They traversed vast regions to acquire and to impart useful knowledge. They risked even their lives to

* The Italian *Academy of Secrets*, founded by Baptista Porta: also, some of the orders of Knighthood.

preserve what they regarded as the pure worship of God. But it is a melancholy fact that much of that pristine purity and zeal is no more. Masonry, in latter days, has taken no especial interest in the propagation of truth ; nor have its votaries been signalized, as a society, for the attainment of so much good as, from its structure and professions, the world might justly expect. They have even been accused of aiding in the diabolical design to overthrow all regular government—to sap the foundations of social happiness,—and to deprive the afflicted of their last and best consolation—the hope of futurity. This calumny has been ably and fully refuted ;—and yet many will still adduce our indifference to the prevalence and success of true religion, as proof of the fact. In some parts of the world, lodges are degenerated into little better than convivial assemblies. Their revenues are perhaps ample enough ; but they are dissipated in idle parade, and needlessly expensive ornaments and trappings, or are wasted in useless festivities, and carousals. Such lodges evidently have forgotten the great principles of the institution, and have widely departed from its ancient *land-marks*. If it is our duty to relieve the wants of the poor, it is certainly our duty to provide the means of such assistance ; and in this view, every sum paid to a lodge as the fees of initiation, should be regarded as a sacred deposit for the benefit of the needy, and for works of charity and benevolence.

There are other lodges which advance a step farther in the discharge of masonic duty, and distribute something of their funds to relieve the distresses of necessitous brethren. But how little is the good thus effected, in comparison with what more active benevolence might achieve ! Such relief is too often precarious and desultory as vernal brooks. It is afforded upon the impulse of the moment, and ceases with the absence of its object. Many lodges, however, sensible of the necessity of a more permanent and efficient method of discharging this duty, have appointed standing committees to *receive applications* for pecuniary aid ; but few, it is believed, have been specially charged to *search out* the destitute and the afflicted—to *visit the abodes* of disease and

sorrow—and to administer to the wants of that class of the deserving, whose delicacy, or whose patience, lead them rather to suffer in secret, than sound the trumpet of their own necessities.

But while we applaud Masonry for all its purposes of beneficence, it should be remembered that these, which we have enumerated, are all exhausted in the relief of animal suffering. They supply the wants of the body only, not reaching the moral diseases and privations of that nobler part, the soul. A labor so limited would by no means seem worthy the high pretensions, and the vast resources of our institution; even if we should effect more, in personal charities, than any other association. But in this sort of merit we must admit to full equality, at least, some whose means are far less ample, and whose antiquity, compared with ours, is but of yesterday.

If we have truly ascertained the origin, and correctly deduced the leading principles, of our order, it is manifest that our obligations are not fulfilled by the performance of personal charities alone. These, indeed, are not to be neglected; but something more remains to be done. The great purposes of Heaven, in the singular preservation of our society, are probably not yet accomplished. It cannot be, that an institution so honorable, so widely extended over the earth, and so strong in the wealth and number of its members, and in the secrecy and facility and vigor of its operations, has been protected by infinite wisdom through the perils of so many ages and revolutions, only that, like some petty fraternities, it might at length steal silently down to the tomb of oblivion. A nobler destiny awaits it. Masonry, like Christianity, has slumbered for ages. But Christianity has rent, with mighty struggle, the bars of her prison-house; and beckons to her handmaid Masonry to follow her in the bright path of true glory and freedom. The genius of sectarian proselytism, which disgraced and palsied the efforts of former ages, is departed; and a more celestial spirit now directs the energies of the christian world—the spirit of the gospel of peace. The clouds of ignorance and superstition, which so long have darkened the moral world, are rapidly rolling away; and the Day-Spring from on

high pours its splendid rays on the souls of men. A new era is commenced. We need not look far for proofs of this fact. How has it been, that for almost eighteen centuries, the most expensive efforts were unsuccessfully made to enlighten the heathen, while the discovery of the best, and to appearance the only effectual method, that of sending forth the BIBLE *alone*, without note or comment, has been reserved for the present day? Amidst all the zeal for promoting this great design, which has warmed the souls of Christians in all ages before us, it seems never to have been discovered, since the times of the primitive church, till the present age, that the Bible could speak for itself.

This great object surely deserves the serious attention of masons. If there be any truth in the preceding observations—if there be any sincerity in our professions of religion or morality—if we indeed venerate the Bible as we profess to do—it is surely our peculiar duty, and even our exalted privilege, to assume a high rank in the noble and glorious work of multiplying copies of this “Great Light,” and distributing them far and wide through the world. We claim to be *children of the light*;—and is it to prove our title to this appellation, that we quietly suffer the nations around us to perish in darkness? Is the light of Masonry too feeble to burst through the dense cloud of cold indifference which conceals it? Like the feeble glimmerings of the glow worm, can it illuminate no path but its own? Why does it not beam with resplendent glory and shed its cheering influences upon the ends of the earth?

The sacred book is reverently opened in every lodge; and we are under *express* obligations to make it “the rule and guide of our faith and practice.” And can any mason, without deep criminality, remain ignorant of its injunctions, or deaf to its animating and imperative calls to unwearied activity? What must have been our condition, had such apathy enchained the minds and hearts of those worthies who have gone before us? Is it not a prominent article of the faith we profess, that we should teach it to others, and thus render its blessings universal? Like the shepherds of Judea, to whom was announced the first intelligence

of the birth of the great Author of Christianity, does it not especially become us, as christian masons, to “*make known abroad* the saying which was told *us* concerning” it? We belong to a society, embracing the whole human family in one brotherhood, and requiring us to *do good to all*; consecrating, however, our first energies to *the household of the faithful*. And are all our energies to be exhausted among ourselves? Have we no compassion for our brothers, whose powers are enslaved in the grossest ignorance—who worship rivers, and stones, and offer prayers and sacrifice to devils—the rites of whose religion are bloody and obscene—and who are the victims of a detestable superstition? Rather let us open to them the pages of that truth which shall make them free indeed. Our ancient brethren assumed, as their patrons, the venerable harbinger of the blessed Jesus, and that disciple whom he tenderly loved. Ought we not, at least for consistency’s sake, to spread abroad their principles and imitate their example? They encountered the greatest perils and toils—suffered the severest privations—and exhibited the most unshaken courage in extending the religion of their Divine Master. What can more clearly evince the propriety of our selection of these saints, than our persevering ardor in that cause to which they devoted themselves with heroic constancy?

It was in the East that the light of Masonry first dawned on the world; and thence it has gladdened us also, in these “goings down of the sun.” But the East is now in darkness. Science is fled; and superstition holds millions in iron bondage. The scenes of the early events of our religion are profaned. The tombs of those valorous knights, who contended of old for the true faith, are trampled down by infidels. The green banner of Mahomet waves with insulting superiority, where the glorious standard of Judah once floated in majestic triumph. And ought we not, in gratitude to the East, whence our blessings came, to reflect on it some portion of the light we enjoy? Shall the birth-place of true religion remain any more a stranger to its divine consolations?

Let it not be doubted but these objects are *masonic*, and come

strictly within the scope and design of our institution.* We frequently celebrate the praises of our Jewish brethren, who built a temple to the Most High. If it was a *masonic* labor, and of such elevated merit too, thus to spread out and beautify his earthly courts, can it be less meritorious, less *masonic*, to bring worshippers to his temple in the Heavens?

Our means for the accomplishment of this sublime undertaking are really ample. Besides the resources of affluent members, almost every subordinate Lodge has a surplus fund of its own, capable of affording extensive aids, and which may be largely augmented by the diminution of superfluous expenditures. The tributary streams, which are annually poured by the Lodges, into the great reservoir of each state and nation, are sufficient, when united, to execute any plans which masons may devise for the benefit of mankind. And in the vast number of its members, scattered among all nations, tongues, and kindreds, yet possessing a language intelligible to all, and bound together by indissoluble ties of brotherhood, Masonry has a facility of doing good, beyond any other human institution. Though its "root wax old in the earth, and the stock thereof die, even to the ground," yet, watered by the dews of celestial energy, "it will bud, and bring forth boughs like a plant."

Neither let it be supposed that the labor is not great, nor that the professors of religion, or the votaries of science and the arts, are alone adequate to effect it. How great a portion of the world is sunk in ignorance and idolatry, or rendered miserable by personal deprivations, and by the incidents of vagrant life! If ordinary accounts are deserving of credit, almost the whole of Africa, and wide regions of Asia and America, amounting to some hundreds of millions of our fellow immortals, demand, from these causes, our tenderest sympathy, and our utmost exertions for their relief. Shall we leave them to perish in brutal darkness, destitute of the comforts of civilization, and muttering their nightly orisons to "the host of heaven?" They are regularly announced to us, as candidates without the pale of civilized so-

* See Appendix No. V.

ciety, waiting our permission to enter. Such as have heard of the advantages we enjoy, are impatient to possess them. They are duly prepared, and properly vouched for. They are announced as members of the same great family with ourselves, and our aid is earnestly solicited to usher them into *light*.

Let us admit them. Let us not rest in cold speculation on the principles of morals, or the charms of charity. Let the energies of Masonry be poured forth, as a mighty and resistless stream, that our institution may be rendered, agreeably to its true spirit, an universal blessing. "There is no virtue," said the venerable Barthelemi, "there is no virtue without a sacrifice—*no philosophy but in PRACTICE.*"

APPENDIX.

No. I.

THE manuscript of which the following is a copy, was obtained from the Bodleian library by Mr. Locke and transmitted, with his notes annexed, to the Earl of Pembroke. It “appears to be about 160 years old, yet is itself a copy of one yet more ancient by about 100 years; for the original is said to have been in the hand writing of King Henry VI. Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of Masons, among whom he entered himself, as it is said, when he came out of his minority.”—See *Locke’s letter to the Earl of Pembroke, dated 6 May, 1696.*

*Certayne Questyons, with answers to the same, concerning the mystery of Maconrye—writene by the hande of kynge Henrye, the sixthe of the name, and faythfullye copyed by me *Johan Leylande, Antiquarius. By the commaunde of his †Highnesse.*

They be as followethe,

Quest. What mote ytt be ? †

Answ. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werckynge; son-

*John Leylande was appointed by Henry VIII. at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labor and industry.

†His Highnesse, meaning the said king Henry VIII. Our kings had not then the title of majesty.

‡What mote ytt be ?] That is, what may this mystery of masonry be?—The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the masons pretend to have taught the rest of mankind, and some part they still conceal.

derlyche, the skylle of reckenyngs, of waightes and metynges, and the treu manere of faconnyng al thynges for mannes use; headlye, dwellynges, and buyldynges of alle kindes, and al other thynges that make gudde to manne.

Quest. Where dyd ytt begyne?

Answ. Ytt dyd begynne with the fyrste *menne in the este, which were before the ffyrst manne of the weste, and comyng westlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortlesse.

Quest. Who dyd bryng ytt westlye?

Answ. The †Venetians, whoo beyng grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commoditye of marchaundysynge beithe este and weste, bey the redde and myddlelonde sees.

Quest. Howe comede ytt yn Engelonde?

Answ. Peter Gower ‡a Grecian, journeyedde ffor kunnyng

*† Fyrste lenne yn the este, &c.] It should seem by this that masons believe there were men in the east before Adam, who is called "the ffyrst manne of the weste;" and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China, and the Indies.

‡The Venetians, &c.] In the times of monkish ignorance it is no wonder that the Phœnicians should be mistaken for the Venetians. Or, perhaps if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phœnicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

‡Peter Gower.] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: but as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pytha-

yn Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde maconrye, and wynnyngge entraunce yn al lodges of maconnes, he lerned muche, and retournedde, and woned yn Grecia magna* wacksynge, and becommynge a myghtye fwyseacre, and greatlyche renowned, and her he framed a great lodge at Groton,† and maked many maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye maconnes, wherefromme, yn processe of tyme, the arte passed yn Engelonde.

Quest. Dothe maconnes discouer there artes unto odhers ?

Answ. Peter Gower, whenne he journeyedde to lerne, was fyrste made, and anonne techedde ; evenne soe shulde all odhers beyn recht. Natheless ||maconnes hauethe always yn

goras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus ; and was certainly a most wonderful man. See his life by DION HAL.

*Grecia Magna, a part of Italy formerly so called, in which the Greeks had settled a large colony.

†Wyseacre.] This word at present signifies simpleton, but formerly had a quite contrary meaning. Weisager, in the old Saxon, is philosopher, wiseman, or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus, Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has by the same method of irony, given a general name to modern dunces.

‡Groton.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

¶Fyrste made.] The word *made* I suppose has a particular meaning among the masons ; perhaps it signifies, initiated.

||Maconnes haueth communycatedde, &c.] This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by masons, and so much blamed by others ; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

everyche tyme, from tyme to tyme, communicatedde to man-kynde soche of their secrettes as generallyche myghte be usefulle; they haueth kepéd backe soche allein as shulde be harmefulle yff they comed yn euylle haundes, oder soche as ne mighte be holpyng wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more strongelyche together, bey the proffytte and commoditye comynge to the confrerie herfromme.

Quest. Whatte artes haueth the maconnes techédde man-kynde?

Answ. The artes* agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, *gouvernemente, and relygyonne.*

Quest. Howe commethe maconnes more teachers than odher menne?

Answ. The hemselve haueth allein in parte of fyndinge neue artes, whyche arte the ffyrste maconnes receaued from Godde; by the whyche they fyndethe what artes hem plesethe, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelyche bey chaunce, and therefore but lytel I tro.

Quest. What dothe the maconnes concele aad hyde?

Answ. They concelethe the art of ffyndynge neue artes, and thattys for here own proffytte, and †preise: They concelethe

*The artes, agricultura, &c.] It seems a bold pretence this of the masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

†Arte of ffyndinge neue artes.] The art of inventing arts, must certainly be a most useful art. My lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

‡Preise.] It seems the masons have great regard to the reputation, as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honor to the professors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

the art of keypyng *secrettes, thatt so the worlde mayeth noth-
 inge concele from them. They concelethe the art of wunder-
 werckynge, and of foresayinge thynges to comme, thatt so thay
 same artes may not be usedde of the wyckedde to an euyell
 ende; thay also concelethe the farte of chaunges, the wey of
 wynnyng the facultye †of Abrac, the skylle of becommynge
 gude and parfyghte wythouten the holpynges of fere and hope;
 and the universelle ‡longage of maconnes.

Quest. Wyll he teche me thay same artes?

Answ. Ye shalle be techedde yff ye be warthy, and able to
 lerne.

Quest. Dothe al maconnes kunne more then odder menne?

Answ. Not so. Thay onlyche haueth recht and occasyonne
 more then odder menne to kunne, butt maney doeth fale yn ca-

*Arte of keepyng secrettes.] What kind of an art this is, I can by no means
 imagine. But certainly such an art the masons must have: For though, as
 some people suppose, they should have no secret at all, even that must be a
 secret which being discovered would expose them to the highest ridicule;
 and therefore it requires the utmost caution to conceal it.

†Arte of chaunges.] I know not what this means; unless it be the transmu-
 tation of metals.

‡Facultye of Abrac.] Here I am utterly in the dark.

§Universelle longage of maconnes.] An universal language has been much
 desired by the learned of many ages. It is a thing rather to be wished than
 hoped for. But it seems the masons pretend to have such a thing among them.
 If it be true, I guess it must be something like the language of the Pantomimes
 among the ancient Romans, who are said to be able, by signs only, to express
 and deliver any oration intelligibly to men of all nations and languages. A
 man who has all these arts and advantages, is certainly in a condition to be
 envied: but we are told, that this is not the case with all masons; for though
 these arts are among them, and all have a right and opportunity to know
 them, yet some want capacity, and others industry to acquire them. Howev-
 er, of all their arts and secrets, that which I most desire to know is, "the
 skylle of becommynge gude and parfyghte;" and I wish it were communicat-
 ed to all mankind, since there is nothing more true than the beautiful sentence
 contained in the last answer, "That the better men are, the more they love
 one another." Virtue having in itself something so amiable as to charm the
 hearts all that behold it.

capacity, and maney more doth want industrye, thatt ys pernecesarye for the gaynyge all kunnyng.

Quest. Are maconnes gudder menne then odhers ?

Ans. Some maconnes are not so vertuous as some other menne ; but, yn the moste parte, they be more gude than they woulde be yf thay war not maconnes.

Quest. Doth maconnes love eidther odher myghtylye as beeth sayde ?

Ans. Yea verylyche, and yt may not odherwise be : For gude menne and treu, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

Here endethe the Questyonnes, and Answeres.

A GLOSSARY,

To explain the old words in the foregoing Manuscript.

<i>Allein</i> , only	<i>Myghte</i> , power
<i>Always</i> , always	<i>Occasyonne</i> , opportunity
<i>Beilhe</i> , both	<i>Oder</i> , other
<i>Commoditye</i> , conveniency	<i>Onelyche</i> , only
<i>Confrierie</i> , fraternity	<i>Pernecessarye</i> , absolutely necessary
<i>Faconnyng</i> e, forming	<i>Preise</i> , honor
<i>Fore-saying</i> , prophecying	<i>Recht</i> , right
<i>Freres</i> , brethren	<i>Reckenyngs</i> , numbers
<i>Headlye</i> , chiefly	<i>Sonderlyche</i> , particularly
<i>Hem plesethe</i> , they please	<i>Skylle</i> , knowledge
<i>Hemselve</i> , themselves	<i>Wacksynge</i> , growing
<i>Her</i> , there, their	<i>Werck</i> , operation
<i>Herynne</i> , therein	<i>Wey</i> , way
<i>Herwyth</i> , with it	<i>Whereas</i> , where
<i>Holpyng</i> e, beneficial	<i>Woned</i> , dwelt
<i>Kunne</i> , know	<i>Wunderwerckyng</i> e, working miracles
<i>Kunnyng</i> e, knowledge	<i>Wylde</i> , savage
<i>Make gudde</i> , are beneficial	<i>Wynnyng</i> e, gaining
<i>Metynges</i> , measures	<i>Ynn</i> , into.
<i>Mote</i> , may	
<i>Myddlelond</i> e, Mediterranean	

No. II.

A list of the principal Grand Masters of Masons in England, to the time of King George II. extracted from Dr. Anderson's list prepared by the order and with the approbation of the Grand Lodge of England, A. D. 1735.

	A. D.
St. Alban, - - - - -	303
King Alfred, - - - - -	872
Ethred, King of Mercia, - - - - -	about 901
Ethelward, - - - - -	ab. 920
Prince Edwin, - - - - -	924
St. Dunstan, - - - - -	ab. 960
Leofrick, Earl of Coventry, - - - - -	ab. 1045
Gundulph, Bp. of Rochester, } Roger de Montgomery, }	ab. 1070
Gilbert de Clare, Marquis of Pembroke, - - - - -	ab. 1150
Peter de Colechurch, - - - - -	1209
Bishop of Winchester, - - - - -	ab. 1215
Archbishop of York, - - - - -	1273
Earl of Gloucester, - - - - -	ab. 1280
Ralph, Lord of Mount Hermer, - - - - -	ab. 1300
Bishop of Exeter, - - - - -	ab. 1320
John de Spoulee, Master of the Ghiblim, - - - - -	1350
Bishop of Winchester, - - - - -	1357
Robert a Barnham, - - - - -	1375
Henry Yevele, - - - - -	1375
Langham, Abbot of Westminster, - - - - -	ab. 1376
Earl of Surry, - - - - -	1400
Chicheley, Archbishop of Canterbury, - - - - -	ab. 1420
King Henry VI. - - - - -	1446
Wanefleet, Bishop of Winchester, - - - - -	1446
Beauchamp, Bishop of Sarum, - - - - -	1471
King Henry VII. - - - - -	1500
Cardinal Wolsey, - - - - -	1509
Thomas Cromwell, E. of Essex, - - - - -	1550

	A. D.
Lord Audley, - - - - -	1540
Duke of Somerset, - - - - -	1547
Bishop of Winchester, - - - - -	1552
Sir Thomas Sackville, - - - - -	1561
Earl of Bedford, - - - - -	1567
Sir Thomas Gresham, - - - - -	1570
Earl of Effingham, - - - - - ab.	1575
Earl of Huntington, - - - - -	1588
King James I. - - - - -	1603
Under whom were	
Inigo Jones, - - - - -	1603
Earl of Pembroke, - - - - -	1618
King Charles I. - - - - -	1625
Under whom were,	
Earl of Pembroke, - - - - -	1625
Earl of Danby, - - - - -	1630
Earl of Arundel, - - - - -	1632
Earl of Bedford, - - - - -	1635
Inigo Jones, - - - - - ab.	1636
King Charles II. - - - - -	1660
Under whom were,	
Earl of St. Alban's - - - - -	1660
Earl of Rivers, - - - - -	1666
Duke of Buckingham, - - - - -	1674
Earl of Arlington, - - - - -	1679
Sir Christopher Wren, - - - - -	1685
King William III. - - - - -	1693
Under whom were,	
Duke of Richmond, - - - - -	1695
Sir Christopher Wren, - - - - -	1698
Anthony Sayer, Esq. - - - - -	1718
George Payne, Esq. - - - - -	1718
Dr. Desaguliers, - - - - -	1719
Duke of Montagu, - - - - -	1721
Duke of Wharton, - - - - -	1723

	A. D.
Duke of Buccleugh, - - - - -	1723
Duke of Richmond, - - - - -	1724
Earl of Abercorn, - - - - -	1725

Grand Masters of Scotland, from the time of King James I. to
James VI.

King James I.	1424
St. Clair, Earl of Orkney and Caithness, - -	1441
Sir Robert Cockeran. - - . - -	1474
Alexander, Lord Forbes, - . - - -	1480
Elphinston, Bishop of Aberdeen,	1494
Gavin Dunbar, ab.	1500
Douglas, Bishop of Dunkeld,	1581
Creighton, Abbot of Holyrood-house, . . .	1522
Earl of Lindsay,	1527
Sir David Lindsay. till	1542
Andrew Stuart, Lord Ochilree.	
Sir James Sandilands.	
Hamilton, Lord Paisley, who initiated King James VI.	

No. III.

Copy of a record written in the reign of King Edward IV. and preserved in the collection of Mr. Ashmole.

“ That though 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 Athelstane, (the grandson of king Alfred the Great, a mighty architect,) the first anointed king of England, and who translated the Holy Bible into the Saxion tongue, (A. D. 980,) when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved

since the Roman times, who also prevailed with the king to improve the constitution of the English lodges according to the foreign model, and to increase the wages of working Masons.

“ That the said king’s brother, prince Edwin, being taught Masonry, and taking upon him the charges of a Master-Mason, for the love he had to the said craft, and the honourable principles whereon it is grounded, purchased a free-charter of king Athelstane, for the Masons having a correction among themselves, (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

“ That accordingly prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came, and composed a general lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working masons, &c.”—*See Preston, p. 141, note.*

No. IV.

CHARGES.

A CHARGE AT THE OPENING OF A LODGE.

The ways of science are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There are we to seek her. Though the passage be difficult, the farther we proceed the casier it will become.

If we are united, our society must flourish. Let all things give place to peace and good fellowship. Uniting in the grand design, let us be happy in ourselves, and endeavor to contribute to the happiness of others. Let us promote the useful arts; and by

them mark our superiority and distinction. Let us cultivate the moral virtues ; and improve in all that is good and amiable. Let the genius of Masonry preside over our conduct ; and under its sovereign sway let us act with becoming dignity. Let our recreations be innocent, and pursued with moderation. Never let us expose our character to derision. Thus shall we act in conformity to our precepts, and support the name we have always borne, of being a respectable, a regular, and an uniform society.

A CHARGE AT THE CLOSING OF A LODGE.

BRETHREN,

You are now to quit this sacred retreat of friendship and virtue to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember, that around this altar you have promised to befriend and relieve every brother, who shall need your assistance. Remember, that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character, when wrongfully traduced. Suggest in his behalf the most candid and favorable circumstances. Is he justly reprehended ?—let the world observe how Masons love one another.

These generous principles are to extend farther. Every human being has a claim upon your kind offices. “Do good unto all.” Recommend it more “especially to the household of the FAITHFUL.”

By diligence in the duties of your respective callings, by liberal benevolence and diffusive charity, by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable institution.

Let it not be supposed that you have here “LABORED in vain, and spent your STRENGTH for nought ; for your WORK is with the LORD, and your RECOMPENSE with your God.”

“Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and to bless you !”

A CHARGE AT INITIATION INTO THE FIRST DEGREE.

BROTHER,

I congratulate you on being accepted into our ancient and honorable order. *Ancient*, as having subsisted from time immemorial; and *honorable*, as tending to render all men so, who will conform to its precepts.

As a gentleman and a Mason, you are bound to be a strict observer of the moral law, and to regulate your life and actions by its precepts.

In the state, you are to be a quiet and peaceable subject. You are never to countenance disloyalty or rebellion; but yield yourself, and encourage in others, a cheerful conformity to the government, under which you live.

You are to be particularly careful, in your intercourse with the world, to avoid all censure and reproach.

Let not interest, favor, or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action; but let your whole conduct be regular and uniform, and suitable to the dignity of this laudable profession.

Be eminent, for the practice of benevolence and charity; those distinguishing characteristics of this venerable institution.

Study the principles, and be distinguished in the virtues of the craft.

A punctual attendance on our assemblies is required. Your improvement and your happiness will be promoted by it. Yet Masonry is not meant to interfere with your necessary vocations; for these are on no account to be neglected. At your leisure hours, it is expected that you will apply to well informed brethren, who will be always as ready to give, as you will be to receive instruction.

If ever, in the circle of your acquaintance, you may find one desirous of being accepted among Masons, you are to be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of our institution may be firmly established. and the world at large convinced of its benign influence.

Brother, we again bid you welcome to all the pleasures of this affectionate and happy fraternity.

THE ANCIENT CHARGE TO A NEW ADMITTED MASON.*

BROTHER,

You are now admitted, by the unanimous consent of our lodge, a fellow of our most ancient and honorable society ; ancient, as having subsisted from time immemorial ; and honorable, as tending, in every particular, to render a man so who will be but conformable to its glorious precepts : The greatest and most celebrated characters, in all ages and countries, have been encouragers of the royal art ; and many of them have presided as *Grand-Masters* over Masons ; not thinking it any lessening to their dignities, to level themselves with their brethren in Masonry, and to act as they did.

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

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

* This very old Charge is retained with only one or two verbal alterations. It is in general use in all the lodges ; and is familiar to every brother. To alter, would be to weaken its effect.

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

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

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

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

He is to be a lover of the arts and sciences, and is to take all opportunities to improve himself therein.

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

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

A CHARGE AT INITIATION INTO THE SECOND DEGREE.

BROTHER,

Being now advanced to the second degree of Masonry, we congratulate you on your preferment.

Your past behaviour and regular deportment has merited the additional honor which we have now conferred ; and, in this new character, it is expected that you will not only conform to the

principles of Masonry, but steadily persevere in the practice of every commendable virtue.

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies ; to preserve the ancient usages and customs of the fraternity sacred and inviolable ; and induce others, by your example, to hold them in due veneration.

Our laws and regulations you are to support and maintain ; and be ever ready to assist in seeing them duly executed. You are to judge with candor, to admonish with friendship, and to reprehend with justice.

In our private assemblies, you may offer your sentiments and opinions on such subjects as are agreeable to the tenets of Masonry. By the exertion of this privilege, you may improve your rational and intellectual powers ; qualify yourself to become an useful member of society ; and endeavor to excel in every thing that is good and great.

* Every regular sign or summons, given and received, you are duly to honor, and punctually to obey. You are cheerfully to relieve the necessities of your Brethren. On no account are you to injure a Brother, or to see him injured ; but you are to apprise him of all approaching dangers, and consider his interest as inseparable from your own.

Such is the nature of your present engagements ; and to these duties you are now bound by the most sacred ties,

A CHARGE AT INITIATION INTO THE THIRD DEGREE.

BROTHER,

Your zeal for our institution, the progress you have made, and your steadfast conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty, honor, and gratitude, now bind you to be faithful to every trust ; to support the dignity of your character on all occasions. Exemplary conduct on your part will convince the

* This and the following paragraph are to be omitted, if previously used in the course of the ceremony.

world, that merit is the just title to our privileges, and that on you our favors are not undeservedly bestowed.

To preserve unsullied the reputation of the Fraternity, ought to be your constant care : and therefore it becomes your province to caution the inexperienced. To your inferiors, you are to recommend obedience and submission ; to your equals, courtesy and affability ; to your superiors, kindness and condescension. Universal benevolence, you are zealously to inculcate ; and, by the regularity of your own conduct, to remove every aspersion against this venerable institution. Our ancient landmarks, you are carefully to preserve ; and not suffer, on any pretence, a deviation from our established usages and customs.

Your virtue, honor, and reputation, are concerned, in supporting, with dignity, the character you now bear. Be true and faithful, and imitate the example of that celebrated artist, whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence which we have reposed.

No. V.

The following extract shews the liberal construction which our brethren on the Eastern Continent have given to their obligations as masons, and strongly fortifies the preceding observations :—

“In Germany, Denmark, and Sweden, charity schools were erected by the lodges, for *educating the children* of free masons, whose poverty debarred them from this advantage. In that which was formed at Brunswick, they were instructed even in classical learning, and various branches of the mathematics.—At Eisenach several seminaries of this kind were established. The teachers were endowed with fixed salaries, and in a short time after their institution, they had sent into the world 700 children instructed

in the *principles of science*, and the *doctrines of Christianity*. In 1771 an establishment of a similar kind was formed at Cassel, in which the children were maintained and educated till they could provide for themselves. In 1773 the united lodges of Dresden, Leipsic and Gorlitz erected at Frederickstadt a seminary of learning for children of every denomination, in the electorate of Saxony. The masonic subscriptions were so numerous, that the funds of the institution were sufficient for its maintenance : and in the space of five years above 1100 children received a *liberal education*. In the same year an extensive work-house was erected at Prague, in which the children were not only initiated into the first principles of learning, but into those branches of the useful and fine arts which might qualify them for commercial and agricultural stations. It deserves to be remarked, that the founders of these institutions, amid their anxiety for the public prosperity, *never neglected the spiritual interest of the children*. They saw that *early piety is the foundation of all that is useful and honorable in life ; and that, without this, speculative knowledge and practical skill are of little avail.*" *Vid. Lawrie's Hist.* p. 137. 138.

Our English brethren, in 1788, instituted the Royal Cumberland Free-Mason's School, "to train up children in the knowledge of *virtue and religion* ; in an early detestation of vice and its unhappy consequences ; in industry, as necessary to their condition ; and to impress strongly on their minds a due sense of subordination, true humility, and obedience to their superiors." *Vid. Preston's Illustrations*, p. 289. 290.

In New-York a plan was laid in 1809, and has since been in constant execution, by which fifty poor children of masons are gratuitously educated. The school is supported by a contribution of ten dollars a year from each lodge in the city, and eighty dollars more from the Grand Lodge. *Hardie's Monitor*, p. 242.

The *Christian* character of Masonry was familiar to the fraternity in Europe many years before.

"In 1765 a splendid apartment was erected at Marseilles for the accommodation of the brethren. It was adorned with the finest paintings, representing the most interesting scenes that oc-

cur in the history of the Old and New-Testaments, and calculated to remind the spectator of his various duties as a man, a subject, and a *Christian*." *Lawrie's Hist.* p. 134.

But a more perfect development of the true genius and tendency of our venerable order, has been reserved for the Grand Lodges of America. It has already commenced in various plans of beneficence, and especially in the systematic aid they have begun to afford to the work of sending forth the BIBLE to all nations of the earth.

In the summer of 1818, a memorial on this subject, from the present and past District Deputy Grand Masters, and Masters of Lodges, of the ninth masonic District, was addressed to the Grand Lodge of *Massachusetts*; praying the stated appropriation of a portion of its revenues, to the translation, printing, and distribution of the Bible. This request could not specifically be granted, because those funds were pledged, by the constitution, to another purpose; but the sentiments of the petitioners received a full response in that part of the excellent report of their committee which was *accepted* by the Grand Lodge, and which is as follows:—

“ We feel, in all their force, the admirable sentiments of this memorial, and recognize the high and sacred claim of the records of our Divine Religion, to our veneration and attachment. We place on the altar of our consecrated temple, the Holy Bible, as its most precious oblation, and its richest ornament. We press the hand of the initiate, when he first kneels there, upon its unfolded pages, as the guaranty of his fidelity and truth; and we open his before darkened eyes upon its heaven-inspired pages, that there they may ever look for light and instruction. We realize that we are all directed to take that blessed volume as our best, our only sure and safe guide, through the obscurity of this mortal sojourn, to the regions of light ineffable and bliss eternal. We realize that the truths contained in this word of life are all important to the knowledge, the virtue and happiness of mankind. *We most earnestly desire its universal diffusion; that it may be read in all languages; communicate its most needed and*

salutary information to every human understanding, and its sanctifying influences to every heart. And we most devoutly and fervently implore the blessing of Almighty God upon all endeavors which are making by individuals and societies, at the present day, to distribute the Bible to the various nations on the globe.^v

The Grand Lodge of *Massachusetts*, having thus, in a manner so honorable to itself, given its open suffrage to the cause, and invoked the blessing of Almighty God in its favor; no doubt can be entertained but it will, at an early period, either remove the restrictions mentioned in the report, or devise some other method to give its ennobling principles an extensive practical operation.

About the same time, a proposed *mission to Jerusalem* excited the attention, and received the cordial support, of the fraternity. Our respected brother, the Rev. *Pliny Fisk*, visited the Lodges of the South, with the most encouraging credentials. The officers of the Grand Lodge of *Georgia* expressed their unqualified approbation of the object of his mission; it being, “with God’s permission, to preach and to teach the doctrines of the Holy Scripture, the Great Light of Masonry, among the Mahometans of the East, and aid the other missionaries in that section of the globe in their benevolent objects:”—and they recommended to the Lodges under their jurisdiction to contribute liberally of their funds. And the Grand Officers of *North Carolina*, recommending a similar appropriation of the funds of their Lodges “to translate, print, and distribute the Bible,”—add, that “sufficient assurance has been given us that the bestowment shall be applied as herein specified, and that the Bible shall be without note or comment—the object being not to inculcate the opinions of a sect, but to diffuse the principles of the Prince of Peace.” The letter of the Grand Officers of *Georgia* bears date Jan. 20, 1819, and that of the Grand Officers of *North Carolina* is of June 15, 1819.

The Grand Lodge of *New Hampshire* have regarded our masonic obligations in the same light; as appears from the printed summary of their proceedings in General Assembly in June, 1818. The Grand Master, in his address to the Lodges, after stating some causes which would prevent any considerable increase of

the future revenues of the Grand Lodge, proceeds thus:—"To remedy this inconvenience, the Grand Master would suggest to the several Lodges the propriety of making donations to the Grand Lodge, for certain *specified* purposes; and that proper officers of the Grand Lodge be instructed to dispose of the same according to the intent of the donors. *The gratuitous distribution of the Holy Scriptures; assistance to indigent young men of our fraternity in completing an education which will qualify them for public usefulness; also encouragement to those pious masons who have gone, or may go, as missionaries among the heathen, are certainly subjects which deserve the attentive consideration of our charitable order.* Contributions for these, or the like purposes, would reflect honor on the masonic institution, would serve to allay prejudices, and conciliate the esteem of those that are without; and might prove the means, under Providence, of essential benefit to mankind."

The earliest actual appropriation of the funds of any Grand Lodge, is believed to have been made by that of *Vermont*. Prior to *June*, 1818, with a promptitude which will always be mentioned in their praise, they appropriated one hundred dollars to the *Vermont Bible Society*; and thirty dollars more to the *American Bible Society*, to make their Grand Chaplain a member for life. And in the following year they adopted the following resolution:—

"In Grand Lodge at Montpelier, Oct. 12, A. L. 5819.

"Resolved, That this Grand Lodge consider the translating, printing, and distributing of the Holy Scripture without note or comment, to be an object of great importance, as tending to promote the happiness of man in this world, and his eternal felicity in that which is to come."

Do not our obligations extend farther, and require our utmost exertions to promote "ON EARTH PEACE, GOOD WILL TOWARDS MEN?" Our institution is of a nature eminently pacific. Is not the instrument of strife and contention studiously kept *without* the lodge? Is any thing offensive or defensive suffered to come within that "sacred retreat of friendship and virtue?" What is a lodge said to represent, but the whole world? Do we not regard

all men as our brethren? And with what consistency can masons countenance *offensive* war, or wield the instruments of death? Are we not, in a most affecting manner, enjoined to preserve our badges “unspotted from the stain of *innocent blood*?” And of all the blood shed in mortal combat, what portion can we say is *not innocent*? The women, and children, and the aged, and the private citizen who perish in war, are *they* guilty? Do they, individually, deserve death at our hands? Nay, even the whole multitude of people, who have no agency in the declaration of war, and who are not actually found in the field in array against our own lives, is the charge of guilt justly to be fixed on them, and do they also deserve to be involved in the doom of slaughter? Was not David forbidden to erect the temple, *merely* because he had been a “man of blood?” And how can a mason be regarded as a *perfect ashler*, or stone fitted for “that spiritual building,” while engaged in, or encouraging, a similar occupation? These questions are of deep importance to the craft and to the world; and to pass them unanswered, even in our own bosoms, would be a perilous omission of duty.

It deserves remark that these movements in various parts of America seem to have been spontaneous, and not the effect of any previous concert. The attention of the whole fraternity is excited to a consideration of their duties as *masons*, and the result of the examination is every where the same. It is impossible that the impulse thus given should ever be controlled; and the period may be considered as near at hand, when a correspondence on this subject will be opened among all the Grand Lodges in the old and new worlds; and their energies combined in execution of the same general plans for enlightening and civilizing the world.

The number of Lodges in the United States may be rated at 800,* on a very moderate computation; and they probably initiate 4000, or five on the average, to each Lodge, annually. There are few Lodges where the fees for conferring the three first degrees are less than 20 dollars, and many where they

* Since ascertained to be 854.

are higher ; so that 20 dollars may be taken as the average price paid by each candidate, amounting in the whole to 80,000 dollars annually. This sum may be considered as clear revenue ; because every well regulated Lodge derives from its quarterly assessments sufficient money to defray all its current expenses, and its quarterly dues to the Grand Lodge ;—because the fees for conferring any degree above that of Master Mason are not taken into the estimate ;—and because the Grand Lodges may generally be supported by the quarterly dues of the Lodges, and the fees paid on granting charters. Yet if from this sum we deduct one fourth part, in order to cover all miscellaneous and extraordinary expenses—it may still be safely asserted, that the Lodges of the United States are able, *without an effort, to expend at least SIXTY THOUSAND DOLLARS ANNUALLY* in beneficence to mankind.

MASONIC CORRESPONDENCE.

It was not intended to enlarge this appendix by the addition of any statements of what had been done by private Lodges, either in pecuniary relief, or in any other works of beneficence. These labors are well known to be extensive. There are certainly but few lodges in New-England that have not already made donations to the Bible Society, or to some other association connected with the diffusion of light; and the lodges of the South have been equally liberal in support of the mission to Jerusalem. But it was deemed unnecessary to publish any account of these benefactions at this time. Should the present attempt prove acceptable to the fraternity, a more extended view of our institution, especially relating to the higher degrees, will be given hereafter. But at the suggestion of several valued friends, the following correspondence is inserted, as furnishing an excellent practical application of the principles of our order as stated in the preceding pages.

From Jordan Lodge, of Danvers, to Rev. Daniel Poor, Missionary at Ceylon.

REV. AND DEAR BROTHER,

It was with the greatest pleasure, that the Lodge of Free and Accepted Masons, in your native town, received the information that you and your Missionary Brethren, became members of our ancient and honorable institution, previous to your leaving Newburyport. To a person of your pious and benevolent disposition, we feel confident that it must have been highly gratifying to have learned that there existed a Society, branches of which are found in every civilized country on the globe, the design of which is the promotion of those glorious objects, to which you have devoted your life;—"Glory to God, peace on earth, and good will to all mankind." That the masonic institution has in past ages done

much to soften the ferocity of savage man, to diffuse the light of science, the blessings of civilization, and the benign principles of the holy religion of the Prince of Peace, cannot be doubted by any acquainted with its principles, its traditions, and its history. At this time, when the Christian world are making unparalleled exertions to carry the arts of peace, and the glad tidings of salvation to the remotest corners of the earth ; *when Bible, Missionary, Peace, and other Societies, designed to ameliorate the condition of the human race, are rapidly multiplying, surely we as members of the most ancient and most extensive of them all, should be highly inexcusable, were we to stand idle spectators of that glorious work, which Free-masonry was especially designed and peculiarly calculated to perform.*

Christians have unfortunately long been divided into sects so much at variance with each other, that the propagation of their own particular tenets, has been deemed by most, of far greater importance, than the turning of the heathen from the worship of idols, from superstitions the most cruel and abominable, to the knowledge of the true God, to the glorious liberty wherewith Christ has made his followers free. These sectarian prejudices, which have for ages retarded the diffusion of Christianity, we now confidently hope are fast passing away.—Christians, forgetting their former animosities, are now uniting their efforts to send the Bible and its accompanying blessings to all, wherever they may be found, who are perishing for want of knowledge. *We hail this as a happy omen of the final triumph of those principles of charitable toleration, which have from time immemorial, constituted a chief pillar in the masonic edifice.*

Ignorance is the parent and nurse of superstition. In all human probability, comparatively little benefit will result from the distribution of the Scriptures among the heathen, unless their minds are prepared by education to estimate their value. It has given us peculiar pleasure to learn, that the Missionary Society, under whose patronage you have gone forth, are zealously engaged in providing for the *education of the children of the heathen of India and elsewhere.* This we conceive, is acting like the good

husbandman, who prepares the soil by assiduous culture, before he scatters the precious seed, in hopes of reaping an abundant harvest.

Impressed with these views, and actuated by these motives, it was voted in Jordan Lodge, at a regular meeting held January 1st, A. D. 1817, that a committee be appointed to collect, if practicable, by subscription, from the members of this Lodge, the sum of thirty dollars, to be transmitted in the name of the Lodge, to our Rev. and worthy brother, DANIEL POOR, missionary in the island of Ceylon, for the purpose of supporting and educating a youth of that country, in the useful arts and sciences, and in the knowledge of the true God.

Agreeable to these directions, we have, dear brother, obtained the sum of thirty dollars, which we have entrusted to the care of the Foreign Missionary Society, to be transmitted to you, promising, at the same time, if it be in our power, to remit the same sum annually, as long as it may be needed, for the purposes above mentioned. Not doubting that you will cheerfully and faithfully perform this additional service in the cause of philanthropy; provided a suitable subject can be found to receive the benefit of this charity, and that we have been rightly informed as to the expense necessary to carry into execution our wishes.

It is our desire, dear brother, that you should select from the miserable objects around you, an Indian youth of promising talents, and teachable disposition, and educate him in the rudiments of literature, science, and Christian morality, watch with parental care the opening powers of his mind, and prepare him for that employment to which his talents are best adapted, and in which he may be most extensively useful to his fellow-creatures. If destitute of a name, or there being no objection to change, you will please to name him JORDAN LODGE. We confidently trust, that you will lose no opportunity of enlightening the mind of this youth, the object of our bounty, with the genuine principles of our benevolent institution. We will cordially join in what we doubt not will be your daily prayer to the Supreme Architect of the universe, that he would bestow his blessing on this charity, direct

you to a fortunate selection, and enable you to discharge with pleasure, fidelity and success, this and every other important duty which you have taken on yourself to perform; and that you and those who may be favored with your instruction, may become burning and shining lights, irradiating all around with the genial beams of the all glorious Sun of Righteousness, and finally be admitted to the reward of the faithful in the mansions of everlasting rest.

It will be highly gratifying, dear brother, to receive communications from you, on this and every other subject, which you may deem interesting to us as men and as Masons. We remain, Rev. and dear Sir,

(Signed by)

Your affectionate friends and brethren,
Committee of Jordan Lodge.

Danvers, Sept. 2d, 1817.

(ANSWER.)

TILLAPALLY, OCT. 16TH, 1818.

To the Committee of Jordan Lodge.

DEAR BRETHREN—I sincerely regret that I have occasion to inform you, that your letter bearing date of Sept. 2d, 1817, did not reach me till yesterday. I mention this circumstance, that I may at once relieve your minds from any suspicion that may naturally have arisen, that your communication was not so promptly attended to, as the subject of it requires. As I received an early notice from private correspondents, of what had been done by the members of the Lodge, on the subject of your letter, and took measures with reference to it, no evil has arisen from the delay of the letter, excepting that the gratification arising from my knowing particularly your views and proceedings, has been for many months deferred.

A variety of considerations, dear brethren, conspired to render your letter truly acceptable; as I can assign no particular reasons for my being entrusted with the disposal of your charity, rather than my brethren in the mission, I may regard your letter as a pleasing token of respect from my fellow townsmen.

So far as it may be considered an expression of fraternal affec-

tion, in consequence of my being a member of your body, I recognize it as a genuine effect of the principles of the masonic establishment.

If unsolicited, you have cast your eyes to these ends of the earth, and administered assistance to a brother, not particularly in need, (though greatly strengthened and encouraged by expressions of friendship from others) surely we, your brethren, who are in this remote region, may indulge the pleasing reflection, that should we, or our families, be hereafter reduced to want and distress, we shall have evidence, that in the members of the masonic fraternity, we have something more than friends and brethren, by mere profession.

The information, that the members of your Lodge have voluntarily agreed to furnish me with \$30 annually, for the support of a heathen youth, to be taken under my care, is an important circumstance, which renders your letter very acceptable. For this fruit of their liberality, I wish, through you, to express my sincere thanks to the members of the Lodge, and to assure them, that I shall have much pleasure in sacredly appropriating their charity to the benevolent purpose for which it was designed.— That they may form a correct idea of what will be the results of their annual donation, I shall in a few words, give some account of the state of the children around us and of the manner in which those are supported, who are in the boarding school under my care.

All the females in this country, with a very few exceptions, and a large majority of the male children, are entirely ignorant of the letters, and are excluded from almost every kind of mental improvement. But few among the people have advanced farther in learning, than merely to be able to read and write on the ola. The Brahmins generally, are grossly ignorant, and command but little respect from the people, excepting what arises from the nature of their office.

There is among the people a large class of conjurers, wizards, &c. beside a numerous and regular order of men, called Pandarums, who are beggars by profession, and obtain a subsistence by

their pretensions to magic, and by various ways, exciting and allaying the superstitious fears of the people. The influence of caste on this island is not so great as upon the continent of India; yet here the influence of it is *great*, and very pernicious. Many of the lower casts, which are numerous and useful parts of the community, are taught to believe, that they were made but to serve their superiors; they are not only excluded from all social intercourse with the higher casts, but are denied the privilege of entering even the outer gate of the yard of their temples, on their festival days. They must stand at a distance to worship the idols, and to witness the ceremonies that are made.

The gods worshipped by this people, are numerous, and the characters of the best of them are abominable. The books learnt by the boys who attend the heathen schools, and the songs which are sung by the Brahmins at the temples, are filled with obscene and sanguinary stories concerning their imaginary gods. The people here are also *professedly worshippers of the devil*.— Their fear of him is great, and their offerings to him are many. In every place numerous temples are erected; as many as 12 or 15, I presume, in this parish, in which this diabolical worship is offered; and finally a majority of the people, bear the names of the different demons, which are feared and revered among them. A moment's reflection upon the influence which each of these particulars I have mentioned, must have upon the rising generation, will give you some idea of their ignorance, and moral degradation, and shew you what powerful claims they have upon all, who can impart to them the means for obtaining *light* and knowledge. Yes, the very names by which this people are called, the character of their gods, the nature of their worship, their maxims, customs, and practices, unitedly bear testimony to the melancholy fact, that this people are in bondage to the *prince of darkness*, and that none but the Son of God, who was manifested to destroy the works of the devil, can save them from being ere long united with the infernal hosts, in the regions of woe. Such being the state of things, you will easily perceive, that the rising generation, whether they are instructed in the heathen schools, or

left to grow up in ignorance, are daily becoming more and more estranged from God, are departing farther and farther into the regions of moral darkness and delusion, and the difficulty of their deliverance, so far as human agency is concerned, is constantly increasing.

But our hope of accomplishing, in any good degree, the object of our mission, depends principally upon our success in instructing the youth who are thus unfavorably situated for receiving instruction. We do not, however, despair of success. On the contrary, whether we attend to the nature of the Christian system, and consider by whose power it is destined to become instrumental to the subversion of every opposing power, or whether we attend to the facts before our eyes, we have much confidence in the belief, that should we be permitted to pursue the course we have commenced, our hopes of success will not be disappointed. At first we were regarded by the people with much caution and suspicion. It was difficult for them to believe, that we were sincere in our profession of wishing to do them good, at so great an expense, as is incurred by our mission. But their fears and prejudices have been in a considerable degree removed. I have been at this place, two years, and have so far succeeded in my object, as to establish 7 schools in this and the adjoining villages, in which about 300 boys are instructed, under my superintendance. A majority of these boys, when they became members of the schools, commenced learning the Tamul alphabet; of course they are instructed in the first rudiments of knowledge. More than half of these now employ a part of their time in committing to memory Christian Catechisms, and reading portions of our Bible in their own language. Such is the state of things here, that it is impossible to prevent the boys in these schools from learning the principles of heathenism, and their parents do much to fortify their minds against the influence of the Christian religion. But as there must be a gain to the cause of truth, by the dissemination of knowledge, and the prevalence of a spirit of inquiry, we hope that something will be effected by the schools that are established.

Though we hope that some good will result from the schools generally, yet next to the stated preaching of the gospel, we look to the youth supported upon our premises, for the best fruits of our labor. At first, parents were very unwilling to entrust their children to our care, or permit them to eat upon the land we occupy. But I have at length succeeded in taking 20 boys as boarders.

These boys are entirely separated from their parents, and remain with us day and night. I have entered into a written agreement with the parents, to feed, clothe, and instruct their children, on condition that they shall remain under my direction, until in my judgment it is expedient for them to leave the school. These boys are not only removed from temptations to attend to idolatrous rites and ceremonies, but are in the most favorable circumstances for attending to a regular course of instruction. Owing to the climate and custom of this people, the manner of supporting these boys, is very simple and cheap, almost beyond credibility. Two or three yards of common cotton cloth, wound round the waist, is a full, handsome dress for a boy. Two of these cloths are sufficient for a year. A pint of rice, which costs one cent, given in three parcels, morning, noon and night, together with a sauce called Karre, made principally of vegetables and spices of the country, is a generous diet. Their bedding is a mat, made with the leaves of the palmyra tree, which abound in this country. The 20 boys in our family, fare as well, in regard to food and clothing, as any other 20 boys that could be selected from our schools. The whole expenses of each boy, will be short of \$12 a year. From this statement you perceive, that the annual donation of the Lodge, is nearly sufficient to support 3 small boys. When I first heard of the donation, I turned my attention to 3 boys to be supported by the Lodge. Agreeably to your request, I have given the name of "*Jordan Lodge*," to one, and as you gave me permission to select a name for another, I have chosen that of "*Danvers*." The members of the Lodge will please select a name for the third. For the present, less than a Spanish dollar per month is sufficient for the support of

each of these boys. Hereafter their expenses will be increased. By that time it may appear that not more than two of them are worthy of a continued support. But should they all appear to be promising boys, I trust that the means for supporting them will not be wanting.

In selecting boys, we prefer those who are very young; orphans if we can get them, or those who are in low and abject circumstances. Such are most of the boys, who are supported by us. Contrasting the present state of the three boys, I have taken on your account, with what it previously was, and looking forward to what will be the probable effects of a religious education, both to themselves, and to others, you cannot, dear brethren, but consider your money as invested in a fund, which will yield you an increase of more than an hundred fold.

I might relate to you some pleasing facts, which would show that the capacity of these boys for receiving instruction is a ground of encouragement to us. But I can at present only remark, that when they are interrogated concerning the benefits they wish to derive from us, the substance of their reply is, that they want *light*, more *light*. There is yet another consideration, which renders what has been done by your fraternity pleasing, viz:—As it is an act of benevolence done by a branch of our fraternity, towards those who are without it, and may be improved as a friendly and useful hint to other Lodges. *For it is suggested, whether they can better act in character as Free-masons, than assist in erecting in this land of ignorance and darkness, a moral edifice, which will be more excellent in its nature, more beautiful in its proportions, and infinitely more durable and useful, than the famed monuments of antiquity, which are now regarded as splendid evidences of the opulence, genius, taste, and public spirit of those who have preceded us in masonry.*

It is well known, that our institution is regarded by many with distrust and suspicion. Though nothing surely by way of apology, is due from us to those who affect to despise what they do not understand, and who appear to be angry, because they are ignorant of those secrets by which the benevolent principles of

our institution are brought into operation, yet it is desirable that the conscientiously fearful should be able to satisfy themselves, *by what they do see of our doings*, as to the nature and moral tendency of those effects of the principles of our fraternity, which they do not see, and which can be known only to the members of our body. How can this object be more easily and effectually accomplished, than by the members of our fraternity coming forward in their associated capacity, to aid those numerous benevolent objects which invite attention, and which must be considered as the glory of the present age? The members of our institution are to be found in every country, and he must have indeed a benevolent heart who exercises a right state of feeling toward the numerous members of our brotherhood. *But it is worthy of inquiry, whether we have not been guilty of the practical error of substituting our fraternity for the whole human family.* I need not remind you that our institution is founded upon those broad principles of benevolence and morality which the Governor of the Universe revealed to men. While those principles permit us to reap those particular advantages for which we were associated, they absolutely forbid us to regard a part of the human family, however numerous, as the whole; in other words, they do not permit us to *confine* the fruits designed to be produced by our institution to the members of *our own body*. *If any one thinks that the individuals of the fraternity, or the fraternity at large, will sustain a loss, or that they will not make a gain, by extending the hand of charity, in our associated capacity, to all within our reach, he has yet to learn what is the fundamental principle of Free-masonry.* Therefore, whether I regard the welfare of the members of our institution, or the honor of the institution in view of those, who are not connected with it, it is my earnest desire, that it may take such a prominent part in aiding the various benevolent objects which claim attention at the present day, as will correspond with the antiquity of our establishment, the number and respectability of its members, and its facilities for extending and promoting any benevolent object of general concern. Even the symbols of Free-masonry lead us to contemplate the moral proportions,

and fitness of things, as established by the Divine Architect. *Permit me, in closing, to remind you of the harmony and beauty of that inseparable connection between holiness and blessedness, which led our Saviour, with repeated asseverations, to declare, as recorded by him, whose memory we delight to honor : " Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."*

That we all may be living stones in that glorious temple, which the great Master Builder of the Universe is erecting at an infinite expense, on the only sure foundation, which is elect and precious, is the wish of your affectionate friend and brother,

(Signed)

DANIEL POOR.



